

The Bi Weekly Lecture Series With Reb T, The Show Where We Talk A Topic Per Session With Some Practical Lessons. : Measure for Measure & Middot of Treasure, By Reb T

The Shiur is L'iluy Nishmas Simcha Aharon Ben Shachanun, for the refuah sheleimah of Shlomo Ben Sarah Dinah , as well as for the continued refuah sheliemah of Sara oddol bas chana Leah and for the refuah sheleimah of those sick with corona or other ailments.

-Shiurim link: shiurenjoyment.com/shiurim/shiurim-reb-t/

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-Sources from Sefaria (unless noted otherwise)

-Look out for the **"PTC's" or "Points To Carryover,"** to hopefully take away from the shiur

Have you ever heard of the phrase “What goes around, comes around?” What about these other terms such as: “retributive justice”? Or “As you do, so shall you be done to?” There’s also the idea of “He reaped what he sowed.” Further, there’s the one that goes, “He had what was coming to him.” Lastly, the term “Treat others as you would like to be treated (“The Golden Rule”) also is a famous one. These terms all point to the idea of measure for measure.

People at times do have sour disposition and give that over to the world. Some people have what’s called a “resting mean face” or “resting mean disposition” where even when not talking, but seeing their face, there is projected anger and meanness to the world. A Sage once said that our face is “the public domain.” We should portray happiness and kindness, through our eyes (the windows to the soul) and our face, which everyone can see.

In life, what we do has effect upon others and effect upon ourselves. If we treat others badly, we will be treated badly. If we are grouchy or angry, everyone around us will be grouchy or angry, because what goes around comes around. We are treated as we treat others. If we take care of others, clothe, feed, donate, give money, and do good for others, Hashem will do so for us. We are supposed to be like Hashem and emulate his good ways and deeds for others, and it will come back to us. Especially in our entitled and spoiled society, this idea needs to resonate for all.

“Derech Eretz Kadmah Latorah”—**Proper manners comes first.** The way to relate to others and the world should be through a viewpoint of manners/middot. If we have sterling quality traits, not only does it reflect well on us and our families, but for the Jewish people and world at large, making a great kiddish Hashem everywhere. We have such power to effect those around us that we should do so only in positive ways to better the world.

All we have left after 120 years, (besides hopefully leaving behind a legacy of family/children), is the deeds/mitzvot/chessed we did, along with the reputation we leave behind. We want it to be that we leave behind the legacy of a person with a sterling reputation, beautiful manners, and a memory that is a blessing to all, especially to the world at large. If we fine tune our midst and the idea of measure for measure, hopefully we can do so.

First let's look at some sources about middah keneged middah/measure for measure.

Sanhedrin 90a:19 יט:א: סנהדרין צ

דאמר ר' שמואל בר נחמני אמר ר' יונתן מניין שכל מדותיו של הקב"ה מדה כנגד מדה שנאמר (מלכים ב ז, א) ויאמר אלישע שמעו דבר ה' [וגו'] כעת מחר סאה סלת בשקל וסאתים שעורים בשקל בשער שומרון וכתוב (מלכים ב ז, ב) ויען השליש אשר (המלך) נשען על ידו את איש האלהים ויאמר הנה ה' עושה ארובות בשמים היהיה הדבר הזה ויאמר הנך רואה בעיניך ומשמ לא תאכל

This is based on that **which Rabbi Shmuel bar Nahmani says that Rabbi Yonatan says: From where is it derived that all measures dispensed by the Holy One, Blessed be He, are dispensed measure for measure?** It is derived from a verse, **as it is stated** concerning the siege of Jerusalem: **“And Elisha said: Hear the word of the Lord; so said the Lord: Tomorrow at this time one se’*a* of fine flour will be sold for one shekel and two se’*a* of barley for one shekel in the gate of Samaria”** (II Kings 7:1)...

aish.com (Rabbi Sacks):

The central principle of the covenant God made with Noah: “Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.”

This is measure for measure [in Hebrew, middah keneged middah], or retributive justice: As you do, so shall you be done to. In fact, at this point the Torah does something very subtle. The six words in which the principle is stated are a mirror image of one another: [1] Who sheds [2] the blood [3] of man, [3a] by man [2a] shall his blood [1a] be shed. This is a perfect example of style reflecting substance: what is done to us is a mirror image of what we do. The extraordinary fact is that the first moral principle set out in the Torah is also the first moral principle ever to be scientifically demonstrated. Tit-for-Tat is the computer equivalent of (retributive) justice: Whoever sheds the blood of man, by man shall his blood be shed.

ישעיהו ג: י"א-י"ב

אֲמְרוּ צְדִיק כִּי־טוֹב כִּי־פָרִי מַעֲלֵיהֶם יֵאָכְלוּ: (יא) אִי לְרָשָׁע רַע כִּי־גִמּוֹל יִדְיוּ יַעֲשֶׂה לּוֹ: (י)

Isaiah 3:10-11

(10) (Hail the just man, for he shall fare well; He shall eat the fruit of his works. (11) Woe to the wicked man, for he shall fare ill; As his hands have dealt, so shall it be done to him.)

משנה אבות ב:ו'

אף הוא ראה גלגלת אחת שצפה על פני המים. אמר לה, על דאטפתה, אטפוד. וסוף מטיפיה יטפון (1)

Pirkei Avot 2:6

(6) [Hillel] saw a skull that was floating on top of the water. He said (to it): "Since you drowned [others, others] drowned you. And in the end, those that drowned you will be drowned.

Nedarim 32a

Rabbi Yehuda HaNasi said: Anyone who divines, i.e., he guesses and looks for signs about the future, **the sign will injure him, as it is stated: “For there is to him [lo] divination with Jacob”** (Numbers 23:23). The Gemara asks: **But it is written lo with the letters lamed alef,** meaning “no divination,” as opposed to with the letters *lamed vav*, meaning “there is to him

divination.” The straightforward meaning of the verse is that there is no divination with regard to Jacob. **Rather**, the reason that he will be injured is not based on the verse but rather **due to the concept of measure for measure**: Since he attempts to tell his fortune, it injures him.

