

THE SENTENCES AND PROVERBS, OF THE ANCIENT FATHERS

LONDON : 1772

הועתק והוכנס לאינטרנט
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פּרָקֵי אֲבוֹת

הוצתק והוכנס לאינטרנט
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T H E

SENTENCES AND PROVERBS,
OF THE
ANCIENT FATHERS.

IN SIX CHAPTERS,

CALLED,

A B O U T H.

Written Original in EBREW,

And Compiled by Rabbi Surnamed R. JEHUDAH the Holy, *Anno*
Mundi Three Thousand Nine Hundred and One.

And now Translated into the ENGLISH Language, with some of
the Comments of the famous MAIMONIDES .

By a PRIMITIVE EBREW.

הוֹלֵךְ אֶת חֲכָמִים יִחְכַּם

He that walketh with Wisemen shall obtain Wis-
dom. Proverbs.

L O N D O N:

Printed in the Year M,DCC,LXXII.

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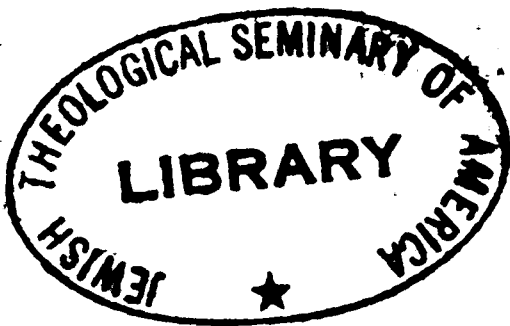
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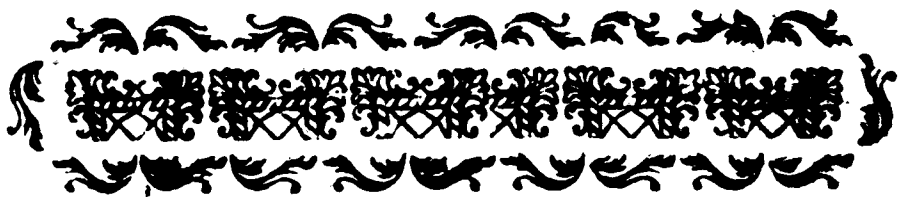
This Book is Entered in STATIONERS-
HALL: Whosoever Pirates it, will
be profecuted as the Law directs.

N. B. Every Book will be signed by
the Tranflator.

A. B. ...



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T O T H E
R E A D E R.

Courteous Reader the following *proverbs* and *sentences*, which I have translated from the *Ebrew*, for the amusement of your perusal, are neither enthusiastic, nor metaphysical, but simple *morality*, and sound *philosophy*, so as to be of utility to all and every rank of people : since the quintessence of the proceeding chapters are the source and foundation of society, and the inlet of true faith : a faith ! divested from developments of indefatigable ceremonies. If you chance to be attracted by them, my labour is then amply rewarded : if not, I shall not grieve ; for

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I am of *Seneca's* opinion, *that 'tis as hard to please every body, as it is to please no body.*

The following *sentences* and *proverbs* have been advanced at different periods by several of the ancient Rabbins, some of which as long standing as two thousand years past: It will then serve to ominate that the learned amongst the *Jews* did preach up the superbest system of *Ethics*, that could be deduced from reason. Notwithstanding that some learned men pretend that *brotherly love, humility, and charity* was not preached amongst the Jews, and that they were obscured in their ceremonial matters; I aver as a man that's impartial to religion, that I cannot but even plead, and have great charity for these learned men who have so erroneously pretended; because of their not being acquainted with these innumerable moral and philosophical tracts, that were laid down and advanced by the ancient Jewish Rabbins, owing to the Hebrew language being so little known or translated into other languages; and also by the many persecutions that
the

the Jews underwent, and being despised by their unmerciful enemies, did even destroy numbers of their books: and such as did remain with them, they did not dare to publish by reason of fear; by and thro' which the law of God, hath received a mortal wound, in as much that the fallacious translation of the *Pentateuch* which hath been so spread thro' out the nations, hath caused many learned men to ground their arguments and studies upon shaken principles, and false hypothesis, and thereon place their corner stone of faith; and some of them at times reflecting, at swallowing of emprick pills, yet thro' mistaken zeal have they launched into the ocean, into leaky vessels, not being acquainted with navigation, are drove by the tempestuous sea until almost lost; for the omnipotent and omniscient God hath given *one law and one faith* to all his rational creatures, whereby they may enjoy this state of tranquility and happiness; and with facility attain the future glorious state, which no eye hath beheld, save God alone which he hath provided for these that hope in him.

vi. TO THE READER.

The worship of God is chiefly the moral and inward duty, i. e. *the duties of the mind*: 'Tis not the outward application of certain maxims, which shall institute the good religious man: and of this hath *Moses* specified saying, ואהבת את ה'אלהיך בכל לבבך ובכל נפשך ובכל מאודיך: והיו הדברים האלה אשר אנכי מצוך: היום על לבבך: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might: And let these words that I am commanding you this day be impressed on thy mind." Thus doth *Moses* also strictly command brotherly love, saying, "ואהבת לרעך כמוך" "And thou shalt love thy neighbour as thyself:" to which *Rabbi Aciba* saith that the foregoing verse is the greatest point in the law: moreover doth *Moses* say in order to shew them that the desire of God from his creatures is no more than the rectitude of the heart, and a rational knowledge, he saith thus, ועתה ישראל מה ה'שואל מעמך כי אם ליראה "And now O Israel what doth the Lord thy God require more of thee than to fear." And in order to make his doctrine complete in social benevolence he saith, "ואהבתם את הגר" "And ye shall love and regard

regard the sojourner," and that men may not carry malice within them, he saith, לֹא תִשְׂנֵא אֶת אַחִיךָ בְּלִבְבְּךָ "Thou shalt not barbarous enmity against thy brother in thy heart." And since 'tis obvious that the moral duties do in rank precede the *ceremonious precepts*, it doth follow that it's knowledge ought to be in the like predicament: and that is what the sages named the *duties of the mind*: the utility whereof is, that wherever the *duties of the mind* have preceded so as to be the ground work, there the duties of the *practical actions* or the ceremonies shall be permanently established; for the outward duties, i. e. the *practical commandments* have a certain number, but the *duties of the mind* are infinite; thus said king David, treating concerning the *duties of the mind*, and the spiritual contemplations, thus, לְכֹל תִּכְלֶה רֵאִיתִי קֵץ רַחֲבָה מִצֻּוֹתֶיךָ מֵאֵד "To all measures I have observed an end, but thy commandments are expended:" And which cannot but signify the *duties of the mind*, for it would be absurd to suppose that the divine songster did allude to the ceremonial precepts only, which are limited and a

viii. TO THE READER.

fixed duty, and to be observed at certain periods and seasons alone; but the divine Psalmist soar'd to those magnified exalted matters that unite men, with the dignified spirit above, and render them auspicious and happy; and that is that spirit which the wise Solomon speaking of, emphatically saith in his philosophical book of Cohoeth: thus, מִי יוֹרֵעַ רוּחַ בְּנֵי אָדָם הָעוֹלָה לְמַעְלָה “*He that knoweth! will find that the spirit of men goeth upwards:*” And to shew further that the duties of the mind, i. e. the true knowledge is the whole and sole aim that mortal should soar at, which alone maketh him worthy to be called a creature in the *image of God* it is said, אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כֹּלְכֶם “*I said ye were God's, and children of the Most High:*” And therefore to believe that God doth exist implicitly, or to know the same from and by demonstration, is materially different: thus *Moses* strictly charges the children of Israel, whom he wanted to credit nothing, unless rationally examined into, and known by demonstration, that great guide reason, that God hath so implanted graciously in all his rational creatures

creatures for a light, and wherewith they can dive to the depth of the abyfs: viz.

וידעת היום והשבות אל לבבך כי הוא אלהים

“ *And thou shalt know this day and contemplate in thy mind that JEHOVAH is Elohim on high.*” The meaning of which

is that thou shalt know the same from proof and reason, and not by implicit faith alone: And thus did king David

before his death calling his son Solomon, and giving unto him his last friendly and fatherly lesson very emphatically, say as a

philosopher, viz. ועתה שלמה בני דע את

“ *And thou Solomon, My son, know the God of thy father and worship*

him, &c.” Expressly charging him to know his God e'er he can worship him

in love.

And in order to shew the duty incumbent on men to search into this matter, I shall quote a passage of the celebrated philosopher Rabbi Bachaiin's preface to his treaties called *the duties of the mind*

רבינו בח"י בהקדמתו לספרו חובת הלבבות written by him originally in Arabic and

translated into *Ebrew*, by the famous R. *Jehuda Ben-tibon*, thus speaking to a learn-

x. T O T H E R E A D E R .

ed Rabbi whom made it his chief study of the ceremonial part of the law.) “ I did ask
“ one who was esteemed as a sage of the
“ law, whether he made it his study to
“ contemplate the unity of the deity
“ and the duties of the mind ? to which
“ he replied that the tradition implicitly
“ did therein answer the end : Said I un-
“ to him, such is not becoming a man of
“ raticination who hath power to exa-
“ mine and make researches ; for implicit
“ faith may be adopted for women and
“ children, and those who have not suf-
“ ficient reasoning : But he who is
“ endowed with reason and to know that
“ which he is told, and doth slugardly
“ neglect examining the same, is verily
“ guilty of a gross fault, and will be
“ punished for the same. It doth remind
“ me and is in comparison to a monarch
“ who hath commanded one of his ser-
“ vants to go and collect the tribute of
“ his subjects, further charging him that
“ he shall inspect the monies he receives,
“ and weigh the same, and number it.
“ Now it so happened that the king’s
“ subjects who so paid their tribute to
“ the

“ the said collector, did persuade him
 “ that the monies they gave him for the
 “ king’s account were all good, and that
 “ the weight was just, and the sum
 “ right, and that he need not be at the
 “ trouble of minutely inspecting the same,
 “ which he implicitly believed, and
 “ omitted to do as he was ordered by
 “ the king. Now the matter did come
 “ to the king’s knowledge, and the king
 “ ordered the monies to be brought be-
 “ fore him, and inquired of the collec-
 “ tor whether he knew the weight, and
 “ the number thereof? But he could
 “ not answer the same: and the king
 “ ordered him to be punished, because
 “ of his negligence in orders, and his
 “ implicit dependence, and in such
 “ matters where he might have known;
 “ at the same time observing that altho’
 “ the monies might by chance be just,
 “ nevertheless the collector was remis-
 “ in his duty: but had the collector
 “ not been qualified for that office which
 “ the king did appoint him, he would
 “ not have punished him for his negli-
 “ gence; and therefore that if thy mind

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“ were so scanty as not to comprehend
“ these noble matters, thy plea would
“ be good, that thou doth rely on tra-
“ dition implicitly.”

And in reference to that we have advanced, have the ancient Rabbins said in the following chapters, **הו"י שקור ללמד** “ *Be expeditious to study the law, and know what reply to make to an Epicurian:*” Meaning thereby that men should not pass their whole time only in studying the *ceremonial*, or *juries prudence*, but to be expeditious in that part, and to make their chief study the ability of replying to an *Epicurian*, that is he who denieth reward and punishment, and many of the duties of the mind; for that is of the most utility to ourselves; and thus said the princely preceptor *Isaiab* when respecting the knowledge of God by and from contemplation he saith, **כי בואח יתהלל המתהלל** *For in that alone shall glory be that is wont to glory, he that knoweth and understandeth me.*” And thus said David speaking, respecting the perfection of the law, **תורת ה' תמימה משיבת נפש ערוה**
ה' נאמנה מחכימת פתי • פקודי ה' ישרים

משמחי לב מצות ה ברה מאירת עינים
 “The law of God is complete, reviveth the spirit: The testimony of God is truth, maketh wise these that are persuaded to infatuation; the precepts of God are righteous rejoicing the heart: the commandments of God are bright enlightening the eyes.” Thus saith his son Solomon,
 “And I beheld that wisdom exceed folly as light doth darknes.”

The compiler of the following compendious sentences and proverbs, of the ancient Rabbins was **רבי יהודה הנשיא** *Rabbi Jehudah the prince*: who lived co-temporary with *Marcus Aurilius*, well known for his great knowledge, and remarked for his *Ethics*, and who was a disciple of the aforesaid *R. Jehudah*. And thus did most if not all the knowledge descend from the learned *Jews* to the *Greeks* and the *Romans*, and from them to the *Gentiles*; whereby it was accomplished the blessing of God unto Abraham, viz.
 “And all the nations of the earth shall be blessed in thy seed:” and there can't be a greater blessing then the conveying of knowledge and truth to the world, and
 that

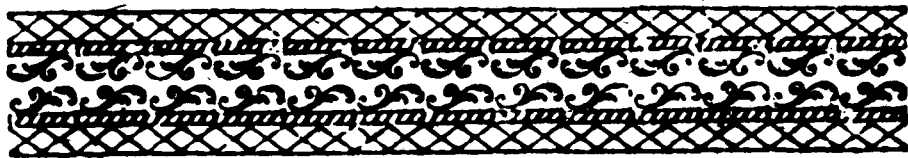
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that alone is the true end of mens creation. Thus have the wise men interpreted the words of the prophet, respecting the Messiah, which is figuratively meaning that the knowledge shall be spread all over the face of the earth, and in reference thereto the inspired Ezekiel saith, וְהָיָה בְיוֹם הַהוּא אֲשַׁפֹּךְ רוּחִי עַל כָּל בָּשָׂר,

“ *And on that day I will send forth my spirit on all my rational creatures,*” and thereby the deity will be acknowledged the God of the universe in unity as it is said, וְהָיָה בְיוֹם הַהוּא יְהוָה אֶחָד “ *And on that day JEHOVAH shall be one, and his glory a unity.* Amen.

A PRIMITIVE EBREW.

T H E



T H E

INTRODUCTION.

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא שְׁנֹאמַר
וְעַמְּךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצֶד מִטְעִי
מַעֲשֵׂי יְדֵי לְהַתְּפָאֵר

(a) ALL the Israelites have a share in futurity, as it is written, “ And your nation are all righteous, shall inherit

(a) I found it requisite to treat here of the greatest basis of faith, glorious and most exalted. Know that the learned have differed in their opinions with respect to the good and benefit that shall come to men, by their doing and observing the commandments that we were commanded by God, through the hands of *Moses*, on him be peace ; and of the evil that shall befall them when they

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herit the land for ever, a branch of my planting, the work of my hands, that I may be glorified.”

These

they shall overgo the same. And their difference therein was owing to the difference in their knowledge, in as much that some have committed gross blunders, that we shall almost not find any perfect opinion therein, and what hath been related by some doth almost amount to ignorance.

There is one *Set* which holds, that the good is the *Paradise*, and that it is a place where they shall eat and drink without travail, and their habitations shall be of diamonds, hyacinths, onex, and rivers flowing with wine and delicious balsamic oils and the like. And that the evil is the *Infernal Regions*, which place is a burning spot, where the bodies of the wicked are consumed, and that the wicked are there tormented in the most acute manner with excruciating pains and much to that purpose. And that *Set* in order to corroborate what they have advanced, have selected many verses and passages out of the scriptures, whose literal translation upon the first view seem to coincide with their notion.

There is another *Set* whose opinion it is that the good and blifs hoped for, is the days of the *Messiah*; for at that time all men shall be as angels, and shall live to eternity, and shall increase surprisngly: and these people further suppose that the *Messiah* shall be supported by an extraordinary

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These foregoing lines belong not to the Ethic Chapters, but are out of the Mishna in Senhedren, but as they signify futurity, and

ordinary providence; and that in those days the earth shall produce garments and viands prepared, and many more of the like impossibilities. And that the *evil* or punishment, will be that the wicked shall not be so happy as to enjoy these superb blessings in those days: and that *Seet* endeavour to collect proof to what they say, from the many passages of the *Rabbins*, and some of the literal sense of the scriptures.

The third Seet are of opinion that the *good* hoped for is the *Resurrection*, and that man shall live again, and enjoy this life again with his friends and family, and that he shall eat and drink, and never die more. And the *evil* or punishment will be that he shall not rise again with these virtuous men: and they also select many passages in the scriptures to corroborate that they advance.

The fourth Seet are of opinion that the sole intention of our minding and observing the commandments is that the mortal frame may enjoy this life with felicity, i. e. a good country and many children, a healthy constitution, peace and satisfaction, and their monarch to be an Israelite, and that they shall have the dominion on their oppressors. And the *evil* or punishment for not observing the law and commandments, that they shall meet with all the foregoing matters, *vice versa* even as we now are in captivity: and they

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and which can only be obtained thro', and by morality they have with great propriety been placed at the beginning of these Ethics.
I shall

they have selected many passages of the scripture, as also the curses therein mentioned to corroborate that they advanced.

The fifth Sect, and they are numerous, who subjoin all these foregoing opinions, and they advance that the chief hope is that the *Messiah* shall come, and that the dead shall rise and enter Paradise, and there they shall feast and enjoy happiness to eternity.

BUT my beloved reader hearken. That *Marvelous point*, i. e. the futurity, you shall find but few who are able to define, to what it relates, whether it be the final cause of the good, or if it be any of the forementioned systems, or if it be the medium of the cause and the final cause. But the common run of the people are mostly curious in their inquiries (and even some of the learned) how the dead shall rise, whether naked or cloathed, &c. and whether in those days there shall be rich and poor, powerful and weak, and like insignificant questions. Now my worthy contemplator, put thy mind to the parable that I shall advance unto thee, and then thy heart shall be susceptible to know my words that shall follow. "Put to thy mind an infant who was brought to a tutor in order to teach him the law, and which is the greatest good to him with respect that he may thereby obtain perfectness; but

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I shall give the Reader the most noble comment thereon by the famous Maimonides, written originally in Arabic, and translated
in

but owing to his young years, and the weakness of his understanding, he (the child) doth not as yet comprehend the great utility that he shall obtain: and therefore it is necessary for the tutor who is perfecter than he, that he encourage him to take his learning, by such and through those means that are agreeable to the age of his disciple; and he shall say unto him, "*My child read and I'll give thee some sweet meats or the like;*" and the child shall endeavour to read not for the sake of the knowledge that he shall obtain thereby, because he is not as yet susceptible thereof, but for the sake of those frivolous gifts which the teacher promised him; and which gifts are more aimable in his eyes than the reading, and thus he looks on his reading as a great labour and travail, and he willingly undergoeth that fatigue in order to obtain that imaginary good promised to him by his teacher. But when that child shall become older; and shall despise that he so first admired; the teacher then shall be obliged to encourage him by promising him such other things which then are most predominant with him, and he shall advance unto him, "*My dear read, and I'll bestow on thee fine cloaths,*" thus shall he again follow his learning for the sake of obtaining that good which shall then be looked upon by him the greatest: and when he shall become

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in Ebrew, and never before translated into any other language; I flatter myself that the Reader whether learned or not will each be

come older and have lost that imaginary passion, he then shall be promised money for his following his learning, and he shall follow his learning only for the sake of obtaining these few pieces of money; which at that time appear more esteemable in his eyes than the real utility of the learning: and in further time when he shall have arrived at a more extensive knowledge, the master shall persuade him hitherto, by advancing to him the ambition of a *Preceptor*, and that he shall be honoured by the public; and he shall endeavour all for the sake of arriving to that dignity, and that shall he make his ambition, and the final cause of his following his studies. But all such are foibles, and indeed it is lack of true sense, where a person makes the final cause of learning any thing, save the knowledge itself; and in relation to those that study for such purposes have the wise men named it, "*Learning not with a right view.*" i. e. He that observes the commandments, and studies the laws, but his endeavours are not for obtaining the knowledge thereof, but for some sinister view: and therefore did the wise men admonish therefrom, thus they said, "*Thou shalt not make unto thyself a crown to be agrandized, nor a hatchet to hue with,*" by which they have hinted to that we have advanced; and that is, that the true final cause of the search after knowledge must

not

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*be pleased therewith since it is so general
and so perfect in its moral system as almost
pen*

be for the sake of being revered from mankind, or interest, or the like; but that the whole aim of the learning should be for the sake of the knowledge thereof only; and thus ought men to thirst to get at *truth* for the sake of *truth* only. And no virtuous man ought to say that when I shall observe the commandments, and keep from *evil deeds*, what shall be the benefit that I shall receive from my Maker? For such is equal as the parable of the child who saith what shall they give me if I adhere to my reading? when they shall promise him certain things, because of the scantiness of his understanding, and his not as yet comprehending the final cause, we are obliged to support him equal to his folly, thus saith *Solomon*, “*Answer unto the fool according to his folly.*” And thus have also the sages admonished to the same purpose in their *Ethic* chapters, viz. *Antigonus an inhabitant of Socco saith, be not like unto servants who serve their masters with the view of receiving benefit; but be as servants that serve their master without expectation of gratification*: by which they meant that he should believe in *Truth* for *Truth* sake, and such is termed worship out of love. Thus say the *Rabbins* with respect to the scripture that saith, “*In his commandments he doth much desire,*” saith *R. Eleazer*, “*In his commandments, but not for the sake of their benefit.*” And I think all that we have said is demonstrative, and
a proof

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pen can frame; I shall keep up as exact as possible to the original and shall even not change

a proof to what we have premised: and thus it is said by the Rabbins, “*Least you were to say I’ll study the law because of being enriched, or siled a doctor, or that I may receive a reward in a future state.*” No. and therefore it is expressed in the scripture, “*to love the Lord thy God:*” i. e. all that you shall do, shall only be from the motive of pure love. I have now discused to you this subject, and it is obviously demonstrated, that such is the meaning of the law, and the bases of all that the wisemen have said; and no one will retract from that unless he be an obstinate fool, or a corrupted mind, whose ideas are spoiled from bad principles imbled. And this was the great principle of our father *Abraham*, on him be peace, for he worshipped God from pure love; and towards that road ought all men to be awakened.

But because that the wise and learned sages well knew, and were convinced, that this subject requires much attention e’er attained; and that every man doth not arrive to that exalted degree; and those even that shall lastly be so happy as to arrive thereto, yet in the beginning their faith therein shall not be permanent; since the generality of mankind do no actions without a view of benefit, or avoiding a loss: and when such do not appearantly attend the same, they then cry that the action is vain; therefore considering this, how is it possible that we should advance

change a sentence. I cannot but say that when I read the original I could not help calling

vance to the common run of the people, and even the learned that they shall observe such commandments to do them, and that such actions they shall avoid, not for the sake of the fear of punishment, or for a reward, but out of pure love: When most men as we have already observed, can't comprehend that philosophic point so easy, so that they shall be of the degree of our father Abraham: and therefore it was proper to suffer the commonality to say, that they observe the commandments, for the sake of the reward, and the fear of punishments; untill they shall arrive to the true sense thereof, and know the truth, and the perfect path, equally as our parable with the child and the teacher. Yet what we have said is rather dangerous for the vulgar, as it happened to *Antigonus* who told them the truth, e'er they were capable of receiving it, and therefore did the sages say in their Ethic chapters, "*Ye wisemen be admonished, and guard the words you are going to say.*" And verily the common people lose nothing by worshipping out of fear and reward, tho' they be not perfect; nevertheless it is serviceable to them by training them to the commandments of the law, until they shall aim to get the truth: And thus have the *Rabbins* said, "*Let a man ever be studying the law, for though he shall study first, not with the right view, he shall lastly come thereto;*" so that he will worship from pure love.

It

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calling to my mind the noble passage of my countryman, Milton book vii. vol. i.

The angel ended,
And in Adam's ear so charming left his voice,
That he a while thought himself speaking;
Still stood fix'd to hear.

