Gems from

The Talmud.

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GEMS FROM THE TALMUD.
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FROM
THE TALMUD,
Translated into English Verse.

by
Rev. Isidore Myers, B.A.

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REVERENTLY AND AFFECTIONATELY

Dedicated

TO

MY DEAR FATHER.
PREFACE.

The Hebrew passages, selected, with few exceptions, from the Babylonian Talmud, have been carefully pointed, and the references are given both in Hebrew and in English characters.

As regards the metrical translations, which constitute the chief novel feature of this book, many of them first appeared some years ago in the Melbourne Jewish Herald, some in the same, some in a modified form; all the others were composed more recently in England, at various times and in different places. The idea of having these verses published was frequently suggested to me by many who were present at my lectures on the Talmud, a course of which I have had the honour to deliver in London and in the Provinces.

It has been my endeavour, as far as possible to make the translations literal, and, where it 
has been necessary to paraphrase, I have tried to preserve the full sense of the original.

The sentences have been arranged in some order according to the subjects they treat of, and an Alphabetical Index at the end of the book should be found useful.

My best thanks are due and are hereby conveyed to all friends, Jewish and Christian, who have kindly given me useful hints and suggestions, or have in other ways encouraged me in my work. More especially am I indebted to a gentleman whose extreme modesty forbids me to name him here openly, but whose valuable services impel me to thank him most cordially.

In offering to the public as specimens a few out of the numerous jewels of Rabbinic thought found in the vast Talmudic store-house, not to mention the other rich treasuries of Rabbinical Literature, it is my sincere hope that these “Gems from the Talmud,” though differing in beauty and luster, will all prove valuable and acceptable.

I. M.

LONDON, December, 1893.
The Essence of Religion.
(1) All virtues doth beneficence transcend,—
With it the Torah doth begin and end.
(Sotah 10a).

Charity Superior to Sacrifices.
(2) An act of charity's of greater worth
Than all the sacrificial rites on earth.
(Sucked 49b).

Charity and Benevolence our Advocates.
(3) The kindly deeds that we increase,
And all the generous gifts we've given,
Ascend as messengers of peace,—
To plead for us they never cease
Before our Father that's in heaven.
(Rabah Shabba 106).

Charity Atomes for the Gentiles.
(4) As Israel's sacrifices once atoned
For sins which were with true repentance owned,
So is the charity of Gentiles sure
For all their sins atonement to procure.
(Rabah Shabba 108).
The Poor.

(5) O let thy house stand open wide,
    That in thy home the poor abide!

(6) Kind Words to the Poor.
(6) Who gives his mite to one distressed,
    With many blessings shall he be blessed;
    Who gives with words of sympathy,
    With twice as many bless'd shall he be.

(Asher Baal Shem 49).

Alms.

(7) All gifts of alms their recompense shall gain
    According to the kindness they contain.

(Sacerd 49).

The Poor Man's Mite.

(8) As oft by joining scale to scale,
    It made the largest coat-of-mail.
    So, added, all the mites you've given
    Shall reach a large amount in heaven.

(Baba Batron 90).

The Uncharitable.

(9) To claims of charity who shuts his eyes,
    To idol-worshippers himself allies.
Neglecting the Sick.

(10) Who fails to tend the sick incurreth guilt.
As though by him had human blood been spilt.
(Nedarim 40a).

Give to God.

(11) Give unto Him of that which is His own!
For thou and thine belong to Him alone.
(Shabbat 107b).

Charity the Mightiest Thing on Earth.

(12) There are ten strong things in the world—
The rock is strong, but iron breaks it;
The iron's strong, but fire can melt it;
The fire is strong, water can quench it;
Water is strong, the clouds absorb it;
The clouds are strong, the winds disperse them;
The wind is strong, a man withstands it;
A man is strong, but fear unnerves him;
Man's fear is strong, but wine removes it;
And wine is strong, but sleep disperses it;
But stronger than all these is—death!
Yet charity can save from death!
(Rabbi DovBer 17a).
A Good Heart.

(13) What leads to all the good that man can find? A heart that's good to heav'n and to mankind.

(14) Honour God by imitating Him.

(15) The True Child of Abraham.

(16) Only the Merciful shall receive Mercy.
Jewish Characteristics.

(17) By three distinctive signs we trace
The members of the Jewish race—
A tender heart, self-reverence,
And practical benevolence.

(Yehoshua 7:9).

Love of Humanity.

(18) Strive to be of Aaron's true disciples—
Loving and pursuing peace each day,
Ever loving all thy fellow-creatures,
Bringing them beneath religion's sway!

(Leviticus 19:19).

Hatred is Murder.

(19) The man that hates his neighbour may be said
To be of those that human blood have shed.

(Deuteronomy 18:10).

Love.

(20) When Love upon a motive doth depend,
'Twill with the motive end;
But when it hath no motive, Love is sure
For ever to endure.

(Leviticus 1:10).
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Love and Hate.
(21) When love or hatred sways the heart, A man will from his rules depart. (Sanhedrin 49b).

(22) The Golden Rule.
(22) Whatever hateful is to you, Unto your neighbour never do! (Shabbat 31a).

Judge Charitably.
(23) Judge charitably every man, And justify him all you can! (Abot 1:6).

Judge Not.
(24) Judge not your fellow-man's condition Until you be in his position! (Leviticus 11:3).

Judge Not Alone.

Courtsey.
(26) Receive each man, at every meeting, With affable and friendly greeting! (Abot 1:15).
Respect.

(27) Who does respect and honour find?  
Who honours and respects mankind.  
(Baraitha, IV, 17).

A Neighbour's Honour.

(28) Thy neighbour’s honour o’er be prone  
To hold as sacred as thine own!  
(Lev. 11, 13).

A Neighbour’s Shame.

(29) Who gets his honour through his neighbour’s  
shame;  
No share of future bliss can ever claim.  
(Tan. Chagiga 2).

Putting to Shame.

(30) In a fiery furnace ‘tis better to rush  
Than a fellow-man publicly put to the blush.  
(Rabbe Meira 59b).

(31) Who putth publicly to shame  
His fellow-man, incurvth blame  
As great as would have been his guilt.  
If be his neighbour’s blood bad splitt.  
(Rabbe Meira 58b).
(32) Who puts his neighbour publicly to shame
To future bliss shall forfeit all his claim.
(Shoftim 590)

(33) Seek not to see thy neighbour's face,
If he be still in his disgrace!
(Exod. IV. 33)

(34) The man that is to slander given
Denies, in sooth, the God of Heaven.
(Bemidbar 15)

(35) If other men have spoken of you ill,
Be still!
The calumny, though great, but little deem!
If you have spoken ill of other men,
Why then,
The calumny, though little, great should seem,
Until you've gained their favour and esteem.
(Derekh Eren Zata 1)
A Neighbour’s Property.

(35) Thy neighbour’s goods be ever prone
To hold as sacred as thine own!

(36) Honesty.

(37) To rob a mortal ‘neath the sky
Is worse than robbing God on high.

(38) The Receiver Worse than the Thief.

(39) Ustury.