Bamidbar 14:34

בְּמִסְפַּר הַיָּמִים אֲשֶׁר־תָּרַתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם לְשָׁנָה יוֹם לְשָׁנָה תִשָּׂאוּ אֶת־עוֹנֹתֵיכֶם
אַרְבָּעִים שָׁנָה וַיִּדְעֲתֶם אֶת־תְּנוּאַתִּי:

(spies) You shall bear your punishment for forty years, corresponding to the number of days— forty days—that you scouted the land: a year for each day. Thus you shall know what it means to thwart Me. (*Rashi points out 40 years to allow people to reach 60 before dying, really 38 years though*)

Sotah 35a:11א:א סוטה לה

ותשא כל העדה ויתנו את קולם ויבכו אמר רבה אמר רבי יוחנן אותו היום [ערב] (במדבר יד, א) The verse states: “**And all the congregation lifted up their voice and cried**” (Numbers 14:1). **Rabba says that Rabbi Yohanan says: That day was the eve of the Ninth of Av, and the Holy One, Blessed be He, said: On that day they wept a gratuitous weeping, so I will establish that day for them as a day of weeping for the future generations.**

PTC 1.—>What we do, effects others. Make sure to only spread good, then good comes back

Mishna Sotah 1:7

In the measure with which a person metes out to others, they mete out to him. She adorned herself for a sin; the Omnipresent made her repulsive. She exposed herself for a sin; the Omnipresent exposed her. She began the transgression with a private area; therefore she is punished in a private area...

Rashi on Numbers 16:12

WE WILL NOT GO UP — Their mouth tripped them up (i.e. unwittingly they made mention of their fate) — that they would have only a “descent” (their words are taken to mean: we shall not be going up; we shall go down into the depths of the earth) (Midrash Tanhuma, Korah 6).

Abarbanel on Torah, Numbers 16:1:18

Moses requested that the punishment of Datan and Aviram and their cohorts would be that they would be swallowed by the earth, such that they would be punished measure for measure. They sinned by opening their mouths without license, to devour and destroy the master of all prophets, they themselves being despicable and lowly. Likewise, the earth -- which is the lowest of the elements -- would open its mouth, and swallow them.

aish.com (Sara Yocheved Rigler)

...nothing more quickly procures divine forgiveness for our sins, both those we remember and those we don't, than forgiving those who have sinned against us. The principle of *mida k'neged*

mida means that we get what we give. When we stand before God on Rosh Hashanah and Yom Kippur our most compelling defense is: "I have forgiven those who sinned against me. Please forgive me in turn."...Every time we forgive, we open up the gates of forgiveness in the world. And we are the first ones to walk through.

Sforno on Exodus 18:11:א:יא:שמות יה:א:א:א

G'd saved the people by using the very means the Egyptians had used to harm them to harm their oppressors. The word זר, past tense, occurs as future tense, יזר in Exodus 21,14 describing the deliberate commission of a crime, a sin. The sin Yitro had in mind was that G'd had killed the Egyptian firstborn as a retribution for the male babies of the Jewish people having been thrown into the river to drown. (Exodus 1,22). The Egyptians died by drowning just as their victims the Jewish babies had died by drowning...

Sotah 11a:א:א:א:א:א

Alternatively, there is an additional way to punish the Egyptians with water: **He does not bring** a flood upon them, **but they may come and fall into** water, **and so it says**: "And the sea returned to its strength when the morning appeared; **and the Egyptians fled toward it**; and the Lord overthrew the Egyptians in the midst of the sea" (Exodus 14:27), indicating that the Egyptians fell into the water. **And this is what Rabbi Elazar says: What is the meaning of that which is written**: "Now I know that the Lord is greater than all gods..."

Mekhilta d'Rabbi Yishmael 14:26:1

The "wheel" will turn back upon them. For with the counsel that they thought to destroy Israel, I will destroy them. They thought to destroy Israel by water, and it is by water that I will exact punishment of them...

PTC 2. —>In the exact way we effect others we get effected (i.e. Water to Egyptians)

turesponse.org, Mr. Robert Sussman, Based upon Midrash Leil Shimurim

Ten makkos of middah knegged middah pointed out by midrash

(BLOOD) – WHY? The Egyptians saw that the Children of Israel would immerse in a mikvah when they became impure or because of taharas hamishpacha (family purity). So, the Egyptians withheld water from them so that they could not immerse in it in an attempt to stop them from the mitzvah of procreation – so Hashem turned all of the Egyptians' water to blood. (Yalkut Shimoni) Another reason: The Egyptians forced the Children of Israel to draw water for them. (Midrash Tanchuma)

(Frogs)-Why? The Egyptians told the Children of Israel to go out and bring them insects and other disgusting creatures, so they could play with them. So, Hashem brought frogs on the Egyptians until the sounds of the frogs could be heard in the stomachs of the Egyptians. (Yalkut Shimoni)

(Lice)-Why? The Egyptians would make the Children of Israel sweep their houses, their streets, and their markets, therefore Hashem changed all of the dust in Egypt into lice until there was no

more dust to sweep. (Yalkut Shimoni) Another reason: The Egyptians prevented the Children of Israel from taking baths and washing their clothes. (Midrash Sechel Tov)

(WILD BEASTS) – WHY? The Egyptians told the Children of Israel go and bring bears and lions and make games and contests with the animals, therefore Hashem brought all the wild animals against the Egyptians. (Yalkut Shimoni)

(Animal SICKNESS) – WHY? The Egyptians made the Children of Israel shepherds of horses, camels, donkeys, cows, and sheep. Therefore, sickness came and killed all of the animals that the Children of Israel shepherded, until there were no animals left for the Jews to shepherd. (Yalkut Shimoni)

(BOILS) – WHY? The Egyptians made the Children of Israel servants to warm the cold and to cool the hot. Therefore, boils came on them in order that they would not be able to wash in either hot or cold. (Yalkut Shimoni) Another reason: The slavery was so intense that the Children of Israel did not even have a moment to scratch themselves from the hard work. (Midrash Aggadah)