READER :

It is very needful for you to be informed, that respecting the comprehending of the passages of the wise *Rabbins* רב'י חכמים זצ"ל, mankind have divided themselves into three sects.

The first, and such are the common run of learned people, whose books I have also perused, from which, as also by what I heard of them, they believe the passages of the wise *Sages*, to be understood *literally*, abstracted from any *emblem, parable* or *figure*, and with that *Sect* all that is *impossible*, they hold to *exist from necessity*. And verily the cause thereof, cannot but be owing to their lackness of understanding, and their great distance from knowledge; in as much that they have not that perfectness in their minds to be moved thereto, and at the same time, finding no other person to instruct them otherwise, which maketh them to believe, that many of the figurative latent passages of the *wise Rabbins*, cannot be understood save in their literal way, consistent to their poor minds, and scanty understanding: though many of these passages that they so literally take, are so far from reason, that I cannot but think that even the *peasant* with little reflection, much more the *learned*, could scarce credit such subjects

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READER ! I have now finished that noble comment, and though I have possibly been too prolix, I hope the reader will pardon it, since my view was, be-
B
cause

litterally : And indeed that *sect* who are so impoverished in their mind are to be pitied, since these poor creatures mean to honour and extol the words of the wise men, according to their own opinions, and at the same time they are debasing and ridiculing them to the utmost degree : and I do swear by the living God, that that *sect* are the destroyers of the beauty of the *Law*, and the obscurers of her pellucidness ; and are converting the *Law* to the utmost : since God hath said in his perfect *Law*, **אשר ישמעו אל כל החוקים האלה** and that ignorant *sect* by their expounding the words of the wise men, cause the learned nations to say, **ואמרו רק עם חכם ונבון הגוי הגדול הזה** רק עם סכל ונבל הגוי הקטן הזה “ *What a silly and obstinate little nation is this :*” And I assure you, that most of the preachers of that *sect* pretend to acquaint the people, what they know not themselves ; and would to heaven they had but the modesty to be silent, as the wise men said, **מי יתן החרש תחרישון ותהי לכם לחכמה** wou'd that they were Silent &c. or tell the people that they do not comprehend those certain passages of the wise men ; but by their arrogance they pretend to comprehend them, and accordingly preach to the people agreeable to their own weak understanding, concerning these many
latent

xxvi. INTRODUCTION.

cause the matter therein contains the greatest basis of faith, and know them, and heavens prosper you therewith: Another reason for my giving you this grand

latent passages in *Barachut*, ברכות and *Chelek*, חלק literally.

The second sect are numerous also, and such are those who have beheld the words of the wise men, and have taken them in the *literal sense*, and have imagined that the wise men who advanced them, meant no otherwise than the literal sense thereof, and therefore that sect do pretend to ridicule them, and Inveigh without reason against the wise men; saying, that their understanding is more cogent, and that the wise men who wrote those many passages, were ignorant of the system of nature, else they would not have advanced that they have; and the most of these accusers pretend to be learned in *Astrology* and *Medicine*, and are wise in their own eyes, and pretend to much *philosophical knowledge*. But alas! how far indeed, are they from intelligence, when compared to those who are truly *philosophic*; and indeed this sect are much baser than the first, and the major part of them are *libertines* that most accursed sect, because that they have the arrogance to destroy and ridicule the words of men of known learning, whose wisdom hath been experienced to the wise: and those vain fools, had they laboured to learn wisdom, in as much as to be informed how subjects of such great importance

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grand comment was, in order to hint to you that *Moses* spake of a *future reward and punishment*, and I wish that the learned English prelate, in a certain
B 2 passage

as *Divine philosophy* ought to be written and placed, and the latency required in those matters to the vulgar; or were they to be sensible of the practical part of philosophy, they would then, indeed know, whether the learned wise Rabbins were really wise. and they would then praise and fame what they have said.

The third sect, and which I solemnly declare are but few indeed, and so few of them are to be met with, (that I can scarcely apply to them the name of *specie*, equally in relation that we name the *sun*, a *specie*, though he be one separate being) and such are those people to whom the glory of the wise learned men hath been demonstrated, and have comprehended those latent meanings and figurative expressions, as meant by these wise men in their different scattered passages of the Talmud, &c. and which very passages evince the depth and perfectness of the understanding of these learned wise Rabbins, and that they did attain the truth, and that they were sensibly convinced of that which is impossible, and that which must of necessity exist; and that *sect* are also satisfied that the several passages and orations of the wise men are not jeerings, but that they are both expressive as well as figurative; and that whenever the wise men were wont of

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passage of his book, vol. 1. p. 8, had looked little farther to *futurity*, but that learned bishop is to be excused, and probably God hath reserved the same for another

treat respecting impossibilities, they spoke of them in a *Paraboli- cal* and *emblematical* manner for such was ever the custom of all the great *sages* to write: and thus did the wise *Solomon* begin his book, saying, להבין משל ומליצה דברי חכמים וחידותם. “ *To understand a parable, &c.*

And since all that the learned *sages* have said respecting *heavenly subjects*, which is the *final cause*, are only *emblems* and *figures*, it would indeed be absurd that they should be blamable in composing their writings touching the same, in *emblems* and *figures*, so as to seem relating to vulgar subjects. And thus is most of the book of *Job* parabolical, and the like opinion is with respect to the *dead* that were raised by the prophet *Ezekiel*.

Now my reader, if thou art of either of the first two *sects*, I am convinced that you will pay but little regard to what I have said, since my subject cannot be pleasing to thee, but rather prejudicial, and therefore thou shalt hate it: And it is not to be wondered at, for how is it possible that light spiritual viands shall be agreeable to such people, who are habituated to coarse and gross viands; and in fact he shall hate *Embrosial*. But if thou art of the third *sect*, then whenever thou shalt behold any latent passage, and which is not upon the first view to be comprehended, you will contemplate the same, and

by

INTRODUCTION. xxix. -

another prelate; and I cannot but lament, that all these misfortunes doth arise from the want of true knowledge in the *Ebrew*. 'Tis true 'tis a pity,

B 3 and

know that such is emblematical and figurative, by which the palpitation of thy heart will cease, and thy ideas will be comprehensive until thou shalt attain the true sense, and the belief of truth, as it is written, **למצוא דברי חסין וכתב** *to find out exceptable words &c.* **יושר דברי אמת** and then when thou shalt speculate that I have here written, it will be of service to thee with the help of God.

And now I will begin to treat of that I designed this Epistle for: Know, that equally as the *blindman* cannot have any idea of colours, or the *deaf* of sounds, or the *Eunuch* that of venery; even so is it impossible for the corporeal frames to have any perfect idea of the spiritual pleasures: and equally as the fish, who can have no notion of the fiery element, because of their ever being in the watery, which is the opposite; even so is it impossible for the body in this corporeal world to know the pleasures of a spiritual world; since we cannot be sensible of any pleasure, save the pleasure of the body, and the senses, i. e. Eating, Drinking, and Venery; and all Else save these preceding pleasures, we do not know, or are sensible of upon a first view, but doth require much seeking indeed: and it is just, and ought to be so considering that we live in a corporeal world, whose pleasures are mean and

finite

xxx. INTRODUCTION.

and a pity 'tis that 'tis true, that in a country like this, abounding in men of letters, that the real knowledge of the scripture should not be encouraged. O
ye

finite, and interrupted, and therefore how shall we be able to know spiritual pleasures, whose blifs are everlasting and infinite, and have no relation whatsoever to or with our corporeal pleasures. Neither would it be with propriety of us men of the *law* or the *divine philisophers* to suppose that the *celestial spirits, angels, &c.* are abstracted from pleasure or happiness; for in fine their pleasure is great indeed, since they know and attain the truth of the existence of God, whereby they have a continual pleasure and blifs uninterrupted, and have none of the corporeal pleasures; neither do they know any of them, because they have not those *senses* like us, wherewith we feel, know and obtain, those our corporeal pleasures: And even so, if any of us shall be purified to that degree after his death, he shall then not attain the corporeal pleasures, neither shall he desire them, equally as a monarch who is arrived to the glory of dominion and power; who shall cease to play at balls, as he was used to do when young and in his infancy, at a time when he could not with propriety distinguish between the two subjects, equally as we mortals for the most are exalting the pleasures of the body, and preferring them to spiritual blifs.

And

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ye learned prelates, look to your sheep!
 —I shall not be prolix, since I have reserved the same for a separate work that I am writing; but yet, I will only
B 4 hint

And when you shall come to consider and reflect on the subject of these two sorts of pleasure or bliss, you will find the *meanness* of the one, and the *grandeur* of the other, even in this life: And such is, for that you may observe that most mortals are teasing and travailling both their bodies and minds to the greatest extremity, and all in order to obtain grandeur and honour, and that their fellow creatures shall revere them; and that *specie* of pleasure hath no connection with that of eating and drinking; you may also observe that many men shall prefer the pleasure of being avenged of his enemy, to any other of the corporeal pleasures, for fear of shame, or with a view that he may bear a pious name amongst his fellow creatures: Now, if so it be in this corporeal world, much more so if we think of the *spiritual world*, where our minds are to have perfect knowledge of the existence of God, equally as these magnified *celestial bodies*, and which bliss is not to be divided, neither is it to be numerated, nor is there any parable to be found to compare thereto; and all that can be said in relation to that most magnified and superlative bliss is, as the prophet said, מה רב
טובך אשר צפנת וכי “How great is that good which thou hast in store saved for them that fear thee.”
And

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hint at a certain phrase in the *Ebrev Language*, which for want of a proper explanation, it hath caused hundreds of different systems of preachings; and I protest

And thus have the wise Rabbins said, “*in the world that is to come there is neither eating nor drinking, nor washing, anointing, or venery; but the virtuous shall be established with crowns on their heads, and shall receive delight from the pellucidity of the glory of God;*” by which words of “*crowns on their heads,*” they meant the *immortality of the soul*, in the establishment of the knowledge to her; and thus is God the Knowledge and the Knowledge is God; which hath been more amply defined philosophically in another place, which would be too prolix to mention here: And by the words, “*Receive delight from the pellucidity of the glory of God,*” they meant to indicate that those souls shall be delighted by what they shall then know of the true existence of God, equally as the *holy living celestial spirits*, called *חַיִּוֹת הַקּוֹדֶשׁ Chaiyoth Haoudash*, and other degrees of these *celestial spirits*, according to their conception of the glory of God and his existence.

’Tis therefore obvious that the *final bliss* is to arrive to that heavenly society, and to partake of that glory, and to be *imortal* there, as we have already said, to eternity with the living God, and who is the cause of continuing the *soul* to *Eternity*, because she hath known him; which great secret is discussed in the mystery of philosophy.

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protest I know of no good that these various systems of preachings are to a nation, save the various conventicles abounding in windows, to encrease the

B 5

revenue;

sophy, and which is the greatest good, which hath nothing to out vie it, neither can ought be compared to it, considering its uninterruptedness and infinity; and that is the meaning of the words of *Moses* in the *Panteteuch*, לַמַּעַן יִטֵּב לְךָ

וְהֵאָרַכְתָּ יָמֶיךָ “that thou mayest be happy and lengthen thy days,” and which is in fact in a world that is all extensive. But the greatest evil and vengeance is, that the soul be annihilated and not attain that *immortality*; and such is the punishment mentioned by *Moses* in the *Panteteuch*, called

כַּרְתַּת Karath, i. e. to be cut off; thus it saith,

הַכֹּרֵת תִּכְרַת הַנֶּפֶשׁ “the soul shall be cut off.” Thus it is obvious, that whoever esteems mostly the corporeal pleasures, and despises truth, and loves sophistry, must of course be cut off from that great glory, and remain *unintelligent matter*: and the prophet hath also told us that *futurity* is not to be conceived through the *corporeal senses*, and thus it is said, עֵינַי לֹא רָאִיתָ אֱלֹהִים זֹלָתִיךָ “No eye hath beheld it, save God himself.”

But verily the good promises, as well as the evils and punishments, as recorded in the *law*, are such subjects as I shall acquaint you with; which is telling you, that if you shall observe the commandments with perfectness, i. e. di-
vested

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revenue; and they indeed pay with great propriety since the light is only let in, but I never found any light to come out. Know that, in the *Ebrew tongue*

vested from hypocrisy, saith God, I will assist you therein, in as much that I will take away all such things that might be of hindrance thereto, since men cannot observe the commandments when sick or starving, or when in trouble or captivity; and therefore did God promise them, that by his providence he would put off all those interruptions, and that they shall enjoy health, and live in peace in their country; through which means their knowledge shall be perfected, that in the end they may obtain that eternal life: Consequently it is demonstrated that the *final cause* of observing the law and commandments is the *eternal life*. And even so if they shall neglect the same, the punishment then shall be thro their meeting with those destructions, so that in the end they must inevitably lose that *Eternal life*, and reflect well on what we here advance, since it philosophically demonstrates the *futurity* mentioned by God through *Moses*. And thus have the wise men hinted at it in their *Ethics*, when they said, **שכר מצוה מצוה ושכר עבירה עבירה** "the recompense of a commandment is another commandment, and the recompence of a pacada is another pacada."

And with respect to the *infernal regions*, i. e. Hell; 'tis a phrase applicable to the pain and punishment

INTRODUCTION. xxxv.

tongue they name him that enters into the actions of pious men, and adhering to their tenets, **BENYE**, i. e. *sons* or *children*: and under that predicament 'tis

nishment that shall befall the wicked; and there has been no explanation of its nature mentioned in the Talmud; but some are of opinion, that the sun shall destroy them, and they conclude, that meaning from the words in the scripture that saith, **הנה יום בא בו ער כתנור** “*there is a day coming that shall be as hot as an oven.*” And some advance that the heat of their own bodies shall increase to that degree, as to destroy them; and conclude it from the saying, **רוחכם אש תאכלם** “*your spirits shall be consumed with fire.*”

And as to the *Resurrection of the dead*, this is one of the basis of the *Mosaic doctrine*, and no one can have any claim to *Judaism* that denieth the *resurrection*; but the *resurrection* is only to the *pious* and *just*; and indeed, how can it be supposed, that the wicked shall rise, when they are even as dead during their natural lives; and I would have you to know, that death is of necessity to mortal, and that the elements shall disperse and return again, to that they were join'd from.

And with respect to the days of the *Messiah*, that I suppose to be a period, when the kingdom shall be restored *Israel*, and they shall again return to their country, and their monarch shall be exalted, and he shall be esteemed amongst all the nations, more than *Solomon* was; and that all the nations shall enter into a league with him,

owing

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'tis that good men have been named,
 בְּנֵי אֱלֹהִים BENYE ELOHIM, i. e.
the sons of God. I shall nevertheless point
 out to you a great mystery, which,
 that

owing to his great virtue, and the marvellous
 deeds that shall happen through his means; and
 whoever shall start up to rebell against him, God
 shall put down; and all the veries in the scrip-
 ture abound respecting his glory: And I would
 have you to know, that the face of nature will
 not be changed otherwise than the present; but
 all the difference then from now shall be, that
 the kingdom shall be restored to Israel: And thus
 have the wise men said, אֵין בֵּין הָעוֹלָם הַזֶּה לַיָּמֹת
 הַמְּשִׁיחַ אֵלָא שְׁעוּר מַלְכוּת *“there will be no
 distinction from the present time to the time of the Mes-
 siah, save the captivity and servility of the Jews.”*
 And the greatest utility we shall obtain in those
 days, shall be the perfecting of our minds, that
 thereby we shall arrive to the *future life*; and as
 to the person of the *messiah* he shall die, and his
 son shall succeed him and so on; and the prophet
 hath foretold that he shall not die until he hath
 established righteousness and justice, and there-
 fore shall his reign be a long period of years:
 and even the years of individuals shall be en-
 creased, and which will be by nature, consider-
 ing the easement of troubles, which is the de-
 stroyer of Mankind Neither need we be surpris'd
 at the continuance of the kingdom of the *Messiah*
 for thousands of years, since the philosophers
 hav

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that you shall not find thro' out the scriptures, the phrase of בני יהוה BENYE JEHOVAH, i. e. *the sons of Jehovah*; by reason that such would be blasphemy,

C

and

have said, "*that a society when perfectly associated, shall not easily be dispersed.*" And we are not aiming and wishing for the days of the *Messiah*, because of Riches, Glory of grandeur, or musical entertainment, as the crack'd brain folks imagine: But the hope that the virtuous and the prophets had for the *Messiah* was, that there might be a permanent association of the Pious, and the increase of knowledge, and the uprightness of a king, and his exalted virtue, and his uniting with the Deity, as it is written,

ה' אומר אלי בני
אתה אני היום ילדתיך

"God said unto me, thou art my son, I have this day begotten thee." And the observing all the precepts of God without intermission. thus it is said, ולא ילמדו עוד איש לאחיו ואיש לרעהו לאמר דעו אתה

ונתתי את תורתי בלבם
"*And I will give my laws into their hearts,*" also

והסרתי את לב האבן וכו' "*And I will put off that stony heart, &c.* and many of the like passages; and by and through these means, they shall be able to conceive futurity with a perfect conception: Thus is the final end in the next world, and all the rest are but the endeavour to obtaining the same. And therefore those wise men who had obtained the summit of truth, well knew the final

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and therefore 'tis only written, *the son of Elobim*: And notice well, that I have remarked, since 'tis the ground work of preserving the *Unity of God*, in all its perfections. And were I to have the happiness of translating the *Pante-teuch* in particular, I would very obviously point out this great secret, which is latent under the various terms of *Elobim*

final cause, and therefore he began therewith, saying, כל ישראל יש להם חלק לעולם הבא "All the Israelites have a share in the next world." And since the next world is the *final cause*, and the point to be aimed at, it nevertheless behoves him who means to worship God from pure *love*, not to put that of *futurity* as his recompence; but in the following manner; and that is by believing that there is a *knowledge*, and that knowledge is the *law*, which was delivered to the prophets from God; wherein God made manifest the *good manners*, i. e. the precepts; and the *mal-manners*, i. e. the *pacads*, and therefore it behoves him that is characterised with the name of MAN, to adhere to that part of the *good*, and to abandon the *bad*; and by so doing he shall accomplish thereby his *Rationality*, to be distinguished from the *brutè*; and by becoming perfect, he cannot but remain *immortal*, and his soul exist *Eternally*, and which is *futurity*, i. e. the world to come. *Maimon. comm. on the Mishnah. chap. C. elab.*

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Elohim, יהוה and אלהים *Jehovah*, and more particularly so in the first chapter of *Genesis*, treating concerning the Creation: you shall not find the name of *Jehovah* mentioned, until the creation of *man*. And I do aver that the *Panteteuch* in its present Translation, is nothing but a confused chaos, with regard to the Glory of the Creation; nay, it even is not systematically: but were the same rendered to the public with truth, according to the original, it would reflect honor on the work, and with the greatest ease clear these thorny bushes, which now infest and puzzle the brains of the *Oxonian Divine: And let me tell them all, that though they were to comment to Eternity, they will neither do themselves nor others any real service, to encrease the understanding of the scriptures; unless a true, fair, and honest translation is made from the original; and the translator must with operosity observe the sense of the *Ebrææ*: In truth, neither flattering the *Jews*, nor calumnizing the *Nazar.nes*.

C 2

Why

* *Ignorantia Legis neminem excusat.*

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Why such a work is not accomplishe-
in a country abounding in learned men,
and several Universities, is best known
to themselves; and e're I would sup-
pose my countrymen dilatory in so com-
mendable a work, I would sooner pass
that for truth, (though it would be
none of the politest compliment) that
they cannot effect it, from want of a tho-
rough knowledge in the *Hebrew*: How-
ever there is a vulgar saying, "*'tis never
too late to learn.*"

I shall hint at another misfortune,
according to my scanty opinion, which
has caused such a work not to be ac-
complished, and that I take to be from
too great a zeal that some learned Di-
vines might have had for their *Tenets of
Faith*: Nay, I should rather say a *pre-
judice of Education*, and implicitness that
dwelt with them, and owing thereto,
though some of them might at times
have a flush of lightning break forth
into his mind, and lead him to many
obvious Philosophical truths; yet alas!
how soon vanished again, and the whole
fabric

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fabric becomes caliginious owing to their mistaken ardour and prejudices, which are the sole workers of zealous mischiefs, wheresoever they happen to be Predominant, in *Policy of state* as well as in *Religion* and 'tis that which I name, *Satan disguised in a Pious Habit*, thro' which means the poor ignorant multitude of all Denominations are deceived, and even sacrifice their lives. I mean not by what I have advanced, to calumniate the Christian Divines, but I speak universally; and that *Few* who is given that way, and hath no charity, I censure full as much as the *Christian*. Thus, *Fructus autem justitiæ, in pace seminatus facientibus pacem.*

All of which we have said was hinted at by *Solomon*; thus he saith,

עמל הנסילים תגענו כי לא ידע לכת עיר
“The travail of the fool shall tire him,
because that he knoweth not his road to
the city.”

However there is a saying, “ALL THE WORLD CANNOT BE WISE.”

Courteous

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Courteous Reader, who e'er thou art, I am your well-wisher, and have charity for thee.

LONDON, 26th day
of KISLOW,
A. M. 5532.

A Primitive EBREW,
and the
TRANSLATOR.

A Soliloquy by the Translator.

תוכחה להמעתיק איש עברי

אברהם בכמהורר נפתלי טנג

כאשר אביש לנפשי • וכעת אתבודד למצבי מרוקם
מיסודי חולפים • כחלום יעוף וכצפור מתמדד
מקיננו : ויצר הרע הלוחם בקרבי אשר יעביר המון גליו
לשטפני • ויחניפיני במרסת מקרי הזמנים עת ירום הגלגל
ועת ישפיל • תאחזני צלמות ואופלי ואם אפס עזרתך הלא
יפול הנופל בשאול תחתית ואין עזרי • ושכ העפר אל הארץ
כאשר היה ימי ישוב הרוח אל האלהים : כי תסתבך
בקוצי החסאים • וכמוץ לפני רוח תורה : ומה אעשה או
לקים זכרי למוען לא אמח מספר החיים : ואם בגדת בפקרון
האלהי • איך אצפה לתשלומין • עוישי טרם יבואו ימי הרעה
עוד הצל לאהלף למען יישר דרכיך המסולף כי אין חיצבון
בשאול אשר אתה הולך : למה תאסף כהלכי ארבע או
כשרץ דשורץ כאשר לאל דרך לחוק הפרץ :

האדם שרשני בארץ וראשו בשמים • עץ בנן אלהים
נא אל תכריתיהו לבנות סוללת הגעת תענוג
הגשמי • הנשמה • היא כשמן הצח • ואם תרבה הפתלה
יכבה • ואם תמעטינו לא יאיר • לזאת הרחיקי משני
הקצוות • והתהלך דיניהם למען תחיה בעולם השפל
וירשת את ארץ החיים :

יהי רצון מלפני אל הכבוד הנודע לבני שבחאזי • צורת
 כל הנמצאים • שוכן בערפלי סהר • משרת
 שואלים זה לזה איה מקום כבודו • החוק ומשפיע תמיד
 ותכלית הטוב • אשר לא יחפוץ במת המת • אפס
 משתוקק להגיע נשמת האדם למקור חוצבה • לשפוע
 עלינו ניעוצי חמאירים • למען נתאחד בשמי ההצלחה •
 להתענג מזיו שדי בעדן הבלתי פוסק • ובחי הנצחיים •
 אשר עין לא שופתו :

When I reflect on my Soul, and contemplate
 my being weaved from changeable Elements;
 like a dream that vanishes, and a Bird which wan-
 dereth from his nest; considering the evil passions
 that are warring within me; whose tempestuous
 waves seem to over-whelm me, and doth ca-
 jole me with the intrigues of the change of the
 times, now in affluence, and at times in indigna-
 tion; I am indeed surrounded with the shadow of
 Death, and darkness. And were it not for thy
 help, he that is ready to fall must indeed be
 hurl'd into the abyss, and nought to aid him;
 and the Dust shall return to the Earth, but who
 shall return the spirit to God? when she shall
 be intangled in the thistles of sin, and shall be
 driven as Chaff before the Wind: O! what
 shall I then do to make permanent my memory,
 that I may not be obliterated out of the book of
 life: and if I have scoffed at that Divine deposit,
 how can I hope for Pay? Be speedy ere the
 evil is coming; whilst the shadow is not yet
 vanished, that thou mayest perfect thy Pervert-
 ed path; for there is no account in the grave
 whether thou art going. wherefore whilst thou
 die like the Quadruped, and the Reptile, when
 it is in thy power to amend the breach. Mans
 root is in the Earth, and his head in
 the Heavens, a Tree in the garden of God,

S O L I L O Q U Y

have pity then and cutt it not off for to build a trench for the satiating of corporial pleasures . The Soul is like pure oil, if thou encrease the cotton it shall be extinguished : and if thou lessen it it shall give no light ; therefore keep from both extreams, and walk between them, that thou mayest live in this low world, and inherite the land of the living .

