

מקורות התורה

30 - בית שני - הכתות

מכללת מבשרת ירושלים

1. For there are three philosophical sects among the Jews. The followers of the first of which are the Pharisees [Perushim]; of the second, the Sadducees [Tzeddukim]; and the third sect, which pretends to a severer discipline, are called Essenes

Josephus Wars of the Jews 2:8:2

2. At this time there were three sects among the Jews, who had different opinions concerning human actions; one was called the sect of the Pharisees, another the sect of the Sadducees, and the other the sect of the Essenes. Now for the Pharisees, they say that some actions, but not all, are the work of fate, and some of them are in our own power, and that they are liable to fate, but are not caused by fate. But the sect of the Essenes affirm that fate governs all things, and that nothing befalls men but what is according to its determination. And for the Sadducees, they take away fate, and say there is no such thing, and that the events of human affairs are not at its disposal; but they suppose that all our actions are in our own power, so that we are ourselves the causes of what is good, and receive what is evil from our own folly. However, I have given a more exact account of these opinions in the second book of the Jewish War

Josephus Wars of the Jews 13:5:9

A] THE ESSENES

3. The doctrine of the Essenes is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for. And when they send what they have dedicated to God into the temple, they do not offer sacrifices because they have special rules of purity [tahara] of their own; because of which they are excluded from the common court of the temple, but offer their sacrifices themselves ...[they] will not let anything stop them from sharing all things in common; so that a rich man enjoys no more of his own wealth than he who has nothing at all. There are about four thousand men that live in this way, and neither marry wives, nor want to keep servants; since they believe that the later tempts men to be unjust, and the former leads to domestic quarrels. Rather, they live by themselves and look after each other

Josephus Antiquities of the Jews 18:1:5

- For a more detailed account by Josephus of the life of the Essenes, see the Appendix

4. (ח) והנה גם את מצות השבתות כתבתי לך, וכל משפטי חוקיה. ששת ימים תעשה המלאכות וביום השביעי שבת לה' אלוהיכם. (ט) לא תעשו בו כל מלאכה אתם ובניכם ועבדיכם ואמהותיכם וכל בהמתכם והגר אשר אתך, והאיש העושה כל מלאכה יומת. (י) איש איש אשר יחלל את היום הזה, אשר ישכב עם אשתו, ואשר אמור יאמר לצאת בו לדרכו, או מכל מקנה וממכר, ואשר ישאב מים ולא הכינם לו מיום השישי, והנושא משא הלאה מאוהלו או מביתו - מות יומת. (יא) לא תעשו כל מלאכה ביום השבת, אם לא הכינתם לכם ביום השישי לאכול ולשתות ולנוח ולשובת מכל מלאכה ביום הזה, ולברך את ה' אלוהיכם אשר נתן אותו לכם למועד. (טו) וכל איש אשר יעשה מלאכה, וילך בדרך, ויכלכל את בהמתו בבית או במקום אחר, ואשר יבעיר אש, או ירכב על כל בהמה, או ילך באניה על הים. (טז) ואיש אשר יכה או ימית, ואשר ישחט חיה או עוף, ואשר יצוד חיה ועוף ודגים, ואשר יענה את נפשו, ואשר יעשה מלחמה ביום השבת. (יז) כל העושה מאלה ביום השבת מות יומת, למען ישמרו בני ישראל את השבת על פי המצוות על שבתות הארץ

ספר היובלים, ג, ח-יא, טו-יז

- The Book of Jubilees is part of the Pseudapographa¹ and is dated to the end of the Second Temple period. Many copies of the book were found together with the Dead Sea Scrolls. It was NOT accepted by Chazal and did not become part of the halachic system.
- What picture of Hilchot Shabbat are we given here?

5. שמעיה אומר לסמוך אבטליון אומר שלא לסמוך. הלל ומנחם לא נחלקו. יצא מנחם נכנס שמאי. שמאי אומר שלא לסמוך הלל אומר לסמוך

משנה מסכת חגיגה פרק ב משנה ב

6. יצא מנחם ונכנס שמאי כו'. להיכן יצא? אביי אמר: יצא לתרבות רעה. רבא אמר: יצא לעבודת המלך. תניא נמי הכי: יצא מנחם לעבודת המלך, ויצאו עמו שמונים זוגות תלמידים לבושין סיריקון (רש"י: סיריקון - לבוש בגדי מלכות)

חגיגה טז:

- According to Abbaye, what exactly happened to Menachem? What is תרבות רעה?
- According to Rava, what did Menachem do when he left the Rabbinic establishment?

