



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

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"Pirke Avot." 1941.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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## Like Ahith

Nov. 1

to haul over - דָּחַת

Administrators  
~~דְּחִים~~ = פְּסִיבָּה  
= פְּנִזָּה

deliberate  
to be calm - דָּבֵר

"make a fence around the Torah" - preserve the law.  
דָּבֵר בְּרָאֶת תּוֹרָה = oral law, handed to Joshua  
דָּבֵר בְּרָאֶת תּוֹרָה = written law, "the people."

fence - פְּרִזָּה

(Memorize) 2.  
to bestow kindness - רָאַתְּךָ נְדִיבָּה

### Definition

Photo of Judaism: 3 cardinal characteristics,  
Torah, worship, Kindness.  
פְּרָשָׁת יְהִי is last of Shabbat and first

to serve, minister - מְנֻצֵּה

3.

serve not for a price, but out of  
פְּנֵי קְדֹשָׁה

on the condition - מִנְנָה

This is to allay doubts of people who ask why do  
Gods will when the Jews always suffer? Answer is  
because God says you should.

(price)  
reward - דָּבָר

4.

to dust - פְּדַעַת

Lit. - students sit at feet of teacher.

Judaism emphasizes wisdom, i.e. the law, Torah.

5.

bring  
to cause - פְּגַזֵּה

Cultivate the poor instead of rich.

Don't gossip with women, because he who does  
brings evil to self i.e. unhappiness, deviation from  
more serious purpose. This attitude toward women  
is uncharitable, but is Rabbinic.

conversation - מִלְאָה

to deceit - שְׁלָמָה

(Memorize) 6.

to make (why him?) - בָּרַךְ a teacher and בָּרַךְ a friend = acquire (not buy) a friend.

merit - מִצְרָא

Interpret man's actions meritocratically, not on  
a bias. Give him benefit of doubt. Judge man  
on basis of merit of deed.

You make a master "leader"  
by placing confidence and  
trust in him and allow  
yourself to be guided by him.

You acquire a friend by judging him on the  
scale of merit.

Find someone who knows the law and make him your master.  
Thus, Judaism believes in masters.

to give up idea of  
to resign self - c.t.

retribution - N.U.O. 2

to leave - 362

innocent - 103

to search, investigate - P. n

to guard, be careful - 5

lest - 41

lordship  
"refrinate" - 1132

2.

Belief in compensation, in either world.

Also don't associate with wicked neighbors,  
because they are destined to retribution for their  
evil deeds, and you will share that.

8.

Judges should not be like lawyers who  
prepare the case + are biased.

The litigants are guilty before the judge,  
but when they leave, having received punishment,  
they are acquitted and innocent.

→ RELIGION IS IN COURT OF LAW, NOT SYNAGOGUE.

9.

Ask questions and conduct examination  
carefully so as to be sure to get the  
truth, not give the witness a chance to  
find a loophole and tell a lie.

DNCHI = wise judge, ← N.B.

Jesus did not believe in this legal wisdom,  
hence repudiated by Jesus.

← (MEMORIZE) 10.

"Jesus said "And be ye not called rabbi; there is one who Rabbi." Mat. 23:8  
This is doctrine of humble man,  
ordinary workers - make no pretense,  
don't be social climbers.

Be segregated - don't mix with government  
Belief in labor.

Sanhedrin headed by two officials - rabbis and 1/3 rabbis  
Thus the rabbis in the first chapter of Abot.

to be guilty - 2.11

11.

Wise men must guard their words,  
lest they mislead their disciples, and  
bring everyone to a bad end.

12.

Tradition was that Aaron was peace-making  
man - an platte people. Hillel was an  
advocate of compromise. He even prosthetted.

13.

Don't remember vocab, for this is Aramaic.



(Memorize) 14.

15.

fixed period - 3.2.1.

kindness friendliness - 1.2.2. 2.2.0.