BE it the will of the God of Glory, who is alone manifested by his creatures, the form of all Existences, who dwells in clouds of pellucidness, his servants are asking and inquiring one of the other, where the place of his glory is ? he that doth gracefully bequeth and Eternally influence ; the final cause of goodnes, who doth not desire the annihilation of his creatures, but ever desiring to convey the soul of men to that fountain she hath been drawn from ; to influence us with his pellucid sparks, in order that we may be united in the Heavens of Fortune ; to delight in the glory of his all-sufficiency ; in that Delight which hath no end ; that Eternal life that no eye hath encompassed.

• טוב שם מ'שמן טוב
• ויום המות מיום הולדו

A good name is better then precious ointment : and the day of Death then the Day of ones birth.

מסכת אבות

THE ETHIC CHAPTERS OF THE FATHERS.

CHAP. I.

פרק ראשון

כָּל יִשְׂרָאֵל יִשְׁלָחֵם חֵלֶק לְעוֹלָם הַבָּא שְׁנֵאמַר
וְעָמַד כָּלֵם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצֶד מִטְעֵי
מַעֲשֵׂי יְדֵי לְהַתְּפָאֵר
מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי וּמִסְרָהּ לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ
לְזִקְנִים וְזִקְנִים לְנָבִיאִים וְנָבִיאִים מִסְרוּהָ לְאַנְשֵׁי
כְּנָסֶת הַגְּדוּלָה הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים הוּוּ
מִתּוֹנִים בְּדִין וְהַעֲמִירוּ תַלְמִידִים הַרְבֵּה וַעֲשׂוּ סֵיג
לְתוֹרָה :

(a) **M**OSESES received the Law from *Sini*,
and assigned it unto Joshua; and
Joshua, to the Elders, or Ancients; and
B the

(a) It being a great utility to the following
sentences and proverbs of *Ethics*, which have been
laid

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the Elders, to the Prophets; and the Prophets assigned the same to the people of the Great Congregation.

They have said three things. (b) Be ever deliberate and circumspect in rendering justice (c); and establish many disciples; and make a fence and out-work to the Law.

שָׁמְעוּן הַצְדִּיק הִיָּה מְשִׁירֵי בְּנֵסֶת הַגְּדוּלָּה • הוּא
 הִיָּה אוֹמֵר • עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד עַל
 הַתּוֹרָה • וְעַל הָעֲבוֹדָה • וְעַל גְּמִילוּת חַסְדִּים :

(d) Simon

laid down by various Rabbins, to state the origin of their tradition, and from whence they so derived their lessons; it was therefore that R. *Jehuda*, otherwise the *Holy Rabbi*, who formed the *Mishna*, and compiled the same, to begin the above first chapter, with tracing the tradition from *Moses*, who was divinely inspired, and received the law from Mount *Sini*: in order that we may also learn that most of the sentences hereafter mentioned, were also from *Moses* by divine inspiration.

(b) Recommending to a judge not to be too hasty and rigid in passing a verdict, until he be fully convinced with the merits of the cause.

(c) Alluding to the several rabbanical ordinations and admonitions, which effect to restrain the people from vice, and thus 'tis said, ושמרתם את משמרתי "Therefore shall ye keep my ordinances." The explanation of which imports to make a fence or outwork to mine. Levit. ch. 18. v. 30.

(d) Simon the Just, who was of those that remained of the Great Congregation, was wont to say, "By three things the world is upheld, by the Law (e), by its Divine Ordinance (f), and by the Actions of Grace."

אֲנִיִּנְנוּם אִישׁ סוֹכּוֹ קִבֵּל מִשְׁמֵעוֹן הַצְּדִיק • הוּא
 הָיָה אוֹמֵר אֶל תְּהִי בְּעֲבָדִים הַמְּשֻׁמְשִׁין אֶת הָרֶב
 עַל מְנַת לְקַבֵּל פָּרִם • אֲלֵא הוּא בְּעֲבָדִים הַמְּשֻׁמְשִׁין
 אֶת הָרֶב שְׁלֵא עַל מְנַת לְקַבֵּל פָּרִם • וַיְהִי מוֹרָה
 שָׁמַיִם עֲלֵיכֶם :

Antignus, an inhabitant of Socco, received his tradition from Simon the Just. He was wont to say, "Be not like unto

B 2

servants

(d) The above mentioned *Simon* was the longest liver of the assembly of the great congregation called אֲנָשֵׁי כְּנֶסֶת הַגְּדֹלָה who were in number one hundred and twenty; amongst which were three prophets, namely, *Hagai*, *Zacharia*, and *Malachi*, and therefore the whole tradition of his associates was left with him: and he was also high priest, and succeeded *Esdra*.

(e) *Divine Ordinance*: i. e. the several sacrifices ordained in the law, and that is called עֲבוֹדָה *service* or *worship*: and therefore it is a part of the prayers of the day, that the Lord shall restore the worship to his sanctuary.

(f) *Actions of Grace*. Meaning virtuous habits, as also to rejoice the bride and bridegroom, and to visit the sick, and condole the afflicted.

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servants who serve their masters with the view of receiving benefit; but be as servants that serve their master without expectation of (*g*) gratification; and let the fear of God be on you."

(*g*) פֶּרוֹס *Gratification*: i. e. Such that is given, though not compelled from any motive of acknowledgement, but from pure generosity and goodness of heart: e. g. A person was to say to his servant, or his son, or wife, act or do so, and I will give thee a shilling or two: and such is the distinction of what is called פֶּרוֹס *PEROSS* or *pay*: for pay is such that is rendered from justice, and a retaliation for an action that hath been done; and therefore did this saint recommend his disciples not to worship the Deity with the view of his retaliating them good, and endowing them with grace; and that such motive to be their whole aim in their worship: But to the contrary enjoins them a worship from the motive of love; as we have mentioned in our tenth chapter of *Sanhedrin*: Yet, nevertheless he exhorts them not to be remiss in their fear towards God, and therefore he saith, וְיִהְיֶה מוֹרָא שָׁמַיִם עֲלֵיכֶם, "And let the fear of God be on you." And it is said as a commandment in the *Panteteuch* of fearing God, אַתָּה ה' אֱלֹהֶיךָ תִירָא, "The Lord thy God thou shalt fear." And the sages have also observed, that the true friend will not be forgetful of that he hath been commanded: But he that only fears will not overgo that he hath been admonished of, for fear is of the greatest consequence to those precepts named לֹא תַעֲשֶׂה, i. e. these which ye shall

not

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרִידָה • יוֹסֵי בֶן יוֹחָנָן אִישׁ
 יְרוּשָׁלַיִם קָבְלוּ מִמֶּנּוּ • יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרִידָה
 אָמַר • יְהִי בֵיתְךָ בֵּית וְעַד לַחֲכָמִים • וַהֲוִי מִתְאַבֵּק
 בְּעַפְר רַגְלֵהֶם • וַהֲוִי שׁוֹתֵה בְצִמָּא אֶת דְּבַרֵיהֶם •

Josi the son of Joezzer an inhabitant of
 Zaridah, and Josi the son of Jochanen an
 B 3 inhabi.

not do; and more so to those precepts named the *Submissive Precepts*: Now it so was, that this wise man (meaning *Antignus*) had two disciples, the name of the one was צָדוּק *Zaduc*, and the other בּוֹיְסוּס *Boysufs*, and observing their master deliver the fore-mentioned doctrine, they said thus; according to our master's doctrine there is neither reward nor punishment, or any hope left; and which erroneous notion befell them by misconstruing his meaning, and thus each encouraged his fellow in that fallacious notion, until that they totally deserted the law: and each of them got unto himself a sect, which are called by the Rabbins צָדוּקִים *Saducees* and *Boysufism*; and as they could not associate the public to themselves, had they openly avowed their horrid maxims, since such maxims would be the destruction of all society, they thought politically to declare to the public, that they were possessed of such faith that might be more acceptable, and therefore cloathed their wickedness with hypocrisy, and each of them advanced to his sect that he believed in the law, but not with its traditional doctrine, which they deemed to be false; and by such means eased themselves from all the traditional precepts,
 rules,

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inhabitant of Jerusalem, received their tradition from them. Jofi the son of Joezzer saith, " Let thy house be a house of assembly to the learned ; and powder thyself with the dust of their feet ; and when thou art thirsty drink their words.

יוסי בן יוחנן איש ירושלים אומר • יהי ביתך
פתוח לרוחה • ויהיו עניים בני ביתך • ואל תרבה
שיחה עם האשה • באשתו אמרו • קל והומר
באשת חברו • מבאן אמרו חכמים • כל זמן
שאדם מרבה שיחה עם האשה • גורם רעה לעצמו
ובוטל מדברי תורה • וסופו יורש גיהנם :

Jofi,

rules, and orders ; for it would have been quite absurd in them to deny at once, both the scripture and the tradition : And also of the great advantage they could obtain by acknowledging the scripture, and introducing what comment they chose, suitable to their fallacious doctrine. And from them sprung those evil sects named קראים *Karraim*, who were mostly to be found in Egypt, and those were named by the sages *Zadukim*, *Saducees*, and *Boysfusim* : And it was they who anticipated the ancient tradition, and put such explanations as suited their doctrine, and not adhering to the sages : All in contradiction to what God commanded, על פי התורה אשר יורוך ועל המשפט אשר יאמר לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל
" According to the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do ; thou shalt not decline from the thing they shall acquaint you, neither to the right or left." *Maimon.*

Josh, the son of Jochanian, an inhabitant of Jerusalem, saith, (h) " Let thy house be ever open to the needy, and let the poor compose thy (i) domestiques ; (k) and have no ludicrous discourse with women, even thy own wife, much less thy neighbour's. And from hence have the Sages concluded, whilst a man is frequenting ludicrous talk with women, he causes evil to himself, and neglects the words of the Law, and in the end inherits hell."

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִטַּי הָאַרְבָּלִי קָבְלוּ מֵהֵם •
 יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אָמַר • עֲשֵׂה לְךָ רַב • וְקַנֵּי לְךָ
 חֵבֶר • וְהוֹיֵדוּ אֶת כָּל הָאָדָם לִבְנֵי זָכוֹת •

Joshua, the son of Perachia, and Nitai the Arbalite, received their tradition from them. Joshua, the son of Parachia, saith,

B 4 " Elect

(h) So that any traveller who should be in need, might be accomodated.

(i) It being more judicious for the poor to compose thy domestique employ, than the purchasing of slaves ; and therefore have the sages praised those that take the poor for their domestiques.

(k) It being generally that all conversations held with the females, are tending to venery and lust, and which doth in a great degree hurt the morals : and not that alone, but it habituates men to give vent to that gross passion.

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“ Elect unto thyself a (*l*) master, and (*m*) acquire

(*l*) Meaning tho' he be not so worthy in learning as to be your master; yet elect him to thyself in *idea*. Since by those means you'll the better accomplish such science you are learning: for there is much difference in such studies that men acquire by themselves, or those which are attained with the help of others, and which last is of more impression and duration. *Maimon*

(*m*) *Acquire an Associate*: in the Ebrew it signifies *possess*, or *purchase*. Advising a man to possess himself of an associate; with whom we may regulate all our actions: and that such associate be a friend, and therefore we should endeavour to obtain such an associate or friend, tho' we were obligated to court the person until his friendship be established, and in that degree that their wills be mutual: thus have the moralists observed, when thou professest love and friendship, let it not be according to thy own manners, but agreeable to the manners of him thou doth love and befriend. And when each of those friends shall aim to that principle, it will then be the intire ambition of each of them, to gratifie his fellows will, and thus both their wills become united. And how noble is what the Philosopher said: the friendship is one; but the love is of three species; *beneficial love, satisfactions love, and platonick love*: Now beneficial love is like unto the love and friendship of two partners, or the love a monarch bears to his army: but satisfactions love, is subdivided, i. e. *love from pleasure!* and *love by dependence!* Now
love

quire an associate; (n) and judge all men in the ballance of innocence.

B 5

love from pleasure, is such as the friendship in common from male to female and the like; and that by dependence, is when a person is possessed of a friend in whom his soul can confide, and he need not use any caution towards him from acquainting him with all his actions both good and evil; without the least fear of injury: and when once a man finds a friend of that dependance, he shall find indeed great satisfaction in his friendship. But platonic love, is when the ambition of both wholly tend to one view, and that's good, and 'tis the will of each to avail himself with his creature, that they may both be benefited at the same time: such is the friend whom the sages have recommended to be possessed of: and such is the friendship of the Preceptor towards his disciple, and the disciple to the Preceptor. *Maimonide.*

(n) *In the ballance of innocence:* This subject is thus, if there be a person whom you know not whether he be guilty, or innocent, and you shall behold him act such action, or say ought which if you were to take in one light would be good, and in the other evil: In such case judge of the same in a good light, and put not the evil construction thereon. And in particular, if the person whom you are judging of is characterized for a good man, upright and just in all his actions, and you were to behold a simple act of that person, which can admit of no other construction but bad, and if were imposible to judge thereof otherwise unless great stress be put thereon: in such critical case

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נְתַאי הָאַרְבַּלִי אָמַר הֲרִיֵק מִשְׁבֵּן רָע • וְאַל
תְּתַחֲבֵר לְרָשָׁע • וְאַל תִּתְיַאֲשֶׁם מִן הַפּוֹרְעָנוֹת :

Nitai, the Arbalite, saith, “ Retire from an evil neighbour (o), and make no com-

case it behoves you nevertheless to judge of the same in a good light, since there is a possibility to do, and you are not permitted to accuse him : and therefore it hath been said, “ he that accuses “ these that are upright shall be punished on his “ body.” And on the other hand where a person is known to be wicked, and in all his actions he avows such, and you should observe such acts in him that import good intentions : But with some stress laid thereon might be tending to evil ; we should be admonished of such a man, and not credit that his deeds are intended for good, since there be a possibility to put another construction thereon, considering his being stigmatized for bad : therefore it is said, נֹס כִּי יַחֲנֹן קוֹלוֹ אֶל תֹּאמִין בּוֹ “ *tho’ he shall be suplicative with his voice thou shalt not credit him.*” But where the persons character is obscured from you, neither do his actions tend to either of the extremes, in such case it is requisite to judge that man in the ballance of innocence, in either of the extremes where his actions shall tend. *Maimond.*

(o) *Make no company with the wicked:* Meaning in any manner of associations that you may not learn their ways and manners : and we have already shewn in our introductory chapters that from evil company, the evil manners are attracted.

pany with the wicked, and be not persuaded that thou shalt escape punishment."

יְהוּדָה בֶּן טַבַּי וְשִׁמְעוֹן בֶּן שָׁטַח קִבְּלוּ מֵהֵם •
 יְהוּדָה בֶּן טַבַּי אָמַר אֶל תַּעַשׂ עִצְמָךְ כְּעוֹרְכֵי
 הַדִּינִין • וּבִשְׂיָהוּ בְּעֵלֵי דִינֵין עוֹמְדִין לְפָנֶיךָ • יְהוּ
 בְּעֵינֶיךָ בְּרָשָׁעִים • וּכְשֶׁנִּפְטְרוּ מִלְּפָנֶיךָ • יְהוּ בְּעֵינֶיךָ
 כְּזָכָאִין כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין :

Jehudah, the son of Tabai, and Simon, the son of Shatach, received their tradition from them. Jehudah, the son of Tabai, saith, " Be not like those who plead with

(q) chicanery : and when the parties are before you esteem them in thine eyes as guilty, B. 6. and

(p) *Escaping punishment* : Alluding if you be guilty in doing of vice, or beholding others doing the same, be not persuaded that God will not punish them in this life, but depend that every man meets with his due deservo.

(q) *Chicanery* : Meaning such who study the pleadings of the law, and compose books to set forth, if you should be questioned by the judge thus, you must answer thus: And if the parties should start a certain plea, your reply must be so. And therefore these are called in the Hebrew, עוֹרְכֵי הַדִּינִין *Orchey Hadinin* : the meaning of *Orchey*, is preparing, and *Dinin*, is the verdict : and therefore it was admonished by the sages not to be like those pleaders, and that not to instruct either of the parties, when going before the judge or court how to plead, that he may thereby avail himself from the law.

and when they are acquitted from you, esteem them as innocent, when they are obedient to the judgment."

שְׁמַעוֹן בֶּן שַׁטַּח אוֹמֵר • הָיִי מְרַבָּה לַחֲקוֹר אֶת
הַעֲדוּת וְהָיִי זָהִיר בְּדַבְּרֶיךָ • שְׂמֵא מִתּוֹכֶם יִלְמְדוּ
לְשִׁקֵּר

Simon the son of Shatach saith, "be assiduous in examining the evidence, and be cautious of thy own words, lest they may conclude from them maxims whereby they will evade."

שְׁמַעְיָה וְאַבְטַלְיוֹן קָבְלוּ מֵהֶם שְׁמַעְיָה אוֹמֵר אֶהוּב
אֶת הַמְּלָאכָה • וְשָׂנֵא אֶת הָרַבָּנוּת וְאֵל תִּתְּוֹרַע
לְרִשׁוּת :

Shemahia and Abtalian received their tradition from them. Shemahiah saith (r) "Love and desire to be a mechanic, and hate

(r) *Desire to be a Mechanic*: Since by these three principles as mentioned by *Shamai*, exist the regulation and the bases of faith and society, for when men have no trade whereby they may support themselves, and happen to be oppressed, turn robbers and thieves: And by aiming at grandour, i. e. domineering and possessing offices at court they shall become envied, and shall in time lose their faith which must necessarily follow these that are ambitious of being creatures to monarchs, for they will sacrifice their faith and honesty.

hate grandeur; neither aim to be intimate with princes."

אֲבַטְלִיּוֹן אֹמֵר • חֲכָמִים הִזְהָרוּ בְּדַבְרֵיכֶם • שְׁמָא
 תְּחֹבְבוּ חֹבֶת גָּלוֹת • וְתִגְלוּ לְמִקְוֵי הַרְעִים
 וַיִּשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיהֶם וַיְמוֹתוּ • וַנִּמְצָא
 שֵׁם שָׁמַיִם מִתְחַלֵּל :

Abtalian faith, " Ye sages be admonished and guard your words, least ye may be fated to captivity, and be transported to a place of (s) infected waters, and the disciples will drink of them, through which the name of God will be prophaned.

honesty to gratify and please their master: and the instance of the like we meet of * *Douag* who was a creature to a king anointed of the Lord, and what evil consequences did follow from

Douag. דואג

* דואג *Douag* was prime minister to king Saul, and it was he who caused the priestly assembly in *Nove* to be slain, because they supported David with bread at the time of his flight from before Saul.

(s) † *Infected waters*: Alluding to hereticks; the purport of which is that the learned should not preach in a mystical manner, so that it may be taken in two senses, and by which these hereticks may avail themselves of, and persuade the disciples to wrong principles; by advancing to them that such was the meaning, and opinions of their learned preachers; by which in recess of
 time,

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הִלְלִי וְשַׁמַּי קִבְּלוּמָהֶם הַרְלֵ אֹמֵר • הַיּוֹמֵת לְמִדְּוֵי
 שֶׁל אֶהְרֹן אֹהֵב שְׁלוֹם • וְרוֹדֵף שְׁלוֹם אֹהֵב אֶת
 הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה : הוּא הָיָה אֹמֵר • נִגְדַּ
 שְׁמָא • אֲבָד שְׁמִיחַ וְדָלָא מוֹסִיף • יְסִיף • וְדָלָא יְלִיף
 קְטָלָא חֵיב • וְדָא שְׁתַּמְשׁ בְּתַנָּא חֵלְף :

Hillell and Shamai received their tradi-
 tion from them: Hillell saith (t) “ Be of
 the disciples of Aaron, a lover of peace, and
 a pursuer of peace, an admirer of mankind,
 and inviting them to the law.”

time, the name of God will be profaned, the
 like of which happened to *Antigonuss* with his
 disciples *Zaduc* and *Boysfuss*.

† In the Hebrew is called, מֵיִם הַרְעִיִם *Moyim Ha-*
ragnim. It is a figurative expression for *knowledge* to
 name it *Mayiom*, i. e. *water*: thus saith the prophet
 הוֹי כָּל צִמְאֵל לְכוּ לַמַּיִם *Lo ye that are thirsty go to the*
waters: Meaning those that are obfcured in know-
 ledge shall strive to obtain such: also where the pro-
 phet complains that they have abandoned their true
 God, the source and fountain of true knowledge,
 he saith, וְאוֹתִי עֲזָבוּ מִקּוֹר מַיִם חַיִּים “ *And me they*
have forsaken the fountain of living waters: and
 therefore have the moral Rabbins made use of
 that figurative expression of *Moyim*, i. e. *water* as
 an attribute to knowledge

(t) *The disciples of Aaron*: It is recorded of
 Aaron (on him be peace) that when ever he ob-
 served any person wickedly inclined, or that he
 bore an infamous character: he (Aaron) would
 meet

He hath also said, (u) “ He that agrandizes his name, loses his name, and he that doth not encrease to get intelligence in the law, shall be cut off; and he that doth not study at all, merits death: and he that maketh use of the (u) crown of the law, wastes away and is lost.”

הוא היה אומר • אם אין אני לי מי לי • וכשאני
 לעצמי מה אני • ואם לא עבשו אימתי:
 He

meet him, and in a most cordial manner accost him, and engage with him in discourse, and shew as if he wanted to make him his creature: which caused the person to blush and reflect within himself, saying “ were Aaron to know the secrets of my mind, and my callous heart, surely he would not look on me, much more discourse with me: But since I am esteemed in his eyes as a good man, I will endeavour to justify his opinion of me, and therefore will alter my condition, and become one of his disciples.” And of this excellent habit Aaron was possessed thus said the Lord, בשלום ובמישור הלך אתי ונומר “with Peace and *“ righteousness he walked before me, and many hath he retrieved from sin:”* and this is that *Heliel* alludes to be of the disciples of Aaron. *Maimond.*

(v) Meaning he that is ambitious to be great..

(u) *Crown of the law*: Meaning he who maketh a trade of the law, to impose on people therewith to obtain money, and it is such which R. Hillel curses that he shall be destroyed.

