

כל ישראל פרק עשירי

(fol. 27b) **משנה א:** כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. וְאֵילּוּ שָׂאִין לָהֶן חֵלֶק לְעוֹלָם הַבָּא הָאוֹמֵר אֵין תְּחִיית הַמֵּתִים מִן הַתּוֹרָה וְאֵין תּוֹרָה מִן הַשָּׁמַיִם וְאֶפִיקוֹרוֹס. רַבִּי עֲקִיבָה אוֹמֵר אֵין הַקּוֹרָא בְּסִפְרִים הַחִיצוֹנִים וְהַלּוֹחֵשׁ עַל הַמִּכָּה וְאוֹמֵר כָּל-הַמַּחֲלָה אֲשֶׁר שִׁמְתִי בְּמִצְרַיִם לֹא אֲשִׁים עֲלֶיךָ כִּי אֲנִי יי רַפְאֵל. אַבָּא שָׂאוּל אוֹמֵר אֵין הַהוֹגָה אֶת הַשֵּׁם בְּאוֹתֵיּוֹ.

Mishnah 1: All of Israel¹ have a part in the World to Come. But the following have no part in the World to Come: One who says that the resurrection of the dead is not biblical³, or that the Torah is not from Heaven, or the Epicurean⁴. Rabbi Aqiba says, also one who reads outside books⁵, or who whispers over a wound⁶ and says, *any sickness that I put on Egypt I shall not put on you, for I am the Eternal, your Healer*. Abba Shaul said, also one who pronounces the Name⁷ by its letters.

1 Even those executed for a capital crime. In contrast to Christian (Pauline) teaching that everybody is damned unless he be saved by his particular faith, it is asserted that everybody is saved except when he denies himself salvation .

2 In the Babli and the independent Mishnah mss. the statement is proved by quoting *Is. 60:21*.

3 Since he denies the existence of the World to Come, it cannot exist for him.

4 Who holds that the world is an

assembly of atoms subject to random effects.

5 Sectarian religious literature.

6 Or any sick person. It is blasphemous to use biblical verses to heal through miracles.

7 YHWH, whose vocalization does not follow grammatical rules. In cabbalistic invocations of the Name, therefore, one never mentions the letters of the Name in straight sequence but says: YH in WH.

(27c line 28) **הלכה א:** אֵילּוּ שָׂאִין לָהֶן חֵלֶק לְעוֹלָם הַבָּא כוּל'. הוֹסִיפוּ עֲלֵיהֶן הַפּוֹרֵק עוֹל וְהַמֵּיפֵר בְּרִית וְהַמְגַלֶּה פְּנִים בַּתּוֹרָה אֵין לָהֶן חֵלֶק לְעוֹלָם הַבָּא. הַפּוֹרֵק עוֹל. זֶה שֶׁהוּא אוֹמֵר. יֵשׁ תּוֹרָה וְאֵינִי סוֹפְנָה. הַמֵּיפֵר בְּרִית. זֶה שֶׁהוּא מוֹשֵׁךְ לוֹ עַרְלָה. הַמְגַלֶּה פְּנִים בַּתּוֹרָה. זֶה שֶׁהוּא אוֹמֵר. לֹא נִיתְּנָה תּוֹרָה מִן הַשָּׁמַיִם. וְלֹא כָּבֵר תְּנִיתָהּ. הָאוֹמֵר אֵין תּוֹרָה מִן הַשָּׁמַיִם. תְּנִי רַבִּי חֲנִינָה עֲנִיתוֹנִיָּה קוֹמִי רַבִּי מִנָּא. זֶה שֶׁהוּא עוֹבֵר עַל דְּבָרֵי תּוֹרָה בְּפִרְהֶסְיָא כְּגוֹן וְהוֹזְקִים בֶּן יֹאשְׁיָהוּ מֶלֶךְ יְהוּדָה וְחִבְרִי.

Halakhah 1: "The following have no part in the World to Come," etc.

⁸They added one who tears away the yoke, one who breaks the Covenant, and one who finds aspects in the Torah, to those who have no part in the World to Come. He who tears away the yoke is one who says the Torah is obligatory but I cannot stand it. He who breaks the Covenant is one who pulls himself a prepuce. He who finds aspects in the Torah is one who says that the Torah was not given from Heaven. But did we not state separately: "He who says that the Torah is not from Heaven?" Rabbi Hanina Entanaya stated before Rabbi Mana: This is one who publicly transgresses the words of the Torah in the manner of Joiakim ben Josia, king of Judah, and his circle.

8 This and the following paragraphs are readings are noted.
from *Peah* 1:1 (Notes 199-213,P) and For this paragraph, cf. Babli 99a, *Sifry*
partially also from *Qiddushin* 1:10 (Notes *Num.* 112, Mishnah *Avot* 3:15.
657-680,Q), where the differences in

וְחַד אָמַר. כְּקִלּוֹת. וְחַד אָמַר. רַבִּי יוֹנָה וְרַבִּי יוֹסֵה. רַבִּי יוֹנָה וְרַבִּי יוֹסֵה. עֲבוּדָה זָרָה וְגִילּוֹי עֲרִיּוֹת. אִם בָּאוּתוֹ שְׁעֵשָׂה תְּשׁוּבָה. אֵין כְּלָדָבָר עוֹמֵד בְּפָנָי כָּל־בְּעָלֵי תְּשׁוּבָה. אֶלָּא כֹּן אֶנּוּ קִיָּמִין בָּאוּתוֹ שְׁלֹא עָשָׂה תְּשׁוּבָה וּמֵת בְּהִיבָרָת.

Idolatry and incest and adultery. Rabbi Jonah and Rabbi Yose, one said, like the easy ones⁹, and one says, like the hard ones. What are we talking about? If he repented, there is nothing that stands in the way of those who repent. But what we are talking about is one who did not repent and died through extirpation.

9 As explained in *Peah* and qualified in that they will not diminish his bliss in the
the next paragraph, easy sins are those for World to Come. Hard ones are those for
which a person is punished in this world so which a person will suffer in Hell.

הָזֶה כְּדִי לֵיתֵן לוֹ שְׂכָרוֹ מִשְׁלָם לְעֵתִיד לָבוֹא. רַבּוֹ עֲבוּרֹת וּמִיעוּטוֹ זָכוֹת נִוְתָּנִין לוֹ שְׂכָר מִצֻּוֹת קִלּוֹת שְׂיֵשׁ בְּגִדּוֹ בְּעוֹלָם הָזֶה כְּדִי לִפְרַע מִמֶּנּוּ מִשְׁלָם לְעֵתִיד לָבוֹא.

A majority of merits and a minority of transgressions: they¹⁰ let him pay for the minority of transgressions in this world in order to give him his complete recompense in the Future World. A majority of transgressions and a

minority of merits: they give him the reward for his merits in this world in order to make him pay completely in the Future World.

10 The Heavenly Court.

היה רבוי זכויות יורש גן עדן. רבוי עבירות יורש גיהנום. היה מעוין. אמר רבי יוסי בן חנינה. נושא עוונות אין כתוב כאן אלא נשא עון. הקדוש ברוך הוא חוטף שטר אחד מן העבירות והזכויות מכריעות. אמר רבי לעזר. ולך יי חסד כי אתה תשלם לאיש כמעשהו. מעשהו אין כתוב כאן אלא כמעשהו. ואין לית ליה אתי יהיב ליה מן דידיה. היא דעתיה דרבי לעזר. דרבי לעזר אמר ורב חסד מטה כלפי חסד.

He who has a preponderance of merit inherits paradise. He who has a preponderance of sins inherits hell. What if he is in equilibrium? Rabbi Yose ben Hanina said, it does not say “He lifts sins” but rather *He lifts sin*¹¹. The Holy One, praise to Him, removes one document from the sins and the merits tilt. Rabbi Eleazar said, *kindness is Yours, o Master, because You repay everyone according to his deeds*¹², and if he has none, You give him from Yours. This is the opinion of Rabbi Eleazar, because Rabbi Eleazar said, *and much kindness*¹³, He turns towards kindness.

11 Ex. 34:7, Micha 7:18.

12 Ps. 62:13.

13 Ex. 34:7.

תצור תם דרך ורשעה תסלף חטאת. חטאים תרדף רעה ואת צדיקים ישלם טוב. אם ללצים הוא ילך ולעגנים יתרחק. רגל חסידיו ישמר ורשעים בחושך יתמו. כבוד חכמים יתחלף וכסילים מרים קלון. וסיגין סייגה ותרעין תריעה. וכיני. סגין סייגה ותרעין תריעה. אלא כיני. רבי ירמיה בשם רבי שמואל בר רב יצחק. שומר אדם את עצמו מן העבירה פעם ראשונה שנייה ושלישית. מכן והילך הקדוש ברוך הוא משמרו. מה טעם. הן כל אלה יפעל אל פגמים שלוש עם גבר. אמר רבי זעירא. ובלחוד דלא יתיב ליה. ומה טעם. והחוט המשוכל לא לעולם ינתק אין כתוב כאן אלא לא במהרה ינתק. אין אטרחת עלוי הוא מוסק.

Rebbi Jeremiah said that Rebbi Samuel bar Rav Isaac asked: *Justice protects the one on the straight path but sin destroys the sinner*¹⁴. *Evil deeds will pursue the sinner but He will reward the just*¹⁵. *While He makes scoffers targets of scoffing, He will bestow grace on the meek*¹⁶. *He will watch over the feet of his pious ones, but evildoers will be silent in the darkness*¹⁷. *The wise will inherit honor, but shame will mark the stupid ones*¹⁸. Fences are

made fences and doors doors. Is it so that fences make fences and doors doors? But so it is: Rabbi Jeremiah in the name of Rabbi Samuel ben Rav Isaac: If a person is careful the first, second, and third times not to commit a sin, then in the future the Holy One, praise to Him, will watch over him. What is the reason? *All this God will do twice, three times with a man*¹⁹. Rabbi Ze'ira said, but only if the person does not revert [to sin]. What is the reason? It does not say *the triple thread* "will never snap" but rather *will not quickly snap*²⁰. If you work on it, it will split.

14 Prov. 13:6.

17 1 Sam. 2:9.

20 Eccl. 4:12.

15 Prov. 13:21.

18 Prov. 3:35.

16 Prov. 3:34.

19 Job 33:29.

שְׂכַחָהּ. כְּבִיכּוּל הָא בְּשִׁבִּיל יִשְׂרָאֵל נַעֲשֶׂה שְׂכַחָן. מַה טַּעַם. נוֹשֵׂא עֹון. נוֹשֵׂא כְּתִיב. וְכֵן דִּיד אֲמַר נִשְׂאָתָּ עֵן עֲמָד כְּסִיתָ כָּל-חַטָּאתָם סֵלָה:

Rebbi Huna said in the name of Rabbi Abbahu: There is no forgetting before the Holy One, but for Israel He becomes forgetful. What is the reason? *He forgives sin*²¹; "He forgets"²² is written. And so David said, *You forgot Your people, You covered up all their misdeeds, Selah*²³.

21 Identifying the Hebrew root נָשָׂא "to carry" with the Aramaic נָשָׂא "to forget."

22 Ps. 85:3.

שְׂאֵל רַבִּי מִתִּיה בֶּן חֲרָשׁ אֶת רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה בִּישִׁיבָה אָמַר לוֹ. שְׂמַעְתָּה אֲרַבְעָה חֲלוּקֵי כִפְרָה שֶׁהֵיָה רַבִּי יִשְׁמַעֲאֵל דּוֹרָשׁ. אָמַר לוֹ. שְׁלֹשָׁה הֵן חוּץ מִן הַתְּשׁוּבָה. כְּתוּב אֶחָד אוֹמֵר שׁוּבוּ בְּנִים שׁוֹבִיָּים אֲרַפֶּה מְשׁוּבוֹתֵיכֶם. וְכְתוּב אֶחָד אוֹמֵר כִּי-בָיִים הִנֵּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם וְגו'. וְכְתוּב אֶחָד אוֹמֵר וּפְקַדְתִּי בְּשֶׁבֶט פִּשְׁעֶם וּבִגְזָעִים עֲוֹנָם. וְכְתוּב אֶחָד אוֹמֵר אִם-יִכְפֹּר הָעוֹן הִנֵּה לָכֶם עַד-תִּמּוּתוֹן וְגו'. כִּיצַד. הָעוֹבֵר עַל מִצְוֹת עֲשֵׂה וְשֵׁב מִדְּאִינוּ זֶה מִמְּקוֹמוֹ עַד שֶׁיִּמְחֹל לוֹ הַקְדוֹשׁ בְּרוּךְ הוּא. וְעָלִיו הוּא אוֹמֵר שׁוּבוּ בְּנִים שׁוֹבִיָּים אֲרַפֶּה מְשׁוּבוֹתֵיכֶם. הָעוֹבֵר עַל מִצְוֹת בְּלֹא תַעֲשֶׂה הַתְּשׁוּבָה תוֹלָה יוֹם הַכִּיפּוּרִים מִכְּפָר. וְעָלִיו הוּא אוֹמֵר כִּי-בָיִים הִנֵּה יִכְפֹּר עֲלֵיכֶם וְגו'. הָעוֹבֵר עַל הַכְרִיתוֹת וּמִיתוֹת בֵּית דִּין בְּמִזֵּד הַתְּשׁוּבָה יוֹם הַכִּיפּוּרִים מִכְּפָרִין מִחֻצָּה וְהִיִּסּוּרִין מִכְּפָרִין מִחֻצָּה. וְעָלִיו הוּא אוֹמֵר וּפְקַדְתִּי בְּשֶׁבֶט פִּשְׁעֶם וְגו'. אֲבָל מִי שֶׁנִּתְחַלֵּל בּו שֵׁם שְׁמַיִם אֵין כֹּחַ בְּתְשׁוּבָה לְתוֹלָת וְלֹא יוֹם הַכִּיפּוּרִים לְכָפֵר וְלֹא

הַיִּסּוּרִין לְמַרְקָא. אֵלֶּא הַתְּשׁוּבָה וַיּוֹם הַכִּיפּוּרִים מְכַפְּרִין שְׁלִישׁ וַיִּסּוּרִין שְׁלִישׁ וּמִיתָה מְמַרְקָת שְׁלִישׁ. וְעַלֵּי הוּא אוֹמֵר אִם יִכְפֹּר הָעוֹן הַזֶּה לָכֶם עַד־תָּמוּתוֹן. הָא לְמַדְנִי שֶׁהַמִּיתָה מְמַרְקָת.

1 אלעזר | ש לעזר שמעתה | ו שמעת 2 הם | ו הן 3 ארפה משבותיכם | וש - 4 לטהר אתכם וגו' | וש - 5 וגו' | וש - כיצד | ו הא כיצד העובר | וש עבר מיד | ש - 6 הקב"ה | וש - ועליו | וש עליו הוא | ש הכת' ארפה משבותיכם | וש - 7 מצות | ו מצוה - | ש ושב מיד ועליו | וש עליו הוא | וש הכת' 8 וגו' | ש - העובר | ש עבר 9 והייסורין | ו והייסורין בשאר ימות השנה ועליו | וש עליו הוא | ש הכת' 10 וגו' | וש ובנגעים חטאתכם בתשובה | ו לא בתשובה | ש לתשובה יום | ש ליום ו ביום 11 הייסורין | ש לייסורין התשובה | וש תשובה מכפרין שליש | ש תולין וייסורין שליש | ו והייסורין מכפרין שליש ש - 12 שליש | ו בייסורין | וש תשובה מכפרין שליש | ש תולין וייסורין שליש | ו עליו

²³Rebbi Matthew ben Harash asked Rebbi Eleazar ben Azariah in the Academy²⁴. He told him, did you hear the four types of Atonement which Rebbi Ismael explained? He answered him, there are three in addition to repentance. One verse says²⁵, *return, naughty children, I shall heal your waywardness*. But another verse says²⁶, *for on that day, He shall pardon you, to cleanse you*. And another verse says²⁷, *I shall visit their crime with the rod, and their iniquity with plagues*. And another verse says²⁸, *the iniquity of this people shall not be atoned for until you die*. How is this? If somebody violates a positive commandment and repents, immediately before he moves from there the Holy One, praise to Him, would forgive him. About this one it says, *return, naughty children, I shall heal your waywardness*. If one transgresses a prohibition, repentance suspends judgment, and the Day of Atonement pardons. About this one it says, *for on that day, He shall pardon you*, etc. If one intentionally transgressed [sins punishable by] extirpations or death penalties, repentance and the Day of Atonement pardon half, and sufferings pardon half. About this one it says, *I shall visit their crime with the rod*, etc. But by whom the Name of Heaven was desecrated, there is no power in repentance to suspend judgment, nor in the Day of Atonement to pardon, nor in sufferings to scour; but repentance and the Day of Atonement pardon a third, and suffering a third, and death scours²⁹ a third. About this one it says, *the iniquity of this people shall not be atoned for until you die*. From this we learn that death scours.

23 The same text in *Yoma* 8:8 (45b l.70, י), *Ševuot* 1:9 (33b l.60, ש); similar texts in the Babli *Yoma* 86a, *Tosephta Yom Hakippurim* 5:6, *Mekhilta dR. Ismael Yitro*

7, *Avot dR. Nathan A* 29, *Midrash Mishle* 10(6) [*Yalqut Šim'on y Jeremiah* 269, *Wehizhir* part I p. 54].

24 In Babylonian sources he either asked

- R. Eleazar ben Azariah in Rome or R. Eleazar the Caper grower in Laodicea. vessel by scouring. In the *Ševuot* text, punishment for behavior that amounts to Desecration of the Name, i. e., unethical behavior by reputedly religious persons, can be suspended by repentance and the Day of Atonement, but only death in suffering scouris.
- 25 *Jer.* 3:22. describe the thorough cleansing of a metal
- 26 *Lev.* 16:30.
- 27 *Ps.* 89:33.
- 28 *Is.* 22:14.
- 29 The root מרק is used in *Lev.* 6:21 to

(27d line 1) אָמַר רַבִּי יוֹחָנָן. זֶה דְּבַרִּי רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי יִשְׁמָעֵאל וְרַבִּי עֲקִיבָה. אֲבָל דְּבַרִּי חֲכָמִים. שְׁעִיר הַמִּשְׁתַּלַּח מִכֶּכֶּר. כִּיצַד הוּא מִכֶּכֶּר. רַבִּי זְעִירָא אָמַר. כָּל-שֶׁהוּא כָל-שֶׁהוּא. רַבִּי חֲנִינָה אָמַר. בְּסוּף. מָה מִפְקָא מִבְּיַהוּן. מֵת מִיָּד. עַל דְּעִתִּיהָ דְּרַבִּי זְעִירָא כְּכָר כְּכָר. עַל דְּעִתִּיהָ דְּרַבִּי חֲנִינָה לֹא כִיפָר. אָמַר רַבִּי חֲנִינָה. מִתְּנִיתָא מְסִייעָה לְרַבִּי זְעִירָה. חוֹמֶר בְּשַׁעִיר מָה שְּׂאִין כֵּן בְּיוֹם הַכִּיפּוּרִים וּבְיוֹם הַכִּיפּוּרִים מָה שְּׂאִין כֵּן בְּשַׁעִיר. שְׂיוֹם הַכִּיפּוּרִים מִכֶּכֶּר בְּלֹא שְׁעִיר וְשַׁעִיר אֵינוֹ מִכֶּכֶּר בְּלֹא יוֹם הַכִּיפּוּרִים. חוֹמֶר בְּשַׁעִיר שֶׁהַשְּׁעִיר מִכֶּכֶּר מִיָּד וְיוֹם הַכִּיפּוּרִים מִשְׁתַּחֲשָׁד. אָמַר רַבִּי הוּנָא. אֵיתְתַּבַּת קוּמִי רַבִּי יִרְמְיָה וְאָמַר. תִּיפְתֵּר שֶׁהָיָה בְּדַעְתּוֹ לְהַבִּיא שְׁעִיר אַחֵר וְלֹא הִבִּיאוֹ. אָמַר רַבִּי יוֹסֵה בֶן יוֹסֵה. וְאִין הִקְדוּשׁ בְּרוּךְ הוּא רֹאֶה אֶת הַנוֹלָד. וְיִכְכֵּר מִיָּד.

1 אלעזר |וש לעזר 2 - |ו אם אין שעיר היום מכפר ש ואם אין שעיר יום הכיפורים מכפר זעירא |ו זעורה ש זירא כל 'הוא |ו - 3 חנינה |וש חנינה אמ' |ו או' מפקא מביניהון |ש ביניהון מיד |ו מרד זעירא |ו זעורה ש זירא כפר |ו כיפר ש כיפר מיד 4 חנינה |וש חנינה חנינה |ו זעורה ש זירא מתנית' |ש ומתנית' זעירה |ו חנינה ש חנינה 5 כן |ו - (twice) שיום |ו יום 6 אינו |ש אין ושעיר |ו והשעיר שהשעיר |ש והשעיר 7 הונא |ו חונה איתתבת |ש איתתב ואמ' |ש ומר 8 אמ' |ו - בן יוסי |ו ביר' בן בעי ש -

³⁰Rebbi Johanan said, these are the words of Rebbi Eleazar ben Azariah, Rebbi Ismael, and Rebbi Aqiba. But the words of the Sages are that the sent-away ram³¹ pardons. How does it pardon? Rebbi Ze'ira said, by and by. Rebbi Hanina said, at the end³². What is the difference between them? If somebody died in-between³³. In the opinion of Rebbi Ze'ira, he already was pardoned. In the opinion of Rebbi Hanina, he was not pardoned. Rebbi Hanina said, a *baraita* supports Rebbi Ze'ira³⁴: There is strength in the ram which is not in the Day of Atonement, and in the Day of Atonement which is not in the ram, for the Day of Atonement pardons without a ram, but the ram does not atone except on the Day of Atonement. There is strength in the ram, for it pardons immediately but the Day of Atonement only at nightfall. Rebbi Huna said, the question was raised before Rebbi Jeremiah³⁵ and he said, explain it if they intended to bring another ram but they did not bring it³⁶.

Rebbi Yose ben Yose said, but does the Holy One, praise to Him, not see into the future? Then He should pardon immediately³⁷.

30 *Yoma* 8:8 (45c l.12, ו), *Ševuot* 1:9 (33b l.75, ש).

31 The scapegoat which carries the sins to the desert. The other two sources have a statement that in the absence of a scapegoat the day of Atonement alone pardons. This is necessary for an understanding of the text.

32 The moment when the scapegoat falls down the cliff (אֶרֶץ גְּזֵרָה the cut-off land"), *Lev.* 16:22.

33 In the time interval between the High Priest's confession which puts the sins on the ram and its arrival at the cliff.

34 *Tosephta Kippurim* 4:16. Rashi deleted the parallel quote from the Babli *Ševuot* 13b, s. v. דתניא חומר בשעיר.

35 Is not the ram atoning when there is a Temple, the Day of Atonement when there is none?

36 In case the original ram developed a bodily defect before it was sent away, a substitute has to be chosen. If none was found, the Day must pardon even if there is a Temple.

37 The questioner (Note 35) is correct.

(27d line 12) כְּתִיב כִּי דְבַר־יִי בָּזָה. אִין לִי אֱלָא בְּזִמְנָא שְׂבִינָה דְּבַרִּי תוֹרָה. מְנִיין אֶפְּלִי כֶּפֶר בְּמִקְרָא אֶחָד בְּתַרְגּוּם אֶחָד בְּקַל וְחוּמְרָא אֶחָד. תִּלְמוּד לוימר וְאֶת־מִצְוֹתֵי הַפָּר. בְּמִקְרָא אֶחָד וְאֲחֻזֹּת לוֹטֵן תִּמְנָע. בְּתַרְגּוּם אֶחָד וְיִקְרָא לֵן לָבֹן יִגֵּר שְׁהִדִּיתָ. בְּקַל וְחוּמְרָא אֶחָד כִּי שְׂבָעֲתִים יָקֻם קָדוֹן וְגו'.

דְּבַר אַחֵר. כִּי דְבַר־יִי בָּזָה. זֶה שְׁהוּא מְזַכֵּיר דְּבַרִּי תוֹרָה בְּמָקוֹם מְטוּנָן. כְּהִדָּא רַבִּי אֵילָא וְחִבְרִיָּא יְתִיבִין קוּמִי פוֹנְדִקְיָה בְּרַמְשָׁא. אֲמַרִין. מַהוּ מֵימַר מִילָא דְּאוּרִיָּא. אֲמַרִין. מִכֵּינן דְּאֵילֵי הָרָה אִימְמָא הוּיִנן חֲמִי מַה קוּמִינן. בְּרַם קְדוֹן אֲסִיר.

³⁸It is written³⁹: *For he showed contempt for the Eternal's Word*. Not only if he was contemptuous of the teachings of the Torah, from where if he denied one verse, one Aramaic expression, one argument *de minore ad majus*? The verse says, *His command he violated*. One verse, *Lotan's sister was Timna*⁴⁰. One Aramaic expression, *Laban called it Y'gar Sah'duta*⁴¹. One argument *de minore ad majus*: *For Cain would be avenged sevenfold*, etc.⁴².

Another interpretation: That is one who mentions teachings of the Torah at a filthy place. ⁴³As the following: Rebbi Hila and the colleagues were sitting in front of a hostelry in the evening. They asked, may one say words of the Torah? They said, since if it were daytime we would see what is before us, therefore now it is forbidden.

