



The Path To Follow

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GUARD YOUR TONGUE!

Who is the Man Who Desires Life

King David said, "Who is the man who desires life, who loves days of seeing good? Guard you tongue from evil and your lips from speaking deceitfully. Turn from evil and do good. Seek peace and pursue it" (Psalms 34:13-15). The life mentioned here is the life of the World to Come, concerning which King David said: "You will make known to me the path of life, the fullness of joys in Your presence, the delights that are in Your right hand for eternity" (ibid. 16:11). In fact the life of this world is neither eternal nor filled with joy, whereas the life of the World to Come is both filled with joy and eternal. The "good" mentioned here is the good of the World to Come, as the Sages have said on the verse, "So that it will be good for you and will prolong your days" (Deuteronomy 22:7), a reference to the world that is entirely good and entirely long. This is the meaning of, "Who is the man who desires life." Which life does he desire? The life of the World to Come. Such is the man who turns from evil and does good.

- Responsa Yachin U'Boaz 1:134

LEAVING EGYPT BY THE MERIT OF FAITH (BY RABBI DAVID HANANIA PINTO SHLITA)

It is written, "Go and gather the elders of Israel and say to them: 'The L-RD, the G-d of your forefathers, has appeared to me, the G-d of Abraham, Isaac, and Jacob, saying... "I shall bring you up from the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivvite and the Jebusite, to a land flowing with milk and honey." ' They shall heed your voice. You and the elders of Israel shall come to the king of Egypt and say to him, 'The L-RD, the G-d of the Hebrews, happened upon us. And now, please let us go on a three-day journey into the desert, and we shall bring offerings to the L-RD our G-d' " (Exodus 3:16-18).

From the order of these words, we learn that G-d commanded Moses to first approach the Children of Israel and tell them that the time for their deliverance had come. If they would not believe him, Hashem gave Moses two signs to show them, after which he was to go to Pharaoh and ask him to release the Children of Israel. If he would not believe Moses' words, he would once again demonstrate the wonders that he had shown to Israel. Moses did what G-d asked him to do, as we read further on: "Moses and Aaron went and gathered all the elders of the Children of Israel. Aaron spoke all the words that the L-RD had spoken to Moses, and he performed the signs in the sight of the people. The people believed, and they heard that the L-RD had remembered the Children of Israel and saw their affliction, and they bowed their heads and prostrated themselves" (Exodus 4:29-31).

It is also written, "Afterwards Moses and Aaron came and said to Pharaoh, 'So said the L-RD, the G-d of Israel: Send out My people, that they may celebrate for Me in the desert' " (ibid. 5:1). I have seen an objection raised in a certain book, namely why G-d told Moses to first go to the Children of Israel and perform miracles before them, and only then to go before Pharaoh and again perform these miracles. Why did G-d not just tell him to first go to Pharaoh and perform miracles before him? In that case, the Children of Israel would have seen and heard that Moses and Aaron had performed miracles before Pharaoh, and they would have believed that G-d had sent them. Why did G-d tell him to perform these miracles on two separate occasions?

The Rambam wrote, "The Children of Israel believed in Moses our teacher not because of the miracles he performed. If one believes in something because of miracles, he may suspect that they were performed through sleight of hand or sorcery. All the miracles that Moses did in the desert were performed for the needs of the moment, not in order to prove his prophecy to them" (Yesodei HaTorah 8:1). Thus we may say that G-d did not tell Moses to first go before Pharaoh, since in that case this evildoer could have said, "These people do not believe in their G-d. They believe the words of Moses and Aaron only because of the signs and miracles that they performed before me. Their faith in G-d has only come about through me!" To shut the mouth of this evildoer, Hashem told Moses: "First go to the Children of Israel and perform these signs before them. Do this not because they will believe in Me as a result, but because I know you will perform these signs before Pharaoh, lest this evildoer say that the Children of Israel

only believe on account of miracles, and that these miracles were only done for him and therefore he will be rewarded for it!" Proof for the fact that the Children of Israel did not believe in Hashem due to the miracles that Moses did for them is found in the text itself, for it states: "The people believed, and they heard that the L-RD had remembered the Children of Israel." It does not say, "The people believed in the miracles," but rather "the people believed," teaching us that they had faith in Hashem and were saved by this faith. As the Sages state in the Midrash, "The Children of Israel were saved from Egypt only as a reward for their faith, as it is said: 'The people believed' " (Mechilta, Beshalach 6).

