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The Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education. An Institute for Professional and Lay Leaders, January 1997.

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The Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education

January 19-20, 1997

An Institute for
Professional and Lay Leaders
in
Jewish Education

co-sponsored by

CIJE
Council for Initiatives
in Jewish Education

and

Philosophy of Education Research Center Harvard University

Gutman Conference Center at the Harvard Graduate School of Education

The Power of Ideas: Leadership and Governance in Jewish Education Monday January 20, 1997

Overview

Gail Dorph

We began the day by reading the notes of Sunday's session in order to both review what had happened and frame the work for the day. We added to the notes: processing the snowball exercise and issues of implementation. Gail also mentioned that Karen Barth would not be joining us because of illness.

Gail then outlined our work for the day stressing the way in which the group's feedback from the previous day had been taken into account. She mentioned three things:

- people's desire to engage more directly with the Jewish texts
- participants suggestion that they would like to work at creating their own cases
- the desire to speak with others who are in similar role positions (e.g., lay leaders with lay leaders; day school leaders with day school leaders)

She described the way in which today's activities had been modified to address these needs.

Revisiting the Case: Jewish Perspective

Mike Rosenak

Mike began the morning text study by asking participants to respond to the question: why study Jewish texts! What kinds of questions can we ask of our tradition to help us better understand the issues that we raised yesterday? In order to respond, participants had to integrate the specifics of our learning about leadership and about the case with the possible responses from Jewish tradition.

Participants' questions included:

What was the responsibility of the community leaders?

Did the leaders of the community engage in constructive activities?

Who is the boss? With whom does the authority lay?

"Mipne darkei shalom" (For the sake of peace)—When is this ruling applicable?

When does information become a form of "l'Shon haRa" (gossip)?

Can we think of members of the board as "Elders"? What was their role in this case?

How does the community keep the balance between success and failure?

When trying to implement change, how can the leader avoid becoming a scapegoat?

Mike pointed out possible difficulties in trying to use Jewish texts in such a deliberation:

- A Jewish text usually contains different arguments, and each text is layered with multiple interpretations.
- The "word of God" is not easy to ascertain.

Mike then turned to the Brandeis case. He claimed that the community, as a whole, has an important

role to play in the discussion. Whether the leader had represented the community well is a necessary question to ask in this case. It is also important to remember that there are instances where the issues under consideration have symbolic meaning, and therefore earn a much greater weight than they would have otherwise.

How do we think about the community's best interest and how do we relate that question to another one; how do we relate to the stranger in our midst? Mike offered two criterions by which a community can operate when asked that question: when the organization is faced with a threat for its survival it is more likely that normative questions will be more argent and take precedent. To illustrate that point we looked at two texts. In Genesis Rabbah, 24 we looked at a text where Ben Azzai and Rabbi Akiva discuss the question: under what circumstances do you save your own life at the expense of another's? From Exodus Rabbah, 30:12, we looked at a text where Hadrian and Aquila debate: is it possible for a stranger to really understand a people without knowing intimately their way of life.

Mike suggested that we might interpret these texts in the following way. When the organization feels secure, a more lenient attitude towards normative questions is likely to occur. To illustrate that we looked at the story of king Katzia in Genesis Rabbah 33:1.

Mike raised one last concept for consideration: "Secular Judaism." Secular Judaism lacks clear normative standards and norms that could help lay and profesional leaders chart a consistent course, vision for an institution considered to be "secular." (E.g. If we were to say that an institution was Orthodox, we might have more of a sense about how this kind of decision might be made). Thus, Mike's sense was that lay and professional leaders in the Brandeis case could have benefited from a discussion on secular Judaism. Such a discussion could have led to the clear formulation of standards.

Managing the Change Process

Ellen Goldring, Judith Block McLaughlin, Josh Elkin

Ellen started by introducing the purposes of the activity: To think and reflect about change by looking at real cases from the participant's own organizations.

She asked participants to write a case story according to the following guidelines:

- it had to be personal
- it had to be an episode with which they had been intimately involved and they cared about
- it had to involve their role counterpart (that is, lay people had to write a case in which professionals had been involved and vice versa)

Everyone wrote for about 10 minutes before being assigned to small "job-alike" groups. The purpose of this round of discussion was to become familiar with each other's cases. This was followed by a discussion that focused around the following questions:

- What were the essential barriers that hindered achieving the goal?
- What were the essential ingredients that helped reach the goal?

