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# TALMUDIC SAYINGS,

SELECTED AND ARRANGED UNDER APPROPRIATE HEADS.

BY THE

REV. HENRY COHEN,

GALVESTON, TEXAS



CINCINNATI AND CHICAGO.  
THE BLOCH PUBLISHING AND PRINTING COMPANY

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*H. Gardner*

TO THE  
REV JOHN CHAPMAN,  
FORMERLY OF  
JEWS' HOSPITAL, LOWER NORWOOD  
THIS LITTLE WORK IS RESPECTFULLY DEDICATED.

"Let the fear of thy instructor be as the fear of Heaven."  
PIRKE ABOTH

2095000



## PREFACE.

---

Believing that little is known of the Talmud (313 B. C.—498 C. E.) by English-speaking people, I have ventured to compile these few hundred quotations. To many thousands of Jews and Christians, the Talmud is but a name, and, in these busy times when one who is not a Rabinic student, can hardly hope to drink deeply at the fountain of Talmudic lore, a collection of maxims, proverbs and sayings from the Talmud—characteristic of that whole stupendous work—is not out of place. A glance through these pages will at once show the purity of Jewish moral teachings, and bring home to the uninitiated, some of the beauties of Jewish Ethics.

The work consists strictly of Talmudic sayings, as the title states; no specific commands of the Pentateuch, or proverbs of the

hagiographers find a place therein. The translations are as literal as consonant with the proper use of the English language—a free rendition being given when the exact translation of the quotation would sound strangely, or be entirely incomprehensible to those unacquainted with the manners, customs and environment of the editors of the Talmud. As will be seen, the subjects are alphabetically arranged. The “headings” are as comprehensive as the general run of Quotation-book titles usually are. In two instances, and for reasons which are obvious, the same text has been placed under two captions. It needs but a short acquaintance with the book to enable the reader to locate exactly an appropriate saying for any subject that he may wish to illustrate.

For special English renditions, I have laid under contribution the following works, whose authors and publishers I particularly wish to thank. “Tracts of the Association for the



Diffusion of Religious Knowledge," "The Three-fold Cord" (Rev. B. Spiers'), "Literary Remains of Emanuel Deutch," and "Der Wahre Talmud-jude" (Albert Katz), translated into English by the undersigned.

HENRY COHEN.

GALVESTON, TEXAS, October 1894.



## CONTENTS.

	Page.
Adversity, - - - - -	1
Agriculture, - - - - -	2
Anger, - - - - -	3
Appearances, - - - - -	4-5
Benevolence, - - - - -	6-7
Charity, - - - - -	8-9
Cleanliness, - - - - -	9
Commerce, - - - - -	10-11
Companionship, - - - - -	12-13
Conduct, - - - - -	14-15
Contentment, - - - - -	16
Cruelty, - - - - -	17
Damage, - - - - -	18
Death, - - - - -	19-20
Deceit, - - - - -	21
Discord, - - - - -	22
Enmity, - - - - -	22
Example, - - - - -	23
Fellow-Creature, - - - - -	24-25
Filial Affection, - - - - -	26

	Page.
Flattery,	27
Friendship, - - - - -	28
Future Life—Immortality, - - - - -	29
God—Holy Law, - - - - -	30-31
Guilt, - - - - -	32
Haughtiness, see Pride, - - - - -	68
Home, - - - - -	33
Honesty, - - - - -	33
Honor, - - - - -	34
Hospitality, - - - - -	35
Humility, - - - - -	36
Hypocrisy, - - - - -	36-37
Idleness, - - - - -	37
Ignorance, see Knowledge, - - - - -	46 to 48
Immortality, see Future Life, - - - - -	29
Ingratitude, - - - - -	38
Insolence, - - - - -	38-39
Instruction, - - - - -	39 to 43
Justice, - - - - -	44-45
Knowledge—Ignorance, - - - - -	46 to 48
Life, - - - - -	49-50
Loans, - - - - -	51
Love, - - - - -	52

	Page
Marriage, . . . . .	52 to 55
Mercy, . . . . .	56
Moderation, . . . . .	57
Modesty, . . . . .	58
Oaths—Vows, . . . . .	59-60
Old Age—Youth, . . . . .	60
Parental Duties, . . . . .	61
Passion, . . . . .	62
Patriotism, . . . . .	63
Peace, . . . . .	64
Penury, see Poverty, . . . . .	65
Poverty—Penury, . . . . .	65
Prayer, . . . . .	66-67
Pride—Haughtiness, . . . . .	68
Public Opinion, . . . . .	69
Recompense—Revenge, . . . . .	70
Religion, . . . . .	71
Repentance, . . . . .	72
Reproof, . . . . .	73
Resignation, . . . . .	74
Revenge, see Recompense, . . . . .	70
Riches, . . . . .	75
Righteousness, . . . . .	76

## XII.

	Page.
Robbery, - - - - -	77
Secrecy, - - - - -	78
Silence, see Speech, - - - - -	79
Sin, - - - - -	80
Slander, see Speech, - - - - -	82-83
Slaveholding, - - - - -	81
Speech—Slander, - - - - -	82-83
Temptation, - - - - -	84
Testimony, - - - - -	84
Tolerance, - - - - -	85
Truth, - - - - -	86
Usefulness, - - - - -	87
Usury, - - - - -	88
Vows, see Oaths, - - - - -	59-60
Wisdom, - - - - -	89-90
Work, - - - - -	91 to 93
Workman, - - - - -	94
Youth, see Old Age, - - - - -	60







# TALMUDIC SAYINGS.

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## ADVERSITY.

---

Adversity is the true school of the mind.

\* \* \*

A man should be opposed to taking alms, as well as to being a burden on the community.

\* \* \*

To him who is dependent upon his neighbor's table, the world looks dark.

\* \* \*

It is better to become a menial than live upon the charity of others.

\* \* \*

He who pretends to be halt or blind, in order to appeal to popular sympathy, will be afflicted with these infirmities sooner or later.

## AGRICULTURE.

He who possesses no land is no man.

\* \* \*

What enjoyment has he who continually craves  
money, but possesses no land?