Although the Children of Israel had a great deal of merit – since they did not change their names or their language, nor did they speak Lashon Harah, and none of them were found to be immoral, as our Sages have said (Vayikra Rabba 32:5) – nevertheless they were only delivered from Egypt as a reward for their faith. If they had not excelled in these four areas, they would have been unable to survive because they would have assimilated among the Egyptians, meaning that faith would have been impossible for them. Since they were meritorious in these four areas, they were separated from non-Jews and thus saved as a result of their faith.

Why is faith so important? What can it be compared to? It is like a man who is forced to enter a coal mine. When he leaves and sees that he is completely covered in dirt, he will ask for some soap to clean himself off. Will anyone then say to him, "Why did you go and dirty yourself in a mine?" Everyone knows that people entering a mine will get dirty. Hence when he was forced into the mine, everyone knew that he would become completely filthy as a result. Likewise when the Children of Israel descended into Egypt, the source of impurity, they reluctantly breached the 49 gates of impurity (Zohar Chadash, Yitro 39a). Was it reasonable to ask them, "Why did you contaminate yourselves with the impurity of Egypt?" In response they could say, "It is You Who brought our fathers into Egypt, and by doing so You knew that their descendants would become contaminated through the impurity of the land. Now that we have descended into this impurity, we are only asking You for one thing: Please give us the Torah, for it will enable us to climb out of this impurity."

Since the Children of Israel trusted Moses, they believed in what he was telling them, namely that G-d had spoken to him and said: "When you take the people out of Egypt, you will serve G-d on this mountain" (Exodus 3:12). In fact it was as if they were saying, to use our previous analogy: "Please, give us some soap so we can wash this impurity off ourselves." Much in the same way, the Sages have said: "When you ask Me, 'By what merit shall I bring them out of Egypt,' know that it is for the sake of the Torah, which they will receive on this mountain from your hands, that they will go forth from here" (Shemot Rabba 3:4). We therefore learn that they left Egypt by the merit of having trusted in G-d, and by having asked Him to give them the Torah in order to be cleansed from the impurity of Egypt.

MUSSAR FROM THE PARSHA

The Thing is Known

It is written, “[Moses] turned this way and that way, and he saw that there was no man, so he struck down the Egyptian and hid him in the sand” (Exodus 2:12).

The plain meaning of this passage is difficult to understand. If nobody actually saw what Moses had done, how did Dathan and Abiram learn about it? We also read that Moses “went out to his brothers” (v.11), which means that he found himself among many people. Furthermore we read that the Egyptian was “striking a Hebrew man of his brothers” (ibid.). Therefore how is it possible that nobody saw what was happening? Not only that, but Moses had grown up in Pharaoh’s palace, where he remained for close to 20 years. He was like his own son. Therefore how could it be that immediately after this incident, as soon as Pharaoh learned of it, he wanted to kill Moses? Did Pharaoh’s son not have the right to judge an Egyptian? Perhaps if he had examined the incident more closely, he would have realized that Moses had acted properly! How could Pharaoh want to immediately kill him on account of executing an Egyptian? It seems that Pharaoh had been completely unaware that Moses was a Hebrew. Otherwise he would have certainly not agreed to raise the deliverer of the Hebrews in his very own palace! Instead Pharaoh believed that Moses was Egyptian, for his daughter never told him about Moses’ origins (just as the daughters of Jethro would later think that Moses was an Egyptian), and Moses was allowed to grow up in the royal palace. The Children of Israel were also unaware of Moses’ identity, for the Sages say that they had a sign that their deliverer would come and utter the words pakod pakadti. Hence they believed in Moses when he uttered these words, for he was absent from the Children of Israel for 80 years of his life. If Pharaoh had known that Moses was a Hebrew, he would have certainly been in great danger.

We now understand the situation better. Moses believed that nobody knew he was a Hebrew. He felt that everyone believed that he was a member of Pharaoh’s household and that he had the right to judge and take action, for all the members of the king’s household are princes. Therefore when the Hebrew said to Moses, “Who appointed you as a man, a ruler, and a judge over us” (Exodus 2:14), Moses realized that this Hebrew knew that he was not a ruler and judge from Pharaoh’s house, but that he was a Hebrew just like him. Hence Moses was afraid and said, “The thing is known.” He was not referring to the death of the Egyptian, which actually occurred in public, but to the fact that people realized he was a Hebrew. It is with regards to this that we read, “Pharaoh heard” (v.15), meaning that he heard Moses was a Hebrew, which is why he immediately set out to kill him.