- 38 Babli 99a, *Sifry Num.* 112. violates the formal rules of an argument *de*
 39 *Num.* 15:31. *minore ad majus*, the verse is Divine
 40 *Gen.* 36:22; cf. *Gen. rabba* 82(15). approval of poetry.
 41 *Gen.* 31:47. In *Gen. rabba* 72(12) the 43 *Berakhot* 3:5 (Notes 222-223), Babli
 expression is characterized as Syriac. *Berakhot* 24b.
 42 *Gen.* 4:24. While Lemekh's song

27d line 12) בַּר קַפָּרָא אָמַר. אַחַז וְכָל־מַלְכֵי יִשְׂרָאֵל הִרְשָׁעִים אֵין לָהֶן חֵלֶק לְעוֹלָם הַבָּא. מַה טַּעַם. כָּל־מַלְכֵיהֶם נָפְלוּ אֵין־קוֹרָא בְּהֶם אֱלֹהֵי מַתִּיבִין לֵיהּ. הֲרֵי הוּא נִמְנָה בַּפְּטִיָּה שֶׁל מַלְכִּים. בַּיָּמֵי עֲזַרְיָהוּ יוֹתָם אַחַז יִחְזַקְיָהוּ מַלְכֵי יְהוּדָה; אָמַר לוֹן. מִפְּנֵי שֶׁהָיָה בּוּ בּוֹשֶׁת פָּנִים. מַה בּוֹשֶׁת הָיָה בּוֹ. רַבִּי אֲחָא בְּשֵׁם רַבִּי לָעָזָר רַבִּי יוֹסִי בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. אֶת מוֹצֵא בְּשַׁעַה שֶׁהָיָה הִנְבִּיא בָּא לְקַטְרְגוֹ הָיָה בּוֹרַח לְמַקּוֹם טוֹמְאָה וְכוּבֵשׁ אֶת פָּנָיו בְּמַקּוֹם טוֹמְאָה. לֹאמַר שֶׁאֵין שְׂכִינָה שׁוֹרָה בְּמַקּוֹם טוֹמְאָה. הִדָּא הִיא דְּכֹתִיב וַיֹּאמֶר יְיָ אֱלֹהֵי־יִשְׂרָאֵל יֵצֵא־נָא לְקִרְיַת אֶחָז אֲתִיָּה וּשְׂאֵר יְשׁוּבֵי בְּנֵי־אֶל־קָצָה תַּעֲלֶת הַפְּרִיכָה הַעֲלִינָה אֶל־מִסְלַת שְׂדֵה כּוֹבֵס. אֵל תְּהִי קוֹרָא כּוֹבֵס אֶלָּא כּוֹבֵשׁ. שֶׁהָיָה כּוֹבֵשׁ פָּנָיו וּבּוֹרַח מִמֶּנּוּ. הָא כִּי־צַד. בְּשַׁעַה שֶׁהָיָה הִנְבִּיא בָּא לְקַטְרְגוֹ הָיָה בּוֹרַח לְמַקּוֹם טוֹמְאָה וְכוּבֵשׁ אֶת פָּנָיו בְּמַקּוֹם טוֹמְאָה. רַבִּי יְהוּדָה אָמַר. מִפְּנֵי שֶׁנִּתְיַסֵּר בְּבִנו הַהִבְכוּר. מַה טַּעַם. וַיִּהְיֶה זְמָרִי גְבוּר אֶפְרָיִם וְגו'. רַבִּי יְהוֹשֻׁעַ רַבָּה אָמַר. מִפְּנֵי שֶׁהָיָה אָבִיו צָדִיק. וּמִנְשָׂה לֹא הָיָה אָבִיו צָדִיק. מִנְשָׂה אָבִיו צָדִיק וּבְנֵי רָשָׁע. יִחְזַקְיָהוּ אָבִיו רָשָׁע וּבְנֵי רָשָׁע. הוּא שֶׁיִּחְזַקְיָהוּ אָמַר הִנֵּה לְשָׁלוֹם מֶרֶץ לִי מָר. מֶר לִי מִלִּפְנֵי מֶרְצֵי מֶר לִי מִלִּפְנֵי מֶרְצֵי מִנְשָׂה. אַחַז אָבִיו צָדִיק וּבְנֵי צָדִיק. הִדָּא הִיא דְּכֹתִיב. יְדָ לֵד לֹא־יִנְקָה רָע וְזָרַע צָדִיקִים נִמְלֵט; וְזָרַע צָדִיק נִמְלֵט אֵין כְּתוּב כָּאן אֶלָּא וְזָרַע צָדִיקִים נִמְלֵט. זָרַע שֶׁהוּא מוֹטֵל בֵּין שְׁנֵי צָדִיקִים נִמְלֵט.

⁴⁴Bar Qappara said, Ahaz and all evil kings of Israel have no part in the World to Come. What is the reason? *All their kings fell, not one of them calls to Me*⁴⁵. They objected to him: Is he not mentioned in the era⁴⁶ of kings, *in the days of Uzziah, Yotham, Ahaz, Yehizqiah the kings of Judah*⁴⁷? He answered them, because he showed shame. How did he show shame? Rabbi Aha in the name of Rabbi Eleazar, Rabbi Yose in the name of Rabbi Joshua ben Levi: You find that when the prophet came to accuse him⁴⁸, he fled to an impure place and buried his face in an impure place, implying that the Divine Presence does not dwell at an impure place. That is what is written⁴⁹: *The Eternal said to Isaiah, please go out towards Ahaz, you and your son Še'ar Yašuv, to the end of the canal of the upper pond, to the path of the fuller's field.* Do not read *fuller's* but *suppressing*⁵⁰. He hid his face and fled before him. (How is that? When the prophet came to accuse him, he fled to an

impure place and buried his face in an impure place.)⁵¹ Rabbi Jehudah⁵² says, because he was made to suffer about his firstborn son. What is the reason? *Zimri, the strongman of Ephraim, killed*⁵³ etc. Rabbi Hoshai the Elder said, because his father was just.⁵⁴ But was Manasse's father not just⁵⁵? Manasse's father was just but his son was evil. Hezekias's father was evil and his son was evil. That is what Hezekias says⁵⁶: *Behold, about peace, bitter is bitter for me*. Bitter before me, from Ahaz. Bitter after me, from Manasse. Ahaz's father was just and his son just, that is what is written⁵⁷: *hand to hand will not cleanse evil, but the seed of the just will escape*. [Rabbi Phineas said.]⁵⁸ it is not written "the seed of a just will escape" but *the seed of the just will escape*. The seed lying⁵⁹ between two just men will escape⁶⁰.

44 A complete parallel to this paragraph is in *Lev. rabba* 36(3); a short reference is in the Babli, 104a.

45 *Hos.* 7:7. This seems to contradict *Mishnah* 2, where only two kings of Israel are denied part in the World to Come.

46 Greek ὑπατεία, ἡ, "consulate", for which years are counted.

47 *Is.* 1:1.

48 In the Midrash, "to needle him". The change from קטר to קטרר may be a scribal error.

49 *Is.* 7:3.

50 The argument suggests that under the influence of the Greek, שש, שש all sounded the same.

51 The repetition of the sentence looks like dittography, but it also appears in the Midrash text.

52 He is Rabbi. R. Jehudah ben Rabban Simeon, as spelled out in the Midrash and required for chronological reasons.

53 *2Chr.* 28:7. The name should be זכרי not זמרי.

54 From here on exists a Genizah fragment (G): L. Ginzberg, *Yerushalmi Fragments*, New York 1909, pp. 260-264.

55 *Mishnah* 2 declares that Manasse has no part in the World to Come. It implies that Ahaz has part in the World to Come.

56 *Is.* 38:17.

57 *Prov.* 11:21. The first part of the verse has differing interpretations below and in *Midrash Prov.* 11:21, Babli *Berakhot* 61a, *Eruvin* 18b, *Sotah* 4b.

58 Addition from G. In the Midrash: R. Simon.

59 In G: "planted between" מושתת.

60 The Babli 104a states categorically that the good deeds of the son save the father from judgment but the merits of the father cannot save the son. This is the basis of the *Qaddish* ritual of modern Judaism.

לִיטוֹל שְׁכָרָה מִיָּד. אָמַר רַבִּי סִימוֹן. כְּאִינֶשׁ דְּאָמַר. הָא שְׂקָא וְהָא סִלְעָא וְהָא סָאָתָא. קוּם (27d line 40) דְּבַר אַחֵר. יָד לֵיד לֹא יִנְקָה רַע. אָמַר רַבִּי פִינְחָס. זֶה שְׁהוּא עוֹשֶׂה צְדָקָה וּמִבְּקָשׁ

כול. תדע לך שהוא כן. שהרי אבות העולם אילו ביקשו ליטול שכר מצות שעשו בעולם הזה מאיכן היתה הזכות קיימת לבניהם אחריהם. הוא שמשנה אמר לישראל וזכרתי את-בריתי יעקב וגו'.

עד איכן היתה זכות אבות קיימת. רבי תנחומא אמר לה בשם רבי חייה רבה. בר נחמן אמר לה בשם רבי ברכיה. רבי חלבו בשם רבי בא בר זבדא. עד יואחז. ויחזן יי אותם וירחמם וגו' עד-עתה: עד אותה שעה זכות אבות קיימת. שמואל אמר. עד הושע. ועתה אגלה את-נבולתיה לעיני מאהביה ואיש לא-יצילנה מידי. ואין איש אלא אברהם. כמה דת מר ועתה השב אשת-האיש כרנביא הוא. ואין איש אלא יצחק. כמה דת מר מיהאיש הלזה ההלך בשדה לקראתנו. ואין איש אלא יעקב. כמה דתימר ויעקב איש תם. רבי יהושע בן לוי אמר. עד אליהו. ויהי | בעלות המנחה ויגש אליהו הנביא ויאמר יי אליה אברהם יצחק וישאל היום יודע כי-אתה אלהים בשראעל ואני עבדך וגו'. רבי יודן אמר. עד חזקיהו. למרבה המשנה ולשלוש אירוקי. אמר רבי אחא. זכות אבות לעולם קיימת. כי אל רחום יי אלהיך וגו' עד ולא ישכח את-ברית אבותיך. מלמד שהברית כרותה לשבטים. רבי יודן בר חנן בשם רבי ברכיה. אמר הקדוש ברוך הוא לישראל. בניי. אם ראיתם זכות אבות שמטה וזכות אמהות שנתמוטטה לכו והידבקו⁶¹ בחסד. מה טעם. כי ההרים למושו והגבעות תמוטטנה. כי ההרים למושו זה זכות אבות. והגבעות תמוטטנה זה זכות אמהות. מיכן ואילך וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך יי.

⁶²Another explanation: *Hand to hand will not cleanse evil*. Rabbi Phineas said, that is one who gives alms and expects an immediate reward. Rabbi Simon said, like a man who says, here is a sack, here is a tetradrachma, and here is a *se'ah*, go and fill it. You should know that this is so, for if the patriarchs had demanded to receive the reward in this world for the good deeds which they did, from where would their merit remain for their descendants after them? That is what Moses told Israel⁶³: *I shall remember My covenant with Jacob*, etc.

⁶⁴How far did the merit of the forefathers extend? Rabbi Tanhuma said in the name of the Elder Rabbi Hiyya, (Bar) [Rebbi]⁶⁵ Nahman said it in the name of Rabbi Berekhiah, Rabbi Helbo in the name of Rabbi Abba bar Zavda, up to Joahaz. *The Eternal was compassionate about them and had mercy for them* etc., *up to now*⁶⁵. Up to that moment, the merit of the forefathers existed.

Samuel said, up to Hosea's [time]. *But now, I shall uncover her scandalous behavior before the eyes of her lovers, and no man may save her from My hand*⁶⁶. Man can only mean Abraham, as you say, *but now return the*

man's wife, for he is a prophet⁶⁷. Man can only mean Isaac, as you say, who is this man coming in the field towards us⁶⁸? Man can only mean Jacob, as you say, but Jacob was a simple man⁶⁹.

Rebbi Joshua ben Levi said, up to Elijah: *It was when the time of the afternoon service came that Elijah the prophet approached and said, O Eternal, God of Abraham, Isaac, and Jacob, today it shall be proclaimed that You are God in Israel and I am Your servant*⁷⁰ etc.

Rebbi Yudan said, up to Hezekias, *to increase dominion and peace without end*⁷¹.

⁷²Rebbi Aha said, the merit of the forefathers extends forever: *For the Eternal is a Merciful Power*, etc., up to *and He shall not forget your forefather's covenant*⁷³. This teaches that the covenant was sealed with the tribes. Rebbi Yudan bar Hanan in the name of Rebbi Berekhiah: The Holy One, praise to Him, said to Israel: If you see that the merit of the fathers reels, and the merit of the mothers trembles, go and cling to grace. ⁷⁴*For mountains may reel, and hills tremble; for mountains may reel, this is the fathers' merit, and hills tremble, this is the mothers' merit. After that, but My Grace will not leave you and My Covenant of Peace will not reel, says the One Who has mercy on you, the Eternal.*

61 Vocalization of G.

62 *Lev. rabba* 36(3).

63 *Lev.* 26:42.

64 *Lev. rabba* 36(5).

65 *2K.* 13:23.

66 *Hos.* 2:12.

67 *Gen.* 20:7.

68 *Gen.* 24:65.

69 *Gen.* 25:27.

70 *1K.* 18:36. Since Elijah's prayer was granted, this gives a *terminus post quem*.

71 *Is.* 9:6.

72 *Sifra Behuqqotai Pereq* 7(11), *Ex. rabba* 44(3). The argument really is not about the patriarchs' merits but about the validity of the Covenant.

73 *Deut.* 4:31.

74 *Is.* 54:10.

הַאֲפִיקוּרוֹס. רַבִּי יוֹחָנָן וְרַבִּי לֵעָזָר. חַד אָמַר. כִּהֵּן דְּאָמַר. אֶהְיֶה סִפְרָא. וְחִרְנָה
אָמַר. כִּהֵּן דְּאָמַר. אֵילָן רַבִּינִי. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמוּאֵל בְּרַבִּי נַחֲמָן. חַד אָמַר. לְכִיפָה
שְׁלֹאֲבָנִים. כִּינֹן שְׁתִּירוּעָה אַחַת מֵהֶן נִתְרוּעְעוּ כּוֹלָן. וְחִרְנָה אָמַר. לְבֵית שְׁהוּא מִלֵּא תִבֶּן. אִף
עַל גּוֹ דְּאֵת מַעֲבַר לֵיהּ מִינָה אֶהְיֶה מוֹצֵא דְּבִגְוִיָּה הוּא מְרַעֵרע כִּתְלֵיא.

“The Epicurean.” Rabbi Johanan and Rabbi Eleazar, one said, like him who said “this book”⁷⁵, and one said, like him who said “these rabbis”⁷⁶. Rabbi Eleazar and Rabbi Samuel ben Rabbi Nahman, one said, [it⁷⁷ is comparable] to a stone cupola. If one stone is weakened, all are weakened. The other said, [it is comparable] to a house full of chaff. Even if one removes it from there one finds that it weakened the walls.

75 Speaking of the Torah.

is not sufficiently respectful towards his

76 In a contemptuous way. In the Babli

teacher.

100a, a person is defined as Epicurean who

77 The influence of an Epicurean.

(27d line 70) רב אמר. קורח עשיר גדול היה. תיסברין שלפרכעו נגלה לו בין מגדול ובין הים. רב אמר. קורח אפיקורסי היה. מה עשה. עמד ועשה טליות שכולן תכלת. אתא גבי משה. אמר ליה. משה רבינו. טלית שכולה תכלת מהו שתהא חייבת בציצית. אמר לו. חייבת דכתיב גדלים תעשה לגד וגו'. בית שהוא מלא ספרים מהו שיהא חייב במזוזה. אמר לו. חייב במזוזה. דכתיב וכתבתם על-מזוזות ביתך וגו'. אמר לו. בהרת כגרים מהו. אמר לו. טמא פרוח בכולו. אמר לו. טהור. באותה שעה אמר קורח. אין תורה מן השמים ולא משה נביא ולא אהרן כהן גדול. באותה שעה אמר משה. רבון כל-העולמים. אם נברא לארץ פה מששת ימי בראשית הרי מוטב. ואם לאו יברא לה מעבדשי. ואם-בריא יברא יי. אמר רבי שמעון בן לקיש. שלשה כפרו בנבואתן מפני פורקניה ואילו הן. משה ואליהו ומיכה. משה אמר. אם-כמות כל-האדם ימותון אלה וגו'. אליהו אמר. עניני יי עניני וידעו העם הנה. ואם לאו ואתה הסבת את-לבם אחורנית: מיכה אמר. אם-שוב תשוב בשלום לא-דבר יי בי.

וירדו הם וכל-אשר להם חיים שאלה. רבי ברכיה בשם רבי חלב. אף שמויתיהם פרחו מתוך טמסותיהם. אמר רבי יוסי בר חנינה. אפילו מחט שהיתה שאולה בגד ישראל מידם אף היא נבלעה עמהן. דכתיב וירדו הם וכל-אשר להם חיים שאלה. וימי נתפלל עליהם. רבי שמואל בר נחמן אמר. משה נתפלל עליהם. יחי ראובן ואלימות. רבי יהושע בן לוי אמר. חנה נתפללה עליהן. היא דעתיה דרבי יהושע בן לוי. דאמר רבי רבי יהושע בן לוי בשם רבי יוסי. כך היתה (דעתו) [עדתו] שלקרח שוקעת ויורדת עד שעמדה חנה ונתפללה עליהם ואמרה: יי ממית ומחיה מוריד שאול ועל:

Rav said, Korah was very rich; the treasury⁷⁸ of Pharaoh was discovered by him between Migdol and the Sea.

⁷⁹Rav said, Korah was an Epicurean. What did he do? He went and made togas completely of blue wool. He came before Moses and asked him, does a

toga made completely out of blue wool need *sisit*? He answered, it is an obligation since it is written⁸⁰: *braids you shall make for yourselves*. Does a house full of Torah scrolls need a *mezuzah*? He answered, it needs a *mezuzah* since it is written⁸¹, *you shall write them on the door-posts of your house*, etc. He asked him, what is the rule for a white spot the size of a bean⁸²? He answered him, it is impure. If it spread over his entire body? He answered him, it is pure⁸³. At that moment, Korah said that the Torah is not from Heaven, nor is Moses a [true]^G prophet, nor Aaron a High Priest. ⁸⁴Then Moses said, Master of all worlds! If a mouth of the earth had been created during the Six Days of Creation, it is fine. Otherwise it should be created now: *If the Eternal would create a Creation*⁸⁵.

Rebbi Simeon ben Laqish said, three [persons] were untrue to their prophetic insights because of *ponaria*⁸⁶, viz., the following: Moses, Elijah, and Micha. Moses said, *if an everyman's death these should die*⁸⁷, etc. Elijah said, *hear me, o Eternal, hear me, so this people will know*, otherwise *You would have turned their hearts backwards*⁸⁸. Micha said, *if you would return in peace, the Eternal did not speak through me*⁸⁹.

⁹⁰*They and everything that belonged to them descended alive into the pit*. Rebbi Berekhiah in the name of Rebbi Helbo, even their names flew away from their papyrus rolls^{90a}. Rebbi Yose ben Hanina said, even one of their needles that was in the hand of an Israel as a loan was swallowed up with them, for it is written: *They and everything that belonged to them descended alive into the pit*. Who prayed for them? Rebbi Samuel bar Nahman said, Moses prayed for them, *Reuben shall live and not die*⁹¹. ⁹²Rebbi Joshua ben Levi said, Hannah prayed for them. This is Rebbi Joshua ben Levi's opinion, as Rebbi Joshua ben Levi said in the name of Rebbi Yose: Korah's (opinion) [band]^G was continuously sinking until Hannah stood up and said, *the Eternal kills and brings to life, He sends down into the pit and lifts*⁹³.

78 Greek θησαυρός. In the Babli 110a Korah found Joseph's treasures. In the Babli 110a he found the treasures of Joseph.

79 Similar texts are in *Tanhuma Qorah* 2 (Buber 4), *Num. rabba* 18(2), *Midrash Prov.*

11(27).

80 *Deut.* 22:12. While from *Num.* 15:37-41 one might free a blue toga from exhibiting a blue thread, this verse makes it clear that a knotted appendage is needed.

- 81 *Deut.* 6:9, 11:20. possibility what they prophetically knew
 82 *Lev.* 13:18-23. By rabbinic was a certainty.
 interpretation, a white spot indicates skin
 87 *Num.* 16:29.
 disease only if it is at least the size of a
 88 *IK.* 18:37.
 Cilician bean.
 89 *IK.* 22:28.
 83 *Lev.* 13:13. 90 *Num.* 16:33.
 84 Cf. *Num. rabba* 18(15), *Midrash Prov.* 11(27). 90a Greek τόμος, "piece, roll of papyrus, volume".
 85 *Num.* 16:30. 91 *Deut.* 33:6, this refers to Datan and
 86 Latin *poenariae* (scil., *actiones*) Abiram from the tribe of Reuben.
 "criminal" (actions), a post-Augustean word
 92 *Midrash Shemuel* ed. Buber 5(12).
 (E.G.). The criticism levelled at Moses,
 93 *IS.* 2:6. She was married to a
 Elijah, and Micha (i. e., Michaihu ben descendant of Korah's (2 *Chr.* 6:18-23).
 Nimla) is that they formulated as a

28a line 17) רבי עקיבא אומר. אף הקורא בספרים החיצונים. כגון ספרי בן סירה וספרי בן לענה. אבל ספרי הומירוס וכל-הספרים שנכתבו מיכן והילך הקורא בהן פקורא באיגרת. מאי טעם. ויותר מאלה בני הזהר וגו'. להגיון נתנו. ליגיעה לא ניתנו.

"Rebbi Aqiba says, also he who reads outside books."⁹⁴ For example, the books of Ben Sirach and Ben Laana⁹⁵. But the books of Homer and all books written from now on, one who reads them is like one who reads a letter. What is the reason? *More than these, my son, be careful*⁹⁶ etc. They are given to be read, not given for exertion.

- 94 Babli 100b, *Eccl. rabba* 12(13). books forbidden to study are non-canonical
 95 The name of the second, otherwise books claiming biblical status.
 unknown, author is בן לענא in G and בן תגלא in B and in the Midrash. Rav Saadya Gaon in his
 96 *Eccl.* 12:12. The reference is to the
 end of the verse, not quoted here: להגרה. The quote leads to a digression about *Eccl.* 12:11.

28a line 20) דברי חכמים פדרבונות. אמר רבי חונה. פדרור נאות. תמן קריין למרגליתא דירה. דבר אחר. פדרבונות. פדרור היא בין הבנות. מה הפדור הזה מקלטות מיד ליד וסופה לנוח ביד אחד. כך משה קבל תורה מסיני ומסרה ליהושע ויהושע לזקנים וזקנים לנביאים ונביאים מסרה לאנשי כנסת הגדולה. דבר אחר. פדרבונות. שלשה שמות יש לו. מרדע דרבן ומלמד. מרדע שהוא מורה דיעה בפרה. דרבן שהוא משרה בינה בפרה. מלמד שהוא מלמד את הפרה לחרוש בשביל ליתן חיים לבגליה. אמר רבי חמא בר חנינה. אם לפרתו עושה

הַגְבוּרָה. נִתְּנוּ מְרוּעָה אֶחָד. וְאֵין אֶחָד אֶלָּא הַקָּדוֹשׁ בְּרוּךְ הוּא. כִּמְה דָּת מִרְשָׁמֵעַ? שְׁרָאֵל יִי אֱלֹהֵינוּ יִי אֶחָד:

⁹⁷*The words of the Sages are like goads*; Rabbi Huna said, like a pearl. There, they call a pearl *dirah*⁹⁸.

Another explanation, *like goads*, like a girl's ball. Just as this ball is caught from hand to hand but in the end will come to rest in one hand, so "Moses received the Torah from Sinai and transmitted it to Joshua, Joshua to the Elders, the Elders to the Prophets, and the Prophets transmitted it to the Men of the Great Assembly⁹⁹."

Another explanation, *like goads*. It has three names, *mardea`*, *dār<sup>e</sup>vān*, *malmad*. *Mardea`*, because it teaches knowledge to the cow¹⁰⁰. *Dār^evān*, because it plants understanding in the cow. *Malmad*, because it teaches the cow to plough, to keep its owners alive. Rabbi Hama bar Hanina said, if a person makes a goad for his cow, certainly [he has to make one] for his bad inclinations which will remove him from this world and the World to Come.

⁹⁷*And like planted nails*. Why does he not say, "like fixed nails and planted trees"? They chose and selected the iron and improved the planting of iron rods.

Another explanation, *and like planted nails*. Just as this nail, once it has been fixed, if you then remove it from its place, its place remains visible; so everybody against whom the rabbis¹⁰¹ stretched out their hand¹⁰², even if afterwards they took him back, in the end he will take what is coming to him from their hands.

Another explanation, *and like planted nails*; it is written *watches*¹⁰³. Since there are 24 watches, there should be 24 nails¹⁰⁴. How many nails should it have? Rabbi Johanan said five, corresponding to the five books of the Torah. Rabbi Hinena said seven, *corresponding to your days are your steps*¹⁰⁵. Rabbi Aḥa explained following Rabbi Hanina: nine. Rabbi put eleven on one [shoe] and thirteen on the other, for the number of watches. Rabbi Yose ben Hanina said, a crooked nail is not counted with the nails¹⁰⁶. Rabbi Abba bar Zavda asked before Rabbi Ze'ira¹⁰⁷: may one put all of them on one boot? He told him, it is permitted. May one put all of them on one sandal? He told him, it is

permitted. It was stated: One does not scrape¹⁰⁸ old boots or sandals but one may anoint them or dip them in water. Rabbi Crispus in the name of Rabbi Johanan: The students of the Elder Rabbi Hiyya say that those of first rank said, one may scrape, those of second rank said, one may not scrape. They asked Rabbi, who told them, one does not scrape. Rabbi Ze'ira said, here goes one of the students of the Elder Rabbi Hiyya¹⁰⁹. Rabbi Hiyya bar Ashi said, we used to sit before Rav and were anointing and rinsing, but not scraping. It was stated: A person should wear new boots and sandals only if he walked in them during daytime¹¹⁰. How far should he walk? The people from the house of Bar Qappara said, from the House of Study of Bar Qappara to the House of Study of Rabbi Hoshai¹¹¹. The Sepphoreans say, from the Babylonian synagogue to Rabbi Hama bar Hanina's house. The Tiberians say, from the Academy to Rabbi Hoshai's store. It was stated¹¹²: Nobody should anoint his foot in a shoe or sandal but he may anoint his foot and step into his shoe or his sandal. One may anoint himself and roll on a tarpaulin without worry. One should not put it on a marble slab to roll himself in it, but Rabban Gamliel permits it.

Another explanation, *and like planted nails*. If words about Torah are spelled out clearly by their authors, they are sweet to their listeners like well-ordered saplings. But if they come out confused, they are as bitter for their listeners as nails.

⁹⁷*Masters of assembly*¹¹³. "Assembly" only means the Synhedrion, as you say: *Assemble for Me seventy men from the Elders of Israel*¹¹⁴.

Another explanation, *masters of assembly*, it was said in an assembly. Rabbi Simeon ben Laqish said, if somebody told me that Chronicles¹¹⁵ was to be found in Babylonia, I would go and fetch it from there. But now, if all our rabbis came together, they could not bring it from there.

⁹⁸*They were given from one shepherd*. The Holy One¹¹⁶ said, if you heard something¹¹⁷ from the most insignificant one of Israel and it gave you satisfaction, it should not be in your eyes as if you heard it from an insignificant one but from an important one; and not as if you heard it from an

important one but from a Sage; and not as if you heard it from a Sage but from a prophet; and not as if you heard it from a prophet but from a shepherd (and shepherd only means Moses, as it is said¹¹⁸: *He remembered the days of old, Moses with his people; where is He Who brought them up from the Sea with his people's shepherd; where is He Who gave His Holy Spirit in its midst*); not as if you heard it from a shepherd but from Divinity. *They were given from one shepherd*, but "One" is only the Holy One, praise to Him, as it is said¹¹⁹: *Hear, o Israel, the Eternal is our God, the Eternal is One.*

97 The following is a series of homilies on *Eccl.* 12:11, without direct connection with the theme of the Chapter; cf. Note 96. Parallels are found in *Pesiqta rabbati* 3 (ed. Ish-Shalom 7b-8a); *Midrash Qohelet* 12:11-12; *Lev. rabba* 129(6), *Num. rabba* 13:11-13).

98 In Babylonia one uses the Arabic דִּיקָה. Read דורה with G.

99 Mishnah *Avot* 1:1.

100 It already is noted in the *Pesiqta* that מרדע is a Mishnaic, not a biblical word.

101 Plural of רַבִּי as recognized by E. S. Rosenthal (M. Cahana in *Mehqere Talmud* I, ed. Y. Sussman, D. Rosenthal, Jerusalem 1990, p. 6 Note 17).