\* \* \*

Cultivate your field, and do not buy your com-  
modities at the market, even if you believe  
it to be cheaper.

\* \* \*

It is not right to sell your field to buy cattle or  
tools unless poverty compels you.

\* \* \*

If you rent ground from your neighbor, cultivate  
it as if it were your own.

\* \* \*

He who walks over his estate daily, finds a coin  
daily. •

## A N G E R .

Be not provoked to anger, and thou wilt not sin.

\* \* \*

He who gives way to anger in order to revenge himself upon anyone, destroys his own house.

\* \* \*

He whom it is difficult to provoke to anger, but easy to pacify, is pious; but he who is easily provoked, and with difficulty pacified, is wicked.

\* \* \*

He who curbs his wrath merits forgiveness for his sins.

\* \* \*

The sins of the bad-tempered are greater than his merits.

\* \* \*

Anger showeth the character of the man.

\* \* \*

When the wise is angry he is wise no longer.

\* \* \*

Anger profiteth nobody.

## APPEARANCES.

Look not at the flask, but at its contents.

\* \* \*

Few are they who see their own faults.

\* \* \*

Judge not thy neighbor until thou hast been  
placed in his position.

\* \* \*

The rose grows among thorns.

\* \* \*

Man sees the mote in his neighbor's eye, but  
knows not of the beam in his own.

\* \* \*

One man eats and another says grace.

\* \* \*

The soldiers fight, and the kings are heroes.

Two pieces of coin in one bag make more noise  
than a hundred.

\* \* \*

Unhappy is he who mistakes the branch for the  
tree, the shadow for the substance.

\* \* \*

Judge everybody favorably.

\* \* \*

Judge a man by his deeds, and not by his  
words.

## BENEVOLENCE.



If thou hast commenced a good action, leave it not incomplete.

\* \* \*

He who induces his neighbor to perform a good action, shares the merit.

\* \* \*

He who performs a single good action, gains for himself an advocate; he who commits a single sin, procures for himself an accuser.

\* \* \*

Good deeds are better than good creeds.

\* \* \*

Cling steadfastly to that which is good.

\* \* \*

He who closes his eyes to beneficence, is equal to an idolator.

The good actions which we perform in this  
 world, take shape and meet us in the world  
 to come.

\* \* \*

Hasten to perform the slightest good deed.

\* \* \*

Even he who lives upon charity should practice  
 benevolence.

\* \* \*

The true benefactor searches out the poor.

\* \* \*

Be always ready to perform an act that will be  
 pleasing in the sight of the Lord.

\* \* \*

The practice of beneficence will assure the main-  
 tenance of one's possessions.

\* \* \*

Like the tree, man is known by his fruit.

\* \* \*

Those who perform one precept in this world,  
 will find it recorded to their credit in the  
 world to come.

## CHARITY.



Charity is the salt of riches.

\* \* \*

To lend is often better than to give, but to give  
employment is better than either.

\* \* \*

He gives little who gives much with a frown ;  
he gives much who gives even little with  
a smile.

\* \* \*

Since the destruction of the Temple, alms are  
the only sacrifices that we can offer at the  
altar of God.

\* \* \*

He who gives charity in secret, is greater than  
Moses.

\* \* \*

The practice of charity is one of the three chief  
virtues of the Israelite.



Kindness is the highest form of charity.

\* \* \*

To him who lacks nobility of heart, nobility of  
blood is of no avail.



### CLEANLINESS.



Cold water, morning and evening, is better than  
all cosmetics.

\* \* \*

Cleanliness is next to godliness.

\* \* \*

Keep the body clean; let thy garments be  
changed daily, for clean garments honor  
the wearer.

## COMMERCE.



An Israelite is prohibited from deceiving even  
an idolator.

\* \* \*

Those who monopolize food to increase its price,  
those who lend money usuriously, or who  
employ false weights and measures, wound  
the honor of Jacob, and will bring upon  
themselves the punishment of God.

\* \* \*

If thy goods sell not in one city, take them  
to another.

\* \* \*

He who avoids law-suits, frees himself from  
hatred, robbery and false swearing.

\* \* \*

Attend no auctions if thou hast no money.

Make but one sale, and thou art called a merchant.

\* \* \*

Money belonging to orphans should only be invested when the chance of gain is greater than the chance of loss.

\* \* \*

Always be honest in your trading; if your goods are damaged, acknowledge it.

\* \* \*

The smallest payment in hand binds the trade.

\* \* \*

Credit and mutual trust should be the foundation of commercial intercourse.

\* \* \*

Do not buy stolen goods.

## COMPANIONSHIP.



A myrtle remains fragrant though it grows  
among thorns.

\* \* \*

Associate not with the wicked man, even if thou  
canst learn from him.

\* \* \*

A man without a proper companion is like the  
left hand without the right.

\* \* \*

If you touch pitch it will stick to your fingers ;  
so, if you associate with evil companions,  
you will acquire their vices.

\* \* \*

Keep at a distance from a bad neighbor, and  
associate not with a wicked man.

\* \* \*

If I am not for myself, who is for me ? And if  
I am for myself (only), what am I ?

He who mixes with the unclean, becomes unclean himself, he whose associations are pure, becomes more holy each day.

\* \* \*

In communicating your sorrows to others always say, "May the Lord protect you from like troubles."

\* \* \*

Be not mournful amongst the joyous, neither rejoice amongst the mournful.

\* \* \*

He who participates in the sorrows of a community, shall likewise receive the solace of the community.

\* \* \*

Those that make the sorrowful rejoice, will partake of life everlasting.

\* \* \*

Associate with kind-hearted people, and you will become kind-hearted yourself.

## CONDUCT.      \*



A man may be known by three things: by his  
conduct in business, at table, and when  
angry.

\* \* \*

The path of duty leads to salvation.

\* \* \*

Keep to the right path: go not to extremes.

\* \* \*

Improve thyself, then endeavor to improve  
others.

\* \* \*

He who strives to improve, will be assisted  
from above.

\* \* \*

The end does not justify the means.

\* \* \*

Night was created that therein we might ponder  
over the work of the past day.