- What did you want from your role partner in this episode?
- In the episode, what leadership roles were illustrated? (Leader as seeker of truth, leader as peace maker, leader as visionary, leader as manager/administrator)

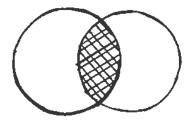
This last question tied the cases that had been written to images of leadership that had been presented in our text study session the previous evening.

After the small group sharing, the group reconvened. All of the written responses to barriers and ingredients for success, the first two questions to which participants responded, were hung on the wall. Lay leaders experiences on one side; professionals' experiences on the other. In sharing in this way, participants could see how others responded to the same questions.

Some recurring themes were evident:

- Many groups reported that the lack of sufficient funds was a barrier for success.
- Communication, trust, vision, and time were the ingredients that were both helpful and barriers in achieving the goal.
- It became evident that prioritizing goals and agreement on the necessary precess to achieve them is of outmost importance.
- It was interesting to find out that Lay and Professional leaders shared the same concerns and did not have greatly different perspectives.

One participant drew a venn diagram to illustrate areas of overlap between lay and professional issues and roles. The shaded area in the middle indicating the overlapping areas.



Josh Elkin summarized the discussion by pointing out how writing a case, discussing it with peers, and having the feedback of your role counterpart can itself be a very powerful experience.

He then introduced John Kotter's eight steps to transforming your organization referring to the article in the notebook that Karen had suggested we read: Leading Change: Why Transformation Effort Fail. The article describes the necessary steps that one ought to consider in trying to introduce and manage change. Josh cautioned us against using such lists in a simplistic manner. The process is complicated and requires understanding of its complexity; whereas lists, such as these describe a linear process, which are rarely apparent in real life.

Working Lunch

Participants were asked to eat lunch in community groups in order to think about the work we had

been doing and how it might become part of the community's larger agenda.

Setting the Agenda Back Home Judith Block McLaughlin

After lunch participants grouped by institutional team in order to address the following strategic planning questions:

- Try to identify a topic, a goal, an idea that is essential to your organization.
- Bear in mind Tom's Five Mileposts Toward Better Governance: Information, Agenda,
 Culture, Leadership and Structure.
- What are the respective roles as partners?
- What would you most like from your partner?

This session was a critical one. It allowed the time and context for the kind of conversation that does not happen very often. Team members were able to experience the importance of open and constructive dialogue, seeing where they share the same vision and where they differ. It was hard to regroup after this session, because most groups felt that they were really in the middle of their work.

In leading in to the general feedback session with which the seminar concluded, Judith commented that the level of engagement in this final discussion was graphic evidence that teams were involved in important work which could chart their future work together.

In the feedback session, participants mentioned issues of concern and also gratitude as they reflected on the 24 hours that we had spent together. They raised some of their concerns and some of their new gained insights. Some concerns focused on the ways in which the nitty-gritty work can "suck you in" to "forgetting" the kind of vision for which you strive. Participants talked about the complex nature of the tasks lying ahead and how they can be both paralyzing as well as invigorating. Some wanted more concrete help from CIJE in their home communities. While others were not concerned with the fact that they were not given more direct guidelines. Some mentioned their pleasure at being given (what they experienced as) the tools to ask the right question, to identify the problems, and felt empowered enough to go and find the appropriate solutions.

In conclusion, some of the faculty members added some final thoughts:

Tom reminded the group that what they had learned was "education on site." He felt that the staff had modeled how this kind of work could be done. Judith had reiterated that money is not the only source at leader's disposal. Talent should be also regarded as resource. Mike put in a plug for text study saying that study was a good way to develop meaningful learning and communication, recommending that we look to Jewish texts as guides in our future deliberations.

Gail concluded by thanking participants for attending, for taking the risks in coming together to this CIJE first ever seminar for lay and professional leadership. She mentioned the learning that we had done together as creating the basis for future seminars of this type.

THE POWER OF IDEAS: LEADERSHIP AND GOVERNANCE IN JEWISH EDUCATION

Sunday January 19, 1997

Overview and Introductions Gail Dorph and Tom Savage

The Institute began by participants introducing themselves, briefly stating their names, organizations and roles. Particular mentioned was given to the presence of Drs. Israel Scheffler and Vernon Howard and their assistant, Stefania Jha of The Philosophy of Education Research Center, the Harvard home for this particular Institute.