(39) Who lend on usury are like in guilt
To those by whom the blood of men is spilt.
Duty to One's Neighbours.

(40) The smallest harm regarded as great,
The greatest good as little rate.
In deeds which you to others do
The smallest good as great esteem,
The greatest harm as little deem,
In deeds which others do to you!

(Add of R. Akiba X.II. vii).

The Path to Choose.

(41) Which is the path, both right and wise,
That for himself a man should find?
That which himself much dignifies,
And brings him honour from mankind.

(Add. II. 1).

Plenes Men to Please God.

(42) Who gratifies his neighbours' minds,
In him God's Spirit pleasure finds;
Who fails men's minds to gratify,
Doth fail to please his God on high.

(Add III. 13).

Contempt.

(43) Despise no man, nor scorn his power!
Nor, carping, cast on aught disgrace!
There's not a man without his hour,
And not a thing without its place.

(Add IV. 1).
(44) With your left hand push away! With your right hand cause to stay! (Shem. 47).

(45) The man by whom his neighbours are forgiven. Himself sweet pardon shall receive from Heaven. (Ezra Makkab. 174).

(46) The name of "Bravest of the Brave," On whom should we bestow? On him who turns into a friend His greatest mortal foe. (Abot of R. Nahun. XXII. 1).

(47) Or Comrade sweet, Or Death I'd greet. (Zal. 13).

(48) At the door of the rich there is many a friend and a brother; At the door of the poor there's neither the one nor the other. (Shab. 31a).
A Word at Parting.

(49) When from thy friend thou art about to part,
Let some instructive word be spoken;
That word he'll ever cherish in his heart,
And thee remember by its token.

(Shemot 33:6)

Pray for Others.

(50) Who for his neighbour's sake doth plead
That God to him a gift may send,
If he himself that boon doth need,
Receives that boon before his friend.

(Deut. 5:15)

Anger.

(51) Seek not thy neighbour to assuage
While still he manifests his rage!

(Deut. 15:25)

Comforting.

(52) Thy fellow-man to comfort do not try
While still he sees his dead before his eye!

(Num. 14:43)

Blessing.

(53) Another's blessing ne'er despise,
Though looking simple in thine eyes!

(Deut. 13:3)
(54) Think never lightly of an imprecation
That's uttered by a man of lowly station!
(Baba Bava 97b).

(55) Can't not a stone into the well
Whose water did your thirst diapel?
(Baba Bava 93a).

(56) The master owns the wine of sweetest flavour;
The butler gets the credit for the favour.
(Baba Bava 97b).

(57) Before his face you praise a man
With praises but a few;
Behind his back praise him with all
The praise that is his due!
(Crabbe 186).

(58) Improve thyself—and then
Improve all other men!
(Baba Mezia 107a).
Reproving.

(59) Taint not a man with dust defect
Which in thyself thou canst detect!
cline Matos 99b.

Reproved: Reproved.

(60) Woe to the age in which the judged, alas,
May justly on their judges sentence pass?
If one, who doth reprove his neighbour, cries,—
"Do thou take out the splinter of thine own eye!"
The other answers in a chiding tone,—
"Do thou remove the beam out of thine own!"
cline Jaster 151.

Eccentricity.

(61) Let no one act as if he had a mind
That differed from his friends and all mankind!
cline Brith 7.

Submission.

(62) Your neighbour calls you "Asw " before your face—
Then quickly on your back a saddle place!
cline Yoma 58b.

Appearance.

(63) Before our fellow-creatures we must be
As blameless as before the Deity.
cline Tzillah 3.
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Appearance.

(64) Whatever, for appearance’s sake,
The sages have forbidden,
Should not be done by any man,
Though in his chamber hidden.

(65) From that which is unseemly,—run!
And that which seems unseemly,—shun!

Parents.

(66) God, your Father and your Mother,—
They have each a share in you;
If you pay to both your parents
That respect which is their due,
Then together with your parents
God considers He doth dwell,
And by honouring your parents
You do honour God as well.

Example.

(67) The sheep will follow one another:
A daughter acts as acts the mother.

(68) Starks' 650.


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Home Influence.

(68) The prattle of a child out for a walk
Is but an echo of his parent's talk.
(Bamidbar 36).

Hebrew Servants.

(69) Who doth a Hebrew servant gain
Doth for himself a lord obtain.
(Kiddushin 20a).

Servants.

(70) Enough for the servant if he
As high as his master will be.
(Rabennah 58).

Guests.

(71) The bidding of your host obey!
Unless he bid you—"Go away!"
(Rabennah 56).

Peace.

(72) How great is Peace! to Earth below
It is what leaven is to dough!
(Perek Hallel,).
Society.

(73) The world depends upon these three,—
On Justice, Truth, and Harmony.

(74) On these three mighty pillars rests society,—
On Education, Charity, and Piety.

The Public.

(75) Yourself you must not separate
From sharing in the public fate!

A Community in Trouble.

(76) The man that shares a congregation's grief
Shall live to see its comfort and relief.

Leaders of a Community.

(77) As the eyes of a bride, when with beauty they shine,
Of her general beauty are deemed a sure sign,
So will a community's leaders attest,
By their worth and their fitness, the worth of the rest.

(Num. 24:6)
Bad Landers.

(78) When the shepherd is wroth with his flock,
you will find
That the shepherd doth render the bell-wether
blind.

(Shabbath 54a)

The Sanctity of Life.

(79) A judge, are his the sentence doth impart,
Should feel, while sitting on his judgment-
seat,
As if a sword were pointed at his heart,
And dreadful hell were open at his feet.

(Sanhedrin 36a)

Honest Judges.

(80) The judge, in judgment, just and fair
For even one brief hour,
Is deemed as if he had a share
In God's creative power.

(Shabbath 110a)

Justice.

(81) Let justice flow from its pure source,
Though piercing mountains in its course!

(Sanhedrin 6a).
The Verdict of a Court.

(82) If the court hath seized thy garment, Which to thee doth not belong, Go upon thy way rejoicing That repaired hath been the wrong! (Sanhedrin 7a).

Jewish Loyalty.

(83) When first the sons of Judah Were into exile driven, Were oaths to Jews and Gentiles Administered by Heaven. The Jews did swear they'd never, Uniting in one band, By force try to recover Their freedom and their land; And, loyal to the countries Where they should chance to dwell, Against those several nations They never would rebel. And all the Gentile nations Before the Lord did swear,— They never would use oppression Too great for Jews to bear. (Koh. 11:6).
Obedience to Authority.

(84) Bless'd is that age, and happy is its fate,
When to the small obedient are the great!

(Rosh Hodesh 259).

Loyalty.

(85) With loyal heart and mind sincere
Pray that the Government may thrive!
For men, if unrestrained by fear,
Would swallow other men alive.

(Eishet III. 21).

Celibacy.

(86) Whosoever spends his days without a wife
Has no blessing, joy, nor comfort in his life.

(Yehoshua 158).

Marriages.

(87) To join two in wedlock as husband and bride
Is as hard as it was the Red Sea to divide.

(Such as).

Marriage for Money.

(88) Who weds a woman for her gold,
His children worthless shall behold.

