
משנה אבות • PIRKĒ ABOOTH

INTRODUCTION (ADAPTED FROM R.H. CHARLES[†])

The treatise called *Pirkē Aboth*, or 'Sayings of the Fathers', is a collection of maxims, mostly ethical and religious, uttered by Jewish teachers within a period extending from the 3rd Century BCE to the 3rd Century CE. *Pirkē Aboth* is not its original title, neither is 'Sayings of the Fathers', a correct rendering of that title; but the former is very ancient and the latter is so far sanctioned by custom that it would be inconvenient to correct it to 'Chapters of Fathers', though that is what it ought to be.

While still a portion of the Tradition of the Elders, it differs in character and form from the main body of the Tradition and is thus capable of separate treatment and study. As a collection of moral and religious sayings it was included in the liturgy of the synagogue at least as early as the 11th Century and many commentaries on it were written in and after the Middle Ages. Since the invention of printing, it has been published in innumerable editions, mostly Hebrew, but recently in other languages.

A number of manuscripts are available, the most important of which are: 1 - A *Mishnah* MS in the Cambridge University Library (*Add. 470.1*, dating from the 14th Century); 2 - A (copy of the) commentary by Rabbi Israel of Toledo held in Cambridge (*St John's College, K 7*, 12th/13th Century); 3 - An un-pointed text of all six chapters (Cambridge University *Add. 667*, dated to 1220); 4 - Another un-pointed text (British Museum, *Add. 27200-1*, no later than 1242); and 5 - A pointed text of six chapters that also contains a grammatical commentary (London, Jews' College, circa 1610).

AUTHORSHIP AND DATES

The book was not the production of one author. It was one of the sixty-three treatises of the *Mishnah*, the great corpus juris in which the Tradition of the Elders was reduced to order. The compiler or editor of the *Mishnah* was Rabbi Judah the Holy, commonly called 'Rabbi', who died 219 CE; and, to that extent, he may be regarded as the author of *Pirkē Aboth*. However, this treatise, like the *Mishnah* itself, is mainly composed of material older than the time of that Rabbi and both give clear evidence of later additions. From this it will be seen that *Pirkē Aboth* can hardly be treated as a book in the ordinary sense of the word, and that no definite date can be given for its composition or even for its completion.

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[†] R.H. Charles (ed.), "Apocrypha and Pseudepigrapha of the Old Testament," Oxford: Clarendon Press, 1913.

משנה אבות פרק א

א **מֹשֶׁה קָבַל תֹּרַה מִסִּינֵּי וִמְסִרָּה לְיְהוּשָׁעׁ וְיְהוֹשָׁעׁ לְזָקְנִים וְזָקְנִים לְנָבִיאִים וּנְבִיאִים מִסְרָה לְאָנָשִׁי בְּנֵסֶת הַגְּדוֹלָה הֵם אָמְרוּ שֶׁלְשָׁה דִּבְרִים הֵוּ מַתּוֹנִים בְּדִין וְהַעֲמִידוּ תַּלְמִידִים הַרְבָּה וְעָשׂוּ סִגְלָתָה:**

ב **שְׁמַעוֹן הַצְדִיק הִיֵּה מִשְׁרִירִי בְּנֵסֶת הַגְּדוֹלָה הֵוּ הִיֵּה אָזֶר עַל שֶׁלְשָׁה דִּבְרִים הַעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הַעֲבֹזָה וְעַל גְּמִילוֹת חֶסֶדִים:**

ג **אַנְטִיגָנוֹס אִישׁ סּוֹכוֹ קָבַל מִשְׁמָעוֹן הַצְדִיק הֵוּ הִיֵּה אָזֶר אֶל תְּהִוָּה כְּעָבָדִים הַמְשַׁמְשִׁין אֶת הָרָב עַל מִנְתָּה לְקַבֵּל פָּרָס אֶלָּא הֵוּ כְּעָבָדִים הַמְשַׁמְשִׁין אֶת הָרָב שֶׁלָּא עַל מִנְתָּה לְקַבֵּל פָּרָס וַיְהִי מֹרְאָה שָׁמְמִים עַלְיכֶם:**

ד **יּוֹסֵי בָן יוֹעֵזֶר אִישׁ צָרְדָה וּיּוֹסֵי בָן יוֹחָנָן אִישׁ יְרוּשָׁלָם קָבְלוּ מֵהֶם יוֹסֵי בָן יוֹעֵזֶר אִישׁ צָרְדָה אָזֶר יְהִי בֵּיתְךָ בֵּית וְעַד לְחַכְמִים וְהִי מַתְאַבֵּק בְּעַפְרָר רְגִלֵּיכֶם וְהִי שׂוֹתָה בְּצָמָא אֶת דִּבְרֵיכֶם:**

PIRKĒ ABOTH 1

¹ Moses received Torah from Sinai and delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the men of the Great Assembly. They said three things: Be deliberate in judgement; and raise up many disciples; and make a fence for the Torah.

² Simeon the Just was of the remnants of the Great Assembly. He used to say: On three things the world stands: on the Torah, and on the Service, and on the doing of kindnesses.

³ Antigonos, a man of Socho, received [*the oral tradition*] from Simeon the Just. He used to say: Do not be like servants who serve the master with a view to receiving a present but be like servants who serve the master not with a view to receiving a present; and let the fear of Heaven be upon you.

⁴ Jose ben Joezer of Zeredah and Jose ben Johanan of Jerusalem received from them. Jose ben Joezer of Zeredah said: Let your house be a house of meeting for the Wise, and dust yourself with the dust of their feet, and drink with thirst their words.

PIRKĒ ABOTH 1

¹ In place of 'Assembly' (בְּנֵסֶת), Charles has 'Synagogue' (as also in v. 2).

² Joshua Kulp (on Sefaria) has 'Shimon the Righteous' in place of 'Simeon the Just' (as also in v. 3).

³ Charles has 'slaves' in place of 'servants' (twice in this verse).

⁴ Here, 'them' refers to Simeon the Just and Antigonos.

ה יוסי בן יוחנן איש ירושלים אומר כי בבית
פתח לרווחה ויהיו עניים בני ביתך ולא תרבה
שיחתך עם האשה באשתו אמרו כל וחמר באשת
חברו מכאן אמרו חכמים כל זמן שאדם מרבה
שיחתך עם האשה גורם רעה לעצמו ובוטל מדברי
תורה וסופה יורש גיהנם:

ו יהושע בן פרחיה וגתאי הארבלי קבלו מהם
יהושע בן פרחיה אומר עשה לך רב וקנה לך
חבר ויהו זו את כל האדם לכרי זכות:

ו גתאי הארבלי אומר הרחק משכנו רע ולא
תתחבר לרשות ולא תתיאש מן הפרענות:

ו יהודה בן טbai ושמעון בן שטח קבלו מהם
יהודה בן טbai אומר אל תעש עצמה בעורכי
הדין וכשיהיו בעלי דין עומדים לפניך יהי
בעיניך ברשעים וכשנפטרים מלפניך יהי בעיניך
בזבאים בשמי לו עלייהם את הדין:

ט שמעון בן שטח אומר הוי מרבה לחקיר את

⁵ Jose ben Johanan of Jerusalem said: Let your house be opened wide; and let poor folk be your household; and do not talk much with the wife. He said it concerning his own wife; much more concerning the wife of his associate. Hence, the Wise have said: So long as a man talks much with the wife, he causes evil to himself, and desists from words of Torah, and his end is that he inherits Gehenna.

⁶ Joshua ben Perahiah and Nittai the Arbelite received from them. Joshua ben Perahiah said: Make to yourself a teacher; and get an associate; and judge every man with a leaning to his merit.

⁷ Nittai the Arbelite said: Keep far from an evil neighbour, and do not consort with the wicked, and do not be heedless of retribution.

⁸ Judah ben Tabbai and Simeon ben Shetach received from them. Judah ben Tabbai said: Make not yourself as those that prepare the judges; and, when the suitors are standing before you, let them be in your eyes as wicked men; and, when they have been dismissed from before you, let them be in your eyes as just men who have received their sentence.

⁹ Simeon ben Shetach said: Be thorough when examining the witnesses;

⁵ Charles encloses the text from 'He said it concerning' in brackets and included it as v. 5a.

⁶ Here, and often throughout the book, Charles abbreviates 'ben' (in the names of Rabbis) to 'b.'

⁷ Joshua Kulp (on Sefaria) ends, "and do not abandon faith in [divine] retribution."

⁸ In place of 'ben Shetach', Charles has 'b. Shetah' (as also in v. 9).

⁹ Charles has 'Do much in' in place of 'Be thorough when'.

הַעֲדִים וְהָווִי זָהָיר בְּדָבָרִיךְ שֶׁמְאַמְתּוֹכְם יַלְמִדוּ
לְשָׁקָר:

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם שְׁמַעְיָה אָזָמֵר אֶחָב
אֶת הַמְּלָאָכָה וְשָׁנָא אֶת הַרְבָּנוֹת וְאֶל תַּחַזְעָע
לְרָשּׁוֹת:

אַבְטָלְיוֹן אָזָמֵר חֲכָמִים הַזָּהָרוּ בְּדָבָרֵיכֶם שֶׁמְאַ
תְּחֻבוּ חֹזֶב גָּלוֹת וְתָגֵלוּ לִמְקוּם מִים הַרְעִים
וַיִּשְׁתַּו הַתְּלִמְדִים הַבָּאִים אַחֲרֵיכֶם וִימּוֹתָו וְנִמְצָא
שֵׁם שְׁמִים מִתְחִילָּה:

בַּ הַלְּל וְשְׁמָאי קִבְּלוּ מֵהֶם הַלְּל אָזָמֵר הָווִי
מַתְּלִמְדִיו שֶׁל אַהֲרֹן אֹהֶב שְׁלֹום וּרְזִיף שְׁלֹום
אֹהֶב אֶת הַבְּרִיאָת וּמַקְרָבֵן לְתֹרּוֹה:

גַּ הַוְא הִיה אָזָמֵר נֶגֶד שֶׁמְאַמְתּוֹכְם אָבֵד שְׁמָה וְדַלָּא
מוֹסִיף יִסְפֵּר וְדַלָּא יַלְיִפְכְּטָלָא חִיב וְדַאֲשַׁתְמֵש
בְּתִגְנָא חַלְפָה:

דַּ הַוְא הִיה אָזָמֵר אֵם אֵין אָנֵי לִי וּבְשָׁאַנִּי
לְעַצְמֵי מָה אָנֵי וְאֵם לֹא עֲבַשְׁיו אִימְתָּהִי:

and be careful in your words; perhaps, by means of them, they may learn to lie.

¹⁰ Shemaiah and Abtalion received from them. Shemaiah said: Love work, and hate mastery, and do not make yourself known to the government.

¹¹ Abtalion said: You Wise, be careful in your words, lest you become guilty with the guilt that involves exile, and be exiled to a place of evil waters, and the disciples that come after you drink and die, and the Name of Heaven be found profaned.

¹² Hillel and Shammai received from them. Hillel said: Be of the disciples of Aaron, one that loves peace, that pursues peace, that loves mankind and brings them nigh to Torah.

¹³ He used to say: One who makes his name great destroys his name; he who does not add makes to cease; and he who will not learn deserves death. And he who serves himself with the crown passes away.

¹⁴ He used to say: If I am not for myself, who is for me? And, when I am for myself, what am I? And if not now, when?

¹⁰ Before 'from them', Joshua Kulp (on Sefaria) has 'the oral tradition' in brackets.

¹¹ In place of 'You Wise', Joshua Kulp has 'Sages'.

¹² Before 'from them', Joshua Kulp (on Sefaria) has 'the oral tradition' in brackets.

¹³ Charles has 'is guilty so as to deserve killing' in place of 'deserves death'.

¹⁴ Here, and in v. 13, Joshua Kulp adds 'also' in brackets before 'used to say'.

טו שְׁמָאי אָמַר עֲשֵה תּוֹرַתְךָ קָבֻעַ אָמַר מַעַט
וְעֲשֵה הַרְבָה וְהִי מִקְבֵּל אֶת כָּל הָאָדָם בִּסְבֵּר
פָּנִים יִפּוֹת:

ט' רַبָּן גַּמְלִיאֵל הָיָה אָמַר עֲשֵה לְךָ רָב וְהַסְתֵּלְךָ
מִן הַסְפָּק וְאֶל תְּרֵבָה לְעֵשֶׂר אַמְדּוֹת:

ו' שְׁמַעוֹן בֶּןוּ אָמַר כֹּל יָמֵינוֹ גָּדַלְתִּי בֵּין הַחֲכָמִים
וְלֹא מִצְאָתִי לְגֹזֵף טֹוב אֶלָּא שְׁתִיקָה וְלֹא הַמִּדְרָשׁ
הַוָּא הַעֲקָר אֶלָּא הַמְעֵשָׂה וְכָל הַמְרֵבָה דָּבָרִים
מִבֵּיא חַטָּאת:

ז' רַבָּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָמַר עַל שֶׁלֶשֶׁת דָּבָרִים
הָעוֹלָם עוֹמֵד עַל הַדִּין וְעַל הַאֱמָת וְעַל הַשְׁלָמָה
שֶׁנֶּאֱמָר אֱמָת וּמִשְׁפָט שְׁלוֹם שְׁפָטו בְּשַׁעֲרֵיכֶם:

¹⁵ Shammai said: Make your [study of the] Torah a fixed duty; say little and do much; and receive every man with the look of a pleasant countenance.

¹⁶ Rabban Gamaliel said: Make to yourself a teacher; and avoid doubt; and do not often tithe by mental valuation.

¹⁷ Simeon his son used to say: All my days, I have grown up among the Wise, and I have not found anything better than silence; and study is not the chief thing but action; and whoever makes many words occasions sin.

¹⁸ Rabban Simeon ben Gamaliel said: On three things the world stands: on judgement, on truth, and on peace. As it is said, "Truth and judgement of peace judge in your gates."

¹⁵ In place of 'pleasant countenance', Charles has 'cheerful face'.

¹⁶ Charles has 'remove yourself from what is doubtful' in place of 'avoid doubt', here following Joshua Kulp (on Sefaria).

¹⁷ Charles has simply 'said' in place of 'used to say'.

¹⁸ After שֶׁנֶּאֱמָר, the source text adds חַזְקִירָה in parentheses – a reference to Zachariah 8.

משנה אבות פרק ב

א **רַבִּי אָמַר אִיזָהִי דָרְךָ יִשְׁרָה שִׁיבָר לֹא הָאָדָם בְלֹא
שָׁהִיא תִּפְאַרְתָּה לְעֹזְשָׁה וְתִפְאַרְתָּה לֹא מִן הָאָדָם
וְהַוִּזְרִיר בְּמִצְוָה קָלָה בְּבָחָמָרָה שָׁאֵין אַתָּה יוֹדֵעַ
מִתְן שְׁכָרָן שֶׁל מִצְוָת וְהַוִּזְרִיר מַחְשָׁב הַפְּסָד מִצְוָה
כְּנֶגֶד שְׁכָרָה וְשְׁכָר עֲבָרָה כְּנֶגֶד הַפְּסָד וְהַסְּפָלָה
בְּשִׁלְשָׁה דְבָרִים וְאֵי אַתָּה בָא לִידֵי עֲבָרָה דַע מָה
לְמַעַלָּה מִמְךָ עַין רֹאָה וְאַזְן שׁוֹמְעָת וְכָל מַעֲשָׂיךָ
בְּסֶפֶר נְכַתְּבֵין:**

ב **רַבָּן גַּמְלַיאֵל בֶּן־זֶלֶת שֶׁל רַבִּי יְהוּדָה הַנְשִׁיא אָמַר
יִפְהָה תַּלְמֹוד תּוֹרָה עִם דָרְךָ אָרֶץ שִׁיגְיָעַת שְׁנִינָה
מִשְׁבָּחָת עָזָן וְכָל תּוֹרָה שָׁאֵין עַמָּה מְלָאָכָה סּוֹפָה
בְּטַלָּה וְגַזְרָת עָזָן וְכָל הַעֲמָלִים עִם הַצְבָּור יְהִי
עֲמָלִים עַמָּה לְשָׁם שְׁמִים שְׁזָכוֹת אֲבוֹתֶם
מִסְעַטָּן וְצִדְקָתָם עַזְמָת לְעֵד וְאַתֶּם מַעַלָּה אַנְיָה
עַלְיכֶם שְׁכָרָה רַבָּה בְּאֶלְוּ עַשְׁתָּם:**

ג **הַוִּזְרִיר בְּרִשׁוֹת שָׁאֵין מִקְרָבֵין לֹא לְאָדָם אֶלָּא
לְצָרָךְ עַצְמָן נְרָאֵין בָּאוּהָבֵין בְשַׁעַת הַנְּאָתָן וְאֵין
עַזְמָדִין לֹא לְאָדָם בְשַׁעַת דְחִקָּו:**

PIRKĒ ABOTH 2

¹ Rabbi said: What is that right way which a man should choose for himself? Whatever is an honour to him that does it and an honour to him in the sight of men. And be careful over a light precept as over a weighty, for you do not know the giving of the rewards of the precepts. And reckon the loss involved in a precept against its reward, and the reward of a sin against its loss. And keep in view three things, and you will not come into the clutches of sin; know what is above you: an eye that sees and an ear that hears, and all your deeds written in a book.