102 They put him in ban.

103 Cf. also E. Porath, *Mishnaic Hebrew*, Jerusalem 1938, p. 130 Note 4.

The *watches* are the 24 clans of priests (*1Chr.* 24), each of which was serving in the Temple for one week.

104 The following has a parallel in *Šabbat* 6:1 (8a l. 21 ff.), Babli *Šabbat* 60b. It is forbidden to wear nail-studded work-boots on the Sabbath. But it is permitted to wear shoes decorated with nails. There are different traditions about the number of nails which will constitute a decoration.

105 *Deut.* 33:24.

106 In the Babli, the equivalent of כלבת is כלבוס.

107 For reasons of chronology, one has to switch the position of the names, as in *Šabbat*: The third generation R. Ze'ira asked the second generation R. Abba bar Zavda. Here ends the Genizah fragment.

108 Again this belongs to the rules of the Sabbath (Babli *Šabbat* 141b); it is forbidden to scrape off dirt from one's shoes on the Sabbath.

109 Rabbi certainly is of the authorities of first rank.

110 On Friday.

111 In the village of Dabbara (Golan) where the lintel of Bar Qappara's House of Study was excavated.

112 The following is from *Ševi'it* 8:8, Notes 119-124. Olive oil produced in the Sabbatical year has to be used for the personal needs of man or animal; it is permitted to use it to daub one's body but not to prepare leather or leather products.

113 The translation chosen follows the explanation given here as second possibility. Rashi (following Dunash), Ibn Janah, and Qimhi: "collectors." Levy/Torczyner: "set in frames."

114 *Num.* 11:16.

115 Not the book of Chronicles but a coherent interpretation of its genealogical part, known as ‘book of genealogies’ (Babli *Pesahim* 62b).

116 One has to add, “praise to him.”

117 An explanation of a topic in the Torah.

118 *Is.* 63:11

119 *Deut.* 6:4.

(28a line 76) והלוחש על המכה ואומר כל־המחלה אשר־שמתי במצרים לא־אשים עליך כי אני יי רפאך: רב אמר. ובלבד ברוקק. רבי יהושע בן לוי אמר. אפילו אמר נגע צרעת כי תהיה באדם ורוקק אין לו חלק לעתיד לבוא.

אבא שאול אומר אף הרוגה את השם באותיותיו. רבי מנא אמר. בגון אילין כותאי דמשתבעין. רבי יעקב בר אבא אמר. נכתב ביה"ד ה"א ונקרא באל"ף דל"ת.

“One who whispers over a wound and says, *any sickness that I put on Egypt I shall not put on you, for I am the Eternal, your Healer.*” Rav said, only one who spits. Rabbi Joshua ben Levi said, even if he only said, *damage by skin disease if it be on a human*¹²⁰ and spits, he has no part in the Future World¹²¹.

Abba Shaul said, also one who pronounces the Name⁷ by its letters. Rabbi Mana said, for example, those swearing Samaritans¹²². Rabbi Jacob bar Aha said, it is written as *yod he* but read as *alef dalet*¹²³.

120 *Lev.* 15:26.

121 Using verses as part of magical rites is an unpardonable sin (in the absence of genuine repentance.)

122 It is not known what Samaritans did in those days. Modern Samaritans use the equivalent of *the Name* for all mentions of

the Name.

123 The Name has to be pronounced as if written אדני. It seems that he prohibits *any* pronunciation of YHWH even if demonstrably unhistorical (cf. *Berakhot* 1:1, Note 14.)

(fol. 27b) משנה ב: שלשה מלכים וארבעה הדיוטות אין להם חלק לעולם הבא. שלשה מלכים אחאב ירבעם מנשה. רבי יהודה אומר מנשה יש לו חלק לעולם הבא שנאמר ויתפלל אליו ויעתר לו וישמע תחנונו וישיבהו וירושלים למלכותו. אמרו לו למלכותו השיבו. לא השיבו לחיי העולם הבא. ארבעה הדיוטות בלעם ודואג אחיתפל וגחזי:

Mishnah 2: Three kings and four private persons have no part in the Future World¹²³. Three kings: Ahab, Jeroboam, Manasse. Rabbi Jehudah

says, Manasse has part in the Future World, as it is said:¹²⁴ *he prayed to Him. He let Himself be petitioned, and heard his supplications, and returned him to Jerusalem, to his kingdom.* They told him, He returned him to his kingdom; He did not return him to life in the Future World¹²⁵. Four private persons: Bileam and Doëg¹²⁶, Ahitophel¹³⁰ and Gehazi¹³¹.

123 Out of all persons mentioned in the Hebrew Bible.

124 *2Chr.* 33:13.

125 R. Jehudah's position is that of the author of Chronicles, the rabbis' that of the author of Kings (*2K.* 21).

126 While in the Talmudim *Doëg the Edomite* is treated as a Jew, his being grouped in the Yerushalmi Mishnah with the

Midianite Bileam, separate from the two Israelites, may indicate that for the Yerushalmi Mishnah Gentiles (at least those who are descendants of Abraham) have part in the Future World unless they act to lose it.

127 The paradigmatic suicide.

128 Who was cursed by Elisha.

(28b line 6) **הלכה ב:** שלשה מלכים וארבעה הדיוטות כול'. וכולהם חידשו עבירות.

Halakhah 2: "Three kings and four private persons," etc. All of these invented new kinds of sins.

(28b line 7) וכי מה עשה ירבעם. על שעשה שני עגלי זהב. והלא כמה עגלים עשו ישראל. תני רבי שמעון בן יוחי. שלשה עשר עגלים עשו ישראל ואחד דימוסניא לכולן. ומה טעם ויאמר אי אלה אלהיך ישראל. הרי לשנים עשר שבטים. זה אלהיך הרי דימוסניא אחת לכולן.

So what did Jeroboam do¹²⁹? Because he made two golden calves. But did Israel not make many calves¹³⁰? Rabbi Simeon ben Iohai stated: Thirteen calves did Israel make¹³¹; of these one was common property¹³² to all of them. What is the reason? *They said, these are your gods, Israel*¹³³; this refers to the twelve tribes. *This is your god*¹³⁴, i. e., one common property for all of them.

129 To commit a new kind of sin.

130 The sin is not new; for the Yerushalmi Jeroboam has part in the World to Come.

131 Not a single golden calf but 13.

132 Greek θεμόσιος, -α, -ον, adj.

"belonging to the people". Also used as noun.

133 *Ex.* 32:4,8.

134 *Neh.* 9:18.

(28b line 11) וְכִי מָה עָשָׂה אַחָב. כְּתוּב וַיְהִי הַנֶּקֶל לְכַתּוֹ בְּחַטָּאוֹת יִרְבָּעָם בֶּן-נִבְט. וְהִלָּא קוּלוֹתָיו שֶׁל אַחָב הֵם כְּחוֹמְרוֹתָיו שֶׁלִּירְבָּעָם. וְלָמָּה נִמְנָה יִרְבָּעָם תַּחֲלִילָה. שֶׁהוּא תַּחֲחִיל בְּקַלְקָלָה תַּחֲחִילָה. מָה הָיָה אַחָב עֲבִיד. הָיָה מְקַשֵּׁט גְּרָמִיָּה בְּכָל-יוֹם וְקָאִים לִיה קוֹמֵי חֵיָּאל אֶסְרֵטִילָטִיָּה. וְהוּא אָמַר לִיה. בְּכַמָּה אָנָּה טָב יוֹמָא דִּין. וְהוּא אָמַר לִיה. כּוֹ וְכוּ. וְהוּא מִפְּרִישׁ טִימִיתִיָּה לְעִבּוּדָה זָרָה. הִדָּא הוּא דְּכָתִיב יַעֲזֹב הַתְּמַכְרָךְ לַעֲשׂוֹת הָרָע בְּעֵינֵי יי. רַבִּי לִוי עָבַד דְּרֵשׁ הַדִּין קִרְיָא אֲשֶׁתָּא יֶרְחִין לִגְנָאִי. רַק לֹא-הָיָה כְּאַחָב אֲשֶׁר הַתְּמַכְרָךְ לַעֲשׂוֹת הָרָע בְּעֵינֵי יי. אֲתָא לְגַבִּיָּה בְּלִילָא. אָמַר לִיה. מָה חָטִית לָךְ וַיֵּמָּה סְרַחֲתִי קִדְמָךְ. אֵית לָךְ רִישִׁיָּה דְּפָסוּקָה וְלִית לָךְ סוּפִיָּה אֲשֶׁר-הִסְתָּה אוֹתוֹ אֵיזְבֵּל אֲשֶׁתּוֹ. עָבַד דְּרֵשׁ לִיה שֶׁתָּא יֶרְחִין לְשַׁבְּחָה. רַק לֹא-הָיָה כְּאַחָב אֲשֶׁר-הִסְתָּה אוֹתוֹ אֵיזְבֵּל אֲשֶׁתּוֹ:

So what did Ahab do¹²⁹? It is written¹³⁵: *If it would have been too easy to follow the sins of Jeroboam ben Nevaṭ.* Are not the light sins of Ahab the serious sins of Jeroboam? Why was Jeroboam counted first¹³⁶? Because he started the misconduct. What did Ahab do? He adorned himself every day and stood before his army commander¹³⁷ Hiel, asking him, for how much am I good today? He answered him, so and so much; then he donated its value¹³⁸ to foreign worship. That is what is written¹³⁹ *Because you sold yourself to do evil in the Eternal's eyes.*

Rebbi Levi continued for six months to explain the following verse to shame¹⁴⁰ *There never was anyone like Ahab who sold himself to do evil in the Eternal's eyes.* He came to him at night¹⁴¹ and asked him, how did I sin against you, what did I do before you? You have the first part of the verse, but you do not have the end of the verse: *whom his wife Jezebel had misguided.* He¹⁴² continued for six months to explain it as praise, *only one should not be like Ahab . . . whom his wife Jezebel had misguided.*

135 1K. 16:31.

136 This shows that the Mishnah underlying the Halakhah was not the Mishnah as quoted in the ms. but followed the order of the Yerushalmi: Jeroboam, Ahab, Manasse.

137 The word probably represents Greek στρατηλάτης "army commander".

138 Greek τίμησις "estimation, valuation".

139 1K. 21:20.

140 1K. 21:25.

141 This shows that Ahab has part in the World to come, against the Mishnah.

142 R. Levi.

(28b line 22) כְּתוּב בְּיָמָיו בְּנֵה חֵיטָל בֵּית הָאֵל אֶת־יְרִיחוֹ בְּאַבְיָרִם בְּכָרוֹ יִסְדָּהּ וּבִשְׁגוֹב צְעִירוֹ הַצֵּיב דִּלְתִּיהָ. חֵיטָל מִן יְהוֹשָׁפָט. יְרִיחוֹ מִבְּנֵי־מִין. אֵלָּא שְׁמַגְלָלִין זְכוֹת עַל דִּי זָכֵא וְחוּבָה עַל דִּי חֵיב. וְכֵן הוּא אוֹמֵר בְּאַבְיָרִם בְּכָרוֹ יִסְדָּהּ וּבִשְׁגוֹב צְעִירוֹ הַצֵּיב דִּלְתִּיהָ. בְּאַבְיָרִם בְּכָרוֹ לֹא הָיָה מֵאִין לְלַמֵּד. וּבִשְׁגוֹב הָרָשָׁע הָיָה לוֹ מֵאִין לְלַמֵּד. לְפִי שְׂרָצוּ לְרִבּוֹת אֶת מִמוֹן וְשִׁלְטָה בְּהוֹן מֵאִירָה וְהָיוּ מִתְמַטְטְטִין וְהוֹלְכִין. לְקִיָּים מַה שֶּׁנֶּאֱמַר כְּדָרָךְ יִי אֲשֶׁר דָּבָר בִּינְךָ יְהוֹשֻׁעַ בֶּרֶנוֹ. כְּתוּב וַיֹּאמֶר אֱלֹהֵינוּ הַתְּשִׁבִי מִתּוֹשְׁבֵי גִלְעָד אֶל־אַחֲאֵב חִי־יִי אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עֲמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְּבָרִי. וְכִי מַה עֲנִיִן זֶה אֶצֶל זֶה. אֵלָּא אֲמַר הַקְדוֹשׁ בְּרוּךְ הוּא לְאֱלֹהֵינוּ. הַדִּין חֵיטָל גִּבְרָא רַבָּא הוּא. אֵיזִיל חֲמִי לִיה אֲפִין. אֲמַר לִיה. לִי נָה מִיזַל. אֲמַר לִיה. לְמָה. אֲמַר לִיה. דְּנָא מִיזַל וִינוֹן אֲמַרִין מִילִין דְּמַכְעִיסִין לָךְ וְלִנְהָ וְכִיל מִישְׁבּוֹל. אֲמַר לִיה. וְאִין אֲמַרִין מִילָה דְּמַכְעָסָה לִי כִּלְמָה דְּאֵת גִּזְרָא אֲנָא מְקִיָּים. אֲזַל וַאֲשַׁכְחוֹן עֲסִיקוֹן בְּהוֹן קָרִינָא וְיִשְׁבַּע יְהוֹשֻׁעַ בַּעַת הָהִיא לֵאמֹר אֲרוּר הָאִישׁ לִפְנֵי יִי אֲשֶׁר קִוִּים וּבְנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ בְּבִכְרוֹ וַיִּסְדָּנָהּ וּבְצִעִירוֹ יַצִּיב דִּלְתִּיהָ. אֲמַר. בְּרִידָה הוּא אֱלֹהֵהוֹן דְּצִדִּיקִינָא דְּמְקִיָּים מִיָּלִי דְּצִדִּיקָא. וְהָיָה תִּמְן אַחֲאֵב. אֲמַר לוֹן אַחֲאֵב. וְכִי מִי גְדוֹל מִמִּי מִשָּׁה אוֹ יְהוֹשֻׁעַ. אֲמַרִין לִיה. מִשָּׁה. אֲמַר לוֹן. בְּתוֹרָתוֹ שְׁלֹמֹשָׁה כְּתוּב הַשְׁמָרְנוּ לָכֶם פְּרִיפְתָה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהַשְׁתַּחֲוִיתֶם לָהֶם: וְיָמָה כְּתִיב בְּתַרְיָה. וְתַרְהֵ אֶרֶץ־יִי בָכֶם וְעֶצֶר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר. וְלֹא הִינַחְתִּי עֲבוּדָה זָרָה בְּעוֹלָם שְׁלֹא עֲבַדְתִּי אוֹתָהּ. וְכִלְטָבוֹן וְנִחְמוֹן דְּאִית בְּעֻלְמָא אֲתוֹן בְּדָרִי. מִיָּלוֹי דְּמִשָּׁה לֹא קָמוּ וּמִיָּלוֹי דִּיהוֹשֻׁעַ מְקִיָּים. אֲמַר לִיה אֱלֹהֵינוּ. אִם כְּדָבְרִידָךְ חִי־יִי אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עֲמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְּבָרִי כִּינוֹן שְׁשָׁמַע כֵּן הַתְּחִיל בּוֹכָה. הִדָּא הִיא דְּכְתִיב וְהָיוּ כְּשִׁמוּעַ אַחֲאֵב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע אֶת בְּגָדָיו וַיִּשָּׁם־שָׁק עַל־בָּשָׂרוֹ וַיִּצְוֶם וַיִּשְׁכַּב בְּשָׁק וַיַּחֲלֵף אֶט: כְּמָה נִתְעַנָּה. שְׁלֹשׁ שָׁעוֹת נִתְעַנָּה. אִם הָיָה לְמוֹד לֹכֵל בְּשִׁלֵּשׁ הָיָה אוֹכֵל בְּשִׁשׁ. אִם לְמוֹד לֹכֵל בְּשִׁשׁ הָיָה אוֹכֵל בְּתִשְׁעִי. וַיַּחֲלֵף אֶט. מָהוּ עֵט. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אֲמַר. שְׁהָיָה מְהֻלָּךְ יַחַף. כְּתִיב וַיְהִי דְּבַר־יִי אֶל־אֱלֹהֵינוּ הַתְּשִׁבִי לֵאמֹר: הִרְאִיתִי כִּי־נִכְנַע אַחֲאֵב מִלְּפָנָי. אֲמַר הַקְדוֹשׁ בְּרוּךְ הוּא לְאֱלֹהֵינוּ. רָאָה מָנָה טוֹבָה שְׁנַתִּי בְּעוֹלָמִי. אֲדָם חוּטָא לְפָנֵי כְּמָה וְעוֹשָׂה תְּשׁוּבָה וְאֵין מְקַבְּלוֹ. הִדָּא הִיא דְּכְתִיב הִרְאִיתִי כִּי־נִכְנַע אַחֲאֵב מִלְּפָנָי. חֲמִית אַחֲאֵב עֲבַד תְּשׁוּבָה. לָעוֹן כִּי־נִכְנַע אַחֲאֵב מִפְּנֵי לֹא־ אֲבִיא הַרְעָה בְּיָמָיו בִּימֵי בָלוֹ אֲבִיא הַרְעָה עַל־בֵּיתוֹ:

It is written¹⁴³: *In his days did Hiel from Bet-El build Jericho; with his first-born Aviram he set the foundation and with his youngest son Seguv he put in the doors.* Hiel is from the descendants of Josaphat¹⁴⁴, Jericho is in the territory of Benjamin. Only that good deeds are put in the hands of the worthy and bad deeds in the hands of the unworthy; therefore, it is said, *with his first-born Aviram he set the foundation and with his youngest son Seguv he put in the doors.* If it was not appropriate for him to learn from his firstborn Aviram, should he not have learned from the wicked Seguv¹⁴⁵? Because they

wanted to make more money¹⁴⁶, the curse ruled over them and they were continuously weakened to confirm what was said¹⁴³, *following the word of the Eternal, the God of Israel, which He had spoken through Joshua ben Nun.*

It is written¹⁴⁷: *Elijah the Tisbite, from the inhabitants of Gilead, said to Ahab: By the Living Eternal, the God of Israel, before Whom I stood, there will not be dew or rain in the coming years except by my word.* What is the connection between these¹⁴⁸? The Holy One, praise to Him, had said to Elijah: this Hiel is an important personality, go and pay a visit of condolence. He answered, I do not want to go. He asked, why? He said, for if I go and they say things that enrage You, I shall not be able to bear it. He told him, If they say anything that would enrage Me, anything that you decide I shall fulfill. He went and found them discussing the verse¹⁴⁹: *At that time, Joshua imprecated as follows: Cursed be the man before the Eternal who would build this town, Jericho; with his first-born he shall put in the foundation and with his youngest set the doors.* He said, praised be the God of the just, Who fulfills the words of the just. Ahab also was there. Ahab said to them, who is greater, Moses or Joshua? They told him, Moses. He said to them, in Moses's Torah it is written¹⁵⁰: *Watch yourselves, lest your hearts be seduced, you deviate, and worship other powers and bow down before them.* What is written next? *The rage of the Eternal will burn against you, He will lock up the sky and there will be no rain.* But I did not leave any strange worship that I would not have worshipped, and all good and comforting things came in my generation. He did not uphold the words of Moses; would He uphold Joshua's words? Elijah told him, it is as you say, *by the Living Eternal, the God of Israel, before Whom I stood, there will not be dew or rain in the coming years except by my word.* When he heard this, he started crying. That is what is written¹⁵¹: *When Ahab heard these words, he tore his garments, put sackcloth on his flesh, fasted, slept in sackcloth and went at.* How long did he fast? He fasted for three hours. If he was used to eat at 6 o'clock, he ate at noontime. If he was used to eat at noontime, he ate at three p.m. *He went at.* What is *at*? Rabbi Joshua ben Levi said, he went barefoot¹⁵².

It is written:¹⁵³ *The word of the Eternal went to Elijah the Tisbite as follows: Did you see that Ahab surrendered before me?* The Holy One,

praise to Him, said to Elijah: See the good part which I put in My world. A person may sin greatly before Me, but if he repents I am accepting him¹⁴¹. That is what is written, *did you see that Ahab surrendered before Me?* You saw that Ahab repented. *Because Ahab surrendered before me, I shall not bring the evil in his days; in his son's days I shall bring the evil over his dynasty.*

143 *IK*. 16:34; cf. Babli 113a, Tosephta 14:6-9.

144 Identifying this Hiel with Yehiel, *2K*. 21:2.

145 The death of the firstborn could have been an accident; the death of the youngest certainly must be ascribed to Joshua's curse. (It is presumed here that the children died a natural death, not that they were killed by their father as building sacrifice.)

146 The rebuilding of Jericho was a real estate investment.

147 *IK*. 17:1, the verse immediately following 16:34; the medieval division into chapters is misleading.

148 *IK*. 17:1, and *IK*. 16:34.

149 *Jos*. 6:26.

150 *Deut*. 11:16-17.

151 *IK*. 21:27. This belongs to the Nabot affair, not the drought.

152 The early Medieval translator Daud ben Abraham Alfasi in his *Jamu`* (S. L. Skoss, *Kitab Jamu` Al Alfaz*, New Haven 1935) accepts the Jerushalmi's explanation. נחמיה אלונג, האגרון לדב, Rav Saadya Gaon (סעדיה גאון, יום תשכט *رفق* as *אט* translates

“to be sweet. Compare Arabic *اُطَّ* “to creak, to groan”.

153 *IK*. 21:28-29.

(28b line 57) וְכִי מָה עָשָׂה אֲחִי. עַל יְדֵי שֶׁבָּנָה כֶּסֶּא בְּעֶזְרָה. הִדָּא הֵיא דְכְּתִיב וְאֵת אוֹלָם הַכֶּסֶּא אֲשֶׁר בָּנוּ בְּבֵית וגו'. רַבִּי חוּנְיָה בְּשֵׁם רַבִּי לֵעָזֵר. לָמָּה נִקְרָא שְׁמוֹ אֲחִי. שְׁאֲחִי בְּבֵיתִי כְּנִסְיוֹת וּבְבֵיתִי מִדְּרָשׁוֹת. לָמָּה הִנֵּה אֲחִי דוֹמָה. לְמַלְךְ שֶׁהִנֵּה לוֹ בֶּן וּמִסְרֹו לְפִידְגוּגוֹ וְהִנֵּה מִבְּקָשׁ לְהוֹרְגוֹ. אָמַר. אִם אֲנִי הוֹרְגוֹ הָרִי אֲנִי מִתְחַיֵּב מִיָּתֶה. אֶלָּא אֲנִי מוֹשֵׁךְ אֶת מִינִיקוֹתוֹ מִמֶּנּוּ וּמַעֲצָמוֹ הוּא מֵת. כֵּךְ אָמַר אֲחִי. אִם אֵין גְּדִיִּים אֵין תִּילָשִׁים. אֵין אֵין תִּילָשִׁים אֵין צֶאֱן. אִם אֵין צֶאֱן אֵין רוּעָה. אִם אֵין רוּעָה אֵין עוֹלָם. אִם אֵין עוֹלָם כְּבִיכּוֹל. כֵּךְ הִנֵּה אֲחִי סְבוּר בְּדַעְתּוֹ לוֹמַר. אִם אֵין קְטָנִים אֵין גְּדוֹלִים. אִם אֵין גְּדוֹלִים אֵין חֲכָמִים. אִם אֵין חֲכָמִים אֵין נְבִיאִים. אִם אֵין נְבִיאִים אֵין רוּחַ הַקּוֹדֶשׁ. אִם אֵין רוּחַ הַקּוֹדֶשׁ אֵין בְּתִי כְּנִסְיוֹת וּבְתִי מִדְּרָשׁוֹת. כְּבִיכּוֹל אֵין הַקּוֹדֶשׁ בְּרוּךְ הוּא מְשַׁרֵּה שְׁכִינְתּוֹ עַל יִשְׂרָאֵל. רַבִּי יַעֲקֹב בַּר אַבְבִּי בְּשֵׁם רַבִּי אֲחָא מִיְּתִי לָהּ מִן הִדָּא וְחִיכִיתִי לִי הַמְּסֻתֵּיר פְּנֵי מַבֵּית יַעֲקֹב וְקִיּוּיִי לוֹ. אֵין לָךְ שַׁעַה קְשָׁה בְּעוֹלָם מֵאוֹתָהּ שַׁעַה שְׁאָמַר לוֹ הַקּוֹדֶשׁ בְּרוּךְ הוּא לְמִנְשָׁה וְאֶנְכִי הַסֵּתֵר אֲסֻתֵּיר פְּנֵי בָּיִת הַהוּא. מֵאוֹתָהּ שַׁעַה וְקִיּוּיִי לוֹ שְׁאָמַר לוֹ בְּסִינִי כִּי לֹא תִשְׁכַּח מִפִּי זֶרְעוֹ. וְכֵּה אֲתָּ מוֹעִיל. הִנֵּה אֶנְכִי וְהִזְלִידִים אֲשֶׁר

נְתַן־לִי יי וְכִי יִלְדִי הָיִי וְהָלֵא תִלְמִידֵי הָיִי. אֶלֶּא מִלְמֵד שֶׁהָיִי חֲבִיבִין עָלַי וְהָיִה קוֹרָא אוֹתָם בְּנֵי.

¹⁵⁴But what did Ahaz do? He built a throne in the Temple Court. That is what is written: “The throne-hall which they built in the Temple,¹⁵⁵” etc. Rabbi Onias in the name of Rabbi Eleazar. Why is he called “the grabber¹⁵⁶”? For he grabbed synagogues and houses of study¹⁵⁷. To what may Ahaz be compared? To a king who had a son whom he entrusted to his pedagogue¹⁵⁸. The latter wanted to kill him. He said, if I kill him, I will be put to death. But I shall draw his wet-nurse away from him and he will die of himself. So Ahaz said, if there are no kid goats there are no he-goats. If there are no he-goats there are no goats. If there are no goats there is no shepherd¹⁵⁹. If there is no shepherd there is no world; if it were thinkable that there be no world. So Ahaz was thinking, if there are no children¹⁶⁰ there are no adults. If there are no adults, there are no Sages. If there are no Sages, there are no prophets. If there are no prophets, there is no Holy Spirit. If there is no Holy Spirit, there are no synagogues and no houses of study. If it were thinkable, the Holy One, praise to Him, will not let His Presence rest over Israel.

Rebbi Jacob bar Abbai in the name of Rebbi Aha brings it from the following¹⁶¹ *I shall wait for the Eternal, Who hid His Face from the House of Jacob, and put my hope in Him*. There was no worse moment in the world than when the Holy One, praise to Him, said to Moses¹⁶²: *I shall certainly hide My Face at that time*. From that moment on, *I put my hope in Him, Who said at Sinai,*¹⁶³ *for it shall not be forgotten by his descendants*. What would its use be¹⁶⁴? *Behold, I and the children which the Eternal has given me*. Were they his children? Were they not his students? But this teaches he loved them as if they were his sons and called them “my sons”.

154 *Gen. rabba* 42(4), *Esther rabba* Introduction, *Lev. rabba* 11, *Ruth rabba* 1(7).