(Yehoshua 799).
Choosing a Wife.

(89) Step down in life,
And take a wife!  
One step ascend,
And choose your friend.

(A Halakhah [33].)

A Wife.

(90) To every man's assigned a wife
According to his acts in life.

(Lotish 21).

Respect your Wife.

(91) Great care a man must ever take
To show due honour to his spouse!
Since only for his wife's sweet sake
Do blessings rest upon his house.

(Raha Mechina 59).

Consult your Wife.

(92) If the wife you have is small,
Bond to her and whisper all!

(Raha Mechina 59).
Never Wrong your Wife.

Never to wrong his spouse. 
Her ready tears God's wrath awake, 
And speedy vengeance rouse.

(Rabbi Judah 59a).

Domestic Peace.

As dearly as he loves himself, 
Who doth his wife adore,— 
Respecting her as much as he 
Respects himself, and more; 
Who leads his children, step by step, 
The paths of right to tread, 
And when the proper time is nigh, 
He causes them to well;— 
This is the man of whom we find 
The Holy Scriptures say,— 
"And thou with whom that in thy home 
Shall peace for ever stay! "

(Rechab 61b).

Poverty a Cause of Strife.

When in the jar no barley's longed-found, 
Then quarrels come and through the house 
resound.

(Saba 40b).
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Death of a Wife.

(96) He who has seen the death of his first wife
Has seen the Temple ruined in his life.
(Sabtahin 22a).

A Wife's Earnings.

(97) Who waiteth for the earnings of his wife,
Shall see no trace of blessing in his life.
(Pesachim 50a).

A Bad Wife.

(98) Any ache and any smart;
Rather than an aching heart!
Any ill and cruel fate
Rather than a cruel mate!
(Shabbath 110a).

A Good Wife.

(99) A gift most precious has that man in life
Who has secured a good and loving wife.
(Taanith 69a).

Women's Intelligence.

(100) Intelligence to woman's heart
More than to man's did God impart.
(Middah 45a).
An Aged Woman.
(101) An aged man is in the house distressing;
An aged woman's in the house a blessing.
(Ecclesiastes 10:3)

A Woman's Shame.
(102) A woman feels humiliation
More than a man feels degradation.
(Kerubim 57).

Good Women.
(103) Through the virtues of their women,
Which upon that age did shine,
Wore the Israelites from Egypt
All redeemed by help divine.
(Shemot 11:2).

Woman's Loyalty.
(104) The world with ten measures of Talking is bless'd—
Nine taken by Women, and one by the rest.
(Kiddushin 491).

Knowledge.
(105) 'Tis hard to get knowledge, or gain sacred lore,
As vessels of gold which are precious in cost;
But easy to lose it from memory's store,
As vessels of glass can be broken and lost.
(Chap. 150).
(110) With him alone can knowledge ever stay
Who for its sake his baser self doth slay.
(Kethuboth 93b).

A Student
(111) A Student's like the seed the sod below,
Which, once it sprouts, will sprout and heartwards grow.
(Psalm 106:49).

Progress
(112) Who fails his knowledge to increase
Is sure to see his knowledge cease.
(Acts 1:13).

Perpetual Progress
(113) From their task of self-improvement,
Rest is never Scholars given;
In the next they'll strive for culture,
As in this world they have striven—
Yea, "from strength to strength advancing,
They'll be seen by God in heaven."
(Berachoth 57b).
Learn even from the Young.

(114) Do not look at the cask, but at what it doth hold!
   For it doth very often befall
   That a new cask is brimful of wine that is old,
   While an old cask has no wine at all.
   (Leviticus 19:17).

Learning from Disciples.

(115) From my teachers I have gained much lore;
      From my fellow-students greater store;
      From my lord disciples even more.
      (Proverbs 22:6).

Learning from Inferiors.

(116) The smaller stick can make the larger burn;
      From lesser scholars can the greater learn.
      (Proverbs 22:6).

Mutual Improvement.

(117) As iron sharpens iron, so we find
      Two students sharpen one another's mind.
      (Proverbs 27:17).

Association.

(118) No proper education
      Without association.
      (Ecclesiastes 6:9).
(119) True Freedom.
Who labours in the Torah — he
And none but he, is ever free.
(Shabbat 97a)

Religious Knowledge.
Who wins the words of sacred lore
Wins happy life for evermore.
(Shabbat 97b)

Ownership of Knowledge.
At first the Law belongs to God alone;
When you've acquired its knowledge — it's
theirs.
(Amita Zara 15a)

Scholars.
Scholars in the world increase
Sweetest harmony and peace.
(Berachoth 4a)

Free-masons.
The Wise are called the "Builders" of the
age,
For they in building up the world engage.
(Shallot 114a)

A City's Guardians.
Who are the guardians of a State?
The Teachers of the small and great.
(See. Chapter 4).
Children of the Poor.

(125) Upon the children of the poor
Bestow the greatest care!
For they are full of scholarship
Receive the greatest share.

(Asher b. Nathan XIII. 2).

Learn, Act and Teach.

(126) Act as you’ve learnt, and give to men your
thought,
That they may practise what by you they’re
taught!

(Alciph. of R. Nathan XIII. 2).

A Sinner’s Knowledge.

(127) A nut which is soiled on the surface
May hold a sweet kernel within;
So despise not the knowledge of scholars
Though stained by the scholars by sin.

(Crisp. of 18).

Little Children, God’s Messiah.

(128) "Your hands on my Messiah do not lay!"—
The little children of the schools are they.
"And to my Prophets do no ill!"—applies
To scholars, the disciples of the Wise.

(Shabbath 116a).
Little Children, the World’s Saviours.

Upon the little children of the schools
Does all the world depend—
Saved by their breath of innocence
From coming to an end.

Scholars.

The place that is of schools devoid
Is surely doomed to be destroyed.

Modern Prophets.

When once the Temple was no more,
The gift, which Prophets had before,
Was—when it left the Prophets’ schools—
Bestowed on children and on fools.

The Educated and the Ignorant.

True knowledge and culture who strive to obtain,
The older they grow the more wisdom they gain;
But those who to knowledge and culture are foes,
As older each gets the more foolish he grows.
Ignorance.
(133) Who assayd knowledge doth not win
Will never have true fear of sin,
For ignorance can never be
The home of genuine piety.

A Poem Ignorant.
(134) Move far away from his society
Whose ignorance is joined with piety!

Ignorance and Impudence.
(135) To take the lead, at every chance,
All eager stands bold Ignorance.

Led and Ledding.
(136) Better be by Lions led
Than of Foxes be the head.

A Little Learning.
(137) A single coin in an empty jar
Creates a clamorous noise that's heard afar.

(Shem 11. 6)
(Shulam 63a.
(Megilla 18a)
(Shem 11. 20)
(Shab 28a)
Scholars.

(138) A wise man, with a scholar's education,
Exceeds a prophet with his inspiration.

(Shulchan Aruch 221).

Who is Wise?

(139) Who's truly wise beneath the sun?
Who seeketh to learn from every one.

(Alf. IV. 1).

Wisdom.

(140) The gift of wisdom God doth ne'er impart
Unless a man hath wisdom in his heart.