² Rabban Gamaliel the son of Rabbi Judah the Prince said: Comely is study of Torah with worldly occupation, for toil in both makes sin forgotten. And all Torah without work ends in failure and brings with it sin. And let all who labour with the congregation labour with them for the Name of Heaven; for, the merit of their fathers upholds them, and their righteousness stands for ever. And you – I confer upon you, says God, [plenteous] reward, as if you had wrought.

³ Be careful with the government; for, they do not come near to a man except for their own need; and they appear like friends in the hour of their advantage but do not stand by a man in the hour of his need.

PIRKĒ ABOTH 2

¹ Before the 2nd instance of 'honour', Joshua Kulp (on Sefaria) adds 'on account of which' in brackets.

² Joshua Kulp ends, "And as for you, [God in such case says] I credit you with a rich reward, as if you [yourselves] had [actually] accomplished [it all]."

³ Joshua Kulp (on Sefaria) has 'distress' in place of 'need'.

ד הָיָה יְהָה אָמַר עֲשֵׂה רְצׂוֹנָךְ בְּרְצׂוֹנְךָ בְּדַי שִׁיעָשָׁה
רְצׂוֹנָךְ בְּרְצׂוֹנְךָ בְּטַל רְצׂוֹנָךְ מִפְנֵי רְצׂוֹנָךְ בְּדַי שִׁיבְטָל
רְצׂוֹן אֶחָרִים מִפְנֵי רְצׂוֹנָךְ הַלְּלָא אָמַר אֶל תִּפְרַשׁ
מִן הַצְּבָור וְאֶל תִּאמְרֵן בְּעַצְמָךְ עַד יוֹם מוֹתֶךָ וְאֶל
תִּדְין אֶת חֲבָרֶךָ עַד שְׁתַגְיִעַ לִמְקוֹמֶךָ וְאֶל תִּאמְרֵן
דָּבָר שֶׁאָיָא אָפָּשָׁר לְשִׁמְעַ שְׁטוֹפָוּ לְהַשְׁמָעָה וְאֶל
תִּאמְרֵן לְכַשְּׁאָפָּנָה אֲשֶׁר שָׁמָא לֹא תִּפְנַהּ:

ה הָיָה יְהָה אָמַר אֵין בָּור יְרָא חַטָּא וְלֹא עִם הָאָרֶץ
חַסִּיד וְלֹא הַבִּישׁוּ לִמְדָה וְלֹא הַקְפִּדוּ מִלְמָד וְלֹא בְּלַי
הַמְרַבָּה בְּסַחְוֹרָה מְחַכִּים וּבְמִקּוֹם שָׁאַיִן אַנְשִׁים
הַשְׁתַּדֵּל לְהִזְמָת אִישׁ:

ו אִפְּרָא הָיָה רָאָה גַּלְגָּלָת אֶחָת שְׁאָפָה עַל פְּנֵי
הַמִּים אָמַר לָהּ עַל דָּאַטְפָּת אַטְפָּה וּסְרָה
מְטִיפִּיךְ יְטוּפּוֹן:

ז הָיָה יְהָה אָמַר מְרַבָּה בְּשֶׁר מְרַבָּה רַמְבָּה מְרַבָּה
נְכָסִים מְרַבָּה דָּאָגָה מְרַבָּה נְשִׁים מְרַבָּה כְּשַׁפִּים
מְרַבָּה שְׁפָחוֹת מְרַבָּה זְמָה מְרַבָּה עַבְדִּים מְרַבָּה
גַּזְלָה מְרַבָּה תּוֹרָה מְרַבָּה חַיִים מְרַבָּה יִשְׁבָּה מְרַבָּה

⁴ He used to say: Make his will as your will so he may make your will as his will; efface your will before his will so he may efface others' will before your will. ^{4a} Hillel said: Do not separate yourself from the congregation; do not trust yourself until the day of your death; do not judge your fellow until you come to his place. Do not say of a word that cannot be understood that it will be understood in the end. Say not, "When I am at leisure I will study;" perhaps you will not be at leisure.

⁵ He used to say: A rude man does not fear sin; and no vulgar person is pious; and the shy man does not learn nor the passionate teach, nor he that has much business become wise. And, in a place where there are no men, strive to be a man.

⁶ Moreover, he saw a skull floating on the face of the water; he said to it, "Because you drowned, they drowned you; and in the end they who drowned you shall be drowned.

⁷ He used to say: More flesh more worms; more wealth more care; more maidservants more lewdness; more menservants more thieving; more women more witchcraft; more Torah more life; more classroom more wisdom; more counsel more discernment; more righteousness more

⁴ Charles splits this verse in two, starting v. 5 where we have placed the '4a' indicator.

⁵ Note that this is v. 6 in Charles' translation (see #4).

⁶ After the 1st instance of 'drowned', Joshua Kulp adds 'others'.

⁷ In place of 'more wealth more care', Joshua Kulp (on Sefaria) has 'the more property the more anxiety'.

חכֶּמה מְרֻבָּה עַצָּה מְרֻבָּה תְּבוֹנָה מְרֻבָּה צְדָקָה
מְרֻבָּה שְׁלוֹם קְנָה שֵׁם טֹב קְנָה לְעַצְמוֹ קְנָה לוֹ
דָּבָרִי תּוֹרָה קְנָה לוֹ חַיִּים הַעוֹלָם הַבָּא:

וְרַبָּן יוֹחָנָן בָּן זְפָאֵי קִבְּלָה מִהְלָל וּמִשְׁמָאי הוּא הָיָה
אָזֶם אָמַר אָמַר לְמִדְתָּת תּוֹרָה הָרְבָה אֶל תְּחִזִּיק טָבָה
לְעַצְמָךְ כִּי לְכָךְ נַצְרָת חַמְשָׁה תַּלְמִידִים הָיוּ לוּ
לְרַבָּן יוֹחָנָן בָּן זְפָאֵי וְאֶלְוּ הָנוּ רַבִּי אֱלִיעֶזֶר בָּן
הַוּרְקָנָס וַרְבִּי יְהוֹשֻׁעַ בָּן חַנְנִיה וַרְבִּי יוֹסֵי הַפָּהָן
וַרְבִּי שְׁמֻעָן בָּן נְתָנָאֵל וַרְבִּי אֱלִיעֶזֶר בָּן עַרְךְ הָוָא
הָיָה מָזָנָה שְׁבָחָן רַבִּי אֱלִיעֶזֶר בָּן הַוּרְקָנָס בֶּזֶר סּוֹד
שָׁאַיָּנוּ מְאַבֵּד טִפָּה רַבִּי יְהוֹשֻׁעַ בָּן חַנְנִיה אָשָׁרִי
יְוָלְדָתָו רַבִּי יוֹסֵי הַפָּהָן חַסִיד רַבִּי שְׁמֻעָן בָּן נְתָנָאֵל
יְרָא חַטָּא וַרְבִּי אֱלִיעֶזֶר בָּן עַרְךְ מִעֵן הַמְּתָגָבָר הָוָא
הָיָה אָזֶם אָמַר יְהִי כָּל חַכְמִי יִשְׂרָאֵל בְּכָפְרָמָזְגָנִים
וְאֱלִיעֶזֶר בָּן הַוּרְקָנָס בְּכָפְרָשְׁנִיה מִכְרִיעָת בְּלִם
אָבָּא שָׁאָול אָזֶם מִשְׁמָנוּ אָמַר יְהִי כָּל חַכְמִי
יִשְׂרָאֵל בְּכָפְרָמָזְגָנִים וַרְבִּי אֱלִיעֶזֶר בָּן הַוּרְקָנָס אַף
עַמְמָהָם וַרְבִּי אֱלִיעֶזֶר בָּן עַרְךְ בְּכָפְרָשְׁנִיה מִכְרִיעָת
בְּלִם:

וְאָמַר לָהֶם צָאוּ וְרָאוּ אַיוֹחָד דָּרְךְ יִשְׁרָה שִׁידְבָּק
בְּהַאֲדָם רַבִּי אֱלִיעֶזֶר אָזֶם עַזְנִי טָבָה רַבִּי

peace. Whoever has gained a good name has gained it for himself; who has gained for himself words of Torah has gained for himself the life of the world to come.

⁸ Rabban Johanan ben Zaccai received from Hillel and from Shammai. He used to say: If you have practised much Torah, do not take credit to yourself; for, thereunto were you created. ^{8a} Five disciples there were to Rabban Johanan ben Zaccai, and these are they: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Hananiah, Rabbi Jose the priest, Rabbi Simeon ben Nathaniel, and Rabbi Eleazar ben Arach. He used to sum up their praise - Eliezer ben Hyrcanus is a plastered cistern which does not lose a drop; Joshua ben Hananiah, happy is she who bore him; Jose the priest is pious; Simeon ben Nathaniel fears sin; Eleazar ben Arach is a full-flowing spring. ^{8b} He used to say: If all the Wise of Israel were in one scale of the balance and Eliezer ben Hyrcanus in the other scale, he would weigh down them all. Abba Saul said, in his name: If all the Wise of Israel were in one scale of the balance and Eliezer ben Hyrcanus with them, and Eleazar ben Arach in the other scale, he would weigh them all down.

⁹ He said to them: Go and see what is that good way to which a man should cleave. Rabbi Eliezer said: A good eye. Rabbi Joshua said: A

⁸ Charles splits this verse into three (vv. 9-11), with the divisions at the '8a' and '8b' markers.

⁹ Charles splits this verse in two (vv. 12-13) at the '9a' marker. After שָׁנָאָמַר לֹא תְּהִלִּים, the source adds in parentheses - a reference to Psalm 37.

יְהוֹשֻׁעַ אָמַר חָבֵר טוֹב רַבִּי יוֹסִי אָמַר שָׁכֵן טוֹב
רַבִּי שְׁמֻעֹן אָמַר רֹזֵא אֶת הַגּוֹלֵד רַבִּי אֶלְעָזָר
אָמַר לְבָב טוֹב אָמַר לְהַمְּ רֹזֵא אָנִי אֶת דְּבָרֵיכֶם
אֶלְעָזָר בֶּן עֲרָך מִדְבָּרֵיכֶם שַׁבְּכָל דְּבָרֵיכֶם
אָמַר לְהַמְּ צָאו וְרָאו אִיזָּהּ הַדָּרֶךְ רְעוֹה שִׁתְּרַחְקָה
מִמְּנָה הָאָדָם רַבִּי אֶלְיעָזָר אָמַר עַז רְעוֹה רַבִּי
יְהוֹשֻׁעַ אָמַר חָבֵר רָע רַבִּי יוֹסִי אָמַר שָׁכֵן רָע רַבִּי
שְׁמֻעֹן אָמַר הַלְּוָה וְאַיְנוּ מִשְׁלָמָם אֶחָד הַלְּוָה מִן
הָאָדָם כָּלֹה מִן הַמָּקוֹם בְּרוּךְ הוּא שָׁגָאָמָר לְהַזָּה
רְשָׁע וְלֹא יִשְׁלַׁמְּ וְצִדְקָה חֹזֶן וְנוֹתָן רַבִּי אֶלְעָזָר
אָמַר לְבָב רָע אָמַר לְהַמְּ רֹזֵא אָנִי אֶת דְּבָרֵיכֶם
אֶלְעָזָר בֶּן עֲרָך מִדְבָּרֵיכֶם שַׁבְּכָל דְּבָרֵיכֶם:
הַם אָמְרוּ שֶׁלְשָׁה דְּבָרִים רַבִּי אֶלְיעָזָר אָמַר יְהִי
כִּבְזֹד חֲבָדָה חֲבֵב עַלְיךָ בְּשַׁלְךָ וְאֶל תָּהִי נֹחַ
לְכָעַס וְשׁוֹב יוֹם אֶחָד לִפְנֵי מִתְּהָהָקָה וְהִי מִתְּחַמֵּם
פְּנַגְּד אָזְרָן שֶׁל חַכְמִים וְהִי זְהִיר בְּגַחְלָתָן שֶׁלֹּא
תִּפְּרֹה שְׁנֵשִׁיכָתָן נִשְׁיָּכָת שׁוּעָל וְעַקְיִצָּתָן עַקְיִצָּת
עַקְרָב וְלִחְיָתָן לְחִישָׁת שְׁרָף וְכָל דְּבָרֵיהֶם בְּגַחְלִי
אַש:

אָמַר רַבִּי יְהוֹשֻׁעַ אָמַר עַז הָרָע וִיצָּר הָרָע וְשָׁנָאת
הַבְּרִיות מִזְכִּיאָן אֶת הָאָדָם מִן הָעוֹלָם:

good associate. Rabbi Jose said: A good neighbour. Rabbi Simeon said: He that regards the result of an action. Rabbi Eleazar said: A good heart. He said to them: I regard the words of Eleazar ben Arach more than your words; for, your words are included in his. ^{9a} He said to them: Go and see what is that evil way from which a man should keep himself. Rabbi Eliezer said: An evil eye. Rabbi Joshua said: An evil associate. Rabbi Jose said: An evil neighbour. Rabbi Simeon said: He that borrows and does not pay. [He that borrows from man is as he that borrows from God, blessed be He; as it is said, "The wicked borrows and does not pay, but the righteous shows favour and gives."] Rabbi Eleazar said: An evil heart. He said to them: I regard the words of Eleazar ben Arach more than your words; for, your words are included in his.

¹⁰ They said each three things. Rabbi Eliezer said: Let the honour of your associate be dear to you as your own. And be not easily wroth; and repent one day before your death. And warm yourself at the fire of the Wise; and be careful of their glowing coal, lest you be singed. For, their bite is the bite of a jackal, and their sting the sting of a scorpion, and their hiss the hiss of a serpent, and all their words like coals of fire.

¹¹ Rabbi Joshua said: An evil eye and the evil principle and hatred of mankind drive a man out of the world.

¹⁰ Note that this is v. 14 in Charles' translation.

¹¹ Throughout his translation, Charles frequently (though not always) abbreviates 'Rabbi' to 'R.' (as here).

ב' רבי יוסי אומר כי ממן חברך חביב לך
כשלך והתקנו עצמה ללמד תורה שאינה ירשה
לך וכל מעשיך יהיו לשם שמים:

ג' רבי שמעון אומר הוי זהיר בקריאת שמע
ובתפלה ובשאלה מתפלל אל תעש תפלה
קבוע אלא רחמים ותחנוגים לפני המקומ ברוך
הוא שנאמר כי חנון ורחום הוא ארך אפים ורב
חסד וגשם על הרעה ולא תה רשע בפני עצמה:
ד' רבי אלעזר אומר הוי שקד למד תורה ודע
מה שתשאיב לאפיקורוס ודע לפני מי אתה עמל
ונאמן הוא בעל מלאכתך שיישלם לך שכך
פעלהך:

טו רבי טרפון אומר היום קצר והמלאה מרובה
והפועלים עצלים והשכר הרבה ובעל הבית
דוחק:

טו הוא היה אומר לא عليك המלאכה לגמר ולא
אתה בן חורין לבטל ממנה אם למדת תורה
הרבה נתנים לך שכר הרבה ונאמן הוא בעל

¹² Rabbi Jose said: Let the wealth of your associate be dear to you as your own. And set yourself to learn Torah; for, it is not a legacy to you. And let all your actions be to the Name of Heaven.

¹³ Rabbi Simeon said: Be careful in reading the 'Shema' and in prayer. And, when you pray, do not make your prayer a fixed form, but [mercies and] entreaties before God. [As it is said, "For, he is gracious and merciful, long-suffering and full of compassion, and repents him of the evil."] And do not be wicked in your own sight.