Contemplate three things, and thou wilt not easily be led to sin. Consider whence thou comest, whither thou goest, and before whom thou must ultimately render an account of thine actions.

\* \* \*

Be respectful to a superior, affable to an inferior, and receive all men with cheerfulness.

\* \* \*

How may a man obtain greatness? By fidelity, truth, and inspiring thoughts.

\* \* \*

Every union for a divine purpose is destined to last.

## CONTENTMENT.

---

Who is rich? He who is satisfied with his lot.

\* \* \*

Do not use unlawful means to become rich.

\* \* \*

Blessed is the man who trusts in God.

\* \* \*

He who trusts in the Lord will never act dishonorably.

\* \* \*

Be contented. The camel wished to have horns, but ultimately lost his ears.



## CRUELTY.

Be not tyrannical and cruel toward thy inferiors.

\* \* \*

Do not put a greater burden upon thy beast than  
it can bear.

\* \* \*

To have compassion upon animals is one of the  
laws of Moses.

\* \* \*

He who has no mercy upon animals shall him-  
self suffer pain.

\* \* \*

A man should not buy cattle or poultry without  
first having bought food for them.

\* \* \*

Rather be the persecuted than the persecutor;  
rather be the sufferer than inflict suffering.

## D A M A G E .

---

Remove from the highway anything that might  
cause damage to another's property.

\* \* \*

Sell nothing that could inflict damage.

\* \* \*

Do not damage a public road.

\* \* \*

Use not another's money for your own purpose.

\* \* \*

Your neighbor's possessions should be as dear  
to you as your own.

\* \* \*

Man is always responsible for the injuries  
caused by him, whether inadvertently or  
wilfully.

## DEATH.

---

Death is the haven of life, and old age is the  
ship which enters the port.

\* \* \*

No man dies before his time.

\* \* \*

Trust not thyself until the day of thy death.

\* \* \*

Death relieves man of all pain and sorrow.

\* \* \*

Do not speak ill of the departed, but remember  
that his soul still lives, tho' his body is  
dead.

\* \* \*

It is our duty to comply with the last wishes of  
a dying person.

Do not attempt to dispute a man's last will and testament.

\* \* \*

He who follows others to the grave, performs a duty.

\* \* \*

In order to be able to distinguish one grave from another, erect a tombstone.

## D E C E I T.

He who deceives his neighbor would also deceive  
his God.

\* \* \*

He who talks deceitfully is despised by the Lord.

\* \* \*

Under no consideration lead men astray.

\* \* \*

The thief's end is the gallows.

\* \* \*

There is no greater villain than he who takes  
away the earnings of the poor.

\* \* \*

A lie has not a leg to stand upon.

\* \* \*

When a liar speaks the truth, he finds his pun-  
ishment in being generally disbelieved.

## DISCORD.

Keep far from contentious men, for they are  
dangerous.

\* \* \*

Discord creates incalculable harm.

\* \* \*

The house in which discord reigns will never be  
firmly established.

\* \* \*

One loose cord loosens many.



## ENMITY.

One enemy is one too many, a thousand friends  
are none too many.

\* \* \*

It is easy to make an enemy, it is difficult to  
make a friend.

\* \* \*

When the ox is down, many are the butchers.

## EXAMPLE.

Beautiful are the admonitions of those whose  
lives accord with their teachings.

\* \* \*

Precept without example is no precept.

\* \* \*

Blessed is the generation in which the old listen  
to the young; and doubly blessed is the  
generation in which the young listen to  
the old.

\* \* \*

The daughter is as the mother was.

\* \* \*

What the child says on the street, he has learnt  
at home.

\* \* \*

A single light answers as well for a hundred  
men as for one.

\* \* \*

Let every man watch his own doings, that he  
may be an example to his fellow-man  
through life.

## FELLOW - CREATURE.

What is displeasing unto thee, do not unto  
another.

\* \* \*

Guard with jealous care your neighbor's honor.

\* \* \*

Let the honor of thy neighbor be as dear unto  
thee as thine own.

\* \* \*

Whosoever scorns his neighbor in public, com-  
promises his future happiness.

\* \* \*

Attempt not to comfort thy neighbor when the  
dead is lying before him.

\* \* \*

Mention not a blemish which is thine own, in  
detraction of thy neighbor.

\* \* \*

Do not continually praise your neighbor: from  
praise you may turn to blame.



Rejoice not in the faults of your neighbor.

\* \* \*

Go not into your neighbor's house unannounced,  
lest he be embarrassed.

\* \* \*

When your neighbor departs, say, "Depart in  
peace."

\* \* \*

If your neighbor is sick, pray for him.

\* \* \*

Do not visit a poor, sick man, with empty hands.

\* \* \*

It is a bounden duty to visit the sick.

\* \* \*

Birds of a feather flock together; and so with  
man, like to like.

\* \* \*

Do not separate thyself from society.

\* \* \*

He who makes himself beloved by his fellow-  
creatures, makes himself acceptable to God.

## FILIAL AFFECTION.



Great is the child's veneration for its parents :  
equal in the eye of the Lord as the veneration for Himself.

\* \* \*

The son should stand in the presence of his  
father.

\* \* \*

The son can be compelled to support the father,  
and to supply him with life's necessities.

\* \* \*

Only when the father attempts to induce the son  
to commit sin, is disobedience justifiable.

## FLATTERY.



Keep far from the flatterer.

\* \* \*

The flatterer is an abomination to the Lord.

\* \* \*

Let not your lips speak that which is not in  
your heart.

\* \* \*

Love those who reprove thee, not those who  
flatter thee.

\* \* \*

The dog follows thee for the crumbs in thy  
pocket.

FRIENDSHIP.  

---

Remind not your friend of his erstwhile failings.

\* \* \*

Do not take too many friends into thy house.

\* \* \*

Three friends hath a man: God, his mother,  
and his father.

\* \* \*

Ascend a step in choosing a friend.

\* \* \*

If you find a friend after your own heart, love  
him honestly and truly.

## FUTURE LIFE (IMMORTALITY).

---

This world is an ante-chamber to the next. Prepare thyself in the ante-chamber, that thou mayest worthily enter the throne-room.

\* \* \*

Better one hour's happiness in the next world, than a whole life of pleasure in this.