155 This exists no such verse. Probably, as indicated by *Qorban ha`Edah*, the reference is to 2K. 16:18: The Sabbath shelter which they had built in the temple . . .”

156 ארז “to grab”.

157 To close them down.

158 Greek παιδαγωγός, the slave accompanying the child.

159 God.

160 Going to school.

161 That Ahaz had eliminated all religious instruction, *Is.* 8:17.

162 *Deut.* 31:18.

כְּתִיב וַיְהִי דְבַר־יְהוָה אֶל־יִשְׁעִיָּהוּ הַנָּבִיא לֵאמֹר: לֵךְ וְאָמַרְתָּ אֶל־חִזְקִיָּהוּ נָגִיד עַמִּי כֹה־אָמַר
 יִי אֱלֹהֵי דָוִד אֲבִיךָ שְׁמַעְתִּי אֶת־תַּפְלִתְךָ רָאִיתִי אֶת־דַּמְעָתְךָ הַנָּלִי יוֹסֵף עַל־גִּמְיָד חֲמֵשׁ עֶשְׂרֵה שָׁנָה:
 אָמַר לִיה. וַיְכַדּוּן אָמְרִית לִיה הַכִּין. וַיְכַדּוּן אָנָּא מִימַר לִיה הַכִּין. אָמַר לִיה. גְּבָרָא רַבָּה הוּא וְלִית
 הוּא מִהֵמָּנָתִי. אָמַר לִיה. עֵינֵינוּן סָגִי הוּא וְהוּא מִהֵמָּנָן לָךְ. וְלֹא עוֹד אֶלָּא עַדִּינוּן לֹא יִצָּאת
 הַבָּרָה בְּעִיר. וַיְהִי יִשְׁעִיָּהוּ לֹא יִצָּא חָצֵר הַתִּיכְנָה. הָעִיר כְּתִיב.

What did Manasse do? It is written¹⁶⁵: *In these days, Hezekias became critically ill, etc., for you will die, you will not live. For you will die, in this world, you will not live, in the Future World. He asked him, why? He answered him, because you did not want to have children*¹⁶⁶. He asked him, why do you not want to have children? He answered him, I saw that I will have an evil son; therefore, I do not want to have children. He told him, marry my daughter¹⁶⁷, maybe descending from me and you he will become a good person. Nevertheless the result was only a bad person. That is what is written¹⁶⁸, *but my vessels, his vessels are bad*. He told him, I am not listening to you, I only am jumping on what my ancestor said, who told me¹⁶⁹, if you see bad dreams or bad visions do jump onto three things and you will be saved. These are: prayer, giving alms, and repentance. All three from one verse¹⁷⁰: *If My people, over whom My Name is called, are subdued and they will pray*, that refers to prayer, *and they will ask before me*, that refers to giving alms, as you say¹⁷¹, *I, by giving alms, shall see Your Face, I shall be satiated in waking by Your image. They shall repent their evil ways*, that is repentance. If they did this, what is written there? *I shall listen from Heaven, forgive their sins, and heal their land*. Immediately, he turned, as is written.

¹⁷²*Hezekiah turned his face to the wall*. Which wall did he lift his eyes to? Rabbi Joshua ben Levi said, he lifted his eyes to Rahab's wall, *for her house was on the wall of the fortification; she lived on the wall*. He said before Him: Master of all worlds, Rahab saved two souls for You, and see how many souls You saved for her. That is what is written¹⁷⁴: *The youths, the spies, came and led out Rahab, and her father's house, and her mother, and her brothers, and all of hers, and all her families they brought out and left them outside of Israel's camp*. Rabbi Simeon ben Iohai stated, even if her family was 200 persons strong and they furthermore were related to other families, all of

whom were saved by her merit. My forefathers who brought to You all these proselytes so much more that You should spare my life.

Rebbi Samuel bar Nahman said, he lifted his eyes to the wall of the woman from Sunem, as it was said¹⁷⁵: *Let us make a small upper storey on the wall and put there a bed, a table, a chair, and a lamp.* He said before Him: Master of all worlds, the woman from Sunem made one wall for Elisha and You revived her son. My forefathers who built for You all this glory, so much more that You should spare my life.

Rebbi Hinena bar Pappus said, he lifted his eyes to the wall of the Temple.¹⁷⁶ *When they put their lintel next to My lintel, their doorposts next to My doorpost, with the wall between Me and them.* They were important people; they could not go and pray in the Temple every time, so they prayed in their house and the Holy One, praise to Him, considers it as if they had prayed in the Temple. My forefathers who built for You all this glory, so much more that You should spare my life.

But the rabbis say, he lifted his eyes to the walls of his heart.¹⁷⁷ *My innards, my innards I make tremble, the walls of my heart are in uproar; my heart is beating inside me, I cannot be silent.* He said before Him: Master of the world, I checked all my 248 limbs¹⁷⁸ that You gave me and I did not find one of them I offended you with; so much more that You should spare my life.

It is written¹⁷⁹: *The Word of the Eternal was to the prophet Isaiah as follows: Go and tell Hezekias, My people's leader . . . so says the Eternal, your ancestor David's God, I heard your prayer, I saw your tear; now I am adding fifteen years to your days.* He told Him, first I told him one way, now I have to tell him this? He told Him, he is a great personality and will not believe me. He answered him, he is a very meek person and will believe you. Not only that, but the rumor has not yet spread in the city: *Isaiah had not yet left the middle courtyard*; "city" is written¹⁸⁰.

165 2K. 20:1, Is. 38:1.

166 Babli Berakhot 10a.

167 Manasse was born after Hezekias's illness; his mother's name is given without patronymic.

168 Is. 32:7.

169 A slightly different version is in Ta'anot 2:1 (65b l.3), Eccl. rabba 7(29), Tanhuma Noah 8. The Yerushalmi version is the basis of a central piece of the

Ashkenazic service of New Year's day (in the Eastern European version also of the Day of Atonement). The Babli version (*Roš Haššanah* 16b) is quite different.

170 *2Chr.* 7:14.

171 *Ps.* 17:15.

172 *Is.* 38:2.

173 *Jos.* 2:15.

174 *Jos.* 6:25.

175 *2K.* 4:10.

176 *Ez.* 43:8.

177 *Jer.* 4:19.

178 Mishnah *Ahilut* 1:8.

179 *2K.* 20:4-5.

180 *Courtyard* is *Qere*, *city* is *Ketib*. The rumor is that Isaiah told the king that he would die. The prophet does not have to fear that his credibility was impaired.

28c line 44) כַּד דָּקַם מִנְשָׁה הָיָה פְּרִי חוֹרֵי יִשְׁעֵיהָ. בָּעֵי מִיקְטְלוּנִיָּה וְהוּא עָרַק מִן קַדְמוֹי. עָרַק לְאַרְזָא וּבִלְעֵי אֲרָזָא. חֲסַר צִיצִיתָא דְּגִילְתִּיָּה. אֲתָנוּ וְאַמְרִינוּ קַדְמוֹי. אָמַר לוֹן. אֲזִלוּ וְנִסְרוּ אֲרָזָא. וְנִסְרוּ לְאַרְזָא וְאִיתְחַמֵּי דְמָא נָגַד. וְלֹא-אֲבָה יִי לְסַלֵּחַ. מֵיכֹן שְׁאִין לוֹ חֶלֶק לְעֵתִיד לְבוֹא. וְהָא כְּתִיב מִלְּבַד חֲטָאוֹת מִנְשָׁה בְּרִיחִזְקִלְהוּ מִלְּדָּה הַיּוֹדֵת. נִימַר. עַד דְּלֹא יַחְזוֹר בֵּיהּ. עַל כָּל-הַכְּעָסִים אֲשֶׁר הִכְעִיסוּ מִנְשָׁה. נִימַר. עַד שְׁלֹא עָשָׂה תְּשׁוּבָה. וְהָא כְּתִיב כִּי הוּא אֲמִין הִרְבָּה אֲשַׁמָּה: לֹא הוֹסִיף אֶלָּא חֵידוּשׁ. וְהַכְּתִיב וְגַם דָּם נָקִי שָׁפַךְ מִנְשָׁה הִרְבָּה מְאֹד עַד אֲשֶׁר-מִלְּאָ אֶת-יְרוּשָׁלַם פֶּה לֶפֶה. וְכִי אֶפְשָׁר לְבָשָׁר וְדָם לְמַלְאוֹת אֶת-יְרוּשָׁלַם דָּם נָקִי פֶה לֶפֶה. אֶלָּא שְׁהַרְג אֶת יִשְׁעִיהוּ שְׁהִיָּה שְׁקוּל כְּמִנְשָׁה. דְּכְתִיב בֵּיהּ פֶּה אֶל-פֶּה אֶדְבָּר-בּוֹ.

When Manasse became king, he was wild¹⁸¹ after Isaiah; he wanted to kill him, but he fled before him. He fled to a cedar tree, the cedar swallowed him, except to a *sisit* of his coat. They came and reported it before him. He said, go and cut down the cedar. They cut down the cedar and blood was seen flowing¹⁸². *But the Eternal did not want to pardon*¹⁸³: from here that he has no part in the Future World. And is it not written¹⁸⁴, *in addition to the sins of Manasse ben Hezekias, the king of Jehudah*. Let us say, before he changed his ways. *Because of all the rages by which Manasse enraged him*¹⁸⁵. Let us say, before he repented. But is it not written¹⁸⁶: *For he, Amon, increased in criminality*. He did not add, but he found new ways. And is there not written¹⁸⁷: *Also innocent blood did Manasse spill, a great deal, until he filled Jerusalem from mouth to mouth?* How is it possible for flesh and blood to fill Jerusalem with innocent blood from mouth to mouth? But he slew Isaiah who was equal to Moses, about whom is written¹⁸⁸: *Mouth to mouth I would speak to him*.

181 This word may be read either as Aramaized פָּרָא "wild" or as Latin *ferus* "wild" (E. G.).

182 The story is hinted at in the Babli 103b, *Yebamot* 49b.

183 2K. 24:4.

184 A misquote of *Jer.* 15:4.

185 2K. 23:26, an almost correct quote.

186 2*Chr.* 33:23.

187 2K. 21:16.

188 *Num.* 12:8.

(28c line 55) כְּתוּב וַיִּדְבֹּר יְיָ אֶל־מְנַשֶּׁה וְאֶל־עַמּוֹ וְלֹא הִקְשִׁיבוּ: וַיָּבֵא עֲלֵיהֶם אֶת־שָׂרֵי הַצָּבָא אֲשֶׁר לְמֶלֶךְ וַיִּלְכְּדוּ אֶת־מְנַשֶּׁה בַּחֲחִים. מִהוּ בַּחֲחִים. בְּכִירו־מְנִיקָיָא. אָמַר רַבִּי לִוִּי. מוֹלָא שְׁלַחְנוּשֶׁת עָשׂוּ לוֹ וְנָתְנוּ אוֹתוֹ בַּתּוֹכָהּ וְהָיוּ מְסִיקִין תַּחְתָּיו. כִּינּוּ שָׂרָא שְׁצָרְתוֹ צָרָה לֹא הָיִיחַ עֲבוּדָה זָרָה בְּעוֹלָם שְׁלֹא הִזְכִּירָהּ. כִּינּוּ שְׁלֹא הוֹאִיל לוֹ כָּלוּם אָמַר. זְכוּר אֲנִי שֶׁהָיָה אָבִי מְקַרָּה אוֹתִי אֶת הַפְּסוּק הַזֶּה בְּבֵית הַכְּנֶסֶת בְּצֶרֶךְ לֶךְ וּמִצְאִיךְ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשִׁבְתָּ עַד־יֵי אֶלְהִיד וְשִׁמְעֶתָ בְּקוֹלוֹ: כִּי אֵל רַחוּם יְיָ אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: הָרִי אֲנִי קוֹרָא אוֹתוֹ. אִם עוֹנָה אוֹתִי מוֹטָב וְאִם לֹא הָא הָא כָּל־אֲפִיָּא שְׁוִין. וְהָיוּ מִלְּאָכֵי הַשָּׂרָת מִסְתַּמִּין אֶת הַחֲלוּנוֹת שְׁלֹא תַעֲלֶה תַפִּילְתּוֹ שְׁלַמְנָשָׁה לִפְנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. וְהָיוּ מִלְּאָכֵי הַשָּׂרָת אוֹמְרִים לִפְנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. רְבוּנוּ שְׁלַעוֹלָם. אָדָם שֶׁעָבַד עֲבוּדָה זָרָה וְהָעָמִיד צָלַם בְּהִיכָל אֶתְּהָ מְקַבְּלוֹ בַּתְּשׁוּבָה. אָמַר לֵהוּן. אִם אֵינִי מְקַבְּלוֹ בַּתְּשׁוּבָה הָרִי אֲנִי נוֹעֵל אֶת הַדֶּלֶת בִּפְנֵי כָל־בַּעַלֵי תְשׁוּבָה. מִה עָשָׂה לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא. חֲתִיר לוֹ חֲתִירָה מִתַּחַת כֶּסֶּא הַכְּבוֹד שֶׁלֹּו וְשִׁמְעָה תַחֲנִיטָה. הַדָּא הִיא דְּכָתִיב וַיִּתְּפַלֵּל אֱלֹו וַיַּעֲתֵר לוֹ וַיִּשְׁמַע תַּחֲנִיטוֹ וַיִּשְׁיבֵהוּ. אָמַר רַבִּי לֵעָזָר בִּירְבִּי שְׁמַעוֹן. בְּעָרְבֵיָא צוֹנְחִין לַחֲתִירָתָה עֲתִירָתָה. וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ. בְּמָה הִשְׁיבּוּ. שְׁמוּאֵל בַּר בִּינָא בְּשֵׁם רַבִּי אֲחָא. בְּרוּחַ הַשִּׁיבּוּ. כְּמָה יֵת מַר מְשִׁיב הָרִיחַ. וַיִּנְדַע מְנַשֶּׁה כִּי יְיָ הוּא הָאֱלֹהִים: בְּאוֹתָהּ שָׁעָה אָמַר מְנַשֶּׁה. אֵית דִּין וְאֵית דִּין.

¹⁸⁹It is written¹⁹⁰: *The Eternal spoke to Manasse and to his people but they did not listen. He brought over them the generals of the king* [¹⁹¹]; *they caught Manasse in hōhīm*. What are *hōhīm*? Handcuffs¹⁹². Rabbi Levi said, they made a bronze mule¹⁹³ for him, put him inside, and started heating it from below. When he realized that he was in real trouble, he did not forget any strange worship but appealed to it. Since this did not help him any, he said, I remember that my father let me read the following verse in the synagogue¹⁹⁴: *When you are in straits, and all these things will find you in the future, then return to the Eternal, your God, and listen to His voice. For the Eternal, your God, is a merciful power. He will not let you slacken, He will not destroy you, nor will He forget the covenant of your forefathers which He concluded with them*. I shall call to Him. If He hears me, it is good; otherwise all faces

are the same. The angels on duty closed all windows that Manasse's prayer should not ascend before the Holy One, praise to Him. The angels on duty said to the Holy One, praise to Him: Master of the Universe, would You receive in repentance a man who worshipped other powers and put up an idol in the Temple Hall? He told them, If I would not receive his repentance, I would close the door in front of all repenting sinners. What did the Holy One, praise to Him, do for him? He dug out a tunnel under His Seat of Glory and accepted his supplication. That is what is written¹⁹⁵: *He prayed to Him, He had mercy on him, He accepted his supplication, and He returned him*. Rabbi Eleazar ben Rabbi Simeon said, in Arabia a tunnel is called *`atharta*¹⁹⁶. *He returned him to Jerusalem, to his kingship*¹⁹⁷. How did He return him? Samuel bar Bina in the name of Rabbi Aha: He returned him by the wind, as one says, "He returns wind."¹⁹⁷ At that moment, Manasse said, there is judgment and there is a judge¹⁹⁸.

189 A parallel text is *Pesiqta dR. Cahana, Šuva* (ed. Buber p. 162a, Note 102). Similar texts are in *Deut. rabba* 2, *Ruth rabba* ad 2:14. A quote is in *Pirque R. Eliezer* 43.

190 *2Chr.* 33:10-11.

191 Both ms. and *editio princeps* lack "of the king of Assyria".

192 Literally "hand-handcuffs"; probably a hybrid from Greek *χείρ* "hand" and Latin *manicae*, *-arum* (Byzantine *μανίκιον*, Soph. 732) "handcuffs". The combined word is not documented in Greek or Latin literature (E.G.).

193 Interpretation of J. Levy, Dictionary vol. 3 p. 48a, confirmed by Targum. The story is inspired by what is told of Phalaris, tyrant of Agrigentum.

194 *Deut.* 4:30-31.

195 *2 Chr.* 33:13.

196 Probably *عائور* "a dangerous place".

The explanation, quoted in support of the story about the angels, is unnecessary since the word *ויעתר* also appears in *Gen.* 25:21.

197 From the daily prayer for rain in the rainy season. The identification of *נשב* and *שב* in a sermon is possible only if the duplication of consonants was no longer audible in speech.

198 Therefore Manasse died a believer; in the opinion of the author of Chronicles, he has part in the Future World. The Mishnah follows the opinion of the authors of *Kings* and *Jeremiah*.

וְכִי מָה עָשָׂה בְּלִעָם הַרְשָׁע. עַל יְדֵי שְׁנֵתוֹ עֲצָה לְבָלֵק בֶּן צַפּוֹר לְהַפִּיל אֶת יִשְׂרָאֵל בְּחָרֶב. אָמַר לוֹ. אֱלֹהֵי שְׂלֹאֻמָּה זֶה הוּא שׁוֹנֶה אֶת זְנוּתוֹ. אֶלָּא הָעֲמִידוֹ בְּנוֹתֵיכֶם בְּזִימָה וְאַתֶּם שׁוֹלְטִין בָּהֶן. אָמַר לֵיהּ. וּמִשְׁמַע לִי אִינוֹן. אָמַר לֵיהּ. אֲקִים בְּנֵתְךָ קוֹמוֹי וִינוֹן חֲמִינָן וְשִׁמְעִין

לָךְ. הָדָא הוּא דְכְתִיב רָאשׁ אוֹמוֹת בֵּית-אֶבְרָם בְּמִדְיָן הוּא: מָה עָשׂוּ. בְּנוּ לָהּ קִינְקִלִין מִבֵּית הַיְשִׁימוֹן עַד הַר הַשְּׁלָל וְהוֹשִׁיבוּ בָּהֶן נָשִׁים מוֹכְרוֹת מִיְּנֵי כִסְדִּינִי. הוֹשִׁיבוּ אֶת הַזְקִינָה מִבְּחוּץ וְאֶת הַנְּעִרָה מִבְּפָנִים. וְהָיוּ יִשְׂרָאֵל אוֹכְלִין וְשׁוֹתִין. וְהָיָה אֶחָד מֵהֶן יוֹצֵא לְטִיֵּל בְּשׁוּק וְלִיקַח לוֹ חֶפֶץ מִן הַחֲנוּנִי. וְהָיְתָה הַזְקִינָה מוֹכֶרֶת לוֹ אֶת הַחֶפֶץ בְּשִׁוּיָּהּ וְהַנְּעִרָה אוֹמֶרֶת לוֹ. בֹּא וְטוֹל לָךְ בְּפָחוּת. כֹּן בָּיִם הָרָאשׁוֹן וְכֹן יוֹם הַשִּׁנִּי וְכֹן בָּיִם הַשְּׁלִישִׁי. וְהָיְתָה אוֹמֶרֶת לוֹ. מִיָּכֹן וְהִילָךְ אֶתָּה כְּבֹן בֵּית. הִיכָנֶס וּבֹר לָךְ. וְכִינֹן שֶׁהָיָה נִכְנֵס הָיָה שֵׁם צָרְצוֹר מְלֵא יַיִן מִן הַיַּיִן הָעֲמוּנִי שֶׁהוּא קֹשֶׁה וְהוּא מְפֹתָה אֶת הַגּוֹף לָזְנוּת. וְהָיָה רִיחוֹ מְפַעֵפֶע. וְאִדִּיּוֹ לֹא נֶאֱסָר (וַיֵּנֶס שְׁלֹגוֹים) יַיִן נֶסֶד עַל יִשְׂרָאֵל. וְהָיְתָה אוֹמֶרֶת לוֹ. רְצוֹנְךָ לְשִׁתּוֹת כּוֹס יַיִן. וְהוּא אוֹמֵר לָהּ. הֵינִי. וְהָיָה נוֹתֶנֶת לוֹ וְהוּא שׁוֹתָה. וְכִינֹן שֶׁהוּא שׁוֹתָה הָיָה הַיַּיִן בּוֹעֵר בּוֹ כְּכִרִּיסָה שֶׁלְּחִכְנָה. וְהוּא אוֹמֵר לָהּ. הִישָׁמְעִי לִי. וְהָיָה אוֹמֶרֶת לוֹ. רְצוֹנְךָ שֶׁאֲשַׁמְעֶךָ לָךְ. וְהוּא אוֹמֵר. הֵינִי. מִיָּד הָיְתָה מוֹצִיָּאָה לוֹ טְפוֹס שֶׁלְּפִעוֹר מִתּוֹךְ חִיקָה שֶׁלָּהּ וְהָיְתָה אוֹמֶרֶת לוֹ. הַשְׁתַּחֲוֶה לָּהּ וְאֲנִי נִשְׁמַעֶת לָךְ. וְהוּא אוֹמֵר לָהּ. וְכִי לַעֲבֹדָה זָרָה אֲנִי מִשְׁתַּחֲוֶה. וְהָיְתָה אוֹמֶרֶת לוֹ. אֵין אֶת מִשְׁתַּחֲוֶה אֶלָּא בְּמַגְלָה עֲצָמָךְ לוֹ. זֶה הָיָה שֶׁאֲמָרוּ חֲכָמִים. הַפּוֹעֵר עֲצָמוֹ לְבַעַל פְּעוֹר זֶה הָיָה עֲבֹדָתוֹ. וְהוֹרֵק אֶבֶן לְמַרְקוּלִים זֶה הָיָה עֲבֹדָתוֹ: וְהָיָה שֵׁם צָרְצוֹר מְלֵא יַיִן מִן הַיַּיִן הָעֲמוּנִי שֶׁהוּא קֹשֶׁה שֶׁהוּא מְפֹתָה אֶת הַגּוֹף לָזְנוּת וְהָיָה רִיחוֹ מְפַעֵפֶע. וְאִדִּיּוֹ לֹא נֶאֱסָר יַיִן נֶסֶד עַל יִשְׂרָאֵל. וְהָיְתָה אוֹמֶרֶת לוֹ. רְצוֹנְךָ לְשִׁתּוֹת כּוֹס יַיִן. וְהוּא אוֹמֵר הֵינִי. וְהָיָה נוֹתֶנֶת לוֹ וְהוּא שׁוֹתָה. כִּינֹן שֶׁהוּא שׁוֹתָה הָיָה הַיַּיִן בּוֹעֵר בּוֹ כְּכִרִּיסָה שֶׁלְּעִכְנָה. וְהוּא אוֹמֵר לָהּ. הִישָׁמְעִי לִי. וְהָיְתָה אוֹמֶרֶת לוֹ. הִינֹר מִתּוֹרֶת מִשָּׁה וְאֲנִי נִשְׁמַעֶת לָךְ. הָדָא הוּא דְכְתִיב הִכְמָה בָּאוּ בְּעַל-פְּעוֹר וַיִּנְזְרוּ לְבוֹשֶׁת וַיְהִי שִׁיקּוּצִים כְּאֶהֱבָם: עַד שֶׁנַּעֲשׂוּ שִׁיקּוּצִים לְאֲבֵיהֶם שֶׁבְּשָׂמִים.

¹⁹⁹But what did the evil Bileam do? Because he counseled Balaq ben Sippor to fell Israel by the sword. He told him, the God of this people hates whoring. If you put up your daughters for whoring, you may rule over them. He answered, but will they listen to me? He told him, put your own daughter up, they will see and listen to you. That is what is written²⁰⁰: *he is the head of related tribes in Midian*. What did they do? They built dining rooms²⁰¹ from Bet Hayyešimon²⁰² to the Snow Mountain²⁰³ and installed there women selling pastries. They put an old woman outside and a young girl inside. Israel were eating and drinking. If one of them went to stroll around, to buy himself something from the grocer, the old woman would offer to sell to him for the going price, but the girl told him, come and take it for less. This happened that first day, the second day, the third day. After that, she told him, from now on you are like a member of the family; enter and select for yourself. When he entered, there was a pitcher full of wine, of the strong Ammonite

wine which seduces the body to whoring. Its smell was seething and (Gentile wine) [libation wine] was not yet forbidden for Israel²⁰⁴. She told him, maybe you want to drink a cup of wine? He answered her, yes. She gave to him and he drank. When he drank, the wine was burning in him like a viper's poison²⁰⁵; he told her, consent to me. She told him, do you want me to consent to you? He answered, yes. Immediately she took out a shape of Pe'or from her bosom and told him, bow down before this one and I shall consent to you. But he answered her, should I bow down before foreign worship? She told him, you do not bow down, you only strip for it. This is what the Sages said²⁰⁶, "one who defecates in front of *Baal Pe'or* follows its worship. One who throws a stone at a statue of Mercury follows its worship."

²⁰⁷There was a pitcher full of wine, of the strong Ammonite wine which seduces the body to whoring. Its smell was seething and libation wine was not yet forbidden for Israel. She told him, maybe you want to drink a cup of wine? He answered her, yes. She gave to him and he drank. When he drank, the wine was burning in him like a viper's poison²⁰⁵; he told her, consent to me. She told him, do you want me to consent to you? He answered, yes. She told him, make a vow to deny the teachings of Moses and I shall consent to you. That is what is written²⁰⁸: *They came to Baal-Pe'or, made vows for the shame, and turned into abominations like their love life.*

199 *Sifry Num.* 131-132 (*Yalqut Hosea* 526). Slightly different formulations in *Tanhuma Balaq* 18, *Num. rabba* 20; Babli 106a. Referred to in *Pirque R. Eliezer* 47.

200 *Num.* 25:15.

201 Latin *coenaculum* "upper storey room; dining room; garret". Secondary Babli קלעים "partition wall, partition gobelin".

202 In the biblical text בית הישימות.

203 The Hermon.

204 The text in parenthesis is the scribe's original text, the one in brackets his correction. Formally, the original text is the only correct one. Wine used in idolatrous

libations is forbidden for all usufruct as תרומה, *Deut.* 13:18. The prohibition of the consumption of other Gentile wine is attributed to Daniel (*Dan.* 1:8); it is not Mosaic. The corrected text and its parallel sequel adopt popular language which calls יין נסוד what correctly should be called סתם יין "their unspecified wine".

205 Read כריסה.

206 Mishnah 7:12 (Notes 238,239).

207 Duplication of previous text.

208 *Hos.* 9:10.