¹⁴ Rabbi Eleazar said: Be alert to learn Torah, [and know] what you shall answer to an Epicurean; and know before whom you toil, and who is master of your work, [who will pay the reward for your labour].

¹⁵ Rabbi Tarphon said: The day is short and the work is great, and the labourers are slow, and the hire is much, and the master of the house is insistent.

¹⁶ He used to say: It is not incumbent on you to finish the work, and you are not free to desist from it. If you have learned much Torah, they will give you much hire; and the master of your work is faithful who will

¹² Note that this is v. 16 in Charles' translation.

¹³ After שנאמר ב, the source adds יואל – a reference to Joel 2.

¹⁴ Charles has 'hire' in place of 'reward'.

¹⁵ In place of 'insistent', here following Joshua Kulp (on Sefaria), Charles has 'urgent'.

¹⁶ Note that this is v. 20 in Charles' translation.

מַלְאַכְתָּךְ שִׁישְׁלָם לְךָ שָׁכָר פַּעֲלָתְךָ וְדֹעַ מַתָּן
שָׁכְרָן שֶׁל צְדִיקִים לְעַתִּיד לְבָא:

pay you the hire of your labour; and know that the giving of the reward
of the righteous is for the time to come.

משנה אבות פרק ג

א עֲקַבְיָא בֶּן מַהְלָלָא אָזֶר הַסְתָּבֵל בְּשִׁלְשָׁה
דָּבָרִים וְאֵי אַתָּה בָּא לִידֵי עֲבָרָה דַע מֵאַין בְּאַת
וְלֹאֵן אַתָּה הַזָּלֶךְ וְלֹפֶנְיִי מֵאַתָּה עַתִּיד לְתַנֵּן דַיָּן
וְחַשְׁבֹּזֶן מֵאַין בְּאַת מְטֻפָּה סְרוּחָה וְלֹאֵן אַתָּה
הַזָּלֶךְ לְמִקְומֵם עֲפָר רַמָּה וְתַזְלָעָה וְלֹפֶנְיִי מֵאַתָּה
עַתִּיד לְתַנֵּן דַיָּן וְחַשְׁבֹּזֶן לֹפֶנְיִי מֶלֶךְ הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

ב רַבִּי חָנִינָא סָגֵן הַבְּהָנִים אָזֶר הַיּוֹם מִתְפָּלֵל
בְּשִׁלְוָמָה שֶׁל מֶלֶכֶת שָׁאַלְמָלָא מֹרֶאָה אִישׁ אֶת
רַעַחוֹ חַיִּים בְּלֹעַ רַבִּי חָנִינָא בֶּן תְּרֵדִיּוֹן אָזֶר
שְׁנַיִם שְׁיוֹשָׁבִין וְאַין בֵּין הַדָּבָרִים תֹּרֶה הַרִּי זֶה
מוֹשֵׁב לְצִים שְׁנָאָמָר וּבְמוֹשֵׁב לְצִים לֹא יָשֵׁב אֶבֶל
שְׁנַיִם שְׁיוֹשָׁבִין וַיָּשֵׁב בֵּין הַמִּדְבָּרִים תֹּרֶה שְׁכִינָה
שְׁרוּחָה בֵּין הַמִּדְבָּרִים שְׁנָאָמָר אָז נִדְבָּרוּ יְרָאִי יְיָ אִישׁ אֶל
רַעַחוֹ וַיָּקָשַׁב יְיָ וַיִּשְׁמַע וַיַּכְתֵּב סְפָר זְבּוֹן לֹפֶנְיִו
לִירָאִי יְיָ וְלֹחַשְׁבִּי שְׁמוֹ אַין לֵי אֶלָּא שְׁנַיִם מִנֵּין
שְׁאָפָלָו אֶחָד שְׁיוֹשֵׁב וּוֹסֶק בְּתֹרֶה שְׁהַקָּדוֹשׁ

PIRKĒ ABOTH 3

¹ Akabyah ben Mahalalel said: Keep in view three things, and you will not come into the clutches of sin – know whence you come and whither you go, and before whom you are to give strict account. Know whence you come – from a fetid drop; and whither you go – to the place of dust, worm, and maggot; and before whom you are to give strict account – before the King of the kings of the kings, the Holy One, blessed be he.

² Rabbi Ḥanina, the deputy priest, said: Pray for the peace of the kingdom; for, except for the fear of that, each would eat his neighbour alive.

^{2a} Rabbi Ḥanina ben Teradion said: When two sit and there are no words of Torah between them, this is ‘the seat of the scornful’; as it is said, “Nor sit in the seat of the scornful.” But, when two sit and there are between them words of Torah, the Shechinah rests with them, as it is said, “Then those who feared the Lord spoke together, and the Lord listened and heard, and a book of remembrance was written before him for those who feared the Lord and who thought of his name.” ^{2b} [I find here only two. Whence it is proved that when even one sits and is occupied with

PIRKĒ ABOTH 3

¹ Charles opens with ‘Akabia’ in place of ‘Akabyah’, here following Joshua Kulp (on Sefaria).

² Charles splits this verse into three, with vv. 3 & 4 beginning, respectively, at the ‘2a’ and ‘2b’ markers. After the 1st instance of שְׁנָאָמָר, the source has אַתָּה תְּהִלִּים (in parentheses – a reference to Psalm 1) and, after the 2nd instance, it has (a reference to Malachi 3), and after the 3rd (Lamentations 3).

ברוך הוא קובע לו שכר שנאמר ישב בדד וידם כי נטול עליו:

רבי שמעון אומר שלשה שאכלו על שולחן אחד ולא אמרו עליו דברי תורה באלו אכלו מזבחיהם מתחים שנאמר כי כל שלוחנות מלאו קיא צאה בלי מקום אבל שלשה שאכלו על שולחן אחד ואמרו עליו דברי תורה באלו אכלו משולחנו של מקום ברוך הוא שנאמר וידבר אליו זה השולחן אשר לפניו הוא:

רבי חנינא בן חכינאי אומר הנער בלילה והמהלך בדרכך יחידי והمفנה לבו לבטלה הריה מתחיב בנטפו:

רבי נחוניא בן הקנה אומר כל המקבל עליו על תורה מעבירין ממנה על מלכות ועל דרך ארץ וכל הפורק ממנה על תורה נזתני על מלכות ועל דרך ארץ:

רבי חלפtha בן דוסא איש כפר חנניה אומר עשרה שיזובין ועוסקין בתורה שכינה שרויה

Torah the Holy One, blessed be he, fixes for him a reward? As it is said, "Let him sit alone and be silent; for, he has taken it on him."]

³ Rabbi Simeon said: Three who have eaten at one table and have not said over it words of Torah, lo, they are as if they had eaten sacrifices of the dead, as it is said, "For, all tables are full of vomit and filthiness without God." But three who have eaten at one table and have said over it words of Torah are as if they had eaten from the table of God, blessed be He, as it is said, "And he said to me, "This is the table that is before the Lord."

⁴ Rabbi Ḥanina ben Ḥachinai said: He who wakes in the night, and he who walks alone by the way and turns his heart to idle thoughts, makes himself guilty against his soul.

⁵ Rabbi Nehunia ben ha-Kanah said: Whoever takes on the yoke of Torah removes the yoke of the kingdom and the yoke of worldly occupation. And whoever breaks off from the yoke of Torah, lays on him the yoke of the kingdom and the yoke of worldly occupation.

⁶ Rabbi Ḥalaphta [ben Dosa] of Chephar Hanania said: When ten sit and are occupied with Torah, the Shechinah is among them, as it is

³ After the 1st instance of **ישעה כה** (in parentheses – a reference to Isaiah 28) and, after the 2nd instance, it has **חזקאל מא** (a reference to Ezekiel 41).

⁴ Note that this is v. 6 in Charles' translation (see #2).

⁵ In place of 'whoever' (twice in this verse), Charles has 'everyone who'.

⁶ תהילים פב 3 (Amos ט 2) After the 5 instances of **שנאמר**, the source text adds (in parentheses): (a reference to Psalm 82); 3 (a reference to Psalm 82); and 4 (Malachi 3); and 5 (Exodus 20).

בֵּיןֵיכֶם שֶׁנָּאָמַר אֱלֹהִים נָצַב בְּעַדְתְּ אֶל וּמְנִין
אַפְלוּ חִמְשָׁה שֶׁנָּאָמַר וְאַגְדַּתּוּ עַל אָרֶץ יִסְדָּה וּמְנִין
אַפְלוּ שְׁלֹשָׁה שֶׁנָּאָמַר בְּקָרְבֵּן אֱלֹהִים יִשְׁפַּט וּמְנִין
אַפְלוּ שְׁנַיִם שֶׁנָּאָמַר אָז נְדָבָרוּ יְקָרְאֵי ה' אִישׁ אֶל
רַעַהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמַע וְגֹוּ וּמְנִין אַפְלוּ אֶחָד
שֶׁנָּאָמַר בְּכָל הַמָּקוֹם אֲשֶׁר אָזְכֵר אֶת שְׁמֵי אָבָא
אַלְיָיךְ וּבְרָכְתִּיךְ:

וְרַבִּי אֱלֹעֲזָר אִיש בְּרַתּוֹתָא אָזְמֵר תְּנוּ לֹא מְשָׁלוֹ
שְׁאַתָּה וְשָׁלֵךְ שְׁלֹוּ וּבְנֵי בְּדֹוד הַוָּא אָזְמֵר בַּי מִמְּךָ
הַכָּל וּמִידָּךְ נְתָנוּ לְךָ רַבִּי שְׁמַעוֹן אָזְמֵר הַמְּהַלֵּךְ
בְּדֹרֶךְ וְשׂוֹנֵה וּמִפְסִיק מִמְּשָׁנְתוֹ וּאָזְמֵר מָה נָאָה
אַיִלּוּ זֶה וּמָה נָאָה נִיר זֶה מַעַלְהָ עַלְיוֹ הַבְּתוּב בְּאֶלְוּ
מַתְחִיב בְּנֶפֶשׁוּ:

ח רַבִּי דּוֹסְתָּאִי בְּרַבִּי יְנָאִי מִשּׁוּם רַבִּי מַאְיָר אָזְמֵר
כָּל הַשׂוֹכֵחַ דְּבָר אֶחָד מִמְּשָׁנְתוֹ מַעַלְהָ עַלְיוֹ
הַבְּתוּב בְּאֶלְוּ מַתְחִיב בְּנֶפֶשׁוּ שֶׁנָּאָמַר רַק הַשְּׁמֵר
לְךָ וְשְׁמַר נְפֵשָׁךְ מַאֲד פָּנֵן תְּשִׁבָּח אֶת הַדְּבָרִים
אֲשֶׁר רָאוּ עַיְנִיךְ יְכֹל אַפְלוּ תְּקַפָּה עַלְיוֹ מִשְׁנְתוֹ
תַּלְמֹוד לוֹמֵר וּפָנֵן יִסּוּרָוּ מִלְבָבְךָ כָּל יְמֵי חַיֵּיךְ הָא
אַיְנוּ מַתְחִיב בְּנֶפֶשׁוּ עַד שִׁישֵּב וַיִּשְׁרֵם מִלְבָבוֹ:

said, "God stands in the congregation of God." [And whence is it proved for even five? As it is said, "He has founded His troop upon the earth."] And whence even three? As it is said, "He judges among gods." And whence even two? As it is said, "Then they that feared the Lord spoke often one to another." And whence even one? As it is said, "In every place where I record my name I will come to you and will bless you."

⁷ Rabbi Eleazar ben Judah of Bartotha said: Give him of what is his; for, you and yours are his. And thus, it says of David, "For, all things come of you, and of your own have we given you." ^{7b} Rabbi Jacob said: He who walks by the way studying and breaks off his study to say, "How fine is that tree," and, "How beautiful is that fallow," Scripture reckons him as guilty against his soul.

⁸ Rabbi Dosthai ben Jannai, in the name of Rabbi Meir, said: Whoever forgets one word of his study, Scripture reckons he has made himself guilty against his soul; as it is said, "Only take heed to yourself and keep your soul diligently, lest you forget the things that your eyes have seen." It may be that his study has been hard to him. Learn to say, "Lest they depart from your heart all the days of your life." Lo! he makes not himself guilty until he sits and turns them away from his heart.

⁷ After **דְּבָרֵי הַיּוֹם אֲכַל** (in parentheses – a reference to 1 Chronicles 29). Charles splits this verse in two (vv. 9-10), with the division at the point of the '7a' marker.

⁸ After **מַעַלְהָ עַלְיוֹ**, the source has **דְּבָרִים ד'** (in parentheses – a reference to Deuteronomy 4); and after **תַּלְמֹוד לוֹמֵר**, it has **שָׁם** ('ibid').

ט רַבִּי חָנִינָא בֶן דּוֹסָא אֹמֵר כֹּל שִׁירָת חַטָּאוֹ
קֹדֶם לְחַכְמָתוֹ חַכְמָתוֹ מִתְקִימָת וּכֹל שִׁחְכָמָתוֹ
קֹדֶם לִירָת חַטָּאוֹ אֵין חַכְמָתוֹ מִתְקִימָת הַוָּא
הִיָּה אֹמֵר כֹּל שְׁמָעָשָׂיו מְרַבֵּין מִחַכְמָתוֹ חַכְמָתוֹ
מִתְקִימָת וּכֹל שִׁחְכָמָתוֹ מְרַבָּה מִשְׁמָעָשָׂיו אֵין
חַכְמָתוֹ מִתְקִימָת:

י הַוָּא הִיָּה אֹמֵר כֹּל שְׁרוֹחַ הַבְּרִיאָת נֹחַה הַיְמָנוֹ
רוֹחַ הַמָּקוֹם נֹחַה הַיְמָנוֹ וּכֹל שָׁאֵין רֹוחַ הַבְּרִיאָת
נֹחַה הַיְמָנוֹ אֵין רֹוחַ הַמָּקוֹם נֹחַה הַיְמָנוֹ רַבִּי
דּוֹסָא בֶן הַרְכִּינָס אֹמֵר שְׁנָה שְׁלַשְׁׁחָרִית וַיַּן שְׁלַ
צָהָרִים וְשִׁיחַת הַיְלָדִים וַיַּשְׁבַּת בַּתִּי גְּגָסִוֹת שְׁלַ
עַמִּי הָאָרֶץ מֹזִיאֵין אֶת הָאָדָם מִן הַעוֹלָם:

יא רַבִּי אֱלֹעָזֶר הַמּוֹذָעִי אֹמֵר הַמְחַלֵּל אֶת
הַקָּדְשִׁים וְהַמְבֹזֵה אֶת הַמּוֹעֲדֹת וְהַמְלַבֵּין פָנֵי
חֶבְרוֹן בָּרְבִּים וְהַמְפַר בְּרִיתוֹ שְׁלַ אֶבְרָהָם אָבִינוּ
עַלְיוֹן הַשְׁלֹזָם וְהַמְגַלָּה פָנִים בְּתֹרַה שְׁלָא כְּהַלְכָה
חַלְקָה לְעוֹלָם הַבָּא:

⁹ Rabbi Ḥanina ben Dosa said: Everyone whose fear of sin precedes his wisdom, his wisdom endures; and everyone whose wisdom precedes his fear of sin, his wisdom does not endure. ^{9a} He used to say: Everyone whose deeds are more than his wisdom, his wisdom endures. And everyone whose wisdom is more than his deeds, his wisdom does not endure.

¹⁰ He used to say: Everyone with whom the spirit of mankind is pleased, the Spirit of God is pleased with him. And everyone with whom the spirit of mankind is not pleased, the Spirit of God is not pleased with him. ^{10a} Rabbi Dosa ben Harchinas said: Morning sleep, and midday wine, and children's talk, and sitting in the meeting houses of the vulgar, drive a man out from the world.

¹¹ Rabbi Eleazar, the Modiite, said: He who profanes the sacred things and one who despises the set feasts [and causes his fellow's face to blush in public], and makes void the covenant of Abraham our father, and discloses meanings in the Torah which are not according to the Rule, yea, even if he have [Torah and] good works, he has no portion in the world to come.

⁹ Charles splits this verse in two (vv. 12–13), with the division at the point of the '9a' marker.

¹⁰ Charles splits this verse in two (vv. 14–15), with the division at the point of the '10a' marker.