\* \* \*

This world is a world of work, the next, a world of recompense.

\* \* \*

He who divorces himself from the pleasures of this world, weds himself to the glories of the next.

\* \* \*

One man may earn immortality by the work of a few short years, while others earn it by the work of a long life.

## G O D — H O L Y    L A W.



The consciousness of God's presence is the great  
teaching of religion.

\* \* \*

Know before whom thou standest.

\* \* \*

Happy is he, who fears God while yet in the  
prime of life.

\* \* \*

The fear of God is the talisman which brings  
us wisdom and knowledge.

\* \* \*

Fear of God is the centre of morality.

\* \* \*

Everything is in the hand of God, except the  
fear of God.

\* \* \*

Whoever desecrates God's name in secret, will  
be punished publicly.

\* \* \*

Tradition is a fence to the law.

The God of Israel is the first and the last, and  
besides Him there is no other.

\* \* \*

There are three who are especially beloved by  
God; he who is forbearing, he who is tem-  
perate, and he who is courteous.

\* \* \*

We can not comprehend, either the prosperity of  
the wicked, or the sufferings of the righteous.

\* \* \*

From beginning to end God's law teaches  
kindness.

\* \* \*

Man should thank God for the evil as well as for  
the good.

\* \* \*

Whatever God does is done for our good.

\* \* \*

Even when death is imminent, man should not  
refrain from imploring the mercy of Heaven.

\* \* \*

The Sabbath is given to man, not man to the  
Sabbath.

## GUILT.

If any blame can be attached to thee, be the first  
to declare it.

\* \* \*

He who denies his guilt, doubles his guilt.

\* \* \*

The liar is worse than the thief.

\* \* \*

He who blames others, is often full of blame  
himself; for the fault he sees in others, may  
be seen in himself.

\* \* \*

No man should be punished for speaking harshly  
in his distress.

\* \* \*

He, through whose agency another has been  
falsely punished, stands outside of heaven's  
gates.



## H O M E.

Woe to the children banished from their father's  
table.

\* \* \*

Do not place a blemish on thine own flesh.

\* \* \*

The humblest man is ruler in his own house.



## H O N E S T Y.

Honest for a penny (Peruta), honest for a  
pound (Dinar).

\* \* \*

The first question that will be asked by the  
Heavenly Judge, is, "Have you always  
acted honestly?"

\* \* \*

He who is honest in his dealings, will have  
the respect of all people.

H O N O R .  

---

No position can honor the man. It is the man  
who may honor the position.

\* \* \*

Who deserveth honor? He who honoreth man-  
kind.

\* \* \*

He who honoreth the law, is personally honored  
by mankind: but he who holds the law in  
light esteem, shall be held in light esteem  
by his fellow-man.

\* \* \*

Who is worthy of respect? He who respecteth  
himself.

## HOSPITALITY.

Let thy house be ever hospitably open, and let  
the poor be received therein.

\* \* \*

The house which opens not to the poor will open  
to the physician.

\* \* \*

Hospitality is an expression of Divine worship.

\* \* \*

Receive everybody in kindness, and you will be  
honored and respected.

\* \* \*

Thy dwelling should be a place of gathering for  
wise people.

\* \* \*

The table at which strangers eat, becomes an  
altar.

\* \* \*

If you intend to entertain twenty persons,  
always prepare for twenty-five.

\* \* \*

During eating hours, open your doors, that the  
needy might enter and partake.

## HUMILITY.

Be always humble, for the end of the body is  
corruption.

\* \* \*

Rather be thou the tail among lions, than the  
head among foxes.

\* \* \*

The bashful man seldom becomes learned.

\* \* \*

He who seeks fame, oft loses it.

\* \* \*

He who can feel ashamed will not readily do  
wrong.



## HYPOCRISY.

Hypocrites should be unmasked, lest God's  
name be desecrated through them.

\* \* \*

Put not thy trust in still waters.

If the thief no longer has an opportunity to steal, he pretends to be honest.

\* \* \*

Fear neither the Pharasees nor the Sadducees, fear only the hypocrites.



### I D L E N E S S .



He who passes his life in idleness, is the instrument of his own ruin.

\* \* \*

When the woman slumbers, the work-basket falls to the ground.

\* \* \*

Sleep in the morning, wine at noon, trifling with children, and spending time with the ignorant, shorten a man's existence.

## INGRATITUDE.

Throw not stones into the well from which thou  
hast quenched thy thirst.

\* \* \*

He who eats and drinks, but blesses not the  
Lord, is even as he who stealeth.

\* \* \*

Wait not to honor the physician until thou  
fallest sick.

\* \* \*

Despise not small favors.



## INSOLENCE.

If a man be insolent, it is a sign that he has  
been guilty of transgression.

\* \* \*

He who is insolent to his teacher, is as if he  
were insolent to the King.

Arrogance is a kingdom without a crown.

\* \* \*

Turn a deaf ear to insult, and thou wilt not  
hear it.

\* \* \*

Do not be insolent.



### INSTRUCTION.



The fear of thy instructor should be even as the  
fear of Heaven.

\* \* \*

A town which has no school, should be de-  
molished.

\* \* \*

Let the honor of thy pupil be as dear to thee as  
thine own.

\* \* \*

The study of the law, that does not go hand in  
hand with industry, is doomed to failure.

He who instructs a child is as great a benefactor  
as the parent; honor thy teacher as thy  
parent.

\* \* \*

Procure thyself a teacher, that thou remainest  
not in doubt.

\* \* \*

Happy the pupil whose teacher approves his  
words.

\* \* \*

Blessed is the son who has studied with his  
father, and blessed is the father who has  
instructed his son.

\* \* \*

Who is best taught? He who learns from his  
mother.

\* \* \*

The hasty man can not teach.

\* \* \*

He who studies and teaches others, possesses  
treasures and riches.



The world exists only by the breath of school children.

\* \* \*

It is a duty to commence to teach the child as soon as it can talk.

\* \* \*

Study is one of the three pillars that support the world.

\* \* \*

The name of the man whose child has devoted itself to science, will never die.