31) (28d line 28d) אמר רבי לעזר. מה המסמר הזה אי אפשר לו לפרוש מן הדלת בלא עץ כך אי אפשר לפרוש מן הפעור בלא נפשות. מעשה בסובתא מאולם שהשכיר חמורו לגויה אחת להשתחוות לפעור. כיון שהגיעו לביתו שלפעור אמרה לו. המתן לי כאן עד שאיכנס ואשתחוה לפעור. כיון שיצאת אמר לה. המתני לי כאן עד שאיכנס ואעשה כמות שעשית. מה עשה. כנס ועשה את צרכי וקינח עצמו בחוסמו שלפעור. והי הכל מקלסין לפניו ואומרים. לא עשה אדם כשם שעשה זה. מעשה במנחם איש גופתא אריח שהיה מגלגל בחבית ובא אליו שרו שלפעור בלילה. מה עשה. נטל את השפוד ועמד עליו וברח ממנו. בא אליו בלילה השני אמר לו. מנחם. מה אתה מקללני. נתיירא ממנו ואמר לו. עוד אני מקללך. מעשה בשלטון אחד שבא ממדינת הים להשתחוות לפעור. אמר להן. הביאו לי פר אחד איל אחד כבש אחד להשתחוות לפעור. אמרו לו. אין אתה זקוק לכל-אילן. אין את אלא כמגלה עצמו לו. מה עשה. גירה בהם סניגורים והיו מכין אותן ומפציען את מוחיהן בגזירין ואומרים להן. אי לכם ולטעותכם.

Rebbi Eleazar said, just as a nail cannot be taken out of a door without [loss of] wood, so it is impossible to get rid of *Pe`or* without [loss of] life.

It happened that Sabbatai from Ulam leased his donkey to a Gentile woman to bow down before *Pe`or*. When they arrived at *Pe`or`'s* temple, she told him, wait here for me while I am entering and bowing down before *Pe`or*. After she came out, he told her, wait here for me while I am entering and do what you did. What did he do? He entered, relieved himself, and cleansed himself on *Pe`or`'s* nose. All were praising him and said, nobody yet had done what this man did²⁰⁹.

It happened that Menahem from Guvta-Ariah was occupied with amphoras when the spirit of *Pe`or* came to him in the night. What did he do? He took a spit, stood up against him; he fled. He came to him in the second night and asked him, Menahem, why do you curse me? He was afraid of him and promised him, I shall not curse you in the future²¹⁰.

It happened that a ruler came from overseas to bow down before *Pe`or*. He told them, bring one bull, one ram, and one sheep, to bow down before *Pe`or*. They told him, you have no need for all of these; you only have to strip yourself for him. What did he do? He provoked סניגורים²¹¹ against them; they were hitting them and smashing their brains with bats, saying to them: woe to you and your error.

209 He committed a deadly sin of idol worship while intending to debase the idol.
 210 The story is fragmentary. It may be influenced by Christian beliefs that the old gods were turned into demons.

211 Elsewhere, סיגור is συνηγορος "advocate, intercessor". In *Sifry* סנגודים, in *Yalqut* סנגלים. According to the context, pretorians must be intended.

48) 28d line (ה'ק'ל'א'ת'כ'ל'ר'א'ש'י'ה'ע'ל'ה'ם'ו'ה'נ'ק'ע' או'ת'ם'ל'י'נ'ג'ד'ה'ש'מ'ש'. א'מ'ר'ל'ו'. ה'ו'ש'ב'א'ת'ר'א'ש'י'ה'ם'ד'י'נ'י'ם'ע'ל'ה'ם'ו'י'ה'י'ו'ה'ו'ר'ג'י'ם'ב'ח'ט'א'י'ם'נ'ג'ד'ה'ש'מ'ש'. ה'ד'א'ה'י'א'ד'כ'ת'י'ב'ו'י'א'מ'ר'מ'ש'ה'א'ל'ש'ו'פ'ט'י'י'ש'ר'א'ל'ה'ר'ג'ו'א'י'ש'א'נ'ש'י'ה'נ'צ'מ'ד'י'ם'ל'ב'ע'ל'פ'ע'ו'ר'. כ'מ'ה'ה'ם'ש'ו'פ'ט'י'י'ש'ר'א'ל'. ש'ב'ע'ר'י'ב'ו'א'ו'ש'מ'ו'נ'ת'א'ל'פ'י'ם'ו'ש'ש'מ'א'ו'ת'. ש'ר'י'א'ל'פ'י'ם'ש'ש'מ'א'ו'ת'. ש'ר'י'מ'א'ו'ת'ש'ש'ת'א'ל'פ'י'ם'. ש'ר'י'ח'מ'ש'י'ם'ש'נ'י'ם'ע'ש'ר'א'ל'פ'. ש'ר'י'ע'ש'ו'ר'ת'ש'ש'י'ם'א'ל'פ'. נ'מ'צ'א'ו'ש'ו'פ'ט'י'י'ש'ר'א'ל'ש'ב'ע'ר'י'ב'ו'א'ו'ש'מ'ו'נ'ת'א'ל'פ'י'ם'ו'ש'ש'מ'א'ו'ת'. א'מ'ר'ל'ו'. כ'ל'י'ח'ד'מ'י'נ'כ'ו'ן'י'ק'ט'ו'ל'ת'ר'י'. נ'מ'צ'א'ו'ה'ו'ר'ג'י'ן'ח'מ'ש'ע'ש'ר'ה'ר'י'ב'ו'א'ו'ש'ב'ע'ת'א'ל'פ'י'ם'ו'מ'א'ת'י'ם'. ו'ה'נ'ה'א'י'ש'מ'ב'נ'י'י'ש'ר'א'ל'כ'א'ו'י'ק'ר'ב'א'ל'א'ח'י'ו'א'ת'ה'מ'ד'י'נ'י'ת'ל'ע'י'נ'י'מ'ש'ה'. מ'ה'ו'ל'ע'י'נ'י'מ'ש'ה'. כ'א'י'נ'ש'ד'מ'ר'. ה'א'ג'ו'ע'י'נ'ד'מ'ש'ה'. א'מ'ר'ל'ו'. א'י'ן'צ'י'פ'ו'ר'ה'מ'ד'י'נ'י'ת'ו'א'י'ן'ט'לו'פ'י'ה'ס'ד'ו'ק'ו'ת'. זו'ט'ה'ו'ר'ה'ז'ו'ט'מ'י'א'ה'. ו'ה'נ'ה'ש'ם'פ'י'נ'ח'ס'. א'מ'ר'. א'י'ן'כ'א'ן'א'ד'ם'ש'י'ה'ר'ג'ו'ו'י'ה'ר'ג'ע'ל'ז'ו'. א'י'כ'ו'ה'ן'ה'א'ר'י'ו'ת'. ג'ו'ר'א'ר'י'ה'ו'ה'ו'ד'ח'. ד'ן'ג'ו'ר'A'ר'י'ה'. ב'נ'ק'מ'י'ן'ז'א'ב'י'ט'ר'י'. כ'י'ו'ן'ש'ר'א'ה'פ'י'נ'ח'ס'ש'א'י'ן'א'ד'ם'מ'י'ש'ר'א'ל'ע'ו'ש'ה'כ'לו'ם'. מ'ז'י'ע'מ'ד'פ'י'נ'ח'ס'מ'ת'ו'ד'ס'נ'ה'ד'ר'י'ן'ש'לו'ו'ל'ק'ח'א'ת'ה'ר'ו'מ'ח'ב'ג'ד'ו'ו'נ'ת'ן'א'ת'ה'ב'ר'ז'ל'ת'ח'ת'פ'ס'י'ק'י'א'ש'לו'. ה'ת'ח'י'ל'מ'ס'ת'מ'ד'ע'ל'ע'צ'ש'ל'ה'ע'ד'ש'ה'ג'י'ע'ל'פ'ת'ח'ו'. כ'י'ו'ן'ש'ה'ג'י'ע'ל'פ'ת'ח'ו'א'מ'רו'ל'ו'. מ'א'י'ן'ו'ל'א'י'ן'פ'י'נ'ח'ס'. א'מ'ר'ל'ה'ן'. א'י'ן'א'ת'ם'מ'ו'ד'י'ן'ל'י'ש'ש'ב'ט'ו'ש'ל'ל'י'א'צ'ל'ש'ב'ט'ו'ש'ל'ש'מ'ע'ו'ן'ב'כ'ל'מ'ק'ו'ם'. א'מ'רו'. ה'ני'חו'ל'ו'ש'מ'א'ה'ת'י'רו'פ'רו'ש'י'ם'א'ת'ה'ד'ב'ר'. כ'י'ו'ן'ש'נ'כ'נ'ס'ע'ש'ה'ל'ו'ה'ק'ד'ו'ש'ב'רו'ד'ה'ו'א'ש'ש'ה'נ'י'ס'י'ם'. ה'נ'ס'ה'ר'א'ש'ו'ן'. ד'ר'כ'ן'ל'פ'רו'ש'ז'ה'מ'ז'ה'ו'ה'ד'ב'י'ק'ו'ן'ה'מ'ל'א'ד'ז'ה'ל'ז'ה'. ה'נ'ס'ה'ש'י'נ'י'. כ'י'ו'ן'א'ת'ה'ר'ו'מ'ח'כ'נ'ג'ד'ה'ק'י'ב'ה'ש'ל'ה'כ'ד'י'ש'ת'ה'א'ז'כ'רו'ת'ו'נ'ר'א'ת'מ'ת'ו'ד'ק'י'ב'ה'ש'ל'ה'מ'פ'נ'י'ה'נו'ק'ר'נ'י'ן'ש'ל'א'י'ה'ו'א'ו'מ'ר'י'ם'. א'ף'ה'ו'א'ב'י'ן'כ'ת'י'פ'י'ו'נ'כ'נ'ס'ע'מ'ה'ו'ו'ע'ש'ה'א'ת'צ'ר'כ'י'ו'. ה'נ'ס'ה'ש'ל'י'ש'י'. ס'ת'ם'ה'מ'ל'א'ד'א'ת'פ'י'ה'ן'ו'ל'א'ה'י'י'כ'ו'ל'י'ן'ל'צ'ו'ח'. ה'נ'ס'ה'ר'ב'י'ע'י'. ל'א'נ'ש'מ'ט'ו'מ'ן'ה'ז'י'ן'א'ל'א'ע'מ'ד'ו'ב'מ'ק'ו'מ'ן'. ה'נ'ס'ה'ח'מ'י'ש'י'. ה'ג'ב'י'ע'ל'ו'ה'מ'ל'א'ד'א'ת'ה'ש'ק'ו'ף'כ'ד'י'ש'נ'צ'א'ו'ש'נ'י'ה'ן'ב'י'ן'כ'ת'י'פ'י'ו'. ה'נ'ס'ה'ש'י'ש'י'. כ'י'ו'ן'ש'נ'צ'א'א'ת'ה'נ'ג'ף'ש'ה'ו'א'מ'ח'ב'ל'ב'ע'ם'מ'ה'ע'ש'ה'. ה'ש'ל'י'כ'ו'ל'א'ר'ץ'ו'ע'מ'ד'ו'נ'ת'פ'ל'ל'. ה'ד'א'ה'י'א'ד'כ'ת'י'ב'ו'י'ע'ע'מ'ו'ד'פ'י'נ'ח'ס'ו'י'פ'ל'ל'ו'ת'ע'צ'ר'ה'מ'נ'ג'פ'ה'.

It is written²¹² *The rage of the Eternal was kindled against Israel. The Eternal said to Moses: Take all the heads of the people and hang them for the Eternal before the sun.* What he told him was, install their heads as judges over them and let them execute the sinners²¹³ at daytime. That is what is written: *Moses told the judges of Israel: each one should kill his men who cling to the Ba'al Pe'or*²¹⁴. How many were the judges of Israel²¹⁵? 78'600. Heads of thousands, 600. Heads of hundreds, 6'000. Heads of fifties, 12'000.

heads of tens, 60'000. It turns out that the judges of Israel were 78'600. He told them, each of you should execute two. It turns out that the number of the killed was 157'200.

*Behold, a man from the Children of Israel came and introduced to his brothers the Midianite woman, to the eyes of Moses*²¹⁶. What means to the eyes of Moses²¹⁷? Like a man who says, that is in your eyes, Moses. He told him, is not Zippora a Midianite, and are not her hooves split²¹⁸? This one is pure, that one is impure? There, Phineas was present. He said, is there nobody who would kill him or be killed? Where are the lions? *A lion whelp is Jehudah*²¹⁹; *Dan is a lion whelp*²²⁰; *Benjamin a rapacious wolf*²²¹. When Phineas saw that nobody of Israel did anything, he immediately rose from his court, took the spear in his hand, and put its iron under his belt²²². He was leaning on its wood until he arrived at his door. When he arrived at his²²³ door, they²²⁴ asked him, where to, Phineas? He said to them, do you not agree that everywhere the tribe of Levi is with the tribe of Simeon? They said, let him, maybe the Pharisees permitted the matter²²⁵. When he entered, the Holy One, praise to Him, performed six wonders for him²²⁶. The first miracle: usually they would separate, but the angel glued the one to the other²²⁷. The second miracle: He directed the spear into her belly to that his penis should be seen inside her belly because of the fault-finders, lest they say that he muscled himself in with them and satisfied himself²²⁸. The third miracle: the angel closed their mouths, so they could not cry. The fourth miracle: they did not slip from the weapon but stayed in place. The fifth miracle: The angel lifted the lintel so that both of them were carried out between his shoulders. The sixth miracle: When the plague started to destroy the people, what did he do? He threw them on the ground and prayed. That is what is written: *Phineas stood and prayed; the plague was arrested*²²⁹.

212 Num. 25:3-4.

213 Not the heads; cf. the Targumim.

214 Num. 25:5.

215 Halakhah 1:7, Note 356.

216 Num. 25:6.

217 The text does not say *before his eyes* but *in his eyes*.

218 The sign of a kosher animal.

219 Gen. 49:9.

220 Deut. 33:22.

221 Gen. 49:27.

222 Latin *fascia* "band, girdle".

223 Zimri ben Salu's.

224 The tribe of Simon, protecting their

head.

225 Echoing a popular opinion that the “oral law” can be made to adapt to all circumstances, moral or immoral.

226 Babli 82b, in the name of R. Johanan.

227 If they were not killed in the act, the

killing would have been murder.

228 In the Babli: Thus Phineas had direct proof in court that the killing was justified.

Phineas’s act established a rule of law which could never be used again.

229 *Ps.* 106:30.

29a line 2) כְּשֶׁבָּאוּ יִשְׂרָאֵל לְנִקּוּם נִקְמַת מִדִּין מִצָּאוֹ שֵׁם בִּלְעָם בֶּן בְּעוֹר. וְכִי מָה בָּא לַעֲשׂוֹת. בָּא לִיטּוֹל שָׂכָר עֲשָׂרִים וָאַרְבָּעָה אֲלֵף שְׁמֹתָיו מִיִּשְׂרָאֵל עַל יָדוֹ בְּשִׂיטִים. אָמַר לִיה פִּינְחָס. לֹא דִבְרִינִי עֲבַדְתָּ וְלֹא דִבַּלְקָ עֲבַדְתָּ. לֹא דִבְרִינִי עֲבַדְתָּ. דָּמַר לָהּ. לֹא תִיזִיל עִם שְׁלוּחֵי בִלְק וְאַזְלוּתָ. וְלֹא דִבַּלְקָ עֲבַדְתָּ. דָּאֵמַר לָהּ. אִיזִיל לִמִּיט יִשְׂרָאֵל וּבִרְכַּתְנֹן. אִף אֲנִי אֵינִי מְסַפְּחָהּ שְׂכָרָהּ. הִדָּא הֵיא דְכְּתִיב וְאַתָּה בִּלְעָם בֶּן-בְּעוֹר הַקּוֹסֵם הִרְגֵנוּ בְּנֵי-יִשְׂרָאֵל עַל חֲלָלֵיהֶם. מָהוּ עַל חֲלָלֵיהֶם. שְׁהִיָּה שְׂקוּל כְּגֵד כָּל-חֲלָלֵיהֶם. דָּבָר אַחֵר. עַל חֲלָלֵיהֶם. מָה חֲלָלֵיהֶם אֵין בְּהֹן מִמֶּשׁ אִף הוּא אֵין בּוֹ מִמֶּשׁ. דָּבָר אַחֵר. עַל חֲלָלֵיהֶם. שְׁהִיָּה צָר כְּגֵד כָּל-חֲלָלֵיהֶם. וְהִנֵּה פִינְחָס מְרָאָה לוֹ אֶת הַצִּיץ וְהוּא שׁוֹקֵעַ וְיִוְרֵד. דָּבָר אַחֵר. עַל חֲלָלֵיהֶם. אֲלֵא מְלִמֵּד שְׁנֵתָנוּ לוֹ יִשְׂרָאֵל שְׂכָרוֹ מוֹשְׁלָם וְלֹא קִיפְחוּהוּ.

When Israel came to exact vengeance from Midian, they found there Bileam ben Beor. What did he do there? He came to collect his wages for the 24'000 of Israel who died at Shittim. Phineas told him, you followed neither your Creator nor Balaq. You did not follow your Creator, Who told you, do not go with Balaq's emissaries, but you went. You did not follow Balaq who told you to come and curse Israel, but you blessed them. I also will not hold back your wages. That is what is written: *The Children of Israel slew Bileam ben Beor the sorcerer on top of their slain*²³⁰. What means *on their slain*? That he was as important as all their slain. Another explanation, *on their slain*. Just as their slain were irrelevant, so he was irrelevant. Another explanation, *on their slain*. He was flying over their corpses, but Phineas showed him the [High Priest's] diadem and he fell down. Another explanation, *on their slain*. This teaches that Israel paid him his wages in full and did not hold back.

230 *Jos.* 13:22. The masoretic text, as represented by the Aleppo and Leningrad codices, reads אל-חלליהן, not על- One finds על-חלליהן in *Num.* 31:8, not referring to

Bileam but to the five tribal heads of Midian which in *Num.* are titled “kings” but in *Jos.* “princes of Sihon”. *Jos.* describes the situation before the arrival of the Children of

Israel, *Num.* the actual situation after the fall of Sihon. One may read the following explanations as a polemic against opinions like that of M. Noth (*Das Buch Josua*,

Tübingen 1938, p. 50) that אל-חלחיו is a gloss, taken from *Num.* 31:8 and inserted in the wrong place.

(29a line 14) דואג אדם גדול בתורה היה. באו ישראל ושאלו את דוד. לחם הפנים מהו שידחה את השבת. אמר להם. סידורו דוחה את השבת לא לישנו ולא עריכתו דוחין את השבת. והנה שם דואג ואמר. מי הוא זה שבא להורות לפני. אמרו לו דוד בן ישי הוא. מיד הלך ונתן עצה לשאול מלך ישראל להמית את נוב עיר הכהנים. הלא היא דכתיב ויאמר המלך לרצים הניצבים עליו סובו והמיתו | כהני יי כי גסידם עסדוד וגו' עד ולא גלו את-אזניו. מי היו. אמר רבי שמואל בר רב יצחק. אבנר ועמשא היו. אמרו לו. כלום אית לך עליון אלא הדין זנרה והדין כלנירין. הא טריפין לך. ולא-אלו עבדי המלך לשלוח את-גדס בכהני יי. ויאמר המלך לדויליג. אמר רבי יהודה בר פזי. לדויליג כתיב. אמרו לו. מתפשטה כדג. אתה עברתה רבתה. טוב אתה ופגע בכהני יי. וישב דואג האדומי ויפגע בכהנים וגו'. לא כן תני רבי חייה. אין ממנין שני כהנים גדולים כאחת. אלא מלמד שהיו כולם ראויין להיות כהנים גדולים. כיצד נתרחק. רבי חנינה ורבי יהושע בן לוי. חד אמר. אש יצאה מבית קודש הקדשים וליהטה סביבותיו. ותרנה אמר. תלמידים וותיקים נדונוגו לו והיו למידים והוא שכת. לקיים מה שנאמר תיל בלע ויקאצו מבטנו וירשינו אל:

Doëg was a man great in Torah. Israel came and asked David, does the showbread supersede the Sabbath²³¹? He told them, its arrangement supersedes the Sabbath, but neither its kneading nor its forming supersedes the Sabbath. Doëg was there and said, who is the one who comes to instruct in my presence²³²? They told him, it is David ben Jesse. He went immediately and counseled Saul, the king of Israel, to kill the priests of Nob, the city of priests. This is what is written²³³: *The king said to the runners who stood by him, surround and kill the priests of the Eternal for they also are involved with David, etc., up to they did not inform me.* Who were they? Rabbi Samuel bat Rav Isaac said, they were Abner and Amasa. They told him, you have us indebted to you only for this belt²³⁴ and this כלנירין²³⁵. Here they are torn for you. ²³³*The king's servants did not want to kill the priests of the Eternal. The king said to Doyeg.* Rabbi Jehudah bar Pazi said, it is written *to Doyeg*. They told him, you are caught like a fish; you committed a great sin²³⁶. ²³⁷*Turn you and smite the priests of the Eternal. Doëg the Edomite turned and smote the priests, etc.* But did not Rabbi Hiyya state,

“one does not appoint two High Priests together”? But this teaches that all of them were qualified for the High Priesthood. How was he removed²³⁸? Rabbi Hanina and Rabbi Joshua ben Levi: One said, fire came from the Holiest of Holies²³⁹ and burned around him. But the other said, competent students came to him, they were learning but he was forgetting²⁴⁰, to confirm what is written²⁴¹: *The property swallowed by him he throws up; God removes it from his belly.*

231 The only place where Doëg is mentioned is *IS*. 21-22. Since it is stated in 21:7 that David was given showbread still hot when removed from the Tent of Meeting, it must have been on the Sabbath (*Lev*. 24:8). Since the High Priest earlier had indicated misgivings about giving him holy bread, he must have convinced the High Priest by learned arguments that what he asked for was permitted.

232 It is implied that Doëg claimed status as the generations's teacher. That would make asking anybody else for religious instruction in his presence a deadly sin [*Gittin* 1:2 (Note 94), *Ševi'it* 6:1 (Notes 23-30).]

233 *IS*. 22:17.

234 Greek ζωνάριον, τό “belt”.

235 According to *Arukh*, one should read כְּלִינִיךְ χαλινάριον “bridle”. Levy prefers to read כְּלִינִידִין χαλινάριον “upper garment,

blanket.” This fits better into the context. They tell the king that they do not need his salary.

236 In Chapter 21, he is called דוּאָג, in Chapter 22 mostly דוּי. This must be explained; the second form of the name is derived from דָּג “fish”. The episode is an illustration of the maxim that calumny (לְשׁוֹן הָרַע) is a deadly sin.

237 *IS*. 22:18. It is stated that Doeg slew 85 men wearing the *ephod*, a vestment by pentateuchal rules appropriate only for the High Priest.

238 What visible sign was given that he had no part in the Future World.

239 *IS*. 21 makes it clear that there was a Holy Tent at Nob, even though the Ark was still at Qiryat Yearim.

240 Babli 106b.

241 *Job*. 20:15.

29a line 31) אַחִיתוֹפֶל אָדָם גִּבּוֹר בַּתּוֹרָה הָיָה. כְּתוּב וַיּוֹסֶף עוֹד דָּוִד אֶת־כָּל־בְּחֹר בִּישָׂרָאֵל שְׁלֹשִׁים אָלֶף: רַבִּי בְּרָכְיָה בֶּשֶׁם רַבִּי אֲבָא בַר כְּהֵנָּא. תִּשְׁעִים אָלֶף זָקִינִים מִיָּנָה דָּוִד בְּיוֹם אֶחָד וְלֹא מִיָּנָה אַחִיתוֹפֶל עִמָּהּ. הִדָּא הֵיא דְכְּתִיב וַיּוֹסֶף עוֹד דָּוִד אֶת־כָּל־בְּחֹר בִּישָׂרָאֵל שְׁלֹשִׁים אָלֶף: וַיּוֹסֶף תַּלְתִּין. עוֹד תַּלְתִּין. וּפְשׁוּטֵי דְקָרְיָה תַּלְתִּין. הָרִי תִשְׁעִין. אֶת מוֹצָא בִּשְׁעָה שָׁבָא דָּוִד לְשֹׂאת אֶת אֲרוֹן בְּרִית יי לֹא נִשְׁאָר כְּתוּרָה. וַיִּרְכְּבוּ אֶת־אֲרוֹן בְּרִית הָאֱלֹהִים עַל עֲגֹלָה חֲדָשָׁה וְגו'. וְהוּא אֲרוֹנָא טַעִין כְּהֵנִיָּא לְרֹמָא וַיִּרְפֵּי לֹן לְאַרְעָא. טַעִין כְּהֵנִיָּא לְרֹמָא וַיִּרְפֵּי לֹן לְאַרְעָא. שְׁלַח דָּוִד וְאִיִּיתִי לְאַחִיתוֹפֶל. אָמַר לֵיה. לֵית אֶת אָמַר לִי מַה לָּדִין אֲרוֹנָה דִּי טַעִין

כְּהִנִּיָּא לְרוּמָא וּטְרִיף לֹון לֶאֱרָעָא. טַעֲיוֹן כְּהִנִּיָּא לְרוּמָא וּטְרִיף לֹון לֶאֱרָעָא. אָמַר לֵיהּ. שְׁלַח שְׂאֵל לְאֵילָיוּ חֲכִימָיָא דְּמִנִּיתָא. אָמַר דָּוִד. מָאן דִּידַע לְמִקְמָתָא וְלָא מִיִּקְמָהּ יְהֵא סוֹפִיָּה מִתְחַנְקָא. אָמַר דְּבַר קוּמוּי וְהוּא קָאִים. הָדָא הֵיא דְכְּתִיב וַיְהִי כִּי צִעְדוּ נֶשְׂאֵי אֶרֶץ־יִשְׂרָאֵל צִעְדִּים וַיִּזְבַּח שׁוֹר וּמִרְיָא: רַבִּי חֲנִינָה וְרַבִּי מְנָא. חַד אָמַר. עַל כָּל־צִעְדָּהּ וַצִּעְדָּהּ שׁוֹר וּמִרְיָא וּבִסּוּף שְׂבָעָה פָּרִים וְשְׂבָעָה אֵילִים. וְחֲרָנָה אָמַר. עַל כָּל־צִעְדָּהּ וַצִּעְדָּהּ שְׂבָעָה פָּרִים וְשְׂבָעָה אֵילִים וּבִסּוּף שׁוֹר וּמִרְיָא. אָמַר הַקְדוּשׁ בְּרוּךְ הוּא לְאַחִיתוֹפֶל. מִיָּלָא דְּמִיִּנְקִינָא אָמְרִין בְּכִישְׁתָּא בְּכָל־יוֹם לֹא אָמַרְתָּ לֵיהּ. וְלִבְנֵי קָהָת לֹא נָתַן כִּי־עֲבֹדֹת הַקֹּדֶשׁ עֲלֵהֶם בְּכַתֵּף יִשְׂאֹוּ: וְדָא אָמַרְתָּ לֵיהּ. וְכֹן אֵת מוֹצָא בְּשַׁעַה שְׂבָא דָּוִד לְחַפּוֹר תִּימְלוּסִים שְׁלֵבִית הַמִּקְדָּשׁ חִפּוֹר חֲמֹשׁ עֶשֶׂר מֵאוּנוֹן דְּאָמְרִין וְלֹא אֲשַׁכַּח תְּהוֹמָה וּבִסּוּפָא אֲשַׁכַּח חַד עֲצִיץ וּבַעַז מִירְמִיתִיָּה. אָמַר לֵיהּ. לִית אֵת יָכִיל. אָמַר לֵיהּ. לָמוּה. אָמַר לֵיהּ. דָּנָא הָכָא כְּבִישׁ עַל תְּהוֹמוֹה. אָמַר לֵיהּ. וּמֹן אֵימֹת אֵת הָכָא. אָמַר לֵיהּ. מֹן שַׁעֲתָא דְּשַׁמְעַ רַחֲמָנָא קָלִיָּה בְּסִינֵי אֲנָכִי יִי אֶלְהִיד רַעְדַת אֶרְעָא וְשׁוֹקַעַת וְאֲנָא וְהִיב הָכָא כְּבִישׁ עַל תְּהוֹמוֹה. אֵף עַל גִּב כֹּן לֹא שְׁמַע לֵיהּ. כִּיֹּון דִּירְמִיָּה סָלִיק תְּהוֹמוֹה וּבַעַז מְטַפָּא עֲלֵמָא. וְהוּא אֲחִיתוֹפֶל קָאִים תַּמָּן. אָמַר. כְּדוֹן דָּוִד מִתְחַנֵּק וְאֲנָא מְלִיד. אָמַר דָּוִד. מָאן דִּחְסֵם דִּידַע מִקְיָמְתִּיָּה וְלֹא מְקִים לֵיהּ יְהֵא סוֹפִיָּה מִתְחַנְקָא. אָמַר מַה דְּאָמַר וְאוֹקְמִיָּה. הִתְחִיל דָּוִד אוֹמֵר שִׁירָה. שִׁיר הַמַּעֲלוֹת. שִׁיר לְמִאָּה עוֹלוֹת. עַל כָּל־מִאָּה אָמַר הָיָה אוֹמֵר שִׁירָה. אֵף עַל גִּב כֹּן הָיָה סוֹפִיָּה מִתְחַנְקָה. אָמַר רַבִּי יוֹסִי. הָדָא הֵיא דְּמִתְלָא אָמַרְהּ. צְרִיד בַּר נֶשׁ חֲשִׁישׁ עַל לוֹטִיָּה דְּרַבָּה אֶפִּילוּ עַל מַגֵּן. רַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר יִצְחָק. מְגִילָה שְׁמִסֵּר שְׁמוּאֵל לְדָוִד אָמַרְהּ אֲחִיתוֹפֶל בְּרוּחַ הַקְדוּשׁ. וְמַה הָיָה אֲחִיתוֹפֶל עֲבִיד. כִּד הָיָה בַּר נֶשׁ אֲזַל מִמֶּלֶךְ בֵּיהּ הָיָה אָמַר לֵיהּ. אֲזִיל עֲבִיד כֹּן וְהָכֹן. וְאִין לִית אֵת מְהִימֹן לִי אֲזַל וְשְׂאִיל בְּאוּרִים וְתוּמִים. וְהָיָה אֲזַל שְׂאֵל וּמִשְׁכַּח לֵיהּ כֹּן. הָדָא הֵיא דְכְּתִיב וַעֲצַת אֲחִיתוֹפֶל אֲשֶׁר יַעַץ בְּיָמֵים הָהֵם כָּאֲשֶׁר יִשְׂאֵל וְגו' אִישׁ קָרִי וְלֹא כְּתִיב. לֹא יִכְלוּ הַכְּתוּבִים לְקֻרְתוֹ אִישׁ.