(Herodesoth 55).

Spiritual Gifts.

(141) Lo, this is one of Nature's laws,
Observed the world all o'er,—
A vessel wholly void will hold
What into it we pour;
But when the vessel once is full,
It can receive no more.
Not so in gifts of soul or mind
Doth God for us ordain:
The more a man already hath,
The more he will contain,
And who possesses none at all
With him will none remain.

(Num. 6; 22).

(138) דוד הכהן יאוש
(139) הלל ימלא אתליס
(140) אַתָּוָה קָבָה? אֲכָלָה לֹא שָׁפָךְ זָרָה מִפְּלָפְלָפְלָו
(141) הכֵּתֶרֶתְתָה צְפֵיתֶה שָׁפָךְ יאָוָא כִּנְּו— לָא מָחָר צָפָרֶה שָׁפָךְ יאָוָא כִּנְּנ— רְחַם זָרָה מַלְפָּלֶקֵשָּׁה
(138) Scholar.
(139) Who is Wise?
(140) Wisdom.
(141) Spiritual Gifts.
A Humble Mind.

(142) As waters from the heights descend, that they may find a lower bed, so too, with him alone will knowledge stay. Who hath: an humble mind.

(Deut. viii. 20).

Humility.

(143) Be as the threshold trod by every one, And like the lowest peg all hang upon!

(Derekh Britz, Zais 1).

Meekness.

(144) A man should ever learn to act in concert with God's will. For God disdained each mountain high, And left each lofty hill, But deemed the lowly Sinaí. The fittest and the best. Whereon His glory should descend, His holy presence rest. So too, the high and stately trees,—God set them all aside, But caused within the humble bush His presence to abide.

(Seité 56)
The Persecuted.

(145) One of the persecuted rather be
Than of the persecutors! For we see
No birds more preyed upon than are the
doves,
Yet these upon the altar Heaven loves.

(Lev. XXV. 39).

Pride.

(146) God saith—"With him that's filled with pride
I cannot in the world abide."

(Sam. xi. 11).

Pride is Atheism.

(147) He's deemed, in whom abideth pride,
As though his God he has denied.

(Sam. xi. 11).

Pride in Idolatry.

(148) A man, puffed up with arrogance and pride,
To one who worships idols is allied.

(Sam. xi. 11).

Pride a Sign of Ignorance.

(149) Pride is a sign, wherever it may chance,
Of that worst poverty called—Ignorance.

(Lev. XXV. 39).
Arrogance.

(150) Where'er a mortal man uplifts
With arrogance his heart—
 Scholar or Prophet—all his gifts
Shall soon from him depart. (Psalms 66).

Aggrandizement.

(151) Aggrandizement do thou avoid!
A name made great's a name destroyed.
(Asher 2: 13).

Ambition is Fatal.

(152) Ambition, as its fate,
Death and the Grave await! (Psalms 86).

Ambitious Men.

(153) Who on Greatness strives to seize,
Greatness escapes his greedy grasp;
But who's er from Greatness seeks,
Him doth Greatness seek to clasp. (Sirra 150).
Politics.

(154) Beware of all ambitious men in pow'r,
Who never but from selfish motives deign
To patronise a man! Yes, at that hour,
When for themselves some boon they hope
to gain,
They seem to him the kindest friends indeed;
But oh, they stand not by him in his need!

(Acts II. 21, 22.)

Contemn.

(155) As yielding as the plant reed
A man should ever be,
And not unbending and as hard
As is the cedar tree!

(Plutarch. sto.)

Corr.

(156) From placing Care within your heart refrain!
For mighty are the victims Care has slain.

(Stoics. sto.)

To-morrow.

(157) About the morrow do not sorrow!
For thee there may be no To-morrow.
Their mayest and thou didst, but pine
About a world that was not thine.

(Stoics. sto.)
Anticipating Trouble.
(148) Sufficient for trouble and woe The moment you suffer the blow. (Bereishit 9:11)

Past Troubles.
(155) Though our present troubles whilst they last We forget the troubles that are past. (Bereishit 15:2)

Contentment.
(160) When is man as rich as rich can be? When contented with his lot is he. (Leviticus 11:7)

Discontent.
(161) The Camel asked for horns one day,— The ears he had were taken away. (Shemuel 1:6a)

Egoy.
(162) Some sixty pints his teeth are sure to feel Who, fasting, sees his neighbour at his meal. (Rashi: Pshat 90a)

The Envious.
(163) Whoe'er his greedy eyes doth set On what to him belongeth not, What he desires he shall not get, And he shall love what he hath got. (Genesis 50:1)
Self-Reliance.

(164) If not *myself* for me, who else of men?
And if I am for me, what am I then?
And if not in the living present,—When?
(Deut. 1. 14)

Dependence.

(165) Who for another’s table has to wait,—
Dark is the world around him, sad his fate.
(Deut. 31)

Sweet Independence.

(166) With leaf of olive in her mouth, the Dove
Returned, and thus she praved to God above:
“O universal Sovereign, God of love!
O let me only have my food from Thee,
Though bitter as an olive it should be!
And let me not depend on man for meat,
Even though my food should be as honey
sweet!”
(Exod. 16)

Be Independent.

(167) As other days the Sabbath spend,
And do not on man’s help depend!
(Exod. 12:22).
Mental Work.
(168) O strip a carcass in the street, And take your pay for labour sweet, And say not, "I am Priest or King, Andneath my honour's such a thing."!
(Babli Shabbah 110a).
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The Worth of Work.
(169) To live by Toil's of greater worth Than idle piety on earth.
(Berachoth 8a).
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Dignity of Labour.
(170) Estemed is Labour in mine eyes! For Work the workman dignifies.
(Nedarim 49b).
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Labour.
(171) The right to taste some food then Adam owned, When first the law of Labour he had learned.
(Aboth of R. Nathan XI. 1).
* * *
(172) God caused not His presence on Israel to test, Till their Labour had shewn of their merit a test.
(Aboth of R. Nathan XI. 1).
Labour not to be Interrupted.

No artisans at work may rise To show respect unto the Wise.

(Akk. 321).

Skilled Artisans.

Though lasting seven years, no famine can Approach the door of a skilled Artisan.

(Sold. 261).

Labour is a Blessing.

When Adam wasd the sentence passed by God,
That earth would be the ground on which he trod,
And Thorns would spring with Thistles from the sod,
He straight began to weep, and with a sigh "O universal Sovereign!" he did cry,
"Are we to eat our food—mine Asi and I—Out of one crib?" But when God further said,—
"By your brow's sweat you're doomed to eat your bread!"
At once was Adam cheered and comforted.

(Prov. 11:8).
Teaching a Trade.

(176) For his son a trade who doth not find
Is but teaching him to rob mankind.

To sacred Study 'tis most meet and right
Some worldly Occupation to unite:
The labour, which the twain demand, is well
Designed all thoughts of sinning to dispel.
All learning and all culture of the mind
When not with healthy manual work combined,
Will sooner, or will later, prove all vain,
And Sin will quickly follow in their train.

Agriculture.

(178) The day will come when every hand
Will turn from trade to till the land.