CIJE has planned two previous leadership institutes at Harvard which only included professional leaders. At the conclusion of each of these the desirability of an institute designed around the joint issues of lay and professional leaders in Jewish education was raised. This particular institute was planned in response to that suggestion.

The purposes of the Institute were then reiterated:

- 1. Study of Jewish texts that relate to questions of leadership
- Integrate ideas from the texts in our work in teams as layprofessional leaders
- Focus on change processes that can help transform institutions
- Develop multiple perspectives on lay-professional collaboration
- Implement practical strategies to ground and nurture professional/lay relationships

Understanding Governance and Leadership Tom Savage

Each participant was give an envelope which contained three statements. The assignment: choose the statement with which you agree most and the statement with which you agree least.

Each participant was then asked to find someone whom they did not know and share responses. The assignment was the same, but now both participants needed to come to an agreement on the two statements: the one with which you both most agreed and the one with which you least agreed.

Groups of six were then formed. The assignment: choose the two statements with which the whole group most agreed and the one statement with which the group least agreed.

Groups of twelve were then formed. The same assignment was given.

As groups completed their work, the lists of agrees and disagrees were put up on the wall. The lists included the following:

Least Agree

- Our objectives depend on resources, not values, visions, or reasoned goals (2x)
- The primary responsibility of the board is to hire and support the CEO
- * Trustees work hard and should, as in the corporate sector, be paid for their work. In fact, they would take the job more seriously if compensation were offered.
- * The lay president should be free to hire and fire senior officers, this is not a matter for the board

Most Agree

- * A board just cannot function effectively as a board if it meets only one or two times a year.
- Most boards spend most of their time on matters of lesser importance to the institution.
- * Trustees should feel free to request and receive information from constituencies, including students and parents--for whom?...
- * The behavior of a board is in part a reflection of how the organization began, who began it, and how the initial leader(s) ran it.
- * There should be some forum or mechanism for clients such as students and parents to have direct access to trustees.
- * Many trustees feel "processed" to death. Yet, unless board members reflect on their practice together, the board won't govern effectively.
- * The two most important people in the organization are its CEO and board chair; if one is weak, so probably is the organization.
- * The primary responsibility of a board is to set institutional priorities and goals and strategies.
- * The most important board committee is the Nominating Committee and Board Development.
- * A formal board orientation process is a necessary part of every board member's effective work.

The group then examined many of these issues in order to better understand with what had we actually agreed and disagreed. Some of the issues that were discussed included:

What are legitimate and illegitimate ways of communicating? How can trustees relate to their constituencies? How can constituencies have access to trustees. Goal to empower board to become more knowledgeable. What counts as important information?
Importance of understanding history and interpretation of the history of an institution.

Tom summarized the discussion by reiterating the five levers or elements of board/professional relationships stated in his article in the following chart. These will serve as themes for the whole of the Institute.

Information

What counts? Gossip?

Agenda

Role

Meaningful

Substantive

Structure

Process

Leadership

Culture

People with history

Dynamic

Power of Memory.

Shared Governance: A Jewish Perspective on Roles and Responsibilities Mike Rosenak

The session began by asking the question: how can we learn from texts? Mike suggested that the text if taken seriously, can shape our identity. In order for that to happen it needs to be learned in its own context and then bridge to our current context must be created.

We examined a series of texts which shed light on critical issues relating to the roles of leaders and the source of their authority.

The first distinction made was between prophet and priest (Ahad Ha'am). The prophet was described as visionary, uncompromising, and removed from daily concerns. The priest was described as a realist, politically wise, able to make compromises and live in the real world.

The next distinction was one of roles, epitomized in roles of Aharon (e.g., the president of State of Israel) versus Moshe (e.g., the prime minister of the State of Israel). Aharon was identified as the seeker of peace versus seeker of truth. He was the one who tried to reach conciliation by having each party identify with the complexity and trials faced by the other. The

strategy involved having each so identified with the fact that the other wanted to "make up," that reconciliation happened. Whereas, the seeker of truth attempts to "get to the bottom" of the situation learning what really happened. The two cannot easily live together in the skin of one person.

Leaders differ not only in the roles they play but also in their bases of authority. In our texts, we read of two sources of authority: the leader appointed by Heaven or the leader appointed by the collective will of the community. For example, the first kings of Israel were known as the anointed of God; the third king was already known as the grandson of the king.