Ahitophel was a man great in Torah. It is written²⁴²: *David again assembled all young men in Israel, 30'000*. Rabbi Berekhiah in the name of Rabbi Abba bar Cahana²⁴³: Ninety thousand Elders did David ordain on one day, but he did not ordain Ahitophel with them²⁴⁴. That is what is written: *David again assembled all young men in Israel, 30'000*. He added, 30'000. Again, 30'000, and the simple sense of the verse, 30'000; together 90'000. You find that at the moment when David came to carry the Ark of the Eternal's Covenant, he did not carry it following the Torah²⁴⁸. *They moved the Ark of God's Covenant on a new car*²⁴⁵, etc. The Ark lifted the Cohanim up and tore them down to the ground; lifted the Cohanim up and tore them down to the ground. David sent and brought Ahitophel. He told him, can you not tell me why the Ark lifted the Cohanim up and tore them down to the ground, lifted the Cohanim up and tore them down to the ground? He answered, send

and ask all the wise men whom you ordained. David said, any man who knows how to put this in order but does not put it in order should end up strangled. He said something in front of it and it was steadied. That is what is written²⁴⁶: *It was when the carriers of the Eternal's Ark took six steps that he sacrificed a bull and a fattened calf*. Rabbi Hanina and Rabbi Mana, one said, for every step a bull and a fattened calf and at the end seven oxen and seven rams; but the other said, for every step seven oxen and seven rams and at the end a bull and a fattened calf²⁴⁷. The Holy One, praise to Him, said to Ahitophel: Something which the schoolchildren say every day in assembly you did not say to him: *to the Bene Qehat he did not give; for the service of the holy [vessels] is on them, they should carry on the shoulder*²⁴⁸. But so you told him.

²⁴⁹Similarly you find that when David started to excavate the foundations²⁵⁰ of the Temple, he dug down fifteen hundred cubits and did not find the abyss. At the end he found a clay pot and wanted to lift it. It told him, you cannot lift me. We asked, why? It answered, because I am here suppressing the abyss. He asked it, since when are you here? It answered, from the Moment that the Merciful spoke on Sinai: *I am the Eternal, your God*²⁵¹, the earth trembled and sank down, and I was put here to suppress the abyss²⁵². Nevertheless, he did not listen to it; when he lifted it the abyss rose and threatened to flood the world. Ahitophel was standing there. He said, now David will be strangled and I shall rule. David said, any Sage who knows how to put this in order but does not put it in order should end up strangled. He said what he said²⁵³ and it was steady. David started to sing *a song of ascent*, a song for a rise of 100 [cubits]. For each hundred cubits he composed a song. Nevertheless, he ended up strangled. Rabbi Yose said, that is what the proverb says, a person has to worry about the curse of a rabbi, even if it is for nothing²⁵⁴.

Rebbi Jeremiah in the name of Rebbi Samuel bar Rav Isaac: The scroll which Samuel handed over to David, Ahitophel composed it by the Holy Spirit²⁵⁵. What did Ahitophel do? If anybody asked for his counsel in anything and he gave his advice, he said go and do such and such, and if you do not believe me ask the Urim and Tummim. He went, asked, and found it

correct²⁵⁶. That is what is written²⁵⁷: *The counsel of Ahitophel which he gave in those days*, etc. *Man* is read but not written²⁵⁸; the verses could not call him “a man.”²⁵⁹

242 2S. 6:1. The verse is written in military language but does not appear in a military context.

243 *Num. rabba* 4(21),12(25); *Midrash Samuel* 24(5).

244 Justifying Ahitophel's hatred of David. He had enough reason as Batseba's grandfather.

245 2S. 6:3.

246 2S. 6:13; 2 *Chr.* 15:20. The two verses contradict one another.

247 To explain both verses (Note 246). Babli *Sotah* 35b.

248 *Num.* 7:9.

249 Differently Babli *Sukkah* 53a; hinted at *Makkot* 11a.

250 Greek θεμελίωσις; cf. *Sotah* 6:2 Note 17.

251 *Ex.* 20:2.

252 Cf. Babli *Avodah zarah* 3a, *Midrash*

Tehillim 74 #4. The reference is to *Ps.* 76:9: *The earth was fearful and quiet*. The earth was fearful because it was created on condition that Israel accept the Torah; when Israel accepted the Ten Commandments the earth became quiet since its continued existence was assured. The cover on the abyss sits on the waters of the Deluge (*Gen.* 7:11).

253 A magical spell.

254 Babli *Berakhot* 56a, *Makkot* 11a.

255 The blueprint for building the Temple (*1Chr.* 28:11).

256 *Midrash Tehillim* 3(4). (We do not find that the oracle could be used for anything but affairs of state.)

257 2S. 16:23.

258 Babli *Nedarim* 37b.

259 In *Midrash Tehillim* 3(4): “but an angel.”

שְׁלֶשָׁה (29a line 71) כִּי לֹא-נִעְשֶׂתָה עֲצָתוֹ וַיַּחֲבוּשׁ אֶת חֲמורוֹ וּגְוִי. שְׁלֶשָׁה דְּבָרִים צִוָּה אַחִיתוֹפֶל אֶת בְּנָיו. אָמַר לָהֶם. אֵל תִּמְרְדוּ בְּמַלְכוּת בֵּית דָּוִד. דֹּאשְׁכֶּהוּ דְקוֹדֶשׁא בְּרִיךְ הוּא נָסִיב לָהוֹן אַפִּין אֲפִילוּ בְּפִרְהָסִיא. וְאֵל תִּשְׁאוּ וְתִתְּנוּ עִם מִי שֶׁהִשְׁעָה מִשְׁחָקָה לּוֹ. וְאִם הִיָּתָה הָעֲצָרָה בְּרוּרָה זָרְעוּ חֲטִים יָפוֹת. וְלֹא יִדְעִין אִם בְּרוּרָה בְּטֵל וְאִם בְּרוּרָה בְּשָׂרָב.

How was he removed²³⁸? *When Ahitophel saw that his counsel was not taken, he saddled his donkey*²⁶⁰, etc.

Three things did Ahitophel command his sons: Do not rebel against the dynasty of David, since we find that the Holy One, praise to Him, shows them favor even when they acted brazenly²⁶¹. Do not have dealings with anybody who has a lucky streak²⁶². And if Pentecost was clear, sow wheat of the best quality²⁶³. But we do not know whether clear from dew or clear from *šarav*²⁶⁴.

260 2S. 17:23. He committed suicide; therefore his death could not scour off his sins, Note 29. A parallel to this paragraph is in the Babli, *Bava batra* 147a.

261 Greek παρρησία, as in the case of Batseba.

262 Since the other party would win in court or in contract negotiations.

263 The next fall planting season.

265 The dry wind from the East, Arabic *hamsin*.

(29b line 1) גִּיחָזִי אָדָם גִּיבּוֹר בַּתּוֹרָה הָיָה. אֲלֵא שֶׁהָיוּ בּוֹ שְׁלֹשָׁה דְּבָרִים. עֵין צָרָה וּפְרוֹץ בְּעֶרְוָה וְלֹא הָיָה מוֹדָה בַּתְּחִיית הַמֵּתִים. עֵין צָרָה. בְּשַׁעֲהָ שֶׁהָיָה אֱלִישָׁע יָתִיב בְּתִינְיָיִה הָיָה גִּיחָזִי יָתִיב לֵיהָ עַל תַּרְעָא וְתַלְמִידֵיהָ חֲמִיץ לֵיהָ וְאֶמְרִין. גִּיחָזִי לֹא אָעַל וְאָנָּן עָלֵינוּ. וְהָיָה תִּנְיִין מִתְאַמֵּר וְיָבַר נֶשׁ לֹא מִתְהַנֵּי כְּלוּם. כִּינּוֹן שֶׁנִּתְרַחֵק מִהָ כְּתִיב תִּמְנוּ. וְאֶמְרִין בְּנֵי-הַנְּבִיאִים אֶל-אֱלִישָׁע הִנֵּה-נָא (וּגו') הַמְּקוֹם אֲשֶׁר אֲנַחְנוּ יוֹשְׁבִים שָׁם לְפָנֶיךָ צָר מִמֶּנּוּ. לֹא אֶסְחִין אוֹכְלוֹסִיָּא וְתַלְמִידֵיהָ דְּהוּוֹן תִּמְנוּ.

²⁶⁶Gehazi was great in Torah, but three things were the matter with him: He was grudging, dissolute in sexual matters, and denied the Resurrection of the Dead.

Grudging. When Elisha sat and formulated his teachings, Gehazi sat outside the door. The students saw him and said, Gehazi did not find room inside, could we find room inside? His²⁶⁷ statements were said without anybody profiting from them. Once he was removed, what is written there? *The prophecy students said to Elisha (etc.,) the place where we are sitting is too narrow for us*²⁶⁸. It does not contain the general population²⁶⁹ and the students who were there.

266 Babli 107b.

lowing Gehazi's dismissal.

267 Elisha's, who had no listeners.

269 Greek ὄχλος, "multitude".

268 2K. 6:1, the verse immediately fol-

(29b line 9) וּפְרוֹץ בְּעֶרְוָה. שֶׁכֵּן הַשּׁוֹנֵמִית אוֹמֶרֶת לְאִישָׁהּ הִנֵּה-נָא יִדְעִיתִי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עוֹבֵר עָלֵינוּ תִּמְדִּי: אֶמֶר רַבִּי יוֹנָה. הוּא קָדוֹשׁ וְאֵין תַּלְמִידוֹ קָדוֹשׁ. אֶמֶר רַבִּי אֲבִיוֹן. שֶׁלֹּא הִבִּיט בָּהּ מִיָּמִיו. וְרַבִּין דִּקְסִסְרִין אֶמְרִין. שֶׁלֹּא רָאָת טִיפַת קָרִי עַל בִּגְדָיו מִיָּמָיו. אִמְתִּיָּה דְּרַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק אֶמְרָה. אֲנָא הוּיָנָא מְשֻׁגָּה מְנוּי דְּמָרִי. מִן יוֹמָיו לֹא חֲמִית מִקְלָא בִּישָׁא בְּמְנוּי דְּמָרִי. כְּתִיב וַיָּגֶשׁ גִּיחָזִי לְהַדָּפָה. מָהוּ לְהַדָּפָה. אֶמֶר רַבִּי יוֹסִי בֶן חֲנִינָה. שֶׁנִּתְּנוּ לְדוֹ בְּהוֹד שְׁבִיפָהּ. כִּין דְּדִיָּה.

²⁷⁰Dissolute in sexual matters. For the woman of Shunem said to her husband: *Lo, I know that he is a holy man of God*²⁷¹. Rabbi Jonah said, he is holy, but his student is not holy. Rabbi Abun said, because he never looked at her. But the rabbis of Caesarea say, he never had an involuntary emission. The slave girl of Rabbi Samuel ben Rav Isaac said, I was washing my master's garments. I never saw a bad thing on my master's garments. It is written: *Gehazi drew near to push her away*²⁷². What is *להדפה*? Rabbi Yose ben Hanina said, he put his hand on her beauty spot, between her breasts.

270 *Yebamot* 2:4 (Notes 81-85), *Lev. rabba* maid is given justification.
24(6). The text here seems to be original 271 2*K.* 4:9.
since only here (and *Lev. rabba*) the 272 2*K.* 4:27.
observation of R. Samuel bar Rav Isaac's

29b line 16) וְלֹא הָיָה מוֹדָה בְּתַחֲמֵית הַמֵּתִים. אֶת מוֹצֵא בְּשָׁעָה שֶׁבָּא אֶלְיָשָׁע לְהַחֲיוֹת אֶת בִּנְיָה שְׁלִשְׁוִינְמִית אָמַר לוֹ קַח מִשְׁעָנִי בְּיָדְךָ וְלֹא כִי תִמָּצֵא אִישׁ לֹא תִבְרָכְנוּ וְכִי יִבְרָכְךָ אִישׁ לֹא תִעֲנֶנּוּ. וְהוּא לֹא עָבַד בֶּן אֶלְעָא כְּד פָּגַע בְּר נֶשׁ וְאָמַר לִיה. מֵאִינ וּלְאִינ גַּחְזִי. וּו אָמַר לִיה. אֶנָּה אֲזִיל מַחֲיָה מֵתִים. וּו אָמַר לִיה. לֵית דְּמַחֲיָה מֵתִים אֶלְעָא הַקְדוֹשׁ בְּרוּךְ הוּא. דְּכָתִיב בֵּיה יִי מִמֵּית וּמַחֲיָה מוֹרִיד שְׁאֵזֵל וְיַעֲלֵל. אֲזֵל לִיה וְלֹא עָבַד כְּלָוִים. אֲזֵל לְגַבִּיָּה אָמַר לִיה. אֶנָּה יָדַע אֵילוּ הָיָה דְּמִיד לֹא הָיָה מִיתָעַר עַל קִדָּךְ.

And denied the Resurrection of the Dead. You find that at the time when Elisha came to resurrect the Shunamite's son, he told him²⁷³: *Take my support staff in your hand and go, and if you meet a man do not greet him, or if a person greets you do not answer him*. But he did not do that, but when a person met him and asked, from where and to where, Gehazi? He told him, I am going to resurrect the dead. This one would tell him, only the Holy One, praise to Him, can resurrect the dead, as it is written²⁷⁴: *The Eternal kills and gives life, brings down to the pit and lifts up*. He went there and did not do anything. He returned to him and said to him, I know that if he really were dead, he would not wake up through you.

273 2*K.* 4:29.

274 1*S.* 2:6.

29b line 24) אֶת מוֹצֵא בְּשָׁעָה שֶׁבָּא נְעָמָן שֶׁר צָבָא מֶלֶךְ אֲרָם אֶצֶל אֶלְיָשָׁע בָּא אֵלָיו בְּסוּסֵי וְיִבְרָכְבּוּ. אָמַר רַבִּי יוֹחָנָן. בְּסוּסֵי כְּתִיב. בָּעָא מֵיתָן לִיה דְּהַב וְכֶסֶף אֶסְטָלִיוֹן וּלְבוּשֵׁינִי אֲבָנִים

טובות ומרגליות. ולא קיבל עליו. הָדָא הִיא דְּכְתִיב וַיִּפְצַר-בּוֹ לַקַּחַת וַיִּמָּאֵן: אֵתָא גִיחָזִי וְאַמְרַן חִי־יֵי כִי־אִם־רַצְתִּי אַחֲרָיו וְלִקְחֹתִי מֵאִתּוֹ מֵאוּמָה: מוֹמָה כְּתִיב. אֵזֶל וּמָטָה בֵּיהּ וְנִסָּב מִה דְּנִסָּב וְאַטְמָרוֹן בְּעִלְיָתָהּ. אֵתָא גַבְהָ אֶלְיָשָׁע. אָמַר לִיהּ. מֵאֲנִן וְלֵאֲנִן גִּחָזִי. מֵיִאֲנִתָּה מִתּוֹן שְׁכָרוֹן שְׁלַצְדִּיקִים. אָמַר לוֹ. לֹא־הִלְדָּ עֲבָדָךְ אֲנִהּ וְאַנְהּ: וַיֹּאמֶר לֹא־לְבִי הִלְדָּ כְּאַשֶׁר הִפְדָּ־אִישׁ מַעַל מִרְכָּבָתוֹ לְקִרְאָתָךְ הֵלֵךְ לַקַּחַת כֶּסֶף וְזָהָב הֵעֵת לַקַּחַת אֲבָנִים טוֹבוֹת וּמְרָגְלִיּוֹת. לְפִיכָךְ צָרְעַת נַעֲמָן תִּדְבַּק־בְּךָ. כְּתִיב וְאַרְבָּעָה אַנְשִׁים הָיוּ מְצוּרָעִים פָּתַח הַשָּׁעַר וְגו'. וְיָמִי הֵיוּ. רַבִּי יְהוּדָה בְּשֵׁם רַב. גִּיחָזִי וּשְׁלֹשֶׁת בָּנָיו הָיוּ.

You find [written] when Na'aman, the army commander of the king of Aram, came to him with his horses and his chariot. Rabbi Johanan said, it is written *with his horse*²⁷⁵. He wanted to give him gold and silver, stolas and garments, precious stones and pearls, but he did not accept. That is what is written²⁷⁶: *He insisted that he take, but he refused*. Gehazi came and said, *by the living Eternal, if I would run after him and take anything from him*²⁷⁷. “A defect” is written²⁷⁸. He went, met him, took what he took, and hid it in his upper storey. He came to Elisha, who asked him, *from where* to where, *Gehazi?* You refused the reward of the just²⁷⁹! He answered²⁸⁰, *your servant did not go here or there. But he said, did not my thoughts go when a man turned from his carriage towards you; is it time to take silver and gold; is it time to take precious stones and pearls?* Therefore, *Na'aman's skin disease shall cling to you*. It is written²⁸¹: *Four men afflicted with skin disease were at the door of the gate*. Who were they? Rabbi²⁸² Jehudah in the name of Rav: They were Gehazi and his three sons.

275 The actual *Ketib* in all sources of 2K. 5:9.

276 2K. 5:16.

277 2K.5:20; *Num. rabba* 7(6). The invocation of the Name in a dishonest enterprise is blasphemy.

278 A *Ketib* מומה “its defect” for *Qere* מאומה “anything” is not in Eastern (Aleppo and Peterburg) codices but it is an old

Ashkenazic (Rashi *ad loc.*) and Provençal [*Num. rabba* 7(6)] tradition; cf. Y.S.R. Norzi, *ad loc.* מנחת שי.

279 He lost his reward in the Future World.

280 2K.5:23-24. In v. 24, Gehazi's skin disease is declared hereditary.

281 2K.7:3.

282 Read: Rav Jehudah. In the Babli (107b): R. Johanan.

36) (29b line 36) כְּתִיב וַיָּבֹא אֶלְיָשָׁע דְּמָשֶׁק וּבֶן־הֶדְד מֶלֶךְ־אַרָם חֹלָה וְגו'. מָה אֵזֶל בְּעִי מֵעֶבֶד תַּפְּנוֹ. אֵזֶל בְּעִי מִקְרָבָא לְגִיחָזִי וְאַשְׁכְּחִיהּ מוֹחֶלֶט. מֵיכָן שְׂדוּחִין בְּשִׁמְאֵל וּמִקְרָבִין בְּמִין. אָמַר רַבִּי

יוֹחָנָן. בַּחוּץ לֹא־יָלֵן גֵּר דִּלְתֵּי לְאוֹרֵחַ אֶפְתָּח: מִיֵּכֶן שְׂדוּחִין בְּשִׁמְאֵל וּמִקָּרְבִּין בְּנִמְיוֹן. לֹא כָשֶׁם שְׁעֵשָׂה אֱלִישָׁע שְׁדָחָה אֶת גִּיחֲזִי בְּשִׁתֵּי יָדָיו. שְׁנֵי חִלָּאִים חִלָּה אֱלִישָׁע. אֶחָד כְּדָרָךְ כָּל־הָאָרֶץ. וְאֶחָד שְׁדָחָה אֶת גִּיחֲזִי.

It is written²⁸³: *Elisha came to Damascus when Ben-Hadad the king of Aram was sick*. What did he come to do there? He went to bring back Gehazi but found him absolutely impure²⁸⁴. From here that one should push away with one's left hand but bring back close with one's right. Rabbi Johanan said, *the stranger should not stay outside overnight; my doors I opened for the guest*²⁸⁵. From here that one should push away with one's left hand but bring back close with one's right. Not as Elisha did who pushed Gehazi away with both hands. Elisha was sick with two sicknesses²⁸⁶. One in the ways of the world, and one because he pushed Gehazi away.

283 2K. 8:7.

284 Most rules of skin-disease (*Lev.* 13:1-46) define two stages of the diagnosis. In the first one, the sufferer is quarantined (מִסְקָר). If he be found pure, a simple immersion in water will make him ritually pure. But if he was found impure after quarantine, he is *absolutely impure* and can regain purity only by the elaborate ceremony described in *Lev.* 14. For an inhabitant of the Northern kingdom, this would present almost insurmountable difficulties. (Na'aman as a Gentile did not

need any ceremony.) Elisha is faulted for not helping Gehazi to repent and regain his purity.

285 *Job* 31:32.

286 In the Babli 107b: three sicknesses; the two mentioned here and an additional one for sending the bears against the children. In 2K. 13:14 it is mentioned that Elisha fell ill "with the sickness which would cause his death". This implies that it was not his only sickness; he must have been sick at least twice.

רַבִּי חֲנִינָה וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. בְּשַׁעַה שֶׁנִּמְנָנוּ וְאָמְרוּ. שְׁלֹשָׁה מַלְכִּים וְאַרְבָּעָה הַדִּיּוֹטוֹת אֵין לָהֶם חֶלֶק לְעוֹלָם הַבָּא. יֵצֵתָה בֵּת קוֹל וְאָמְרָה הַמַּעֲמֹד יִשְׁלַמְנָה כִּי־מֵאִסְתָּ אֶלָּא כִּי־אַתָּה תִּבְחָר וְלֹא־אֲנִי וּמֵה־יָדְעַת דְּבָר: בִּקְשׁוּ לְצַרְף אֶת שְׁלֹמֹה עֲמֹהָן. בָּא דָוִד וְנִשְׁתַּתַּח לַפָּנִיָּה. וְיֵשׁ אֲמָרִים. אֲשֶׁר יָצֵאת מִבֵּית קְדָשִׁי הַקְדָּשִׁים וְלִהְיֶטָה סְבִיבוֹתֵיהֶם. הָדָר עִילָה. הִנֵּה יִלְךְ מִצְלִי וּמִתְעַנֶּה. כִּיֵּן שֶׁנִּמְנָה עֲמֹהָן צָלִי וְלֹא אִיתְעֲנִי. דּוֹרְשֵׁי רְשׁוּמוֹת אָמְרוּ. כּוֹלָהֶם יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. מֵה טַעַם. לִי גִלְעָד | וְלִי מִנְשָׁה וְאַפְרַיִם מְעוֹז רֹאשִׁי הַהוּנָה מְחוּקָקִי: מוֹאָב | סִיר רַחֲצִי עַל־אֲדָמוֹם אֲשֶׁלִּיד נַעֲלִי. לִי גִלְעָד זֶה אֲחָאָב מֶלֶךְ יִשְׂרָאֵל שֶׁנֶּפֶל בְּרִמּוֹת גִּלְעָד. לִי מִנְשָׁה כְּשִׁמוּעוֹ. אֲפָרַיִם מְעוֹז רֹאשִׁי זֶה יִרְבֵּעַם בֶּן נִבְט אֶפְרַתִּי. הַהוּנָה מְחוּקָקִי זֶה אֲחִיתוֹפֶל. מוֹאָב | סִיר רַחֲצִי זֶה גִיחֲזִי. עַל־אֲדָמוֹם אֲשֶׁלִּיד נַעֲלִי זֶה דּוֹאָג הָאֲדוּמִי. אָמְרוּ יִשְׂרָאֵל לִפְנֵי

הַקְדוּשׁ בְּרוּךְ הוּא. רַבּוֹן כָּל־הָעוֹלָמִים. מִה נִעְבִּיד וְדוּד מִלֶּךְ יִשְׂרָאֵל מִיִּקְל לֹן. אֲנִשְׁי דְּמִים וּמְרָמָה לֹא־יִחַצְצוּ יְמֵיהֶם. אָמַר לֹן. עָלִי לַעֲשׂוֹתָן רְעִים אִילוּ לְאִילוּ. עָלִי־פִלֶשֶׁת אֲתָרוּעָה עָלִי פִלֶשֶׁת הַתְּרַעָעִי. עָלִי לְפִלֶשׁ לָהֶם מַעֲשִׂים טוֹבִים וְלַעֲשׂוֹתָן רִיעִים אִילוּ לְאִילוּ.