(HAIL) – WHY? The Egyptians made the Jews plant gardens, vineyards, trees, and orchards. Therefore, hail was brought upon them and broke everything that the Jews planted. (Shemos Rabbah)

(LOCUSTS) – WHY? The Egyptians made the Jews sow wheat and barley, and beans and lentils, and all types of kitniyos (legumes). Therefore, locusts came upon them and ate all that the Jews had sown. (Yalkut Shimoni)

(DARKNESS) – WHY? When an Egyptian would eat a meal at night, he would bring a Jew and sit the Jew opposite him. He would light a lamp and place it on the head of the Jew and he would say to the Jew, “See that you don’t bend your head from side to side, otherwise I’ll cut your head off.” (Midrash HaGadol) Another reason: The Egyptians conspired to imprison the Children of Israel. (Midrash Tanchuma)

(Death of Firstborn)– WHY? The Egyptians wanted to kill the Children of Israel. (Midrash Tanchuma) Another reason: The entire time that the Children of Israel are in exile, Rochel Imeinu, our mother Rachel, cries over her children – and not only once, but the entire time that they are in exile. And because the Egyptians caused Rachel to cry out loud, therefore Hashem punished them with crying out loud – as it says by the death of the Firstborn – “And there was a great cry in all of the land of Egypt.” (Tamtzis HaZochar)

Shabbat 105b:10 יב:קה ב

Apropos the laws of mourning for an upright person and a Torah scholar, the Gemara cites that which **Rabbi Shimon ben Pazi** said that **Rabbi Yehoshua ben Levi** said in the name of **Bar Kappara**: **Anyone who sheds tears over an upright person, the Holy One, Blessed be He, counts his tears and places them in His treasury...**

Sotah 13b:13 יג:ב:טוטה

The mishna teaches: **Who, to us, had a greater burial than Moses**, as no one involved himself in his burial other than the Omnipresent Himself.

(Moshe was involved in Aharon’s death/burial place, so Hashem took care of Moshe’s burial)

Nedarim 32a:12 לב א: יב

Rabbi Yehuda HaNasi said: Anyone who divines, i.e., he guesses and looks for signs about the future, the sign will injure him...

Arakhin 16b:2-3

Rabbi Shmuel bar Nadav asked Rabbi Ḥanina, and some say that it was Rabbi Shmuel bar Nadav, the son-in-law of Rabbi Ḥanina, who asked of Rabbi Ḥanina, and some say that he asked it of Rabbi Yehoshua ben Levi: What is different and notable about a leper, that the Torah states: “He shall dwell alone; outside of the camp shall be his dwelling” (Leviticus 13:46)? He replied: By speaking malicious speech he separated between husband and wife and between one person and another...

PTC 3.—>Hashem Calculates precisely the actions we do to others for us as well

Rosh Hashanah 12a:4 ד: א: יב

כדרב חסדא דאמר רב חסדא ברותחין קלקלו וברותחין נידונו וברותחין נידונו כתיב הכא (בראשית ה, א) וישכו המים וכתוב התם (אסתר ז, י) וחמת המלך שככה

The Gemara answers: Even according to Rabbi Eliezer a change was made, **in accordance with the statement of Rav Ḥisda, as Rav Ḥisda said: They sinned with boiling heat, and they were punished with boiling heat; they sinned with the boiling heat of the sin of forbidden relations, and they were punished with the boiling heat of scalding waters.**

Devarim Rabbah 11:9 ט: יא: רבה

הו קרבו ימיה למות, אמר רבי איבו אמר משה רבנו של עולם בדבר שקלסתיך בתוך ששים רבוא מקדשי שמה, בו קנסת עלי מיתה, שנאמר: הו קרבו ימיה למות, כל מדותיה מדה כנגד מדה, מדה רעה כנגד מדה טובה, מדה חסרה כנגד מדה שלמה, מדה צרה כנגד מדה רחבה. אמר לו הקדוש ברוך הוא למשה, אף זו מדה טובה היא שאמרתי לך הו, שנאמר (שמות כג, כ): הנה אנכי שלח מלאך

Exodus 22:22-24:

אם-ענה תענה אתו כי אם-צעק יצעק אלי ישמע אשמע צעקתו:

If you do mistreat them, I will heed their outcry as soon as they cry out to Me,

ותורה אפי ותרגתי אתכם בקרב והיו נשיכם אלמנות ובניכם יתמים: (פ)

and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.

Obadiah 1:15:

כי-קרוב יום-ה' על-כל-הגוים כאשר עשית יעשה לך גמלה ישוב בראשך:

As you did, so shall it be done to you; Your conduct shall be requited. Yea, against all nations The day of the LORD is at hand.

Judges 1:5-7.

At Bezek, they encountered Adoni-bezek, engaged him in battle, and defeated the Canaanites and the Perizzites. Adoni-bezek fled, but they pursued him and captured him; and they cut off his

thumbs and his big toes. And Adoni-bezek said, “Seventy kings, with thumbs and big toes cut off, used to pick up scraps under my table; as I have done, so God has requited me.” They brought him to Jerusalem and he died there.

Shmuel I 15:33

וַיֹּאמֶר שְׁמוּאֵל כְּאַיֶּשֶׁר שָׁפְלָה נָשִׁים חֲרָבָהּ כֹּדֶת־שָׂבֵל מִנָּשִׁים אִמָּהּ וַיִּשְׁפֹּף שְׁמוּאֵל אֶת־אַגָּג לִפְנֵי ה' בְּגִלְגָל: (ס)
Samuel said: “As your sword has bereaved women, So shall your mother be bereaved among women.” And Samuel cut Agag down before the LORD at Gilgal.

Deuteronomy 32:21

הֵם קִנְאוּנִי בְּלֹא־אֵל כַּעֲסוּנִי בְּהִבְלִיָּהֶם וְאֲנִי אֶקְנִיאֵם בְּלֹא־עֵלִם בְּגוֹי נָבָל אֲכַעֲסֵם:
They incensed Me with no-gods, Vexed Me with their futilities; I'll incense them with a no-folk, Vex them with a nation of fools.