7. בימי מנחם והלל שנפלה מחלוקת ביניהם ויצא מנחם הוא ושמונה מאות תלמידים מלובשים סריקונין של זהב. ובא חנן בן מטרון ובעיניו בן יהודה אחיו של מנחם והרגו. ועלה אלעזר והתלמידים עמו וחתכו מנויות מנויות. באותה שעה שלחו אנשי אורחמו והושיבו קסטרא על ירושלים והיו מטמאים כל הנשים שהיו בתוכה. ועלה אלעזר והתלמידים עמו והכו כל אנשי קסטרא. באותה שעה נפלה מחלוקת בירושלים

מדרש זוטא - שיר השירים (בנובר) פרשה ח

- What political and social picture is painted here to as the backdrop to Menachem's departure

8. מנחם חבירו של הלל ויצא לעבודה המלך ונכנס שמאי במקומו לאב ב"ד. וזה מנחם התנבא על הורדוס שימלוך וכן התנבא שיותר מל' שנה ימלוך, שמלך ל"ז שנה ונתן לו עושר גדל

ספר יוחסין עמ' 73

9. Now there was one of these Essenes, whose name was Menachem, who had this testimony that he not only conducted his life in an excellent manner, but had the foreknowledge of future events given him by God also. This man once saw Herod when he was a child, and going to school, and saluted him as king of the Jews but he, thinking that either he did not know him, or that he was in jest, told him that he was just a private man. But Menachem smiled to himself, and clapped him on his backside with his hand, and said, 'Nevertheless, you will be king, and will begin your reign happily, for God finds you worthy of it. And do you will remember the blows that Manahem has given you, as being a signal of the change of your fortune'. ... Now at that time Herod did not believe what Menachem had said, having no hopes of such advancement; but a little afterward, when he was so fortunate as to be advanced to the dignity of king, and was in the height of his dominion, he sent for Menachem and asked him how long he should reign. Menachem did not tell him the full length of his reign; wherefore, upon that silence of his, he asked him further whether he should reign ten years or not? He replied, "Yes, twenty, no, thirty years;" but did not give the exact limit of his reign. Herod was satisfied with these replies, and gave Menachem his hand, and dismissed him; and from that time he continued to honor all the Essenes

Josephus Antiquities of the Jews 15:10:5

1. The Pseudepigrapha are works from the Second Temple Period which are not included in the Tanach and also not included in the Septuagint. Compare this with the Apocrypha, which are works from the Second Temple Period which are NOT included in Tanach, but are written in a style and tone similar to biblical books and which ARE included in the Septuagint

B] THE TZEDOKIM (SADDUCEES)

10. But then as to the two other orders at first mentioned, the Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. These ascribe all to fate [or providence], and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment. But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behavior of the Sadducees one towards another is in some degree wild, and their conversation with those that are of their own party is as barbarous as if they were strangers to them. And this is what I had to say concerning the philosophic sects among the Jews.

Josephus Wars of the Jews 2:8:14

11. אנטיגנוס איש סוכו קבל משמעון הצדיק הוא היה אומר אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרס אלא היו כעבדים המשמשים את הרב שלא על מנת לקבל פרס ויהי מורא שמים עליכם כדי שיהיה שכרם כפול לעתיד לבא:

אנטיגנוס איש סוכו היו לו שני תלמידים שהיו שונים בדבריו והיו שונים לתלמידים ותלמידים לתלמידים. עמדו ודקדקו אחריהן ואמרו מה ראו אבותינו לומר דבר זה אפשר שיעשה פועל מלאכה כל היום ולא יטול שכרו ערבית. אלא אלו היו יודעין אבותינו שיש עולם אחר ויש תחיית המתים לא היו אומרים כך. עמדו ופירשו מן התורה ונפרצו מהם שתי פרצות צדוקים וביתוסין. צדוקים על שום צדוק, ביתוסי על שום ביתוס. והיו משתמשים בכלי כסף וכלי זהב כל ימיהם. שלא היתה דעתן גסה עליהם אלא צדוקים אומרים מסורת הוא ביד פרושים שהן מצערין עצמן בעולם הזה ובעולם הבא אין להם כלום

מסכתות קטנות מסכת אבות דרבי נתן נוסחא א פרק ה

- What was the apparent theological issue which precipitated the break away movements of Tzaddok² and Baethus?