This depicts notion that Shammai was  
angry and irritable. He was uncom-  
promising, but cheerful, not impatient.

16.

(what) conjecturally, - 1.13 n. 1/1c  
without accuracy

doubt - 1.2.0.

to remove, take off - 1.5.0.

First man with title. Rabban given to head  
of Sanhedrin. All others named Rabbi. He  
was teacher of Saul of Tarsus (St. Paul)  
Don't squabble, have no doubts, come to me  
for decision. Rabban is leader.

17.

body, man - 1.1.1

juridical, root, main thing, core - 1.2.0.

silence - 1.2.1. 1.1.1

This is admonition, not to commoner,  
but to wise men and rabbis.

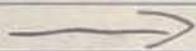
Don't talk too much or you're liable  
to be misinterpreted.

18.

Court of justice known as gate, since they sit at gates of city.

His world stands on three things: truth, law and peace.

1<sup>3</sup> = religion; 1<sup>3</sup> = spiritual head of community.



Part II - 1

(Memorize latter part: ← 2N+3)

beauty, glory - 1 2/12

major - 2/11

to calculate - (pi) 0 2/1

loss - 3 0/2

treasure - 2 2/20

good, beautiful - 3 2/1

hard work, toil - 2 8/6

to differ, be futile - 1 6/2

to drag with, cause - 2 2/1

to engage in, be busy - 7 0/0

to protest - 7 0/0

Judah ha-Nasi called simply Rabbī, master. Be concerned with minor laws as well as major, because the reward for each particular law is not known.

Each law requires a sacrifice, but the reward is worth it.

Doctrine of Transcendence

3 G'th = to miss the mark, i.e. to do something wrong

2 Z'th = to pass over: i.e. to omit something

{ S.D. Paul - a sin is when you don't do something you really want to do.

2.

Beside studying, also work hard and forget about sin. Sin always lurks at threshold. Don't be idle and sin won't get hold of you.

Don't work in public for self, but for public. Then mind and reputation of ancestors will keep you clean, and your work will meet the test of history.

Also if you work in worthy and does good then you will be given credit for it.

As for Shabbat, minor sins omitted on sabbath, but also reputation of father does some good.

Tagore "Home & the World"

3. Memorize

welcome - प्रवेश

their pleasure - प्रतिक्षा

need - प्रतीक्षा

will - प्रतीक्षा

to nullify, abrogate - विरुद्ध

to separate - प्रवास

it will be understood  
Ngh. inf. - प्रवास

in the hope - इच्छा

to have time - (प्र) विद्युत्

lest, perhaps - प्रवृत्ति

to open - कर

to have time - विद्युत्

to clean - प्रशस्ति.

boor, gross - बुद्धि

shame-faced - अशम्भुक

imperfection - विकृति

Don't trust the authorities - They welcome you when they need you, but reject you when you need them. "All big-shots are sons of bitches."

Impot

4. Memorize

Make your will God's will - then your wants will be His wants.

Nullify your will before His will, do His will and you won't have to follow the will of others (i.e. be pawns by public opinion, and the force of mob pressure)

5.

"Do not trust yourself to the day of your death." means right up to death you might become a skunk, if you get power, for instance.

"Never judge fellow-men" - Memorize

Don't be profound - speak to be understood

Don't say I'll put studying off till I have time. Memorize.

Only way to be 30% is to know the law. Not all men engaged in business can be wise. Some are not.

"In a place where no men" etc.

Memorize

still - 1/1/2

to float - 2/2/3

worm - 2/2/3

(High point) - 2/2/2 N

possessions  
(business) - p. o. 2/3

worry, anxiety - 2/2/3

witchcraft - p. 2/3

lewdness - 2/2/3

to acquire - 2/2/3

"Retribution" - f. Emerson's essay

"Compensation"

Man deserves whatever happens to him.

worm in the grave.

Nervous breakdown from business worries.

The more women one marries, or has anything to do with.

The more council, i.e. the more you ask advice, the more understanding.