Land.

(179) A "Man" is not deserving of that name
If to some piece of Land he has no claim.
The Student and the First Labourer.

A student says—"I am a Man, and a Man is my neighbour; I in the town, he in the field, we daily toil and labour; each rises to perform the task which heaven did assign; and I encroach not on his work, as he doth not on mine. I claim no merit—for, when more or less a man has striven, it matters not, so long as he directs his heart to heaven." (Lev. 19:17b).

True Heroism.

Who should be deemed as Heroes true? Their evil passions who subdue. (Is. 55:1).

Self-Control.

What shall man do that live he may? His selfish nature let him slay! (Deut. 31:20).

Self-Indulgence.

What shall man do that he may die? Live, and his passions gratify! (Torah 51:20).
Prudence.
(188) Let honour be to your physician paid
Before you come to need his healing aid.
(Ser. Sanhedrin 48a).

Silence.
(189) If silence is the best of rules
For wise men,—how much more for Fools!
(Proverbs 99a).

Speech or Silence.
(190) Ah me, if I express my candid mind!
Ah me, if my tongue in silence blind!
(Shabbath 89b).

Truth.
(191) Righteous be thy "Yes!"
Righteous be thy "Nay!"
(Shabbath 54a).

Presumption.
(192) The world was all convulsed with dread
And pain
When God exclaimed,—"Take not My Name
In vain!"
(Shabbath 39b).
Perjury Punished.

(193) All other punishments God may delay
Until some ages shall have passed away,—
The sin of Perjury’s avenged straightway.

(Zebanot 39a)

Truth and Falsehood.

(194) No Falsehood long can stay;
But Truth endures for aye.

(Zebanot 10b)

Liar.

(195) This is the fine a Liar has to pay,—
He’s not believed when even the truth he’ll say.

(Sanhedrin 89a)

Sincerity.

(196) ’Tis not your Knowledge God desires;
It is your heart that He requires.

(Sanhedrin 160a)

A Good Name.

(197) On mortal brows three crowns we see,—
Of Knowledge, Priesthood, Majesty:
Yet fairer far, in worth and fame,
The diadem of a Good Name.

(Asher IV. 17).
Self-Assurance.
(198) Upon yourself do not rely
Until the day when you shall die!
(Deut. 11:5).

"I Do Not Know."
(199) Let your tongue accustomed grow
E'er to say—"I do not know!"—
Lost in error stating aught
You may stumble not be caught.
(Besch. 9:6).

Try Not Too Much.
(200) Grasp too much, and you will grasp in vain!
Grasp a little, and you will obtain.
(Chap. 12:1).

Be a Man!
(201) Where no man are in the van,
Strive yourself to be a man!
(Deut. 11:6).

Observe Words.
(202) Take heed that no unseemly word
Should ever from thy mouth be heard!
(Prov. 30:19).
GEMS FROM THE TALMUD.

Kindness to Animals.

(207) A man must never taste his bread
Until his beast he first has fed.

(Exodus 23).

Evil Neighbours.

(204) Remove from evil neighbours far away,
And never join the Wicked where they stay,
And cease not to expect the evil day!

(Deut. 13).

Evil Associates.

(205) He who associates with those
That are on sinning bent,
Although he may esteeve their deeds,
Shares in their punishment.

(Exod. of K. Sifri XXX. 3).

Good Associates.

(206) Associate with those that keep
The precepts of the Lord,
And though not shausing in their deeds
You'll share in their reward.

(Exod. of K. Nathan XXX. 3).
(207) "Déshoused, woe to thee!

(208) "A worthless palm will choose the ground and grow where fruitless trees abound.

(209) "The useful plant is plucked and torn.

(210) "Though over your neck a sword hang sharp and bare,

(211) "A man should say, however distress'd,...
Resignation.

(212) A man must thank the Lord, in pious mood,
For all the ill as well as all the good!
(Baruch 35:6).

Pray to the Last.

(213) A man should pray that he may mercy save
Till the last earth is thrown upon his grave.
(Baruch 35:6).

Praise to God.

(214) Who praiseth not the name of Heav'n
For any gift which God hath giv'n,
If by its use he benefits,
An act of Satrilege commits.
(Baruch 35:6).

Abuse of Prayer.

(215) The meanest thief, about to steal,
For Heaven's help will oft appeal.
(Baruch 6:9).
How to Pray.

(216) He who with devotion prays,
Downwards should direct his gaze,
And his heart to Heaven raise!

(Vehayim 10:2).

Faith in Providence.

(217) Who hath within his basket bread,
And yet, all anxious, questions whence
To-morrow too he shall be fed,—
    Hath little Faith in Providence.

(Sirach 36:8).

Fear God.

(218) Would that to fear your God you persevered
As men are wont their Fellow-men to fear!

(Ecclesiastes 38).

The Fear of Heaven.

(219) Who Knowledge hath, but not the Fear of
Heaven,
Is like a treasurer to whom are giv'n
The keys that will unlock the inner store,
Without the keys that opè the outer doors.

(Gaalatha 316).
Do God's Will.
(220) Perform His Will divine
As if that Will were thine,
That He may thine fulfill
As if it were His Will!
(Psalm 112:4).

Reign thy Will.
(221) Do thou thy Will resign
Before His Will divine,
That He may set aside
Another's Will for thine!
(Psalm 112:4).

How to Serve God.
(222) Be not as servants who obey
And serve their master but for pay,
But be like those that serve their lord
Without expecting a reward!
(Psalm 112:5).

Good Actions and Wisdom.
(223) Whose wisdom is surpassed by Deeds,
His wisdom shall remain;
Whose wisdom his good acts exceeds,
His wisdom is all vain.
(Proverbs 1:7).
Actions, Good and Evil.
(224) Every good and noble action
Is for us an Advocate;
But by each of our transgressions
An Accuser we create.
(Exod. 19, 13).

Act in the Name of Heaven.
(225) Whatever acts you undertake,
Perform them all for Heaven's sake!
(Acts 17, 17).

The Aim of Wisdom.
(225) 'Tis Wisdom's aim that, day and night,
We mend our ways and do the Right.
(Berachoth 17a).

Action the End of Study.
(227) Study's so far greater than good deeds,
Since to noble actions Study leads.
(Babli, 40a).
One Act the Reward of Another:

(228) To do a precept, ever the slightest, run!
And from transgression flee—the smallest
shun!

For one good act doth to another lead,
And one ill-deed draws in its train ill-deed,
Good action by good action in succession
Is recompensed—transgression by trans-
gression.

(Exod. IV. 8).

Actions, their Profit and Loss:

(229) They are the "Rulers" brave and true—
Their evil passions who subdue;
They are the "Calculators" great—
All Life's accounts who calculate,—
Comparing all the loss and gain
Which every Action doth contain.
Thus act, and you'll "established" be
Through life and all Eternity!

(Whos Sabah 768).

Preaching and Practice:

(230) Some preach well and act right—gladly:
Some act right, though preaching badly;
You're exacting in your preaching,
But not acting as you're teaching.

(February 63).
The Best Testimonials.