– Ateret Paz

A Pearl From the Rav: The G-d of the Hebrews

It is written, “The L-RD, the G-d of the Hebrews, happened upon us” (Exodus 3:18). Further on we read, “The L-RD, the G-d of the Hebrews, has sent me to you, saying: ‘Let my people go, that they may serve Me in the desert’” (ibid. 7:16). In parallel to this, it is said concerning Abraham: “The fugitive came and told Abram the Hebrew” (Genesis 14:13). The word Ivri (“Hebrew”) comes from *avar* (“the past”), meaning that Israel does not resemble the other nations of the world, who only dream of technical progress and science. The Jewish people focus on the past, growing their beards, covering their heads, and not conforming to modern times.

The Children of Israel merited to be delivered from Egypt because they did not emulate the Egyptians. They did not change their names, their language, or their clothing (Lekach Tov, Shemot 6:6). Hence the Holy One, blessed be He, said to Moses: “Go and tell Pharaoh that because the Children of Israel do not run after the newest fads, but do as their fathers did in the past, they will be saved as a result.”

Anticipating the Consequences

It is written, “The midwives feared” (Exodus 1:17).

Who were these midwives? None other than Jochebed and Miriam. Although Miriam was only five years old at the time, our Sages said that she energetically helped women in labor. The Sages provide us with various explanations as to why Miriam was called Puah: She was an expert in *po’ah* (“cooing”); she *po’ah* (“cried out”) through Ruach HaKodesh and said, “My mother will bear a son who will be the savior of Israel;” she *mephiach* (“revived”) a baby when people said it was dead; she *hophiach* (“lifted”) Israel up to G-d; she *hophiach panim* (“lifted her face”) to Pharaoh and turned up her nose against him, saying: “Woe to this man when G-d comes to exact His vengeance;” and she *hophiach panim* (“lifted her face”) to her father when he separated himself from his wife (see Shemot Rabba 1:13).

– Sefer HaParshiot

Seeing What Would Happen

It is written, “His sister stood at a distance” (Exodus 2:4).

Why did Miriam stand at a distance? Rabbi Amram said in the name of Rav: Because Miriam prophesied, “My mother will bear a son who will be the savior of Israel.” When the house was flooded with light at the birth of Moses, her father arose and kissed her on the head and said, “My daughter, your prophecy has been fulfilled.” This is the meaning of: “Miriam the prophetess, the sister of Aaron, took a timbrel” [Exodus 15:20]. “The sister of Aaron,” but not of Moses? [She is called this] because she actually said this prophecy when she was only the sister of Aaron, Moses not having been born yet. Now that she was casting him into the river, her mother struck her on the head and said: “My daughter, what of your prophecy?” This is why it says, “His sister stood at a distance” – to see what would become of her prophecy.

– Shemot Rabba 1:22

A Sanctified Mouth

It is written, “His sister said to Pharaoh’s daughter, ‘Shall I go and summon for you a wet nurse from the Hebrew women, who will nurse the boy for you?’” (Exodus 2:7).

Rashi states, “This teaches that she had taken him around to many Egyptian women to nurse, but he did not nurse because he was destined to speak with the Shechinah.”

Commenting on the Shulchan Aruch (Yoreh Deah 81:7), the Rema states that in the event that a mother is unable to nurse her child and a non-Jewish woman must do so, the parents should ensure that the wet-nurse does not eat forbidden food during the time that she is nursing the Jewish child, otherwise the child will be harmed later on. The Pri Chadash adds that according to Halachah, if a minor spontaneously begins to eat forbidden meat, we do not need to prevent him. Nevertheless it would be better to do so, for this food will harm him when he is older. It will promote bad character traits in him, and he will eventually abandon the Torah. The Pri Chadash ends by saying, “Since in our time people are not careful in this area, many children end up abandoning the Torah, and most of them are insolent, have no fear of G-d in their heart, and are unwilling to be reprimanded.”

Commenting on Yebamot 114a, the Rashba and the Ritva affirm that although the *din* states that there is nothing preventing a non-Jewish woman from nursing a Jewish baby, it is still better to have him nurse from a Jewish woman. This is because Jews are gentler, they are accustomed to performing mitzvah, and by nature they are merciful and modest. Therefore their milk will promote similar traits in the babies they feed. As for the milk provided by non-Jewish women, it comes from forbidden food, from cruel and predatory animals, thereby promoting the same traits in a baby.

