
משנה אבות • PIRKĒ ABOTH

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 *Pirke 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.

—|XXX-I-MMXXVI|—

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

PIRKĒ ABOTH 1

משנה אבות פרק א

- א משה קבל תורה מסיני ומסרה ליהושע ויהושע לזקנים וזקנים לנביאים ונביאים מסרוה לאנשי כנסת הגדולה הם אמרו שלשה דברים הוו מתונים בדין והעמידו תלמידים הרבה ועשו סג לתורה:
- ב שמעון הצדיק היה משירי כנסת הגדולה הוא היה אומר על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים:
- ג אנטיגנוס איש סוכו קבל משמעון הצדיק הוא היה אומר אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל פרס ויהי מורא שמים עליכם:
- ד יוסי בן יועזר איש צרדה ויוסי בן יוחנן איש ירושלים קבלו מהם יוסי בן יועזר איש צרדה אומר יהי ביתך בית ועד לחכמים והוי מתאבק בעפר רגליהם והוי שותה בצמא את דבריהם:
- 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 Joḥanan 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' (כנסת), 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 יהי ביתך פתוח לרוחה ויהיו עניים בני ביתך ואל תרבה שיחה עם האשה באשתו אמרו קל וחמר באשת חברו מכאן אמרו חכמים כל זמן שאדם מרבה שיחה עם האשה גורם רעה לעצמו ובוטל מדברי תורה וסופו יורש גיהנם:

י' יהושע בן פרחיה ונתאי הארבל קבלו מהם יהושע בן פרחיה אומר עשה לך רב וקנה לך חבר והוי דן את כל האדם לכף זכות:

ז' נתאי הארבל אומר הרחק משכן רע ואל תתחבר לרשע ואל תתיאש מן הפרענות:

ח' יהודה בן טבאי ושמעון בן שטח קבלו מהם יהודה בן טבאי אומר אל תעש עצמך כעורכי הדין וכשיהיו בעלי דינין עומדים לפניך יהיו בעיניך כרשעים וכשנפטרים מלפניך יהיו בעיניך כזכאין כשקבלו עליהם את הדין:

ט' שמעון בן שטח אומר הוי מרבה לחקר 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 Peraḥiah and Nittai the Arbelite received from them. Joshua ben Peraḥiah 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 וְהָיוּ זֶהִיר בְּדַבָּרֶיךָ שֶׁמָּא מִתּוֹכָם יִלְמְדוּ
לְשָׁקֵר:

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

י' שְׁמַעְיָה וְאַבְטַלְיֹן קִבְּלוּ מֵהֶם שְׁמַעְיָה אוֹמֵר אֱהָב
אֶת הַמְּלָאכָה וּשְׂנֵא אֶת הָרִבּוֹנוֹת וְאַל תִּתְּדַע
לְרִשּׁוֹת:

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

יא' אַבְטַלְיֹן אוֹמֵר חֲכָמִים הִזְהִירוּ בְּדַבָּרֵיכֶם שֶׁמָּא
תַּחֲבוּ חֹבֶת גָּלוּת וְתִגְלוּ לְמָקוֹם מִיַּם הָרָעִים
וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם וְיָמוּתוּ וְנִמְצָא
שֵׁם שָׁמַיִם מִתְּחַלָּל:

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.

יב' הִלֵּל וְשַׁמַּי קִבְּלוּ מֵהֶם הִלֵּל אוֹמֵר הָיוּ
מִתַּלְמִידָיו שֶׁל אֶהְרֹן אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם
אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה:

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.

יג' הוּא הָיָה אוֹמֵר נִגַּד שֶׁמָּא אֶבֶד שְׁמִי וְדָלָא
מוֹסִיף יֶסֶף וְדָלָא יִלְיָף קְטָלָא חֵיב וְדָא שְׂתַּמֵּשׁ
בְּתַגָּא חָלִיף:

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.

יד' הוּא הָיָה אוֹמֵר אִם אֵין אֲנִי לִי מִי לִי וְכִשְׁאַנִּי
לְעַצְמִי מָה אֲנִי וְאִם לֹא עַכְשָׁיו אֵימָתִי:

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 שִׁמְאִי אוֹמֵר עֲשֵׂה תוֹרַתְךָ קֶבַע אֲמַר מְעַט
וַעֲשֵׂה הֶרְבֵּה וְהוּי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִבֵּר
פָּנִים יְפֹת: 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.
- טז רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר עֲשֵׂה לָךְ רַב וְהִסְתַּלַּק
מִן הַסֵּפֶק וְאַל תִּרְבֶּה לְעֵשֶׂר אֲמָדוֹת: 16 Rabban Gamaliel said: Make to yourself a teacher; and avoid doubt;
and do not often tithe by mental valuation.
- יז שִׁמְעוֹן בֶּנִּי אוֹמֵר כָּל יְמֵי גִדְלָתִי בֵּין הַחֲכָמִים
וְלֹא מִצָּאִיתִי לְגוֹף טוֹב אֶלָּא שְׁתִּיקָה וְלֹא הַמְדִּירָשׁ
הוּא הָעֵקֶר אֶלָּא הַמַּעֲשֵׂה וְכָל הַמְרַבֶּה דְּבָרִים
מִבִּיא חֵטָא: 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.
- יח רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר עַל שְׁלֹשָׁה דְּבָרִים
הָעוֹלָם עוֹמֵד עַל הַדִּין וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם
שֶׁנֶּאֱמַר אֱמֶת וּמִשְׁפָּט שָׁלוֹם שֶׁפֶטוֹ בְּשַׁעְרֵיכֶם: 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 שֶׁנֶּאֱמַר, the source text adds זְכַרְיָה ח in parentheses – a reference to Zachariah 8.

PIRKĒ ABOTH 2

משנה אבות פרק ב

א רבי אומר איזוהי דרך ישרה שיבר לו האדם כל
שהיא תפארת לעושיה ותפארת לו מן האדם
והוי זהיר במצוה קלה כבחמורה שאין אתה יודע
מתן שכרן של מצות והוי מחשב הפסד מצוה
כנגד שכרה ושכר עברה כנגד הפסדה והסתכל
בשלשה דברים ואי אתה בא לידי עברה דע מה
למעלה ממך עין רואה ואזן שומעת וכל מעשיך
בספר נכתבין:

ב רבן גמליאל בנו של רבי יהודה הנשיא אומר
יפה תלמוד תורה עם דרך ארץ שיגיעת שניהם
משכחת עון וכל תורה שאין עמה מלאכה סופה
בטלה וגוררת עון וכל העמלים עם הצבור יהיו
עמלים עמהם לשם שמים שזכות אבותם
מסיעתן וצדקתם עומדת לעד ואתם מעלה אני
עליכם שכר הרבה כאלו עשיתם:

ג הווי זהירין ברשות שאין מקרבין לו לאדם אלא
לצורך עצמן נראין כאוהבין בשעת הנאתן ואין
עומדין לו לאדם בשעת דחקו:

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' הוא הִיָּה אֹמֵר עֲשֵׂה רְצוֹנִי כְּרְצוֹנְךָ כְּדִי שְׂיַעֲשֶׂה
רְצוֹנְךָ כְּרְצוֹנִי בְּטֹל רְצוֹנְךָ מִפְּנֵי רְצוֹנִי כְּדִי שְׂיִבְטֹל
רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנְךָ הִלֵּל אֹמֵר אֵל תִּפְרֹשׁ
מִן הָעֵבֹר וְאֵל תֵּאֱמִין בְּעֶצְמְךָ עַד יוֹם מוֹתְךָ וְאֵל
תִּדְּוִן אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמִקּוֹמוֹ וְאֵל תֵּאֱמֹר
דְּבַר שְׂאִי אֶפְשָׁר לְשִׁמֵּעַ שְׁסוּפּוֹ לְהִשְׁמַע וְאֵל
תֵּאֱמֹר לְכַשְׁאֲפָנָה אֲשֶׁנָּה שְׂמָא לֹא תִפְנָה:

ה' הוא הִיָּה אֹמֵר אֵין בּוֹר יִרָא חֲטָא וְלֹא עִם הָאָרֶץ
חֲסִיד וְלֹא הַבִּישָׁן לָמַד וְלֹא הַקִּפְדָן מִלָּמַד וְלֹא כָל
הַמְרָבָה בְּסַחֲוֶרָה מִחֲבִים וּבְמִקּוֹם שְׂאִין אֲנָשִׁים
הַשְׁתַּדֵּל לְהִיּוֹת אִישׁ:

ו' אֵף הוּא רָאָה גִלְגֻּלֹת אַחַת שְׂצָפָה עַל פָּנָי
הַמֵּים אָמַר לָהּ עַל דְּאִטְפַּת אִטְפוּךָ וְסוּף
מְטִיפִיךָ יִטּוּפוּן:

ז' הוּא הִיָּה אֹמֵר מְרָבָה בְּשָׂר מְרָבָה רְמָה מְרָבָה
נְכָסִים מְרָבָה דְּאָגָה מְרָבָה נָשִׁים מְרָבָה כְּשָׂפִים
מְרָבָה שְׂפָחוֹת מְרָבָה זְמָה מְרָבָה עֲבָדִים מְרָבָה
גִּזְל מְרָבָה תּוֹרָה מְרָבָה חַיִּים מְרָבָה יִשְׁיבָה מְרָבָה

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'.