\* \* \*

A teacher should be relieved of all taxes, except that for digging and building a public well.

\* \* \*

It is the duty of the scholar to interest himself in the welfare of the place in which he lives.

It is right that the wise man should concern himself with the health and life of his fellow-creatures.

\* \* \*

The scholar should correct the wayward, as well as expound holy writ on Sabbaths and holy days.

\* \* \*

The learned man should judge himself according to his own teaching, and not do anything that he has forbidden others to do.

\* \* \*

The Lord is not with him, who possesses great knowledge but has no sense of duty.

\* \* \*

He who is rich, should support the learned.

The teacher should explain the subject under discussion, and to this end, should employ a short and efficient method.

\* \* \*

The teacher should rule his pupil lovingly and kindly.

\* \* \*

Teach the children of the poor without compensation, and do not favor the children of the rich.

\* \* \*

The pupil should always remember that, through the efforts of the teacher, the world is laid open before him.

\* \* \*

Do not bring ridicule upon your teacher by asking him questions that you think he can not answer.

## J U S T I C E.



• God loveth justice and charity more than all sacrifices.

\* \* \*

The recompense is proportionate to the sacrifice.

\* \* \*

Justice is the guarantee of national stability and peace.

\* \* \*

Let justice pierce through the mountain.

\* \* \*

Choose for the criminal under sentence of death, the least painful and the least degrading mode of execution.

Woe unto the generation whose judges must  
be judged.

\* \* \*

The judge should despise all emolument.

\* \* \*

Two judges hating each other can not sit on  
the same bench.

\* \* \*

The judge should not take a bribe, nor should  
he allow himself to be flattered.

\* \* \*

The judge that turns the law in favor of one  
or the other, arbitrarily, shall be despised.

\* \* \*

Justice is one of the three pillars on which the  
moral world rests.

## KNOWLEDGE — IGNORANCE.

If thou hast acquired knowledge, what canst thou lack? If thou lackedst knowledge, what canst thou acquire?

\* \* \*

He who acquires knowledge, without imparting it to others, is like a myrtle in the desert, no one is there to enjoy it.

\* \* \*

If anyone tell thee he has searched for knowledge, and not attained it, believe him not; if he tell thee he has attained knowledge, without searching for it, believe him not; but if he tell thee he has searched for knowledge, and attained it, thou mayest believe him.

\* \* \*

The aim and object of learning is moral perfection.

Knowledge without religion blesses not its  
possessor.

\* \* \*

Learn first and philosophize afterward.

\* \* \*

Learn a little here and a little there, and you  
will increase in knowledge.

\* \* \*

If you interrupt your studies for one day, it  
will take you two, to regain what you have  
lost.

\* \* \*

It is the duty of the student to greet all wise  
men of his city.

\* \* \*

Refuse not to assist a fellow-student.

\* \* \*

None are so destitute as the ignorant.

\* \* \*

Ignorance and conceit go hand in hand.

A coin in an empty vessel rattles loudly.

\* \* \*

Without knowledge there is no true morality  
and piety.

\* \* \*

The rivalry of scholars advances science.

\* \* \*

Study to-day—delay not.

\* \* \*

He who does not educate his children, is his  
own, and his children's enemy.

\* \* \*

Distress and poverty should not prevent one  
obtaining an education.

\* \* \*

Study in your youth; study in your old age.

\* \* \*

He that increases not his knowledge, dimin-  
ishes it.

\* \* \*

It is necessary to have a knowledge of the world,  
besides a knowledge of the Holy Law.



## L I F E.



If I do not work for my own salvation, who  
will for me ?

\* \* \*

The longest life is insufficient for the fulfillment  
of half of man's desires.

\* \* \*

Life leads to the tomb, death to resurrection.

\* \* \*

Life is but a loan to man, death is the creditor  
who will one day claim it.

\* \* \*

Eat when hungry, drink when thirsty, and  
enjoy life.

\* \* \*

It is a bad sign if a man despise his life: God  
will hold him accountable.

A man should not wound, mutilate, or castigate himself, in order to be considered a martyr.

\* \* \*

Self-preservation is a bounden duty.

\* \* \*

If thou hast the means, enjoy life's innocent pleasures.

\* \* \*

The best preacher is the heart, the best teacher is time, the best book is the world, the best friend is God.

\* \* \*

The Universe is based upon three things: conscience, justice and peace.

\* \* \*

Youth is a wreath of roses.

## LOANS.

---

Lend to the poor in the time of their need.

\* \* \*

Never take the clothes of wife or children in  
payment of a debt.

\* \* \*

If you have taken of a man his plow or his  
pillow for debt, return his plow in the  
morning and his pillow at night.

\* \* \*

The possessions of a widow, whether she be  
rich or poor, should not be taken in  
pawn.

## LOVE.

---

When love is intense, both find room enough  
on one bench; afterward they may find  
themselves cramped in sixty cubits.

\* \* \*

Love without rebuke is no love.

\* \* \*

Love inspired by unworthy motives, dies out  
when those motives disappear, but love  
without such motives, never fades.



## MARRIAGE.

---

It is man's duty to take unto himself a wife.

\* \* \*

Choose a wife of your own station and age, and  
thus avoid discord and strife.

Be careful in the choice of a wife, and examine  
your heart well ere you marry.

\* \* \*

Whoever marries a virtuous woman, is blessed  
by the Lord.

\* \* \*

He who breaks his marriage vow, must expect  
his wife to do the same, sooner or later.

\* \* \*

The wife should not upbraid the husband in the  
presence of their children.

\* \* \*

The wife must help the husband by doing  
housework.

\* \* \*

The wife should never indulge in idleness.

\* \* \*

It is the duty of the wife to nurse the child  
herself.

Honor your wife and you will prosper.

\* \* \*

He who loves his wife as himself, and respects her above all others, will have peace in his household.

\* \* \*

If thy wife be short, stoop down to her and speak.

\* \* \*

He who has no wife, is not a complete man.

\* \* \*

He who is unmarried, lives without happiness, without religion, without blessing.

\* \* \*

Descend a step in choosing thy wife.

\* \* \*

All the blessings of a household come through the wife, therefore should the husband honor her.