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He also said, (x) "If I do nothing for myself, who will do for me? And when I think and reflect with myself—what am I? and if not at the present, when then?,"

שָׁמַי אֹמֵר עֲשֵׂה תוֹרַתְךָ קָבַע! אֲמֹר מֵעַתָּה
וְעֲשֵׂה הַרְבֵּה וְהוּי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִבֵּר
פְּנִים יְסוֹת :

Shamai saith, "Endeavour that your study be your chief work: Speak but little, and do much, and receive all men with a chearful visage."

(x) *If I do nothing for myself.* Meaning if I do not effect to raise my soul to unite with heaven who will? Since nothing can move it, save my voluntary (will and of which we have more amply treated in the (ii. chap.) of our introduction to these ethic chapters.) And therefore since my whole happiness doth exist in my will, when I reflect to myself, I find that I have not completed my happiness, since I have left many good actions which might have rendered my soul more worthy of blis: And lastly he saith, "and if not at the present". Meaning in the youthful days, i. e. if I do not acquire good virtue then, when shall I? for in old age it is too late to acquire them if the cultivation hath been neglected while young, since the passions to which we are habituated are rooted, whither good or bad; and therefore saith the wise man, "*Train the youth in that way, that when he becomes old he shall not depart therefrom.*" Maimond.

רָבֵן גַּמְלִיאֵל אוֹמֵר • עֲשֵׂה לְךָ רֵב וְהִסְתַּלַּק מִן
הַסֵּפֶק וְאַל תִּרְבֶּה לְעֵשֶׂר אוֹמְרוֹת :

Rabi Gamliel saith, “ Provide yourself with an instructor, and put thyself out of doubt, and do not accustom thyself to give tythes by guesfs.”

שָׁמְעוֹן בְּנֵי אוֹמֵר • כָּל יְמֵי נַדְלָתִי בֵּין הַחֲכָמִים וְלֹא
מָצָאתִי לְגוֹף טוֹב אֲלֵא שְׁתִּיקָה • וְלֹא הִמְדַּרְשָׁהוּא
הָעִיקָר • אֲלֵא הַמַּעֲשָׂה • וְכָל הַמְרַבֶּה דְּבָרִים מְבִיא
חַטָּא

Simon his son saith, “ All my days have I been educated amongst the sages, and found nothing of so much utility as silence : Neither is the *Theory* the principle, but the practising thereof: and he that encreases words, brings sin.”

רָבֵן שָׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר • עַל שְׁלֹשָׁה דְּבָרִים
הָעוֹלָם עוֹמֵד • עַל הַדִּין • וְעַל הָאֱמֶת • וְעַל הַשָּׁלוֹם
שֶׁנֶּאֱמַר אֱמֶת וּמִשְׁפָּט וְשָׁלוֹם שֶׁפָּטוּ בְּשַׁעֲרֵיכֶם •

Rabi Simon, the son of Gamliel, saith,
“ By three things the world is maintained.
By (y) Justice. By Truth. And by Peace, as
it

(y) Alluding to the policy of Government. *Truth*, alludes to the moral virtue and manners, on which three principles doth depend the happiness of society in this world, and in the next. *Maimond.*

it is said. Truth, justice and peace, ye shall judge within your gates.

C H A P. II.

פרק שני

רבי אומר • איזו היא דרך ישרה שיבור לו האדם
 כל שהיא תפארת לעושה • ותפארת לו
 מן האדם • והוי זהיר במצוה קלה כבחמורה •
 שאין אתה יודע מתי שכרו של מצות • והוי מחשב
 המסד מצוה כנגד שכרה • ושכר עברה כנגד
 המסדה • והסתכל בשלושה דברים • ואי אתה
 בא לידי עברה • דע מה למעלה ממך עין רואה
 ואוזן שומעת וכל מעשיך בספר נכתבים :

R A B I saith, “ Which is the most up-
 right way that men should choose to
 themselves? All such as imports fame to
 him that doth it, and reflects honor on him
 from men. And be as admonished of a slight
 commandment as of a greater, since thou
 art ignorant of the recompense of the com-
 mandments, and balance the loss you may
 sustain by over going a commandment a-
 gainst its recompense, and the gain of an
 offence, at the loss you may sustain thereby.
 Consider three things, and you will never
 come to commit vice: Know what is above
 thee,

thee, an eye that beholdeth, an ear that heareth, and all thy actions are recorded in a book."

רָבֵן גַּמְלִיאֵל בְּנוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר •
 יִפֶּה תִּלְמוּד תּוֹרָה עִם דְּרֹךְ אֶרֶץ • שִׁנְעַת שְׁנֵיהֶם
 מִשְׁכַּחַת עֵז וְכָל תּוֹרָה שְׂאִין עִמָּה מְלָאָה • סוֹפָה
 בְּטִלָּה וְגוֹרְרַת עֵז • וְכָל הָעוֹסְקִין עִם הַצְּבוּר •
 יְהִיו עוֹסְקִין עִמָּהֶם לְשֵׁם שָׁמַיִם שְׂזוּכוֹת אֲבוֹתָם
 מִסִּיעָתָם • וְצִדְקָתָם עוֹמְדַת לְעַד • וְאַתֶּם מַעֲלֵה
 אֲנִי עֲדִיכֶם שְׂכַר הַרְבָּה • כְּאֵלֹוֹ עֲשִׂיתֶם :

Rabi Gamliel, the son of Rabi Jehudi, the prince saith, "The study of the law is agreeable in conjunction with the exercise of the world, since the travail of them both maketh one to forget sin; and all study that hath no mechanical exercise wherewith to maintain it, becomes annihilated, and causes sin; and all those that are employed for the public, let their travail be for God's name; for the merits of their ancestors shall aid them, and their charity shall remain to eternity; and ye shall merit as much recompence as if ye had done those deeds your selves.

הָיוּ זְהִירִין בְּרִשׁוֹת • שְׂאִין מְקַרְבִּין לוֹ לְאָדָם אֶלָּא
 לְצוּרַד עֲצָמוֹ • נִרְאִין כְּאוֹהֲבִין בְּשֵׂאת הַנְּאֻתָן •
 וְאִין עוֹמְדִין לוֹ לְאָדָם בְּשֵׂאת דוֹחֶקוֹ :

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Be well admonished and guarded of princes and courtiers, since they befriend mankind only for their own interest: They seem as friends at a time they profit through them, and yet are no assistance to men in their need and oppression.

הוא הִיה אֹמֵר עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנְךָ • כִּדֵּי שְׂיַעֲשֶׂה
רְצוֹנְךָ כְּרְצוֹנוֹ • בְּטֵל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ • כִּדֵּי
שְׂיִבְטֵל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנְךָ :

He hath also said, "Obey the will of the Deity, as thou would'st thy own, that he may do your will as his: Pass over thy will to accomplish his will, that he may pass away the will of others for thy sake."

הִלֵּל אֹמֵר אַל תִּפְרוֹשׁ מִן הַצִּבּוֹר • וְאַל תִּתְאַמֵּן
בְּעֵצְמְךָ עַד יוֹם מוֹתְךָ • וְאַל תִּרְיַן אֶת חֲבֵרְךָ עַד
שֶׁתִּגִּיעַ לְמְקוֹמוֹ • וְאַל תֹּאמֶר דְּבַר שְׂאֵי אֲפֹשֶׁר
לְשִׁמוּעַ • שְׂסוּפוּ לְהִשְׁמַע • וְאַל תֹּאמֶר לְכַשְׁאֲפָנָה
אֲשָׁנָה • שְׂמֵא לֹא תִפְנָה :

Hillell saith, "Separate thyself not from the public, and credit not thyself until the day of your death; and pass not judgment on thy fellow, except thou hath been in the same predicament, and say not of matters that are incomprehensible, that they may be comprehended: Neither say, when I shall have leisure I will study, least you will not take leisure.

הוא הָיָה אוֹמֵר • אֵין בּוֹר יֵרָא חֲטָאוֹלָא עִם הָאָרְזִין
 חֲסִיד • וְלֹא הִבְיִישׁוֹן לְמִד • וְלֹא הִקְפְּדוֹן מִלְּמִד • וְלֹא
 כָּל הַמְרָבָה בְּסַחֲוֶרָה מַחֲכִים • וּבְמָקוֹם שְׂאִין
 אֲנָשִׁים הַשְׁתִּירָל לְהִיּוֹת אִישׁ :

He also said, the ignorant cannot be a man that guards against sin, nor can the peasant be a saint: Nor the bashful apprehensive in learning: Nor the passionate a pedagogue: Nor he that applies himself to much traffick-wise: And in a place where there are no docile men, strive to be a man."

אָף הוּא רָאָה גְּלוֹלָת אַחַת שְׂצָפָה עַל פְּנֵי הַמַּיִם
 אָמַר לָהּ עַל דְּאַטְסַפְתְּ אַטְפוּךְ • וְסוּף מְטִיפִיךְ יְטוּפוּן

He did also observe a skull that floated on the water, and said unto her, "Because thou didst make others to float, they have floated thee, and in the end, those which floated you, will also be floated."

הוּא הָיָה אוֹמֵר • מְרָבָה בְּשָׂר • מְרָבָה רִמָּה •
 מְרָבָה נְכֻסִים • מְרָבָה דְּאָגָה • מְרָבָה נְשִׁים מְרָבָה
 כְּשָׂפִים • מְרָבָה שְׂפָהוֹת מְרָבָה זָמָה • מְרָבָה
 עֲבָדִים • מְרָבָה נְזוּל • מְרָבָה תוֹרָה • מְרָבָה הַיִּים •
 מְרָבָה יְשִׁיבָה • מְרָבָה חֲכָמָה • מְרָבָה עֵצָה • מְרָבָה
 תְּבוּנָה • מְרָבָה צְדָקָה • מְרָבָה שְׁלוֹם • קָנָה שֵׁם
 טוֹב • קָנָה לְעֵצְמוֹ • קָנָה לוֹ דְּבַרֵי תוֹרָה קָנָח לוֹ
 חַיִּי הָעוֹלָם הַבָּא :

He likewise said, "He that multiplieth flesh, multiplieth vermin; he that multiplieth estates, multiplieth care; he that multiplieth females, multiplieth enchantments; he that multiplieth female servants, multiplieth fornication; he that multiplieth men servantss multiplieth rapine: But he that multiplieth law, multiplieth life; he that multiplieth study, multiplieth sagacity; he that multiplieth counsel, multiplieth prudence; he that multiplieth justice, multiplieth peace. If he hath acquired a good name, he hath acquired it to himself; if he hath acquired the words of the law, he hath acquired for himself life in the world to come"

רָבִּי יוֹחָנָן בֶּן זִכְאִי קָבַל מֵהִלֵּל וּמִשְׁמַאי חוּא הָיָה
אוֹמֵר אִם לְמַדְתָּ תוֹרַת הַרְבֵּה אֵל תַּחֲזִיק טוֹבָה
לְעֵצְמְךָ כִּי לְכָר נּוֹצֵרֶת :

Rabi Jochanian, the son of Zachai, hath received his tradition from *Hilel* and *Shomai*: He was wont to say, "If thou hath studied much law, do not pride yourself too much thereon, since thou were created for that alone."

חֲמִשָּׁה תְּלִמִידִים הָיוּ לוֹ לְרָבִּי יוֹחָנָן בֶּן זִכְאִי וְאֵלוּ
הֵן רַבִּי אֵיעֶזֶר בֶּן הוֹרְקָנוֹס וְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה
וְרַבִּי יוֹסִי הַכֹּהֵן וְרַבִּי שְׁמַעוֹן בֶּן נַתְנָאֵל וְרַבִּי
אֵיעֶזֶר בֶּן עֶרְדִּי חוּא הָיָה מוֹנֵה שְׁבָתוֹ רַבִּי אֵיעֶזֶר

בן הורקנוס • בור סיד שאינו מאבד טפה • רבי
 יהושע בן חנניה • אשרי יולדתו רבי יוסי הכהן
 חסיד • רבי שמעון בן נתנאל • ירא חטא • ורבי
 אלעזר בן ערך כמעין המתגבר :

Rabi Jochanian, the son of Zachai, had five disciples, and those are their names : R. Eleazer, the son of Hyrcanus ; and R. Jehoushua, the son of Hanania ; and R. Jossi, the priest ; and R. Simon, the son of Nathaniel ; and R. Eleazer, the son of Aroch : He used to sum up their praises, viz. R. Eleazer, the son of Hyrcanus, as a plaistered pit, which loses not a drop of water : R. Jehoushua, happy are they that begot him : R. Jossi, a saint : R. Simon, the son of Nathaniel, a man that fears sin : R. Eleazer, the son of Aroch, like a rising fountain."

הוא היה אומר אם יהיו כל חכמי ישראל בכף
 מאזנים • ואלעזר בן הורקנוס בכף שניה • מכריע
 את כלם : אבא שאול אומר משמו • אם יהיו כל
 חכמי ישראל בכף מאזנים • ואליעזר בן הורקנוס
 אף עמהם • ואליעזר בן ערך בכף שניה • מכריע
 את כלם :

He was wont to say, " If all the sages of Israel were in one side of a scale, and R. Eleazer, the son of Hyrcanus in the other, he

he would over balance them all. Aba Saul said in his name, "If all the sages of Israel were in one side of the scale, together with R. Eleazer, the son of Hyrcanus, and R. Eleazer, the son of Aroch in the other, he would over balance the whole."

אָמַר לָהֶם צְאוּ יוֹרְאוּ אִיזוּ הִיא דֶּרֶךְ טוֹבָה שִׁידְבֵּק
 בַּה הָאָדָם רַבִּי אֶלְיעֶזֶר אוֹמֵר עֵין טוֹבָה רַבִּי
 יְהוֹשֻׁעַ אוֹמֵר חֵבֵר טוֹב רַבִּי אוֹמֵר שְׁכֵן טוֹב רַבִּי
 שְׁמַעוֹן אוֹמֵר הַרוֹאֶה אֶת הַנוֹלֵד רַבִּי פְּעוֹר אוֹמֵר
 לֵב טוֹב אָמַר לָהֶם רוֹאֶה אֲנִי אֶת דְּבַרִּי רַבִּי פְּעוֹר
 בֶּן עֶרְךָ מִדְּבַרִּיכֶם שֶׁבְכָלֵל דְּבַרְיוֹ דְּבַרִּיכֶם אָמַר
 לָהֶם צְאוּ יוֹרְאוּ אִיזוּ הִיא דֶּרֶךְ רָעָה שִׁיתְרַחֵק
 מִמֶּנָּה הָאָדָם רַבִּי אֶלְיעֶזֶר אוֹמֵר עֵין רָעָה רַבִּי
 יְהוֹשֻׁעַ אוֹמֵר חֵבֵר רָע רַבִּי יוֹסִי אוֹמֵר שְׁכֵן רָע רַבִּי
 שְׁמַעוֹן אוֹמֵר הַלּוֹה וְאֵנוּ מְשֻׁלָּם אַחַד הַלוֹה
 מִן הָאָדָם כָּלוּהוּ מִן הַמָּקוֹם בְּרוּךְ הוּא שֶׁנֶּאֱמַר
 לוֹה רָשָׁע וְלֹא יִשְׁלַם וְצַדִּיק חוֹנֵן וְנוֹתֵן רַבִּי פְּעוֹר
 אוֹמֵר לֵב רָע אָמַר לָהֶם רוֹאֶה אֶת אֲנִי אֶת דְּבַרִּי
 רַבִּי אֶלְעֶזֶר בֶּן עֶרְךָ מִדְּבַרִּיכֶם שֶׁבְכָלֵל דְּבַרְיוֹ
 דְּבַרִּיכֶם :

He (R. Jochanian) said unto them, "Go, and observe which is the right way that men ought to adhere to?"

R. Eleazer saith, "A benevolent eye:
 R. Jeho-

R. Jehoushua saith, a worthy companion :
 R. Jossi saith, a good neighbour : R. Simon
 saith, he that considers the consequences :
 R. Eleazer saith a good heart : said R. Jo-
 chanian to them notice these words of R.
 Eleazer, for his words contain and encom-
 pass your words."

He said again unto them, " go and ob-
 serve which is the evil path that men ought
 to shun : R. Eleazer said a vicious eye : R.
 Jehoushua said a bad companion : R. Jossi
 said an evil neighbour : R. Simon said he
 that borrows and doth not pay : 'tis equal
 when he borrows from men, as if he had
 borrowed from God, as it is written " the
 guilty borroweth and doth not pay, but the
 just doth gracefully bequeath. R. Eleazer
 said, a bad heart : said he (R. Jochanain) to
 them I approve much of the words of R.
 Eleazar, for his words contain your words."

חַס אָמְרוּ שֶׁלֶשָׁה דְּבָרִים • רַבִּי אֶלְיעֶזֶר אוֹמֵר •
 יְהִי כְבוֹד חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלְּךָ • וְאַל תְּהִי נוֹחַ
 לְכַעוֹס • וְשׁוֹב יוֹם אֶחָד לְפָנַי מִיַּתְדֶּךָ וְהָיִי
 מִתְחַמֵּס כְּנֶגֶד אוֹרֵן שֶׁל חֲכָמִים • וְהָיִי זְהִיר
 בְּנַחֲלָתוֹ שֶׁלֹּא תִפְּוֶה • שְׁנַשִּׁיכְתֶּן גְּשִׁיכַת שׁוֹעֵל
 וְעִקְצָתוֹ עִקְצַת עֶקְרֵב וְלַחִישָׁתוֹ לַחִישַׁת שָׂרָף •
 וְכָל דְּבָרֵיהֶם כְּנַחֲלֵי אִישׁ :

They have also said three things, R. Elea-
 zar

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zar faith, " Let the honour of thy companion be as dear to you as thy own : and be not easily moved to wrath, and be penitent one day e'er thou diest, and warm thyself by the fire of the fages : but be admonished that their coals do not burn you, for their bite is like the bite of a fox, and their stings like that of scorpions, and their vapours as the vapours of a serpent, and all their words like burning hot coals."

רבי יהושע אומר • עין הרע ויצר הרע •
ושנאת הבריות • כוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם

Rabi Jehoshua faith, " An evil eye, malpassions, and hatred to mankind, destroy men out of this world."

רבי יוסי אומר יהי כבוד חברך חביב עליך
בשליך • והתקן עצמך ללמוד תורה • שאינה
ירושה לך • וכל מעשיך יהי לשם שמים

Rabi Jossi faith, " Let thy companions money be as esteemable to you as thy own; and make preparations to study the law, for it will not reach you by inheritance, and let all thy actions be for God's name."

רבי שמעון אומר הויזהיר בקריאת שמע ובתפלה
ובשאתה מתפלל אל תעש תפלתך קבע • אלא
רחמים ותחנונים לפני המקום שנאמר כי חנון
ורחום הוא ארך אפים ורב חסד • ונחם על הרעה
ואל תהי רשע בפני עצמך :

Rabi Simon saith, "Be admonished to read the *Shama and prayers, and when thou prayest, make not thy prayers ordinary, but piety and devotion before God. As it is said, for God is a graceful and merciful God, slow to anger, and abundant in goodness, and will relent of the evil, and be not mean in thine own eyes."

רַבִּי אֶלְעָזָר אָמַר • הַיּוֹם שְׂקוּד לְלִמּוּד תּוֹרָה • וְדַע
מֵה שֶׁתֵּשִׁיב לְאַפִּיקוּרוֹס • וְדַע לְפָנַי מִי אֶתָּה עֵמֶל
וּמִי הוּא בַּעַל מְלֶאכֶתְךָ שִׁישְׁלֵם לְךָ שְׂכָר פְּעֻלָּתְךָ :

Rabi Eleazar saith, "Be expeditious to study the law, and know what to reply to an Epicurean, and consider for whom thou travaileth : and put confidence in thy masters fidelity, that he will recompense thee for thy labour."

רַבִּי טַרְפוֹן אָמַר • הַיּוֹם קָצֵר וְהַמְּלָאכָה מְרֻבָּה •
וְהַפּוֹעֲלִים עֲצֵלִים • וְהַשְּׂכָר הַרְּבִיהַ וּבַעַל הַבַּיִת
: דוֹחֵק :

Rabi Tarphon saith, "The day is but short ; and the labour is much : and the workmen are lazy, and the pay much, and the master of the house doth press."

הוּא הָיָה אָמַר • לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר וְלֹא
אֶתָּה בֶּן חוֹרִין לְהַבְטִיל מְמֶנָּה • אִם לְמַדְתָּ תּוֹרָה
הַרְּבִיהַ • נוֹתְנִין לְךָ שְׂכָר הַרְּבִיהַ וְנֶאֱמָן הוּא בַּעַל

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* Part of the 6th Chapter of Deuteronomy.

מִלְאֲכֶתֶךָ שְׁשֵׁלִים לְךָ שְׂכָר פְּעֻלָּתְךָ • וְדַע שְׂמִתּוֹ
שְׂכָרְךָ שֶׁל צְדִיקִים לְעֵתִיד לְבָא :

He hath also said, " 'Tis not incumbent on thee to finish the work, neither art thou so free as to pass quite from it: If thou hast studied much law, you'll have much recompence, and thy master hath fidelity to recompence you for your work, and know that the gift of recompence of the just is at a period to come."

C H A P. III.

פֶּרֶק שְׁלִישִׁי

עֲקָבִיא בֶן מַהֲלֵלֶל אֹמֵר • הִסְתַּכַּל בְּשִׁלְשָׁה
דְּבָרִים • וְאִין אַתָּה בָּא לִיְדֵי עִבְיָרָה • דַּע מֵאִין
בָּאת • דְּלֵאן אַתָּה הוֹלֵךְ • וְלִפְנֵי מִי אַתָּה עֹתִיד
לְתַן דִּין וְחֶשְׁבוֹן מֵאִין בָּאת • מִטְּפָה סְרוּחָה וְלֵאן
אַתָּה הוֹלֵךְ • לְמָקוֹם עֶפְרָרְמָה וְתוֹלְעָה • וְלִפְנֵי
מִי אַתָּה עֹתִיד לְתַן דִּין וְחֶשְׁבוֹן • לְפָנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא :

ACHABIA the son of Mahalelel saith
" Consider three causes and you'll be
guarded against offences; consider from
whence thou cometh; and whither thou art
going, and before whom thou wilt be obliged
to render reason and account: from whence
tho

thou cometh? from a foeted drop; and whither thou art going? to a place of earth and vermin. And before whom wilt thou render reason and account? Before the King of kings the sanctified and the blessed."

רבי חנינא סגן חכמים אומר • הוי מתפלל
בישלומה של מלכות שאלמלא מורא • איש אח
רעהו חיים בלעו :

Rabi Hanania the lieutenant of the priests saith, " Pray for the peace of the kingdom; for were it not from the respect which must be shewn to government; mankind would destroy one another alive.

רבי חנינא בן תרדיון אומר • שנים שיושבין ואין
ביניהם דברי תורה • הרי זה מושב לצים שנאמר
ובמושב לצים לא ישב • אבל שנים שיושבין
ויש ביניהם דברי תורה • שכינה שרויה ביניהם
שנאמר • אנדברו יראי • איש אל רעהו ויקשב
• וישמע • ויכתב ספר זכרון לפניו • ליראי •
ולחשבי שמו • אין לי אלא שנים • מנין שאפילו
אחד שישב ועוסק בתורה • שהקדוש ברוך הוא
קובע לו שכר • שנאמר ישב בדר וידם כי נטל
עליו :

Rabi Hanania the son of Taradion saith,
" Two that are assembled, and do not think
of the law, is an assembly of scorers: thus
it is said, and in the assembly of scorers he

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not feated. But two that assembl'e and do discourse of the law, the divine presence doth lodge amongst them: thus it is said, "Then spake they that feared the Lord, every one to his neighbour, the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name:" Thus much is inferred from thence with respect to two, but from whence is it inferred that even one who doth contemplate the law, that he is as esteemable as if he had kept the whole law? because it is said "he sitteth alone and is silent because he hath born it upon him."

