

Translation:

Rabban Yochanan ben Zakkai received from Hillel and Shammai. He used to say: If you have learned much Torah, do not claim merit for yourself, because for this purpose you were created. Rabban Yochanan ben Zakkai had the following five disciples: Rabbi Eliezer ben Hyrkanus, Rabbi Yehoshua ben Chananyah, Rabbi Yosi Hakohein, Rabbi Shimon ben Netanel and Rabbi Eleazar ben Arakh. He used to recount their praises: Rabbi Eliezer ben Hyrkanus is a plastered cistern which loses not a drop; Rabbi Yehoshua – happy is she who gave birth to him; Rabbi Yosi is a pious man; Rabbi Shimon ben Netanel is a sin-fearing man; and Rabbi Eleazar ben Arakh is an overflowing spring. He used to say: If all the sages of Israel were on one side of the scale, and Eliezer ben Hyrkanus on the other, he would outweigh them all. Abba Shaul said in his name: If all the sages of Israel, including Rabbi Eliezer

ben Hyrkanus, were on one side of the scale, and Rabbi Eleazar on the other, Rabbi Eleazar would outweigh them all.

Maimonides

Rabbi Eliezer was praised for excellent memory by likening him to a limed cistern which will not lose its waters. Rabbi Joshua was lauded for moral virtues, for through them a man will be praised and honored, and most people will love him; therefore, through him he praises she who bore him. Rabbi Jose was ex-tolled for excellence in moral virtues and in intellectual virtues. Rabbi Simeon was praised for [being] sin-fearing, that is, [his] zealousness and diligence in matters of engaging in the good and his vigilance of evil. Rabbi Elazar ben Arach was lauded for skillfulness in comprehension, since every profound subject was simple to him and his sagacity added to the subject

רַבּוֹן יוֹחָנָן בֶּן זַכַּי קִבֵּל מֵהִלֵּל
וּמִשְׁמַי. הוּא הָיָה אוֹמֵר, אִם
לְמִדַּת תּוֹרָה הִרְבֵּה, אֵל
תַּחֲזִיק טוֹבָה לְעֶצְמְךָ, כִּי לְכַד
נוֹצְרָת. חֲמִשָּׁה תַלְמִידִים הָיוּ
לוֹ לְרַבּוֹן יוֹחָנָן בֶּן זַכַּי, וְאֵלוּ
הוּ, רַבִּי אֱלִיעֶזֶר בֶּן הִרְקָנוֹס,
וְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה, וְרַבִּי
יוֹסִי הַכֹּהֵן, וְרַבִּי שְׁמַעוֹן בֶּן
נְתַנְאֵל, וְרַבִּי אֱלִיעֶזֶר בֶּן עֶרְדָּ.
הוּא הָיָה מוֹנֶה שְׁבָחוֹ. רַבִּי
אֱלִיעֶזֶר בֶּן הִרְקָנוֹס, בּוֹר סוּד
שְׂאִינוּ מְאֻבָּד טֶפֶה. רַבִּי יְהוֹשֻׁעַ
בֶּן חֲנַנְיָה, אֲשֶׁרִי יוֹלְדָתוֹ. רַבִּי
יוֹסִי הַכֹּהֵן, חָסִיד. רַבִּי שְׁמַעוֹן
בֶּן נְתַנְאֵל, יָרָא חֲטָא. וְרַבִּי
אֱלִיעֶזֶר בֶּן עֶרְדָּ, מְעִין
הַמִּתְגַּבֵּר. הוּא הָיָה אוֹמֵר, אִם
יְהִיו כָּל חַכְמֵי יִשְׂרָאֵל בְּכַף
מֵאֲזַנִּים, וְאֱלִיעֶזֶר בֶּן הִרְקָנוֹס
בְּכַף שְׁנֵי, מְכַרֵּעַ אֶת כָּלָם.
אָבָא שְׂאוֹל אוֹמֵר מִשְׁמוֹ, אִם
יְהִיו כָּל חַכְמֵי יִשְׂרָאֵל בְּכַף
מֵאֲזַנִּים וְרַבִּי אֱלִיעֶזֶר בֶּן
הִרְקָנוֹס אֶף עִמָּהֶם, וְרַבִּי
אֱלִיעֶזֶר בֶּן עֶרְדָּ בְּכַף שְׁנֵי,
מְכַרֵּעַ אֶת כָּלָם :