¹¹ In place of 'causes his fellow's face to blush', Charles has 'shames his associate'. It is not entirely clear to the editor what is the exact significance of the (square) brackets here (and throughout the book); the translation of Joshua Kulp (on Sefaria) also has similar marks, but they generally occur around different sections of the text.

יב **רַבִּי יְשָׁמָעֵאל** אָזָּמֶר הָיָי קָל לְרָאשׁ וְנוֹחַ
לְתַשְׁחַתָּת וְהָיָי מִקְבֵּל אֶת כָּל הָאָדָם בְּשִׁמְחָה:

יג **רַבִּי עֲקִיבָּא** אָזָּמֶר שְׁחוֹק וְקָלוֹת רָאשׁ מִרְגִּילִין
לְעַרְוָה מִסְרָת סִיג לְתֹרָה מַעֲשָׂרוֹת סִיג לְעַשֶּׂר
נְדָרִים סִיג לְפִרְשָׁוֹת סִיג לְחַכְמָה שְׁתִיקָה:

יד **הָוֹא** הָיָה אָזָּמֶר חַבִּיב אָדָם שְׁנָבָרָא בְּצָלָם חַבָּה
יְתָרָה נְזָדָעַת לוֹ שְׁנָבָרָא בְּצָלָם שְׁנָאָמָר בַּי בְּצָלָם
אֱלֹהִים עָשָׂה אֶת הָאָדָם חַבִּיבֵין יִשְׂרָאֵל שְׁנָקָרָא
בְּנִים לְמִקְומָם שְׁנָאָמָר בְּנִים אַתֶּם לְהָיָה אֱלֹהִיכֶם
בְּנִים לְמִקְומָם שְׁנָאָמָר בְּנִים אַתֶּם לְהָיָה אֱלֹהִיכֶם
חַבִּיבֵין יִשְׂרָאֵל שְׁנָתָנוּ לְהָמָם כָּל חַמְדָה חַבָּה יְתָרָה
נְזָדָעַת לְהָמָם שְׁנָתָנוּ לְהָמָם כָּל חַמְדָה שְׁבָוּ נְבָרָא
הָעוֹלָם שְׁנָאָמָר בַּי לְקַח טֹב נְתַתִּי לְכֶם תֹּרְתִּי אֶל
תְּעֻזָּבוּ:

טו **הָכֹל צְפִי** וְהַרְשָׁוֹת נְתֹנוּה וּבְטוֹב הָעוֹלָם נְדוֹזָן
וְהַפְּלֵל לְפִי רַב הַמְעָשָׂה:

טז **הָוֹא** הָיָה אָזָּמֶר הַכֹּל נְתֹזֵן בְּעַרְבּוֹן וּמְצֹוָה
פְּרוֹסָה עַל כָּל הַחַיִם הַחַנּוֹת פָּתֹוחָה וְהַחֲנִינָה

¹² Rabbi Ishmael said: Be light-minded and yielding to forced service; and receive every man with gladness.

¹³ Rabbi Akiba said: Laughter and light-mindedness accustom a man to shame. Tradition is a fence for Torah. Vows are a fence for separation. A fence for wisdom is silence.

¹⁴ He used to say: Beloved is man to be created in the image. [Greater love, for he knew he was made in the image.] As it is said, “In the image of God he made man.” Beloved are Israel, that they are called sons of God. Greater love, for they knew they were called sons of God. As it is said, “Sons are you to the Lord your God.” Beloved are Israel, in that to them was given the precious vessel wherewith the world was created. Greater love, for they there was given to them the precious vessel wherewith the world was created, as it is said, “For, a good doctrine I have given you; do not forsake my teaching.”

¹⁵ All is foreseen, and free-will is given, and the world is judged by goodness, and all is according to the amount of work.

¹⁶ He used to say: All is given on pledge and a net is spread over all the living; and the shop is open and the shopman gives credit, and the

¹² Note that this is v. 17 in Charles' translation.

¹³ In place of 'Laughter and light-mindedness', Joshua Kulp (on Sefaria) has 'Merriment and frivolity'.

¹⁴ After the 3 instances of **שְׁנָאָמָר**, the source text adds (in parentheses): 1 **בראשית ט** (a reference to Genesis 9); 2 **דברים יד** (Deuteronomy 14); and 3 **משלי ד** (Proverbs 4).

¹⁵ Charles includes this as part of the previous verse (therein, v. 19).

¹⁶ Note that this is v. 20 in Charles' translation.

מִקְיָם וְהַפְנִיקָס פָּטוּחַ וְהַיד כּוֹתְבָת וְכָל הַרְזָחָה
לְלוּזָת יָבָא וַיְלֹוה וְהַגְּבָאים מְחַזְּרִים תִּדְרִר בְּכָל
יּוֹם וּנְפְרִעָן מִן הָאָדָם מְדֻעָתוֹ וְשֶׁלָּא מְדֻעָתוֹ וַיְשַׁבֵּ
לָהֶם עַל מָה שִׁיסְמְכוּ וְהַדִּין דִין אָמָת וְהַכֵּל מַתְקָה
לְסֻעָּוְדָה:

רַבִּי אֱלֹעֲזָר בָּן עֲזַרְיָה אָמָר אֵין תּוֹרָה אֵין
דָּרָךְ אָרֶץ אֵם אֵין דָּרָךְ אָרֶץ אֵין תּוֹרָה אֵם אֵין
חַכְמָה אֵין יְרָאָה אֵם אֵין יְרָאָה אֵין חַכְמָה אֵם אֵין
בִּינָה אֵין דַעַת אֵם אֵין דַעַת אֵין בִּינָה אֵם אֵין קַמָּה
אֵין תּוֹרָה אֵם אֵין תּוֹרָה אֵין קַמָּה הַוָּא הַיָּה אָמָר
כָל שְׁחַכְמָתוֹ מְרַבָּה שְׁמַעְשָׂיו לִמְהַוָּא דָמָה
לְאֵילָן שְׁעַנְפִּיו מְרַבִּין וּשְׁרַשְׁיו מְעַטִּין וְהַרְוחַ בָּאָה
וְעֹזְקָרְתָּו וְהַזְּפַכְתָּו עַל פָּנָיו שְׁנָאָמָר וְהַיָּה בְּעֶרֶר
בְּעֶרֶבֶה וְלֹא יְרָאָה כִּי יָבֹא טֹב וּשְׁבַן חַרְרִים
בְּמִדְבָּר אָרֶץ מְלָחָה וְלֹא תָשַׁב אַבְלָל כָּל שְׁמַעְשָׂיו
מְרַבִּין מְחַכְמָתוֹ לִמְהַוָּא דָמָה לְאֵילָן שְׁעַנְפִּיו
מְעַטִּין וּשְׁרַשְׁיו מְרַבִּין שְׁאָפְלוּ כָל הַרְוחָות
שְׁבָעוֹלָם בָּאֹזֶת וּנוֹשְׁבָות בּוּ אֵין מִזְיָן אָזְתָו
מְמַקּוֹמוֹ שְׁנָאָמָר וְהַיָּה בְּעֵץ שְׁתוֹל עַל מִים וּעַל
יּוֹבֵל יִשְׁלַח שְׁרַשְׁיו וְלֹא יְרָאָה כִּי יָבָא חַם וְהַיָּה

ledger is open and the hand writes, and whoever will borrow comes and borrows, and the collectors go round continually every day, and exact dues from man whether with his consent or without it; and they have whereon to lean, and the judgement is a judgement of truth; and everything is prepared for the banquet.

¹⁷ Rabbi Eleazar ben Azariah said: If there is no Torah, there is no right conduct; if there is no right conduct, there is no Torah. If there is no wisdom, there is no fear; if there is no fear, there is no wisdom. If there is no knowledge, there is no discernment; if there is no discernment, there is no knowledge. If there is no meal, there is no Torah; if there is no Torah, there is no meal. ^{17a} He used to say: One whose wisdom exceeds his deeds, what is he like? A tree whose branches are many and its roots few; the wind comes and uproots it and turns it over. [As it is said, “For, he shall be like a bush in the desert that does not see when good comes, but inhabits the parched places in the wilderness, a salt land un-lived-in.”] But everyone whose deeds are more than his wisdom, what is he like? A tree whose branches are few and its roots many, which, if all the winds that are in the world come and blow on it, they do not move it from its place; [as it is said, “For, he shall be as a tree planted by the waters, that sends out its roots by the river and shall not

¹⁷ After יְרָמִיה י' (in parentheses – a reference to Jeremiah 17); and after שְׁנָאָמָר ('ibid'). Charles splits this verse in two (vv. 21-2), with the division at the point of the '17a' marker.

עַלְהוּ רַעֲנָן וּבְשָׁנָת בָּצָרָת לֹא יִדְאָג וְלֹא יִמְישֶׁ
מִעְשָׂזָת פָּרִי:

וְרַבִּי אֱלֵיעֶזֶר בֶּן חֶסְמָא אָזָרְקָנִין וּפְתַחְתִּי נְדָה
הַזָּהָר גּוֹפִי הַלְּכָות תְּקוּפּוֹת וְגִמְטרִיאוֹת
פְּרִפְרָאֹות לְחַכְמָה:

fear when heat comes, but his leaf shall be green; and, in the year of drought, he shall not care, nor cease to yield fruit.”]

¹⁸ Rabbi Eleazar Hisma said: Offerings of birds and purifications, these are the main Rules. Astronomical calculations and gematria are mere fringes to wisdom.

¹⁸ Note that this is v. 23 in Charles' translation.

משנה אבות פרק ד

א **בָּן זֹמָא אָוּמָר אַיִּזָּהוּ חִכָּם הַלּוֹמֵד מִכֶּל אָדָם**
שֶׁנֶּאֱמָר מִכֶּל מַלְמָדִי הַשְּׁבָלָתִי כִּי עֲזֹתִיךְ שִׁיחָה
לִי אַיִּזָּהוּ גָּבָור הַכּוֹבֵשׁ אֶת יְצָרוֹ שֶׁנֶּאֱמָר טֹב אָרֶךְ
אָפִים מְגֻבָּר וּמְשֻׁלֵּב בָּרוּחוֹ מִלְבָד עִיר אַיִּזָּהוּ עָשֵׂר
הַשְּׁמָח בְּחַלְקָוֹ שֶׁנֶּאֱמָר יָגַע כְּפִיד כִּי תָּאַכְלֵ
אַשְׁרִיךְ וּטוֹב לְדֹךְ אַשְׁרִיךְ בָּעוֹלָם הַזֶּה וּטוֹב לְדֹךְ
לָעוֹלָם הַבָּא אַיִּזָּהוּ מִכְבָּד הַמִּכְבָּד אֶת הַבְּרִיאָה
שֶׁנֶּאֱמָר כִּי מִכְבָּדִי אֲכַבֵּד וּבְנִי יְקָלוּ:

בָּן עֹזָאי אָוּמָר הַזִּ רָצַ לְמִצְוָה קָלָה כְּבָחָמָוֶה
וּבָזֶרֶחֶן מִן הַעֲבָרָה שְׁמִצָּוָה גּוֹרְתָה מִצְוָה וַעֲבָרָה
גּוֹרְתָה עֲבָרָה שַׁשְׁכָר מִצְוָה וַשְׁכָר עֲבָרָה
עֲבָרָה:

גָּ הָוָה הִיה אָוּמָר אֶל תָּהִי בָּז לְכָל אָדָם וְאֶל תָּהִי
מְפָלִיג לְכָל דָּבָר שָׁאֵן לְדֹךְ אָדָם שָׁאֵן לוֹ שָׁעָה וְאֵין
לְדֹךְ דָּבָר שָׁאֵן לוֹ מִקּוֹם:

PIRKĒ ABOTH 4

¹ Ben Zoma said: Who is wise? He who learns from every man; as it is said, "From all my teachers I get understanding." Who is mighty? He who controls his disposition; as it is said, "Better is the long-suffering than the mighty, and he that rules his spirit than he who takes a city." Who is rich? He that rejoices in his lot; as it is said, "You will enjoy the fruit of your labour, you will be happy and you will prosper." "Happy are you" in this world and "you will prosper" in the world to come. Who is honoured? He who honours mankind; as it is said, "For, I honour those who honour me and those who spurn me will be dishonoured."

² Ben Azai said: Be swift towards a light precept [as towards a weighty one] and flee from sin; for, precept leads to precept and sin leads to sin. For, the reward of a precept is a precept, and the reward of a sin is a sin.

³ He used to say: Do not despise any man, and do not discriminate against anything; for, you find no man that has not his hour, and nothing that has not its place.

PIRKĒ ABOTH 4

¹ After the 4 instances of **שֶׁנֶּאֱמָר**, the source text adds the following references (in parentheses): 1 **תְּהִלִּים קִיט 1** (Psalm 119); 2 **מִשְׁלֵי ט 2** (Proverbs 16); 3 **תְּהִלִּים קְבָח 3** (Psalm 128); and 4 **שְׁמוֹאֵל א ב 16** (1 Samuel 2).

² Throughout this verse, Joshua Kulp (on Sefaria) has 'transgression' in place of 'sin'.

³ In place of 'discriminate against', Charles has 'be captious at'.

ד רְבִי לְוִיטָס אִישׁ יְבָנָה אָמֵר מָאֵד מָאֵד הוּא שְׁפֵל
רוֹחַ שְׁתָקוֹת אֲנוֹשׁ רַמָּה רְבִי יְזָחָנָן בָּנוּ בָּרוֹקָא
אָמֵר בְּלַהֲמַחְלֵל שְׁמָםִים בְּסַתְּרַנְפָרְעָזִים מִמְּנָפָן
בָּגְלִי אָחֵד שְׁזָגָן וְאָחֵד מִזְיָד בְּחַלּוֹל הַשָּׁמֶן:

ה רְבִי יְשָׁמְעָאֵל בֶּןְוָא אָמֵר הַלּוֹמֵד תּוֹרָה עַל מִנְתָּה
לְלִמּוֹד מְסֻפִּיקִין בִּידֵוֹ לְלִמּוֹד וְלִמּוֹד וְהַלּוֹמֵד עַל
מִנְתָּה לְעַשׂוֹת מְסֻפִּיקִין בִּידֵוֹ לְלִמּוֹד וְלִמּוֹד לְשִׁמְרָה
וְלְעַשׂוֹת רְבִי צָדוֹק אָמֵר אֶל תַּעֲשֵׂם עַטְרָה
לְהַתְּגַדֵּל בָּהֶם וְלֹא קָרְדָּם לְחַפֵּר בָּהֶם וּבְזַהֲהָה
הַלְּל אָמֵר וְדַאֲשַׁתְּפֵשׁ בְּתָגָא חַלֵּף הָא לְמִדְתָּה בְּלַהֲמַחְלֵל
הַגְּהָנָה מִדְבָּרִי תּוֹרָה נֹטֵל חַיּוֹ מִן הָעוֹלָם:

וְרְבִי יוֹסֵי אָמֵר בְּלַהֲמַכְבֵּד אֶת הַתּוֹרָה גּוֹפָו
מְכַבֵּד עַל הַבְּרִיאוֹת וְכָל הַמְּחַלֵּל אֶת הַתּוֹרָה גּוֹפָו
מְחַלֵּל עַל הַבְּרִיאוֹת:

ז רְבִי יְשָׁמְעָאֵל בֶּןְוָא אָמֵר הַחֹשֶׁךְ עָצָמוֹ מִן הַדִּין
פּוֹרֵק מִמְּנָנוּ אַיִּבָּה וְגַזֵּל וְשִׁבְועָת שְׂוֹא וְהַגֵּס לְבּוֹ
בְּהַזְרָאָה שְׂוֹטָה רְשָׁעָה וְגַס רֹוחַ:

ח הַוְאָהָה אָמֵר אֶל תַּהֵי דָן יְחִידִי שְׁאַיְן דָן יְחִידִי

⁴ Rabbi Levitas of Jabneh said: Be exceedingly humble; for, the end of man is the worm. ^{4a} Rabbi Johanan ben Berokah said: He who profanes the Name of Heaven in secret will be punished openly; the ignorant and the wilful are alike sinners in profaning the Name.

⁵ Rabbi Ishmael his son said: He who learns to teach is given the chance to study and to teach; he who learns to do is given the chance to study to teach and to do. ^{5a} Rabbi Zadok said: Do not make them a crown wherewith to magnify yourself, nor a dish to eat from. And thus, Hillel used to say: He who serves himself with the crown passes away. Behold, [you have learned,] "Everyone who makes a profit from words of Torah removes his life from the world."