רבי שמעון אומר שלשה שאכלו על שלחן אחד
ולא אמרו עליו דברי תורה • כִּאִילוֹ אָכְלוּ מִזִּבְחֵי
מִתִּים • שֶׁנֶּאֱמַר • כִּי כָל שְׁלַחֲנוֹת מְלֹאֵי קִיא צוֹאֲת
בְּלֵי מְקוֹם • אֲבָל שְׁלֹשָׁה שֶׁאָכְלוּ עַל שְׁלַחַן אֶחָד
וְאָמְרוּ עָלָיו דְּבַר תּוֹרָה • כִּאִילוֹ אָכְלוּ מִשְׁלַחֲנוֹ שֶׁל
מְקוֹם • שֶׁנֶּאֱמַר • וַיְדַבֵּר אֵלַי זֶה הַשְּׁלַחַן אֲשֶׁר לִפְנֵי
: " :

Rabi Simon saith three people that feast at one table, and have not discoursed of the law, is as if they had feasted of the sacrifices of the Idols, as it is said, "for all their tables are full of filthy vomiting, no place is clean." But three who have feasted at one table, and
have

have discoursed of the law, is equal as if they had feasted from the table of God, as it is said, “and he said unto me this is the table that shall be before the Lord.”

רבי חנינא בן חכיןאי אומר • הנער בלילה
והמהלך בדרך יחידי • ומפנה לבו לבטלה • הרי
זה מתחייב בנפשו :

Rabi Hanina the son of Chachinai saith,
“He who watches all night, and travelleth in the road by himself, and giveth his heart up to vanities, condemneth himself.”

רבי נחוניא בן הקנה אומר • כל המקבל עליו עול
תורה • מעבירין ממנו עול מלכות ועול דרך ארץ
וקל הפורק ממנו עול תורה • נותנין עליו עול
מלכות ועול דרך ארץ :

Rabi Nechonia the son of Hacana saith,
“He that charges himself with the burden of the Law, shall be eased of the burden of the empire, and the exercise of the world; but he that putteth off the charge of the law, shall be charged with the burden of the empire, and the modes of the world.

רבי חלפתא איש צפר חגיגה אומר • עשרה
שיושבין ועוסקין בתורה • שכנה שרויה ביניהם •
שנאמר אלהים נצב בעדת אל : ומנין אפילו
חמשה • שנאמר • ואנרתו על ארץ יסדה : ומנין
אפילו שלשה • שנאמר בקרב אלהים ישפוט

יִמְנִין אֶפִּילוֹ שָׁנִים שְׁנָאֵמֵר אֲזַנְדְּבֵרוּ יִרְאִי יִי אִישׁ
 אֶל רֵעֵהוּ וַיִּקְשֹׁב יִי וַיִּשְׁמְעוּ כִּתְבֵּי סֵפֶר זְכוּרֹן לְפָנָיו
 לִירְאִי יִי וְלַחֲשָׁבֵי שְׁמוֹ : וּמִנֵּין אֶפִּילוֹ אֶחָד שְׁנָאֵמֵר
 בְּכָל הַמְּקוֹם אֲשֶׁר אֲזֹכִיר אֶת שְׁמִי אָבוֹא אֵלָיִךְ
 וּבְרַבְתִּיךְ :

Rabi Halaphta, a native of the village of Chanania faith, "Ten people who are assembled and are discoursing in the points of the law, the divine presence doth dwell amongst them, as it is said "God standeth in the assembly of gods:" and from whence is it inferred that it is even so with five? because it is said, "*And hath laid the foundation of his elements on the earth.*" And from whence it is inferred that it is equally so with three? because it is said, "*In the assembly of God's shall he judge.*" And from whence is it inferred that it is equally so with two? because it is said, "*Then spake they that feared the Lord, &c.*" And from whence it is inferred that it is equal so with one? because it is said, "*In every place where my name shall be mentioned I will come to thee and bless thee.*"

רַבִּי אֶלְעָזָר אִישׁ בְּרֵתוֹתָא אוֹמֵר יִי תָן לִי מִשְׁלוֹ
 שְׂאֵתְהוּ שְׁלֵךְ שְׁלוֹ יִי וְכֹן בְּדוֹד הוּא אוֹמֵר כִּי מִמֶּךָ
 הֵבֵל וּמִיָּדְךָ נִתְנוּ לָךְ :

Rabi Eleazer an inhabitant of Bartota
 faith,

saith, " Give unto God from his own, for thou, and what thou art possessed of, is his: and thus is it said of David, " for from thee is all, and from thy hands have they given unto thee."

רבי יעקב אומר • המהלך בדרך ושונה ומפסיק
 במשנתו ואומר • מה נאה אילן זה • מה נאה ניר
 זה • מעלה עליו רבתוב כאלו מתחייב בנפשו :

Rabi Jacob saith, " He that travelleth in the road, and doth lessen his meditations of the law, in order to amuse himself or to admire a handsome Tree, or a plowed field, the scripture deems him, as if he had condemned his own heart."

רבי דוסתאי בר ינאי משום רבי מאיר אומר • כל
 השוכח דבר אחר ממשנתו • מעלה עליו הכתוב
 כאלו מתחייב בנפשו שנאמר רק השמר לה
 ושמור נפשך מאד • פן תשכח את הדברים אשר
 ראו עיניך • יכול אמילו תקפה עליו משנתו תלמוד
 לומר • ופן יסורו מלבבך כל ימי חייה • הא אינו
 מתחייב בנפשו • עד שישוב ויסירם מלבו :

Rabi Dozethai the son of Janai saith, " In the name of Rabbi Myer, a scholar that studies and wilfully forgets part of his study, the scripture deems him as if he were to put himself in danger," as it is written, "*But be aware unto thyself and guard thy mind*

least thou shalt forget these matters which thine eye have beheld."

רַבִּי חַנִּינָא בֶן דּוּסָא אָמַר • כָּל שִׁירְאֵת דְּהָטְאוּ
 קוּדְמָת לְחֻכְמָתוֹ • חֻכְמָתוֹ מִתְקִימָת וְכָל
 שִׁחְכְּמָתוֹ קוּדְמָת לִירְאֵת דְּהָטְאוּ • אִין חֻכְמָתוֹ
 מִתְקִימָת :

Rabbi Chanina the son of Dozza saith,
 "That man whose fear of sin preceeds his
 understanding, his understanding shall be
 established: and he whose understanding
 preceeds his fear of sin, his understanding
 shall not be permanant."

הוּא הָיָה אָמַר • כָּל שִׁמְעֵשׂוּי מְרַבִּין מִחֻכְמָתוֹ
 חֻכְמָתוֹ מִתְקִימָת • וְכָל שִׁחְכְּמָתוֹ מְרַבֵּה מִמְעֵשׂוּי
 אִין חֻכְמָתוֹ מִתְקִימָת :

He also said, "That man whose deeds
 exceed his wisdom, his wisdom shall be
 established: but he whose wisdom exceeds
 his deeds, his wisdom shall not be per-
 manant.

הוּא הָיָה אָמַר • כָּל שֶׁרוּחַ הַבְּרִיּוֹת נוֹחָה הֵימְנוּ
 רוּחַ הַמְּקוֹם נוֹחָה הֵימְנוּ • וְכָל שֶׁאִין רוּחַ הַבְּרִיּוֹת
 נוֹחָה הֵימְנוּ אִין רוּחַ הַמְּקוֹם נוֹחָה הֵימְנוּ :

He further said, "That man with whom
 the spirit of the people are pleased, the
 divine spirit shall also be pleased with him:
 But of him that the spirit of the people are
 not

not pleased with; neither shall the divine spirit be pleased with him."

רבי דוסא בן הרְכִינָם אומר • שינה של שחרית
ויין של צהרים • ושיחת הילדים • וישיבת בתי
כנסיות של עמי הארץ • מוציאין את האדכ מן
העולם :

Rabbi Dozza the son of Harchinafs faith,
“ The sleep of the morning, and the vine
of noon, and the entertainment of infants,
and the assembly of the vulgar, destruct
mankind out of the world.”

רבי אַעזר המודעי אומר המחיל את הקדשים
והמבזה את המועדות • והמלבין פני חבירו
ברבים • והמפר בריתו של אברהם אבינו ותמנלה
פנים בתורה שלא כהלכה אף על פי שיש בידו
תורה ומעשים טובים אין לו חלק לעולם הבא :

Rabbi Eleazer the Modai faith, “ He
that contemns the solemnities, and def-
pises the public festivals, and puts his
neighbour to blush, and scoffs at the com-
pact of Abraham our father, or gives a
comment on the law contra to reason; tho’
he be never so qualified in the law, and
even be possessed of good deeds: yet he
shall have no share in futurity.”

רבי ישמעאל אומר הויקל לראשונות לתשחורת
והוי מקבל את כל האדם בשמחה :

Rabbi

Rabbi Ishmael saith, "Be humble to your elders, and affable to the young people, and receive all mankind with joy and cheerfulness."

רבי עקיבא אומר • שחוק וקלות ראש מרגילין
את האדם לערוה :

הוא היה אומר • מסורת סיג לתורה מעשרות •
סיג לעושר נדרים • סיג לפרישות • סיג לחכמה •
שתיקה

Rabbi Achiva saith, "Libidinosity and lewdness acustom mankind to adultery. The tradition, is a fence to the law, the tithes, are a fence to riches, vows are a fence to abstinence, the fence to wisdom is silence."

הוא היה אומר • חביב אדם שנברא בצלם אלהים
חבה יתירה נודעת לו • שנברא בצלם אלהים •
שנאמר • כי בצלם אלהים עשה את האדם :
חביבין ישראל שנקראו בנים למקום • חבה יתרה
נודעת להם שנקראו בנים למקום • שנאמר בנים
אתם ליי אלהיכם : חביבין ישראל • שנתן להם
כלי חמדה • שבו נברא העולם • חבה יתרה
נודעת להם שנתן להם כלי חמדה • שבו נברא
העולם • שנאמר • כי לקח טוב נתתי לכם תורת
אל תעזבו :

He said also, "Amiable is man that he was created in the * intelligence of God: love un-

* *Zelem* צלם in Ebrew, signifies intelligence, and therefore were the idols called צלמים *Zalamim*.

bounded hath been demonstrated to him, by being created in the intelligence of God, as it is said for in the intelligence of God he made men. The Israelites are dignified, by having the appellation of the children of God: love unbounded hath been demonstrated them, that they shall be stiled children to the Lord, as it is said, ye are children to the Lord your God: extremely beloved are the Israelites, because he hath given unto them the vessels of delight, wherewith the world was created; as it is written, for I give you a good doctrine, therefore forsake ye not the law "

הכל צפוי: והרשות נתונה. ובטוב העולם נרוי
והכל לפי רוב המעשה:

(a) All is inspected (by the providential eye) and the freedom of choice is given or suffered: and the world judge by goodness, and all is according to the multiplicity, or augmentation of the actions.

He

(a) In the above predication doth contain many and extensive subjects, and worthy to be said by the famous *R. Aciba*. I shall only give you a hint of what he said viz. that all that happens, and comes to pass in the world, is known unto God: he then further observes, that you should not therefore mistake and and urge, that since God, knoweth all the actions that *necessity* must follow, i. e. that every man cannot avoid the actions he shall

הוא הָיָה אֹמֵר • הַכֹּל נָתַן בְּעֶרְבוֹן • וּמִצּוּדָה
 פְּרוּסָה עַל כָּל הַחַיִּים • הַחַנּוּת פְּתוּחָה • וְהַחֲנוּנִי
 מִקִּיף • וְהַפְּנִקִּים פְּתוּחָה • וְהַיָּד כּוֹתֶבֶת • וְכֹל
 הַרוּצָה לְלוֹת יָבֵא וְיִלּוּהָ • וְהַנְּבִאִין מְתוּזְרִין תְּדִיר
 בְּכָל יוֹם וְנִפְרָעִין מִן הָאָדָם • מִנְעָתוֹ • וְשִׁלָּא
 מִדְעָתוֹ • וַיֵּשׁ לָהֶם עַל מַה שֵׁיִשְׁמוּכוֹ • וְהָדִין
 דִּין אָמַת • וְהַכֹּל מְתַקֵּן לְסַעֲדָה

He also said, “ All that is given to man-
 kind, they are engaged for : and a net is
 spread

shall do ; and therefore he saith **וְהַרְשׁוּת נְתוּנָה**
And the freedom of choice is given or suffered, (and
 which we have more amply discussed in the eight
 chapter of our introduction.) He further shews
 that God's dealings with his creatures, are with
 grace and goodness, and not according to their
 deserts, or their deeds ; thus 'tis said **טוֹב הַלְכָל**
“ God is good unto all,” and therefore he saith,
“ וּבִטְוֵב הָעוֹלָם נִדְוִן ” *And the world are judged
 by goodness.”* He therefore sheweth that men do
 not acquire the virtues, according to the great-
 ness of the virtue itself, but according to the
 multiplicity of acting the same : for by repeating
 that certain virtue, he shall acquire the same
 permanently, *e. g.* if a man were to bequeath to
 another who is deserving thereof one thousand
 pounds at one time ; and to another he did give
 nothing ; that man shall not be possessed of the
 virtue of *liberality*, altho' he hath given one thou-
 sand pounds at once ; as he that shall give one
 pound

spread on all living creatures: The shop is open, and the master thereof credits, and the book is unfolded, and the hand records, and he that choseth to borrow may come and borrow, and the collectors are continually going their rounds daily, and obtain payment from mankind, by his assent and against his will, and have good reason for what they are doing: and the * judgment is truth: and all prepared for the banquet."

רבי אלעזר בן עזריה אומר • אם אין תורה אין
 דרך ארץ • אם אין דרך ארץ אין תורה • אם אין
 יראה אין חכמה • אם אין חכמה אין יראה אם
 אין בינה אין דעת • אם אין דעת אין בינה • אם
 אין קמה אין תורה • אם אין תורה אין קמה :

Rabi Eleazer the son of Azaria, saith,
 "Where there is no *law*, there can be no
civility, where there is no *civility* there is no
law; where no fear of God is, there can be
 no *wisdom*, where there is no *wisdom*, there
 can be no *fear of God*; where there is no
prudence

pound to a thousand different persons liberally,
 since the latter hath multiplied the act of libe-
 rality a thousand times; by which means he
 hath acquired the same more permanant than the
 former who was but moved thereto at one time;
 and in relation to that he said, לפי רוב המעשה
 "According to augmentation of the actions," but not
 according to the greatness of the action. Maimon.

* i. e. a future state.

prudence, there can be no *science*, where there is no *science*, there can be no *prudence*; where there is no * *flower*, there can be no *law*, where there is no *law*, there can be no *flower*.

הוא הִיָּה אֹמֵר • כֹּל שֶׁחֲכָמָתוֹ מְרַבֵּה מִמַּעֲשָׂיו
 לָמָּה הוּא דוֹמֶה • לְאֵילָן שֶׁעֲנָפָיו מְרַבִּין • וְשָׂרְשָׁיו
 מְעַטִּין • וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ • וְהוֹפְכָתוֹ עַל פָּנָיו
 שֶׁנֶּאֱמַר • וְהָיָה כְּעֵרְעֵר בְּעֵרְבָה • וְלֹא יִרְאֶה כִּי
 יָבוֹא טוֹב • וְשָׁכֵן חֲדָדִים בַּמְדָּבָר • אֶרֶץ מְלַחָה
 וְלֹא תֵשֵׁב • אֲבָל כֹּל שֶׁמַּעֲשָׂיו מְרַבִּין מִחֲכָמָתוֹ
 לָמָּה הוּא דוֹמֶה לְאֵילָן שֶׁעֲנָפָיו מְעַטִּין וְשָׂרְשָׁיו
 מְרַבִּין • זֶאֱמִילוּ כָּל הָרוּחֹת שֶׁבְּעוֹלָם בָּאוֹת
 וְנוֹשְׁבוֹת בּוֹ • אִין מוֹיִזִּין אוֹתוֹ מִמְּקוֹמוֹ • שֶׁנֶּאֱמַר
 וְהָיָה כְּעֵץ שֶׁתוֹל עַל מַיִם • וְעַל יוֹבֵל יִשְׁלַח שָׂרְשָׁיו
 וְלֹא יִדָּאָה כִּי יָבֹא חֶם • וְהָיָה עַל הוֹרְעָנָן • וּבִשְׁנֵית
 בְּצֵרֶת לֹא יִדָּאָג • וְלֹא יִמַּיֵשׁ מַעֲשׂוֹת פָּרִי :

He also said, "The man whose wisdom exceeds his deeds, to what doth he resemble? Unto a tree whose branches exceed its roots, so that the wind doth pluck it up and overthrows it, as it is said, *for he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the perch'd places in the wilderness, in a salt land and not inhabited.*" But he whose works exceeds his wisdom, to what doth he resemble? Unto a tree whose branches are few, but

* Means Understanding.

but its roots are many; that although all the whirlwinds shall blow against it, they shall not be able to replace it, as it is said; "And he shall be like a tree planted by the flowing waters, that bringeth forth his fruit in due season; his leaf also shall not wither, and whatsoever he doth shall prosper."

רבי אלעזר בן חסמא אומר • קנין ופתחי נדה
 הן הגופי הלכות תקופות ונגמדי אות פרמאות
 לחכמה

Rabi Eleazer the son of Chasma, saith, "The sacrifice of the doves, and the laws of the mensses, are lessons of importance; and studies of utility. Astrology, Mathematicks, and Geometry, are the garnishes of wisdom, and the law of God."

C H A P. IV.

פרק רביעי

בן זומא אומר • איזהו חכם הלומד מכל האדם •
 שנאמר • מכל מלמדי השכלתי כי עדותך
 שיחה לי • איזהו גיבור הכובש את יצרו • שנאמר
 טוב ארך אפים מגבור • ומושל ברוחו מלכד עיר
 איזהו עשיר • השמח בחלקו • שנאמר • יגיע כפיך
 כי תוכל • אשריך וטוב לך • אשריך בעולם
 הזה וטוב לך לעולם הבא • איזהו מכבד המכבד
 את

אֶת הַבְּרִיּוֹת • שֶׁנֶּאֱמַר • כִּי מִכְּבָדִי אֶכְבֵּד • וּבִזִי
יִקְלַד :

THE son of Zoma saith, “ Who is it that is *wise*? he that receives docility from all men; as it is said, *from all my teachers have I gathered understanding*. Who is *puissant*? he that surmounts his passions; as it is written, *he that is slow to anger, is better than the mighty men, and he that ruleth his own mind, is better than he that winneth a city*. Who is *rich*? he that is contented; as it is said, *when thou eatest the labour of thine hands, thou shalt be blessed, and it shall be well with thee*. Who is *honored*? he that honoreth others; as it is written, *for they that revere me, I will also revere, and that despise me, I will slight*.”

בֵּן עֲזַאִי אֹמֵר • הוֹי רֵץ לְמִצְוָה קְלָה • וּבוֹרַח מִן
הָעֵבְרָה • שִׁמְצוֹה • נוֹרֶרֶת מִצְוָה • וְעֵבְרָה נוֹרֶרֶת
עֵבְרָה שֶׁשָּׂכַר מִצְוָה • מִצְוָה • וְשָׂכַר עֵבְרָה עֵבְרָה

The son of Azai saith, “ Be assiduous to the slightest commandments, and fly from *sin*; for one good action will cause another, and one *pacada* will also cause another *pacada*; for the recompence of a precept, is another precept, and the recompence of a *pacada*, is a *pacada*.

הוּא הָיָה אֹמֵר • אֵל תְּהִי בּוֹ לְכָל אָדָם • וְאֵל תְּהִי
מִפְּלִיג לְכָל דְּבָר • שֶׁאִין לָךְ אָדָם שֶׁאִין לוֹ שָׂעָה •
וְאִין לָךְ דְּבָר שֶׁאִין לוֹ מְקוֹם :

He also said, "Do not despise every person, neither apprehend all things impossible; for there is no man who hath not his *moment*, neither a thing that hath not its *place*,"
 רַבִּי לְוִיטָם אִישׁ יִבְנֶה אוֹמֵר מְאֹד מְאֹד הָיִי שְׂפֵל
 רוּחַ בְּפָנָי כֹּל הָאָדָם שֶׁתְּקוּת אָנוּשׁ רָמָה :

Rabi Levithais, an inhabitant of Yabna, saith, "Be of an extreme humile spirit, since all the ambition of man is a *worm*."
 רַבִּי יוֹחָנָן בֶּן בְּרוּקָה אוֹמֵר כֹּל הַמְּחַלֵּל שֵׁם שָׁמַיִם
 בְּסֵתֶר נִפְרָעִין מִמֶּנּוּ בְּגִלּוֹי אֶחָד שׁוֹנֵג וְאֶחָד מֵוִיד
 בְּחֵלּוֹל הַשֵּׁם :

Rabi Jochannan the son of Baroca, saith, "He that profaneth the name of God in *private*, shall receive his judgment in *public*: Whether designedly or not, it is equally so where there is a prophanation of God."
 רַבִּי יִשְׁמַעְיֵאל אוֹמֵר הַלּוֹמֵד עַל מְנַת לְלַמֵּד
 מִסְפִּיקִין בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד וְהַלּוֹמֵד עַל מְנַת
 לַעֲשׂוֹת מִסְפִּיקִין בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד לְשִׁמּוֹר
 וּלְעֲשׂוֹת :

Rabi Ismail saith, "He that studies with intention to teach others, is empowered to learn himself, and to convey to others; but he that studies with a view to act that he studies, shall be impowered to comprehend and to teach others, and to act himself."

Rabi

רבי צדוק אומר • אל תעשים עטרה להתגדל בהם
ולא קדרום לחתוך בהם • וכן היה הלל אומר •
וראשתמש בתנא חלק • הא למדת • שכל הנקנה
מדברי תורה • נוטל חייו מן העולם :

Rabi Zadack saith, " Make not unto thyself a crown to be agrandized, neither a hatchet to hue with ; and even so said *Hillel*, " He that maketh use of the crown of the law shall be lost : " From hence we learn, that whoever receives a benefit or any emolument from the words of the law, takes his life out of this world.

רבי יוסי אומר • כל המכבד את התורה • גופו
מכבד על חבריו • וכל המחליל את התורה •
גופו מחלל על חבריו :

Rabi Josi saith, " He that honoureth the law, his person shall also be honoured by the public, but he that profaneth the law, his person shall be prophaned by the public. "

רבי ישמעאל בנו אומר • החושד עצמו מן הדין •
פורק ממנו איבה וגזל ושבועת שוא והגם לבו
בהוראה שוטה רשע וגם רוח :

Rabi Ismail saith, " He that avoids himself from being a judge, discharges himself from *enmity* and *false swearing* ; but he that is arrogant in his judging, is a *fool*, *wicked*, and *proud*. "

He

הוא הִיָּה אֹמֵר • אֶל תְּהִי דָן יְחִידִי שְׂאִין דָּן יְחִידִי
 אֶלֶּא אַחֲרֵי • וְאֶל תֹּאמַר קִבְלוּ דַעְתִּי • שֶׁהוּ רִשְׁאִין
 וְלֹא אֶתָּה :

He also said, “Render not justice by thyself, for none judges singly excepting *one* : *Neither presume to say to others, that they shall receive your opinion, for they are at liberty, and not thou.”