Let No Hand Touch Him

It is written, “He said to the wicked one, ‘Why would you strike your fellow?’” (Exodus 2:13).

The Gemara states, “Resh Lakish said: He who lifts his hand against his fellow, even if he did not strike him, is called a wicked man, as it is written: ‘He said to the wicked one, “Why would you strike your fellow?”’ It is not written, ‘Why have you struck,’ but ‘Why would you strike,’ showing

that although he had not yet struck him, he was termed a wicked man. ... Rabbi Huna said: His hand should be cut off, as it is written, 'Let the uplifted arm be broken.' ... Rabbi Eleazar said: The only thing to be done with him is to bury him, as it is written, 'And a man of [uplifted] arm, for him is the earth' " (Sanhedrin 58b). Since man is made in the image of his Creator and the likeness of G-d, whoever strikes such an image has struck, as it were, the Shechinah.

– Netivot Olam, Netiv Ahavat HaReia 3

Why Moses Refused

It is written, "Moses replied to G-d: 'Who am I, that I should go to Pharaoh and that I should take the Children of Israel out of Egypt?'" (Exodus 3:11).

We need to understand why Moses refused to accomplish this task. Since he often devoted himself to the Children of Israel, why did he not want to go and help them?

There are some midrashim which state that Israel's deliverance actually occurred well before the time that had been fixed for their exile in Egypt. When Moses came to deliver the Children of Israel from Egypt, they said to him: "We have only fulfilled 210 years of our exile." He replied, "Since Hashem wants to deliver you, He did not look to your calculations, but leaped over mountains, leaped over all the calculations of the exile's end! Therefore the time that has yet to be completed for this exile, you will complete in another exile. It will be added to what you missed in Egypt." The Midrash compares this to a man who lights a candle at night, but it goes out. He then relights it, only to see it go out again. At that point he thinks, "How long am I going to tire myself out like this? I'll wait until the sun comes up!" Thus Moses and Aaron delivered the Children of Israel who were enslaved in Egypt, but they were again enslaved in the last exile. The Children of Israel say, "We are tired! Each time that we are delivered, we are enslaved once more. From now on, we do not want to be delivered by a man, but only by the Holy One, blessed be He." In fact when deliverance comes through a man, it will not last, and the account of the exile will still be incomplete. However in the future Hashem will deliver us, and then we will never be enslaved again.

We now see that it was for this reason that Moses refused his mission, for he wanted the Holy One, blessed be He, to save them, in which case their deliverance would be permanent.

– Beit HaLevi

Overview of the Parsha

The book of Exodus deals with the formation of the Jewish people, G-d's chosen ones, who carried G-d's Sanctuary in their midst. We read of the people's beginnings in the crucible of Egypt, until it received the Torah of Hashem and built His Sanctuary. It was there that they began serving Him with offerings, which brought them closer to Hashem.

From Jacob's children, who had descended into a strange land, a people are formed in Egypt that would be persecuted by Pharaoh and his people. At an early stage in the life of Moses (an offshoot from the house of Levi, destined to save Israel), he rescues some of his brothers as well as the daughters of Jethro. Hashem reveals Himself to Moses in a burning bush and reminds him of His covenant with Israel. Hashem then appoints him to deliver Israel, and after a great deal of discussion Moses agrees to go and tell Pharaoh, "Send My people out." Pharaoh then increases the workload of the Children of Israel, which prompts Moses to ask G-d: "Why have You done evil to this people?" G-d replies, "Now you will see what I shall do to Pharaoh, for with a strong hand he will let them go."

REASONS FOR THE MITZVOT

The Power of Faith

It is written, "And the people believed" (Exodus 4:31).

The Marranos of Spain secretly observed Judaism, while outwardly they pretended to be Christians. This was extremely dangerous for them, since anyone who was caught would be burned at the stake.

One of the most respected families of Spain was able to hide their Jewish identity until they were finally discovered during the Inquisition. A family friend warned them that the authorities were going to arrest them, and at the last minute they were able to flee. Completely destitute, they wandered for weeks from one place to another, until they finally arrived at a migrant camp in Morocco. The conditions in the camp were horrendous, for poverty and illness were everywhere, and life was extremely difficult. An epidemic eventually broke out in the camp, claiming numerous victims on all sides. Included among its victims was one of the family's children, who simply did not wake up one morning. Not long afterwards, all the other children in the family perished in the epidemic. The parents struggled not to lose hope, trying instead to accept their fate, until the mother also died in the epidemic.