⁶ Rabbi Jose said: Everyone who honours the Torah is himself honoured by men. And everyone who dishonours the Torah is himself dishonoured by men.

⁷ Rabbi Ishmael his son said: He who withdraws from judgement gets rid of enmity, theft, and perjury; and he who is haughty in his teaching is foolish, wicked, and arrogant.

⁸ He used to say: Do not judge alone; for, there is none save One that

⁴ Charles splits this verse in two, with the division at the point of the '4a' marker.

⁵ Charles splits this verse in two (vv. 6-7), with the division at the point of the '5a' marker.

⁶ Note that this is v. 8 in Charles' translation.

⁷ Charles frequently abbreviates 'Rabbi' to 'R.' (as here).

⁸ After 'say', Charles adds 'to your colleagues'.

אֵלָא אֶחָד וְאֶל תֹּאמֶר קְבָלָו דַעַתִּי שְׁהָן רְשָׁאָזִין
וְלֹא אַתָּה:

ט רַבִּי יוֹנָתָן אָזֶר כָּל הַמְקִים אֶת הַתּוֹרָה מַעֲנִי
סּוֹפּוֹ לְקִימָה מַעֲשָׂר וְכָל הַמְבָטֵל אֶת הַתּוֹרָה
מַעֲשָׂר סּוֹפּוֹ לְבֶטְלָה מַעֲנִי:

י רַבִּי מֵאִיר אָזֶר הַיּוֹ מִמְּעֵט בַּעֲסָק וּעֲסָק בַּתּוֹרָה
וַהֲנִי שְׁפֵל רֹוח בְּפָנָי כָּל אָדָם וְאֶם בְּטַלְתָּה מִן
הַתּוֹרָה יִשְׁלַׁח לְךָ בְּטַלִּים הַרְבָּה בְּגַדְךָ וְאֶם עַמְלָתָ
בַּתּוֹרָה יִשְׁלַׁח לְךָ שְׁבָר הַרְבָּה לְפָנָי לְךָ:

יא רַבִּי אֱלִיעֶזֶר בָּן יַעֲקֹב אָזֶר הַעֲוֹשָׂה מִצְוָה אַחַת
קְוֹנֶה לְךָ פְּרַקְלִיט אֶחָד וְהַעֲזֵר עֲבָרָה אַחַת קְוֹנֶה
לְךָ קְטָגָר אֶחָד תְּשִׁוָּה וּמְעֻשִׂים טּוֹבִים כְּתָרִיס
בְּפָנִי הַפְּרָעָנוֹת רַבִּי יוֹחָנָן הַסְּנָדָלָר אָזֶר בָּל
כְּנֶסֶת שְׁהִיא לְשֵׁם שְׁמִים סּוֹפָה לְהַתְקִים וְשָׁאִינָה
לְשֵׁם שְׁמִים אֵין סּוֹפָה לְהַתְקִים:

יב רַבִּי אֱלִיעֶזֶר בָּן שְׁמוּעֵל אָזֶר יְהִי כְּבָזֶד תַּלְמִידֶךָ
חַבִּיב עַלְיךָ כְּשַׁלְךָ וּכְבָזֶד חַבְּרֶךָ כְּמוֹרָא רַבְּךָ
וּמוֹרָא רַבְּךָ כְּמוֹרָא שְׁמִים:

judges alone. And do not say, "Receive my opinion;" for, they are free and you are not.

⁹ Rabbi Jonathan said: Whoever fulfils the Torah when poor will in the end fulfil it when rich; and whoever makes it vain when rich will in the end make it vain when poor.

¹⁰ Rabbi Meir said: Do little in business and be busy with the Torah; and be of humble spirit before all men; if you have neglected the Torah, there will be many idle things in your way; and, if you have laboured at the Torah, there will be much reward to give you.

¹¹ Rabbi Eliezer ben Jacob said: He who does one precept gains for himself one advocate; and he who commits one sin gains for himself one accuser; repentance and good works are as a shield in face of punishment. ^{11a} Rabbi Johanan Hasandlar, said: Every assembly that is for the sake of Heaven will in the end be established; and one that is not for the sake of Heaven will in the end not be established.

¹² Rabbi Eleazar ben Shammua said: Let the honour of your disciple be dear to you as your own, and the honour of your colleague as the fear of your teacher, and the fear of your teacher as the fear of Heaven.

⁹ Note that this is v. 11 in Charles' translation.

¹⁰ In place of 'neglected', Charles has 'been idle in respect of'.

¹¹ Charles splits this verse in two (vv. 13–14), with the division at the point of the '11a' marker.

¹² Note that this is v. 15 in Charles' translation.

ג רַבִּי יְהוֹדָה אֹמֵר הִוּ זָהָר בַּתְּלִמְזֹד שְׁשָׁגָנָת
תְּלִמְזֹד עֹלָה זָדוֹן רַבִּי שְׁמַעוֹן אֹמֵר שֶׁלֶשֶׁת
כְּתָרִים هֵם כַּתָּר תּוֹרָה וּכַתָּר בְּתָנָה וּכַתָּר מֶלֶכֶת
וּכַתָּר שֵׁם טֹב עֹלָה עַל גְּבִיהָן:

ד רַבִּי נְהֹרָאִי אֹמֵר הִוּ גְּזָלָה לְמִקְומֵת תּוֹרָה וְאֶל
תֹּאמֶר שְׁהָיָא תָּבָא אַחֲרֵיךְ שְׁחַבְרִיךְ יִקְיָמֶת בִּידֶךְ
וְאֶל בִּינְתָּךְ אֶל תְּשַׁעַן:

טו רַבִּי יְנָאִי אֹמֵר אֵין בִּידֵינו לְאַמְשָׁלָת הַרְשָׁעִים
וְאֶפְתָּח לְאַמְּסֹרֶת הַצְּדִיקִים רַבִּי מַתִּיאָ בֶּן חַרְשָׁ
אֹמֵר הִוּ מְקָדִים בְּשַׁלּוּם כָּל אָדָם וְהַוִּזְבָּדָר
לְאַרְיוֹת וְאֶל תָּהִי רָאשׁ לְשֹׁׁעֲלִים:

טו רַבִּי יַעֲקֹב אֹמֵר הַעוֹלָם הַזֶּה דָּמָה לְפַרְזּוֹדָר
בְּפִנֵּי הַעוֹלָם הַבָּא תַּקְוֹן עַצְמָת בְּפַרְזּוֹדָר כִּי
שְׁתַּכְנֵס לְטַרְקָלִין:

טו הַוָּא הִוָּה אֹמֵר יִפְהָה שָׁעָה אֶחָת בַּתְּשׁוּבָה
וּמְעֻשִׁים טֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיִּים הַעוֹלָם הַבָּא
וַיִּפְהָה שָׁעָה אֶחָת שֶׁל קֹרֶת רֹוח בְּעוֹלָם הַבָּא מִכָּל
חַיִּים הַעוֹלָם הַזֶּה:

¹³ Rabbi Judah said: Be careful in teaching; for, error in teaching amounts to sin. ^{13a} Rabbi Simeon said: There are three crowns; the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name mounts above them.

¹⁴ Rabbi Nehorai said: Take yourself to a place of Torah and do not say it shall come after you; for, your colleagues will fulfil it through you. And, “Do not lean upon your own understanding.”

¹⁵ Rabbi Jannai said: It is not in our hands to explain either the prosperity of the wicked or the chastisements of the righteous. ^{15a} Rabbi Matthia ben Ḥarash said: Be first in greeting every man; and be a tail to lions and not a head to foxes.

¹⁶ Rabbi Jacob said: This world is like a porch before the world to come. Make yourself ready in the porch, that you may enter into the banqueting-hall.

¹⁷ He used to say: More precious is one hour of repentance and good works in this world than all the life of the world to come; and more precious is one hour of calmness of spirit in the world to come than all the life of this world.

¹³ Charles splits this verse in two (vv. 16–17), with the division at the point of the ‘13a’ marker.

¹⁴ At the end of this verse, the source text adds (in parentheses – a reference to Proverbs 3).

¹⁵ Charles splits this verse in two (vv. 19–20), with the division at the point of the ‘15a’ marker.

¹⁶ Note that this is v. 21 in Charles’ translation.

¹⁷ In place of ‘more precious’, Charles has ‘fairer’ (twice in this verse).

וְרַבִּי שִׁמְעוֹן בֶּן אַלְעֹזֶר אָמַר אַל תַּرְצֶה אֶת
חֶבְרֶךָ בָּשְׁעַת בְּעֵסֶן וְאַל תִּנְחַמְּנוּ בָּשְׁעַת שְׁמַתוֹ
מַטֵּל לִפְנֵיו וְאַל תְּשַׁאֲל לוּ בָּשְׁעַת נְדָרוֹ וְאַל
תִּשְׁתַּדֵּל לְרֹאוֹתָו בָּשְׁעַת קָלְקָלָתוֹ:

וְשִׁמְעוֹן אֶל הַקְּטָן אָמַר בְּנֵפֶל אַזְּיָבֵךְ אַל תִּשְׁמַח
וּבְכֶשֶׁלֹּו אַל יִגְּלֶל לִבְךְ פָּנֵי יְרָאָה ה' וְרַע בְּעִינֵּיו
וְהַשִּׁבְתָּמְעָלָיו אָפָוָ:

כְּאַלְיָשָׁע בֶּן אַבְוֹיָה אָמַר הַלּוּמֵד יֵלֶד לִמְהָ הַוָּא
דוֹמָה לְדַיּוֹ בְּתוֹבָה עַל נִיר חֶדֶשׁ וְהַלּוּמֵד זָקָן לִמְהָ
הַוָּאדוֹמָה לְדַיּוֹ בְּתוֹבָה עַל נִיר מְחֻזָּק רַבִּי יוֹסֵי בֶּר
יְהוֹזָדָה אִישׁ בְּפִרְבָּבָלִי אָמַר הַלּוּמֵד מִן הַקְּטָנִים
לִמְהָ הַוָּאדוֹמָה לְאֶכְל עֲנָבִים קָהָזָה וְשֹׁזְתָה יָין
מְגַהֵּתָו וְהַלּוּמֵד מִן הַזָּקָנִים לִמְהָ הַוָּאדוֹמָה לְאֶכְל
עֲנָבִים בְּשָׁלוֹת וְשֹׁזְתָה יָין יָשָׁן רַבִּי אָמַר אַל
תִּסְתַּבֵּל בְּקָנָקָן אַלְאָ בְּמַה שִׁישׁ בּוֹ יִשְׁקַנְקַנְךָ חֶדֶשׁ
מְלָא יָשָׁן וְיָשָׁן שְׁאָפָלָו חֶדֶשׁ אֵין בּוֹ:

כָּאַרְבִּי אַלְעֹזֶר הַקְּפָר אָמַר הַקְּנָאָה וְהַתְּאוֹהָה
וְהַכְּבֹוד מַזְכִּיאָן אֶת הָאָדָם מִן הַעוֹלָם:

¹⁸ Rabbi Simeon ben Eleazar said: Do not pacify your friend in the hour of his anger, nor console him in the hour when his dead is stretched out before him; and do not question him in the hour of his vow, and do not seek to behold him in the hour of his degradation.

¹⁹ Samuel, the small, said: Do not rejoice when your enemy falls and let not your heart be glad [, lest the Lord see it, and it displeases him, and he turns away his wrath from him].

²⁰ Elisha ben Abuiyah said: He who learns when a youth, to what is he like? To ink written on new paper. And he who learns when an old man, to what is he like? To ink written on erased paper. ^{20a} Rabbi Jose ben Judah, of Chephar ha-Babli, said: He who learns from the young, to what is he like? To one that eats unripe grapes and drinks wine from his winepress. He that learns from the old, to what is he like? To one that eats ripe grapes and drinks old wine. ^{20b} Rabbi said: Do not look at the pitcher but at what is in it. There is a new pitcher that is full of old wine, and an old pitcher in which there is not even new wine.

²¹ Rabi Eleazar ha-Kappar said: Jealousy and desire and ambition drive a man out of the world.

¹⁸ Charles has 'associate' in place of 'friend'.

¹⁹ After אָמַר, the source text adds מִשְׁלֵי כְּדַי, in parentheses – a reference to Proverbs 24.

²⁰ Charles splits this verse into three, with vv. 26 & 27 beginning, respectively, at the '20a' and '20b' markers.

²¹ Note that this is v. 28 in Charles' translation.

כב הִיא הִיא אָמֵר הַלְוִדִּים לְמוֹת וְהַמְתִים
לְהַחִזּוֹת וְהַחִיּוֹת לְדוֹן לִידְעַה לְהַזְדִּיעַ וְלְהַזְדִּעַ שֶׁהָוָא
אֵל הָוָא הַיּוֹצֵר הָוָא הַבּוֹרָא הָוָא הַמְבִין הָוָא הַדִּין
הָוָא עַד הָוָא בָּעֵל דִּין וְהָוָא עַתִּיד לְדוֹן בָּרוֹךְ הָוָא
שֶׁאֵין לִפְנֵיו לֹא עוֹלָה וְלֹא שְׁבָחָה וְלֹא מְשׂוֹא פְּנִים
וְלֹא מְקַח שְׁחִידָה שְׁהַכְלֵל שְׁלֹזָה וְדַע שְׁהַכְלֵל לִפְנֵי
הַחַשְׁבּוֹן וְאֵל יְבִטְחָה יִצְרָךְ שְׁהַשְׁאָול בֵּית מְנוּסָה
לְךָ שְׁעַל בְּרַחַךְ אַתָּה נֹצֵר וְעַל בְּרַחַךְ אַתָּה נֹלֵד
וְעַל בְּרַחַךְ אַתָּה חַי וְעַל בְּרַחַךְ אַתָּה מַת וְעַל
בְּרַחַךְ אַתָּה עַתִּיד לְפָנֵי דִּין וְחַשְׁבּוֹן לִפְנֵי מֶלֶךְ מֶלֶכִים
הַמֶּלֶכִים הַקָּדוֹשׁ בָּרוֹךְ הָוָא:

²² He used to say: Those who are born are for death, and the dead for making alive, and the living to be judged; to know and to make known and to be known that he is the maker and he the creator, and he the discerner, and he the Judge, and he the witness, and he the adversary, and he will judge in whose presence there is neither obliquity nor forgetfulness nor respect of persons nor taking a bribe; for, all is his; and know that all is according to reckoning. Do not let your nature make you believe that the grave is a place of refuge. For, not of your will were you formed, and not of your will do you live, and not of your will do you die, and not of your will are you to give just account and reckoning before the King of the kings of kings, the Holy One, blessed be he.

²² Throughout his text, Charles capitalizes pronouns that refer to God.

משנה אבות פרק ה

א בעשרה מאמורות נברא העולם ומה תלמוד לומר והלא במאמר אחד יבז' להבראות אלא להפרע מן הרשעים שמאבדין את העולם שנברא בעשרה מאמורות ולתן שבר טוב לצדיקים שמקימין את העולם שנברא בעשרה מאמורות:

ב בעשרה דורות מאדם ועד נח להוזדיע במה אך אפים לפניו שבל הדורות היו מכעיסין ובאין ועד שהביבא עליהם את מי המובל בעשרה דורות ממח ועד אברהם להוזדיע במה אך אפים לפניו שבל הדורות היו מכעיסין ובאין ועד שבא אברהם וקיבל עליו שבר בלם:

ג בעשרה נסינזות נתנסה אברהם אבינו עליו השלום ועמד בכלם להוזדיע במה חבתו של אברהם אבינו עליו השלום:

PIRKĒ ABOTH 5

¹ By ten utterances the world was created. And why does the Scripture teach this? Could not the world have been created by one utterance? But it was in order to exact penalty from the wicked who destroy the world that was created by ten utterances, and to give good reward to the righteous who establish the world that was created by ten utterances.

² Ten generations from Adam to Noah, to make known how much long-suffering is with Him; for, all the generations provoked Him, until He brought the flood upon them. ^{2a} Ten generations from Noah to Abraham, to make known how much long-suffering is with Him; for, all the generations provoked Him, until Abraham our father came, and received the reward of them all.

³ Ten trials Abraham our father was tried with, and he bore them all, to make known how great was the love of Abraham our father (peace be upon him).

PIRKĒ ABOTH 5

¹ Throughout this verse, Charles has 'Saying(s)' in place of 'utterance(s)', here following Joshua Kulp (on Sefaria).