2/2/3 = righteousness

Characteristics of Hillel:

bumble, bunglers, not in high office.  
fond of luxury and excess, modest.

Diff. with Christianity:

X- believe in Jesus + you will inherit life to come  
Judaism - require knowledge of Torah

Torah is salvation; not one man.

\* Jesus is acquired through the Christian

\* Torah " " " study

Both methods bring the Word. and help inherit the future world.

Memorize 2/2/3 (בבב) etc.

Bible says nothing about immortality or resurrection.

(add)

With Jesus don't believe in immortality, but these men of the Talmud started idea of resurrection, in the body, as it was on the earth. Only with Maimonides was the idea of immortality introduced - because of this he was considered heretic.

Jesus was good Jew who believed in resurrection.

Today, there is no belief in resurrection, but there is in immortality.

+ lay hold of - (high) p. 17  
lay claim to

prize -  $\pi^{\circ} \nu^{\circ}$

cement - 3.10

drop -  $\delta^{\circ} \nu^{\circ}$

spring - f. 7 N

lively, welling - 228.24

balance - p. 53 N

scale - f.

to outweigh - 620 - T

consequence - 3 f. 15

to know - 215

bad (a place) - p. 74

9.

Man's destiny is to study the Torah - = no credit to him if he leaves it.

10-11.

"Clemented pit" - man learned and absorbed <sup>all</sup>, but added nothing to tradition.  
In ancient times, however, this was a scholar.

"Happy is she, etc." might be praise of the man - somebody who gave 20s to his mother.

- \* 3.011 is one who does more than law requires.
1. 228.6 says 3.011 must fulfill laws of torts and damages. ie. is cruel to see that no one is injured through his agency.
  2. 228.7 says 3.011 must fulfill *Kosher* p. 22
  3. 228.6 says 3.011 must recite all the benedictions.

12.

Hopkinson

He had more traditions than anyone else, hence he outweighed them all.

Abba Saul believed that Ben Nach

was more weighty.

13.

Jochanan asked disciples what is the first possession of a man?

A good eye; a good friend; a good neighbor; freight; a good heart.

\* A good heart is deemed all-inclusive.

14.

Just opposite of above.

Parallelism broken in item # 4.

\* Evil heart is worst thing.

coal = פָּנָסֶר = פָּנָסֶר

15

They are the five disciples of Ben Zakkai, who established new Judaism after destruction of Temple

hite(?) - נְסֵסַ

Eizier was later excommunicated by court at Jaffnah because he refused to submit to a division of the body. Controversy between him & פָּנָסֶר over a stone - he was proved right (cf. Baba Kama, 58), but they didn't listen.

string (?) - נְסִיסַ

Thus he ingratiated against the wise.

whisper, hiss (?) - נְסִיסַ

AMERICAN JEWISH  
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16.

Evil eye is beguiling eye - envy.  
Put out of the world means physical death -  
i.e. shortens life.

shun, shirk - to <sup>qualify</sup> perfect - פָּנָסֶר

Man must fit himself to receive the Torah, for it is not his inheritance - he must be qualified.

Proverbs - 'Ibn

אֶל-יְהֹוָה יַעֲשֵׂה תְּחִזְקָה (ח)

instruction

- צוֹנָה

equity - צְדָקָה

בְּרִית-יְהֹוָה כְּבָשָׂמִים בְּלִבְנֵי-יִשְׂרָאֵל (ג')