Men should be careful lest they cause women  
to weep, for God counts their tears.

\* \* \*

A woman's death is felt by nobody, as by her  
husband.

\* \* \*

The children of a man who marries for money  
will prove a curse to him.

\* \* \*

It is a man's duty to honor his wife's parents,  
as his own.

\* \* \*

Love your wife truly and faithfully, and do not  
compel her to do hard work.

\* \* \*

Man is born to work, hence it is his bounden  
duty to support his wife and family, and  
not depend upon others.

## M E R C Y.



To deserve mercy, practice mercy.

\* \* \*

The mercy we to others show, Heaven will  
show to us.

\* \* \*

He who has compassion on his fellow-man, is  
accounted of the offspring of Abraham.

\* \* \* 4

He who wishes to be forgiven, must forgive  
others.

\* \* \*

Hatred is sinful, pardon is sweet.



## MODERATION.

Be moderate in all things.

\* \* \*

When Satan can not come himself, he sends  
wine as a messenger.

\* \* \*

The horse fed too freely with oats oft becomes  
unruly.

\* \* \*

Drink not to excess, and thou wilt not be led  
into sin.

\* \* \*

Eat and drink to live. Live not to eat and  
drink; for thus do the beasts.

\* \* \*

Do not waste your money in luxuries.

\* \* \*

The sensible man drinks only when he is thirsty.

## MODESTY.



They who are modest will not easily sin.

\* \* \*

Who is modest? He whose conduct in the  
dark is the same as in the light.

\* \* \*

Be humble before all men.

\* \* \*

Modesty prevents discord.

\* \* \*

Be as flexible as a reed and not as hard as  
a cedar.

## OATHS — VOWS.

Good men promise little and do much ; wicked  
men promise much and perform nothing.

\* \* \*

Do not accustom yourself to use oaths ; or  
you will be led to perjury.

\* \* \*

Swear not, even to the truth, unless the court  
compels you to do so.

\* \* \*

The world trembles at the sentence : “ Thou  
shalt not take the name of the Lord thy  
God in vain.”

\* \* \*

The sin of perjury is great.

\* \* \*

The punishment of perjury falls not only upon  
the sinner, but upon the family of the one  
who sins.

He who allows his neighbor to perjure himself  
will lose his possessions.

\* \* \*

To act contrary to a given promise, is a grave  
breach of trust.



#### OLD AGE — YOUTH.



No one can be accounted venerable, unless his  
old age has purchased wisdom.

\* \* \*

Happy is the old age that atones for the folly  
of youth! But happier still the youth for  
which old age needs not to blush.

\* \* \*

He who asks advice of the bearded, will seldom  
fail in what he undertakes.

\* \* \*

Some are old in their youth, others young in  
their old age.

## PARENTAL DUTIES.

Do not spoil the child by allowing it to have its own way.

\* \* \*

Treat young children carefully. Do not threaten them with punishment unless you mean to inflict it.

\* \* \*

Do not inflict corporal punishment on grown-up children.

\* \* \*

It is the duty of the father to support his sons and daughters, until they are thirteen years old, at least.

\* \* \*

To give one's daughter in marriage to an ignorant, is like throwing her before lions.

## PASSION.



Passion is at first as slender as a spider's web:  
but in the end, it becomes like a thick  
cable.

\* \* \*

Who is a hero? He who controlleth his  
passions.

\* \* \*

He that forges arrows, may one day be killed  
by one of his own arrows.

\* \* \*

Envy, lust and ambition take men from the  
world.

PATRIOTISM.  

---

Pray to heaven for the prosperity of the government, for by indifference to its welfare, we cause anarchy and disorder to reign.

\* \* \*

If there be no law, there can be no civilization.

\* \* \*

Follow the custom of the country in which you dwell.

\* \* \*

The Law of the country is binding.

\* \* \*

He who revolts against the government, commits as great a sin as if he revolted against God.

## P E A C E.

Be a disciple of Aaron, loving peace, and  
pursuing peace,

\* \* \*

Be the first to hold out the hand of peace.

\* \* \*

Where there is no peace nothing flourishes.

\* \* \*

Sow peace at home: scatter its fruits abroad.

\* \* \*

Peace is the wisp of straw that binds the sheaf  
of blessings.

\* \* \*

The Bible was given to establish peace.

\* \* \*

He who maketh peace between strivers, will  
inherit eternal life.

\* \* \*

Where peace is, there, also, is happiness.



## POVERTY — PENURY.

Be mindful of the children of the poor, for  
learning comes from them.

\* \* \*

Healthy poverty is opulence, compared with  
ailing wealth.

\* \* \*

Poverty sits as gracefully upon some people  
as a red saddle upon a white horse.

\* \* \*

The Eternal is the advocate of the poor.

\* \* \*

The birds of the air despise a miser.

\* \* \*

A miser is as wicked as an idolator.

## PRAYER.

Prayer without devotion is like a body without  
breath.

\* \* \*

When the gates of prayer are closed, the gates  
of repentance are yet open.

\* \* \*

Better little prayer with devotion, than much  
without devotion.

\* \* \*

The value of the words uttered with the lips,  
is determined by the devotion of the heart.

\* \* \*

He who prays for others, will be heard favorably  
when he prays for himself.

\* \* \*

Look not upon thy prayers as on a task; let  
thy supplication be sincere.

It is the duty of every Israelite to pray for  
the idolator.

\* \* \*

It is more profitable to pray than to bring  
sacrifices.

\* \* \*

Cleanse your heart before praying.

\* \* \*

Always pray with humility, and with a clear  
conscience.

\* \* \*

Before praying, give alms to the poor.

\* \* \*

Prayer is one of the three things on which the  
world rests.

\* \* \*

Blessed are the women who send their children  
to the house of prayer.

## PRIDE — HAUGHTINESS.

The Messiah will not come until haughtiness  
shall have ceased among men.

\* \* \*

The proud man is distasteful even to his nearest  
relatives.

\* \* \*

Pride leads to the destruction of man.

\* \* \*

Haughtiness indicates poverty of mind.

\* \* \*

The proud man suffers torments, the modest,  
experiences bliss.