חֲכָמָה מְרֻבָּה עֲצָה מְרֻבָּה תְּבוּנָה מְרֻבָּה צְדָקָה
מְרֻבָּה שְׁלוֹם קָנָה שֵׁם טוֹב קָנָה לְעַצְמוֹ קָנָה לוֹ
דְּבָרֵי תוֹרָה קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא:

^ח רַבֵּן יוֹחָנָן בֶּן זַכַּאי קִבֵּל מֵהִלֵּל וּמִשְׁמַאי הוּא הָיָה
אוֹמֵר אִם לְמַדְתָּ תוֹרָה הֲרֵבָה אַל תַּחֲזִיק טוֹבָה
לְעַצְמְךָ כִּי לְכָךְ נִוצְרָתָ חֲמִשָּׁה תַלְמִידִים הָיוּ לוֹ
לְרַבֵּן יוֹחָנָן בֶּן זַכַּאי וְאֵלּוּ הֵן רַבִּי אֱלִיעֶזֶר בֶּן
הוֹרְקָנוֹס וְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה וְרַבִּי יוֹסִי הַכֹּהֵן
וְרַבִּי שְׁמַעוֹן בֶּן נַתְנָאֵל וְרַבִּי אֱלִיעֶזֶר בֶּן עֶרְךָ הוּא
הָיָה מוֹנֶה שְׁבַחַן רַבִּי אֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס בּוֹר סוּד
שְׁאִינוֹ מֵאֲבָד טֶפֶה רַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה אֲשֶׁרִי
יֹלְדָתוֹ רַבִּי יוֹסִי הַכֹּהֵן חֲסִיד רַבִּי שְׁמַעוֹן בֶּן נַתְנָאֵל
יֵרָא חֲטָא וְרַבִּי אֱלִיעֶזֶר בֶּן עֶרְךָ מַעֲיֵן הַמַּתְגַּבֵּר הוּא
הָיָה אוֹמֵר אִם יִהְיוּ כָל חֲכָמֵי יִשְׂרָאֵל בְּכַף מֵאֲזָנִים
וְאֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס בְּכַף שְׁנִיָּה מְכַרִּיעַ אֶת כָּלָם
אֲבָא שְׁאוּל אוֹמֵר מִשְׁמוֹ אִם יִהְיוּ כָל חֲכָמֵי
יִשְׂרָאֵל בְּכַף מֵאֲזָנִים וְרַבִּי אֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס אֶף
עִמָּהֶם וְרַבִּי אֱלִיעֶזֶר בֶּן עֶרְךָ בְּכַף שְׁנִיָּה מְכַרִּיעַ אֶת
כָּלָם:

^ט אָמַר לָהֶם צְאוּ וּרְאוּ אֵיזוֹהִי דֶרֶךְ יִשְׂרָאֵל שֶׁיִּדְבֹק
בָּהּ הָאָדָם רַבִּי אֱלִיעֶזֶר אוֹמֵר עֵין טוֹבָה 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 שְׁנֵאֲמַר, the source adds לֹא תִהְיֶה לָּךְ in parentheses – a reference to Psalm 37.

יְהוֹשֻׁעַ אוֹמֵר חֵבֶר טוֹב רַבִּי יוֹסִי אוֹמֵר שָׁכֵן טוֹב
 רַבִּי שְׁמַעְזֵן אוֹמֵר הַרְוָאָה אֶת הַנוֹלָד רַבִּי אֶלְעָזָר
 אוֹמֵר לֵב טוֹב אָמַר לָהֶם רוּאָה אֲנִי אֶת דְּבָרֵי
 אֶלְעָזָר בֶּן עֶרְךָ מִדְּבָרֵיכֶם שֶׁבְּכָלֹל דְּבָרָיו דְּבָרֵיכֶם
 אָמַר לָהֶם צֵאוּ וּרְאוּ אֵיזוֹהִי דֶרֶךְ רָעָה שִׁיתְרַחֵק
 מִמֶּנָּה הָאָדָם רַבִּי אֶלְיָעָזָר אוֹמֵר עֵין רָעָה רַבִּי
 יְהוֹשֻׁעַ אוֹמֵר חֵבֶר רָע רַבִּי יוֹסִי אוֹמֵר שָׁכֵן רָע רַבִּי
 שְׁמַעְזֵן אוֹמֵר הַלּוֹה וְאֵינוֹ מְשַׁלֵּם אֶחָד הַלּוֹה מִן
 הָאָדָם כָּלוֹה מִן הַמָּקוֹם בְּרוּךְ הוּא שֶׁנֶּאֱמַר לּוֹה
 רָשָׁע וְלֹא יִשְׁלַם וְצָדִיק חוֹנֵן וְנוֹתֵן רַבִּי אֶלְעָזָר
 אוֹמֵר לֵב רָע אָמַר לָהֶם רוּאָה אֲנִי אֶת דְּבָרֵי
 אֶלְעָזָר בֶּן עֶרְךָ מִדְּבָרֵיכֶם שֶׁבְּכָלֹל דְּבָרָיו דְּבָרֵיכֶם:
 'הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים רַבִּי אֶלְיָעָזָר אוֹמֵר יְהִי
 כְבוֹד חֵבְרָךְ חָבִיב עָלֶיךָ כְּשִׁלְךָ וְאַל תְּהִי נֹחַ
 לְכַעַס וְשׁוּב יוֹם אֶחָד לִפְנֵי מִיתָתְךָ וְהוּי מִתְחַמֵּם
 בְּגִגְדֵי אוֹרֶן שֶׁל חֲכָמִים וְהוּי זֹהִיר בְּגַחְלִתָּן שֶׁלֹּא
 תִּכְפֹּה שֶׁנֶּשִׁיכְתָּן נְשִׁיכַת שׁוּעָל וְעִקְצָתָן עִקְצַת
 עֶקְרָב וְלַחִישָׁתָן לַחִישַׁת שָׂרָף וְכָל דְּבָרֵיהֶם כְּגַחְלֵי
 אֵשׁ:

רַבִּי יְהוֹשֻׁעַ אוֹמֵר עֵין הָרָע וְיֵצֵר הָרָע וְשִׁנְאָת
 הַבְּרִיּוֹת מוֹצִיאִין 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).

יב רַבִּי יוֹסִי אוֹמֵר יְהִי מָמוֹן חֲבֵרְךָ חֲבִיב עָלֶיךָ
כְּשֶׁלֶךְ וְהִתְקֵן עֲצֻמָּךְ לִלְמַד תּוֹרָה שְׂאִינָה יִרְשָׁה
לְךָ וְכָל מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמַיִם:

יג רַבִּי שִׁמְעוֹן אוֹמֵר הֵיוּ זֵהִיר בִּקְרִיאַת שְׁמַע
וּבִתְפִּלָּה וּכְשֶׁאַתָּה מִתְפַּלֵּל אַל תַּעַשׂ תְּפִלָּתְךָ
קָבַע אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם בְּרוּךְ
הוא שֶׁנֶּאֱמַר כִּי חֲנוּן וְרַחוּם הוּא אֶרֶךְ אַפִּים וְרַב
חֶסֶד וְנָחָם עַל הָרָעָה וְאֵל תְּהִי רָשָׁע בְּפָנַי עֲצֻמָּךְ:
יד רַבִּי אֶלְעָזָר אוֹמֵר הֵיוּ שָׂקוּד לִלְמַד תּוֹרָה וְדַע
מֶה שֶׁתִּשָּׂיב לְאַפִּיקוֹרוֹס וְדַע לִפְנֵי מִי אַתָּה עֹמֵל
וְנֶאֱמָן הוּא בֶּעַל מְלָאכְתְּךָ שִׁישְׁלֵם לְךָ שְ�כָר
פְּעֻלָּתְךָ:

טו רַבִּי טַרְפוֹן אוֹמֵר הַיּוֹם קָצֵר וְהַמְּלָאכָה מְרֻבָּה
וְהַפּוֹעֲלִים עֲצִלִּים וְהַשְּׂכָר הָרַבָּה וּבֶעַל הַבַּיִת
דּוֹחֵק:

טז הוּא הִיא אוֹמֵר לֹא עָלֶיךָ הַמְּלָאכָה לְגַמֵּר וְלֹא
אַתָּה בֶּן חוֹרִין לְבָטֵל מִמֶּנָּה אִם לְמַדְתָּ תּוֹרָה
הָרַבָּה נּוֹתְנִים לְךָ שְ�כָר הָרַבָּה וְנֶאֱמָן הוּא בֶּעַל

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 שֶׁנֶּאֱמַר, the source adds בַּיּוֹם ב in parentheses – 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.

מְלֹאכֶתְךָ שִׁישְׁלִים לְךָ שֹׂכֵר פְּעֻלָּתְךָ וְדַע מִתֵּן
שְׂכָרָן שֶׁל צְדִיקִים לְעֵתִיד לְבֹא: pay you the hire of your labour; and know that the giving of the reward
of the righteous is for the time to come.

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משנה אבות פרק ג

א עֲקִבְיָה בֶּן מַהֲלֵלָל אָמַר הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים וְאִי אַתָּה בָּא לְיָדֵי עֲבָרָה דַּע מֵאֵין בָּאתָ וּלְאֵן אַתָּה הוֹלֵךְ וּלְפָנֵי מִי אַתָּה עֲתִיד לָתֵן דִּין וְחֶשְׁבֹּן מֵאֵין בָּאתָ מִטְּפָה סְרוּחָה וּלְאֵן אַתָּה הוֹלֵךְ לְמָקוֹם עֶפֶר רֶמָה וְתוֹלַעַה וּלְפָנֵי מִי אַתָּה עֲתִיד לָתֵן דִּין וְחֶשְׁבֹּן לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא:

ב רַבִּי חֲנִינָא סֵגֵן הַכֹּהֲנִים אָמַר הָיִי מִתְפַּלֵּל בְּשִׁלּוּמָה שֶׁל מַלְכוּת שְׁאֵלְמָלָא מוֹרָאָה אִישׁ אֶת רֵעֵהוּ חַיִּים בִּלְעֹז רַבִּי חֲנִינָא בֶּן תֶּרְדִּיּוֹן אָמַר שְׁנַיִם שְׂיוֹשְׁבִין וְאֵין בֵּינֵיהֶן דְּבָרֵי תוֹרָה הָרִי זֶה מוֹשֵׁב לִצִּים שְׁנֹאֲמַר וּבְמוֹשֵׁב לִצִּים לֹא יֵשֵׁב אֲבָל שְׁנַיִם שְׂיוֹשְׁבִין וַיֵּשׁ בֵּינֵיהֶם דְּבָרֵי תוֹרָה שְׂכִינָה שְׂרוּיָה בֵּינֵיהֶם שְׁנֹאֲמַר אֲזִנְדְּבֵרוּ יִרְאִי יְיָ אִישׁ אֶל רֵעֵהוּ וַיִּקְשֹׁב יְיָ וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו לִירְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ אֵין לִי אֶלָּא שְׁנַיִם מִנִּין שְׁאֵפְלוּ אֶחָד שְׂיוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה שֶׁהַקָּדוֹשׁ

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 Hanina, 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 Hanina 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 שְׁנֹאֲמַר, the source has תהלים א (in parentheses – a reference to Psalm 1) and, after the 2nd instance, it has מלאכי ג (a reference to Malachi 3), and איכה ג after the 3rd (Lamentations 3).

בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר שְׁנֵאמַר יֵשֵׁב בְּדָד וַיֵּדֶם
כִּי נָטַל עָלָיו:

א רַבִּי שִׁמְעוֹן אוֹמֵר שְׁלֹשָׁה שָׂאֲכְלוּ עַל שֻׁלְחָן אֶחָד
וְלֹא אָמְרוּ עָלָיו דְּבַרֵּי תוֹרָה כְּאִלוֹ אֲכָלוּ מִזִּבְחֵי
מֵתִים שְׁנֵאמַר כִּי כָּל שֻׁלְחָנוֹת מְלֹאוֹ קִיא צֹאֵה
בְּלִי מָקוֹם אֲבָל שְׁלֹשָׁה שָׂאֲכְלוּ עַל שֻׁלְחָן אֶחָד
וְאָמְרוּ עָלָיו דְּבַרֵּי תוֹרָה כְּאִלוֹ אֲכָלוּ מִשֻּׁלְחָנוֹ שֶׁל
מָקוֹם בְּרוּךְ הוּא שְׁנֵאמַר וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן
אֲשֶׁר לִפְנֵי ה':

ד רַבִּי חֲנִינָא בֶּן חֲכִינָאִי אוֹמֵר הַנֶּעוֹר בַּלַּיְלָה
וְהַמְהַלֵּךְ בַּדֶּרֶךְ יְחִידִי וְהַמְפַּנֵּה לְבוֹ לְבַטְלָה הָרִי זֶה
מִתְחַיֵּב בְּנַפְשׁוֹ:

ה רַבִּי נְחוֹנִיָּא בֶּן הַקָּנָה אוֹמֵר כָּל הַמְקַבֵּל עָלָיו עַל
תוֹרָה מַעֲבִירִין מִמֶּנּוּ עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ
וְכָל הַפּוֹרֵק מִמֶּנּוּ עַל תוֹרָה נּוֹתֵנִין עָלָיו עַל מַלְכוּת
וְעַל דֶּרֶךְ אֶרֶץ:

ו רַבִּי חֲלַפְתָּא בֶּן דּוֹסָא אִישׁ כֹּפֵר חֲנִנְיָה אוֹמֵר
עֲשֶׂרָה שְׂיוֹשְׁבֵין וְעוֹסְקִין בַּתוֹרָה שְׂכִינָה שְׂרוּיָה

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 occu-
pation. 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 שְׁנֵאמַר, the source has ישעיה כח (in parentheses – a reference to Isaiah 28) and, after the 2nd instance, it has יחזקאל 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 After the 5 instances of שְׁנֵאמַר, the source text adds (in parentheses): 1 תהלים פב (a reference to Psalm 82); 2 עמוס ט (Amos 9); 3 תהלים פב (Psalm 82); 4 מלאכי ג (Malachi 3); and 5 שמות כ (Exodus 20).

בִּינֵיהֶם שֶׁנֶּאֱמַר אֱלֹהִים נֹצֵב בְּעֵדֶת אֵל וּמִנִּין
אֶפְלוּ חֲמִשָּׁה שֶׁנֶּאֱמַר וְאֶגְדָּתוֹ עַל אֶרֶץ יִסְדָּהּ וּמִנִּין
אֶפְלוּ שְׁלֹשָׁה שֶׁנֶּאֱמַר בִּקְרֹב אֱלֹהִים יִשְׁפֹּט וּמִנִּין
אֶפְלוּ שְׁנַיִם שֶׁנֶּאֱמַר אֲזַנְדְּבֻרוֹ יִרְאִי ה' אִישׁ אֶל
רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמַע וְגו' וּמִנִּין אֶפְלוּ אֶחָד
שֶׁנֶּאֱמַר בְּכָל הַמָּקוֹם אֲשֶׁר אֶזְכִּיר אֶת שְׁמִי אֲבֹא
אֵלַיִךְ וּבִרְכָתִיךָ:

⁷ רַבִּי אֱלֶעָזָר אִישׁ בְּרִתּוֹתָא אוֹמֵר תֵּן לוֹ מִשְׁלוֹ
שְׂאֵתָהּ וְשִׁלָּךְ שְׁלוֹ וְכֵן בְּדוֹד הוּא אוֹמֵר כִּי מִמֶּךָ
הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ רַבִּי שְׁמַעוֹן אוֹמֵר הַמְהִלָּךְ
בַּדֶּרֶךְ וְשׁוֹנֶה וּמִפְסִיק מִמְּשֻׁנָּתוֹ וְאוֹמֵר מַה נָּאָה
אֵילָן זֶה וּמַה נָּאָה נִיר זֶה מַעֲלָה עָלָיו הַכָּתוּב כָּאֵלּוּ
מִתְחַיֵּב בְּנַפְשׁוֹ:

⁸ רַבִּי דוֹסְתָאִי בְּרַבִּי יִנְאִי מִשּׁוּם רַבִּי מֵאִיר אוֹמֵר
כָּל הַשּׁוֹכֵחַ דָּבָר אֶחָד מִמְּשֻׁנָּתוֹ מַעֲלָה עָלָיו
הַכָּתוּב כָּאֵלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ שֶׁנֶּאֱמַר רַק הִשְׁמַר
לָךְ וְשִׁמְרָה נַפְשְׁךָ מֵאֵד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים
אֲשֶׁר רָאוּ עֵינֶיךָ יָכוֹל אֶפְלוּ תִקְפֶּה עָלָיו מְשֻׁנָּתוֹ
תִּלְמוּד לֹמֵר וּפֶן יִסּוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ הֵא
אֵינוֹ מִתְחַיֵּב בְּנַפְשׁוֹ עַד שִׁיֵּשֵׁב וְיִסִּירֵם מִלְּבָבוֹ:

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 אוֹמֵר, the source has דְּבָרֵי הַיָּמִים א כט (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 מַעֲלָה עָלָיו, the source has דְּבָרִים ד (in parentheses – a reference to Deuteronomy 4); and after תִּלְמוּד לֹמֵר, it has שֵׁם ('ibid').

ט רַבִּי חֲנִינָא בֶּן דּוֹסָא אָמַר כָּל שִׁירָאֵת חֲטָא קוֹדֶמֶת לַחֲכָמָתוֹ חֲכָמָתוֹ מִתְקִימָת וְכָל שִׁחְכָמָתוֹ קוֹדֶמֶת לִירָאֵת חֲטָא אֵין חֲכָמָתוֹ מִתְקִימָת הוּא הָיָה אָמַר כָּל שְׂמַעְשֵׁי מְרַבִּין מִחֲכָמָתוֹ חֲכָמָתוֹ מִתְקִימָת וְכָל שִׁחְכָמָתוֹ מְרַבָּה מִמַּעְשֵׁי אֵין חֲכָמָתוֹ מִתְקִימָת:

י הוּא הָיָה אָמַר כָּל שְׁרוּחַ הַבְּרִיּוֹת נוֹחָה הֵימָנוּ רוּחַ הַמָּקוֹם נוֹחָה הֵימָנוּ וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימָנוּ אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵימָנוּ רַבִּי דּוֹסָא בֶּן הֶרְפִּינָס אָמַר שְׁנֵה שֶׁל שַׁחֲרִית וַיֵּין שֶׁל צִהָרִים וְשִׁיחַת הַיְלָדִים וְיִשִּׁיבַת בֵּתִי כְּנִסְיוֹת שֶׁל עַמִּי הָאָרֶץ מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם:

יא רַבִּי אֶלְעָזָר הַמּוֹדְעִי אָמַר הַמַּחֲלִיל אֶת הַקֹּדְשִׁים וְהַמְבַּזֵּה אֶת הַמוֹעֲדוֹת וְהַמְלַבֵּין פְּנֵי חֲבֵרוֹ בְּרַבִּים וְהַמְפָּר בְּרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ עָלָיו הַשְּׁלוֹם וְהַמְגַלָּה פָּנִים בַּתּוֹרָה שֶׁלֹּא כִהְלָכָה אַף עַל פִּי שֵׁשׁ בִּידוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים אֵין לוֹ חֵלֶק 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 יִשְׁמָעֵאל אוֹמֵר הָיִי קָל לְרֹאשׁ וְנוֹחַ
לְתַשְׁחֶרֶת וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם בְּשִׂמְחָה:

^{יג} רַבִּי עֲקִיבָא אוֹמֵר שְׁחוֹק וְקִלּוֹת רֹאשׁ מְרַגְּלִין
לְעֶרְוָה מִסֶּרֶת סִיג לַתּוֹרָה מַעֲשָׂרוֹת סִיג לְעֵשֶׂר
נְדָרִים סִיג לְפְרִישׁוֹת סִיג לַחֲכָמָה שְׁתִּיקָה:

^{יד} הוּא הָיָה אוֹמֵר חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם חֶבֶה
יְתָרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם שֶׁנֶּאֱמַר כִּי בְּצֶלֶם
אֱלֹהִים עָשָׂה אֶת הָאָדָם חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ
בָּנִים לַמָּקוֹם חֶבֶה יְתָרָה נֹדַעַת לָהֶם שֶׁנִּקְרְאוּ
בָּנִים לַמָּקוֹם שֶׁנֶּאֱמַר בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם
חֲבִיבִין יִשְׂרָאֵל שֶׁנֶּתַן לָהֶם כָּלִי חֲמֻדָּה חֶבֶה יְתָרָה
נֹדַעַת לָהֶם שֶׁנֶּתַן לָהֶם כָּלִי חֲמֻדָּה שְׁבוּ נִבְרָא
הָעוֹלָם שֶׁנֶּאֱמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל
תַּעֲזֹבוּ:

^{טו} הַכֹּל צָפוּי וְהַרְשׁוֹת נְתוּנָה וּבִטּוֹב הָעוֹלָם נָדוֹן
וְהַכֹּל לְפִי רַב הַמַּעֲשֶׂה:

^{טז} הוּא הָיָה אוֹמֵר הַכֹּל נָתוּן בְּעֶרְבוֹן וּמִצוּדָה
פְּרוּסָה עַל כָּל הַחַיִּים הַחֲנוּת פְּתוּחָה וְהַחֲנוּנִי

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 שֶׁנֶּאֱמַר, the source text adds (in parentheses): 1 בְּרֵאשִׁית ט (a reference to Genesis 9); 2 דְּבָרִים יד (Deuteronomy 14); and 3 מְשָׁלִי 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.