(פָּתָח) simple-minded - חָמָק

חָסָר בְּמִתְּחִזְקָה - מַכְנָה (ד')

prudence - צְדָקָה

חַדְשָׁה כְּמִזְבֵּחַ, תְּזִבְחֵת בְּלִבְנֵי-יִשְׂרָאֵל (ה')

purpose, plan - צְדָקָה

חַדְשָׁה כְּמִזְבֵּחַ, תְּזִבְחֵת בְּלִבְנֵי-יִשְׂרָאֵל (ו')

learning, instruction - נְדָבָה

counsel, guidance - צְדָקָה

riddle, puzzle - צְדָקָה

fool - סְתִיכָה

to forsake, abandon - צְדָקָה

wreath, garland - צְדָקָה

necklace, chain - צְדָקָה

to reduce, entice - צְדָקָה

to lurk - צְדָקָה

whole - פְּנִינָה

pathway - צְדָקָה

to drew, scatter - צְדָקָה

net, snare - נְדָבָה

reprof, chiding - 23/10

to lay bare - (Hgh) 27/2

calamity, distress - 3/10

ruin, destruction - 1/10

circum tempest - 23/10

to zone - 23/10

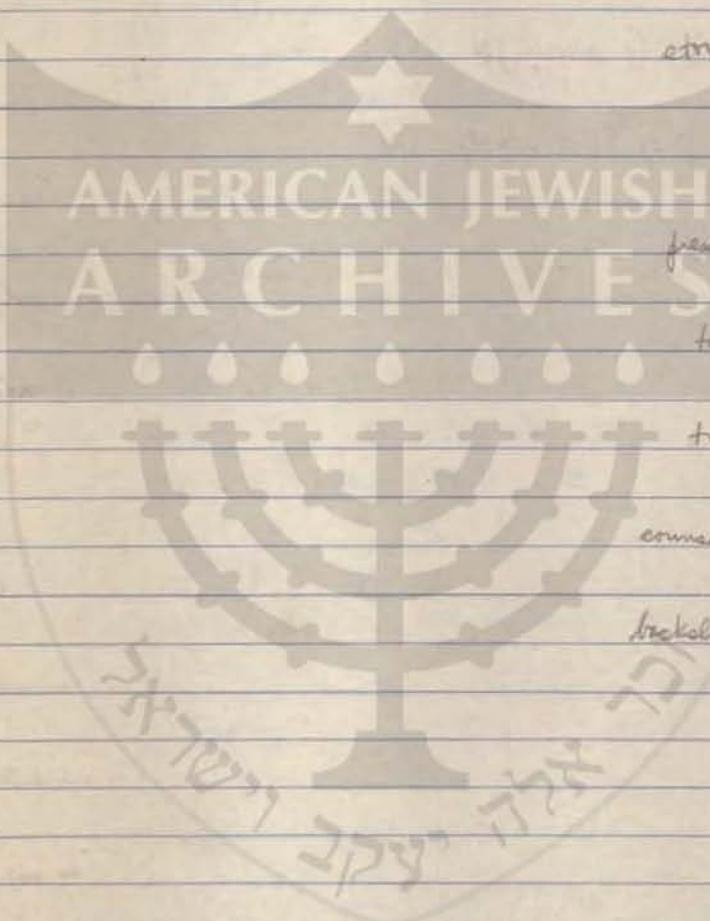
persecution, distress - 27/13

to seek diligently - 21/6

to desire - 9/3

counsel, device - 23/8/10

backsliding, apostasy - 27/10/11



Spring

March 21 1941

The thought occurs that perhaps all great philosophers had blue eyes and soft spots on their faces. Dr. Slonimsky does. He has a gently frowning exterior, yet is not kindly, nor does the soft glow of sentiment flow. Enigma of many generations - he watches the men pass before him - he sees some always - forgets most, and yet they never can see him; for海棠的 depth is frozen over thickly stone and no chance footstep even stumbles through. By silent drift of wearisome time the smallest rift is made, which suddenly becomes the avalanche of power and strength, consuming all before its all-embracing path, rolling, growing, heavier still till drowning seems small hit, and light of love breaks through to envelope his newly trusted friend.