The father raised his eyes to Heaven and said, "Master of the universe, I know that everything that has happened to me is a test. You have put me to the test to see if I will still believe in You and love You. Up to now, You have not managed to break me. You have been unable to make me distrust You or not love You. What more can You take from me? I have but two things left: My life and my faith. If You want to take my life, it is entirely in Your hands, for 'the soul is Yours and the body is the work of Your hands.' But if You want to take away my faith in You and my love for You, these You cannot take. My love for You is mine and mine alone."

– Pirkei Machshavah

ESHET HAYIL

A Faithful House in Israel

In this week's parsha we read, "Because the midwives feared G-d, He made them houses" (Exodus 1:21). The Sages say that the Holy One, blessed be He, rewards people measure for measure in response to their deeds. Since the midwives were rewarded with houses for having allowed the babies to live, it means that this reward was measure for measure. The question that arises is how this reward was measure for measure. Since the midwives wanted to save as many Jewish lives as possible, Hashem rewarded them by the fact that the Children of Israel multiplied miraculously. That is, many households were built among the Jewish people, for each woman gave birth to six babies at a time. This was besides what Hashem gave to the midwives personally, since He provided them with houses, houses of priesthood and royalty. Thus the desires of their heart for more faithful homes in Israel were abundantly answered.

– Peninim Yekarim

YOUR EYES SHALL BEHOLD YOUR TEACHER

Rabbeinu Yehudah

Rabbeinu Yehudah, the son of Rabbi Yakar, was born in Narbonne, France in the early part of the ninth century of the fifth millennium. He studied Torah with Rabbi Yitzchak, the son of Avraham HaTzarfati. Among Rabbeinu Yehudah's friends were the greatest kabbalists of the generation, Rabbi Ezra and Rabbi Azriel, and it seems that he, like them, studied Kabbalah with Rabbi Yitzchak Sagi-Nahor (the Blind), the son of the Raavad. Around the year 4930, Rabbeinu Yehudah moved to Spain and lived in Barcelona, where he became the teacher of the Ramban. His commentary on the Jerusalem Talmud was famous in his time, being praised by both the Ramban and the Rashba. In fact the Rasha wrote, "You mentioned that you had trouble explaining the Jerusalem Talmud. I am surprised by this, for you have the commentary of the great rabbi, Rabbi Yehudah ben Yakar" (Responsa of the Rashba 523). Even in later generations, the Rashbatz wrote in his book Magen Avot about Rabbeinu Yehudah's commentary on tractates Challah and Bava Batra of the Jerusalem Talmud. Since this commentary was lost, it is not mentioned in subsequent generations. His commentary on prayers and blessings, called Ma'ayan Ganim by the Rishonim, is more famous. This work is mentioned by numerous Rishonim such as the Meiri, Rabbeinu Asher (the author of Orchot Chaim), the Pardes, and Rabbi Abudraham, who cites the words of Rabbeinu Yehudah on each page of his book. Today Ma'ayan Ganim is published along with two manuscripts and is entitled Perush HaTefillot VeHaBerachot. The first kabbalists of Spain, Rabbi Shem Tov Gaon and Rabbi Moshe of Leon, cite Rabbeinu Yehudah in many of their kabbalistic teachings.

In Sefer Chasidim (ch. 128), we read that Rabbeinu Yehudah used his beard to wipe the floor before the holy ark!

The date of his passing is unknown. Some sources attempt to prove that it occurred between 4965 and 4973. – Toldot HaDorot

IN THE LIGHT OF THE HAFTORAH

The Requirements of a Prophet

It is written, "I do not know how to speak, for I am just a youth" (Jeremiah 1:6).