Numbers 12:15

וַתִּסָּגֵר מִרְיָם מִחֹוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד־הָאַסֹּף מִרְיָם:
So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted.

Rashi on 12:15

וְהָעָם לֹא נָסַע. זֶה הַכְּבוֹד חָלַק לָהּ הַמְּקוֹם בְּשִׁבְיֵל שָׁעָה אַחַת שְׁנַת־עֶפְרָה לְמִשְׁחָה בְּשִׁבְיֵלָהּ לִיאֹוֹר, שְׁנַת־מֵרַב (ב') וַתִּתְצַב:
אֶחָתוּ מִרְחֹק" וְגו' (סוֹטָה ט)
וְהָעָם לֹא נָסַע

AND THE PEOPLE JOURNEYED NOT [TILL MIRIAM WAS BROUGHT IN] — This honour the Omnipresent showed her as a reward for the single hour she tarried for Moses' sake when he was thrown into the river, as it is said, (Exodus 2:4) “And his sister placed herself afar off (i. e. she waited) [to know what would be done to him]” (Sotah 9b).

PTC 4. —>Even a “Small” act will be rewarded in kind the same way it was done

Samuel I 24:5

וַיֵּקֶם דָּוִד וַיִּכְרֹת אֶת־כַּנְּף־הַמַּעִיל אֲשֶׁר־לְשָׂאוֹל בְּלֵט:
David went and stealthily cut off the corner of Saul's cloak.

Kings 1:1

וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַיָּמִים וַיִּכְסְהוּ בַּבְּגָדִים וְלֹא יָחַם לוֹ:
King David was now old, advanced in years; and though they covered him with bedclothes, he never felt warm.

Rashi Kings 1:1

But he was not warmed. Our Rabbis said, “He who disgraces clothing will ultimately be deprived of their pleasures.”¹*Maseches Berachos 62b*. [Dovid's clothing did not warm him] because he tore off the corner of Shaul's robe.²See *I Shmuel 24:5*. The Midrash [Aggadah states],

Rabbi Shmuel son of Nachmeni said, that as Dovid saw the angel standing in Yerusholayim with his sword drawn in his hand, his blood became cold from fear.³

PTC 5. —>Beware to treat even animals/objects with respect because it can fail you one day

Next let's look at some sources about middot/manners of treasure

Ein Yaakov (Glick Edition), Kiddushin 1:33ג'ל'א' קידושין א' (מאת שמואל צבי גליק).
MISHNAH: Whoever possesses the knowledge of the Scripture, the Mishnah and good **manners** will not be easily exposed to commit crimes, as it is said And a threefold cord is not quickly broken; but whoever...does not possess the knowledge of Scripture nor of Mishnah nor of good **manners** is not considered a civilized man.

Mivchar HaPeninim 18:4'ד'ח'ה מבחר הפנינים י"ח:ד'4'ח'ה

Good conduct is acquired by experience; moral instruction by the instability of time, and polite **manners** by those acknowledged as intelligent.

Mivchar HaPeninim 19:1'א'ט'ט מבחר הפנינים י"ט:א'1'ט'ט

The sage observed, good conduct and good **manners** are the stepping-stones to a high rank, and lead to the practice of kindness and piety.

Shabbat 31a:6'א'6'א שבת לא א'6'א:31a'6'א

There was another incident involving one gentile who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I am standing on one foot. Shammai pushed him away with the builder's cubit in his hand. This was a common measuring stick and Shammai was a builder by trade. The same gentile came before Hillel. He converted him and said to him: **That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.**

PTC 6. —>Make sure to have good manners; do not do to others as you would not want done to you; treat others as you would like to be treated (The golden rule).

Genesis 32:12'ב'יב'ב בראשית לב:יב'12'ב'יב'ב

Deliver me, I pray, from the hand of my brother, from the hand of Esau; else, I fear, he may come and strike me down, mothers and children alike.

Numbers 12:3'ג'יב'ב במדבר יב:3'ג'יב'ב

והאיש משה ענו [עניו] מאד מפל' האדם אשר על פני האדמה: (ס)

Now Moses was a very humble man, more so than any other man on earth.

(Whole Pirkei Avot is about middot/ethical refinement, Join us on The P.A.L., weeknights, when we do a mishna of Pirkei Avot per day with sagely commentary (not Fridays/weekends))

Pirkei Avot 2:7: משנה אבות ב:ז

He used to say: ...**the more Torah, the more life; The more sitting [in the company of scholars], the more wisdom; The more counsel, the more understanding; The more charity, the more peace. If one acquires a good name, he has acquired something for himself; If one acquires for himself knowledge of Torah, he has acquired life in the world to come.**

Pirkei Avot 2:9: משנה אבות ב:ט

He [Rabban Yohanan] said unto them: go forth and observe which is the right way to which a man should cleave? Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good companion; Rabbi Yose said, a good neighbor; Rabbi Shimon said, foresight. Rabbi Elazar said, a good heart. He [Rabban Yohanan] said to them: I prefer the words of Elazar ben Arach, for in his words your words are included.

Pirkei Avot 2:11: משנה אבות ב:יא

רבי יהושע אומר, עין הרע, וניצר הרע, ושנאת הבריות, מוציאים את האדם מן העולם:

Rabbi Joshua said: an evil eye, the evil inclination, and hatred for humankind put a person out of the world.

Pirkei Avot 3:10: משנה אבות ג:י

He used to say: one with whom men are pleased, God is pleased. But anyone from whom men are displeased, God is displeased. Rabbi Dosa ben Harkinas said: morning sleep, midday wine, children's talk and sitting in the assemblies of the ignorant put a man out of the world.

Pirkei Avot 3:17

... רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה.

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah....

Vayikra Rabba Chapter 9

R. Yishmael son of R. Nachman said: Derech erez preceded Torah by 26 generations. This is the meaning of what is written: "to guard the way of the tree of life" - "the way" refers to derech erez; afterwards, "the tree of life" which is Torah.