12. תרקבא דדינרי עיילא ליה מרתא בת ביתוס לינאי מלכא על דאוקמיה ליהושע בן גמלא לכהן גדול

יומא יח.

13. מעשה במרתא בת ביתוס שקדשה יהושע בן גמלא ומינהו המלך להיות כהן גדול, וכינסה. פעם אחת אמרה: אלך ואראה אותו היאך הוא קורא בתורה ביום הכיפורים. מה עשו לה? הוציאו טפיפות מפתח ביתה עד פתח בית המקדש כדי שלא יתייחפו רגליה ואף על פי כן נתייחפו רגליה

איכה רבה א

- What social picture is being painted by Chazal of the role of the Tzedokim in this period?

Background: this source deals with the Yom Kippur service in the Temple and the mitzva to create the cloud of ketoret inside the Kodesh Hakedoshim. The Tzedukim insisted (based on the Torah verse) that the cloud be made before walking into the KHK

14. הוא פורש ובוכה - שחשדוהו צדוקי, והם פורשין ובוכין - דאמר רבי יהושע בן לוי: כל החושד בכשרים לוקה בגופו. וכל כך למה - שלא יתקן מבחוץ ויכניס, כדרך שהצדוקין עושין. תנו רבנן: מעשה בצדוקי אחד שהתקין מבחוץ והכניס. ביציאתו היה שמח שמחה גדולה. פגע בו אביו, אמר לו: בני, אף על פי שצדוקין אנו - מתיראין אנו מן הפרושים. אמר לו: כל ימי הייתי מצטער על המקרא הזה כי בענן אראה על הכפרת. אמרת, מתי יבוא לידי ואקיימנו. עכשיו שבא לידי - לא אקיימנו? אמרו: לא היו ימים מועטין עד שמת והוטל באשפה, והיו תולעין יוצאין מחוטמו. ויש אומרים: ביציאתו ניגף

יומא יט.

2. Some academics suggest that the name Tzadok is from the priestly family of Tzadok which ran the Temple service through the First and early Second Temple period, but who were replaced by the Hasmonean family of Cohanim after the events of Chanukah

15. תנו רבנן: מעשה בצדוקי אחד שניסך על גבי רגליו, ורגמוהו כל העם באתרוגיהן

סוכה מח:

- What were the 'flash-point' issues for the Tzedokim?

Background: this source deals with the Rabbinic gezeira of tumah on Sifrei Kodesh

16. אומרין צדוקיין קובלין אנו עליכם פרושים שאתם אומרים כתבי הקודש מטמאין את הידים ספרי המירם³ אינן מטמאין את הידים. אמר רבן יוחנן בן זכאי וכי אין לנו על הפרושים אלא זו בלבד הרי הן אומרין עצמות חמור טהורים ועצמות יוחנן כוהן גדול טמאים. אמרו לו לפי חבבתן היא טומאתן שלא יעשה אדם עצמות אביו ואימו תורבדות. אמר להן אף כתבי הקודש חבבתן היא טומאתן וספרי המירם שאינן חביבין אינן מטמאין את הידים

משנה ידים ד:

Background: this source deals with the Cohen burning the Parah Aduma. The Perushim learned that a Tevul Yom (someone who had been tamei that day, had already gone to the mikveh and was waiting for sunset to become fully tahor) was kosher to burn the ashes. The Tzedukim insisted that the Cohen had to be 100% tahor

17. ומטמאים היו את הכהן השורף את הפרה מפני הצדוקים, שלא יהיו אומרים במעורבי שמש היתה נעשית

משנה מסכת פרה פרק ג משנה ז

18. ומעשה בצדוקי אחד שהעריב שמשו ובא לשרוף את הפרה, וידע בו רבן יוחנן בן זכאי ובא וסמך שתי ידיו עליו, ואמר לו אישי כהן גדול מה נאה אתה להיות כהן גדול רד טבול אחד. ירד וטבל ועלה. אחרי שעלה צרם לו באזנו. אמר לו בן זכאי לכשאפנה לך? אמר לו כשתפנה! לא שהה שלשה ימים עד שנתנוהו בקבר. בא אביו לפני רבן יוחנן בן זכאי אמר לו נפנה בני

תוספתא מסכת פרה (צוקרמאנדל) פרק ג הלכה ח

C] THE BOETHUSIM

19. משנה אם אינן מכירין אותו - משלחין עמו אחר להעידו. בראשונה היו מקבלין עדות החדש מכל אדם, משקלקלו הבייתוסים - התקינו שלא יהו מקבלין אלא מן המכירין.