מִקִּיף וְהַפְּנִקֵּס פֶּתוּחַ וְהַיָּד כּוֹתֶבֶת וְכָל הַרוֹצֶה
לְלוּזוֹת יָבֵא וְיִלְוֶה וְהַגִּבָּאִים מַחְזִירִים תְּדִיר בְּכָל
יוֹם וְנִפְרָעִין מִן הָאָדָם מִדַּעְתּוֹ וְשֵׁלָא מִדַּעְתּוֹ וְיֵשׁ
לָהֶם עַל מָה שֵׁיִסְמְכוּ וְהַדִּין דִּין אִמְתָּ וְהַכֹּל מִתְקַן
לְסַעוּדָה:

¹⁷ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר אִם אֵין תּוֹרָה אֵין
דֶּרֶךְ אֶרֶץ אִם אֵין דֶּרֶךְ אֶרֶץ אֵין תּוֹרָה אִם אֵין
חֲכָמָה אֵין יִרְאָה אִם אֵין יִרְאָה אֵין חֲכָמָה אִם אֵין
בִּינָה אֵין דַּעַת אִם אֵין דַּעַת אֵין בִּינָה אִם אֵין קָמַח
אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קָמַח הוּא הִיא אוֹמֵר
כָּל שְׁחֲכַמְתּוּ מִרְבָּה מִמַּעֲשָׂיו לָמָּה הוּא דוֹמָה
לְאֵילָן שְׁעִנְפָּיו מִרְבִּין וְשָׂרְשָׁיו מַעֲטִין וְהָרוּחַ בָּאָה
וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו שְׁנֵאמַר וְהָיָה כְּעֵרֶר
בְּעֵרְבָה וְלֹא יִרְאָה כִּי יָבֹא טוֹב וְשָׁכֵן חֲרָרִים
בְּמִדְבָּר אֶרֶץ מְלָחָה וְלֹא תֵשֵׁב אֲבָל כָּל שְׁמַעֲשָׂיו
מִרְבִּין מִחֲכַמְתּוֹ לָמָּה הוּא דוֹמָה לְאֵילָן שְׁעִנְפָּיו
מַעֲטִין וְשָׂרְשָׁיו מִרְבִּין שְׂאֵפְלוּ כָּל הָרוּחוֹת
שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְיֻזֵּין אוֹתוֹ
מִמְקוֹמוֹ שְׁנֵאמַר וְהָיָה כְּעֵץ שֶׁתּוֹלַע עַל מַיִם וְעַל
יּוֹבֵל יִשְׁלַח שָׂרְשָׁיו וְלֹא יִרְאָה כִּי יָבֵא חֶם וְהָיָה

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 unlived-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 וְהָרוּחַ בָּאָה, the source has ירמיה ז' (in parentheses – a reference to Jeremiah 17); and after שְׁנֵאמַר, it has שם ('ibid'). Charles splits this verse in two (vv. 21-2), with the division at the point of the '17a' marker.

עֲלֵהוּ רֶעֶנָן וּבִשְׁנַת בַּצָּרָה לֹא יִדָּאָג וְלֹא יִמָּשׁ
מַעֲשׂוֹת פְּרִי: 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.”]

יח רַבִּי אֱלִיעֶזֶר בֶּן חֲסִמָּא אֹמֵר קִנְיָן וּפְתִיחֵי נְדָה
הֵן הֵן גּוּפֵי הַלְכוֹת תְּקוּפוֹת וְגִימְטְרִיאוֹת
פְּרָפְרָאוֹת לַחֲכָמָה: ¹⁸ Rabbi Eleazar Ḥisma 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.

PIRKĒ ABOTH 4

משנה אבות פרק ד

א בן זומא אומר איזהו חכם הלומד מכל אדם שנאמר מכל מלמדי השכלתי כי עדותיך שייחה לי איזהו גבור הבוש את יצרו שנאמר טוב ארך אפים מגבור ומשל ברוחו מלכד עיר איזהו עשיר השמח בחלקו שנאמר יגיע כפיך כי תאכל אשריך וטוב לך אשריך בעולם הזה וטוב לך לעולם הבא איזהו מכבד המכבד את הבריות שנאמר כי מכבדי אכבד ובזי יקלוי:

ב בן עזאי אומר הוי רץ למצוה קלה כבחמורה ובורח מן העברה שמצוה גוררת מצוה ועברה גוררת עברה ששכר מצוה מצוה ושכר עברה עברה:

ג הוא היה אומר אל תהי בז לכל אדם ואל תהי מפליג לכל דבר שאין לך אדם שאין לו שעה ואין לך דבר שאין לו מקום:

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 **שנאמר**, the source text adds the following references (in parentheses): **1** תהלים קיט (Psalm 119); **2** משלי טז (Proverbs 16); **3** תהלים קכח (Psalm 128); and **4** שמואל א ב (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 רַבִּי לֵוִיטָס אִישׁ יִבְנֶה אוֹמֵר מֵאֵד מֵאֵד הָיִי שְׁפֹל רוּחַ שְׁתַּקֹּת אֲנוּשׁ רַמָּה רַבִּי יוֹחָנָן בֶּן בְּרוּקָא אוֹמֵר כָּל הַמַּחֲלִיל שֵׁם שָׁמַיִם בְּסֵתֶר נִפְרָעִין מִמֶּנּוּ בְּגִלּוֹי אֶחָד שׁוֹיֵג וְאֶחָד מְזִיד בְּחִלּוֹל הַשֵּׁם:

^ה רַבִּי יִשְׁמַעֲאֵל בְּנוֹ אוֹמֵר הַלּוֹמֵד תּוֹרָה עַל מְנַת לִלְמַד מִסְפִּיקִין בִּידּוֹ לִלְמַד וּלְלַמֵּד וְהַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת מִסְפִּיקִין בִּידּוֹ לִלְמַד וּלְלַמֵּד לְשֹׁמֵר וּלְעֹשֵׂהוֹת רַבִּי צְדוֹק אוֹמֵר אֵל תַּעֲשֵׂם עֲטָרָה לְהַתְגַּדֵּל בָּהֶם וְלֹא קֶרֶדֶם לְחַפֵּר בָּהֶם וְכֵךְ הָיָה הַלֵּל אוֹמֵר וּדְאִשְׁתַּמֵּשׁ בַּתְּגָא חֲלָף הָא לְמַדְתָּ כָּל הַנֶּהֱנֶה מִדְּבַרֵי תּוֹרָה נוֹטֵל חַיּוֹ מִן הָעוֹלָם:

^ו רַבִּי יוֹסִי אוֹמֵר כָּל הַמְּכַבֵּד אֶת הַתּוֹרָה גּוֹפֵי מְכַבֵּד עַל הַבְּרִיּוֹת וְכָל הַמַּחֲלִיל אֶת הַתּוֹרָה גּוֹפֵי מַחֲלִיל עַל הַבְּרִיּוֹת:

^ז רַבִּי יִשְׁמַעֲאֵל בְּנוֹ אוֹמֵר הַחוֹשֵׁךְ עֲצָמוֹ מִן הַדִּין פּוֹרֵק מִמֶּנּוּ אִיבָה וְגִזֵּל וְשׁוֹבֵעֵת שְׂוָא וְהֹגֵס לְבוֹ בְּהוֹרָאָה שׁוֹטֵה רָשָׁע וְגַס רוּחַ:

^ח הוּא הָיָה אוֹמֵר אֵל תְּהִי דָן יְחִידִי שְׂאִין דָּן 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'.

אֵלֶּא אֶחָד וְאֵל תֹּאמַר קִבְּלוּ דַעְתִּי שֶׁהֵן רִשְׁאִין
וְלֹא אַתָּה:

ט רַבִּי יוֹנָתָן אוֹמֵר כָּל הַמְּקִים אֶת הַתּוֹרָה מֵעַנִי
סוֹפוֹ לְקִימָה מַעֲשֶׂר וְכָל הַמְּבַטֵּל אֶת הַתּוֹרָה
מַעֲשֶׂר סוֹפוֹ לְבִטּוֹלָה מֵעַנִי:

י רַבִּי מֵאִיר אוֹמֵר הָיוּ מְמַעֵט בְּעֶסֶק וְעֶסֶק בַּתּוֹרָה
וְהָיוּ שְׂפֵל רוּחַ בְּפָנָיו כָּל אָדָם וְאִם בָּטַלְתָּ מִן
הַתּוֹרָה יֵשׁ לְךָ בִּטְלִים הֶרְבֵּה כְּנִגְדָּךְ וְאִם עָמַלְתָּ
בַּתּוֹרָה יֵשׁ לּוֹ שָׂכָר הֶרְבֵּה לְתֶן לְךָ:

יא רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר הָעוֹשֶׂה מִצְוָה אַחַת
קוֹנֶה לוֹ פְּרָקְלִיט אֶחָד וְהָעוֹבֵר עֲבָרָה אַחַת קוֹנֶה
לוֹ קְטָגוֹר אֶחָד תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים כְּתָרִים
בְּפָנָיו הַפְּרַעְנוֹת רַבִּי יוֹחָנָן הַסַּנְדֵּלָר אוֹמֵר כָּל
כְּנִסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָה לְהִתְקִים וְשֶׁאִינָה
לְשֵׁם שָׁמַיִם אֵין סוֹפָה לְהִתְקִים:

יב רַבִּי אֱלִיעֶזֶר בֶּן שָׁמוּעַ אוֹמֵר יְהִי כְבוֹד תַּלְמִידְךָ
חֲבִיב עָלֶיךָ כְּשֶׁלְּךָ וְכְבוֹד חֲבֵרְךָ כְּמוֹרָא רַבָּךְ
וְמוֹרָא רַבָּךְ כְּמוֹרָא שָׁמַיִם:

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.