Or HaTzafun Vol. 1 pg. 173, 175

However, upon reflection we will see that character traits and attributes are an introduction to the Torah and the primary foundation of the essence of a person, without which a person is not worthy at all of Torah ... This is the intent of the Rabbis: Derech erez preceded Torah by twenty six generations, for all of the good character traits and attributes are included in derech erez; they were ingrained in human nature and for them there is no need for the giving of the Torah. The giving of the Torah came to build on these [traits and attributes] and to command him to continue to rise heavenward to ever higher levels transcending those which are in the realm of derech erez.

PTC 7.—>“Derech Eretz Kadmah Latorah”—Proper manners comes first.

Pirkei Avot 4:21 משנה אבות ד:כא

רבי אלעזר הקפ"ר אומר, הקנאה והתאווה והקבוד, מוציאים את האדם מן העולם

Rabbi Elazar Ha-kappar said: envy, lust and [the desire for] honor put a man out of the world.

Pirkei Avot 5:7 משנה אבות ה:ז

[There are] seven things [characteristic] in a clod, and seven in a wise man: **A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth.** And the reverse of these [are characteristic] in a clod.

Pirkei Avot 5:10-11 משנה אבות ה:יא-יב

There are four types of character in human beings: **[One that says:] “mine is yours and yours is yours” is a pious person.** ... There are four kinds of temperments: **Hard to become angry and easy to be appeased: a pious person;**

Pirkei Avot 5:13

...There are four types of charity givers... **He who desires that he himself should give, and that others should give: he is a pious man;**

Pirkei Avot 5:19

...Whoever possesses these three things, he is of the disciples of Abraham, our father;...A good eye, a humble spirit and a moderate appetite he is of the disciples of Abraham, our father. An evil eye, a haughty spirit and a limitless appetite he is of the disciples of Balaam, the wicked....

Shabbat 152b:10 שבת קנב ב:י

אמר ליה דאקרייך קהלת לא אקרייך משלי דכתיב ורקב עצמות קנאה כל מי שיש לו קנאה בלבו עצמותיו מרקיבים כל שאין לו קנאה בלבו אין עצמותיו מרקיבים

Rav Aḥai said to him: **Whoever taught you the book of Ecclesiastes did not teach you the book of Proverbs, for it is written in Proverbs: “A tranquil heart is the life of the flesh, but envy is the rotting of the bones” (Proverbs 14:30). This means that anyone who has envy in his heart during his lifetime, his bones rot in the grave, and anyone who does not have envy in his heart, his bones do not rot.**

Eruvin 65b:2 עירובין סה ב:ב

אמר רבי אילעאי בשלשה דברים אדם ניכר **בכוסו ובכיסו ובנעסו** ואמרי ליה אף בשחקו

Rabbi Elai said: In three matters a person's true character is ascertained; in his cup, i.e., his behavior when he drinks; in his pocket, i.e., his conduct in his financial dealings with other people; and in his anger. And some say: A person also reveals his real nature in his laughter.

Eruvin 100b:29 עירובין ק ב:כט

אמר רבי יוחנן אילמלא לא ניתנה תורה היינו למידין צניעות מחתול וגזל מנמלה ועריות מיונה דרך ארץ מתרגול שמפיים ואחר כך בועל

Similarly, **Rabbi Yoḥanan said: Even if the Torah had not been given, we would nonetheless have learned modesty from the cat**, which covers its excrement, **and that stealing is objectionable from the ant**, which does not take grain from another ant, **and forbidden relations from the dove**, which is faithful to its partner, **and proper relations from the rooster, which first appeases the hen and then lives with it.**

Pesachim 113b:2 פסחים קיג ב:ב

שלשה הקדוש ברוך הוא אוהבן מי שאינו כועס ומי שאינו משתכר ומי שאינו מעמיד על מדותיו שלשה הקדוש ברוך הוא שונאן המדבר אחד בפה ואחד בלב והיודע עדות בחבירו ואינו מעיד לו והרואה דבר ערוה בחבירו ומעיד בו יחידי
The Gemara cites a similar statement.

The Holy One, Blessed be He, loves three people: One who does not get angry; one who does not get drunk; and one who is forgiving. The Holy One, Blessed be He, hates three people: One who says one statement with his mouth and means another in his heart, i.e., a hypocrite; one who knows testimony about another person and does not testify on his behalf; and one who observes a licentious matter performed by another person and testifies against him alone...

Sotah 42a:47 סוטה מב א:א

א"ר ירמיה בר אבא ארבע כיתות אין מקבלות פני שכינה כת ליצים וכת חניפים וכת שקרים וכת מספרי לשון הרע
Rabbi Yirmeya bar Abba says: Four classes of people will not greet the Divine Presence: The class of cynics, and the class of flatterers, and the class of liars, and the class of slanderers.

Avodah Zarah 20b:10 עבודה זרה כ ב:י

From here **Rabbi Pineḥas ben Ya'ir would say: Torah study leads to care** in the performance of mitzvot. **Care** in the performance of mitzvot **leads to diligence** in their observance. **Diligence leads to cleanliness** of the soul. **Cleanliness** of the soul **leads to abstention** from all evil. **Abstention** from evil **leads to purity** and the elimination of all base desires. **Purity leads to piety. Piety leads to humility. Humility leads to fear of sin. Fear of sin leads to holiness. Holiness leads to the Divine Spirit...**

Yalkut Shimoni on Nach 202:1 ילקוט שמעוני על נ"ך רב:א

ותיבש ידו. א"ר לוי ששה דברים משמשין את האדם שלשה ברשותו ושלשה שלא ברשותו. האוזן והחוטם והעין אינם ברשותו, חמי מה דלא בעי, שמע מה דלא בעי, מריח מה דלא בעי. הפה והיד והדגל ברשותו, אי בעי לעי באורייתא אי בעי אמר לשון ביש, אי בעי הוא מחרף אי בעי לא מחרף. היד אי בעי הוא מפליג מצוון, אי בעי גניב וקטיל. הרגל אי בעי הוא הולך לבתי כנסיות ולבתי מדרשות, אי בעי אזיל לבתי טרטיאות וקרקסאות, בשעה שאדם זכאי הקב"ה עושה אותם שהם ברושתו שלא ברשותו, הפה גם ברוך יהיה, היד ותיבש ידו, הרגל בני אל תלך בדרך אתם מנע רגלך מנתיבתם:

Bereishit Rabbah 67:3ג: רבה סז:ג

Rabbi Isaac said: He [Isaac] was going to curse him [Jacob], but the Holy One, blessed be He, cautioned: "Beware, for if you curse **him, you curse your own soul, for you said: 'Cursed be they who curse you' (Genesis 27:29).**" **Rabbi Levi said: six things serve a human - three are under one's control, and three are not under one's control. The eye, the ear and the nose are not under one's control, as one sees what is not wished for, one hears what is not desired, and one smells what is not wanted. The mouth, the hand, and the foot are under one's control...**

PTC 8.—> Your actions and mannerisms are under your control, make sure they are pristine

Midrash Tanchuma, Korach 8:1א:ה קרח ה:א

'...(Numb. 16:23–24:) “And the Lord spoke [...], ‘Speak unto the congregation, saying, “Get away from about [the dwellings of Korah, Dathan and Abiram].”’” Although Moses heard it from the mouth of the Almighty,³⁷*Numb. R. 18:12*. he did not tell them to get away until he had gone and warned them, as stated (in vs. 25), “Then Moses arose and went unto Dathan and Abiram.” **[This serves] to make their wickedness known, for although Moses went to them on foot, the[se] wicked ones were too stubborn to make amends...**

Mishneh Torah, Human Dispositions 1:1-7ז:א-א הלכות דעות א:ז-1

...Each and every one of the sons of man has many innate tendencies which differ one from the other and which are extremely afar. There is one man of a feverish temperment, constantly vexed, and there is another man of a calm disposition, without angry moods whatever, and if he does show anger it is but one bit of anger in many years; one man is overmuch supercilious, and another man is extremely unobtrusive; one is sensual, whose being is never stilled by the pursuit of propensity, and one is so pure-hearted that he feels no craving even for the barest necessities of the body...

Mishneh Torah, Human Dispositions 2:3ג:ב הלכות דעות ב:ג-3

...And, yet, there are certain tendencies which man is forbidden to follow in the middle-way, but must distance himself from extreme to extreme. The good way is not merely that man be meek, but that he should be humble-spirited, then his spirit will be extremely lowly. This is the reason why it is said of Moses that he was very meek (Num. 12.3) and not merely meek. This is also the reason why the sages commanded saying: "Be exceedingly humble of spirit" (Pir. Ab. 4.4). They, moreover, said: "He who is of a haughty heart denies the head principle" (Sotah, 4b)...

Mishneh Torah, Foundations of the Torah 5:11א:ה הלכות יסודי התורה ה:א-11

All depends on the high position of the sage, according to which he must be very strictly careful in his **manners**, and must even exceed that which is expected from him....If thus the wise man is strictly careful in his **manners**, his conversation with people is gentle, having friendly intercourse with them, receives people kindly, even suffers reproach from them without retort

PTC 9.—> Usually go the middle path except anger and arrogance, where opposite is needed

Megillah 16a

אמר ליה קום לבוש הני מאני ורכוב האי סוסיא דבעי לך מלכא אמר ליה לא יכילנא עד דעיילנא לבי בני ואשקול למזיאי דלאו אורח ארעא לאשתמושי במאני דמלכא הכי

Haman then said to him: Arise and put on these clothes and ride on this horse, for so the king desires you to do. He replied: I cannot do so until I have gone into the bath and trimmed my hair, for it would not be good manners to use the king's clothing in this state.

Mishneh Torah, Human Dispositions 6:2 מב' תורה, הלכות דעות ו'

It is a positive commandment to attach himself to wise men and to their disciples, in order that we may acquire their **manners**; just as it is said: And to Him shalt thou cleave,.

Ein Yaakov (Glick Edition), Shabbat 15:3 ג' שבת ט"ו, עין יעקב (מאת שמואל צבי גליק),

Ishmael, that 'The Torah teaches [incidentally] a lesson in good **manners**, viz., that the garments worn while cooking for a master should not be worn when serving the master with a cup of wine at his table

Rashi on Leviticus 6:4

ופשט את בגדיו. אין זו חובה אלא דרף ארץ, שלא ילכלך בהוצאת הדשן בגדים שהיו משמש בהן תמיד — בגדים שישל בהן קדרה לרבו, אל ימזג בהן כוס לרבו, לקף ולבש בגדים אחרים פחותין מהם (ספרא)

He shall remove his garments, this is not obligatory, but good manners, [in order] that he not dirty while taking out the ashes the clothes in which he performs [the Temple service] steadily. Clothes in which he cooked the pot for his master, he should not pour the goblet for his master in them. Therefore [the verse continues]: “and dress in other garments,” of lesser worth than [these].

Rashi on Exodus 16:8

Meat to eat. But not to [your] fill. The Torah, thereby, teaches proper manners — that meat should not be eaten to satiety. Why did He see fit to make the bread fall in the morning, whereas the meat [fell] in the evening? Because for bread they asked properly for it is impossible for man [to live] without bread, but for meat they asked improperly because they had an abundance of cattle. Furthermore, they could get along without meat. He therefore gave it to them at an inconvenient time [which was correspondingly] improper.

Mishneh Torah, Torah Study 5:10 ה' תורה ה' תלמוד תורה

No scholar who possesses good **manners** will speak before his superior in knowledge, even if he has learnt nothing from him.

PTC 10.—> Need to have proper manners even in dress, eating, and speaking

Rashi on Genesis 13:3

AND HE WENT ON HIS JOURNEYS — (Abraham) When he returned from Egypt to the land of Canaan he went and lodged in the same inns as he had stayed when he travelled to Egypt. This

teaches you good manners: that one should not change his inn (Arachin 16b); (where the reason is given that one who does this constantly brings discredit on himself and on others). Another interpretation: on his return he paid the debts he had previously incurred (Genesis Rabbah 41:3). (In both these comments emphasis is placed on “his” — he went on his journeys i.e. the routes he had taken before.)