רַבִּי יוֹנָתָן אֹמֵר • כָּל הַמְּקִיִּים אֶת הַתּוֹרָה מֵעוֹנֵי •
 סוֹפוֹ לְקִיְּמָה מֵעוֹשֶׁר • וְכָל הַמְּבִטֵל אֶת הַתּוֹרָה
 מֵעוֹשֶׁר • סוֹפוֹ לְבִטּוֹלָה מֵעוֹנֵי :

Rabi Jonathan saith, “He that regards the law in *poverty*, shall regard it when in *riches*; and he that quits the observance of the law when *rich*, shall at the latter end be obliged to abandon her from *poverty*.”

רַבִּי מְאִיר אֹמֵר הוּי מְמַעַט בְּעֶסֶק • וְעֶסוֹק בַּתּוֹרָה
 וְהוּי שֹׁפֵל רוּחַ בְּפָנָי כָּל הָאָדָם • וְאִם בִּטְלָתָ מִן
 הַתּוֹרָה יֵשׁ לָךְ בִּטְלִים הַרְבֵּה כְּנֶגְדְךָ • וְאִם עִמְלָתָ
 בַּתּוֹרָה יֵשׁ שְׂכָר הַרְבֵּה לְתוֹךְ לָךְ :

Rabi Myer saith, “Lessen your worldly affairs, and study the *law*, and have a humble spirit before mankind; and if thou hast abandoned the *law*, there are many contraries to oppose you; but if thou hast taken much pains therewith, there is much recompence for you by the donor.”

Rabi

* i. e. אֶחָד God who is a Unity.

רבי אלעזר בן יעקב אומר • העושה מצוה אחת
 קונה לו פרקליט אחד • והעובר עברה אחת
 קונה לו קטיגור אחד • תשובה ומעשים טובים
 כתריט בפני הפורענות :

Rabi Eleazer the son of Jacob, saith,
 "He that accomplishes one precept, acquires
 unto himself one *procrator*; and he that is
 guilty of a *pacada* acquires to himself an *ac-*
cuser. *Repentance*, and *good deeds*, are as ante-
dots to evil.

רבי יוחנן הסנדלר אומר • כל כניסיה שהיא לשם
 שמים סופה להתקים • ושאינה לשם שמים אין
 סופה להתקים :

Rabi Jochanan Hassandler saith. "All
 congregations that are for God's sake, shall
 in the latter end be established; but those
 that are not for God's sake, shall not be
 established or durable."

רבי אלעזר בן שמוע אומר • יהי כבוד תלמידך
 חביב עליך כשלך • וכבוד חברך כמורא רבך
 ומורא רבך כמורא שמים :

Rabi Eleazer the son of Shamua, saith,
 "Let the honor of thy *disciple* be as esteem-
 able to thee as thy own; and the honor of
 thy *fellow* as the fear of thy *master*, and the
 fear of thy *master* as the fear of *heaven*."

רבי יהודה אומר • הוי זהיר בתלמוד • ששגגת •
תלמוד עולה זרון :

Rabi Jehudah saith, " Be admonished of the study of the *law*, for the ignorance of study causes *vice*."

רבי שמעון אומר • שלשה פתרים הם • כתר
תורה וכתר כהונה • וכתר מלכות • וכתר שם
טוב עולה על גביהן :

Rabi Simon saith, " There are three crowns ; the crown of the *law*, the crown of *priesthood*, and the crown of *Empire* ; but the crown of a *good name* exceeds them all."

רבי נהוראי אומר • הוי גולה למקום תורה • ואל
תאמר שהיא תבא אחריך שתבריקה יקימנה
בידך • ואל בינתך אל תשען :

Rabi Nahoroi saith, " Be transported to a place where they observe the *law*, and say not that she will follow thee, or that thy companions will observe its authority : and depend not on thy own prudence.

רבי ינאי אומר • אין בדינו לא משלות רשעים
ואף לא מיסורי הצדיקים :

Rabi Janai saith, " We have neither the peace of the *wicked*, nor the tribulation of the *just*."

רבי מתאיא בן חרש אומר • הוי מקדים בשלום כל
אדם והוי זנב לאריות ואל תהיראש לעוועלים :

Rabi

Rabi Mathias the son of Charash, saith
 "Be forward to salute mankind, and be rather the *lions* tail, than the head of a *fox*."

רבי יעקב אומר העולם הזה רומה לפרוודור
 בפני העולם הבא התקן עצמך בפרוודור כדי
 שתבגס לפרקלין :

Rabi Jacob saith, "this world is like unto an *anti.chamber*, in comparison to the world to come. Now prepare thyself in the antichamber, that thou mayest enter the *palace*."

הוא היה אומר • יפה שעה אחת בתשובה
 ומעשים טובים בעולם הזה • מכל חיי העולם
 הבא • ויפה שעה אחת של קורת רוח בעולם
 הבא מכל חיי העולם הזה :

He also said, "One (*b*) hours *repentance* and *good deeds* in this world, is preferable to all the life in the next, and one moments *satisfaction* in the other world, is much better than all the life in this world."

Rabi

(*b*) We have already discussed in our (x. chap.) of *Sanhedrin*, that there is no possibility of acquirement after death, but all that is to be acquired must be done in this world; and to which the wise Solomon hinted saying, **כי אין מעשה וחשבון ורעת וחכמה בשאול אשר אתה הולך שמה** "For there is neither action or accompt, nor knowledge, nor wisdom in the grave, whither thou art going

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר : אַל תִּרְצֶה אֶת
 חֲבֵרְךָ בְּשַׁעַת כַּעֲסוֹ וְאֵל תִּנְחַמְנוּ בְּשַׁעַת שְׂמִתּוֹ
 מִטָּל לְפָנָיו וְאֵל תִּשְׂאֵל לוֹ בְּשַׁעַת גְּדָרוֹ : וְאֵל
 תִּשְׁתַּדֵּר לְרֵאוּתוֹ בְּשַׁעַת קְלָקְלָתוֹ :

Rabi Simon the son of Eleazer, faith,
 “ Strive not to pacify your companion in
 the moment of his wrath, neither condole
 him whilst the dead is before him ; and de-

going :” And therefore it behoves every man to
 endeavour, during his short time of being in this
 life ; that he neglect not any of the time, but by ap-
 plying it to the acquiring of virtues, since the loss
 will be immense by reason of its being irrepar-
 able hereafter : and therefore the pious men who
 were convinced thereof, did accordingly endeav-
 our not to miss or lose one instant of their life,
 but applied the same to knowledge, and the ac-
 quiring of virtues thro’ which they in fact have
 profited by their acquisitions : and others who
 spent all their time in corporal pleasures only ;
 did indeed lose all their time : and the most of the
 commonality espouse the latter, and mistake the
 truth, and in fact they are putting darkness to light,
 and light to darkness ; and woe to them that
 miss the truth. And of this subject hath Solo-
 mon treated in Ecclesiastes saying, “ That the
 acquirements are not to be obtained after death,
 if neglected when living, which is a philo-
 sophical truth when inspected with Ratiocina-
 tion, and if thou should read Ecclesiastes by that
 essay, you shall learn the truth. *Maimon.*

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mand not absolution of him when he hath vowed, nor attempt to see him in his calamity."

שְׂמוּאֵל הַקָּטָן אוֹמֵר • בְּנִפֹּל אוֹיְבֶךָ אַל תִּשְׂמַח •
וּבְכִשְׁלוֹ אַל יִגַּל לְבָבְךָ • פֶּן יֵרָאֶה " וְרַע בְּעֵינָיו
וְהִשִּׁיב מֵעָלָיו אַפּוֹ :

Samuel the little faith, " Rejoice not in the fall of thine enemy, and let not your heart be glad at his stumbling, *lest the Lord shall behold it, and it be evil in his eyes, and will put off his wrath from him.*"

אֱלִישָׁע בֶּן אֲבוּיָה אוֹמֵר • הַלּוֹמֵד יֶלֶד • לְמָה הוּא
רוֹמָה • לְדָיו כְּתוּבָה עַל גֵּיר חֲדָשׁ • וְהַלּוֹמֵד
זָקֵן לְמָה הוּא רוֹמָה • לְדָיו כְּתוּבָה • עַל גֵּיר מְחוּק

Elisha the son of Abuia, faith, " He that teacheth an *infant* to what doth he resemble? equal to writing inscribed on new paper; but he that teacheth *old men*, is like unto writing inscribed on blotching paper."

רַבִּי יוֹסִי בֶר יְהוּדָה אִישׁ כְּפָר הַבְּבֵלִי אוֹמֵר •
הַלּוֹמֵד מִן הַקָּטָנִים • לְמָה הוּא רוֹמָה לְאוֹכַל
עֲנָבִים קְהוּת וְשׁוֹתָה יַיִן מִנְתּוֹ • וְהַלּוֹמֵד מִן הַזְּקֵנִים
לְמָה הוּא רוֹמָה • לְאוֹכַל עֲנָבִים בְּשׁוֹלוֹת וְשׁוֹתָה
יַיִן :

Rabi Joffi the son of Jehuda, a native of a village near *Babylon*, faith, " He that receiveth his learning from young people, t
whi

what doth he resemble? equal to the eating of *four grapes*, and drinking of *new wine*; but he that receiveth his learning from old people, to what doth he resemble? like unto eating of *ripe grapes*, and drinking of *old wine*."

רבי אומר אל תסתכל בקנקן אלא במה שיש בו יש קנקן חדש מלא יין • וישן שאפילו חדש אין בו:

Rabi saith, "Regard not the *flask*, but that which it doth contain. There are new flasks full of old wine, and old ones that even are lack of new wine."

רבי אלעזר הקפר אומר • הקנאה והתאוה • והכבוד • מוציאין את האדם מן העולם :

Rabi Eleazer from *Cappernaite*, saith, "*Envy, Lust, and Ambition*, takes men out of this world."

הוא הנה אומר • הילודים למות והמתים להחיות • והחיים להון • לידע להודיע ולהודע שהוא אל • הוא היוצר • הוא המבין • הוא הדין • הוא בעל דין • הוא עתיד לדון הוא העד ברוך הוא • שאין לפניו לא עולה ולא שבה ו לא משאו פנים • ולא מקח שוחד • שהכל שלו • ודע שהכל לפי החשבון • ואל יבטיחך יצר • שהשאל בית מנוס לך שעל כרחך אמה נוצר • ועל כרחך

אַתָּה נוֹלָד • וְעַל כְּרִחָךְ אַתָּה חַי • וְעַל כְּרִחָךְ אַתָּה
 מֵת • וְעַל כְּרִחָךְ אַתָּה עֵתִיד לִיתֵן דִּין וְחֶשְׁבוֹן •
 לְפָנַי מֶלֶךְ מְלָכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא :

He also said, "Those that are born are to *die*, those that are dead are to *live*: and the living to be *judged*: Let us know, and make us acquainted, that God is the *former*, he is the *Creator*, he is the *Superintendent*, he is the *Judge*, he is the *Testimony*, he is the *Party*, and he will hereafter judge: Blessed is he that before him, there is no *iniquity*, no *obliteration*, no *respect to persons*, (c) no *acceptation of bribe*; for all is his, and all succeeds according to the account. And be not assured by your passions, that the grave

(c) This subject is not to be understood as the taking of *bribes* in order to palliate or withhold the *justice*; for this subject in itself, as with relation to God, would be so absurd, that it need not be expressed. But the *subject* is thus, "That he doth not take for bribe the *good deeds*;" As for example, "if a man were to do one thousand *good deeds*, and one *mal*, yet shall God not pardon the *mal* one, because of the number of *good deeds*; neither shall he deduct one of his *good deeds*, in order to ballance with the *mal deed*; but shall punish him for that single *mal deed*, and reward him *benefits* for every one of his *good deeds*; and this is the subject of לֹא יִקַּח שוּחָד *he doth not take a bribe.*"

Maimon.

shall

shall be your refuge, (d) for by necessity thou hath been created, and by necessity doth thou live, and from necessity thou shalt die, and by necessity thou shalt render reason, and account before the King of Kings: The sanctified, blessed is he.

C H A P. V.

פרק חמישי

בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם • וּמָה תִּלְמוֹד
 לֹאמַר • וְהֵלֵא בְּמֵאמַר אֶחָד יְכוּל לְהַבְרִאות אֱלֹהִים
 לְהַפְרֵעַ מִן הָרָשָׁעִים • שְׂמֵאָבְדִין אֶת הָעוֹלָם
 שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת • וְלִתּוֹן שְׂכָר טוֹב
 לְצַדִּיקִים שֶׁמְקִימִין אֶת הָעוֹלָם : שֶׁנִּבְרָא בַּעֲשָׂרָה
 מְאֻמְרוֹת :

THE world was created with *Ten Paroles*, and God might, if he pleased, have created it with *one parole*; but did so in order to be avenged of the *impious*, who destroy a

(d) Notice and observe well this predication, for it speaks only of such that are destined by *nature*, wherein men are precluded from *choice*, and observe that it doth not say, “*by necessity thou doth sin, or commit vice,*” or the like, since the latter are all within the *choice of men*, and not from *necessity*”, which we have discussed in the 5th chapter of our *introduction*. *Maimond.*

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world which was created with *ten paroles*; and to give recompence to the *just*, who uphold that world which was created with *ten paroles*.

עֲשָׂרָה דִּוְרוֹת מֵאַדָּם וְעַד נֹחַ • לְהוֹדִיעַ • כִּמְהָ
אֶרֶץ אֲפִים לְפָנָיו • שְׁכָל הַדִּוְרוֹת הָיוּ מִכְעִיסִין
וּבְאֵין עַד שְׁחָבִיא עֲלֵיהֶם אֶת מֵי הַמַּבּוּל :

There were ten generations from *Adam* until *Noah*, to ominate that God is not easily provoked to anger, considering the preceding generations having rebelled e'er God caused the Deluge.

עֲשָׂרָה דִּוְרוֹת מֵנֹחַ וְעַד אַבְרָהָם לְהוֹדִיעַ • כִּמְהָ
אֶרֶץ אֲפִים לְפָנָיו • שְׁכָל הַדִּוְרוֹת הָיוּ מִכְעִיסִין •
זָבֵאִין עַד שָׁבָא אַבְרָהָם אָבִינוּ וְקִבֵּל שְׂכָר כָּלָם :

There were ten generations from *Noah* unto *Abraham*, which demonstrates the grace of God; since the preceding generations did continue to provoke heaven; until *Abraham* came and received the recompence of the whole.

עֲשָׂרָה נְסִיוֹנוֹת נִתְּנָסָה אַבְרָהָם אָבִינוּ • וְעַמְדָּ
בְּכָלָם • לְהוֹדִיעַ כִּמְהָ חֲבָתוֹ שֶׁל אַבְרָהָם אָבִינוּ :

Our father *Abraham* was proved with *ten proofs*, and stood with them all, which demonstrates the great love of *Abraham* towards God.

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבוֹתֵינוּ בְּמִצְרַיִם • וְעֲשָׂרָה
עַל הַיָּם עֲשָׂר מִכּוֹת הַבֵּיָא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְרַיִם בְּמִצְרַיִם וְעֲשָׂרָה עַל הַיָּם :

Ten plagues did God inflict on the Egyptians in Egypt, and ten more on the Red Sea.

Ten miracles happened to our parents in Egypt, and ten on the Red Sea.

עֲשָׂרָה נִסִּיוֹנוֹת גָּסוּ אֲבוֹתֵינוּ אֶת הַמָּקוֹם בְּרוּךְ
הוּא בַּמְדְּבָר • שֶׁנֶּאֱמַר וַיִּנְסוּ אֹתִי זֶה עֲשָׂר פְּעָמִים
וְלֹא שָׁמְעוּ בְּקוֹלִי :

At Ten different periods did our parents prove the Lord in the desert; as it is said, "and they proved me ten times, and yet did not hearken to my voice."

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ •
לֹא הִפִּילָה אֱשֶׁה מֵרִיחַ בְּשֵׁר הַקֹּדֶשׁ • וְלֹא הִסְרִיחַ
בְּשֵׁר הַקֹּדֶשׁ מֵעוֹלָם • וְלֹא נִרְאָה זָבוּב בְּבֵית
הַמִּטְבָּחִים • וְלֹא אִירַע קָרִי לְכַהֵן גְּדוֹל בַּיּוֹם
הַכְּפוּרִים • וְלֹא כָּבוּ הַנְּשָׂמִים אֶת אֵשׁ שֶׁל עֲצֵי
הַמַּעֲרֵכָה • וְלֹא נִצְחָה הָרוּחַ אֶת עַמּוּד הָעָשָׁן •
וְלֹא נִמְצָא פֶסוּל בְּעוֹמֵר • וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם
הַפָּנִים • עוֹמְדִים צְפוּפִים • וּמִשְׁתַּחֲוִים רוֹחִים •
וְלֹא הִזִּיק נֹחַשׁ וְעַקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם • וְלֹא
אָמַר אָדָם לַחֲבֵרוֹ • צַר לִי הַמָּקוֹם שְׂאֵלֶיךָ
בִּירוּשָׁלַיִם :

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Ten miracles happened to our parents in the house of the sanctuary. No women miscarried owing to the odour of the meat of the sacrifices. Nor did the meat of the sacrifices ever have an ill scent. Neither was any flies to be seen about the slaughtering place. Neither did there ever happen an unclean accident to the high priest on the day of atonement. Nor did the rain extinguish the fire of the wood of the alter. Nor did the wind over power the pillar of smoke that ascended. Neither was there any defect found in the *Omer*. Nor in the *two loaves*. Nor in the *shew bread* of the sanctuary. The people at the time of adoration stood stooping and nevertheless bowed with much room. Neither did a *serpent* or *scorpion* do any damage in *Jerusalem*. Neither did any person complain to his companion I can find no room in *Jerusalem* to lodge.

עֲשָׂרָה דְּבָרִים נִבְרָאוּ בְּעֶרְבַת שַׁבָּת בֵּין הַשְּׁמָשׁוֹת
 וְאֵלוֹהֵי • פִּי הָאָרֶץ • וּפִי הַבְּאֵר • וּפִי הָאֵתוֹן •
 וְהַקֶּשֶׁת • וְהַמֶּן • וְהַמָּטָה • וְהַשְּׁמִיר • וְהַכֶּתֶב •
 וְהַמִּכְתָּב • וְהַלְחֹת • וַיֵּשׂ אֲמָרִים אֶף הַמְזִיקִין •
 וְקִבְרוּ שֶׁל מֹשֶׁה רַבֵּינוּ וְאֵילוֹ שֶׁל אַבְרָהָם אֲבִינוּ •
 וַיֵּשׂ אֲמָרִים • אֶף צִבַּת בְּצִבַּת עֲשׂוּיָה :

Ten things were created on the *eve* of the *Sabbath* about twilight. *The mouth of the Earth,*

Earth. (which swallowed Corach and his congregation) *The mouth of the Fountain.* (for the Israelites in the desert) *The Rainbow.* *The manna.* *The Rod of Moses.* *The Shamir of Solomon.* *The Characters and the Writing.* *The Tables of Moses, and our father Abraham's Ram.* And some say even, *the Demons,* and also a prepared implement of a Tong.

שְׁבַע דְּבָרִים בְּגוֹלָם וְשִׁבְעָה בְּחָכְם • חָכָם אֵינוֹ
 מְדַבֵּר בְּפָנָי מִי שֶׁגָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן וְאֵינוֹ
 נִכְנָס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ • וְאֵינוֹ נִבְהָל לְהִשְׁיב •
 שׁוֹאֵל כְּעֵנָן • וּמִיִּשֵׁב כְּהַלְכָה • וְאוֹמֵר עַל רֵאשׁוֹן
 רֵאשׁוֹן • וְעַל אַחֲרוֹן אַחֲרוֹן • וְעַל מָה שֶׁלֹּא שָׁמַע
 אוֹמֵר לֹא שָׁמַעְתִּי • וּמוֹדָה עַל הָאֵמֶת • וְחַלּוּפֵיהֶן
 בְּגוֹלָם

Seven things are to be found with a *Fool*, and seven with a *Wiseman*. The *sage* speaks not before him that exceeds him in wisdom grandour or reputation. Neither will he enter to break in upon his fellows discourse. Maketh his proposition first, and will answer rationally. Will argue to the first proposition prior, and to the latter lastly. And that which he hath not heard, he admits that he never heard it, and submiteth to *truth*. And the contraries of all these are with a *fool*.

שְׁבַע מִיְּנֵי פִּרְעֹנִיּוֹת בָּאִין לְעוֹלָם • עַל שְׁבַעַה
 גּוֹפֵי עֲבִירוֹת מְקַצְתוּ מֵעֲשָׂרֵין וּמְקַצְתוּ אִינֹ
 מֵעֲשָׂרֵין רָעַב שֶׁל בְּצוּרַת בָּא • מְקַצְתוּ רְעֵבִים •
 וּמְקַצְתוּ שְׁבַעִים נִמְרוּ שְׁלֹא לְעֵשֶׂר רָעַב שֶׁל
 מְהוּמָה וְשֶׁל בְּצוּרַת בָּא וְשֶׁלֹּא לְטוֹל אֶת הַחֶלֶה
 רָעַב שֶׁל בְּלִיָּה בָּא דְבַר בָּא לְשֹׁלָם • עַל מִיתוֹת
 הָאֲמֹרוֹת בַּחוּרָח שְׁלֹא נִמְסְרוּ לְבֵית דִּין • וְעַל
 פְּרוֹת שְׁבִיעִית : חָרַב בָּא לְעוֹלָם • עַל עֲנוּ הַדִּין
 וְעַל עוֹת הַדִּין וְעַל הַמּוֹרִים בַּתּוֹרָה שְׁלֹא פָּהֲלָכָה
 חֵיה רָעָה בָּאָה לְעוֹלָם • עַל שְׁבוּעַת שְׂוֹא • וְעַל
 חֲלוּל הַיֵּשׁ : גְּלוּת בָּא לְעוֹלָם • עַל עוֹבְדֵי
 עֲבוֹדָה זָרָה • וְעַל גְּלוּי עֲרִיּוֹת • וְעַל שְׁפִיכוֹת
 דָּמִים וְעַל שְׁמִטַּת הָאָרֶץ :

Seven sorts of punishments are brought
 on the world, for seven grand vices, viz.
 When part of the people give *tythes*, and
 the others do not, a scarcity of provision and
 a *dearth* ensues, whereby some are provided,
 and some become *punished*. When the whole
 people resolve not to give *tythes*, a *famine of*
confusion proceeds. When the people neg-
 lect to give that donation of their doughs
 due to the priests, a *famine of confusion* pro-
 ceeds. *Pestilence* cometh on the world, for
 such matters as are punishable with *death* by
 the

the *law*, but not within the jurisdiction of the *Legislature*; and also by not adhering according to the *law* with respect to the fruits of the seventh year.

The *sword* is brought on the world, for retarding of justice, and for evading the same, and for concluding matters in the *law*, contrary to reason. The *Wild devouring beast* cometh in the world, for false swearing, and for prophaning the name of God. *Capture*, cometh on the world, for the adoring of idols, and committing adultery, and for *homicide*, and for not suffering the land to rest the Sabatical year.