² Charles splits this verse in two, with the division at the point of the '2a' marker.

³ Charles lacks 'peace be upon him'.

ד עֲשָׂרָה נְסִים נָעֲשׂוּ לְאָבוֹתֵינוּ בְּמִצְרַיִם וְעֲשָׂרָה
עַל הַיָּם עַשְׂרָה מִפְוָת הַבָּיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל
הַמִּצְרַיִם בְּמִצְרַיִם וְעַשְׂרָה עַל הַיָּם עֲשָׂרָה נְסִינוֹת
נָסָוּ אָבוֹתֵינוּ אֶת הַמָּקוֹם בָּרוּךְ הוּא בְּמִדְבָּר
שֶׁנְאָמָר וַיַּגְּשׁוּ אֶתְּנָא תְּזִהֵּר עַשְׂרָה פָּעָמִים וְלֹא שָׁמַעְוּ
בְּקֹלִי:

ה עֲשָׂרָה נְסִים נָעֲשׂוּ לְאָבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ לֹא
הַפִּילָה אֲשֶׁר מָרֵיחַ בְּשֶׂר הַקְדָּשׁ וְלֹא הַסְרֵיחַ בְּשֶׂר
הַקְדָּשׁ מְעוֹלָם וְלֹא נָרְאָה זָבוֹב בְּבֵית הַמְּטָבְּחִים
וְלֹא אָרְעָא קָרֵי לְכַהֵן גָּדוֹל בַּיּוֹם הַכְּפֹרְרִים וְלֹא כָּבֹזָ
גְּשָׁמִים אֲשֶׁר שֶׁל עַצְיַה הַמְּעָרָבָה וְלֹא נְצָחָה הַרוּחָ
אֲתָּה עַמּוֹד הַעֲשָׂן וְלֹא נִמְצָא פְּסֹול בָּעָמָר וּבְשִׁטְיָ
הַלְּחָם וּבַלְּחָם הַפְּנִים עַזְמָדִים צְפּוּפִים וּמְשַׁתְּחוּפִים
רוּחִים וְלֹא הַזִּיק נָחֵשׁ וּעְקָרְבָּן בֵּירוּשָׁלָם מְעוֹלָם
וְלֹא אָמָר אָדָם לְחַבְרוֹ צָר לִי הַמָּקוֹם שָׁאָלֵין
בֵּירוּשָׁלָם:

ו עֲשָׂרָה דָּבָרִים נִבְרָאוּ בְּעַרְבָּה שְׁבַת בֵּין הַשְּׁמְשׂוֹת
וְאֶלָּו הַן פִּי הָאָרֶץ וּפִי הַבָּאָר וּפִי הַאֲתֹן וּהַקְשָׁתָ

⁴ Ten wonders were performed for our fathers in Egypt, and ten by the sea. ^{4a} [And ten plagues did the Holy One, blessed be he, bring on the Egyptians in Egypt, and ten by the sea.] ^{4b} With ten trials did our fathers try God in the wilderness, as it is said, “And they have tempted me these ten times, and did have not listened to my voice.”

⁵ Ten wonders were done in the Sanctuary, [for our fathers]. No woman miscarried through the smell of the sacred flesh; and the sacred flesh did not ever stink; and no uncleanness befell the High Priest on the day of Atonement; and no fly was seen in the slaughter-house; and no defect was found in the sheaf, or in the two loaves, or in the showbread; and rain never quenched the fire; and wind never overcame the pillar of smoke; the people stood close together yet had room to bow themselves; no serpent nor scorpion did harm in Jerusalem; and none said to his companion, “The place is too narrow for me that I should lodge in Jerusalem.”

⁶ Ten things were created ‘between the suns’. And these are: The mouth of the earth; the mouth of the well; the mouth of the ass of Balaam; the

⁴ After שֶׁנְאָמָר, the source text adds בְּמִדְבָּר יְד in parentheses – a reference to Number 14. Charles splits this verse into three (vv. 5–7), with the divisions at the ‘4a’ and ‘24b’ markers.

⁵ Note that this is v. 8 in Charles’ translation.

⁶ In place of ‘letters’, Charles has ‘writing’.

וְהַמַּן וְהַמְּפַתָּה וְהַשָּׁמֵיר וְהַפְּתַבָּה וְהַמְּכַתָּב וְהַלְוָחוֹת
וַיֹּשׁ אָמָרִים אֶל הַמִּזְיקִין וְקִבְורָתוֹ שֶׁל מֹשֶׁה וְאַיִלּוֹ
שֶׁל אַבְרָהָם אָבִינוּ וַיֹּשׁ אָמָרִים אֶל צְבָת בָּצְבָת
עִשְׂזִיהּ:

וְשְׁבָעָה דָּבָרִים בְּגָלָם וְשְׁבָעָה בְּחַכְמָם אֵינוֹ
מִדְבָּר בְּפָנַי מִי שַׁהוּא גָּדוֹל מִמְּנָנוּ בְּחַכְמָה וּבְמִנְיָן
וְאֵינוֹ נָכַנס לְתֹזֵךְ דָּבָרִי חֲבָרוֹ וְאֵינוֹ נְבַהֵּל לְהַשְּׁבָּב
שָׁזָּאֵל בְּעַנְיָן וּמְשִׁיב בְּהַלְכָה וְאָמֵר עַל רָאשׁוֹן
רָאשׁוֹן וְעַל אַחֲרֹן אַחֲרֹן וְעַל מָה שֶׁלֹּא שָׁמַע
אָמֵר לֹא שְׁמַעְתִּי וּמַזְדָּה עַל הָאֶמְתָּה וְחַלּוֹפִיהָ
בְּגָלָם:

וְשְׁבָעָה מִינִי פְּרֻעָנִיות בָּאֵין לְעוֹלָם עַל שְׁבָעָה
גּוֹפִי עֲבָרָה מִקְצָתוֹ מַעֲשָׂרִין וּמִקְצָתוֹ אֵינוֹ מַעֲשָׂרִין
רַעַב שֶׁל בָּצָרָת בָּאָה מִקְצָתוֹ רַעַבִּים וּמִקְצָתוֹ
שְׁבָעִים גָּמָרוּ שֶׁלֹּא לְעֵשֶׂר רַעַב שֶׁל מַהוּמָה וּשֶׁל
בָּצָרָת בָּאָה וּשֶׁלֹּא לְטַל אֶת הַחַלָּה רַעַב שֶׁל בְּלִיהָ
בָּאָה דָּבָר בָּא לְעוֹלָם עַל מִיתּוֹת הָאָמָרוֹת בְּתֹרַה
שֶׁלֹּא נִמְסְרוּ לְבֵית דִין וְעַל פְּרוֹת שְׁבִיעִית חֶרְבָּה
בָּאָה לְעוֹלָם עַל עֲנֹנוֹ הַדִּין וְעַל עֲוֹתָה הַדִּין וְעַל
הַמּוֹרִים בְּתֹרַה שֶׁלֹּא כְּהַלְכָה:

bow; and the manna, and the rod of Moses; and the shamir; and letters; and the writing; and the tablets. Some say, also the evil spirits, and the grave of Moses, and the ram of Abraham our father; and some say also the tongs, made with tongs.

⁷ Seven things about an idiot, and seven about a wise man. A wise man does not speak before one who is greater than he in wisdom; and he does not break in on the words of his associate; and he does not hasten to reply; he asks according to the Rule, and answers according to the subject; and he speaks on the first thing first, and on the last thing last; about what he has not heard he says, “I have not heard;” and he acknowledges the truth. The opposites of these are found in the idiot.

⁸ Seven kinds of punishment come on the world for seven main sins. When some tithe and some do not tithe, famine from drought comes; some go hungry and some are full. When they have resolved not to tithe, famine from tumult and drought comes. And, when they have resolved not to offer the cake of dough a complete famine comes. Pestilence comes on the world for capital sins mentioned in the Torah but not in the jurisdiction of the courts, and for fruits of the seventh year. The sword comes on the world for withholding justice and for perverting justice, and for those who teach the Torah not according to Rule.

⁷ In place of ‘idiot’ (twice in this verse), Charles has ‘rude man’ and Joshua Kulp (on Sefaria) has ‘clod’.

⁸ Charles adds ‘from’ before the 2nd instance of ‘drought’.

ט **חיה רעה באה לעולם על שבועת שוא ועל חלול השם גלוות באה לעולם על עזבי עבודה זרה ועל גלי עריות ועל שפיכות דמים ועל השמatta הארץ בארכבה פרקים בדבר מתרבה ברביית ובשביעית ובמוצאי שביעית ובמוצאי החג שבכל שנה ו שנה ברביית מפני מעשר עני שבשלישית בשבעית מפני פרות שביעית ובמוצאי שביעית מפני פרות שביעית ובמוצאי החג שבכל שנה ו שנה מפני גזל מתקנות עניים:**

א רביע מדות באדם האומר שלי ושלך שלך זו מדת בינהות ויש אומרים זו מדת סדום שלי שלך ושלך שלי עם הארץ שלי שלך ושלך שלך חסיד שלי שלי ושלך שלי רשות:

א רביע מדות בעזות נזח לבעס ונזח לרצחות יצא שכרו בהפסדו קשה לבעס וקשה לרצחות יצא הפסדו בשכרו קשה לבעס ונזח לרצחות חסיד נזח לבעס וקשה לרצחות רשות:

⁹ The wild beast comes on the world for false swearing and for profaning of the Name. Exile comes upon the world for false worship, for incest, for bloodshed, and for not giving release to the earth. ^{9a} At four seasons, pestilence increases; in the fourth year, in the seventh, at the end of the seventh, and at the end of the Feast in each year. In the fourth, because of the tithe for the poor in the third; in the seventh, because of the tithe for the poor in the sixth; at the end of the seventh, because of the fruits of the seventh; and at the end of the Feast, because of the robbery of the gifts assigned to the poor.

¹⁰ Four types of men: He who says, "Mine is mine and yours is yours;" this is the average type, some say it is the type of Sodom. He who says, "Mine is yours and yours is mine," is vulgar; he who says, "Mine and yours are yours," is pious. He who says, "Yours and mine are mine," is wicked.

¹¹ Four types of character: Easy to provoke and easy to pacify, his gain is cancelled by his loss. Hard to provoke and hard to pacify, his loss is cancelled by his gain. Hard to provoke and easy to pacify, he is pious. Easy to provoke and hard to pacify, he is wicked.

⁹ Charles includes the 1st sentence (up to the '9a' marker) as part of the previous verse (therein v. 11).

¹⁰ Note that this is v. 13 in Charles' translation.

¹¹ Joshua Kulp (on Sefaria) has 'temperaments' in place of 'character'.

יב ארבע מדות בתלמידים מהר לשמע ומהר לאבד יצא שכزو בהפסדו קשה לשמע וקשה לאבד יצא הפסדו בשכו מהר לשמע וקשה לאבד:

יב ארבע מדות בנותני צדקה הרוצה שיתן ולא יתנו אחרים עינו רעה בשל אחרים יתנו אחרים והוא לא יתן עינו רעה בשלו יתן ויתנו אחרים חסיד לא יתן ולא יתנו אחרים רשות:

יב ארבע מדות בהולכי לבית המדרש הולך ואינו עוזשה שכר הליכה בידו עוזשה ואינו הולך שכר מעשה בידו הולך ועוזשה חסיד לא הולך ולא עוזשה רשות:

טו ארבע מדות ביושבים לפני חכמים ספוג ומשפך משמרת ונפה ספוג שהוא סופג את הכל משפך שמקנים בזו ומוציא בזו משמרת שמוסכיא את היין וקולעת את השמרים ונפה שמוסכיא את הקמח וקולעת את הפלת:

טו כל אהבה שהוא תליה בדבר בטל דבר בטלה

¹² Four types of disciples: Quick to hear and quick to lose, his gain is cancelled by his loss. Slow to learn and slow to lose, his loss is cancelled by his gain. Quick to hear and slow to lose, he is wise. Slow to hear and quick to lose, this is an evil lot.

¹³ Four types of almsgivers: He who wants to give but others not to give: his eye is evil to what is theirs; he who wants others to give but does not give: his eye is evil to what is his; he who wants to give and others to give, is pious; he who does not want to give or others to give, is wicked.

¹⁴ Four types of them that go to the study-house: He that goes and does nothing, has the reward of his going; he that goes not but does something, has the reward of doing; he that goes and does something, is pious; he that neither goes nor does anything, is wicked.

¹⁵ Four types of them that sit before the Wise: A sponge, a funnel, a strainer, and a sieve. A sponge, because it sucks up everything; a funnel, because it receives at one end and lets out at the other; a strainer, because it lets out the wine and keeps back the dregs; a sieve, because it lets out the coarse meal and keeps the fine flour.

¹⁶ All love that depends on something – if the thing ceases, the love

¹² Note that this is v. 15 in Charles' translation.

¹³ In place of 'is pious' and 'is wicked', Joshua Kulp (on Sefaria) has 'is a pious man' and 'is a wicked man'.

¹⁴ Charles has 'house of learning' in place of 'study-house'.

¹⁵ Joshua Kulp has 'sages' in place of 'Wise'.

¹⁶ In place of 'will never cease', Charles has 'it ceases not for ever'.

אהבה ושאינה תלולה בדבר אינה בטלה לעזלים
אייזו היא אהבה התלויה בדבר זו אהבת אמון
ותמר ושאינה תלולה בדבר זו אהבת דוד
ויהונתן:

כ' כל מחלוקת שהיא לשם שמים סופה להתקים
ושאינה לשם שמים אין סופה להתקים אייזו היא
חלוקת שהיא לשם שמים זו מחלוקת הילל
ושמאו ושאינה לשם שמים זו מחלוקת קרח וכל
עדתו:

כ' כל המזוכה את הרבים אין חטא בא על ידו וכל
המחטיא את הרבים אין מסקין בידו לעשות
תשובה משה זכה וזכה את הרבים זכות הרבים
תלו בו שנאמר צדקה ה' עשה ומשפטיו עם
ישראל ירבעם חטא והחטיא את הרבים חטא
הרבים תלוי בו שנאמר על חטאות ירבעם (בנ
נבט) אשר חטא ואשר החטיא את ישראל:

ט' כל מי שיש בידו שלשה דברים הללו מתלמידיו
של אברהם אבינו ושלשה דברים אחרים

ceases. If it does not depend on something will never cease. What love is that which depends on something? This is the love of Amnon and Tamar. And that which does not depend on something? This is the love of David and Jonathan.

¹⁷ Every dispute that is for the name of Heaven will in the end be established; and that which is not for the name of Heaven will not in the end be established. What dispute is that which is for the name of Heaven? The dispute of Shammai and Hillel. And that which is not for the name of Heaven? This is the controversy of Korah.

¹⁸ Whoever makes the many virtuous, sin does not come by his means; and whoever makes the many sin, they do not give him the opportunity to repent. Moses was virtuous and made the many virtuous, and the virtue of the many is hung on him; as it is said, "He executed the Lord's righteousness and his judgements with Israel." Jeroboam sinned and made the many sin, the sin of the many depended on him; as it is said, "For, the sin of Jeroboam who sinned and made Israel sin."

¹⁹ Whoever has these three things is of disciples of Abraham our father. And whoever has three other things is one of the disciples of Balaam the

¹⁷ Charles has 'controversy' in place of 'dispute' (thrice in this verse).

¹⁸ After the 1st instance of דברים לג, the source has שנאמר (in parentheses – a reference to Deuteronomy 33) and, after the 2nd instance, it has מלכים א טו (a reference to 1 Kings 15).

¹⁹ After the 1st instance of משלי ח, the source has שנאמר (in parentheses – a reference to Proverbs 8) and, after the 2nd instance, it has תהילים נה (a reference to Psalm 55).