Rashi on Exodus 19:8

וַיָּשָׁב מֹשֶׁה אֶת דְּבָרֵי הָעָם וַיְגַדֵּל AND MOSES RETURNED THE WORDS OF THE PEOPLE [UNTO THE LORD] on the next day, which was the third of the month, for he never ascended the mountain to God except early in the morning (Shabbat 86a). But was it really necessary for Moses to deliver the reply to God; God is Omniscient! — But the explanation is that Scripture intends to teach you good manners from the example of Moses: for he did not say, “Since He who sent me knows the reply there is no need for me to report it” (Mekhilta d'Rabbi Yishmael 19:8).

Chullin 91a

Rav Shmuel bar Aḥa said before Rav Pappa in the name of Rava bar Ulla that the angel **appeared to Jacob as a Torah scholar**, and therefore Jacob positioned the angel on his right side, **as the Master said: One who walks to the right of his teacher is an ignoramus**, in that he does not know how to act with good manners. Consequently, it was Jacob’s right thigh that the angel touched.

Yoma 37a

The mishna states that **the deputy High Priest stands to the right of the High Priest, and the head of the patrilineal family is to his left. Rav Yehuda said** with regard to the laws of etiquette: **One who walks to the right of his teacher is a boor**, in that he hasn’t the slightest notion of good manners...

Tractate Derekh Eretz Rabbah 5:2

A man should never enter his fellow’s house suddenly;³Cf. Nid. 16b (Sonc. ed., p. 112). and all can learn such good manners from the All-present. Who stood at the entrance of the Garden [of Eden] and called to Adam,⁴*To announce His presence. as it is stated, And the Lord God called unto the man, and said unto him: Where art thou?*⁵*Gen. 3, 9.*

The story is told of the four Sages, viz. Rabban Gamaliel, R. Joshua, R. Eleazar b. Azariah and R. ‘Aḳiba, who were on their way to attend a Privy Council⁶Or, lit. ‘an interior kingdom’. which also included a certain philosopher as a member....On the third knock he arose and opened the door and saw the Sages of Israel coming all together.⁸lit. ‘some from here and some from there’. Rabban Gamaliel was in the middle, R. Joshua and R. Eleazar b. Azariah on his right and R. ‘Aḳiba on his left.

The philosopher was meditating and saying [to himself], ‘How shall I greet these Sages of Israel? If I say, “Peace be upon you, Rabban Gamaliel”, I shall be guilty of derogatory conduct towards the [other] Sages. If I say, “Peace be upon you, Sages of Israel”, that would be an insult to Rabban Gamaliel.’⁹Who had the title of Prince or Patriarch, and was President of the Great

Sanhedrin in Jerusalem. As soon as he approached them, he greeted them with the words, 'Peace be upon you, Sages of Israel, headed by Rabban Gamaliel'.

PTC 11.—> Courtesy extends to hosts and guests, walking with others and even same lodgings

Sforno on Genesis 24:14

וגם גמליך אשקה, (referring to the camels by Eliezer and Rivkah) **it is good manners for someone requesting something to ask for a minimum rather than a maximum in order not to impose an unnecessary burden on the giver. At the same time, it is incumbent on the giver to give the maximum he is able to spare so that the recipient will have what he needs and not only a portion of it.**

Radak on Genesis 18:5

ואקחה פת לחם; from this we learn that the righteous say little but do a lot. (Baba Metzia 87) This is the appropriate manner of conducting oneself. The Torah wrote these details in order to teach us that this is part of good manners, דרך ארץ. Avraham spoke about a piece of bread, whereas in fact he served a sumptuous meal. He had even understated the amount of bread he would serve by not saying ואקחה לחם, but ואקחה פת לחם, a reference to less than a whole loaf.

Mishneh Torah, Blessings 7:1

The Sages of Israel observed many customs at meals—all of them, rules of good manners. They are as follows: When the meal is to be taken, the senior in the company washes his hands first; then they enter the room and take their seats and sit in a reclining posture. The senior reclines at the head of the room, the next most distinguished below him. If there are three couches, the most distinguished occupies one at the head of the room, the person next in degree occupies the couch above this; the person third in rank below it.

PTC 12A.—> Be Like Avraham, Say a little but do a lot

Genesis 34:1-2

And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land.

And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and was with her.

Guide for the Perplexed, Part 3 37:10

The Law prohibits all heathen customs, called by our Sages "the ways of the Amorite," because they are connected with idolatry... Those practices which were more general and common, or were distinctly connected with idolatry, are particularly pointed out as prohibited... **the prohibition against adopting heathen manners serves to remove anything which leads to idolatry**, as has been shown by us.

Guide for the Perplexed, Part 3 29:5'ה'י'ח'ג' חלק ג' מורה נבוכים,

He forbade us to follow their ways; he said, "Ye shall not walk in the **manners** of the heathen",

Sefer HaYashar (midrash), Book of Genesis, Noach 12

And the Lord was with him. And the Lord gave unto Abram a heart full of knowledge and understanding, to know that the **manners** and actions of his generation were all vanity and wickedness,

PTC 12B. —>Don't follow the ways of the secular society and non-Jews, it leads to trouble

Tractate Derech Eretz Zuta 3

Reflect before [the word] issues from your mouth. **Consider your actions in accordance with good manners.** Set a reward for every step you take...

Yalkut Shimoni on Torah 225

From here they said a person is obligated from the Torah to circumcise his son, to redeem him, to teach him Torah, to teach him a craft and to marry him off. Rabbi Akiva says even to teach him to swim. **Rebbi says even manners.**

PTC 13A.—> Manners are not always inborn but have to be taught, not nature but nurture

Chizkuni, Exodus 20:1

...The Torah teaches you what are good manners, i.e. that even if you are an erudite scholar do not be arrogant enough when facing a crowd until after you have weighed carefully every word that you are going to say. You will do well to practice what you are going to say two or three times before actually addressing your words to an assembly of people...