Mike stressed the difficulty of harmonization and the tensions of leadership. Certain kinds of tensions between different kinds of leaders is essential. Each brings its own perspective. Each type of leadership has a place within the tradition. Tradition does not point to a preferred type.

Applying Basic Principles to Practice: A Case Study Analysis Judith Block McLaughlin

Judith McLaughlin introduced the case study on Brandeis University. The case study discussion had three goals:

- 1) Analyze the case;,
- Reflect on the case to learn about our own roles and institutions;
- 3) Develop principles of lay/professional partnerships.

Judith started with an overview of the Brandeis case indicating that at the time of the case, Brandeis was considered a religious oriented, non-sectarian university. Brandeis had recently become a member of the American Association of Universities, a prestigious group of major research universities in the US.

The group discussed the questions: What is going on--happening in the case? What is it really all about?

Responses included:

- conflict/confusion about identity: secular and/or religious identity
- * admissions problem: traditional pool of students is eroding
- misconstruing problem? Admissions or something else
- newish administration
- power struggle
- * outsider, non-Jewish board members
- losing its uniqueness
- media escalated the problem

- * vocal presence of founding leader/role never defined
- failure to articulate responses--constitution
- president's agenda?
- Multiple constituencies--what do they care about? Stakeholders
- board ambivalence--what is their role?
- * didn't understand symbolic culture
- weak relationship between strategy and goal
- * reaction to change/communication
- differing perceptions of mission
- * powerful motivations for change from the environment
- mirror waking up to other fears
- strategy for survival
- * miscalculation/ambivalence
- competing values

WHAT SHOULD I DO AS PRESIDENT?

- explain rationale and strategy
- Develop supporting team-get board more involved
- * What am I acting out for institution?
- * say "I/we made a mistake"
- create forum to discuss the issue and reflect

WHAT SHOULD THE BOARD DO?

- talk to/listen to students
- create educational opportunities/forums
- first discuss thoroughly within board
- frame the discussion in terms of what really is at stake here: An internal Jewish debate

The group summarized some of the lessons we learned from the case:

- Know and define your constituencies/stakeholders and consult them widely.
- 2. Reflect on what they are telling you; learn from them, beyond
- Important to build a collaborative process of change
- Confront difficulties and fears and go to your community. If you sense there is something uncomfortable about an issue, then there is something there.
- Develop a real debate within the board to get at the heart of important issues.
- 6. Learn /learn /learn...understand ramifications
- 7. Strategies must follow from clear goals and mission.

Lay and professional leaders are partners; they are co-dependents in the best sense of the word. The success of one should equal the success of the other.

Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education An Institute for Professional and Lay Leaders in Jewish Education January 19-20, 1996

SUNDAY, JANUARY 19

| 12:00-1:00 | Registration and Lunch |
|------------|--|
| 1:00-1:30 | Purpose of the Institute Welcome and Introduction |
| 1:30-3:00 | Understanding Governance and Leadership Tom Savage and Judith Block McLaughlin |
| 3:00-3:30 | Break |
| 3:30-5:00 | Shared Governance: A Jewish Perspective on Roles and Responsibilities Mike Rosenak |
| 5:00-6:00 | Break |
| 6:00-7:00 | Dinner |
| 7:00-9:00 | Applying Basic Principles to Practice: A Case Study Analysis Judith Block McLaughlin and Tom Savage |

MONDAY, JANUARY 20

| 8:00-8:30 | Hotel check-out/Breakfast |
|-------------|---|
| 8:30-10:00 | Revisiting the Case: Jewish Perspectives Mike Rosenak |
| 10:00-10:15 | Break |
| 10:15-12:15 | Managing the Change Process Karen Barth |
| 12:15-1:15 | Working Lunch (by community groups) |
| 1:15-3:00 | Setting the Agenda for Back Home Tom Savage and Judith McLaughlin |

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Faculty and Staff Biographies

Karen A. Barth is Senior Consultant for the Council for Initiatives in Jewish Education (CIJE). Prior to her coming to CIJE, Mrs. Barth worked for ten years at McKinsey & Company International, which is a management consulting firm. She specialized in consulting with large companies helping with change, management, and innovations. Mrs. Barth received a B.A. in economics summa cum laude from Brandeis University and an M.B.A. from Harvard University Business School.