מַתְלִימִידִיו שֶׁל בְּלֻעַם הַרְשָׁע עַז טֹּבָה וְרוֹחָ
נָמוֹכָה וְגַפֵּשׁ שְׁפָלָה מַתְלִימִידִיו שֶׁל אֶבְרָהָם אָבִינוּ
עַז רָעָה וְרוֹחָ גָּבוֹהָה וְגַפֵּשׁ רָחָבָה מַתְלִימִידִיו שֶׁל
בְּלֻעַם הַרְשָׁע מַה בֵּין מַתְלִימִידִיו שֶׁל אֶבְרָהָם אָבִינוּ
לְמַתְלִימִידִיו שֶׁל בְּלֻעַם הַרְשָׁע תַּלְמִידִיו שֶׁל אֶבְרָהָם
אָבִינוּ אָוְבְּלִין בְּעוֹלָם הַזֶּה וְנוֹחֲלִין בְּעוֹלָם הַבָּא
שֶׁנֶּאֱמָר לְהַנְּחִיל אֲהַבְּךָ יְשׁוּאָה וְאַצְרָתְּתֵיכֶם אִמְלָא אַבְלָ
תַּלְמִידִיו שֶׁל בְּלֻעַם הַרְשָׁע יַוְרֵשׁ גַּהְנָם וַיַּוְרֵדֵין
לְבָאָר שְׁחָת שֶׁנֶּאֱמָר וְאַתָּה אֱלֹהִים תַּוְרִידָם לְבָאָר
שְׁחָת אֲנָשִׁי דָּמִים וְמְרָמָה לֹא יִחְצֹזֵקְיָהֶם וְאַנְּיִ
אָבְטָח בְּהָ:

כ יְהוּדָה בֶּן תִּימָא אֹמֵר הָוֵי עֹז בְּגַמֵּר וְקָל בְּגַשֵּׁר
וְרָץ בְּצָבֵי וְגָבָר בְּאָרֵי לְעַשׂוֹת רְצׂוֹן אָבִיךָ
שְׁבְּשָׁמְמִים הָוֵא הָיָה אֹמֵר עֹז פְּנִים לְגַהְנָם וּבְשָׁתָּ
פְּנִים לְגַן עָדָן יְהִי רְצׂוֹן מַלְפְּנֵיכָה יְיָ אֱלֹהֵינוּ שְׁתַבָּנָה
עִירָּךְ בְּמִהְרָה בְּיָמֵינוּ וְתַּן חָלְקָנוּ בְּתֹרְתָּה:

כָּא הָזָא הָיָה אֹמֵר בֶן חַמְשׁ שָׁנִים לְמִקְרָא בֶן עֲשֶׂר
לְמִשְׁנָה בֶן שֶׁלַשׁ עָשֶׂרֶת לְמִצְוֹת בֶן חַמְשׁ עָשֶׂרֶת
לְתַלְמֹוד בֶן שָׁמְנָה עָשֶׂרֶת לְחַפָּה בֶן עָשֶׂרֶת לְרָזֶךְ

wicked. A good eye, a lowly soul, and a humble spirit, he is of the disciples of Abraham our father. An evil eye, a boastful soul, and a haughty spirit, he is of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and the disciples of Balaam the wicked? The disciples of Balaam the wicked inherit Gehenna and go down to the pit of destruction, as it is said, "But you, O God, will bring them down to the pit of destruction. Men of blood and deceit shall not live out half their days; but I will trust in you." But the disciples of Abraham our father inherit the Garden of Eden and inherit the world to come; as it is said, "That I may cause those who love me to inherit substance, and that I may fill their treasuries."

²⁰ Judah ben Tema said: Be strong as a leopard, swift as an eagle, fleet as a gazelle, and brave as a lion, to do the will of your heavenly Father. He used to say: the bold is headed for Gehenna and the meek for the Garden of Eden. May it be your will, O LORD our God, that your city be rebuilt speedily in our days and set our portion in the studying of your Torah.

²¹ He said: At five years old one is fit for the Scripture, at ten years for Mishnah, at thirteen for the commandments, at fifteen for Talmud, at eighteen for marriage, at twenty for retribution, at thirty for power, at

²⁰ Here, the term translated 'LORD' is an 'abbreviated' form of the Divine name (יְהָוָה) – such avoidance of even writing down the Tetragrammaton became popular around the 5th/6th Century CE. On Charles' version of this verse, see #22 & #23.

²¹ Charles has this entire verse (therein v. 27) in brackets.

בָּן שְׁלָשִׁים לְפָח בָּן אֶרְבָּעִים לְבִנָה בָּן חֲמָשִׁים
לְעַזָּה בָּן שְׁשִׁים לְזָקָנָה בָּן שְׁבָעִים לְשִׁיבָה בָּן
שְׁמָנִים לְגָבּוֹרָה בָּן תְּשִׁעים לְשֹׁׁחֵן בָּן מֵאָה בָּאֶלְעָזָר
מֵת וְעַבְרָה וּבָטֵל מִן הָעוֹלָם:

כְּבָן בָּג בָּג אָוֹמֵר הַפְּךָ בָּה וַהֲפְּךָ בָּה דְּכָלָא בָּה
וּבָה תְּחִזֵּי וְסִיב וּבָלָה בָּה וּמְנָה לֹא תְזֹעַן שָׁאַזְנָן לְזָה
מְדָה טּוֹבָה הַיְמָנָה:

כְּבָן הָא הָא אָוֹמֵר לְפָום צְעַדָּא אַגְּרָא:

forty for discernment, at fifty for counsel, at sixty for elderhood, at seventy for grey hairs, at eighty for strength, at ninety for decrepitude, and at a hundred he is as if he were dead and had passed away and vanished from the world.

²² Ben Bag-Bag said: Turn it, and turn it again, for the whole is in it, and the whole of you is in it; and do not swerve from it; for, there is to you no greater good than it.

²³ Ben He-He said: According to the toil is the pay.

²² Charles relocates this verse to immediately after what is here v. 20 and has it in brackets (numbered v. 25).

²³ Charles places this verse after what is here v. 20 and has it in brackets (numbered v. 26 - cf. #22).

משנה אבות פרק ו'

א' **שְׁנָוֹן חֲכִמִּים בְּלִשׁוֹן הַמְשִׁנָּה בָּרוּךְ שָׁבָחֶר בָּהֶם וּבַמְשִׁנְתָּם:** רַבִּי מֵאִיר אֹסֵר כֵּל הַעֲסָק בְּתֹרַה לְשֵׁמֶה זֹּכָּה לְדִבְרִים הַרְבָּה וְלֹא עוֹד אֶלְּא שְׁבָל הָעוֹלָם כְּלֹו בְּדִי הוֹא לוֹ נִקְרָא רַע אֲהֹב אֲהֹב אֶת הַמֶּקוּם אֲהֹב אֶת הַבְּרִיאוֹת מִשְׁמָחָ אֶת הַמֶּקוּם מִשְׁמָחָ אֶת הַבְּרִיאוֹת וּמִלְבָשָׁתוֹ עֲנוּנוֹ וַיַּרְאֶה וּמִבְשָׁרָתוֹ לְהִזְמִין צָדִיק וְחִסִּיד וַיַּשְׁרֵר וַיַּאמְרֵן וּמַרְחַקְתּוֹ מִן הַחֲטָאת וּמַקְרַבְתּוֹ לִדְיֵי זֶבֶחַ וּנְהַנִּין מִמְּנָנוּ עַצָּה וַתּוֹשִׁיחַ בִּינָה וְגַבּוּרָה שֶׁנְּאָמָר לִי עַצָּה וַתּוֹשִׁיחַ אַנְיָבִנָה לִי גַבּוּרָה וַנְזַתְנָתָה לוֹ מַלְכָה וּמַמְשָׁלָה וְחַקּוֹר דִין וּמְגַלֵּין לוֹ רְזִיזַת תֹּרַה וּנְעַשָּׂה בְּמַעַן הַמַּתְגָּבֵר וּבְנַהֲרָה שָׁאַיָּנוּ פּוֹסֵק וְהַיִּצְנְעַן וְאֶרְךְ רֹוח וּמַוחַל עַל עַלְבּוֹנוֹ וּמַגְדַּלְתּוֹ וּמַרְזַמְמָתוֹ עַל כָּל הַמְעָשִׂים:

ב' **אָמָר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוי בְּכָל יּוֹם וַיּוֹם בַּת קּוֹל יָצָאת מַהְרָה חֹרֶב וּמְכֹרֶת וְאֹסְמָרָת אֹזֵי לָהֶם לְבָרִיאוֹת מַעַלְבּוֹנָה שֶׁל תֹּרַה שְׁבָל מִשְׁאַיָּנוּ עֲסָק בְּתֹרַה נִקְרָא נָזָר שֶׁנְּאָמָר נָזָם זָהָב בְּאֶף חַזִיר**

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¹ The Wise taught in the language of the Mishnah; blessed is he who chose them and their Mishnah. Rabbi Meir said: Whoever is occupied with the Torah for its own sake is worthy of many things; not only so, but he is worth the whole world. He is called friend, beloved, one that loves God and loves mankind, makes glad both God and mankind. And it clothes him with humbleness and fear, and equips him to be righteous, pious, upright, and faithful; it keeps him far from sin and brings him to virtue. Men enjoy his counsel and sound knowledge, discernment and might; as it is said, "Counsel is mine and sound knowledge; I am discernment; I have might." And it gives him royalty, dominion, and searching justice; to him are disclosed secrets of Torah. And he becomes a spring that does not cease, a stream that goes on flowing. And he is modest and patient and forgiving of insult. And it makes him great and lifts him above everything.

² Rabbi Joshua ben Levi has said: Every day a Bath-Qol goes forth from Mount Horeb and proclaims and says, "Woe to mankind for their contempt of the Torah;" for, whoever is not occupied with the Torah is called reprobate; as it is said, "As a jewel of gold in the snout of a swine,

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¹ After Rabbi Meir, the source has **מִשְׁלֵי ח** (in parentheses – a reference to Proverbs 8).

² The source text includes in this verse (in parentheses) references to Proverbs 11, Exodus 32, and Numbers 21.

אֲשֶׁר יִפְהָרֵת טָעַם וְאָזְמָר וְהַלְּחָתָה מַעֲשָׂה
אֱלֹהִים הַמָּה וְהַמְּכַתֵּב מִכְתֵּב אֱלֹהִים הַוָּא חֲרוֹת
עַל הַלְּחָתָה אֶל תְּקָרָא חֲרוֹת אֶלְאָחֲרוֹת שָׁאַזְּנָן לְךָ
בְּנָחָרֵין אֶלְאָמִי שְׁעֹזֵק בְּתַלְמָוד תּוֹרָה וְכָל מַיִּשְׁעָזֵק
שְׁעֹזֵק בְּתַלְמָוד תּוֹרָה הַרְיָה זוּה מַתְעַלָּה שְׁנָאָמָר
וּמִמְּתַנָּה נַחַלְיָאֵל וּמַנְּחָלְיָאֵל בְּמוֹתָה:

וְהַלְּומֵד מִחְבָּרוֹ פַּרְקָא אֶחָד אוֹ הַלְּכָה אֶחָת אֶזְרָאֵל
פְּסָוק אֶחָד אוֹ דָבָר אֶחָד אוֹ אָפְלוֹ אֶזְרָאֵל
צָרִיךְ לְנַהּוֹג בּוֹ כִּבְזָד שְׁפָנוֹ מַצְנָנוֹ בְּזָדָד מֶלֶךְ יִשְׂרָאֵל
שְׁלָא לִמְדָה מַאֲחִיתָפֵל אֶלְאָשְׁנִי דָבְרִים בְּלִבְדֵי
קָרָא רַבּוֹ אַלְפּוֹ וּמִידָעָוֹ שְׁנָאָמָר וְאַתָּה אֶנְזָשָׁן
כְּעַרְכִּי אַלְפּוֹ וּמִידָעָי וְהַלְּאָדָבָרִים כָּל וְחַמְרָם וְמָה
זָדָד מֶלֶךְ יִשְׂרָאֵל שְׁלָא לִמְדָה מַאֲחִיתָפֵל אֶלְאָשְׁנִי
דָבְרִים בְּלִבְדֵי קָרָא רַבּוֹ אַלְפּוֹ וּמִידָעָוֹ הַלְּומֵד
מִחְבָּרוֹ פַּרְקָא אֶחָד אוֹ הַלְּכָה אֶחָת אֶזְרָאֵל
אוֹ דָבָר אֶחָד אוֹ אָפְלוֹ אֶזְרָאֵל אֶחָת עַל אֶחָת פְּמָה
וּכְמָה שְׁצָרִיךְ לְנַהּוֹג בּוֹ כִּבְזָד וְאַזְּנָן כִּבְזָד אֶלְאָ
תּוֹרָה שְׁנָאָמָר כִּבְזָד חַכְמִים יִנְחָלוּ וְתִמְמִימִים יִנְחָלוּ
טוֹב וְאַזְּנָן טֹב אֶלְאָתּוֹרָה שְׁנָאָמָר בַּיְלָקְחָה טֹב
נַתְתִּי לְכֶם תּוֹרָתִי אֶל תַּעֲזֹבָה:

so is a fair woman without sense." And Scripture says, "And the tablets were the work of God, and the writing was writing of God, graven on the tablets." Do not read 'ḥaruth' (graven) but 'ḥeruth' (freedom); for, there is no free man but he who studies the Torah. And whoever is occupied in the study of Torah, lo, he exalts himself, as it is said, "And from Mattanah to Nahaliel, and from Nahaliel to Bamoth."

³ He who learns from his associate one chapter, or one rule, or one verse, or one saying, or even one letter, must show honour to him; for, thus we find in the case of David, king of Israel, that he learned from Ahithophel only two things, but he called him his master, his teacher, his familiar friend; as it is said, "But you, a man mine equal, my teacher and my familiar friend." And are not these things an argument a fortiori? If David, king of Israel, who learned from Ahithophel only two things, called him his master, his teacher, his familiar friend, how much more one who learns from his associate one chapter or one rule, or one verse, or one saying, or even one letter, ought to show honour to him: and 'honour' simply means Torah; as it is said, "The wise shall inherit honour," and, "The perfect shall inherit good;" and 'good' simply means Torah; as it is said, "For, I have given you good doctrine, do not forsake my Torah."

³ The source text includes in this verse references to Psalm 55 and Proverbs 3, 28, and 4 (in the order listed); each of these notes is given in parentheses.

ד בְּכֵה הִיא דָּرְכָה שֶׁל תֹּרָה פֶּת בְּמָלֵח תָּאכֵל וּמִים
בְּמִשְׂוֶרֶת תְּשַׁתָּה וְעַל הָאָרֶץ תִּישְׁוּן וְחַיִּים צָעֵר תְּחִיכָה
וּבְתֹרָה אַתָּה עֲמָל אָמֵן אַתָּה עֲשָׂה כִּי אָשָׁרִיךְ
וּטוֹב לְךָ אָשָׁרִיךְ בְּעוֹלָם הַזֶּה וּטוֹב לְךָ לְעוֹלָם
הַבָּא:

ה אַל תַּבְקַשׁ גָּדְלָה לְעַצְמָךְ וְאַל תַּחֲמֹד בְּבָזֵד יוֹתֶר
מְלִימֹדֶךְ עֲשָׂה וְאַל תַּחֲנוֹת לְשַׁלְחָנֶם שֶׁל מְלָכִים
שְׁשַׁלְחָנֶךְ גָּדוֹל מְשַׁלְחָנֶם וּכְתָרֶךְ גָּדוֹל מְכַתְּרָם
וּנְאָמֵן הוּא בָּעֵל מְלָאכָתְךָ שְׁיִשְׁלָם לְךָ שְׁבָר
פְּעַלְתְּךָ:

וּגְדוֹלָה תֹּרָה יוֹתֶר מִן הַבְּהִנָּה וּמִן הַמְּלֻכָּה
שַׁהְמַלְכָּה נִקְנִית בְּשֶׁלְשִׁים מְעָלוֹת וּהַבְּהִנָּה
בְּעָשָׂרִים וְאֶרְבַּע וְהַתֹּרָה נִקְנִית בְּאֶרְבָּעִים
וּשְׁמַנֵּה דָּבָרִים וְאֶלְוּ הַז בְּתַלְמֹוד בְּשִׁמְיעַת הָאָזְן
בְּעַרְיָכָת שְׁפָתִים בְּבִינַת הַלְּבָב בְּשְׁכָלוֹת הַלְּבָב
בְּאִימָה בִּירָאָה בְּעִנוֹה בְּשִׁמְחָה בְּתַהְרָה בְּשָׁמוֹשׁ
חַכְמִים בְּדַקְדּוּק חֶבְרִים וּבְפִלְפּוֹל הַתַּלְמִידִים
בְּיִשּׁוֹב בְּמִקְרָא בְּמִשְׁנָה בְּמִעוֹט סְחוּרָה בְּמִעוֹט
דָּרָךְ אָרֶץ בְּמִעוֹט תְּעֻנוֹג בְּמִעוֹט שִׁינָה בְּמִעוֹט

⁴ This is the way of Torah: Bread with salt you shall eat and you shall drink rationed water; and you shall sleep on the ground, and you shall live a life of hardship, and you shall labour in the Torah. If you do thus, “happy shall you be, and it shall be well with you;” ‘happy’ in this world, and ‘well with you’ in the world to come.