בְּאַרְבָּעָה פְּרָקִים הִדְבָּר מִתְרַבֶּה בְּרְבִיעִית •
 וּבְשִׁבְעִית • וּבְמוֹצָאֵי שְׁבִיעִית • וּבְמוֹצָאֵי הַחֹג
 שֶׁבְכָל שָׁנָה וְשָׁנָה בְּרְבִיעִית • מִפְּנֵי מַעֲשֵׂר עֲנִי
 שֶׁבְשִׁלִּישִׁית • בְּשִׁבְעִית • מִפְּנֵי מַעֲשֵׂר עֲנִי
 שֶׁבְשִׁישִׁית • בְּמוֹצָאֵי שְׁבִיעִית • מִפְּנֵי פִירוֹת
 שְׁבִיעִית • בְּמוֹצָאֵי הַחֹג שֶׁבְכָל שָׁנָה וְשָׁנָה מִפְּנֵי
 נִזְל מַתְנוֹת עֲנִיִּים :

The *Pestilence* is augmented at four seasons of the year. At the *fourth*, and the *seventh*, the *latter of the seventh*, and the *latter of the feast of the Tabernacle every year*. In the *fourth*, for the retarding the donation of the *poors tythes* during the third year: and in the *seventh year*; for retarding the *poors tythes* due

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In the sixth year: and at the *latter end of the seventh year*, on account of the fruits of the sabbatical year: and at the *latter end of the feast of the tabernacle yearly*; for robbing the poor of those donations that are due to them.

אַרְבַּע מִדּוֹת בְּאָדָם • הָאוֹמֵר שְׁלִי שְׁרִי וְשִׁלְךָ
 שְׁלֹךְ זֶה מִדָּה בִּינוּנִית • וַיֵּשׂ אוֹמְרִים זֶה מִדַּת קְרוֹם •
 שְׁלִי שְׁלֹךְ וְשִׁלְךָ שְׁלִי עִם הָאָרֶץ • שְׁלִי שְׁלֹךְ וְשִׁלְךָ
 שְׁלֹךְ חֲסִיד • שְׁלִי שְׁלִי וְשִׁלְךָ שְׁרִי רָשָׁע :

Four customs are to be found with mankind: he that saith that which is *mine*, is *mine*, and *thine*, is *thine*; is a passable custom. He that saith what is *mine* is *thine*, and *thine* is *mine*; is a vulgar custom. *Mine* is *thine*, and *thine* is *thine*; is a pious custom. But *wine*, is *mine*, and *thine* is also *mine*; is wicked and unjust.

אַרְבַּע מִדּוֹת בְּדַעוֹת • נוֹחַ לְכַעוֹם וְנוֹחַ לְרִצּוֹת •
 יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ • קָשָׁה לְכַעוֹם וְקָשָׁה לְרִצּוֹת
 יֵצֵא שִׁכְרוֹ בְּהַפְּסָדוֹ • קָשָׁה לְכַעוֹם • וְנוֹחַ לְרִצּוֹת
 חֲסִיד נוֹחַ לְכַעוֹם • וְקָשָׁה לְרִצּוֹת רָשָׁע :

Four manners are to be found with the passions, *easy provoked*, and *easily pacified*, his recompense is obliterated through his misconduct: *difficult to be provoked*, and *difficult to be appeased*, his recompense shall out shine his misconduct: *Not easily provoked*, and *easily appeased*, is a pious man; But *easily provoked*,
 and

and *difficult to be appeased*, is an impious man.

אַרְבַּע מְדוֹת בְּתַלְמִידִים • מְהֵר לְשִׁמוּעַ • וּמְהֵר
 לְאַבֵּד • יֵצֵא שְׂכָרוֹ בְּהַפְסָדוֹ • קָשָׁה לְשִׁמוּעַ וְקָשָׁה
 לְאַבֵּד • יֵצֵא הַפְסָדוֹ בְּשְׂכָרוֹ • מְהֵר לְשִׁמוּעַ וְקָשָׁה
 לְאַבֵּד • חָכָם • קָשָׁה לְשִׁמוּעַ וּמְהֵר לְאַבֵּד • זֶה
 חֵק קָרֵעַ :

Four natures belong to *disciples*: quick in comprehending, and quick in forgetting the same, his recompense is obliterated through his misconduct: difficult in comprehending, and difficult in forgetting, his recompense out shines his misconduct: easy in comprehending, and difficult in forgetting is a *sage*: difficult in comprehending, and easy in forgetting is a mal-share in the mind.

אַרְבַּע מְדוֹת בְּנוֹתָי צְדָקָה הַרוּצָה שִׂיתָן וְלֹא
 יִתְּנוּ אַחֲרַיִם • עֵינֵי רָעָה בְּשֵׁל אַחֲרַיִם • יִתְּנוּ
 אַחֲרַיִם • וְהוּא לֹא יִתֵּן • עֵינֵי רָעָה בְּשֵׁלּוֹ יִתֵּן
 וְיִתְּנוּ אַחֲרַיִם חָסִיד • לֹא יִתֵּן וְלֹא יִתְּנוּ אַחֲרַיִם •
 רָשָׁע :

Four humours belong to people of *hospitality*; he who willeth that he alone may give alms, and no one else, hath an envious eye towards others doing of good: that others may give alms, but not himself, hath a *recluseness* for himself; that both himself as well as others

others may give alms, is a *pious man*: that neither himself, nor others should give alms, is a wicked *impious man*.

אַרְבַּע מְדוּת בְּהוֹלְכֵי לְבֵית הַמְּדַרְשׁ • הוֹלֵךְ וְאֵינוֹ
 עוֹשֶׂה שְׂכָר הַלִּיכָה בְּיָדוֹ עוֹשֶׂה וְאֵינוֹ הוֹלֵךְ שְׂכָר
 מְעֹשֶׂה בְּיָדוֹ • הוֹלֵךְ וְעוֹשֶׂה הַסִּיד • לֹא הוֹלֵךְ
 וְלֹא עוֹשֶׂה רָשָׁע :

Four humours belong to those that go to study at a *College*: he that goeth there, but acts not accordingly, can merit no more than the labour of his going: he that acts accordingly, but doth not go there, hath the merits and recompense of his actions: he that neither goeth, nor acts, is *impious*; but he that both goeth, and acts accordingly, is a *pious man*.

אַרְבַּע מְדוּת בְּיוֹשְׁבֵי לְפָנֵי חֲכָמִים סְפוּג •
 וּמְשַׁפֵּךְ • מְשַׁמֶּרֶת • וְנֹפֶה • סְפוּג • שְׂדוּא סוּפֵג
 אֶת הַכֵּל • מְשַׁפֵּךְ • שְׂמִיבִימִים בּוֹז • וּמוֹצִיא בּוֹז •
 מְשַׁמֶּרֶת • שְׂמוֹצִיאָהּ אֶת הַיַּיִן וְקוֹלְטָת אֶת
 הַשְּׂמֵרִים • וְנֹפֶה • שְׂמוֹצִיאָהּ אֶת הַקֶּמַח וְקוֹלְטָת
 אֶת הַסּוּלָת :

Four humours are to be found with those that are present before sages. A *sponge*, a *funnel*, a *strainer*, and a *sieve*: a *sponge*! because of sucking up all: a *funnel*! because what it receives in at one end, it sends out again

again at the other: a strainer! because it separates the vine and retaineth the pulp: a sieve! because it lets out the bran, and retains the fine flower.

כָּל אֲהָבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר • בְּטַל דָּבָר בְּטִלָּהּ
 אֲהָבָה • וְשִׂיאָהּ תְלוּיָהּ בְּדָבָר • אֵינָהּ בְּטִלָּהּ
 לְעוֹלָם • אִיזוֹ הִיא אֲהָבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר •
 זוֹ אֲהָבַת אֲמֵנוֹן וְיָסָר • וְשִׂיאָהּ תְלוּיָהּ בְּדָבָר •
 זוֹ אֲהָבַת דָּוִד וְיֹהָנָן :

All amours that depend on some voluptuous cause, when such cause is annihilated, the amour shall also vanish: and such as hath no dependance on any voluptuous cause can never be destroyed: which is an amour dependent on voluptuoufness? Such as the love of *Amnon* and *Tamour*: and which is that, that is *Platonic*? Such as the love of *David* and *Jonathan*:

כָּל כְּחֵלוּקַת שֶׁהִיא לְשֵׁם שָׁמַיִם סוּפָהּ לְהַתְקִים
 וְשִׂיאָהּ לְשֵׁם שָׁמַיִם • אֵין סוּפָהּ לְהַתְקִים • אִיזוֹ
 הִיא כְּחֵלוּקַת שֶׁהִיא לְשֵׁם שָׁמַיִם • זוֹ הִיא
 מְחֵלוּקַת הַלֵּל וְשִׂמְאֵי • וְשִׂיאָהּ לְשֵׁם שָׁמַיִם •
 זוֹ מְחֵלוּקַת קָרַח וְכָל עֵדְתוֹ :

All disputes that are for the *glory of God*, shall in the latter be established; and such that are not so, shall not be established: which is a dispute for the glory of *God*?

Such

Such like unto the disputes of *Shomoi* and *Hillel*: and which is a dispute not for the glory of *God*? like that of *Chorech* and his congregation.

כָּל הַמְּזַכֶּה אֶת הַרְבִּים • אֵין חַטָּא בָּא עַל יָדוֹ •
 וְכָל הַמַּחֲטִיא אֶת הַרְבִּים • אֵין מְסַפִּיקוֹן בְּיָדוֹ
 לַעֲשׂוֹת תְּשׁוּבָה מִשָּׂה זָכָה וְזָכָה אֶת הַרְבִּים •
 זְכוֹרַת הַרְבִּים • תְּלוּי בּוֹ שֶׁנֶּאֱמַר • צְדָקַת יי
 עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל יִרְבְּעַם חַטָּא וְהַחֲטִיא
 אֶת הַרְבִּים חַטָּא הַרְבִּים תְּלוּי בּוֹ • שֶׁנֶּאֱמַר עַל
 חַטָּאת יִרְבְּעַם אֲשֶׁר חַטָּא • וְאֲשֶׁר הַחֲטִיא אֶת
 יִשְׂרָאֵל :

He that causeth *good merits* to the *public*, no *sin* shall come through his means: but he that causeth the public to commit *sin*, shall not be suffered to repent. *MOSES* did *good*, and caused the public to do good, the merits of the multitude are attributed to him: as it is said, “*He did the justice of God and his laws with Israel*”: *JEREBOAM* committed *evil*, and caused others to do the same, the crimes of the public are attributed to him, as it is said, “*for the crimes of Jereboam the son of Nabet, who committed evil, and caused Israel to sin.*”

כָּל מִי שִׁישׁ בּוֹ שְׁלֵשָׁה דְּבָרִים הֵלְלוּ • הוּא
 מִתְּלִמְדֵי דְּיוֹשָׁל אַבְרָהָם אַבְיָנוּ • וְשֵׁשׁ דְּבָרִים

אַחֲרֵים הוּא מִתְלַמְּדוֹ שֶׁל בְּלֶעָם הַרְשָׁע •
 עֵין טוֹבָה • וְרוּחַ נְמוּכָה • וְנַפֶּשׁ שְׁפֵלָה מִתְלַמְּדוֹ
 שֶׁל אַבְרָהָם אָבִינוּ • עֵין רָעָה וְרוּחַ
 גְּבוּהָה וְנַפֶּשׁ רַחֲבָה • מִתְלַמְּדוֹ שֶׁל בְּלֶעָם
 הַרְשָׁע • מֵה בֵּין תְּלַמְּדוֹ שֶׁל אַבְרָהָם אָבִינוּ •
 לְתַלְמִידוֹ שֶׁל בְּלֶעָם הַרְשָׁע • תְּלַמְּדוֹ שֶׁל
 אַבְרָהָם אָבִינוּ • אוֹכְלִין בְּעוֹלָם הַזֶּה וְנוֹחְלִין
 לְעוֹלָם הַבָּא • שְׁנֵאמַר • לְהַנְחִיל אוֹהֲבֵי יֵשׁ
 וְאַצְרַתִּיהֶם אִמְלֵא • אָבֵל תְּלַמְּדוֹ שֶׁל בְּלֶעָם
 הַרְשָׁע • יוֹרְשֵׁין גֵּיהֶנָם • וְיוֹרְדִין לְבֵּאֵר שַׁחַת •
 שְׁנֵאמַר • וְאַתָּה אֱלֹהִים תּוֹרִידֶם לְבֵּאֵר שַׁחַת •
 אֲנִישֵׁי דְמִים וּמְרַמָּה לֹא יַחֲצוּ יְמֵיהֶם • וְאֲנִי אֲבַטַח
 בְּךָ :

He that is possessed of the following three principles, is of the disciples of our father *Abraham*: and he that hath the contraries is of the disciples of *Balaam* the impious: a *benevolent eye*, a *humble spirit*, and a *contented mind*, belongeth to the disciples of our father *Abraham*. An *Evil Eye*, a *Haughty spirit*, and an *Unsatisfied disposition*, is from the disciples of *Balaam* the Impious: What is the difference from the disciples of our father *Abraham*, to the disciples of *Balaam* the Impious? The disciples of our father *Abraham* eat the fruits of their merits in this world, and

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and inherit that of the next, as it is written; *that I may cause them that love me to inherit substance: and I will fill their treasures:* but the disciples of *Balaam* the Impious inherit the infernal regions, men of blood, and falsity; they shall not live half their days; *but I will put my trust in thee.*

יהודה בן תימא אומר • יהי עז כנמר • וקל כנשר
 רץ כצבי • ונבזר כארי לעשות רצון אביך
 שבשמים :

Jehudah the son of Tyma saith, "be as bold as a *Leopard*, and have as much agility as an *Eagle*, and as swift as a *deer*, and courageous as a *Lion*, to exercise the will of thy heavenly father."

הוא היה אומר עז פנים לנהגם • ובושת פנים
 לנו עזן יהי רצון מלפניך • אלהינו ואלהי
 אבותינו שיבנה בית המקדש במהרה בימינו ותן
 חלקנו בתורתך :

He also said, the *brazen*, are for the *infernal* regions, and the *modest* for *Paradise*: be it thy pleasure, O Lord our God, that thy city be speedy rebuilt in our days, and give us our share in the study of thy laws.

הוא תיה אומר • בן חמש שנים למקרא • בן עשר
 שנים למשנה • בן שלש עשרה למצות • בן חמש
 עשרה לתלמוד • בן שמונה עשרה לחפה • בן
 עשרים לרדוף • בן שלשים לכח • בן ארבעים

לְבִנְיָהּ בֶן חֲמִשִּׁים לְעֵצָה בֶן שְׁשִׁים לְזִקְנָה בֶן שִׁבְעִים לְשִׁיבָה בֶן שְׁמוֹנִים לְגְבוּרָה בֶן תְּשַׁעִים לְשׁוּחַ בֶּן מֵאָה בְּאֵילוֹ מֵת וְעֶבֶר וּבְטַל מִן הָעוֹלָם :

He also said at the age of five years, for the study of the *Bible*, at ten to study the *Mishna*, at thirteen to observe the *Commandments*, at fifteen to study the *Talmud*, at eighteen to be Married, at twenty to pursue Study, at thirty to Speculate, at forty to be Prudent, at fifty to give council, at sixty commences age, at seventy to be called Grey, at eighty the complexion to be wrinkled, at ninety to walk double, at one hundred is equal as if dead and forgotten out of the world.

בֶּן בִּנְיָמִן אָמַר הַפּוֹד בְּהוֹפְךָ בְּהוֹפְךָ בְּהוֹפְךָ בְּהוֹפְךָ
וּבְהוֹפְךָ וְסִיב וּבִלְהוֹפְךָ וּמָנָה לֹא תִוָּעַ שְׂאֵן
לְךָ מָדָה טוֹבָה הַיְמָנָה :

The son of Boc Boc saith ponder and ponder again the law, since it comprehends all things: contemplate it well and depart not from it, for there is nothing can equal it.

בֶּן הַיָּהּ הָאֵל אָמַר לְפָנַי צַעֲרָא אֲנָרָא :

The son of HEIGH HEIGH, saith according to the endurance of trouble, shall be the recompense from God.

פרק ששי

שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה בְּרוּךְ שֶׁבָחַר בָּהֶם
וּבְמִשְׁנָתָם :

C H A P. VI.

(e) **T**HE wisemen have learned in the language
of the Mishna. Blessed is he who hath
made choice in them and their learning.

רַבִּי מְאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמָּה זוֹכֵה
לְדַבָּרִים הַרְבֵּה • וְלֹא עוֹד אֶלָּא שֶׁכֵּל הָעוֹלָם כֻּלּוֹ
כְּדִי הוּא לוֹ יִנְקֵרָא רִיעַ אֶחָוִב אוֹהֵב אֶת הַמָּקוֹם
אוֹהֵב אֶת הַבְּרִיּוֹת מְשַׁמֵּחַ אֶת הַמָּקוֹם מְשַׁמֵּחַ
אֶת הַבְּרִיּוֹת וּמְלַבֵּשֶׁתוֹ עֵנֹה וַיִּרְאֶה וּמְכַשְׂרֵתוֹ
לְהִיּוֹת צְדִיק וְקוֹהֲסִיד יִשְׂרָאֵל וְנֶאֱמָר מִרְחַקְתוּ מִזֶּה חֲטָא
וּמִקְרִבְתוּ לִיְדֵי זְכוּת וְנֶהְנִין מִמֶּנּוּ עֵצָה וְתוֹשִׁיָּה
בִּינָה וְנִבְרָה שֶׁנֶּאֱמַר לִי עֵצָה וְתוֹשִׁיָּה אֲנִי בִּינָה
לִי נִבְרָה וְנִתְּנָת לוֹ מִלְּכוּת וּמִמְשָׁלָה וְחִקּוֹר דִּין

(e) 'Tis to be observed, that hitherto only
are the chapters called, *Mishna* : but that
which followeth is not the *Mishna*, and therefore
it saith, “ *The wise men have learned in the language
of the Mishna.*” And this sixth chapter is called

ברִייתָא BROYTHA.

וּמְגַלִּין לוֹ רֵזִי תוֹרָה וְנִעְשָׂה כְּמַעֲיָן הַמְתַּנְבֵּר
וְהוֹלֵךְ וּבְנֵהוּר שְׂאִינוּ פּוֹסְקוֹהוּי צְנוּעַ וְאָרֶךְ רוּחַ
וְמוֹחַל עַל עֲלֻבוֹנוֹ • וּמְגַדְלָתוֹ וְרוֹמְמָתוֹ עַל כָּל
הַמַּעֲשִׂים :

Rabi Myer saith, " he that labours in the *law* for the sake of the knowlege thereof, merits many things: and not only that, but even the world is obligated to him: and is called a dear companion, dear to God, dear to the people, rejoiceth God, and rejoiceth his creatures, and it cloaths him with humility and fear of God, and prepares him to be *Just, Pious, Righteous, and Fidel*; and de-bars him from *vice*, and makes him approach to *merits*: and the people are benefited of his *council, science and prudence*; as it is said, *with me is council, science; I am knowledge, unto me belongeth prudence*. And it giveth unto him *Empire and Dominion and ratiocination*, and the secrets of the *law* are revealed unto him, and shall be like a fountain which encreases, and a River that hath no end; and shall be *modest*, and forgive injuries; and it shall magnify and agrandize and exalt him above all things."

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּכָל יוֹם וַיּוֹם בֵּית קוֹל
יוֹצֵאת מֵהַר חוֹרֵב וּמִכְרָת וְאוֹמְרָת אוֹי
לָהֶם לְבָרִיּוֹת מֵעֲלֻבוֹנָה שֶׁל תוֹרָה שְׁבַל מִי שְׂאִינוּ

עוֹסֵק בַּתּוֹרָה נִקְרָא גִזוּף שֶׁנֶּאֱמַר נֹס זָחָב בְּאֵף
 חֲזוּר אִשָּׁה יָפָה וְסֵרֶת טָעַם :
 וְאָמַר וְחִלּוֹת מַעֲשֵׂת אֱלֹהִים חֶמְדָּה וְהַמִּכְתָּב
 מִכְתָּב אֱלֹהִים הוּא חֲרוּת עַל הַלְּוָחֹת :
 כֹּל תִּקְרֵי חֲרוּת אֲלָא חֲרוּת שְׂמִינֵן לָךְ בֶּן
 חוֹרֵץ אֲלָא מִי שְׁעוֹסֵק בְּתַלְמוּד תּוֹרָה וְכָל
 מִי שְׁעוֹסֵק בַּתּוֹרָה הֵרִי זֶה מִתְּעַלָּה שֶׁנֶּאֱמַר
 וּמִמִּתְנָה נִחְלִיאֵל וּמִנְחִיאֵל בָּמוֹת :

Rabi Joshua the son of Levi saith, " every day an *Echo* is heard from mount *Choreb*, which declareth; woe to the people who scoff the law: for whoever doth not contemplate the law is an excommunicate, as it is said; a gold ring in the nostrils of a swine; a handsome woman, but of evil qualities: and it is also said, and the tables were a godly work and the inscription a godly inscription engraved on the tables: read not (f) ENGRAVED, but FREE; for none are exempted from infernal judgment, save those that regard the law: and he that regards the law is exalted.

הַלּוֹמֵר מִחֲבִירוֹ סָרַק אֲחָדָאֵו הַלְּכָה אֶחָת אֵל

(f) The word in the Ebrew is חֲרוּת *choruth*, and which signifieth *engraved*. Now the same letters in the Ebrew when read with the vowel *tziri*, (ִ) under the ח instead of the *comath* (ֻ) doth render its meaning חֲרוּת *free*.

פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפִּילוֹ אוֹת אֶחָד
צָרִיךְ לְנַהוֹג בּוֹ כְּבוֹד שֶׁבֶן מְצִינֵנוּ בְּדוֹד מֶלֶךְ
יִשְׂרָאֵל שֶׁלֹּא לְמַד מֵאַחִיתוֹפֵל אֵלֶּא שְׁנֵי דְבָרִים
בְּלִבְךָ קִרְאוּ רַבּוֹ אֱלוֹפוֹ וּמִיָּדְעוּ • שֶׁנֶּאֱמַר וְאַתָּה
אָנֹכִי שֶׁבְּעַרְבֵי אֱלוֹפֵי וּמִיָּדְעֵי וְהֵלֵא דְבָרִים קַל
וְחוֹמֵר וּמֵהַדּוֹד מֶלֶךְ יִשְׂרָאֵל שֶׁלֹּא לְמַד מֵאַחִיתוֹפֵל
אֵלֶּא שְׁנֵי דְבָרִים בְּלִבְךָ קִרְאוּ רַבּוֹ אֱלוֹפוֹ
וּמִיָּדְעוּ • הַלּוֹמֵר מִחֲבִירוֹ פָּרַק אֶחָד אוֹ הֵלְכָה
אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפִּילוֹ אוֹת
אֶחָת עַל אֶחָת בַּמָּה וּכְמָה שֶׁצָּרִיךְ לְנַהוֹג בּוֹ
כְּבוֹד • וְאִין כְּבוֹד אֵלֶּא תוֹרָה שֶׁנֶּאֱמַר כְּבוֹד
חֻקִּים יִנְחִלוּ וְחֻמִּים יִנְחִלוּ טוֹב וְאִין טוֹב
אֵלֶּא תוֹרָה • שֶׁנֶּאֱמַר כִּי לָקַח טוֹב נָתַתִּי לָכֶם
תּוֹרָתִי אֵל תַּעֲזוּבוּ :

He that apprehends from the instruction of his companion, one chapter, one lesson, one verse, or a single letter in the law, ought to shew unto him a respect, and the same we find with *David* king of Israel who only apprehended two things from *Achitophel*, and nevertheless called him, *Instructor, Preceptor, and Friend*; as it is said, *but it was thou, O man, even my companion, my guide and my Familiar*. And from the preceding passage it is infered, considering *David* who only apprehended two things from *Achitophel*

hetephel, and yet called him *Instructor*, *Preceptor* and *Friend*; much more he that apprehends from his companion one chapter, one lesson, one verse, or even one letter that he ought to shew him due respect and honour, and honour is only due to him that knoweth the law, as it is said, *the sages shall inherit honour, and the righteous shall inherit goodness*; and nothing is good save the law, as it is said, *the wisemen shall inherit glory and the righteous shall inherit good, &c.*

כך היא דרכה של תורה • פת במלח תאכל •
 ומים במשורה תשתה • ועל הארץ תישן •
 והייצער תחיה • ובתורה אתה עמל • אם
 אתה עושה כן אשריך וטוב לך • אשריך
 בעולם הזה וטוב לך לעולם הבא : אל תבקש
 גדלה • ואל תחמוד כבוד • יותר מלמודך עשה
 ואל תתאוה לשלחנם של מלכים • ששלחנך
 גדול משלחנם ובתוך גדול מבתדם ונאמן הוא
 בעל מלאכתך שישלם לך שכר פעלתך :

(g) Such is the manner to attain the study of the law; bread with salt thou shalt eat, and water with measure thou shalt drink; and on the ground thou shalt sleep, and endure

(g) Meaning that tho' thou shouldest only have bread and salt to support thyself, yet you should not neglect the study of the law.

dure pains and live an austere life : If thou doest so and taketh pains in the law, happiness shall attend thee ; happiness in this world, and goodness in a future State.