ראש השנה כב.

20. כיצד היו עושים שלוחי בית דין יוצאים מערב יום טוב ועושים אותו כריכות במחובר לקרקע כדי שיהא נוח לקצור. וכל העיירות הסמוכות לשם מתכנסות לשם כדי שיהא נקצר בעסק גדול. כיון שחשכה אומר להם בא השמש? אומרים הין! בא השמש? אומרים הין! מגל זו? אומרים הין! מגל זו? אומרים הין! קופה זו? אומרים הין! קופה זו? אומרים הין! בשבת אומר להם שבת זו? אומרים הין! שבת זו? אומרים הין! אקצור? והם אומרים לו קצור! אקצור? והם אומרים לו קצור! שלשה פעמים על כל דבר ודבר והם אומרים לו הין! הין! הין! כל כך למה? מפני הבייתוסים שהיו אומרים אין קצירת העומר במוצאי יום טוב

משנה מסכת מנחות פרק י משנה ג

D] THE PERUSHIM (PHARISEES)

- Also called the 'Chaverim'
- Precursors of Chazal

E] BRIEF SUMMARY⁴

<u>Perushim</u>	<u>Tzedokim</u>	<u>Essenes</u>
Lower and Middle classes	Upper class/Cohanim	Social recluses/monastic
Working economy	Aristocracy/very rich	Fully communist
Resistant to Hellenism	Embraced Hellenism and Greeks	Rejected all societies but their own
Tahara in everyday life	Tahara in Temple only	Very particular about tahara always
Followed tradition and innovated in TsbP	Rejected TsbP and followed written text only	Extended halacha through interpretation and introduced many new strictures
Accept this world and reward/punishment in Olam Haba	Reject Olam Haba and reward/punishment Live for this world only	Focus almost entirely on Olam Haba Reject most of this world
Divine Providence and free choice	Only free choice - no Providence	Only Providence - no free choice

APPENDIX**Josephus' Detailed Account of the Essenes**

2. For there are three philosophical sects among the Jews. The followers of the first of which are the Pharisees [Perushim]; of the second, the Sadducees [Tzeddukim]; and the third sect, which pretends to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. These Essenes reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be a virtue. They neglect wedlock, but choose out other persons children, while they are pliable, and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behavior of women, and are persuaded that none of them preserve their fidelity to one man.
3. These men are despisers of riches, and so very communicative as raises our admiration. Nor is there any one to be found among them who hath more than another; for it is a law among them, that those who come to them must let what they have be common to the whole order, - insomuch that among them all there is no appearance of poverty, or excess of riches, but every one's possessions are intermingled with every other's possessions; and so there is, as it were, one patrimony among all the brethren. They think that oil is a defilement; and if any one of them be anointed without his own approbation, it is wiped off his body; for they think to be sweaty is a good thing, as they do also to be clothed in white garments. They also have stewards appointed to take care of their common affairs, who every one of them have no separate business for any, but what is for the uses of them all.
4. They have no one certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them, just as if it were their own; and they go in to such as they never knew before, as if they had been ever so long acquainted with them. For which reason they carry nothing at all with them when they travel into remote parts, though still they take their weapons with them, for fear of thieves. Accordingly, there is, in every city where they live, one appointed particularly to take care of strangers, and to provide garments and other necessaries for them. But the habit and management of their bodies is such as children use who are in fear of their masters. Nor do they allow of the change of or of shoes till be first torn to pieces, or worn out by time. Nor do they either buy or sell any thing to one another; but every one of them gives what he hath to him that wanteth it, and receives from him again in lieu of it what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.

4. This summary is obviously very brief and over-simplified. For a fuller summary of the sectarian positions during this period see *From Text To Tradition*, Prof Lawrence Schiffman, Ch. 6 'Sectarianism in the Second Commonwealth' pp 89-119