²⁸⁷Rebbi Hanania and Rebbi Joshua ben Levi: at the time when they voted and said that three kings and four private persons had no part in the Future World, there came a disembodied voice and said²⁸⁸, *does it pay for you that you oppose, that you choose, not I, and what can you say*²⁸⁹? They wanted to include Solomon with them²⁹⁰. David came and bowed down before them, but some say that fire came out of the Holiest of Holies and flared around them. Hadar Illa was used to be answered when he prayed. From the time he voted with them he prayed but was not answered. The interpreters of hints say, all of them have part in the Future World. What is the reason? *Mine is Gilead, mine is Manasse, Ephraim my main fortress, Jehudah is my scepter, Moab my washing trough, at Edom I shall throw my shoe*²⁹¹. *Mine is Gilead*, that is Ahab, king of Israel, who fell at Ramot Gilead. *Mine is Manasse*, its plain meaning. *Ephraim my main fortress*, that is Jeroboam ben Nevat the Ephraimite. *Jehudah is my scepter*, that is Ahitophel. *Moab my washing trough*, that is Gehazi²⁹². *At Edom I shall throw my shoe*, that is Doëg the Edomite. Israel said before the Holy One, praise to Him: Master of all Worlds, what can we do if David, King of Israel, cursed them? *Men of blood and deceit shall not live to half of their days*²⁹³! He told them, it is up to Me to make them friends one to the other. *For me Peleshet is friendly; to me Peleshet makes friends*²⁹⁴; it is up to Me to lead them to good deeds²⁹⁵ and to make them friends one to the other.

287 *Num. rabba* 14(1).

288 *Job* 34:33.

289 It is presumptuous for a human theologian to pretend to know God's judgment.

290 *Babli* 104b.

291 *Ps.* 60:9-10, 108:9-10.

292 Whose sin was connected with Na'aman's washing.

293 *Ps.* 55:24. In the *Babli*, 69b, 106b, the verse is read as meaning that Doëg and Ahitophel did not live to age 35.

294 The root פלש in addition to "invade" can mean "to clear a path".

משנה ג: דור המבול אין להם חלק לעולם הבא ואין עומדין בדין שְׁנֵאֲמַר לֹא יָדוֹן רוחי בָּאֲדָם לְעוֹלָם. אֲנָשִׁי סְדוֹם אֵין לָהֶם חֵלֶק לְעוֹלָם הַבָּא אֲבָל עוֹמְדִין בְּדִין. רַבִּי נְחֵמְיָה אוֹמֵר, אֵילֹו וְאֵילֹו אֵינָן עוֹמְדִין בְּדִין שְׁנֵאֲמַר עַל כֵּן לֹא יָקוּמוּ רָשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵדֶת צְדִיקִים. עַל כֵּן לֹא יָקוּמוּ רָשָׁעִים בְּמִשְׁפָּט זֶה דוֹר הַמַּבּוּל. וְחַטָּאִים בְּעֵדֶת צְדִיקִים אֵלֹו אֲנָשִׁי סְדוֹם. אָמְרוּ לוֹ בְּעֵדֶת צְדִיקִים אֵינָן עוֹמְדִין אֲבָל עוֹמְדִין הֵן בְּעֵדֶת רָשָׁעִים.

Mishnah 3: The generation of the Deluge has no part in the World to Come and they do not stand in judgment, as it is said²⁹⁶: *My Spirit shall not judge man forever*. The people of Sodom have no part in the World to Come but they stand in judgment. Rabbi Nehemiah says, neither of them stands in judgment, as it is said²⁹⁷: *Therefore, evildoers shall not rise in judgment, nor sinners in the company of the just*. Therefore, evildoers shall not rise in judgment, that is the generation of the Deluge, nor sinners in the company of the just, these are the people of Sodom. They said to him, in the company of the just they will not rise; they will stand in the company of evildoers.

296 Gen. 6:3.

297 Ps. 1:5.

הלכה ג: דור המבול אין להם חלק לעולם הבא. ואין רואין לעתיד לבוא. מה טעם. וימח את כל היקום בעולם הזה. וימחו מן הארץ לעתיד לבוא.

Halakhah 3: “The generation of the Deluge has no part in the World to Come,” and will not see the future²⁹⁸. What is the reason? ²⁹⁹*He wiped off all that was standing in this world; they were wiped off from the Land*³⁰⁰, in the future.

298 In contrast to most other sinners whose souls will take part in Eternal Life after having been punished for their sins, these souls will be completely destroyed. Babli 108a.

299 Gen. 7:23.

300 The double mention of “wiping off” in one verse implies that each of them must have another object. In Psalms, “the Land” usually refers to the Future Life; the Land of the Living to Paradise, the Land without attribute to the Netherworld.

(29b line 62) **תני.** רבי נחמיה אומר. ממשמע שְׁנֵאֲמַר לֹא יָדוֹן רוחי בָּאֲדָם לְעוֹלָם. רבי יהודה אומר. לא יָדוֹן לוֹ רוחי. שְׁאֵינִי נוֹתֵן רוחי בָּהֶם בְּשַׁעָה שְׁאֵינִי נוֹתֵן רוחי בְּבִגְיָ אָדָם. רבי שמעון אומר. לא יָדוֹן לוֹ רוחי. שְׁאֵינִי נוֹתֵן רוחי בָּהֶם בְּשַׁעָה שְׁאֵינִי נוֹתֵן מִתֵּן שְׁכָרוֹ לְעַלְצִיקִים. אֲחֵרִים אוֹמְרִים. לֹא יָדוֹן לוֹ רוחי. שְׁאֵינִי מַחְזִירָה לְגִנָּה. רבי יהושע בן לוי אָמַר. עֵיֶשֶׁת זִרְיָתָהּ

לחולטטנית. מה טעם. בעת יורבו נצמתו בחימו נדעכו ממקומם: מהו בחימו. בריתוחו. אמר רבי יוחנן. כלטיפפה וטיפפה שהיה הקדוש ברנן הוא מוריד עליהן הנה מרתיחה בתוך גיהנם ומורידה עליהן. הלא היא דכתיב בחימו נדעכו ממקומם: והנה בירבי חזקה ורבי אמרין. הקדוש ברנן הוא דן את הרשעים בגיהנם שנים עשר חודש. פתחילה הוא מכניס בהן חכך ואחר כך הוא מכניסן לאור והן אומרים. הוי הוי. ואחר כך הוא מכניסן לשלג והן אומרים. ווי ווי. מה טעם. ונעלגי | מבזר שאון מטיט הינן. מהו מטיט הינן. מקום שהן אומרין בו הוי. ויקבלו דינם ויהא להן חלק לעולם הבא. על שם ילץ לאשמע גערה:

³⁰¹ It was stated: Rabbi Nehemiah says, one understands it from what was said²⁹⁶ *My Spirit shall not judge man forever*. Rabbi Jehudah says, *My Spirit shall not judge him*, for I shall not give My Spirit into them when I shall give My Spirit into people³⁰². Rabbi Simeon says, *My Spirit shall not judge him*, for I shall not give My Spirit into them when I shall distribute the rewards of the just. Others say, *My Spirit shall not judge him*, I shall not bring it back into its sheath³⁰³.

Rebbi Joshua ben Levi said, mainly their³⁰⁴ scalding was parboiling. What is the reason? *At the time when they were scalded they shrank; in its heat they disappear from their place*³⁰⁵. What is *in its heat*? In their boiling. Rebbi Johanan said, every single drop which the Holy One, praise to Him, rained on them, He brought to a boil in Hell and rained it on them³⁰⁶. That is what is written, *in its heat they disappear from their place*.

Jehudah ben Rebbi Hizqiah and Rebbi³⁰⁷ said, the Holy One, praise to Him, judges the evildoers in Hell for twelve months. First He brings the itch on them; then He brings them into fire and they say woe, woe; after that He brings them into snow and they say wai, wai. What is the reason? *He brought me up from the noisy pit, from miry mud*³⁰⁸. What is *from יין mud*? From a place where one says woe.

Why could they not receive their punishment³⁰⁹ and then take part in the World to Come? Because *the scoffer will not hear rebuke*³¹⁰.

301 Babli 108a, Tosephta 13:6, *Gen. rabba* 26(6), 28(3).

302 At the resurrection. The interpretations differ in formulation, not in meaning.

303 In the container where souls are kept to be born or resurrected.

304 The generation of the flood.

305 *Job* 6:17.

306 *Gen. rabba* 28(9) [M. Sokoloff, *The*

Geniza Fragments of Bereshit Rabba (Jerusalem 1982) p. 120].

307 Probably one should read “Jehudah and Hizqiah, the sons of R. Hiyya”, or a name in missing here. In Mishnah *Idiut* 2:10, the Babli, *Šabbat* 33b, and *Thr. rabba* 1(42), the statement is anonymous. In *Gen. rabba* 28(7) it is attributed to R. Johanan, a student of Hizqiah.

The statement is the basis of the rule that prayers for deceased parents may be

said only for 11 months, so as not to declare one’s parents as evildoers.

308 *Ps.* 40:3.

309 This refers to the statement of the Mishnah that the people of the Deluge have no part in the World to Come, i. e., that their souls were destroyed.

310 Since the goal of punishment is reform, punishment of scoffers is useless. Their souls, instead of being punished, must be destroyed.

אֲנָשֵׁי סְדוֹם אֵין לָהֶם חֵלֶק לְעוֹלָם הַבָּא וְאֵין רוֹאִין לְעֵתִיד לְבוֹא. מֵאֵי טַעְמָא. וְאֲנָשֵׁי סְדוֹם רָעִים וְחַטָּאִים לִי מֵאֹד: רָעִים וְחַטָּאִים בְּעוֹלָם הַזֶּה. לִי מֵאֹד לְעֵתִיד לְבוֹא. דְּבָר אַחֵר. רָעִים אֵילוּ לְאֵילוֹ. וְחַטָּאִים בְּגִילוי עֲרִיוֹת. לִי בַעֲבוּדָה זָרָה. מֵאֹד בְּשִׁפְחוֹת דָּמִים.

³¹¹“The people of Sodom have no part in the World to Come,” and they will not see the future. What is the reason? *The people of Sodom were very evil and sinful against the Eternal*³¹². *Evil and sinful* in this world, *against the Eternal very much* in the future.

³¹³Another explanation. *Evil* against one another, *and sinful* in incest and adultery, *against the Eternal* in foreign worship, *very much* in spilling blood.

311 Babli 109a; Tosephta 13:8. The paragraph also is part of the Mishnah in the Babli and the independent Mishnah mss. not

from the Maimonides tradition.

312 *Gen.* 13:13.

313 *Gen. rabba* 41(10).

מִשְׁנָה ד': דוֹר הַמִּדְבָּר אֵין לָהֶן חֵלֶק לְעוֹלָם הַבָּא וְאֵין עוֹמְדִין בְּדִין שְׁנֵימָר בַּמִּדְבָּר הַזֶּה יִתְּמוּ וְשָׁם יָמֻתוּ דְּבָרֵי רַבִּי עֲקִיבָה. רַבִּי אֱלִיעֶזֶר אָמַר עֲלֵיהֶם הוּא אָמַר אֶסְפוּ לִי חֲסִידֵי כוֹרְתֵי בְרִיתִי עַל זִבְחָה.

Mishnah 4: The generation of the desert has no part in the World to Come, as it is said³¹⁴: *in this desert they shall be terminated and there they will die*, the words of Rabbi Aqiba. Rabbi Eliezer says, about them it says³¹⁵, *assemble for Me My lovely ones, who sealed My Covenant by a sacrifice*³¹⁶.

משנה ה': עדת קורח אינה עתידה לעלות שְׁנֵאָמַר וַתָּכַס עֲלֵיהֶם הָאֶרֶץ וַיֵּאבְדוּ מִתּוֹךְ הַקֹּהֶל דְּבַר רַבִּי עֲקִיבָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר עֲלֵיהֶם הוּא אוֹמֵר יֵי מִמִּית וּמִחְיָה מוֹרִיד שְׂאוֹל וְעַל

Mishnah 5: The band of Korah will not be resurrected in the future, as it is said³¹⁷ *the earth covered them; they were lost from among the congregation*, the words of Rabbi Aqiba. Rabbi Eliezer says, about them it says⁹³, *the Eternal kills and brings to life, He sends down into the pit and raises up*.

314 Num. 14:35. The argument in the longer text of the Mishnah in the Babli is reproduced here at the start of the Halakhah. In all these cases, the double emphasis in the verse is interpreted that the first expression refers to this world, the second to the World to Come.

315 Ps. 50:5.

316 The ceremony described in Ex. 24:1-9 guaranteed their eternal life. Since R. Aqiba war R. Eliezer's student, the inversion of the chronological order clearly indicates that the latter's opinion is accepted as practice.

317 Num. 16:33.

(29c line 6) **הלכה ד':** דור המדבר אין להן חלק לעולם הבא ואין רואין לעתיד לבוא. שְׁנֵאָמַר בַּמִּדְבָּר הָזֶה יִתְמוּ וְשָׁם יָמָתוּ. וַתָּכַס עֲלֵיהֶם הָאֶרֶץ וַיֵּאבְדוּ מִתּוֹךְ הַקֹּהֶל דְּבַר רַבִּי עֲקִיבָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר עֲלֵיהֶם הוּא אוֹמֵר אֶסְפוּ לִי חֲסִידֵי כֹהֲנֵי בְרִיתִי עַלִי זָבַח. רַבִּי יְהוֹשֻׁעַ אוֹמֵר. נִשְׁבַּעְתִּי וְאֶקְיָמָהּ. פְּעָמִים שְׁאֵינִי מְקַיֵּים. חֲנֻנָּה בֵּן אַחִי רַבִּי יְהוֹשֻׁעַ אוֹמֵר. כְּתוּב אֲשֶׁר-נִשְׁבַּעְתִּי בְּאֶפֶי. בְּאֶפֶי נִשְׁבַּעְתִּי חוֹזֵר אֲנִי בִי. תִּנִּי. רַבִּי שְׁמַעוֹן בֶּן מִנְסִיָּה אוֹמֵר. עֲלֵיהֶם הוּא אוֹמֵר אֶסְפוּ לִי חֲסִידֵי וְגו'. חֲסִידֵי שְׁעָשׂוּ עִמִּי חֶסֶד. כֹּהֲנֵי בְרִיתִי שֶׁנִּכְרְתוּ עַל יָדִי. עַלִי זָבַח שְׁעִילוֹ אוֹתִי וְנִזְבְּחוּ עַל שְׁמִי. תִּנִּי. רַבִּי יְהוֹשֻׁעַ בֶּן קֶרְחָה אוֹמֵר. עַל הַדּוֹרוֹת הַלָּלוּ הוּא אוֹמֵר וּפְדוּלִי יֵי יְשׁוּבוֹ. רַבִּי אוֹמֵר. אֵילֹו וְאֵילֹו יֵשׁ לָהֶן חֶלֶק לְעוֹלָם הַבָּא. וְיָמָה טַעַם. וְהִנֵּה | בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל וְכָאֵז הָאוֹבָדִים בְּאֶרֶץ אֲשׁוּר. אֵילֹו עֲשֶׂרֶת הַשְּׁבָטִים. וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם זֶה דּוֹר הַמִּדְבָּר. אֵילֹו וְאֵילֹו וְהַשְּׁתַּחֲוִי לִי בְּהַר הַקֹּדֶשׁ וּבִירוּשָׁלַיִם:

Halakhah 4: ³¹⁸“The generation of the desert has no part in the World to Come,” and will not see the future, as it is said: *in this desert they shall be terminated and there they will die. In this desert they shall be terminated*, in this world, *and there they will die, in the future*; and so He says³¹⁹, *what I swore in My rage, lest they come to My rest*, the words of Rabbi Aqiba. Rabbi Eliezer says, about them it says, *assemble for Me My lovely ones, who sealed My Covenant by a sacrifice*. Rabbi Joshua said, *I swore and I shall keep it*³²⁰; sometimes I do not keep it. Hanania the son of Rabbi Joshua's brother says, it

is written: *what I swore in My rage*; I swore in My rage, I am changing My mind.

It was stated: Rabbi Simeon ben Menassia says, about them it says *assemble Me My lovely ones*, who performed acts of love for Me³²¹. *The executors of My Covenant*, who were extirpated by Me. *By sacrifice*, they elevated me and were sacrificed for My name.

It was stated: Rabbi Joshua ben Qorha says, about these generations He says³²², *those freed by the Eternal shall return*. Rabbi says, these and those³²³ have part in the World to Come. What is the reason? ³²⁴*It shall be on that day, a great ram's horn will be blown, and those lost in the land of Assyria will come*, these are the Ten Tribes, *and those displaced in the land of Egypt*, that is the generation of the desert. These and those *will bow down before the Eternal on the Holy Mountain [and] in Jerusalem*.

318 Babli 110b, Tosephta 13:9-12.

an act of love of God.

319 Ps. 95:11.

322 Is. 35:10.

320 Ps. 119:106; cf. *Eccl. rabba* 10(23) *ad* 10:20. In a more adequate context the verse is quoted in *Hagigah* 1:8.

323 The generation of the desert and the Ten Tribes (Mishnah 6).

324 Is. 27:13; cf. *Eccl. rabba* 1(20).

321 In *Jer.* 2:1, the Exodus is described as

עֲדַת קוֹרַח אֵין לָהֶן חֵלֶק לְעוֹלָם הֵבֵא וְאֵינֶן רוֹאִין לְעֵתִיד לָבוֹא. מֶה טַעַם. וְתִבְכּוּ
עֲלֵיהֶם הַמִּדְבָּר בְּעוֹלָם הַזֶּה. וְיֵאבְדוּ מִתּוֹךְ הַקְהָל לְעֵתִיד לָבוֹא. תִּינִי. רַבִּי יְהוֹדָה בֶּן בִּתְיָרָה
אוֹמֵר. מִמִּשְׁמַע שְׁנֵאֲמַר תֵּלְעִיתִי כִּשְׁה אוֹבֵד בִּקְשׁ עֲבָדָךְ. מֶה עֲבִידָה הָאֲמוֹרָה לְהִלְכֵן סוּפָה
לְהִתְבַּקֵּשׁ אֶף עֲבִידָה הָאֲמוֹרָה כָּאֵן סוּפָה לְהִתְבַּקֵּשׁ.

³²⁵The band of Korah will not have part in the Future World and not be resurrected in the future. What is the reason? ³¹⁷*The desert covered them*, in this world; *they were lost from among the congregation*, in the future. It was stated: Rabbi Jehudah ben Bathyra says, one understands from what is said, *I erred like a lost sheep; look after Your servant*³²⁶, that just as the lost object mentioned there at the end will be searched for, so also the lost object mentioned here at the end will be searched for³²⁷.

325 Babli 109b, Tosephta 13:9.

327 By the doctrine of invariability of lexemes.

326 Ps. 119:176.

(29c line 25) מי נתפלל עליהם. רבי שמואל בר נחמן אמר. משה נתפלל עליהם. יחי ראובן ואל ימות. רבי יהושע בן לוי אמר. חנה נתפללה עליהן. היא דרבי יהושע בן לוי. דאמר רבי רבי יהושע בן לוי. כך היתה עזתו של קרח שוקעת ויורדת עד שעמדה חנה ונתפללה עליהן ואמרה יי ממת ומחיה מוריד שאול ויעל:

Who prayed for them? Rabbi Samuel bar Nahman said, Moses prayed for them, *Reuben shall live and not die*⁹¹. ⁹²Rebbi Joshua ben Levi said, Hannah prayed for them. This follows Rabbi Joshua ben Levi, as Rabbi Joshua ben Levi said: Korah's band was continuously sinking until Hannah stood up and said⁹³, *the Eternal kills and brings to life, He sends down into the pit and lifts up*.

(fol. 27b) **משנה ו:** עשרת השבטים אינן עתידין לחזור שנאמר וישלכם אל ארץ אחרת כיום הזה. מה היום הזה הולך ואינו חוזר אף הן הולכין ואינן חוזרין דברי רבי עקיבה. רבי אליעזר אומר, כיום הזה מה היום מפיל ומאיר אף הן כשהיה אפלה להן עתידה ליאור להן:

Mishnah 6: The Ten Tribes will not return in the future, as it is said³²⁸, *He threw them into another country like this day*. As this day passes and does never return, so they go, never to return, the words of Rabbi Aqiba. Rabbi Eliezer says, *like this day*, as the day gets dark and then light, so also they for whom there was darkness there will be light in the future.

328 Deut. 29:27.

(29c line 29) **הלכה ו:** עשרת השבטים כול'. עשרת השבטים אין להן חלק לעולם הבא ואינן רואין לעתיד לבוא. מה טעם. וישלכם אל ארץ אחרת כיום הזה. מה היום הולך ואינו חוזר אף הן הולכין ואינן חוזרין דברי רבי עקיבה. רבי שמעון בן יהודה איש כפר אבוס אמר משום רבי שמעון. אם היו מעשיהן כיום הזה אינן חוזרין ואם לאו חוזרין הן.

Halakhah 6: "The Ten Tribes," etc. ³³⁰The Ten Tribes have no part in the World to Come, and will not see the future. What is the reason? *He threw them into another country like this day*. As the day passes and does never return, so they go, never to return, the words of Rabbi Aqiba. Rabbi Simeon ben Jehudah from Kefar-Ikos said in the name of Rabbi Simeon: If their

behavior remains as on this day, they will not return; otherwise, they will return.

330 Babli 110b, Tosephta 13:12.

(29c line 34) רבי חזקיה רבי אבהו בשם רבי לעזר. אם באין הן גירי צדק לעתיד לבוא אנטוליניוס בא בראש כולם. מה את שמע מינה. שראו אותו יוצא במנעל פחות ביום הכיפורים. את שמע מינה שכן אפילו יריאי שמנים יוצאין בכך. אית מילין אמרין דלא איתגנייר אנטוליניוס. ואית מילין אמרין שנתגנייר אנטוליניוס. אנטוליניוס אתא גבי רבי. אמר ליה. חמי מיכלתי מן לוויתן בעלקמא דאתי. אמר ליה. אין. אמר ליה. מן אימור פיסחא לא אוכלתני ומן לוויתן מיכלתי בעלקמא דאתי. אמר ליה. ומה נעביד לך ובאימור פיסחא כתיב וכל-עַרְל לא-יֵאכַל בו: הָדָא אַמְרָה דְּלֵא אִיתְגַּיֵּיר אַנטוֹלִינוּס. כִּינּוּן דְּשִׁמְעַ כֵּן אֶזְל וְגִייר גְּרַמְיָה. אֶתָּא גְּבִי רַבִּי. אֶמַר לֵיהּ. חֲמִי גְזִירְתִּי. אֶמַר לֵיהּ. בְּדִידִי לֹא אִיסְתַּכְלִית מִן יוֹמוֹי וּבְדִידֶךָ אֶנָּא מְסַתַּכְלָא. הָדָא אַמְרָה דְּאִיתְגַּיֵּיר אַנטוֹלִינוּס. וְלִמָּה נִקְרָא רַבֵּינוּ הַקְדּוּשׁ. שְׁלֵא הִבִּיט בְּמִילְתּוֹ מִיָּמִיו. וְלִמָּה נִקְרָא שְׁמוֹ נְחוּם אִישׁ קוֹדֵשׁ קְדוּשִׁים. שְׁלֵא הִבִּיט בְּצוּרַת מִטְבַּע מִיָּמִיו. אַנטוֹלִינוּס אֶתָּא גְּבִי רַבִּי. אֶמַר לֵיהּ. צְלִי עָלִי. אֶמַר לֵיהּ. וְשִׁיבִינֶךָ מִן הָדָא צִינְתָּא. דְּכָתִיב לִפְנֵי קֳרָתוֹ מִי יַעֲמוּד. אֶמַר לֵיהּ. רַבִּי. לִית הָדָא צְלוּ יַתִּיר. כִּיסִּיתִיךָ תַּכְסָּה וְהָא צִינְתָּא אֲזֵלָה. אֶמַר לֵיהּ. וְשִׁיבִינֶךָ מִן הָדָא שׁוּרְבָא דְּנִפְק בְּעַלְמָא. אֶמַר לֵיהּ. הָא צְלוּ. כְּדוֹן תִּשְׁתַּמַּע צְלוּתִיךָ. דְּכָתִיב וְאִין נִסְתָּר מִחֻמְתּוֹ.

³³¹Rebbi Hizqiah, Rebbi Abbahu in the name of Rebbi Eleazar: When in the Future World the proselytes come, Antoninus comes at the head of all of them. How do you understand this? Since they saw him walking with a slight shoe on the Day of Atonement³³², what do you infer since even God-fearing people go outside thus. There is information that Antoninus did not become a proselyte, and there is information that Antoninus did become a proselyte. Antoninus came to Rebbi and asked him, can you see me eating from the Leviathan³³³ in the World to Come? He said, yes. He told him, from the Passover lamb you would not let me eat, but from Leviathan you make me eat in the World to Come? He answered, what can we do for you since about the Passover lamb it is written that *no uncircumcised man may eat from it*³³⁴. This implies that Antoninus did not become a proselyte. When he heard this, he went and became a proselyte. He came to Rebbi and said to him, look at my circumcision. He answered him, at mine I never looked³³⁵, and at yours I should look? This implies that Antoninus became a proselyte.

Why is he called our holy teacher? Because he never in his life looked at his circumcision. And why is his name Nahum the holiest of holies³³⁶? Because he never in his life looked at the figure on a coin.

Antoninus came to Rabbi; he said to him, pray for me. He said to him, may He save you from the cold, as it is written³³⁷, *who can withstand His cold?* He said, is that not a superfluous prayer? You cover yourself with an outer garment and the cold will go away. He said to him, may He save you from the hot wind that comes into the world. He said, that is a prayer; may your prayer be heard, as it is written³³⁸, *nothing is hidden from His heat*.

331 It is difficult to understand why this digression about a crypto-Jewish Roman emperor was inserted here. It is futile to try to determine to whom one refers; cf. *Kilaim* 9:4, Note 79. It was implied already in Halakhah 1 that Gentiles may have part in the World to Come.

A parallel, in slightly different order, is in *Megillah* 1:13. For the first sentence, cf. *Lev. rabba* 3(20), *Midrash Ps.* 22(29).

332 The wearing of leather shoes is forbidden on the Day of Atonement (except where it is necessary, as when walking on muddy streets.) That Antoninus did not wear leather shoes on the Day of Atonement is no proof that he became a proselyte since many "God-fearing people", Gentiles known

as "Friends of the Synagogue", do the same.

333 The just feasting on Leviathan meat in the World to Come are also mentioned in *Lev. rabba* 22(7), *Babli Bava batra* 74b-75a.

334 *Ex.* 12:48.

335 It is indecent to look at sexual organs. References to this insert are *Megillah* 1:13 (72b l.57, 3:3 74a l.39); *Avodah zarah* 3:1 (42c l.5); *Babli Šabbat* 118b, *Pesahim* 104a; the text here is copied by Tosaphot *Ketubot* 30a s.v. הכל.