\* \* \*

Pride is a sign of ignorance.

\* \* \*

He who hardens his heart with pride, softens  
his brain with the same.

\* \* \*

The prayers of the proud are never heard.

\* \* \*

Despise nobody, and you will not be despised.

## PUBLIC OPINION.

---

The voice of the people is as the voice of God.

\* \* \*

Despise not public opinion.

\* \* \*

Whosoever is loved by mankind, is also loved  
by the Supreme, but whosoever is not  
loved by mankind, is not loved by the  
Supreme.

\* \* \*

Sacrifice thy will for others, that they may be  
disposed to sacrifice their will for thee.

\* \* \*

He who fears the opinion of the world more  
than his own conscience, has but little  
self-respect.

## RECOMPENSE — REVENGE.

Be not as servants who work for wages, but  
 fulfill all your duties without an inter-  
 ested motive.

\* \* \*

Man receives measure for measure.

\* \* \*

The physician who prescribes gratuitously, gives  
 a worthless prescription.

\* \* \*

As the pains, so the gains.

\* \* \*

He who gratifies revenge, destroys his own  
 house.

\* \* \*

Misery and remorse are the children of revenge.

## RELIGION.

---

Religion is the light of the world.

\* \* \*

Religion makes the man.

\* \* \*

He who devotes himself to the mere study of religion, without engaging in works of mercy and love, is like one who has no God.

\* \* \*

Without religion there can be no true morality.

## REPENTANCE.

To him who repeatedly sins, looking forward  
to penitence to cover his transgression,  
repentance will avail nothing.

\* \* \*

Repentance and good deeds will ward off pun-  
ishment.

\* \* \*

The tears of true repentance are not shed in  
vain.

\* \* \*

When a man has turned away from sin, reproach  
him no more.

\* \* \*

Happy is he who repents betimes.

\* \* \*

Repent one day before thy death.

\* \* \*

As the ocean never freezes, so the gates of  
repentance never close.

\* \* \*

There is even some merit in a resolution to  
repent.



## REPROOF.

---

Love those who reprove thee, and hate those  
 who flatter thee; for reproof may lead thee  
 to eternal life, flattery to destruction.

\* \* \*

Grass dreads the scythe.

\* \* \*

He who can not bear one word of reproof, will  
 have to bear many.

\* \* \*

The love that shrinks from reproving, is no  
 love.

\* \* \*

Correct not a man in company, for it will bring  
 the blush of shame to his cheek.

\* \* \*

Every man is not competent to correct his  
 neighbor.

## RESIGNATION.



Blessed is he who bears his trials—every one  
has his share.

\* \* \*

He who cheerfully submits to suffering, brings  
salvation to the world.

\* \* \*

The world will be judged in righteousness  
and truth.

\* \* \*

He who rebels against God's decree will lose  
his soul's salvation.

\* \* \*

When misfortune befalls you, examine your con-  
duct, and acknowledge that God's chastise-  
ment is just.

## RICHES.

It is not the amount of trade that makes the man poor or rich, but honest working and dealing.

\* \* \*

The rich man does not know but that at some time poverty will come to his children or his grandchildren.

\* \* \*

The most worthy crown is a good reputation.

\* \* \*

To be patient is to have much wealth.

RIGHTEOUSNESS.

---

The righteous need no monument: their deeds  
are their monument.

\* \* \*

When the righteous die, they may be considered  
living; for their example lives.

\* \* \*

The righteous are even greater in death than  
in life.

\* \* \*

The loss of a pious man is a loss to his whole  
generation.

\* \* \*

With the pious, God is strict even unto a  
hair's breadth.

\* \* \*

The righteous of all nations will enjoy eternal  
bliss.

\* \* \*

The pious do everything from love, and even  
find consolation in their own afflictions.

## ROBBERY.

The thief's end is the gallows.

\* \* \*

There is no difference between the robbery of a Jew, or the robbery of a Gentile; if any, to rob a Gentile is a greater sin than to rob a Jew.

\* \* \*

One should not buy of a woman suspected of selling without the knowledge of her husband.

\* \* \*

The sin of robbery can not be expiated by repentance, nor by the Day of Atonement.

\* \* \*

Buy nothing from a thief.

\* \* \*

It is wrong to receive a present from a thief.

\* \* \*

If one finds a marked article he should advertise it publicly, so that the owner might recover it.

## SECRECY.

- Thy secret is thy slave. If thou let it loose,  
thou becomest its slave.

\* \* \*

That which man conceals in his innermost  
chamber, is plain and manifest to the eye  
of God.

\* \* \*

Pry not into things that are beyond thy ken.

\* \* \*

Thy friend has a friend, and thy friend's friend  
has a friend—be discreet.

\* \* \*

If thou tellest thy secret to three persons, ten  
know it.

\* \* \*

When the wine is in, the secret is out.

SILENCE — SEE SPEECH.  

---

If silence is becoming to a wise man, how  
much more so to a fool.

\* \* \*

To know when to be silent, is the strongest  
quality in man.

\* \* \*

If a word spoken in its place is worth one  
piece of silver, silence in its place is worth  
two.

\* \* \*

Silence is the fence round wisdom.

\* \* \*

When two men quarrel, he who is first silent,  
is the greater gentleman.

## S I N.



Habit strips sin of its enormity.

\* \* \*

A man commits a sin in secret, God brings it  
to light.

\* \* \*

Sinful thoughts are even more dangerous than  
sin itself.

\* \* \*

Sin begets sin.

\* \* \*

Curse the sin, not the sinner.

\* \* \*

“Satan,” and “Evil inclination,” are one and  
the same thing.

\* \* \*

The wiser the man, the more careful should  
he be of his conduct.

\* \* \*

Ill weeds grow apace: neglect is their gardener.



## SLAVEHOLDING.

—

Saul obtained the kingdom because he considered the honor of his slaves equal to his own.

\* \* \*

Slaves should never be addressed as such, for the name itself is contemptible.

\* \* \*

Tho' your slave be a Canaanite, it is your duty as an Israelite to treat him humanely, and not break his spirit with hard work.

\* \* \*

It is your duty to support the slave who was crippled while in your employ.