(231) Thine Acts may thee commend;  
Thine Acts may men offend.  
(Ezekiel V. 7.)

Intention.

(232) A good intent God deems a good deed done;  
An ill intent is not an act begun.  
(Kid. 40a.)

Inducing Others to do Good.

(233) Who makes another do a noble deed,  
His action doth his neighbour's act exceed.  
(Bava Batra 90b.)

Leading Men to Good or Evil.

(234) Who draws the multitude  
To Virtue and to Good—  
Through him shall none by sinful acts offend;  
But he who tries to win  
The multitude to Sin  
Shall never have the power the wrong to mend.  
(Leviticus 17, 21.)

A Good Deed.

(235) A noble act, done on earth,  
The Door shall precede,  
And to the future world of bliss  
It shall the Door lead.  
(Proverbs 30.)
Good Deeds and Knowledge.
(236) A man departing from this world
Departeth not alone;
Not gold and silver follow him,
Nor pearls, nor precious stone;
Good deeds and knowledge go with him—
For ever all his own.
(Ezek. vii. 16.)

Individual Merit.
(237) The clouds in the sky will their rain-drops
off yield
For the sake of one man and one grass and
one field.
(Sen. Zambol q1.)

Honour to Whom it is Due.
(238) Had I the shed not lifted from the ground,
Would you the precious pearl beneath have
found?
(Yoma 56c.)

Character.
(239) By these three things a man we gauge,—
His Cup, his Parse, and by his Rage.
(Evans 65.)
A Good Man is Good Everywhere.

(240) A Myrtle, which among the thorns doth grow,
Is still a Myrtle, and all call it so.
(Sanhedrin 29a)

The Pillar of the World.

(241) Upon one pillar all the world doth rest,—
Upon a "Righteous Man,"—for ever blest.
(Exodus 18).

One Good Man saves the World.

(242) If e'en but one Good Man remains,
God for his sake the world sustains.
(Proverbs 30).

The Worth of a Noble Soul.

(243) The soul of one Good Man is worth
As much as all that is on earth.
(Berachoth 6a)

A God-fearing Man.

(244) Accomplished was Creation's plan
Because of one God-fearing man.
(Berachoth 6a).
A God-fearing Man.

(245) Even one God-fearing Soul
In the world is worth—the Whole.

*(Rav Kosevah 26a).

(246) God intended all Creation
For a good man’s ministration.

*(Rav Kosevah 64a).

Good Men Live for Ever.

(247) All righteous men are truly said
To be alive even when they’re dead.

*(Rav Kosevah 15b).

The Deeds of the Righteous.

(248) The Deeds of the Righteous, done nobly
and well,
The formation of earth and of heaven excel.

*(Shabbat 52b).

The Name of the Righteous.

(249) The Righteous shall enjoy the highest fame—
They shall be called by Heaven’s Holy Name.

*(Shabbat 75b).
Gems from the Talmud

God and the Righteous.

(250) With the righteous, God deals with severity rare,
Particular e'en to the breadth of a hair.

(Proverbs 14:34).

The Name of "Fool."

(251) I'd rather have throughout my days
The name of "Fool" unto me given,
Than walk one hour in evil ways
Before the seeing eye of Heaven.

(Exodus V: 6).

The Greatness of Good Men.

(252) Good men are greater after death
Than when sustained by living breath.

(Deut 7:1).

Memorial Statues.

(253) A Good Man no memorial statue needs,—
He's best remembered by his words and deeds.
Death of a Good Man.

(255) The Fians on earth and the Angels of heaven Did their hands on the Holy Ark lay; Prevailed have the Angels o'er those that had striven, And the Ark hath been taken away.

(Exod. xiv. 31.)

Death of Abraham.

(256) The day when Abraham our Father died. The great men of the age all rose and cried — “Alas, the world has lost its guide and head! Woe to the ship whose Pilot now is dead!”

(EB 926.)

Elegy on a Great Man.

(257) If among the mighty cedars Tongues of flame and fire did fall,— What shall do the tender hyssops That are growing on the wall?
If a root or a seedling Did Levianthan draw out,— What shall do the tiny fishes Gliding by the ponds about?
If into the sweeping river There did fall a fishing hook,— What shall do the tranquil waters Of the fated or the brook?

(And Elizev 255.)
Bad Men.

(258) E'en while they live bad men are said
To be, in sooth, already dead.

(Berachoth 12a).

Promiser.

(259) Good people, though promising little before,
Do all that they promise and even much more;
But bad men the words of their promise recall,—
Though promising much they do nothing at all.

(Baba Menia 97a).

The Wicked.

(260) The wicked even at Hell's gate
Return not from their sinful state.

(Baba 91a).

Who shall not see God.

(261) God into his Holy Presence
These four classes never admits,—
Those comprising Sorners, Liars, Slanderers and Hypocrites.

(Sanhedrin 39c).

Evil Passions.

(262) The man that's greater than his brother
Has greater passions than the other.

(Bamid. 56a).
God and Man's Passions.
(263) Ah me, my heavenly Sire!
Ah me, my sinful Desire!

 Saved by Divine Grace.
(264) Man's evil Passions gather strength each day;
He is the victim whom they seek to slay;
Without God's help he would become their prey.

Man's Passions Grow Stronger.
(265) At first man's Passion's like a cobweb's thread,
At last becomes like thickest rope instead.

The Progress of our Passions.
(266) First our Passions are like "Travellers"
Who but briefly with us stay;
Then like "Guests" upon a visit,
Dwelling with us many a day;
And at last become our "Masters,"
Keeping us Beneath their sway.
The Idols within a Man.
(267) What Idols hath man's heart within?
His Passions tempting him to sin.

The Torah and the Passions.
(268) Twain I, my children, did create your Passion;
An Antidote—the Torah I did fashion;
And, labouring in the Torah every hour,
You shall not fall into your Tempter's power.

Satan.
(269) Satan on earth leads men astray,
And then accuses them in heaven,—
And when to him permission's given,
He takes their mortal life away.

The Agents of Sin.
(270) 'The human Eye and Heart within
Are two Commissioners of Sin.'

Fear of Sin.
(271) When Fear of Sin man's wisdom doth proceed,
His wisdom shall endure;
But when his wisdom is the first to lead,
His wisdom is not sure.
How to Escape Sin.
(272) Upon three things reflect within,
And you'll not fall a prey to Sin!
Think where you come, and whither go,
And in Whose presence you must show
A true account of Life below!

(Proverbs 23, 1).

* * *

(273) O ponder well upon three things always,
And then you shall not fall to Sin a prey!
Reflect! above you there's an Eye to look,
And there's an Ear that heareth all you say,
And all your acts are written in a Book!

(Asher 7).

Evil Thoughts.
(274) Man's evil thoughts within
Are worse than actual sin.

(Yechezkel 1).

Sin is Insanity.
(275) No man commits a sin you'll find,
If madness enters not his mind.

(Sefer 3).
The Power of Sin.
(276) The baneful power of Sin
Benumbs the heart within.

Man Sins for Himself.
(277) No man will ever a sin commit
Unless he gains some benefit.

Secret Sins.
(278) The secret sinner shall be put to shame,
For God will openly his sin proclaim.