336 An otherwise unknown personality.

337 *Ps.* 147:17.

338 *Ps.* 19:7.

בִּי יוֹחָנָן אֲמַר. עֲדָתוֹ שְׁלִיחוֹתָן בֶּן קָרַח אֵין לָהֶן חֶלֶק לְעוֹלָם הַבָּא. מִה טַעַם. בִּי בְּגָדוֹ קִיּוּבִים זָרִים יִלְדוּ עֵתָהּ וְאֶחָלֶם חוֹדֵשׁ אֶת־חֻלְקֵיהֶם. (29c line 52)

Rabbi Johanan said, the group of Johanan ben Qareah³³⁹ has no part in the World to Come. What is the reason? *They were traitors to the Eternal for they produced foreign children. Now a new Moon shall eat their parts*³⁴⁰.

339 Who flouted Jeremiah's advice and fled to Egypt, 2K. 42.

340 *Hos.* 5:7.

(29c line 54) רבי לעזר ורבי יהודה. חד אמר. לא גלו עד שנעשו ערלים. וחרנה אמר. לא גלו עד שנעשו ממזרים. מאן דאמר. ערלים. למילה ולמצות. ומאן דאמר. ממזרים. מאבותיהם. אמר רבי יוחנן. לא גלו ישראל עד שנעשו עשרים וארבע כיתות שלמינים. מה טעמא. בן-אדם שולח אני אותך אל-בני ישראל אל-גוים המורדים אשר מרדו-בי. אל גוי המורד אין כתוב כאן אלא אל-גוים המורדים אשר מרדו-בי הנה מאבותיהם פשעו בי עד היום הזה: רבי ברכיה ורבי חלבו בשם רבי שמואל בר נחמן. לשלש גלויות גלו ישראל. אחת לפני מנהר סנבטיון ואחד לדפני שלאנטוקיא ואחת שיצד עליהם הענו וכסה אותם. בשם שגלו לשלש גלויות כך גלו שבט ראובן וגד וחצי שבט מנשה לשלש גלויות. מה טעם. בדרך אחרת הלכת ונתתי כוסה בידך: וכשהו חזרין הן חזרין משלש גלויות. מה טעם. לאמר לאסורים יאיו אילו שגלו לפני מנהר סנבטיון. לאשר בחושך הגלו אילו שיצד עליהם הענו וכסה אותם. על-דרכים ירעו ובכל-שפיים מרעיתם אילו שגלו לדפני שלאנטוקיא.

Rebbi Eleazar and Rebbi Jehudah. One said, they were exiles only when they were uncircumcised³⁴¹. The other said, they were exiled only when they were bastards. He who says uncircumcised, for circumcision and commandments³⁴². But he who says bastards, from their fathers³⁴³. Rebbi Johanan said, Israel was exiled only after they formed 24 heretical sects. What is the reason? *Son of man, I am sending you to the Children of Israel, to rebellious peoples who rebelled against Me*³⁴⁴. It is not written "to a rebellious people" but *to rebellious peoples who rebelled against Me; they and their fathers have acted criminally against Me up to this day*.

Rebbi Berekhia and Rebbi Helbo in the name of Rebbi Samuel bar Nahman. Israel was exiled to three diasporas³⁴⁵: one inside the river Sanbation³⁴⁶, one to Daphne of Antiochia³⁴⁷, and one on whom the Cloud³⁴⁸ descended and covered them. Just as they were exiled to three diasporas, so the tribes of Reuben, Gad, and half the tribe of Manasse were exiled into three diasporas. What is the reason? *You went in the way of your sister and I gave her cup into your hand*³⁴⁹. So when they return, they will return from three diasporas. What is the reason? ³⁵⁰*To tell the prisoners, leave, those who were exiled inside the river Sanbation; those in darkness, become visible, those upon whom the Cloud descended and covered them; on the roads they are grazing and on all plains is their pasturage, those who were exiled to Daphne of Antiochia.*

341 After a digression, one returns to the Ten Tribes.

342 The question is whether people suspected of being descendants of the Ten Tribes, who did not join in the return of Judeans and who clearly will not follow rabbinic rules for marriage and divorce, can be allowed to marry rabbinic Jewish partners. The first opinion states that while they cannot be expected to follow biblical commandments, they are eligible as marriage partners once their Israelite identity is ascertained or they undergo regular conversion (even if this is intrinsically futile for descendants of Jews in the female line.)

343 In this opinion, all descendants of the Ten Tribes are barred from marrying Jewish

partners other than bastards or proselytes.

344 *Ez.* 2:3.

345 Since each tribe is called גוי “a people” (*Gen.* 35:11), the plural implies that it counts for at least two, for a total of at least 24. Possibly this is a take-off on the multiplicity of Christian sects.

346 A river which stops flowing on the Sabbath. *Plinius, Hist. nat.* XXXI,2; *Sanhedrin* 65b; *Gen. rabba* 11(6),73(5); *Pesiqta rabbati* 23 [ed. Ish-Shalom Note 79].

347 Site of an Aphrodite shrine of famously ill repute. Cf. Note 343.

348 The Divine Cloud of Exodus (*Ex.* 14:19) and Temple (*IK.* 8:10-11).

349 *Ez.* 23:31.

350 *Is.* 49:9.

(fol. 27b) **משנה ז:** אֲנָשִׁי עִיר הַנְּדָחָת אֵין לָהּ חֵלֶק לְעוֹלָם הַבָּא שֶׁנֶּאֱמַר יֵצְאוּ אֲנָשִׁים בְּנֵי בְלִיעֵל מִקֶּרֶבְךָ וַיְדִיחוּ אֶת יוֹשְׁבֵי עִירָם לְאֻמּוֹר. הָא אֵין נִהְרְגִין עַד שֶׁיִּהְיוּ מְדִיחִים מֵאוֹתָהּ הָעִיר וּמֵאוֹתוֹ הַשָּׁבֶט וְעַד שֶׁיִּדְחַר רֹבָה וְעַד שֶׁיְדִיחוּהָ אֲנָשִׁים. הַדִּיחוּהָ נָשִׁים וּקְטָנִים אוֹ שֶׁהוֹדִחַ מְעוּטָה אוֹ שֶׁהָיוּ מְדִיחוּהָ מִחוּצָה לָהּ הָרִי אֵילּוּ בְּיַחֲדִים צָרִיכִים שְׁנֵי עֲדִים וְהַתְרִיחָה לְכָל־אֶחָד וְאֶחָד. זֶה חוֹמֶר בְּיַחֲדִים מִבְּמִרְבָּיִם שֶׁהֵיחִידִים בְּסִקְלָהּ לְפִיכָךְ מְמוּנָם פֶּלֶט וְהַמְרוּבִּים בְּסִיף לְפִיכָךְ מְמוּנָן אֶבֶד:

Mishnah 7: The people of a seduced town³⁵¹ have no part in the World to Come, as it is said³⁵²: *Useless men*³⁵³ *left your midst*³⁵⁴ *and seduced the inhabitants of their town as follows.* Therefore they cannot be executed unless the seducers be from that town and from that tribe, unless the majority was seduced, unless the seducers were men. If women or minors seduced them, or if a minority were seduced, they are single individuals³⁵⁵ and need two witnesses and warning for each single one. This is more stringent for individuals than for the multitude since individuals are stoned, therefore their

money escapes³⁵⁶ while the multitude is executed by the sword, therefore their money is lost³⁵⁷.

351 Who according to Mishnah 9:1 are executed by the sword.

352 *Deut.* 13:14.

353 They left their faith, therefore they cannot receive the reward of the faithful.

354 I. e., from their tribe.

355 They must be prosecuted for idolatry on an individual basis.

356 It is inherited by the heirs.

357 It must be destroyed by fire and is forbidden for all usufruct, *Deut.* 13:17-18.

הלכה ז: אֲנָשֵׁי עִיר הַנִּדְחָת כּוֹל. עִיר וְלֹא כְּפָר. עִיר וְלֹא כְּרֵד. וְהִיא שְׁתֵּהָא מִחֲמַשָּׁה עַד עֶשְׂרָה. דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר. מִמָּאָה עַד רִיבּוֹ שְׁלֹשֶׁבֶט. שְׁנַיִם שֶׁהִדִּיחוּ אֶת שְׁנַיִם שֶׁהִדִּיחוּ אֶת שְׁנַיִם מֵהוּ לִיתֵן עֲלֵיהֶם תּוֹרַת הַמַּדִּיחִין תּוֹרַת הַנִּדְחִים. הֵיוּ שָׁם גָּרִים וְתוֹשְׁבִים מֵהוּ שְׁנֵי־שְׁלִימוֹ לְרֹב. הֵיוּ שָׁם בִּבְרִים שְׁלַחְיָה וְשְׁלֻעוֹפוֹת וְשְׁלֻדְגִים עוֹף שֶׁהוּא טָס לְמַעַלָּה מֵעֶשְׂרָה מָהוּ.

Halakhah 7: “The people of a seduced town,” etc. A town but not a village, a town but not a fortified place³⁵⁸. This means, from five to ten³⁵⁹, the words of Rabbi Meïr; Rabbi Jehudah says, from one hundred up to a majority of the tribe. If two seduced two, is it possible to try the two who had seduced two both as seducers and as seduced³⁶⁰? If there were proselytes and residents³⁶¹, are they counted for the majority? If there were menageries³⁶² for wild animals, birds, or fish³⁶³; birds flying higher than ten [handbreadths]³⁶⁴, what are the rules³⁶⁵?

358 As noted in the dictionaries, both the etymology and the exact meaning of עִיר are unknown. For R. Meïr, עִיר is a village and כְּפָר a hamlet; this is the usual meaning of the words in the Babli. For R. Jehudah, עִיר is any larger settlement. In the Babli, 15b, this is a dispute between authorities of the generation between Tannaïm and Amoraïm. The opinion of R. Jehudah here is adopted there by R. Jonathan while R. Yoshia defines עִיר as a settlement of between 10 and 100 households.

359 Households.

360 Since *men* are mentioned in the verse, the seducers, to be stoned, cannot be less than two. On the other hand, if they did seduce only a few people and the majority was seduced by others, they are not seducers of the עִיר and may be tried as inhabitants, to be decapitated.

361 Resident Gentiles.

362 Latin *vivarium*, -ii, n.

363 These are not domesticated animals; the question is whether they have to be destroyed as property.

364 The airspace above ten handbreadths is

a separate domain. This is important mainly for the rules of the Sabbath but is noted also in property cases.

365 Since (Tosephta 14:1) the case of the seduced city never arose and never will arise, no answers are required.

(29d line 1) רַבִּי שְׁמַעוֹן אוֹמֵר. חֲמוּרָה שְׂרִיפָה מִסְקִילָה. וְרַבְנִין אֹמְרִין. חֲמוּרָה סְקִילָה מִשְׂרִיפָה. רַבִּי שְׁמַעוֹן אוֹמֵר. חֲמוּר חָנֹק מִהָרֶג. וְרַבְנִין אֹמְרִין. חֲמוּר הָרֶג מִחָנֹק.

Rebbi Simeon says, burning is worse than stoning, but the rabbis teach that stoning is worse than burning. Rebbi Simeon says, strangulation is worse than decapitation; but the rabbis teach that decapitation is worse than strangulation³⁶⁶.

366 Chapter 7:1, Note 1 (24b l. 15)

(fol. 27c) **משנה ח:** הַכָּה תִּכָּה אֶת־יוֹשְׁבֵי הָעִיר הַהִוא לְפִי־חֶרֶב. הַחֲמֻרָה וְהַנֶּגְמָלֶת הָעוֹבֶרֶת מִמָּקוֹם לְמָקוֹם הָרִי אֵלָיו מִצִּילִין אוֹתָן. הַחֲרֹם אוֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֵמָתָהּ לְפִי־חֶרֶב. מִיִּכְאֹן אֹמְרוּ נִכְסֵי צְדִיקִים שְׁבִתוּכָה אוֹבְדִין וְשִׁבְחוּכָה לָהּ פְּלִיטִין וְשֶׁל רָשָׁעִים בֵּין מִתּוֹכָהּ בֵּין מִחוּצָהּ לָהּ אוֹבְדִין:

Mishnah 8: *Slaying you shall slay the inhabitants of that town by the sword*³⁶⁷. A caravan of donkeys or of camels which passes from place to place saves them³⁶⁸. *Destroy it and all which is in it, including its domestic animals*³⁶⁹, *by the sword*. From here they said, the properties of just people in its midst are lost, what is outside escapes; that of evildoers both inside and outside is lost.

367 Deut. 13:16.

368 The Yerushalmi gives no indication as to what this means. The Babli (112a) holds that temporary residents after 30 days become voting citizens of the town; if they do not follow the permanent inhabitants into apostasy, they will deprive the apostates of a majority and the rules of the seduced town

cannot be applied. But it might be that the Yerushalmi follows *Sifry Deut.* 94 that if at the moment of judgment there are people in town to whom the judgment does not apply, it cannot be executed since the verse requires that only the inhabitants of *that* town be killed.

369 As property, cf. Note 363.

29d line 3) **הלכה ח:** הכה תכה את־יושבי העיר ההוא לפי־חֶרֶב כול. רבי שמעון אומר. בהמתה ולא בכורות ולא מעשרות שבתוכה. שללה לא כסף הקדש ומעשר שיני שבתוכה. רבי יוסי בן חנינה בעי. שיער צדקניות שבתוכה מהו. נישמעניה מהדא. רבי שמעון אומר. בהמתה ולא בכורות ומעשרות שבתוכה. שללה לא כסף הקדש ומעשר שיני שבתוכה. קדשי עיר הנדחת. רבי יוחנן אמר. אין מועלין בהן. ורבי שמעון בן לקיש אמר. מועלין בהן. מתיב רבי יוחנן לרבי לקיש. על דעתך דת מר. מועלין בהן. ניתני. שש חטאות מתות. אמר ליה. שכן אפילו עולה בדא מתה. רבי הילא בשם רבי שמעון בן לקיש. מועלין בהן משום קדשי משומד. וקרבן. על שם זבח ופעים תועיבה. אמר רבי עקיבה. אוף בהדא אינפלקון. שור שהוא יוצא ליסקל ונמצאו עידיו זוממין. רבי יוחנן אמר. כל־הקודם בו זכה. רבי שמעון בן לקיש אמר. יאוש שלטעות הנה. וכן עבד שהוא יוצא ליהרג ונמצאו עידיו זוממין. רבי יוחנן אמר. זכה לעצמו. רבי שמעון בן לקיש אמר. יאוש שלטעות הנה.

Halakhah 8: *Slaying you shall slay the inhabitants of that town by the sword, etc.* ³⁷⁰Rebbi Simeon says, *its domesticated animal*, not first born or tithes found there; *its booty*, not Temple money or Second Tithe found there³⁷¹. Rebbi Yose ben Hanina asked: What is the status of hair of its just women³⁷²? Let us hear from the following: Rebbi Simeon says, *its domesticated animal*, not first born or tithes found there; *its booty*, not Temple money or Second Tithe found there.

The *sancta* of a seduced town³⁷³, Rebbi Johanan said, one cannot commit larceny with them; Rebbi Simeon ben Laqish said, one can commit larceny with them. Rebbi Johanan objected to Rebbi Simeon ben Laqish: According to your opinion that one can commit larceny with them, should one not state that “six purification offerings are left to die”³⁷⁴? He answered, because in this case even an elevation offering dies³⁷⁵. Rebbi Hila in the name of Rebbi Simeon ben Laqish: One can commit larceny with them because of *sancta* of an apostate. Should they not be sacrificed? Because of *the sacrifice of an evildoer is an abomination*³⁷⁶.

Rebbi Uqba said, also in the following they disagree: ³⁷⁷If a bull was led out to be stoned when its witnesses were found to be perjured, Rebbi Johanan said, the first to come acquires it; Rebbi Simeon ben Laqish said, it was false despair. Similarly, if a slave was led out to be executed when its witnesses were found to be perjured, Rebbi Johanan said, he acquired himself; Rebbi Simeon ben Laqish said, it was false despair.

370 Tosephta 14:5.

371 All the items enumerated are Heaven's property. While the second part of the verse insists that the *town's property* must be destroyed, Heaven's property cannot be destroyed. The disposal of Heaven's property is discussed in Mishnah 9. Babli 112b.

372 Since a woman could cut off her hair and sell it to a wig-maker, it represents value. Should the woman be forced to cut off her hair before she is forced to leave town following the conviction of the town for organized idolatry? Since Temple money must be taken out undamaged, so the just woman must be taken out unhurt. The

Babli, 112a, somewhat disagrees.

373 Once an animal has been dedicated as sacrifice, all private use of it is larceny (*Lev.* 5:14-16).

374 Mishnah *Temurah* 4:1 enumerates 5 kinds of purification offerings which can neither be redeemed nor sacrificed. An animal dedicated by an idolator of a seduced town should be added as sixth kind. Babli 112a.

375 Mishnah *Temurah* 4:1 only treats cases particular to purification offerings.

376 *Prov.* 21:27. The Babli, *Hulin* 5a, finds the same result in *Lev.* 1:2.

377 *Bava qamma* 4:9, Notes 122-125

משנה ט: וְאֶת־כָּל־שְׁלָלָהּ תִּקְבּוּץ אֶל־תּוֹד רְחֹבָהּ. אִם אֵין לָהּ רְחוּב עוֹשִׂין לָהּ רְחוּב. הִנֵּה רְחוּבָהּ חוּצָה לָהּ כּוֹנְסִין אוֹתוֹ לְתוֹכָהּ שֶׁנֶּאֱמַר אֶל־תּוֹד רְחֹבָהּ וְשָׂרְפֶתָּ בָאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ וְלֹא שָׁלַל שְׂמִים. מִכָּאן אָמְרוּ הַהִקְדִּישוֹת שֶׁבָּהּ יִפְדּוּ וְתִרְוּמוֹת יִירָקְבוּ מִעֶשֶׂר שָׁנִי וְכִתְבֵי הַקּוֹדֶשׁ יִגָּזוּ.

Mishnah 9: *All its spoils you shall collect in its public square*³⁷⁸. If it has no public square, one creates a public square in it. If its public square was outside, one collects it³⁷⁹ inside, for it is said: *In its public square you shall burn the town and all its spoils in fire*; its spoils but not Heaven's spoils. From here they said that dedicated objects in it shall be redeemed, heavens shall be left to rot, Second Tithes and Holy Scriptures shall be put away³⁷¹.

משנה י: כָּלִיל לַיהוָה אֱלֹהֶיךָ אָמַר רַבִּי שִׁמְעוֹן אִם אֵתָּה עוֹשֶׂה דִין בְּעִיר הַנִּדְחָת מַעֲלָה אֲנִי עֹלֶיךָ כִּאֲלוּ אֵתָּה מַעֲלָה עוֹלָה כָּלִיל לִפְנֵי. וְהִיתָה תֵּל עוֹלָם לֹא תִבְנֶה עוֹד. לֹא תִיעֲשֶׂה אֶפְלוּ גִנוֹת וּפְרִדָּסִים דְּבָרֵי רַבִּי יוֹסִי הַגָּלִילִי. רַבִּי עֲקִיבָה אוֹמֵר לֹא תִבְנֶה עוֹד לְכַמוֹ שֶׁהִיתָה אֵינָה נִבְנִית אֲבָל נַעֲשִׂית הִיא גִנוֹת וּפְרִדָּסִים.

Mishnah 10: *Totally for the Eternal, your God.* Rabbi Simeon said, if you judge the seduced town, I will credit it for you as if you brought an entire elevation offering before Me. *It shall be an eternal mound, it shall not be*

rebuilt. It should not even be made into gardens and orchards, the words of Rabbi Yose the Galilean. Rabbi Aqiba says, it shall not be rebuilt as it was but it may be made into gardens and orchards³⁸⁰.

משנה יא: וְלֹא־יִדְבַק בְּיָדָךְ מְאוּמָה מִן־הַחֲרָם לְמַעַן יָשׁוּב ה' מִחֲרוֹן אָפוֹ וְנָתַן־לָךְ רַחֲמִים וְרַחֲמָנָה וְהִרְגָּד וְגו'. שָׁכַל זְמַן שְׁהִרְשָׁעִים בְּעוֹלָם חָרוֹן אַף בְּעוֹלָם אֲבָדִי רְשָׁעִים מִן הָעוֹלָם נִסְתַּלַּק חָרוֹן אַף מִן הָעוֹלָם:

Mishnah 11: *Nothing of what should be destroyed shall stick to your hands, so the Eternal may change from His anger to grant you mercy, have mercy on you and increase you, etc.* Any time evildoers are in the world, anger is in the world; when the evildoers are lost from the world, anger passes away from the world.

378 Deut. 13:17-18.

380 R. Yose the Galilean reads תַּל with the

379 One extends the territory of the town to include the public square.

Accadic as *ruin*, R. Aqiba with the Arabic as *mound, butte*.

(29d line 18) **הלכה ט:** וְאֵת־כָּל־שְׁלָלָהּ תִּקְבֹּץ כּוֹל'. אָמַר רַבִּי שְׁמַעוֹן. קָל וְחוֹמֶר בְּדָבָרִים. מָה אִם נִכְסִים שָׁאִין בָּהֶן דָּעִית לֹא לְטוֹבָה וְלֹא לְרָעָה וְעַל יְדֵי שְׁגָרָמוֹ לַצְדִּיקִים לְדוֹר עִם הָרָשָׁעִים אֲמָרָה תוֹרָה שִׁישְׁרָפוּ. הַמִּתְכַּבֵּין לְהַטּוֹת אֶת חֲבִירוֹ וּמִטָּהוּ מִדֶּרֶךְ טוֹבָה לְדֶרֶךְ רָעָה עַל אַחַת כְּמָה וְכִמָּה. אָמַר רַבִּי לֵעָזֵר. מוֹכִיחַ בְּדָבָר בְּלוֹט שְׂלֵא יָשֵׁב בְּסֻדּוֹם אֶלָּא מִפְּנֵי מְמוֹנוֹ אִף הוּא יֵצֵא וְיָדִיו עַל רֹאשׁוֹ. הִדָּא הָא דְכְּתִיב מִהֵרָ הִמְלִיט שְׂמָהּ. וַיֵּיךְ שְׂאֵת מִמֶּלֶט אֶת נַפְשׁוֹ.

Halakhah 9: *All its spoils you shall collect, etc.* Rabbi Simeon said, is there not an argument *de minore ad majus* about this? Since properties, which have no knowledge of good or bad, but because they caused the just to dwell with the evildoers the Torah said, should be burned, if somebody has the intention of influencing his neighbor and influences him from good ways to bad ones, not so much more? Rabbi Eleazar said, the matter is demonstrated by Lot who dwelt in Sodom only because of his money but left there with his hands on his head. This is what is written³⁸¹: *Quickly escape to there*; it is enough for you that you escape with your life.

(29d line 25) כְּתוּב בְּלִמְיֵי בְּנֵה חֵיטָל בֵּית הָאֱלֹלִי אֶת־יְרִיחוֹ. חֵיטָל מִן דִּיהוֹשָׁפֶט. יְרִיחוֹ מִן דְּבִנְיָמִין. אֶלָּא מִלְּמַד שְׁמַגְלִלִין אֶת הַחוֹבָה עַל יְדֵי חֵיב. וְכֵן הוּא אוֹמֵר בְּאֲבִילִם בְּכָרוֹ יִסְדָּה וּבִשְׂגִיב צָעִירוֹ. [בְּאֲבִילִם בְּכָרוֹ לֹא הָיָה מֵאִין לְלַמֵּד. וּבִשְׂגִיב] הָרָשָׁע הָיָה לוֹ מֵאִין לְלַמֵּד. לְפִי

שָׂרְצוּ לְרִבּוּת אֶת מְמוֹנָן נְשָׁלְטָה בָּהֶן מְאִירָה וְהָיָה מִתְמוּטְטִין וְהוֹלְכִין. לְקַיִם מֶה שֶׁנֶּאֱמַר כַּדְּבָר
 יִי אֱשֶׁר דָּבָר בְּיָד יְהוֹשֻׁעַ בֶּן־נֹון.

³⁸²It is written¹⁴³: *In his days did Hiel from Bet-El build Jericho*. Hiel is from the descendants of Josaphat, Jericho is in the territory of Benjamin. Only that bad deeds are put in the hands of the unworthy; therefore, it is said, *with his first-born Aviram he set the foundation and with his youngest son Seguv he put in the doors*. [If it was not appropriate for him to learn from his firstborn Aviram, should he not have learned from]³⁸³ the wicked Seguv? Because they wanted to make more money, the curse ruled over them and they were continuously weakened to confirm what was said¹⁴³, *following the word of the Eternal, the God of Israel, which He had spoken though Joshua ben Nun*.

29d line 30) קָלִיל לַיהוָה אֱלֹהֶיךָ. וְלֹא־יִדְבֶּק בְּיָדְךָ. תִּנְיִי. רַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר אוֹמֵר. לֹא
 אוֹתָהּ בָּנוּ אֶלָּא עִיר אַחֲרֵת בָּנוּ. מֵאַחֵר שֶׁהָיָה נִבְנִית מוֹתֵר אֶת לִישָׁב בָּהּ. רַבִּי יוֹסִי וְרַבִּי יְהוֹשֻׁעַ
 בֶּן קֶרְחָה אוֹמְרִים. מֶה תִּלְמֹוד לֹאמֹר וּבָנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ. אֶלָּא שֶׁלֹּא יִבְנֶה עִיר
 אַחֲרֵת וְיִקְרָא שְׁמָהּ יְרֵחוֹ. יְרֵחוֹ וְיִקְרָא שְׁמָהּ עִיר אַחֲרֵת. וְכֵן הוּא אוֹמֵר. לֹא תוֹסִיפוּן לָשׁוּב
 בְּבִרְדָּה הַזֶּה עוֹד. לִישִׁיבָה אֵין אֶת חוּזָר. חוּזָר אֶת לִסְחוּרָה וְלִפְרָקְמִטָּא וְלִכְבוּשׁ אֶת הָאָרֶץ.

Totally, for the Eternal, your God. Nothing of what should be destroyed shall stick to your hands. It was stated³⁸⁴: Rabbi Simeon ben Eleazar says, they did not rebuild it but built another town. After it was built, you are permitted to dwell there³⁸⁵. Rabbi Yose³⁸⁶ and Rabbi Joshua ben Qorha say, why does the verse say¹⁴³, *who would build this town, Jericho?* That one may not build another town and call it Jericho, or Jericho and call it another town. And so He says³⁸⁷, *you shall not continue to return on this way*, you may not return for dwelling; you may return for peddling, business³⁸⁸, or to conquer the land³⁸⁹.

381 Gen. 19:22.

382 Halakhah 2, Notes 143-146.

383 The addition in brackets is only in a Genizah fragment.

384 Tosephta 14:10.

385 As the Tosephta points out, the students of prophecy lived at Jericho, 2K. 2:5.

386 The Tanna.

387 Deut. 17:16.

388 Greek *πραγματεία*.

389 The verse prohibits return to Egypt to procure war materiel. It seems that the inference is based on a derivation of the word לָשׁוּב not from the root שׁוּב but from יֵשֵׁב.