^{יג} רַבִּי יְהוּדָה אֹמֵר הָיִי זָהִיר בְּתַלְמוּד שְׂשֻׁגָּת
תַּלְמוּד עוֹלָה זְדוֹן רַבִּי שְׁמַעוֹן אֹמֵר שְׁלֹשָׁה
כְּתָרִים הֵם כְּתָר תּוֹרָה וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת
וְכְתָר שֵׁם טוֹב עוֹלָה עַל גְּבִיּהֶן:

^{יד} רַבִּי נְהוֹרַאי אֹמֵר הָיִי גוֹלָה לְמָקוֹם תּוֹרָה וְאַל
תֹּאמַר שֶׁהִיא תֵּבֵא אַחֲרַיָּךְ שְׁחַבְרִיָּךְ יְקִימוּהָ בְּיָדְךָ
וְאַל בִּינְתָךְ אֶל תִּשְׁעֶן:

^{טו} רַבִּי יִנְאי אֹמֵר אֵין בְּיַדֵּינוּ לֹא מִשְׁלוֹת הַרְשָׁעִים
וְאֵף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים רַבִּי מַתִּיָּא בֶן חֲרָשׁ
אֹמֵר הָיִי מְקַדֵּם בְּשָׁלוֹם כָּל אָדָם וְהָיִי זָנָב
לְאַרְיֹזֹת וְאַל תִּהְיֶה רֹאשׁ לְשׁוֹעָלִים:

^{טז} רַבִּי יַעֲקֹב אֹמֵר הָעוֹלָם הַזֶּה דּוֹמֶה לְפָרוּזְדוֹר
בְּפָנֵי הָעוֹלָם הֵבֵא הַתֵּקֵן עֲצָמְךָ בְּפָרוּזְדוֹר כְּדִי
שֶׁתִּכְנַס לְטָרְקֵלִין:

^{יז} הוּא הִיָּה אֹמֵר יִפָּה שְׁעָה אַחַת בְּתַשׁוּבָה
וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מְכַל חַיֵּי הָעוֹלָם הֵבֵא
וְיִפָּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הֵבֵא מְכַל
חַיֵּי הָעוֹלָם 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 *משלי ג* (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).

יח רבי שמעון בן אלעזר אומר אל תרצה את חברך בשעת בעסו ואל תנחמנו בשעה שמתו מטל לפניו ואל תשאל לו בשעת נדרו ואל תשתדל לראותו בשעת קלקלתו:

יט שמואל הקטן אומר בגנפלו אויבך אל תשמח ובכשלו אל יגל לבך פן יראה ה' ורע בעיניו והשיב מעליו אפיו:

כ אלישע בן אבויה אומר הלומד ילד למה הוא דומה לדיו כתובה על גיר חדש והלומד זקן למה הוא דומה לדיו כתובה על גיר מחוק רבי יוסי בר יהודה איש כפר הבבלי אומר הלומד מן הקטנים למה הוא דומה לאכל ענבים קהות ושותה יין מגתו והלומד מן הזקנים למה הוא דומה לאכל ענבים בשלות ושותה יין ישן רבי אומר אל תסתכל בקנקן אלא במה שיש בו יש קנקן חדש מלא ישן וישן שאפלו חדש אין בו:

כא רבי אלעזר הקפר אומר הקנאה והתאווה והכבוד מוציאים את האדם מן העולם:

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 Abuiah 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 אומר, the source text adds כד משלי 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 הוא הִיה אֹמֵר הַיְלֹוּדִים לָמוֹת וְהַמָּתִים
 לְהַחְיֹוֹת וְהַחַיִּים לְדֹן לְיָדַע לְהוֹדִיעַ וּלְהַנִּדֵּעַ שֶׁהוּא
 אֵל הוּא הַיּוֹצֵר הוּא הַבּוֹרָא הוּא הַמְבִּין הוּא הַדִּין
 הוּא עַד הוּא בֶּעַל דִּין וְהוּא עֹתִיד לְדֹן בְּרוּךְ הוּא
 שֶׁאֵין לְפָנָיו לֹא עוֹלָה וְלֹא שְׂכָחָה וְלֹא מִשְׁוֹא פָנִים
 וְלֹא מִקַּח שֹׁחַד שֶׁהַכֹּל שָׁלוֹ וְדַע שֶׁהַכֹּל לְפִי
 הַחֲשָׁבוֹן וְאֵל יִבְטִיחֶךָ יִצְרָךְ שֶׁהַשְּׂאוֹל בֵּית מָנוֹס
 לְךָ שֶׁעַל כְּרַחֲךָ אֶתָּה נּוֹצֵר וְעַל כְּרַחֲךָ אֶתָּה נּוֹלָד
 וְעַל כְּרַחֲךָ אֶתָּה חַי וְעַל כְּרַחֲךָ אֶתָּה מֵת וְעַל
 כְּרַחֲךָ אֶתָּה עֹתִיד לִתֵּן דִּין וְחֲשָׁבוֹן לְפָנֵי מֶלֶךְ מַלְכֵי
 הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא:

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.

PIRKĒ ABOTH 5

משנה אבות פרק ה

- א בַּעֲשָׂרָה מֵאֲמֵרוֹת נִבְרָא הָעוֹלָם וּמָה תִּלְמוּד לֹאמַר וְהֵלֵא בְּמֵאמָר אֶחָד יָכוֹל לְהִבְרָאוֹת אֱלֹא לְהַפְרֵעַ מִן הָרָשָׁעִים שְׂמֵאבְדִּין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֲמֵרוֹת וּלְתֵן שָׂכָר טוֹב לַצַּדִּיקִים שְׂמִקְיָמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֲמֵרוֹת:
- ב עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד נֹחַ לְהוֹדִיעַ כְּמָה אֶרֶץ אֲפִים לִפְנֵי שָׁכָל הַדּוֹרוֹת הָיוּ מְכַעֲסִין וּבָאִין עַד שֶׁהָבִיא עֲלֵיהֶם אֶת מִי הַמַּבּוּל עֲשָׂרָה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם לְהוֹדִיעַ כְּמָה אֶרֶץ אֲפִים לִפְנֵי שָׁכָל הַדּוֹרוֹת הָיוּ מְכַעֲסִין וּבָאִין עַד שֶׁבָּא אַבְרָהָם וְקִבֵּל עָלָיו שָׂכָר כָּלָם:
- ג עֲשָׂרָה נִסְיוֹנוֹת נִתְּנָסָה אַבְרָהָם אֲבִינוּ עָלָיו הַשָּׁלוֹם וְעַמְּד בְּכֻלָּם לְהוֹדִיעַ כְּמָה חֲבָתוֹ שֶׁל אַבְרָהָם אֲבִינוּ עָלָיו הַשָּׁלוֹם:
- 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 נִסִּים נַעֲשׂוּ לְאַבֹּתֵינוּ בְּמִצְרַיִם וְעֲשָׂרָה
עַל הַיָּם עֲשָׂר מַכּוֹת הֵבִיא הַקֹּדֶשׁ בְּרוּךְ הוּא עַל
הַמִּצְרָיִים בְּמִצְרַיִם וְעֲשָׂר עַל הַיָּם עֲשָׂרָה נִסְיוֹנוֹת
נָסוּ אַבֹּתֵינוּ אֶת הַמָּקוֹם בְּרוּךְ הוּא בַּמִּדְבָּר
שְׁנָאֹמֶר וַיִּנָּסוּ אֹתִי זֶה עֲשָׂר פְּעָמִים וְלֹא שָׁמְעוּ
בְּקוֹלִי: 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.”

ה עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבֹּתֵינוּ בְּבֵית הַמִּקְדָּשׁ לֹא
הִפִּילָה אִשָּׁה מֵרִיחַ בָּשָׂר הַקֹּדֶשׁ וְלֹא הִסְרִיחַ בָּשָׂר
הַקֹּדֶשׁ מֵעוֹלָם וְלֹא נִרְאָה זָבוּב בְּבֵית הַמִּטְבָּחִים
וְלֹא אֲרַע קָרִי לִכְהֵן גָּדוֹל בְּיוֹם הַכַּפּוּרִים וְלֹא כָבוּ
גִשְׁמִים אֵשׁ שֶׁל עֵצִי הַמַּעֲרָכָה וְלֹא נִצְחָה הָרוּחַ
אֶת עַמּוּד הָעֶשֶׂן וְלֹא נִמְצָא פָסוּל בָּעֶמֶר וּבִשְׁתִּי
הַלֶּחֶם וּבַלֶּחֶם הַפָּנִים עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים
רוּחִים וְלֹא הִזִּיק הַזִּיק נָחַשׁ וְעֶקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם
וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צַר לִי הַמָּקוֹם שְׂאֵלִין
בִּירוּשָׁלַיִם: 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.”

ו עֲשָׂרָה דְּבָרִים נִבְרָאוּ בֵּעֶרְב שַׁבַּת בֵּין הַשְּׁמֶשׁוֹת
וְאֵלּוּ הֵן פִּי הָאָרֶץ וּפִי הַבְּאֵר וּפִי הָאֶתוֹן וְהַקֶּשֶׁת 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 שְׁנָאֹמֶר, the source text adds בַּמִּדְבָּר יֵד 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’.

וְהַמָּן וְהַמָּטָה וְהַשְּׁמִיר וְהַכֶּתֶב וְהַמִּכְתָּב וְהַלּוּחוֹת
וְיֵשׁ אוֹמְרִים אֵף הַמְּזִיקִין וְקְבוּרָתוֹ שֶׁל מֹשֶׁה וְאֵילוֹ
שֶׁל אַבְרָהָם אָבִינוּ וְיֵשׁ אוֹמְרִים אֵף עֶבֶת בְּצֶבֶת
עֲשׂוּיָהּ:

ז' שְׁבַע דְּבָרִים בְּגִלְסָה וְשִׁבְעָה בַּחֲכָם וְחָכָם אֵינוֹ
מְדַבֵּר בְּפָנָיו מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בַּחֲכָמָה וּבִמְנִין
וְאֵינוֹ נִכְנָס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ וְאֵינוֹ נִבְהֵל לְהַשִּׁיב
שׂוֹאֵל כְּעִנְיָן וּמַשִּׁיב כְּהִלָּכָה וְאוֹמֵר עַל רֹאשׁוֹן
רֹאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן וְעַל מָה שֶׁלֹּא שָׁמַע
אוֹמֵר לֹא שָׁמַעְתִּי וּמוֹדָה עַל הָאֱמֶת וְחַלּוּפֶיהָ
בְּגִלְסָה:

ח' שְׁבַע מִיָּנִי פְרַעְנִיּוֹת בָּאִין לְעוֹלָם עַל שְׁבַע
גּוֹפֵי עֲבֵרָה מְקַצְתָּן מְעַשְׂרִין וּמְקַצְתָּן אֵינָן מְעַשְׂרִין
רָעָב שֶׁל בְּצֻרָתָהּ בָּאָה מְקַצְתָּן רָעִבִים וּמְקַצְתָּן
שְׁבִיעִים גָּמְרוּ שֶׁלֹּא לַעֲשׂוֹת רָעָב שֶׁל מְהוּמָה וְשֶׁל
בְּצֻרָתָהּ בָּאָה וְשֶׁלֹּא לְטַל אֶת הַחֲלָה רָעָב שֶׁל כְּלִיָּה
בָּאָה דְּבָרָה בָּא לְעוֹלָם עַל מִיתוֹת הָאֲמוּרוֹת בַּתּוֹרָה
שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין וְעַל פְּרוֹת שְׁבִיעִית חֶרֶב
בָּאָה לְעוֹלָם עַל עֲנוּי הַדִּין וְעַל עֲוֹנוֹת הַדִּין וְעַל
הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא כְּהִלָּכָה:

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 חִיָּה רָעָה בָּאָה לָעוֹלָם עַל שְׁבוּעַת שׁוּא וְעַל
חֲלוּל הַשֵּׁם גְּלוּת בָּאָה לָעוֹלָם עַל עֹבְדֵי עֲבוּדָה
זָרָה וְעַל גְּלוּי עֲרִיזוֹת וְעַל שְׁפִיכוֹת דָּמִים וְעַל
הַשְׁמַטַּת הָאָרֶץ בְּאַרְבַּעַה פְּרָקִים הַדֶּבֶר מִתְרַבֶּה
בְּרַבִּיעִית וּבְשִׁבְעִית וּבְמוֹצָאֵי שְׁבִיעִית וּבְמוֹצָאֵי
הַחֹג שֶׁבֶכֶל שָׁנָה וְשָׁנָה בְּרַבִּיעִית מִפְּנֵי מַעֲשֹׂר עָנִי
שֶׁבִשְׁלִישִׁית בְּשִׁבְעִית מִפְּנֵי מַעֲשֹׂר עָנִי שֶׁבִשְׁשִׁית
וּבְמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פְּרוֹת שְׁבִיעִית וּבְמוֹצָאֵי
הַחֹג שֶׁבֶכֶל שָׁנָה וְשָׁנָה מִפְּנֵי גִזְלֵי מַתָּנוֹת עֲנִיִּים:

י אַרְבַּע מִדּוֹת בְּאָדָם הָאוֹמֵר שְׁלִי שְׁלִי וְשִׁלְךָ שִׁלְךָ
זוֹ מִדָּה בִּינוֹנִית וַיֵּשׂ אוֹמְרִים זוֹ מִדַּת סְדוֹם שְׁלִי
שִׁלְךָ וְשִׁלְךָ שְׁלִי עִם הָאָרֶץ שְׁלִי שִׁלְךָ וְשִׁלְךָ שִׁלְךָ
חֲסִיד שְׁלִי שְׁלִי וְשִׁלְךָ שְׁלִי רָשָׁע:

יא אַרְבַּע מִדּוֹת בַּדַּעוֹת נוֹחַ לְכַעַס וְנוֹחַ לְרַצּוֹת יֵצֵא
שָׂכָרוֹ בְּהִפְסָדוֹ קָשָׁה לְכַעַס וְקָשָׁה לְרַצּוֹת יֵצֵא
הִפְסָדוֹ בְּשָׂכָרוֹ קָשָׁה לְכַעַס וְנוֹחַ לְרַצּוֹת חֲסִיד נוֹחַ
לְכַעַס וְקָשָׁה לְרַצּוֹת רָשָׁע:

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} אַרְבַּע מְדוֹת בְּתַלְמִידִים מֵהָר לְשִׁמְעַ וּמֵהָר לְאַבְדַּי יֵצֵא שְׂכָרוֹ בְּהִפְסָדוֹ קָשָׁה לְשִׁמְעַ וְקָשָׁה לְאַבְדַּי יֵצֵא הִפְסָדוֹ בְּשְׂכָרוֹ מֵהָר לְשִׁמְעַ וְקָשָׁה לְאַבְדַּי חֲכָם קָשָׁה לְשִׁמְעַ וּמֵהָר לְאַבְדַּי זֶה חֶלֶק רָע:
^{יג} אַרְבַּע מְדוֹת בְּנוֹתָנִי צְדָקָה הַרוּצָה שִׁיתָן וְלֹא יִתְּנוּ אַחֲרִים עֵינָיו רָעָה בְּשֵׁל אַחֲרִים יִתְּנוּ אַחֲרִים וְהוּא לֹא יִתֵּן עֵינָיו רָעָה בְּשֵׁל וְיִתְּנוּ אַחֲרִים חָסִיד לֹא יִתֵּן וְלֹא יִתְּנוּ אַחֲרִים רָשָׁע:

^{יד} אַרְבַּע מְדוֹת בְּהוֹלְכֵי לְבֵית הַמְּדֻרָּשׁ הוֹלֵךְ וְאִינוֹ עוֹשֶׂה שְׂכָר הִלִּיכָה בִידּוֹ עוֹשֶׂה וְאִינוֹ הוֹלֵךְ שְׂכָר מַעֲשֶׂה בִידּוֹ הוֹלֵךְ וְעוֹשֶׂה חָסִיד לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע:

^{טו} אַרְבַּע מְדוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים סָפֹג וּמִשְׁפָּךְ מִשְׁמֶרֶת וְנֹפֶה סָפֹג שֶׁהוּא סוֹפֵג אֶת הַכֹּל מִשְׁפָּךְ שֶׁמְכַנִּים בּוֹ וּמוֹצִיא בּוֹ מִשְׁמֶרֶת שֶׁמוֹצִיָּאָה אֶת הַיֵּין וְקוֹלֶטֶת אֶת הַשְּׂמֶרֶם וְנֹפֶה שֶׁמוֹצִיָּאָה אֶת הַקֶּמַח וְקוֹלֶטֶת אֶת הַסֵּלֶת:

^{טז} כָּל אֲהָבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר בָּטֵל בְּדָבָר בְּטֵלָה

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'.

אֶהְבֶּה וְשֹׁאִינָה תְלוּיָהּ בְּדָבָר אִינָה בְטֹלָה לְעוֹלָם
אִיזוֹ הִיא אֶהְבֶּה הַתְלוּיָהּ בְּדָבָר זֶה אֶהְבֶּת אֲמִנּוֹן
וְתָמָר וְשֹׁאִינָה תְלוּיָהּ בְּדָבָר זֶה אֶהְבֶּת דָּוִד
וְיִהוֹנָתָן:

י"ז כָּל מַחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם סוּפָה לְהִתְקַיֵּם
וְשֹׁאִינָה לְשֵׁם שָׁמַיִם אֵין סוּפָה לְהִתְקַיֵּם אִיזוֹ הִיא
מַחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם זֶה מַחְלָקֶת הַלֵּל
וְשֹׁמַאי וְשֹׁאִינָה לְשֵׁם שָׁמַיִם זֶה מַחְלָקֶת קָרַח וְכָל
עֲדָתוֹ:

יח כָּל הַמְזֻכָּה אֶת הָרַבִּים אֵין חָטָא בָּא עַל יָדוֹ וְכָל
הַמַּחְטִיא אֶת הָרַבִּים אֵין מַסְפִּיקִין בִּידוֹ לַעֲשׂוֹת
תְּשׁוּבָה מִשֶּׁה זָכָה וְזָכָה אֶת הָרַבִּים זְכוּת הָרַבִּים
תְּלוּי בּוֹ שֶׁנֶּאֱמַר צִדְקַת ה' עָשָׂה וּמִשְׁפָּטָיו עִם
יִשְׂרָאֵל יִרְבְּעֵם חָטָא וְהַחְטִיא אֶת הָרַבִּים חָטָא
הָרַבִּים תְּלוּי בּוֹ שֶׁנֶּאֱמַר עַל חַטָּאוֹת יִרְבְּעֵם (בֶּן
נִבְט) אֲשֶׁר חָטָא וְאֲשֶׁר הִחְטִיא אֶת יִשְׂרָאֵל:

יט כָּל מִי שֶׁיֵּשׁ בִּידוֹ שְׁלֹשָׁה דְּבָרִים הֵלְלוּ מִתְלַמִּידָיו
שֶׁל אַבְרָהָם אָבִינוּ וְשְׁלֹשָׁה דְּבָרִים אַחֲרֵים

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 שֶׁנֶּאֱמַר, the source has דְּבָרִים לָג (in parentheses – a reference to Deuteronomy 33) and, after the 2nd instance, it has מַלְכִים א טו (a reference to 1 Kings 15).

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

מִתְלַמִּידֵי שֶׁל בִּלְעָם הָרָשָׁע עֵין טוֹבָה וְרוּחַ
נְמוּכָה וְנַפֶּשׁ שְׁפֵלָה מִתְלַמִּידֵי שֶׁל אַבְרָהָם אָבִינוּ
עֵין רָעָה וְרוּחַ גְּבוּהָה וְנַפֶּשׁ רַחְבָּה מִתְלַמִּידֵי שֶׁל
בִּלְעָם הָרָשָׁע מֵהַ בֵּין תְּלַמִּידֵי שֶׁל אַבְרָהָם אָבִינוּ
לְתַלְמִידֵי שֶׁל בִּלְעָם הָרָשָׁע תְּלַמִּידֵי שֶׁל אַבְרָהָם
אָבִינוּ אוֹכְלִין בְּעוֹלָם הַזֶּה וְנוֹחְלִין בְּעוֹלָם הַבָּא
שְׁנֵאמַר לְהַנְחִיל אֶהְיִי יֵשׁ וְאַצְרֵתִיהֶם אִמְלֵא אֲבָל
תְּלַמִּידֵי שֶׁל בִּלְעָם הָרָשָׁע יוֹרְשִׁין גִּיהֶנֶם וְיוֹרְדִין
לְבָאָר שְׁחַת שְׁנֵאמַר וְאַתָּה אֱלֹהִים תּוֹרִידֶם לְבָאָר
שְׁחַת אַנְשֵׁי דָמִים וּמְרֻמָּה לֹא יִחָצוּ יְמֵיהֶם וְאַנִּי
אֶבְטַח בָּךְ:

כ יְהוּדָה בֶּן תִּימָא אוֹמֵר הוּי עַז כְּנֶמֶר וְקַל כְּנֶשֶׁר
וְרָץ כְּצִבִּי וְגִבּוֹר כְּאַרִּי לַעֲשׂוֹת רָצוֹן אֲבִיד
שְׁבַשְׁמִים הוּא הִיא אוֹמֵר עַז פָּנִים לְגִיהֶנֶם וּבִשְׁת
פָּנִים לְגֵן עֵדֶן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ שְׁתַּבְּנָה
עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ:

כא הוּא הִיא אוֹמֵר בֶּן חֲמֵשׁ שָׁנִים לְמִקְרָא בֶּן עֶשֶׂר
לְמִשְׁנָה בֶּן שְׁלֹשׁ עָשָׂר לְמִצְוֹת בֶּן חֲמֵשׁ עָשָׂר
לְתַלְמוּד בֶּן שְׁמֹנֶה עָשָׂר לְחַפָּה בֶּן עָשָׂרִים לְרֹדֶף

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 (יְיָ) – 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.