⁵ Do not seek greatness for yourself, neither covet honour. Practise more than you learn. And do not crave for the tables of kings; for, your table is greater than their table, and your crown greater than their crown; and faithful is He, the master of your work, to pay you the reward of your labour.

⁶ Greater is Torah than priesthood and than sovereignty. For, sovereignty is acquired through thirty qualifications, and priesthood by twenty-four; but the Torah is acquired by forty-eight things. And these are they: By learning, the listening of the ear, the ordering of the lips, the discernment of the heart, fear, dread, humility, cheerfulness, purity, attendance on the Wise, discussion with associates, argument with disciples, sedateness, Scripture, Mishnah; by little business, little intercourse with the world, little sleep, little conversation, little luxury, little merriment; by forbearance, a good heart, faith in the Wise,

⁴ After תַּהְלִים קְכָח, the source has עֲשָׂה כִּי (in parentheses – a reference to Psalm 128).

⁵ Charles has ‘Perform’ in place of ‘Practise’.

⁶ After אָסָתָר בְּשָׁנָאָמָר, the source has אָסָתָר בְּ (in parentheses – a reference to Esther 2).

שִׁיחָה בְּמַעֲוֹת שְׁחוֹק בְּאָרְךָ אֲפִים בַּלְבָד טֹב
בְּאָמָנוֹת חֲכָמִים וּבְקִבְּלוֹת הַיְשָׁרֵין הַמְּפִיר אֶת
מִקְוָמוֹ וְהַשְּׁמָחָה בְּחַלְקָוֹ וְהַעֲזָשָׂה סִיגָּן לְדִבְרָיו וְאֵינוֹ
מַחְזִיק טֹבָה לְעַצְמוֹ אֲהֹב אֲהֹב אֶת הַמֶּקוֹם
אֲהֹב אֶת הַבְּרִיאָה אֲהֹב אֶת הַצְּדָקָה אֲהֹב אֶת
הַמִּשְׁרִים אֲהֹב אֶת הַתּוֹכְחוֹת מַתְרִיךְ מִן
הַכְּבֹוד וְלֹא מְגִיס לְבּוֹ בְּתַלְמוֹדֹ וְאֵינוֹ שָׁמָח
בְּהַזְרָאָה נֹשָׂא בָּעֵל עַם חֲבָרוֹ מִכְרִיעָן לְכֹף זִכְוָת
מַעֲמִידָן עַל הַאֲמָת וּמַעֲמִידָן עַל הַשְׁלוֹם מַתִּישָׁב
לְבּוֹ בְּתַלְמוֹדֹ שׁוֹאֵל וּמַשִּׁיב שׁוֹמֵעַ וּמַזְרִיף הַלְׂזָם
עַל מִנְתָּה לְלִימָד וּהַלְׂזָם עַל מִנְתָּה לְעַשְׂוֹת הַמְּחַכִּים
אֶת רַבּוֹ וּמִבְּכוֹן אֶת שְׁמוּעָתוֹ וְאָזְמָר דָּבָר בְּשָׁם
אָזְמָרוֹ הָאָ לְמִדְתָּה שְׁפֵל הָאָזְמָר דָּבָר בְּשָׁם אָזְמָרוֹ
מַבְיאָ גָּאַלָּה לְעוֹלָם שְׁגָגָנָם וְתָאָמָר אַסְתָּר לְמַלְךָ
בְּשָׁם מַרְדָּכָי:

וְגָדוֹלָה תֹּרַה שַׁהְיָא נוֹתַנְתָּ חַיִם לְעַשְׂיה בְּעוֹלָם
הַזָּה וּבְעוֹלָם הַבָּא שְׁגָגָנָם בַּיְתָם לְמַצְאֵי הָם
וְלֹכֶל בְּשָׁרוֹ מְרַפָּא וְאָזְמָר רְפָאּוֹת תְּהִי לְשְׁרָךְ
וּשְׁקוֹי לְעַצְמֹתִיךְ וְאָזְמָר עַצְמָתִיךְ הִיא לְמַחְזִיקִים
בָּה וְתִמְכִיה מַאֲשָׁר וְאָזְמָר בַּיְתָמָת חַן הָם לְרַאשָׁךְ
וּעֲנָקִים לְגַרְגָּתִיךְ וְאָזְמָר תָּתֵּן לְרַאשָׁךְ לְוִיתָּחָן

acceptance of chastisements; by being one that knows his place, and rejoices in his portion, and makes a fence for his words, and does not claim goodness for himself, that is loved, that loves God, that loves mankind, that loves deeds of charity, that loves uprightness, that loves reproofs, and keeps himself far from honour, and does not puff up his heart with his learning, and does not delight in giving decisions, that bears the yoke along with his associate, and judges him with a leaning to merit, and establishes him on truth, and establishes him on peace, and settles his heart in his study, that asks and answers, that hears and adds thereto, that learns with a view to teaching, and that learns with a view to action, that makes his teacher wise, that makes sure what he hears, and that repeats a word in the name of him who said it. See, you have learned: Everyone that says a word in the name of him who said it brings redemption into the world; as it is said, "And Esther said to the king in the name of Mordecai."

⁷ Great is Torah; for, it gives to them that practise it life in this world and in the world to come; as it is said, "For, they are life to them that find them and health to all their flesh." And Scripture says, "It shall be health to your navel and marrow to your bones." And it says, "She is a tree of life to those who grasp her, and happy are those who hold her." And it says, "For, they shall be a chaplet of grace to your head, a chain about

⁷ The source text for this verse includes numerous references to the Book of Proverbs.

עַתְּרַת תִּפְאָרָת תִּמְגַנֵּךְ וְאֹמֵר בַּי יְרֻבּוּ יָמִיךְ
וַיֹּזְסִיףּוּ לְךָ שָׁנּוֹת חַיִם וְאֹמֵר אַרְךָ יָמִים בִּימִינֶךָ
בְּשִׁמְאֹלֶת עַשְׂרֵה וְכָבֹוד וְאֹמֵר בַּי אַרְךָ יָמִים
וְשָׁנּוֹת חַיִם וְשָׁלוֹם יֹזְסִיףּוּ לְךָ דָּרְכֶּיהָ דָּרְכֵי נָעַם
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:

רַבִּי שְׁמַעֲזֹן בֶּן יְהוֹדָה מִשּׁוּם רַבִּי שְׁמַעֲזֹן בֶּן יוֹחָנָן
אֹמֵר הַנּוֹי וְהַכְּחָה וְהַעַשְׂרֵה וְהַכְּבֹוד וְהַחֲכָמָה
וְהַזְּקָנָה וְהַשִּׁיבָה וְהַבְּנִים נָאָה לְאַצְדִּיקִים וְנָאָה
לְעוֹלָם שֶׁנָּאָמַר עַתְּרַת תִּפְאָרָת שִׁיבָה בְּדַרְךָ
אַדְקָה תִּמְפָאָה וְאֹמֵר תִּפְאָרָת בְּחֹרְבִים כְּחָם וְהַדָּר
זְקָנִים שִׁיבָה וְאֹמֵר עַתְּרַת חֲכָמִים עַשְׂרֵם וְאֹמֵר
עַתְּרַת זְקָנִים בְּנֵי בָנִים וְתִפְאָרָת בְּנֵים אַבּוֹתָם
וְאֹמֵר וְחַפְרָה הַלְּבָנָה וּבָשָׂה הַחֲמָה בַּי מֶלֶךְ הָ
צָבָאות בְּהַר צִיּוֹן וּבִירוּשָׁלָם וּנְגַד זְקָנִיו כְּבֹוד רַבִּי
שְׁמַעֲזֹן בֶּן מְנַסְּיָה אֹמֵר אַלְוּ שְׁבַע מְדוֹת שְׁמַנֵּן
חֲכָמִים לְאַצְדִּיקִים כָּלָם נִתְקִימּוּ בְּרַבִּי וּבְבָנָיו:

אָמַר רַבִּי יוֹסֵי בֶּן קִסְמָא פָּעֵם אֶחָת הִיִּתִי מִהָּלֵךְ
בְּדַרְךָ וַיַּגְעַן בַּי אָדָם אֶחָד וַיְנַתֵּן לִי שָׁלוֹם וְהַחֲזָרֶת

your neck." And it says, "She shall give to your head a chaplet of grace; a crown of glory shall she give you." And it says, "For, by me your days shall be multiplied, and they shall increase to your years of life." And it says, "Length of days is in her right hand, and riches and honour in her left hand." And it says, "For, length of days, and years of life, and peace shall they give you."

⁸ Rabbi Simeon ben Judah, in the name of Rabbi Simeon ben Johai, said: Beauty, strength, riches, honour, wisdom, old age, grey hairs, children, are comely for the righteous and comely for the world; as it is said, "Grey hair is a crown of glory; it is found in the way of righteousness." And it says, "The ornament of the Wise is their wealth." And it says, "The glory of young men is their strength; and the beauty of old men is their grey hair." And it says, "Then the moon shall be confounded and the sun ashamed; for, the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." ^{8a} Rabbi Simeon ben Menasia said: These seven attributes, which the Wise have assigned to the righteous, were all exemplified in Rabbi and in his sons.

⁹ Rabbi Jose ben Kisma has said: Once I was walking by the way and there met me a man, and he greeted me, and I greeted him again. He

⁸ The Sefaria website opens (seemingly in error) with 'Rabbi Shimon ben Menasya' in place of 'Rabbi Simeon ben Judah'. Charles includes the text from the '8a' marker as a separate verse (v. 9).

⁹ After שָׁנָאָמֵר, the source has מְשֻלִּי וּ, (in parentheses – a reference to Proverbs 6).

לו שלום אמר ל' רב מאי זה מקום אתה אמרת
לו מער גדולה של חכמים ושל סופרים אני אמר
לי רב רצונך שתדור עמו במקומנו ואני אתחן לך
אלפ' אלףים דינרי זהב ואבני טובות ומרגליות
אמרתך לו בני אם אתה נתן לי כל כסף וזהב
ואבניים טובות ומרגליות שבעולם אני לך אל
במקום תורה ולא עוד אלא שבעת פטירתו של
אדם אין מלוין לו לאדם לא כסף ולא זהב ולא
אבניים טובות ומרגליות אלא תורה ומעשים
טובים בלבד שנאמר בהתהלך תנחה אתה
בשבבך תשמר עלייך והקיזות היא תשיחך
בהתהלך תנחה אתה בעולם הזה בשבבך
תשמר עלייך בקבר והקיזות היא תשיחך לעולם
הבא וכן בטיב ספר תהילים על ידי דוד מלך
ישראל טוב לי תורה פיך מאלפי זהב וכיסף
ואומר לי הכסף ולזהב אמר ה' צבאות:

חמשה קניינים קנה לו הקדוש ברוך הוא בעולם
ואלו הן תורה קניין אחד שמים וארץ קניין אחד
אברהם קניין אחד ישראל קניין אחד בית המקדש
קניין אחד תורה מנין דכתיב ה' קניין ראשית דרכו
קדם מפעליו מאו שמים וארץ קניין אחד מנין

said to me, "Rabbi, whence come you?" I said to him, "I am from a great city of wise men and scribes." He said to me, "Rabbi, will you dwell with us in our place, and I will give you a thousand thousand gold pieces and precious stones and pearls?" I said to him, "If you gave me all the silver and gold and precious stones and pearls that are in the world I would not dwell except in a place of Torah. For, thus it is written in the book of Psalms, by the hands of David, king of Israel: "The Torah of Your mouth is better to me than thousands of gold and silver." And not only so, but in the hour of a man's death it is not silver or gold or precious stones or pearls that accompany him, but Torah and good works alone; as it is said, "When you walk, it shall lead you; when you lie down, it shall watch over you; and, when you wake, it shall talk with you." "When you walk, it shall lead you" – in this world. "When you lie down it shall watch over you" – in the grave. "When you wake, it shall talk with you" – in the world to come. And it says, "The silver is Mine and the gold is Mine, says the Lord of Hosts."

¹⁰ Five possessions has the Holy One, blessed be he, acquired in his world, and these are they: Torah is one possession; heaven and earth are one possession; Abraham is one possession; Israel is one possession; the Temple is one possession. Whence do we know this of the Torah? It is written, "The Lord possessed me in the beginning of his way, before his

¹⁰ The source text has numerous Biblical references (in parentheses) in this verse.

דְּבָתִיב כִּי אָמַר ה' הַשְׁמִים כִּסְאֵי וְהָאָרֶץ הַדָּם
רָגְלֵי אֵי זֶה בֵּית אֲשֶׁר תָּבִנְוּ לִי וְאֵי זֶה מֶקְומָה
מְנוּחָתִי וְאֹמֵר מַה רַבּוּ מַעֲשֵׂיךְ ה' בְּלָם בְּחִכְמָה
עֲשִׂית מַלְאָה הָאָרֶץ קָנִינְךָ אֶבְרָהָם קָנִין אֶחָד מִנֵּין
דְּבָתִיב וַיְבָרֶכְהוּ וַיֹּאמֶר בָּרוּךְ אֶבְרָם לְאָלָה עָלֵינוּ
קָנָה שָׁמִים וְאָרֶץ יִשְׂרָאֵל קָנִין אֶחָד מִנֵּין דְּבָתִיב
עַד יַעֲבֹר עַמְּךָ ה' עַד יַעֲבֹר עַם זֶה קָנִית וְאֹמֵר
לְקָדוֹשִׁים אֲשֶׁר בָּאָרֶץ הַמָּה וְאֲדִירִי בְּלַחְפֹּצִי בָּם
בֵּית הַמִּקְדָּשׁ קָנִין אֶחָד מִנֵּין דְּבָתִיב מִכּוֹן לְשִׁבְתָּה
פָּעָלָת ה' מִקְדָּשׁ ה' בָּזְנוּ יְדִיךְ וְאֹמֵר וַיְבִיאֶם אֶל
גָּבוֹל קָדְשׁוּ הָר זֶה קָנְתָה יִמְנָנוּ:

אָכָל מֵה שִׁבְרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ לְאָ
בָּרוֹא אֶלָּא לְכִבּוֹד שֶׁנֶּאֱמַר כָּל הַנִּקְרָא בְּשָׁמֵי
וּלְכִבּוֹד יְהָוָה יְצָרָתֵי יְאָמֵן עֲשִׂיתֵי וְאֹמֵר יְהָזָה
יְמָלֵךְ לְעוֹלָם וְעַד

רַבִּי חָנָנִיא בֶּן עֲקָשִׁיא אֹמֵר רְצַח הַקָּדוֹשׁ בָּרוּךְ
הָוּא לְזֹבֶת אֶת יִשְׂרָאֵל לְפִיכְךָ הַרְבָּה לְהָם תּוֹרָה
וּמְצֹות שֶׁנֶּאֱמַר ה' חָפֵץ לִמְעָן צְדָקָה יִגְדִּיל תּוֹרָה
וְיִאָדֵר:

works of old.” Whence of heaven and earth? It is written, “Thus says the Lord: Heaven is my throne and the earth my footstool; what is this house you build for me, and where is my place of rest?” And it says, “How many are your works, O Lord! In wisdom have you made them; the earth is full of your possessions.” Whence of Abraham? It is written, “Blessed be Abraham of God Most High, possessor of heaven and earth.” Whence of Israel? It is written, “Until your people pass over, O Lord, the people whom you have possessed.” And it says, “As for the saints that are in the earth, they are all my delight.” Whence of the Temple? It is written, “The Sanctuary, O Lord, which your hands have founded.” And it says, “And he brought them to his Holy Realm, to the mountain that his right hand possessed.”

¹¹ All that the Holy One, blessed be he, created in his world, he created it only for his glory; as it is said, “All who are called by my name, whom I have created, formed and made for my glory.” And it says, “The Lord shall reign for ever and ever.”

Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, to give them Torah and commandments in abundance, as it is said, “The Lord was pleased for his righteousness, to make Torah great and glorious”

¹¹ Charles lacks the 2nd paragraph, here following Joshua Kulp (on Sefaria). Note that this is v. 12 in Charles' translation.