It happened once to Rabbi Akiva in a synagogue (Tanchuma item 15 on our verse) that the sages called upon him to read publicly from the Torah scroll, i.e. to accept an aliyah. He declined the honour. When his students asked him why he had declined, quoting that he had taught them a verse in Deuteronomy 30,20, according to which reading from the Torah in public is one of the highest achievements in your life, so how could he refuse such a request? He answered them that indeed this was so, but that he had declined to do so as he had not previously reviewed this particular portion and it would be an insult to the congregation to presume to read to them unprepared as he had been. He should have first gone over that text at least two or three times...

Shenei Luchot HaBerit, Torah Shebikhtav, Vayera, Derech Chayim 6

Bereshit Rabbah 48,14 quotes Rabbi Tanchum saying in the name of Rabbi Meir that we can learn manners from here. When Moses went to heaven (Mount Sinai and beyond), he mentioned that he had not eaten or drunk for forty days and nights. This was because heavenly beings do not require food and drink, and Moses conducted himself according to local custom. On finding themselves in an earthly environment, the angels behaved accordingly and accepted food and drink. [Bamidbar Rabbah 10,5 explains that the reason why the angel who appeared to Manoach refused to eat whereas the angels that visited Abraham accepted food and drink is simple. The latter had appeared in the guise of humans, whereas the former had never appeared in the guise of a human being. Ed]

Baba Kamma 113b

... גופא אמר שמואל **דינא דמלכותא דינא** אמר רבא תדע דקטלי דיקלי וגשרי גישרי ועברינן עלייהו

Chizkuni, Genesis 37:14:1'א:ד:י"ז: ל"ז: בראשית

Yaakov told Joseph that although he hears reports about what the brothers were doing and where, it was no more than good **manners** that he, Joseph, should go and look them up

PTC 15.—>Even if dangerous at times, & for others' safety, need to show good manners

Chizkuni, Genesis 14:23:3'ג:ג:י"ד: בראשית

It is therefore no more than good **manners** for me to decline anything which would appear as if G-d's promise had not been sufficient for me.

Tur HaAroch, Deuteronomy 31:1:1'א:א:א: דברים

It is good **manners** not to take one's leave without asking his host for permission to absent oneself, and Moses adhered to this time-honoured custom.

Radak on Genesis 17:15:1'א:ט"ו:א: רד"ק על בראשית

It is not good **manners** to address someone of a higher station in life as if he were one's equal.

Chizkuni, Genesis 37:14:3'ג:ד:י"ז: בראשית

Seeing that Chevron is situated at the top of a mountain, we learn from here that Yaakov accompanied Joseph on the beginning of his journey, and that this is considered no more than good **manners** for anyone...Our sages consider it as more than good **manners**, i.e. as a requirement.

Rabbeinu Bahya, Shemot 28:35:1'א:ה:ל"ה: שמות

This little verse is a lesson in **manners**. When a person wishes to receive an audience he first knocks on the door of the king or prefect from whom he requests the audience.

Legends of the Jews 4:12:62ב:ס"ב: אגדות היהודים

The change in her worldly position wrought no change in Esther's ways and **manners**.

PTC 16.—>Always have good manners, even if we get rich/successful/famous/popular.

Tractate Derekh Eretz Rabbah 5:1'א:ה: מסכת דרך ארץ רבה

All can learn such good **manners** from the All-present, Who said, as it were, to Abraham, 'I am now leaving', as it is stated, And the Lord went His way, God notified Abraham that He was departing.

Rabbeinu Bahya, Bereshit 23:3:1'א:ג:ג: בראשית

The Torah taught us something concerning good **manners**, namely, that if one addresses an assembly of people one needs to be standing upright rather than sitting down.

Rabbeinu Bahya, Vayikra 6:3:2'ב:ג: ויקרא

If this holds true, we may learn that even when in the synagogue or the Yeshivah while studying Torah it is only elementary good **manners** vis-a-vis G'd whose Torah we study to be properly attired.

Shenei Luchot HaBerit, Torah Shebikhtav, Vayechi, Derekh Chayim 18

It is puzzling that the brothers should have called their father by his first name ישראל, something not compatible with good **manners**.

Ein Yaakov (Glick Edition), Sotah 8:7:ז' ח' סוטה ח' (מאת שמואל צבי גליק),

Here the Torah teaches a lesson in **manners**, one should build a house, first, then plant a vineyard and then marry a wife.

Midrash Tanchuma Buber, Vayera 4:4:ד' ו' וירא ד' תנחומא בובר,

Abraham said to him: Is this good **manners** for me to be sitting while you are standing? The Holy One said to him: Do not trouble yourself. You are an old man of a hundred years. Sit down!

PTC 17.—>Manners apply to the way we dress, talk, and the priorities we should have

Rabbeinu Bahya, Vayikra 6:2:2

In this verse Solomon taught us both ethics and manners. On the one hand, a person should endeavor to acquire friends and strive to socialize with them. On occasion he should take his leave before he becomes a burden or intrusion to his friends. It appears that both here as well as elsewhere Solomon counsels us to exercise one's discretion, to walk the middle path between seclusion and imposing one's presence on one's friends all the time.

Tractate Kallah Rabati 7:3

One who accompanies his teacher may not depart from him until he has withdrawn backwards a little and asked his permission. If they are two scholars of equal status, the host enters [the house] first and the guest after him. And when they leave, the guest goes out first and the host after him. One who takes leave of his teacher, whether he be his senior or not, should say, 'I [ask permission] to take my leave'.

Tur HaAroch, Genesis 33:5:2:ב' ה' ל"ג:ה' בי' 5:2

Yaakov was conveying a lesson in good **manners**, not referring to his wives directly, letting Esau surmise that the women concerned were the mothers of these children.

Kitzur Shulchan Aruch 183:6:ר' קפ"ג:ר' 183:6

It is good **manners**, when seeing someone engaged at his work, to bless him and say to him, "May you be successful at your task."

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One must observe table **manners**, not gulp down one's food as did Esau when he sold Jacob his birthright .

