

meritorious act to ask the litigants whether they wish law or to a settlement. If so, this agrees with the opinion Tanna?⁶ There is this difference, however: R. Joshua regards this as a moral obligation; the first Tanna merely visible act. But this would make the first Tanna express opinion as R. Simeon b. Manasya?—The difference centres latter part of R. Simeon's statement: 'If you have already case and know in whose favour the verdict inclines, you liberty to suggest a settlement', [a distinction which the does not admit].

ence of opinion is expressed by R. Tanḥum b. Hanilai, that the verse quoted¹ refers only to the story of the ; as it is written: *And when Aaron saw it, he built an altar*. What did he actually see?—R. Benjamin b. Japhet says, R. Eleazar: He saw Hur lying slain before him and said []: If I do not obey them, they will now do unto me as into Hur, and so will be fulfilled [the fear of] the pro- *l the Priest and the Prophet be slain in the Sanctuary of* they will never find forgiveness. Better let them worship calf, for which offence they may yet find forgiveness pentance.⁴

do those other Tannaim, who allow a settlement even se has been heard, interpret the verse: *The beginning of one that letteth out water?*⁵—They interpret it as does R.

For R. Hamnuna says: The first matter for which alled to give account in the Hereafter is regarding the the Torah, as it is said: The beginning of judgment⁶ he letting out of water.⁷

a says [with reference to this verse]: Strife is compared ning made by a rush of water that widens as the water ough it.

the Elder⁸ says: Strife is like the planks of a wooden e longer they lie, the firmer they grow.

onic: *Hear, And Two, Seven, Songs, Another.*)⁹

was a man who used to say: Happy is he who hears himself and ignores it; for a hundred evils pass him by. id to Rab Judah: This is alluded to in the verse: *He who water [of strife] causeth the beginning of madon*¹ [the nu- alue of which is a hundred],² that is, the beginning of a strifes.

there was a man who used to say: Do not be surprised goes unchanged for two or three thefts; [he will be caught l.] Samuel said to Rab Judah: This is alluded to in the *us saith the Lord: for three transgressions of Judah, but for not reverse it*³ [i.e. My judgment].

r used to say: Seven pits lie open for the good man icapes]; for the evil-doer there is only one, into which he ; said Samuel to Rab Judah, is alluded to in the verse: *ous man falleth seven times and riseth up again.*⁴

other used to say: Let him who comes from a court that

tolds that arbitration may be suggested before the verdict is given.

. (2) Ex. XXXII, 5. (3) Lam. II, 20. (4) He thus made a compromise, ompromise is denounced by the Psalmist. (5) Prov. XVII, 14. rife' or 'judgment'. (7) I.e. the Torah, which is compared by the water. V. Ex. Rab. II, 9. (8) Abaye Ḳashisha, as distinct from the us Abaye. In fact, the latter quotes him in Keth. 94a. (9) Or, 'Hear, en, Songs, Another'; 'Vashti' and 'And Two' being spelled alike in וַשְׁתִּי V. *supra* 6b, n. 65.

[VII, 14. (2) כֹּדֵן = 40, 4, 6, 50 respectively—100 in all. (3) Amos n as an elliptical verse, with the meaning: 'Though I may reverse or

My judgment for the first three offences, punishment shall not be or the fourth.' (4) Prov. XXIV, 16. (5) He should be happy that

has taken from him his cloak sing his-song and go his way.⁵ Said Samuel to Rab Judah: This is alluded to in the verse, *And all this people also* [i.e. including the losers] *shall come to their place in peace.*⁶

There was yet another who used to say: When a woman slumbers the [working] basket drops off her head.⁷ Said Samuel to Rab Judah: This is alluded to in the verse, *By slothfulness the rafters sink in.*⁸

Another man used to say: The man on whom I relied shook his fist at me.⁹ Samuel said to Rab Judah: This is alluded to in the verse: *Yea, mine own familiar friend, in whom I trusted and who did eat of my bread, hath lifted up his heel against me.*¹⁰

Another used to say: When love¹¹ was strong, we could have made our bed on a sword-blade; now that our love has grown weak, a bed of sixty [cubits] is not large enough for us. Said R. Huna: This is alluded to in the verses: Of the former age [when Israel was loyal to God] it is said: *And I will meet with thee and speak c with thee from above the ark-cover;*¹ and further it is taught: The Ark measured nine hand-breadths high and the cover one hand-breadth, i.e. ten in all. Again it is written: *As for the House which King Solomon built for the Lord, the length thereof was three score cubits, the breadth thereof twenty cubits, and the height thereof thirty cubits.*² But of the latter age [when they had forsaken God] it is written: *Thus saith the Lord, The Heaven is my throne and the earth my footstool. Where is the house that ye may build unto me?*³

What evidence is there that the verb *taguru* [translated 'be afraid'] can also be rendered 'gather in'?⁴ R. Nahman answered by quoting the verse: *Thou shalt neither drink of the wine nor gather [te'egor] the grapes.*⁵ R. Aḥa b. Jacob says that it can be proved from the following verse: *Provideth her bread in the summer and gathereth [agerah] her food in the harvest.*⁶ R. Aḥa the son of R. Iḳḳa says it can be derived from the following verse: *A wise son gathereth [ogor] in summer.*⁷

(Mnemonic: *Truth, Money, Shall See.*)

R. Samuel b. Naḥmani said, reporting R. Jonathan: A judge who delivers a judgment in perfect truth⁸ causes the *Shechinah* to dwell in Israel, for it is written: *God standeth in the Congregation of God; in the midst of the judges He judgeth.*⁹ And he who does not deliver judgments in perfect truth causes the *Shechinah* to depart from the midst of Israel, for it is written: *Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith the Lord.*¹⁰

Again, R. Samuel b. Naḥmani, reporting R. Jonathan, said: A d judge who unjustly takes the possessions¹ of one and gives them to another, the Holy One, blessed be He, takes from him his life, for it is written: *Rob not the poor because he is poor; neither oppress the afflicted in the gate, for the Lord will plead their cause, and will despoil of life those that despoil them.*²

R. Samuel b. Naḥmani further said, reporting R. Jonathan: A judge should always think of³ himself as if he had a sword hanging

he was relieved of an ill-gotten thing. (6) Ex. XVIII, 23. (7) Carelessness : the immediate cause of ruin. (8) I.e. the house falleth to decay. Ecc. X, 18 (9) Or, 'raised his club against me.' (10) Ps. XLI, 10. (11) Between my wife and myself.

c (1) Ex. XXV, 22. (2) I Kings VI, 2. (3) Isa. LXVI, 1. Thus at first the *Shechina* rested on an Ark of small dimensions; but when Israel sinned, even Solomon's Temple was too small. (4) Referring back to *supra* 6b. (5) Deut. XXVII 39. וְאָמַרְתָּ (6) Prov. VI, 8. וְאָמַרְתָּ (7) Ibid. X, 5. וְאָמַרְתָּ (8) Lit. 'true to its own truth', i.e. an absolutely true verdict which can be arrived at by the judge he endeavours to find out the truth himself and does not rely on the evidence alone. V. Tosaf. B.B. 8b; Meg. 15b. (9) Ps. LXXXII, 1. (10) Ibid. XII, 6.

d (1) Lit., 'money'. (2) Prov. XXII, 22-23. (3) Lit., 'see'.