Seek not grandour to thyself, neither covet more honour than your wisdom merits ; nor crave after the table of *Kings*, since thy *table* is greater than theirs, and thy *Laurels* greater than their *Crowns*; and thy master who formed thee hath *fidelity* to recompense your labour.

גְּדוּלַת הַתּוֹרָה יוֹתֵר מִן הַקְּהֵנָה וּמִן הַמְּלָכוֹת
 שֶׁהַמְּלָכוֹת נִקְנִית בְּשָׁלֹשִׁים מְעָלוֹת • וְהַקְּהֵנָה
 בְּעֶשְׂרִים וְאַרְבַּע מְעָלוֹת • וְהַתּוֹרָה נִקְנִית
 בְּאַרְבָּעִים וּשְׁמוֹנֶה דְבָרִים • וְאֵלֶיהֶן • בְּתִלְמוּד
 בְּשִׁמְיעַת הָאוֹזֵן • בְּעִרְכַּת שְׁפָתַיִם • בְּבִינַת הַלֵּב
 בְּאַיְמָה • בְּיִרְאָה • בְּעִנְוָה • בְּשִׂמְחָה בְּשִׁמוּשׁ
 חֻכָּמִים • בְּדְבוּק חֲבֵרִים • בְּפִילְפוּל הַתְּלַמִּידִים •
 בְּיָשׁוּב • בְּמִקְרָא • בְּמִשְׁנָה • בְּמִיעוֹט סְחוּרָה •
 בְּמִיעוֹט שִׁנָּה • בְּמִיעוֹט שִׁיחָה • בְּמִיעוֹט תַּעֲנוּג •
 בְּמִיעוֹט שְׁחוּק • בְּמִיעוֹט דֶּרֶךְ אֶרֶץ • בְּאֶרֶךְ אַפִּים
 בְּלֵב טוֹב • בְּאַמוּנַת חֻכָּמִים • בְּקַבְּלוֹת הַיְסוּרִין •
 הַמְּכִיר אֶת מְקוֹמוֹ • הַשֹּׂמֵחַ בְּחֵלְקוֹ • הַעוֹשֶׂה סֵינַי
 לְדַבְּרוֹ • אֵינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ • אֹהֵב אוֹהֵב
 אֶת הַמָּקוֹם • אֹהֵב אֶת הַבְּרִיּוֹת • אֹהֵב אֶת
 הַצְּדָקוֹת • אֹהֵב אֶת הַתּוֹכְחוֹת • אֹהֵב אֶת

הַמְּשָׁרִים • מִתְּרַחֵק מִן הַכְּבוֹד • וְלֹא מֵגִים לְבוֹ
 בְּתַלְמוּדוֹ • יֵאֵינוּ שְׂמִיחַ בְּהוֹרָאָה • נוֹשֵׂא בְעוֹל
 עִם חֲבֵרוֹ • וּמְכַרְיָעוֹ לְכַף זְכוּת • וּמַעְמִידוֹ עַל
 הָאֵמֶת • וּמַעְמִידוֹ עַל הַשְּׁלוֹם • מִתְּיָשֵׁב לְבוֹ
 בְּתַלְמוּדוֹ • שׂוֹאֵל וּמְשִׁיבִי • שׂוֹמֵעַ וּמוֹסִיף הַלּוֹמֵד
 עַל מְנַת לְלַמֵּד הַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת הַמְּחַפִּים
 אֶת רַבּוֹ • הַמְּבִין אֶת שְׂמוּעָתוֹ • הָאוֹמֵר דָּבָר
 בְּשֵׁם אוֹמְרוֹ : הָאֵל לְמַדָּת שְׂכָל הָאוֹמֵר דָּבָר
 בְּשֵׁם אוֹמְרוֹ מְבִיא נְאֻלָּה לְעוֹלָם • שֶׁנֶּאֱמַר
 וְתֹאמַר אֲסִתֵּר לְפָנֶיךָ בְּשֵׁם מְרַדְּכִי :

The *law* is excellenter than the *priest-hood* and the *royalty*; for the *royalty* is acquired with thirty degrees, and the *priesthood*, with twenty four degrees; but the *law* by and through forty eight things, viz. with *study* with *attention*, with *proper oratory*, with *consideration of the mind*, with *comparing the ideas*, with *terror*, with *fear*, *humility*, *joy*, with *waiting on the sages*, with the *companions subtilty*, with the *disputes of disciples*, with *patience*, with the *study of the bible*, with the *study of the Mishna*, with *following but little traffic*, with *little sleep*, with *little pleasure*, with *little vanity*, with *little exercise of worldly affairs*, with *not being easily provoked to anger*, with *a good heart*, with *putting fidelity in the sages*, with *being satisfied with tribulations*. Reconnoitering his place, and

and rejoicing in his portion, and being circumspect in his words, and pretending to no preheminance: loveing God, loveing his creatures, loveing justice, loveing reprimand, loveing that which is right. Avoids himself from honour and ambition, and doth not pride himself in his study, neither rejoiceth by giving of sentence. Supports the burden equally with his companions, and interprets his actions in the ballance of merit. Confirms him in truth. Confirms him in peace. Is content in his study. Makes proper propositions and replies. Attends and extends the same. Learns with a view to convey to others. Learns with a view to practice, Increases his preceptors knowledge. Is attentive to his lesson, and reports matters in the name of those who advanced them: from thence is inferred who ever reports any thing in the name of him that advanced it, bringeth redemption into the world, as it is said, and *Easter* reported the matter unto the king in the name of *Moraicai*.

גְּדוּלָה תּוֹרָה שֶׁהִיא נוֹהֶנֶת חַיִּים לְעוֹשֶׂיהָ בְּעוֹלָם
הַזֶּה וּבְעוֹלָם הַבָּא • שֶׁנֶּאֱמַר • כִּי חַיִּים הֵם
לְמוֹצְאֵיהֶם וְלִכְל בְּשָׂרוֹ מִרְפָּא • וְאוֹמֵר רַפְאוּת
תְּהִי לְשִׁרְיָה וְשִׁיקוֹ לְעִצְמוֹתֶיהָ • וְאוֹמֵר • עֵץ חַיִּים
הִיא לְמַחְזִיקִים בָּהּ • וְתוֹמְכֶיהָ מְאֹשֵׁר • וְאוֹמֵר
כִּי לְוִית חֵן הֵם לְרֵאשִׁיָּה וְעֵנְקִים לְגִבְרַתֶּיהָ וְאוֹמֵר
תִּתֵּן לְרֵאשֶׁה לְוִית חֵן עֲטָרַת תְּפָאֶרֶת תִּמְנֶנְךָ •
וְאוֹמֵר כִּי בִי יִרְבוּ יְמֵיהָ וְיִסִּיפוּ לָךְ שְׁנַתוֹ חַיִּים •

וְאוֹמֵר אֶרֶךְ יָמִים בְּיָמֶיהָ בְּשִׂמְלָהּ עֶשֶׂר וְכִבּוֹד
וְאוֹמֵר בִּי אֶרֶךְ יָמִים וְשֵׁנֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לָךְ

The law is grand, since it gives life to the observers in this world, and in the next; as it is said, *for they are life to those that find them and health unto all their flesh: a healing to thy flesh and marrow to thy bones:* and it is said, *she is a tree of life to those that take hold of her: she shall give thee a comely ornament unto thine head. Yea she shall give thee a crown of glory:* and it is said, *prolongation of days are on her right hand and on her left, riches and glory:* and it is said *for long days and years of life shall be increased to thee:*

רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָה אוֹמֵר מְשׁוֹם רַבִּי
שִׁמְעוֹן בֶּן יוֹחָאִי הֵפִי וְהַלְבֵּת וְהַעֲשֶׂה וְהַכְּבוֹד
וְהַחֲכָמָה וְהַזְקָנָה וְהַשִּׁיבָה וְהַבְּנִים נָאָה
לְצַדִּיקִים וְנָאָה לְעוֹלָם שֶׁנֶּאֱמַר עֲטַרְתַּתְּפָאֶרֶת
שִׁיבָה בְּדַרְךְ צְדָקָה תִּפְעָא • וְאוֹמֵר עֲטַרְתַּת זְקֵנִים
בְּנֵי בָנִים • וְחֲסָאֶרֶת בָּנִים אֲבוֹתָם • וְאוֹמֵר
תִּפְאָרֶת בַּחֲוָרִים כַּחֲסֵם וְהַדָּר זְקֵנִים שִׁיבָה וְאוֹמֵר
וְחִפְרָה הַלְבָנָה וּבֹשֶׁה הַחֲמָת כִּי מִלֵּךְ יִצְבֹּאֶת
בְּהַר צִיּוֹן וּבִירוּשָׁלַיִם וְנִגְדַר זְקֵנִיו כְּבוֹד :

Rabi Simon the son of Manacia, faith in the name of Rabi Simon, the son of Yochai: *Beauty, Power, Riches, and Honour, Wisdom, Age, an extreme age, & number of children,* is becoming

ing to the righteous and good to the world :
 as it is said, "the crown and glory of the old
 " are in the paths of justice," and it is said,
 " childrens children are the crown of the el-
 " ders, and the glory of the children are
 " their fathers:" and it is said, " the glory
 " of youth is their power, and the beauty
 " of age is their gayness:" and it is said,
 " then the moon shall be abashed and the
 " sun ashamed for the Lord of Host shall
 " reign in mount Sion, and in Jerusalem,
 " and glory shall be before his ancient
 " men."

רבי שמעון בן מנסיא אומר אלו שבע מדות
 שמנו חכמים לצדיקים כלם נתקמו ברבי
 ובניו :

Rabi Simon the son of Manacia saith, the
 the preceding seven remarks have all been
 accomplished in RABI and his sons. (h)

אמר רבי יוסי בן קסמא פעם אחת הייתי מחדד
 בדרך ופגע בי אדם אחר ונתן שלום והחזרתי לו
 שלום • אמר לי רבי מאינה מקום אתה • אמרתי
 לו מעיר גדולה של חכמים ושל סופרים אני •
 אמר לי רבי רצונך שתדור עמנו במקומינו ואני

E 3

(h) Remark, that wherever it is mentioned in
 the *Mishna* רבי *Rabbi* only, without any addi-
 tion signifieth, רבי יהודה הנשיא *R. Jehudah,*
the prince.

אָמַן לָהּ אֵלֶּה אֱלֹמִים דְּגִירֵי זָהָב • אָמַרְתִּי לוֹ אִם
 אָמַרָה נוֹתֵן לִי כָּל כֶּסֶף וְזָהָב שְׁבַע עוֹלָם • אֵינִי דָר
 אָזָא בְּמִקּוֹם תּוֹרָה שְׁכֵן כְּתוֹב בְּסֵפֶר תְּהִלִּים עַל
 יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל • טוֹב לִי תוֹרַת פִּיךָ מֵאֲלֵפֵי
 זָהָב וְכֶסֶף • וְלֹא עוֹד אֵלָּא שְׁבַשְׁעַת פְּטִירְתּוֹ שֶׁל
 אָדָם אֵין מְלוֹץ לוֹ לְאָדָם לֹא כֶסֶף וְלֹא זָהָב וְלֹא
 אֲבָנִים טוֹבוֹת וּמְרַנְלִיּוֹת אֵלָּא תּוֹרָה וּמַעֲשִׂים
 טוֹבִים בְּלֶבֶד • שְׁנֵאמַר בְּהִתְהַלֵּקָה תִּנְחָה אֶתְךָ •
 בְּשִׁכְבְּךָ תִּשְׁמַר עֲלֶיךָ • וְהַקִּיצוֹת הִיא תְּשִׁיחָה •
 בְּהִתְהַלֵּקָה תִּנְחָה אֶתְךָ בְּעוֹלָם הַזֶּה • בְּשִׁכְבְּךָ
 תִּשְׁמַר עֲלֶיךָ בְּקָבֶר • וְהַקִּיצוֹת הִיא תְּשִׁיחָה
 לְעוֹלָם הַבָּא • וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב נָאִים •
 צְבָאוֹת •

Rabi Joffi the son of Kiffma saith, "once
 on my walking in the road, I met with a per-
 son who saluted me with peace, which I re-
 turned unto him." Said he, "Sir, from
 whence doth thou come?" said I unto
 him, "from an opulent city, which a-
 bounds in sages and scribes:" said he again
 "is it thy will, Sir, to dwell in our city,
 and I will give thee immense riches and
 jewels:" said I "wert thou even to pre-
 sent me with all the gold and silver of
 the universe, and all its treasure, I would
 not dwell, save in a place where they study
 the

the law: because when man maketh his exit out of this world, neither gold, nor silver, nor jewels shall follow him, but the law and his good deeds, only," as it is said, "it shall lead thee when thou waketh *in this world*: "it shall watch for thee when thou sleepest: "in the grave, and when thou wakest it shall talk with thee: *is in the next world.*" And thus said *David*, I esteem more thy law than a thousand pieces of gold and silver: and it is said, unto me saith God, belongeth the gold and the silver.

חֲמֹשֶׁה קִנְיָנִים קָנָה הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ
 וְאֵלֹהֵי הַיּוֹם תּוֹרַת קִנְיָן אֶחָד־ שָׁמַיִם וְאָרֶץ קִנְיָן אֶחָד
 אֲבֹתָם קִנְיָן אֶחָד־ יִשְׂרָאֵל קִנְיָן אֶחָד־ בֵּית
 הַמִּקְדָּשׁ קִנְיָן אֶחָד־ : תּוֹרַת מִנְיַן דְּכָתִיב־ "קִנְיָ
 רֵאשִׁית דְּרֵכּוֹ קָדָם מִפְּעֻלּוֹ מֵאֵז : שָׁמַיִם וְאָרֶץ
 מִנְיַן דְּכָתִיב כֹּה אָמַר "הַשָּׁמַיִם כִּסְאֵי וְהָאָרֶץ הַדָּם
 רִגְלֵי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ לִי־ וְאֵיזָה מְקוֹם
 מְנוּחָתִי־ וְאָמַר מָה רַבּוֹ מַעֲשֵׂיךָ־ "כֹּל־ם בְּחֻקְמָה
 עֲשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָה: אֲבֹתָם מִנְיַן דְּכָתִיב
 וַיִּבְרָכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן קוֹנֵה
 שָׁמַיִם וְאָרֶץ: יִשְׂרָאֵל מִנְיַן דְּכָתִיב עַד יַעֲבֹד עִמָּךְ
 "עַד יַעֲבֹד עִמּוֹ קִנְיָת־ וְאָמַר לְקְדוֹשִׁים אֲשֶׁר
 בָּאָרֶץ הַמָּה וְאֲדִירִי כָּל חֲפְצֵי בָּם: בֵּית הַמִּקְדָּשׁ
 מִנְיַן־ דְּכָתִיב מְכוֹן לְשִׁבְתְּךָ פְּעֻלָּתִי־ "מִקְדָּשׁ

אֲדָנִי כֹנֵנִי יְדִיקָה וְאוֹמְרוֹי בְּיָאִים לְיָ גְבוּל קְדָשׁוֹ
הַרְזָה קִנְיָתָה יְמִינוֹ :

Five possessions hath God acquired to himself in his world, viz. The *Law* is one possession. The *Heaven* and the *Earth* one possession. *Abraham* is one possession. *Israel* one possession. The House of the *Sanctuary* one possession. That the *Law* is one possession, it is said, "the Lord hath possessed me in "the beginning of his way, I was before "his works of old:" that the *Heaven* and the *earth* are one possession; it is said, "thus saith "the Lord God, the Heaven is my throne "and the Earth is my footstool, where is "that house that ye will build unto me, and "where is that place of my rest:" and it is said, "how marvellous are thy works, O "God, thou hath made them with wisdom, "the universe is filled of thy possessions:" That *Abraham* is one possession: it is said, "and he blessed him, and said, blessed be "Abraham, to the God on high possessor of "Heaven and Earth." That *Israel* is one possession: because it is said, "Till thy people "pass, O Lord, till this people pass which "thou hast purchased. "That the *Sanctuary* is one possession, because it is said; "the "Sanctuary. O Lord, which thine hands "shall establish;" and it is said, "he brought "them to the mark of his Sanctuary, the mount

“ mount purchased with his right hand.”

• וְכֹל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ
 לֹא בָּרָאוֹ אֲדָא לְכַבוֹדוֹ • שֶׁנֶּאֱמַר כָּל הַנִּקְרָא
 בְּשִׁמִּי וְלְכַבוֹדִי בָּרָאתִיו יִצְרַתִּיו אִף עֲשִׂיתִיו :
 וְאוֹמֵר “ יִמְלֹךְ לְעַלְמֵי עֶד :

And all that God hath created in his world, he only made for his glory, as it is said, “ every one shall be called by my name, for “ I created him for my glory, formed him “ and made him:” and it is said, the Lord “ shall reign for ever more:”

רַבִּי חַנְנִיָּה בֶן עֲקֵשָׁיָא אוֹמֵר רָצָה הַקָּדוֹשׁ בְּרוּךְ
 הוּא לְזִכּוֹת אֶת יִשְׂרָאֵל לְפִיכָךְ • הִרְבֵּה לָהֶם
 תּוֹרָה וּמִצְוֹת • שֶׁנֶּאֱמַר “ חֲסַן לְמַעַן אֲדִקּוּ •
 יַגְדִּיל תּוֹרָה וַיֵּאדִיר :

(i) Rabi Chanina the son of Achasia saith, “ it pleased God to render *Israel* meritorious, did therefore multiply to them the *laws* and the *commandments*, as it is said, “ it pleased God because of his righteousness and grace to multiply the law and aggrandize it.”

(i) This last passage doth not belong to the chapter, but only placed by way of conclusion to the whole, and is neither *Mishna* or *Britha* *Broytha*, but is called *Augada*. There is an excellent observation to be taken from the oration of *R. Chanania*; for he doth by his words shew that the view of God in giving to the *Israelites* a multiplicity of *Commandments*, was, that they might easier merit heaven: Since a

Law that doth abound with such a number of commandments, although one person shall fail in some, yet may he keep the others, and thus shall all, or most, though minding different commandments, yet mind GOD'S LAW; and therefore shall some men merit heaven quicker by the doing of one of GOD'S commandments, with a proper and willing mind, than some by doing of one hundred unmindfully: And thus said Rabbi weeping, **יש קונה עולמו בשנה אחת** "there are men who shall obtain futurity in one moment." But this is a marvellous philologic point, not proper to be discussed here; and therefore we have reserved it for its proper place: for I must refer myself to the *Ethics*, that saith **חכמים הוזהרו ברברכם** "O ye sages be admonished and guard your words, lest you may be fated to captivity, and be transported to a place of infected waters, and the disciples will drink of them, through which the name of God will be prophaned." And Solomon said, **לחכימא ברמיזא** "A hint to the wise."

And thus shall I conclude my notes to these *Ethics*, with the translation of the words of R. Bachai, **רבינו בחי חובת הלבבות שער התשובה**

נפשי הכינו צידה לרוב ואל תתמעטי בעד בחיים חייך
 יש לאל ירך • כי רב סמך הדרך: ואל תאמרי מחר אקח
 צידה כי פנה היום • כי לא תדעי מה ילד יום: ודעי כי
 תמול לעד לא ישוב • ל אשר פעלת בו שקול וספור וחשב:
 ואל תאמרי מחר אעשה • כי יום המות מכל חי מכוסה •
 מהרי עשות מכל יום חקו • כי המות בכל יום ישלח חצו
 וברקו: ואל תתמהמה מעשות חק דבר יום ביומו • כי
 בצפור נודד מקנה כן איש נודד ממקומו: הקיצה אחי
 משנית פתיתך • המול על נפשך שהיא הנכבדת
 שבפקדונות הבורא אצלך יוכמה ועד סתי העיכוב הזהוכבר
 בלית יסך ברצון תאותך כאשר יעשה העבד הרע • הלא

תשוב לנלות שאר ימך ברצון בוראך : וזכר ידעת כי
 ימי האדם קצרים • והשאר בלי ספק יותר קצר : הלא
 חרע הנהת אחריתך הנשארת לך :
 הלא תנשא רחוק אל המקום הנכבד ומשון הרום מקום
 אשר לא תשפילנה הרחוקות העולות אליו לעד • ותמהר בעד
 שער התשובה פתוח) כננו שכתוב דרשו ה בהמצאו .
 מהר אחיזמהר קודם בוא פחדך כי אינך בטוח עם אחד
 עיין לגפשך עיין שיאות לכמוך וידי השקול עם שנלך :

“ O my soul prepare thyself with plenty
 of provision ; and neglect not the same, whilst
 you yet possess life, and in thy power ; for the
 journey will be very remote. O say not thou
 will provide thyself with provision to morrow,
 for this day is gone ; since thou knoweth not
 what shall happen that day. O be sensible, that
 yesterday shall no more return ; and therefore,
 all that thou didst work and practice on that day,
 ponder and numerate it. O say not, what you
 will do on the morrow, for the day of *death* is
 hidden from all living creatures ; be therefore
 speedy to effect thy daily labour, for *death* emits
 every day its quivers and shafts : Consider that,
 and neglect not thy daily work ; for like a bird
 hurried from its nest, are men hurried from
 their place. Awake ! my brother, from thy
 sleep of *folly* and *infatuation* ; and have compas-
 sion on thy *soul*, which is the most worthiest trea-
 sure that God hath trusted into thy hands ; and
 how long more will you continue to neglect,
 when almost the whole course of thy life hath
 been finished with satiating thy own lust, like
 an evil servant : O ! wilt thou then not spend the
 remainder of thy days, and dedicate them to the
 will of thy Creator — ? thou knowest that
 man's life is but short upon the whole ; how short
 and

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and scanty are then *thy* few days, that thou may perhaps yet live? O know, that to be *immortal* is exalted; shall then *thy soul* not aim to rise to that glorious place, that habitation on high, that all the winds cannot reduce. O be speedy, yet while the gate of *repentance* is open to receive you; *seek the Lord when he is to be found*; be speedy my brother, and speed thyself before thy terror cometh, for thou can't be certain of living one day; and therefore reflect with thy *soul*, such a reflection that is becoming a person of thy knowledge.

תם

F I N I S.

רבות בנות עשו חיל ואת עלית על כלנה

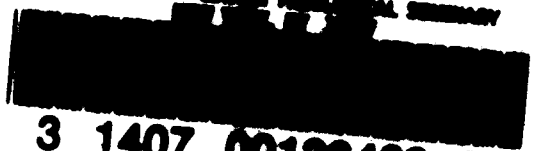


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