Slonimsky sits in tyrant-fashion, fiddling even smaller ~~with~~ <sup>interference</sup> with his mood & thought. He sits alone, you see, and does not feel another man come in, but rather only noise of scraping chair or closing door. Eyes far off through window - perhaps Longfellow sitting in his secluded room writing of the dungeons of Nuremberg? - Slonimsky has a real gift to sharply focus. The man's great miracle is his extra human fusion of white light with clear focus - ~~but~~, Kirtiki energy of Promethean stature, sometimes uncontrolled, fierce, but when directed by the coldly clear - it strikes, to ring and echo clear on even moist of his students' senses.

Dr. Slonimsky is like no man I've ever known - I've hated him with all the utter scorn I feel for any person obfuscated by intolerance and bigotry - I've loathed him for his self-imposed penitences with their masochistic implications - I've cursed him for his superficial futilities - yet what is all this? Does one really hate or loath or curse a being who has the mystic quality of poetry? Not by the mind is he to be considered, although goodness knows us a classical scholar he has but few peers, rather through the pores and tete buds must we judge this man. What has he to offer in compensation for all the above? Naught, but -

A philosopher's breadth, a poet's depth, which reach out to a godly distance. Men cry for him, but he cries for them more - truly he does, and therein lies his great dependence, for he cannot be abstract in whole and barricade himself in softness, ~~but~~ each short does stab him deepest though, each human wail does throb his brain, too sensitive than he covers before the thunderous <sup>object</sup> roar of savage blow. And how to reach, protect this the whispering giant - no man really knows, not self, of course and no less friend - for here the tragedy is once again enacted - he is too far away - the meanness is ~~too~~ deceptive. Poor man - great, lonely man!

May March 9, 1941.

Man's hopes and aspirations are delimited by his capacity, and if this fact is always borne in mind, much greater mental happiness will result. It is not that man is to be easily satisfied with self, for this leads to strong sense of achievement, yet an honest reckoning of potential effectiveness will prevent undue neurosis. This principle can be projected in the opposite direction, moreover, and be utilized to evoke still greater effort, which should be the case where talents have already been warmed and bred.

Tonight I felt this very keenly. At Dr. Spiegel's home a drowning sense of ineffectuality and insufficiency overcame me at the display of a clear, ringing nationalist spirit, both in speech and in song, which I was able to comprehend in only a very limited extent. The bond which linked me with all others present was fricely friendly strong and even definable, yet I in no wise contributed thereto, but was rather a useless weight which pulled against the very feeling that warmed me. How may I teach others when I am so grossly incomplete? I have but a packet of slogans - those others had living memories, warm love, true understanding of their past with its traditions. I <sup>new</sup> felt so stifled because I was at home and yet felt like a stranger. They belonged - I wanted to, but could not for I was unequipped.

On the way home A. said that we could not hope to perfect ourselves in this 3000-year old land at once. I agree that slowly and by osmosis, as it were. The sensitivity will develop, ~~not to speak another~~ thing with which ~~A.~~ He continued that it was just as vital for us to maintain an equilibrium and remember that culture was broad. Dr. Spiegel had said that content was most important - he gives us credit for having acquired some already, admittedly in other fields - A. says that perhaps it is only compensatory rationalization <sup>in respect</sup> but that we should read on hour of English poetry or belles-lettres every day as well as doing Hebrew. Is he right? I suppose there is a danger in becoming one-sided. Breadth of vision may be needed to reconstruct the world later if it is not irreparably damaged.

I wondered several times how E. would have fitted in + the evening? Several of the wives were there - all obviously homogeneous, and participating. Would she have felt that oneness? On the surface she is apparently self-sufficient, strong, well-balanced - hence unapproachable; yet below she lacks a sense of security. This I know - that she has no anchor - her soul floats now on a dilettante's sense of aesthetics, but this is a gloss when

than a substantiality. Her life must be given purposiveness - to what can she be tied? In her desire to be coldly objective she has even bent backwards and drawn further away from the natural affiliation of racial group. Perhaps what she really needs is to ~~be~~ become identified with her people, which would further supply the other lack of meaning. If, beside these two reasons, she could project herself through her love for me into the thing I love, then the three-fold cord would not be easily broken.