בֶּן שְׁלֹשִׁים לַכַּח בֶּן אַרְבָּעִים לְבִינָה בֶּן חֲמִשִּׁים
לְעֵצָה בֶּן שְׁשִׁים לְזִקְנָה בֶּן שִׁבְעִים לְשִׁיבָה בֶּן
שְׁמֹנִים לְגְבוּרָה בֶּן תְּשָׁעִים לְשׁוּחַ בֶּן מֵאָה כְּאֵלֹ
מֵת וְעָבַר וּבָטָל מִן הָעוֹלָם:

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.

בֶּן בַּג בַּג בֶּן בַּג אֹמֵר הִפֹּךְ בָּהּ וְהִפֹּךְ בָּהּ דְּכֻלָּא בָּהּ
וּבָהּ תַּחֲזִי וְסִיב וּבִלָּה בָּהּ וּמִנָּה לֹא תִזְוַע שְׂאִין לָךְ
מִדָּה טוֹבָה הִימָנָה:

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.

בֶּן הֵא הֵא אֹמֵר לְפֻּם צַעֲרָא אֲגָרָא:

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).

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משנה אבות פרק ו

א שָׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה בְּרוּךְ שֶׁבָּחַר בָּהֶם
וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אָמַר כָּל הָעוֹסֵק בַּתּוֹרָה
לְשִׁמָּה זֹכָה לְדַבָּרִים הַרְבֵּה וְלֹא עוֹד אֲלֵא שֶׁכָּל
הָעוֹלָם כֻּלּוֹ כְּדִי הוּא לֹא נִקְרָא רַע אֲהוּב אֲהָב אֶת
הַמָּקוֹם אֲהָב אֶת הַבְּרִיּוֹת מְשַׂמַּח אֶת הַמָּקוֹם
מְשַׂמַּח אֶת הַבְּרִיּוֹת וּמַלְבִּשְׁתּוֹ עֲנוּה וִירָאָה
וּמְכַשְׂרֵתּוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן
וּמְרַחֲקֵתּוֹ מִן הַחֲטָא וּמְקַרְבֵּתּוֹ לִידֵי זְכוּת וְנִהְיִין
מִמֶּנּוּ עֶצֶה וְתוֹשִׁיָּה בִּינָה וְגִבּוּרָה שְׁנֵאמַר לִי עֶצֶה
וְתוֹשִׁיָּה אֲנִי בִּינָה לִי גִבּוּרָה וְנוֹתַנְתָּ לִּי מַלְכוּת
וּמִמְשָׁלָה וְחִקּוֹר דִּין וּמַגְלִין לֹא רָזִי תוֹרָה וְנִעֲשֶׂה
כְּמַעֲיָן הַמִּתְגַּבֵּר וּכְנֶהֱרָ שְׁאִינוּ פּוֹסֵק וְהוּי צָנוּעַ
וְאַרְךְ רוּחַ וּמוֹחֵל עַל עֲלֻבוֹנוֹ וּמַגְדִּילָתּוֹ וּמְרוֹמְמָתּוֹ
עַל כָּל הַמַּעֲשִׂים:

ב אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוי בְּכָל יוֹם וְיוֹם בֵּית קוֹל
יוֹצֵאת מִהָר חוֹרֵב וּמְכַרֶּזֶת וְאוֹמְרַת אוֹי לֵהֶם
לְבָרִיּוֹת מִעֲלֻבוֹנָה שֶׁל תּוֹרָה שֶׁכָּל מִי שְׁאִינוּ עוֹסֵק
בַּתּוֹרָה נִקְרָא נָזוּף שְׁנֵאמַר נָזַם זָהָב בְּאֵף חֲזִיר

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¹ After שְׁנֵאמַר, the source has משלי 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.

אִשָּׁה יָפָה וְסֵרֶת טַעַם וְאוֹמֵר וְהִלַּחַת מַעֲשֵׂה
 אֱלֹהִים הִמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹהִים הוּא חֲרוּת
 עַל הַלַּחַת אֶל תִּקְרָא חֲרוּת אֶלָּא חֲרוּת שְׁאִין לֶךְ
 בֶּן חוֹרִין אֶלָּא מִי שְׁעוֹסֵק בְּתִלְמוּד תּוֹרָה וְכָל מִי
 שְׁעוֹסֵק בְּתִלְמוּד תּוֹרָה הֵרִי זֶה מִתְעַלָּה שְׁנֵאמַר
 וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת:

³ הַלּוֹמֵד מִחֲבֵרוֹ פָּרַק אֶחָד אוֹ הֵלְכָה אַחַת אוֹ
 פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אָפְלוֹ אוֹת אַחַת
 צָרִיךְ לְנִהוּג בּוֹ כְּבוֹד שֶׁכֵּן מְצִינוּ בְּדוֹד מֶלֶךְ יִשְׂרָאֵל
 שֶׁלֹּא לָמַד מֵאַחִיתָפֶל אֶלָּא שְׁנֵי דְבָרִים בְּלִבָּד
 קָרָא רַבּוֹ אֱלוֹפּוֹ וּמִידְעוֹ שְׁנֵאמַר וְאַתָּה אָנוּשׁ
 כְּעֶרְכִּי אֱלוֹפִי וּמִידְעִי וְהִלָּא דְבָרִים קֵל וְחֹמֶר וּמָה
 דּוֹד מֶלֶךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאַחִיתָפֶל אֶלָּא שְׁנֵי
 דְבָרִים בְּלִבָּד קָרָא רַבּוֹ אֱלוֹפּוֹ וּמִידְעוֹ הַלּוֹמֵד
 מִחֲבֵרוֹ פָּרַק אֶחָד אוֹ הֵלְכָה אַחַת אוֹ פְּסוּק אֶחָד
 אוֹ דְבוּר אֶחָד אוֹ אָפְלוֹ אוֹת אַחַת עַל אַחַת כִּמְהָ
 וְכִמְהָ שְׁצָרִיךְ לְנִהוּג בּוֹ כְּבוֹד וְאִין כְּבוֹד אֶלָּא
 תּוֹרָה שְׁנֵאמַר כְּבוֹד חֲכָמִים יִנְחִלוּ וְתַמִּימִים יִנְחִלוּ
 טוֹב וְאִין טוֹב אֶלָּא תּוֹרָה שְׁנֵאמַר כִּי לִקַּח טוֹב
 נָתַתִּי לָכֶם תּוֹרָתִי אֶל תַּעֲזוּבוּ:

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 כֹּךְ הִיא דִּרְכָּהּ שֶׁל תּוֹרָה פֶּת בְּמִלַּח תֹּאכֵל וּמִים
בְּמִשׁוּרָה תִּשְׁתֶּה וְעַל הָאָרֶץ תִּישָׁן וְחַיִּי צֶעֶר תַּחֲהִי
וּבִתּוֹרָה אֶתָּה עֹמֵל אִם אֶתָּה עֹשֶׂה כֵן אֲשֶׁרִיד
וְטוֹב לְךָ אֲשֶׁרִיד בְּעוֹלָם הַזֶּה וְטוֹב לְךָ לְעוֹלָם
הַבָּא:

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.

ה אַל תִּבְקֶשׁ גְּדֻלָּה לְעַצְמְךָ וְאַל תַּחְמֹד כְּבוֹד יוֹתֵר
מִלְּמוּדְךָ עֲשֵׂה וְאַל תַּתְּאוּה לְשִׁלְחָנָם שֶׁל מְלָכִים
שֶׁשִּׁלְחָנְךָ גָּדוֹל מִשִּׁלְחָנָם וְכִתְרְךָ גָּדוֹל מִכִּתְרָם
וְנֹאמָן הוּא בֹּעַל מְלֹאכְתְּךָ שִׁישִׁלֶם לְךָ שָׂכָר
פְּעֻלָּתְךָ:

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.

ו גְּדוּלָּה תּוֹרָה יוֹתֵר מִן הַכֹּהֲנָה וּמִן הַמְּלָכוּת
שֶׁהַמְּלָכוּת נִקְנִית בְּשִׁלְשִׁים מַעֲלוֹת וְהַכֹּהֲנָה
בְּעֶשְׂרִים וָאַרְבַּע וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים
וּשְׁמֹנֶה דְּבָרִים וְאֵלּוּ הֵן בְּתִלְמוּד בְּשִׁמְיעַת הָאָז
בְּעֵרִיכַת שְׁפָתַיִם בְּבִינַת הַלֵּב בְּשִׁכְלוֹת הַלֵּב
בְּאַיְמָה בְּיִרְאָה בְּעִנּוּה בְּשִׁמְחָה בְּטְהָרָה בְּשִׁמוּשׁ
חֻכָּמִים בְּדִקְדּוּק חֲבָרִים וּבְפִלְפּוּל הַתְּלִמִּידִים
בְּיָשׁוּב בְּמִקְרָא בְּמִשְׁנָה בְּמַעֲוֵי סְחוּרָה בְּמַעֲוֵי
דֶּרֶךְ אֶרֶץ בְּמַעֲוֵי תַעֲנוּג בְּמַעֲוֵי שִׁנָּה בְּמַעֲוֵי

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 עֹשֶׂה כֵן, the source has תהלים קכח (in parentheses – a reference to Psalm 128).

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

⁶ After שְׁנֵאמַר, the source has אסתר ב (in parentheses – a reference to Esther 2).