The Sages say that a prophet must be strong, wealthy, and tall. We need to understand the reason for these requirements. If he must be strong, then it follows that he must be courageous, for he is sent to reprimand people – regardless of who they may be – just as Hashem commanded Jeremiah: "Gird your loins and get up and speak to them all that I command you. Do not be afraid of them" (Jeremiah 1:17). Yet why must a prophet be wealthy and tall? The answer is that a prophet who addresses the masses and relates Hashem's directives to them must be respected by all kinds of people, by those who value wisdom, those who value wealth, and those who value strength. In fact he is only called a prophet because he constantly proclaims Hashem's word to the masses. He therefore needs intellectual gifts as well as traits that will endear him to the people. Thus the Sages have said that he must be tall, meaning that he must have a pleasing appearance, since it is fitting for a tall man to address the public, a fact that will help him to be heard. As the Sages have said, "If there is an elder present, he addresses them; if not, then a scholar addresses them. If there is no scholar present, then a distinguished looking man addresses them" (Taaniith 16a).

As Jeremiah said, "I do not know how to speak, for I am just a youth" (Jeremiah 1:6). He did not say, "I am not righteous" or "I am not pious." Rather, he said that even if he were worthy of prophesy on account of having already attained these spiritual levels, he was still not worthy of proclaiming Hashem's word because he did not know how to speak.

– Derashot HaRan

A TRUE STORY

A Tearful Melody

It is written, "G-d heard their groaning" (Exodus 2:24).

Rabbi Shemuel Mohilever once found himself in the town of Carlsbad. At the time, a dispute erupted in town, for certain members of the community wanted to place an organ in synagogue. Since these individuals thought that Rabbi Shemuel was a Rav who was "in sync with the times," they believed that he would approve of their plan, for it was preferable to pray to the sounds of an organ than to the Chazan's raspy voice. Hence they addressed Rabbi Shemuel and asked for his support.

Rabbi Shemuel replied, "Let me tell you a true story. A fire broke out in the town of Bialystok and devoured all the possessions of a wealthy man, leaving him with nothing. This man had a brother who was incredibly gifted when it came to music, though he wasn't particularly intelligent. After hearing of the disastrous fire, the man's brother came to see him, destitute as he was. The brother arrived and found all the members of the man's household weeping and mourning their loss. 'Oh my, you have such wonderful voices,' he exclaimed when he heard their groans, since they were all lamenting together in rhythm. 'Your voices can create a stirring melody that no ear has ever heard. Wait a moment, and I'll tell each of you what to sing. That way, all your tears will produce something magnificent!'

"You people are like this brother," Rabbi Shemuel said as he turned to his listeners. "A Jew comes to synagogue to pour out his heart before his Creator and to express his sorrow. Yet you want to introduce an organ and have him pray in rhythm and with melody!"

We Gain Nothing by Giving Less

A man who owned a field that produced 1,000 measures of wheat would give the correct amount of ma'aser (tithe), 100 measures of wheat. He did this for his entire life, teaching his children to do the same as well. When he felt that his end was near, he summoned his son and said to him: "My son, be careful with this field. It produces 1,000 measures a year, and I gave 100 measures for my ma'aser. I was able to earn a living because I did this all my life." In the first year following his inheritance of the land, the son gave 100 measures of wheat as his ma'aser. The second year, he looked at his produce with an envious eye, and therefore he only gave 90 measures as his ma'aser. The following year, his field produced 100 measures less than normal, and he again diminished his ma'aser by a tenth. In the fourth year, his field again produced 100 measures less, and this cycle continued year after year, until eventually his field only produced 100 measures of wheat.

Since his relatives knew what had happened, they dressed in white garments and paid him a visit. He said to them, "Are you here to rejoice in the fact that Heaven has punished me?" They replied, "Not at all! We came to rejoice with you. In the past you were the master of the house and Hashem was the Kohen, for you had 900 measures and He had 100. Now you have become the Kohen and Hashem is the master of the house."

– Yalkut Shimoni

Rabbi Yochanan ben Zakai left Jerusalem riding upon a donkey, with his disciples following behind. He then saw a young woman picking barley grains in the dung of Arab cattle. As soon as she saw him, she wrapped herself with her hair and stood before him. "Master," she said to him, "feed me." He said to her, "My daughter, who are you?" She replied, "I am the daughter of Nakdimon ben Gorion." He said to her, "My daughter, what has become of the wealth of your father's house?" She answered, "Master, is there not a proverb current in Jerusalem: 'Generosity is a preservative for money?'" [Rabbi Yochanan asked,] "And where is the wealth of your father-in-law's house?" She replied, "The one came and destroyed the other." She said further, "Do you remember when you signed my ketubah?" "I remember," he said to his disciples, "that when I signed the ketubah of this [unfortunate woman], it read: 'A million gold denarii from her father's house,' besides [the money] from her father-in-law's house."

– Ketubot 66b