5. And as for their piety towards God, it is very extraordinary; for before sun- rising they speak not a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising. After this every one of them are sent away by their curators, to exercise some of those arts wherein they are skilled, in which they labor with great diligence till the fifth hour. After which they assemble themselves together again into one place; and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining-room, as into a certain holy temple, and quietly set themselves down; upon which the baker lays them loaves in order; the cook also brings a single plate of one sort of food, and sets it before every one of them; but a priest says grace before meat; and it is unlawful for any one to taste of the food before grace be said. The same priest, when he hath dined, says grace again after meat; and when they begin, and when they end, they praise God, as he that bestows their food upon them; after which they lay aside their [white] garments, and betake themselves to their labors again till the evening; then they return home to supper, after the same manner; and if there be any strangers there, they sit down with them. Nor is there ever any clamor or disturbance to pollute their house, but they give every one leave to speak in their turn; which silence thus kept in their house appears to foreigners like some tremendous mystery; the cause of which is that perpetual sobriety they exercise, and the same settled measure of meat and drink that is allotted them, and that such as is abundantly sufficient for them.
6. And truly, as for other things, they do nothing but according to the injunctions of their curators; only these two things are done among them at everyone's own free-will, which are to assist those that want it, and to show mercy; for they are permitted of their own accord to afford succor to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress; but they cannot give any thing to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury for they say that he who cannot be believed without [swearing by] God is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body; and they inquire after such roots and medicinal stones as may cure their distempers.
7. But now if any one hath a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use for a year, while he continues excluded'; and they give him also a small hatchet, and the fore-mentioned girdle, and the white garment.
- And when he hath given evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of purification; yet is he not even now admitted to live with them; for after this demonstration of his fortitude, his temper is tried two more years; and if he appear to be worthy, they then admit him into their society. And before he is allowed to touch their common food, he is obliged to take tremendous oaths, that, in the first place, he will exercise piety towards God, and then that he will observe justice towards men, and that he will do no harm to any one, either of his own accord, or by the command of others; that he will always hate the wicked, and be assistant to the righteous; that he will ever show fidelity to all men, and especially to those in authority, because no one obtains the government without God's assistance; and that if he be in authority, he will at no time whatever abuse his authority, nor endeavor to outshine his subjects either in his garments, or any other finery; that he will be perpetually a lover of truth, and propose to himself to reprove those that tell lies; that he will keep his hands clear from theft, and his soul from unlawful gains; and that he will neither conceal any thing from those of his own sect, nor discover any of their doctrines to others, no, not though anyone should compel him so to do at the hazard of his life. Moreover, he swears to communicate their doctrines to no one any otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels [or messengers]. These are the oaths by which they secure their proselytes to themselves.
8. But for those that are caught in any heinous sins, they cast them out of their society; and he who is thus separated from them does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger, till he perish; for which reason they receive many of them again when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death to be a sufficient punishment for the sins they had been guilty of.

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9. But in the judgments they exercise they are most accurate and just, nor do they pass sentence by the votes of a court that is fewer than a hundred. And as to what is once determined by that number, it is unalterable. What they most of all honor, after God himself, is the name of their legislator [Moses], whom if any one blaspheme he is punished capitally. They also think it a good thing to obey their elders, and the major part. Accordingly, if ten of them be sitting together, no one of them will speak while the other nine are against it. They also avoid spitting in the midst of them, or on the right side. Moreover, they are stricter than any other of the Jews in resting from their labors on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not remove any vessel out of its place, nor go to stool thereon. Nay, on other days they dig a small pit, a foot deep, with a paddle (which kind of hatchet is given them when they are first admitted among them); and covering themselves round with their garment, that they may not affront the Divine rays of light, they ease themselves into that pit, after which they put the earth that was dug out again into the pit; and even this they do only in the more lonely places, which they choose out for this purpose; and although this easement of the body be natural, yet it is a rule with them to wash themselves after it, as if it were a defilement to them.
10. Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, as if they had intermixed themselves with the company of a foreigner. They are long-lived also, insomuch that many of them live above a hundred years, by means of the simplicity of their diet; nay, as I think, by means of the regular course of life they observe also. They condemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced either to blaspheme their legislator, or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors, or to shed a tear; but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again.
12. There are also those among them who undertake to foretell things to come, by reading the holy books, and using several sorts of purifications, and being perpetually conversant in the discourses of the prophets; and it is but seldom that they miss in their predictions.
13. Moreover, there is another order of Essenes, who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession; nay, rather, that if all men should be of the same opinion, the whole race of mankind would fail. However, they try their spouses for three years; and if they find that they have their natural purgations thrice, as trials that they are likely to be fruitful, they then actually marry them. But they do not use to accompany with their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity. Now the women go into the baths with some of their garments on, as the men do with somewhat girded about them. And these are the customs of this order of Essenes.