\* \* \*

When your slave leaves you, give him as much as you are able.

## SPEECH — SLANDER.

A word is like milk, which being once drawn from its original source, can never be returned.

\* \* \*

Rather allow thyself to be reviled, than to revile others.

\* \* \*

Open not thy mouth to speak evil.

\* \* \*

He who changes his word, saying one thing, and doing another, is even as one who serveth idols.

\* \* \*

To slander is to commit murder.

\* \* \*

The scoffer, the liar, the hypocrite, and the slanderer, can have no share in the future life.

\* \* \*

Say little and do much.

If speech is worth one piece of silver, silence  
is worth two.

\* \* \*

Teach thy tongue to say, "I do not know."

\* \* \*

Man should always make use of pure language.

\* \* \*

He who talks too much, will talk sinfully.

\* \* \*

Be always sincere in your "Yea" and your  
"Nay."

\* \* \*

Speech is the messenger of the heart.

\* \* \*

Suffer not thine ear to hearken to vain discourse.

\* \* \*

Better no ear at all, than one that listenth  
to evil.

\* \* \*

It is even worse to deceive in matters of  
speech, than in money matters.

## T E M P T A T I O N .

The study of the Holy Law is the only antidote against temptation.

\* \* \*

The hole in the wall invites the thief.

\* \* \*

Let no man wilfully expose himself to temptation.

\* \* \*

Happy is he who resists temptation.



## T E S T I M O N Y .

He who can testify in favor of his neighbor and does not, is a transgressor.

\* \* \*

The witness should testify only to that which he has seen and heard himself.

\* \* \*

He who testifies falsely, shall be disgraced.

## TOLERANCE.

Support the aged without reference to religion ;  
 respect the learned without reference to age.

\* \* \*

The virtuous of all nations participate in eternal  
 bliss.

\* \* \*

The Lord who proclaimed the Law of Sinai is  
 the God of all nations.

\* \* \*

“ Before me,” said the Lord, “ there is no dif-  
 ference between Jew and Gentile ; he that  
 accomplishes good, will I reward accord-  
 ingly.”

\* \* \*

God scattered Israel in order that the Gentiles  
 may know the purity of Jewish teachings.

## TRUTH.

—

Truth is the seal of God.

\* \* \*

Truth will stand, but falsehood must fall.

\* \* \*

Truth is its own witness.

\* \* \*

Truth tells its own tale.

\* \* \*

There is no occasion to light thy lamp at  
noontide.

\* \* \*

Truth is heavy, therefore few care to carry it.

\* \* \*

Always acknowledge the truth.

## USEFULNESS.



In all God's creation, there is not a single  
object without a purpose.

\* \* \*

Use thy best vase to-day, for to-morrow it may,  
perchance, be broken.

\* \* \*

A vessel used for holy purposes should not be  
put to uses less sacred.

USURY.

---

No Israelite is allowed to lend usuriously to a non-Israelite.

\* \* \*

The practice of usury is as wicked as the shedding of blood.

\* \* \*

The possessions of him who lends usuriously, shall sooner or later decrease and vanish.

\* \* \*

\* The testimony of a usurer is not valid before the court of Justice.

\* \* \*

The usurer will have no share in an everlasting life.

\* \* \*

The usurer will not prosper.



## W I S D O M .

Wisdom increaseth with years; and so, often,  
does folly.

\* \* \*

Without the fear of God, there is no wisdom.

\* \* \*

Wisdom is a tree, and active virtue, its fruit.

\* \* \*

Be not only wise in thy words, be wise in thy  
deeds.

\* \* \*

Who is a wise man? He who learns from all  
men.

\* \* \*

Let thy house be a place of meeting for the  
wise, and eagerly drink in their words.

\* \* \*

It is a good sign if one's body suffers in the  
attempt to gain wisdom.

It is hard to find a man who loves his  
opponent; it is only the wise, who loves  
his own kind.

\* \* \*

Whenever there are two learned men in one  
city, there should be peace between them.

\* \* \*

Those who are truly wise, advance the peace  
of the world, for they banish hatred and  
jealousy from their hearts.

\* \* \*

Controversies carried on for the purpose of  
expounding the Law, are blessed of God

\* \* \*

Emulation among learned men increases the  
stores of knowledge.

## WORK.

Rather flay a carcass in the street to earn an honest livelihood, than say, "I am a respectable man, and such employment is beneath my dignity."

\* \* \*

The tradesman at his work is the equal of the most learned doctor.

\* \* \*

He who lives by the work of his hands, enjoys life.

\* \* \*

The Eternal did not allow his glory to shine over the Israelites, until they became productive workers.

\* \* \*

Work is more pleasant in the sight of the Lord than the merits of our fathers.

Great is the power of work, for it supports, as  
well as honors, him who practises it.

\* \* \*

The man who has a handicraft may be com-  
pared to a vineyard surrounded by a fence.

\* \* \*

The famine lasted seven years, but it passed  
by the door of the worker.

\* \* \*

He who helps himself will be helped by God.

\* \* \*

Great is labor—it honors the laborer.

\* \* \*

He who does not teach his son a trade, is as  
if he teaches him to thieve.

\* \* \*

He who attempts too much, does little.

Say not, "I will do nothing," because thou  
canst not do everything.

\* \* \*

The day is short, but the labor is great.

\* \* \*

Love thy work.

\* \* \*

Bad servants ask permission after the thing  
is done.

\* \* \*

Victuals prepared by many cooks, will be  
neither cold nor hot.

\* \* \*

It is well to add a trade to your studies, if  
you would be free from sin.

\* \* \*

The sun will set without thy assistance.

\* \* \*

Every man has his opportunity.

## WORKMAN.

If you are a day laborer, fulfill your duty faithfully, and thereby please your employer.

\* \* \*

Do not interrupt your work in order to greet a passer-by.

\* \* \*

The laborer is allowed to shorten his prayers.

\* \* \*

You are forbidden to look longingly upon the grapes when you are working at the dates.

\* \* \*

2 The laborer is forbidden to eat more of the fruit than is necessary to stay his hunger.

\* \* \*

Do not hold back the wages of the laborer after his work is done.



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