שִׂיחָה בַּמַּעוֹט שְׂחוֹק בְּאַרְךָ אַפִּים בִּלְבָב טוֹב
 בְּאַמוּנַת חֻכָּמִים וּבִקְבֻלַּת הַיְסוּרִין הַמִּכִּיר אֶת
 מְקוֹמוֹ וְהַשְׂמַח בְּחֻלְקוֹ וְהַעוֹשֶׂה סִיג לְדַבְּרָיו וְאִינוֹ
 מַחְזִיק טוֹבָה לְעַצְמוֹ אֹהֵב אֹהֵב אֶת הַמָּקוֹם
 אֹהֵב אֶת הַבְּרִיּוֹת אֹהֵב אֶת הַצְּדָקוֹת אֹהֵב אֶת
 הַמִּישָׁרִים אֹהֵב אֶת הַתּוֹכְחוֹת מִתְרַחֵק מִן
 הַכְּבוֹד וְלֹא מִגִּיס לִבּוֹ בְּתִלְמוּדוֹ וְאִינוֹ שֹׂמַח
 בַּהוֹרָאָה נוֹשֵׂא בַעַל עִם חֲבֵרוֹ מְכַרִּיעוֹ לְכַף זְכוּת
 מַעֲמִידוֹ עַל הָאֵמֶת וּמַעֲמִידוֹ עַל הַשְּׁלוֹם מְתִישֵׁב
 לִבּוֹ בְּתִלְמוּדוֹ שׂוֹאֵל וּמַשִּׁיב שׂוֹמֵעַ וּמוֹסִיף הַלּוֹמֵד
 עַל מִנַּת לִלְמַד וְהַלּוֹמֵד עַל מִנַּת לַעֲשׂוֹת הַמַּחֲכִים
 אֶת רַבּוֹ וְהַמְכִּינֵן אֶת שְׂמוֹעָתוֹ וְהַאֲמִיר דָּבָר בְּשֵׁם
 אוֹמְרוֹ הֵא לְמַדָּת שְׁכָל הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ
 מִבִּיא גְּאֻלָּה לְעוֹלָם שְׁנֹאמֵר וְתֹאמֵר אֶסְתֵּר לְמֶלֶךְ
 בְּשֵׁם מֶרְדֵּכָי:

גְּדוֹלָה תּוֹרָה שֶׁהִיא נוֹתֶנֶת חַיִּים לַעֲשִׂיָּה בְּעוֹלָם
 הַזֶּה וּבְעוֹלָם הַבָּא שְׁנֹאמֵר כִּי חַיִּים הֵם לְמַצְאֵיהֶם
 וְלִכְלֹ בְּשָׂרוֹ מִרְפָּא וְאוֹמֵר רַפְאוֹת תְּהִי לְשָׂרְךָ
 וְשִׁקּוֹי לַעֲצָמוֹתֶיךָ וְאוֹמֵר עֵץ חַיִּים הִיא לְמַחְזִיקִים
 בָּהּ וְתִמְכִּיָּהּ מֵאֲשֶׁר וְאוֹמֵר כִּי לוֹיֹת חֵן הֵם לְרֹאשְׁךָ
 וְעֲנָקִים לְגִרְגָּרְתֶּיךָ וְאוֹמֵר תִּתֵּן לְרֹאשְׁךָ לוֹיֹת חֵן

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.

עֲטַרְתַּ תַּפְאֶרֶת תִּמְגַּנֵּךְ וְאוֹמֵר כִּי בִי יִרְבוּ יָמֶיךָ
וְיוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים וְאוֹמֵר אַרְךָ יָמִים בִּימִינָה
בְּשִׂמְאוּלָה עֶשֶׂר וְכְבוֹד וְאוֹמֵר כִּי אַרְךָ יָמִים
וְשָׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ דְּרָכֶיהָ דְּרָכֵי נֶעֱם
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:

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.”

ח רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה מְשׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי
אוֹמֵר הַנּוֹי וְהַכֹּחַ וְהָעֶשֶׂר וְהַכְּבוֹד וְהַחֲכָמָה
וְהַזְקָנָה וְהַשִּׁיבָה וְהַבָּנִים נָאָה לְצַדִּיקִים וְנָאָה
לְעוֹלָם שֶׁנֶּאֱמַר עֲטַרְתַּ תַּפְאֶרֶת שִׁיבָה בְּדֶרֶךְ
צְדָקָה תִּמְצָא וְאוֹמֵר תַּפְאֶרֶת בַּחוּרִים כָּחַם וְהַדָּר
זְקָנִים שִׁיבָה וְאוֹמֵר עֲטַרְתַּ חֲכָמִים עֶשְׂרָם וְאוֹמֵר
עֲטַרְתַּ זְקָנִים בָּנִי בָנִים וְתַפְאֶרֶת בָּנִים אֲבוֹתָם
וְאוֹמֵר וְחִפְרָה הַלְבָּנָה וּבֹשֶׁה הַחֲמָה כִּי מִלֶּךָ ה'
צְבָאוֹת בָּהֶר צִיּוֹן וּבִירוּשָׁלַיִם וְנֶגֶד זְקִנָיו כְּבוֹד רַבִּי
שִׁמְעוֹן בֶּן מְנַסִּיא אוֹמֵר אֵלּוּ שִׁבְעַ מִדּוֹת שֶׁמֶנּוּ
חֲכָמִים לְצַדִּיקִים כֻּלָּם נִתְקִימוּ בְּרַבִּי וּבְבָנָיו:

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.

ט אָמַר רַבִּי יוֹסִי בֶּן קִסְמָא פַּעַם אַחַת הָיִיתִי מִהַלֵּךְ
בְּדֶרֶךְ וּפָגַע בִּי אָדָם אֶחָד וְנָתַן לִי שָׁלוֹם וְהִחֲזַרְתִּי

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 שֶׁנֶּאֱמַר, the source has משלי 1 (in parentheses – a reference to Proverbs 6).

לֹא שְׁלוֹם אָמַר לִי רַבִּי מֵאִי־זֶה מְקוֹם אַתָּה אָמַרְתִּי
לֹא מֵעִיר גְּדוֹלָה שֶׁל חֲכָמִים וְשֶׁל סוֹפְרִים אֲנִי אָמַר
לִי רַבִּי רְצוֹנָךְ שֶׁתְּדוּר עִמָּנוּ בְּמִקְוֵמֵנוּ וְאֲנִי אֶתֵּן לָךְ
אֶלֶף אֲלָפִים דִּינָרֵי זָהָב וְאַבְנִים טוֹבוֹת וּמִרְגָּלִיּוֹת
אָמַרְתִּי לֹא בְּנִי אִם אַתָּה נֹתֵן לִי כָּל כֶּסֶף וְזָהָב
וְאַבְנִים טוֹבוֹת וּמִרְגָּלִיּוֹת שֶׁבָּעוֹלָם אֲנִי דֹר אֶלֶּא
בְּמִקְוֵם תּוֹרָה וְלֹא עוֹד אֶלֶּא שֶׁבִשְׁשַׁעַת פְּטִירְתּוֹ שֶׁל
אָדָם אֵין מְלוּיִן לֹא לְאָדָם לֹא כֶּסֶף וְלֹא זָהָב וְלֹא
אַבְנִים טוֹבוֹת וּמִרְגָּלִיּוֹת אֶלֶּא תּוֹרָה וּמַעֲשִׂים
טוֹבִים בְּלִבָּד שֶׁנֶּאֱמַר בְּהִתְהַלֵּכְךָ תִּנָּחָה אִתָּךְ
בְּשֹׁכְבְּךָ תִּשְׁמָר עֲלֶיךָ וְהִקִּיצוֹתָ הִיא תִּשְׁיַחֲךָ
בְּהִתְהַלֵּכְךָ תִּנָּחָה אִתָּךְ בָּעוֹלָם הַזֶּה בְּשֹׁכְבְּךָ
תִּשְׁמָר עֲלֶיךָ בַּקֶּבֶר וְהִקִּיצוֹתָ הִיא תִּשְׁיַחֲךָ לְעוֹלָם
הַבָּא וְכֵן כְּתוּב בְּסֵפֶר תְּהִלִּים עַל יְדֵי דָוִד מֶלֶךְ
יִשְׂרָאֵל טוֹב לִי תוֹרַת פִּיךָ מֵאֲלָפֵי זָהָב וְכֶסֶף
וְאֹמַר לִי הַכֶּסֶף וְלִי הַזָּהָב אָמַר ה' צְבָאוֹת:

חֲמִשָּׁה קְנִיָּיִם קָנָה לֹא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ
וְאֵלּוּ הֵן תּוֹרָה קִנְיָן אֶחָד שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד
אַבְרָהָם קִנְיָן אֶחָד יִשְׂרָאֵל קִנְיָן אֶחָד בֵּית הַמִּקְדָּשׁ
קִנְיָן אֶחָד תּוֹרָה מִנֵּן דְּכָתִיב ה' קִנְיָן רַאשִׁית דֶּרֶכּוֹ
קָדָם מִפְּעֻלָּיו מֵאִז שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד מִנֵּן

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.

דְּכַתִּיב כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדָּם
 רִגְלִי אִי זֶה בֵּית אֲשֶׁר תִּבְנֶנּוּ לִי וְאִי זֶה מְקוֹם
 מְנוּחָתִי וְאוֹמֵר מֶה רַבּוּ מַעֲשֵׂיךָ ה' כֻּלָּם בְּחֶכְמָה
 עָשִׂיתָ מְלֶאכֶה הָאָרֶץ קִנִּינֶךָ אֲבִרָהֶם קִנִּין אֶחָד מִנִּין
 דְּכַתִּיב וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אֲבָרָם לֹאֵל עֲלִיוֹן
 קִנָּה שָׁמַיִם וָאָרֶץ יִשְׂרָאֵל קִנִּין אֶחָד מִנִּין דְּכַתִּיב
 עַד יַעֲבֹר עַמָּךָ ה' עַד יַעֲבֹר עִם זֶה קִנִּיתָ וְאוֹמֵר
 לְקַדוֹשִׁים אֲשֶׁר בָּאָרֶץ הִמָּה וְאֲדִירִי כָּל חֶפְצִי בָּם
 בֵּית הַמִּקְדָּשׁ קִנִּין אֶחָד מִנִּין דְּכַתִּיב מְכוֹן לְשִׁבְתְּךָ
 פְּעֻלָּתְךָ ה' מִקְדָּשׁ ה' כּוֹנֵנוּ יְדִידָּךְ וְאוֹמֵר וַיְבִיאֵם אֶל
 גְּבוּל קְדָשׁוֹ הִר זֶה קִנְיָתָהּ יְמִינוֹ:

א כל מה שברא הקדוש ברוך הוא בעולמו לא
 בראו אלא לכבודו שנאמר כל הנקרא בשמי
 ולכבודי בראתיו יצרתיו אף עשיתיו ואומר יהוה
 ימלך לעלם ועד

רבי חנניא בן עקשיא אומר רצה הקדוש ברוך
 הוא לזכות את ישראל לפיכך הרבה להם תורה
 ומצוות שנאמר ה' חפץ למען צדקו יגדיל תורה
 ויאדיר:

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.