Sin and Sinners.
(279) Let but the reign of Sin be o'er,
And those who sin would sin no more!

Death and Suffering.
(280) There are no pangs except what Sin will bring,—
Without it there's no Death nor Suffering.

Force of Habit.
(281) Who twice commits a wrong
Extends it right ere long.
Habit Proof against Sin.

(282) When once the greater part of life is o'er, He will not sin who hath not sinned before.

(Yoma 38a).

 Shamelessness.

(283) Who feels no sense of shame at all, Through sin shall stumble and shall fall.

(Shabbath 31b).

Self-Reserve.

(284) That man will not so quickly sin Who feels a sense of shame within.

(Nedarim 36a).

Sinning and Repeating.

(285) Who thinks, as often as he strays, Of turning from his evil ways, Will go on sinning to the end, Without the power his ways to mend.

(Yoma 85b).

Regret while Strong.

(286) How happy is that man, and ah, how blest, Who mends his ways while still of strength possess'd!

(Manda Zera 19a).
Repent in Time.
(287) Repent and turn to God on high.
The day before you’re doomed to die!
(Shemot 27: 14).

The Penitent.
(288) Where stays the true repentant band,
The wholly Righteous cannot stand.
(Proverbs 30: 24).

A Shield against Punishment.
(289) Who do good deeds and of ill deeds repent,
Receive a shield to ward off punishment.
(Leviticus 19: 18).

No Atonement without Reparation.
(290) He who restores the robbed or stolen things
Before his trespass—sacrifice he brings,
Emerges from his guilty sphere;
Who brings a sacrifice for expiation
Before he makes the needed restoration—
He cannot from his sin be clear!
(Raham Ema 149).

Day of Atonement.
(291) The sins which erring man commits 'gainst Heaven
Are on the Day of Pardon all forgiven;
But he’s not pardoned who has wronged another
Until he fully reconciles his brother.
(Proverbs 8: 11).
Repentance and Good Deeds.

(292) If spent in penitence and in good deeds, One hour on earth all life in heav'n exceeds; Though sweeter is one hour of heavenly bliss Than all this life of earthly happiness. (Shabat 11a)

Contrition.

(293) One contrition in man's heart's of no avail Than with many stripes his body to assail. (Rabbeinu Yochanan ben Zakkai)

The Innocent and the Penitent.

(294) The Penitent say:—
O happy we that, free from blame,
By youthful ways
Have never left remorse and shame
For later days!
The Penitent say:—
O happy we that, older grown,
By mended ways
Have been enabled to atone
For early days!
All exclaim:—
O happy he that's innocent,
And hath no sin o'er which to grieve!
But let him sin'd let him repent,
And gracious pardon he'll receive! (Shabat 11a)
Man is a Free Agent.

(295) All things are swayed by God upon His throne;
The Fear of Heaven depends on man alone.

(Mosaic 336)

Free-will.

(296) A man along that road is led
Which he himself desires to tread.

(Mosaic 381)

(297) To be unclean who'er desires
Finds open wide the door;
And to be pure who'er aspires
Is aided even more.

(Thoro 389)

Conscience and Free-will.

(298) Yea, everything's foreseen by Heaven,
And yet man free will is given!
The world is judged, grace never failing,
According to the deeds prevailing.

(Levit 17: 19)

The Divine Image.

(299) Belov'd is man, for he hath been alone
Form'd in the image of his God above!
And this prerogative has been made known
To him by special grace of heavenly love.

(L CONTRACT 11: 18)
Responsibility.

(300) Though last in all Creation's plan,  
The first for punishment came man.  
(Aronhett 6.1).  

Sufferers not Responsible.

(301) Responsibility should never rest  
On him that is by pain or grief oppress'd.  
(Hude. Ghetto 168).  

Suffering.

(302) As present pains,  
So future gains !  
(Ashk. P. 36).  

Rejoicing in Suffering.

(303) He in the world salvation brings  
Who takes with joy his sufferings.  
(Tanmud 84).  

Suffering Cleanest Sin.

(304) As by a law & God all meat.  
By salt is rendered pure and sweet,  
So by a law of the great King  
All sins are cleansed by Suffering.  
(Aronhett 54).  

Suffering the Jew's Ornament.

(305) For Jew's Afflication's fit and need  
As a red thong for a white steed.  
(Chapter 9).
Text of Israel's Character.

(306) When God was seeking what should be the test
Of all the virtues Israel possessed,—
He found that dire affliction was the best.

(Chap. 9.)

Burdens.

(307) According to the camel's strength and size
Great is the burden that upon him lies.

(Acts 13.)

Breath of Life.

(308) Short, alas, how short 's the day!
Whilst the labour's much and great!
Yet the workmen idle stay.
Though the guardian's ample pay,
And the Master will not wait!

(John 11. 20.)

Courage.

(309) For these four things all men require
A Hero's courage and his fire,—
To seek true Knowledge, do the Right,
To pray to God, and fight Life's fight.

(Romans 3.)

The Wheel of Fortune.

(310) In the world a wheel is found
Ever turning round and round!

(Shelach 13.)
Life and Eternity.

(314) To the world of future bliss,
Like a vestibule is this;
In the vestibule prepare,
Enter then the Palace fair!
(Isaiah IV, 21).

Labour Here, Reward Hereafter.

(312) If on Friday man doth not prepare,
What shall serve him for his Sabbath feast?
(Proverbs 30).

Is Life Worth Living?

(313) T'were better man had had no birth,
And no' er had come to live on earth:
But since he lives, let him be wise,
And all his actions scrutinize.
(Ecclesiastes 12).

Two Banquets.

(314) 'Tis not to all the privilege is given
To have one banquet here and one in heaven.
(Proverbs 30).

Pleasures.

(315) Life's earthly pleasures who pursues,
The joys of heaven he shall lose;
Who earthly pleasures doth resign,
Shall gain eternal bliss divine.
(Mishnah Rabbah XXVIII, 5).
GEMS FROM THE TALMUD.

The Aim of Life.

(316) For cattle waits the slayer’s knife;
Man’s doomed to die, however loth;
One common goal awaits them both—
They need not quit the stage of life!

But happy is that man and blest
Whose toil makes knowledge all his own,
Who doeth, wrought but that alone
Which pleaseth his Creator best;

Who lives enjoying a good name,
Which is far better than good oil,
And, as the fruits of his life’s toil,
Behind him leaves immortal fame!

(Shabbath 19b)

Heaven.

(317) A special mansion will in heaven
To every pious man be given.

(Ephod 110).

Eternal Happiness.

(318) One man may win, in one brief hour,
His world of future bliss;

Another—after struggling hard
For many years in this.

(Leviticus Zerei 18a).
GEMS FROM THE TALMUD.

PURITY OF THE SOUL.

(319) Restore thy Spirit pure to Heaven,
At pure as when to thee 'twas given!
(Shabbath 136).

BIRTH AND DEATH.

(320) Man enters naked at his birth,
And naked leaves this life on earth;
Would that in sin he were the same
When he departs as when he came!
(Pro. 6:26).

PLACE OF DEATH.

(321) A man's own feet are pledged to fly
And bring him where he's dooned to die.
(Samuel 5:19).

HELPLESSNESS AT DEATH.

(322) When a man's end is drawing near,
Then over him all dominate.
(Nahum 4:19).

LOSS BY DEATH.

(323) Alas, that lost to us are men
Whom we can never find again!
(Jeremiah 11:14).
Memorizing

(324) O weep for us who live to mourn.
And not for him whom we have lost!
For he has to his rest been borne,
We—in a sea of grief are tossed.
(Job 4:13).

Tears over a Pious Man.

(325) All the tears—drops that are shed
When a pious man is dead.
One by one are counted o'er,
Treasured up in heaven's store.
(Shabbat 105a).

Efficacy of Tears.

(326) Though heaven's gates be closed to pray'r;
To tears they stand wide open o'er.
(Park Maisle 59a).

Men are as Grass.

(327) As the herbs of the field are we mortals each
day,
For some are all blooming, some fading away!
(Exodus 46).

Old Age.

(328) When we were young, we deemed ourselves
men;
But now, when old, we are schoolboys again.
(Rabbi Kena 46b).
(329) Youth and Old Age.

Is better far for men,

Alas for youth! When once it goes
It never comes again!

(Shabbath 130).

(330) Youth is a wreath of roses, white and red;
Old age—a crown of thorns upon the head.

(Shabbath 131).

Remove of the Old.

(331) The acts men do, when young and gay,
Will cloud their face when old and grey.

(Sheulat 152).

Measure for Measure.

(332) With the measure with which man metes to
men
It will be measured to him again.

(Exod 8).

Men is Judged.

(333) As he is now, man's judged on high,
Not as he may be by-and-by.

(Ex. Ruth 3:18).
Israel and the Heathens.

(334) God judges Israel by day;—
What time His precepts they obey;
By night the Heathens judge Him;—
What time from sinning they are free.

(Pro. 6:9; Ps. 89:30.)

The Knowledge of God.

(335) A precious pearl wore Abraham
Around his neck revealed,
And when the sick had gazed on it
Each one at once was healed;
And when at length the Patriarch
From life had passed away,
God took and hanged that precious pearl
Upon the orb of day.

(Lev. 26:16.)

Special Providence.

(336) Three keys are in the hands of Heaven,
Which never are to agents given:—
God makes the rain to fall on earth;
He guards the woman giving birth,
And He will cause, when time is sped,
The resurrection of the Dead.

(Deut. 33:29.)
Divine Providence.

(337) Below not e'en a finger’s maimed
Unless above ‘tis so proclaimed.

(Charles 71).

God’s Mercy.

(338) Though this the moment of God’s anger—
yet
His tender mercy He doth not forget.

(Psalm 103).

New Towns.

(339) Strive thou to dwell within a Town that’s
new!
For since ‘tis young, its sins will be but
few.

(Shabbath 90).

The Fall of the Wicked.

(340) The Holy One, who loveth all,
Rejoiceth not when sinners fall.

(Chezirah 161).
GEMS FROM THE TALMUD.

The Dreaming of the Egyptians.
(341) The night when Egypt’s host was doomed to expire,
The angels ministering in Heaven’s choir
Prepared to sing their wondrous hymns of praise.
When lo! the Holy One their chanting stays—
“There are my creatures sinking in the deep;
This is no time to sing, but time to weep.”
(Megilla 10b).

Idolatry.
(342) Who doth idolatry exalt?
Is worthy of the name of “Jew.”
(Megilla 13b).

The Tablets of Stone.
(343) The Tables were shattered,
The Letters were scattered.
(Pe’ah 8:1).

Spirits.
(344) None could stand the spirits that fill the air;
Could the human eye but see them there.
(Berachot 6b).
Economy.

(345) The lamp that imparteth to one man its light
Can impart it to many and shine just as bright.

(Shemoth 22:9)

Faulty Economy.

(346) You lack the cash to buy the needed fare.—
Yet cash for what is needless you can spare.

(Chapin 57)

Wealth.

(347) The magic power of Gold is sure
To make the most ignoble pure.

(Shulchan Aruk 204)

Drink.

(348) To drink is a folly as well as a sin—
The secret goes out when the wine has come in.

(Evans 63)

The Inconceivable.

(349) Leave the drunkard, touch him not at all!
For the drunkard of himself will fall.

(Shikhah 3:30)
The Apparel of Proclaims the Man.

(350) I'm honoured at home for myself and my name,
     But abroad—for my garments and not for my name.
     (Mishnah 149).

Making a Virtue of Necessity.

(351) A thief, without a chance to steal,
     An honest man will try to feel.
     (Sukkah 22b).

Smartness.

(352) Thou art from Pumbeditha, where they try
     To pass an elegant through a needle's eye.
     (Rabah Mastra 35b).

Partners.

(353) When partners own and boil a pot,
     'Tis never cold and never hot.
     (Erubia 34).

Impostors.

(354) Let's be grateful to impostors
     Who deceive us on our way!
     If it were not for impostors
     We'd be sinning every day.
     (Kiddushin 66a).
The First Sunset Seen by Adam.

(355) Thus Adam cried when first he saw
The setting of the sun—
"Ah me! I perhaps 'tis through my sin,
That grievous sin I've done,
The world grows dark and now returns
To its chaotic state—;
This is the death decreed by Heaven
To be my bitter fate!"
Throughout that night he sat and prayed,
As sat and prayed his bride;
All night he fasted and he wept,
Eve weeping at his side.
But when at dawn he saw again
The precious light of day,
With grateful heart he then exclaimed,—
"This is but Nature's way!"

(Shabbat Zuta 5a)

Court of Nature Uniform.

(356) Ne'er from its course will Nature bend,
Though fools against God's laws offend!
But of their folly and offence
These fools shall take the consequence.

(Shabbat Zuta 5b)
Natural and Supernatural.

(357) The day when rain's descending is as great
As when did God the heav'n and earth create.

温州 (357)

The Friends of God.

(358) Those who, being persecuted,
In return not persecute;
Those who hear themselves offended
Yet are patient and are more;
Those who act from purest motives,
Doing good from love of God;
Those who suffer and are cheerful,
Welcoming the chastening rod,—
Such are they of whom says Scripture,
"And His Friends, at noonday bright,
Shall shine forth in strength and glory
As the sun deth in his might!"

温州 (358)

The Messianic Time.

(359) The Messianic time in this alone
Will be distinguished from the present day,—
No Tyrant then shall sit upon a throne,
And all Oppression shall have passed away.

温州 (359)
Without Haste, Without Rest.

(360) Not thine the labour to complete,
And yet thou art not free to cease!
Hast thou much knowledge gained, thy sweet
Reward as largely shall increase.
And faithful is thy Lord in heaven,
Who will requite thy labour great;
But know! rewards, to good men given,
Are given in a future state.

(365) la nevi'mah ve-temui'ti d'malka me-veh
la nevi'mah ve-temui'ti d'malka me-veh
la nevi'mah ve-temui'ti d'malka me-veh
Roo' shem'a sh'monot shel'avdim

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