Gail Zaiman Dorph is the Senior Education Officer for the Council for Initiatives in Jewish Education (CIJE). She works at both the national and local levels on issues of building the profession of Jewish Education. This work includes the design of innovative professional development projects, among which is a national Teacher Education Instituted designed to develop a cadre of highly trained teacher educators for Jewish supplementary schools. Before coming to CIJE, Dorph directed the Fingerhut School of Education at the University of Judaism. She was also part of a national team that wrote the Melton Curriculum with her curricular area being the teaching of Siddur.

Joshua Elkin has served as the head of the Solomon Schechter Day School of Greater Boston for the past 19 years. He is a graduate of Columbia College, was ordained by the Jewish Theological Seminary, and was awarded an Ed.D. from Columbia Teachers College. Rabbi Elkin has held the position of Adjunct Lecturer in Jewish Education at Brandeis University where he has been lecturing and advising students for over 10 years. He is a past Chair of the Steering Committee of the Solomon Schechter Day School Principals Council. In 1987-88, he spent a Sabbatical year in Israel as a Jerusalem Fellow, and upon his return was appointed a member of the Mandel Commission for Jewish Education in North America. Rabbi Elkin's writings have appeared in The First Jewish Catalogue, The Melton Journal, Congress Bi-Weekly, Alternatives in Religious Education, and in Curriculum, Community, and Commitment, Views on the American Jewish Day School.

Ellen B. Goldring is Associate Dean and Professor of Educational Leadership at Peabody College, Vanderbilt University, and is also co-director of the Research and Evaluation project for the Council for Initiatives in Jewish Education. Dr. Goldring has served as a Hebrew School teacher and educational director of a supplementary school before receiving her doctorate at the University of Chicago. In Chicago, she was an evaluator for the Chicago Board of Education. Dr. Goldring was on the faculty at Tel Aviv University and was Chair of the Program in Educational Administration and Organization hefore coming to Vanderbilt. Her research focuses on the organization and control of schools, and the changing roles of leaders, principals, and parents. Her work has been widely published in journals, and Golding is also co-author (with Sharon Rallis) of *Principals of Dynamic Schools: Taking Charge of Change*.

Judith Block McLaughlin is Educational Chair for the Harvard Seminar for New Presidents, Lecturer on Education and Director of the Field Experience Program at the Harvard University Graduate School of Education. Previously, she has served as a Research Associate in the Harvard University Department of Sociology, Executive Director of the National Academy of Education, Dean of Student affairs at two colleges, and a high school teacher. She has published journal articles on presidential searches, the college presidency, and higher education governance and frequently consults with college and university governing boards, presidents, and senior administrators. She is editor of *The New College President: Leadership Transitions*; is coauthor of *Choosing a College President*, with David Riesman, and *An Education of Value*, with Marvin Lazerson and Bruce McPherson. Dr. McLaughlin earned an A.B. summa cum laude in sociology from the University of North Carolina at Chapel Hill and an M.A.T. and Ed.D. from Harvard University. She lives in Needham, MA with her husband, Edward F. McLaughlin, a clinical psychologist, and her two children, Kerry and Peter.

Nessa Rapoport is the Leadership Development Officer at the Council for Initiatives in Jewish Education. She is responsible for the area of mobilizing community support for Jewish education, which includes fostering a partnership between lay leaders and professionals for the revitalization of the community through education. She also oversees CIJE's publication program. For ten years she was a senior editor at Bantam Books, where she edited several best-selling memoirs. Ms. Rapoport's first novel, *Preparing for Sabbath* (William Morrow & Co., 1981), was reissued by Biblio Press in 1988, with an introduction by Rosellen Brown. Her most recent work is *A Woman's Book of Grieving* (William Morrow & Co., 1994). She co-edited (with Ted Solotaroff) Writing Our Way Home: Contemporary Stories by American Jewish Authors (Schocken Books, 1992), which was reissued as The Schocken Book of Contemporary Jewish Fiction (1995). She is a founder of The National Center for Jewish Healing and is a frequent speaker on topics of Jewish culture and imagination.

Michael Rosenak is Mandel Professor of Jewish Education at The Hebrew University and teaches at the Melton Centre for Jewish Education. He focuses on Philosophy of Jewish Education with a special interest in theological questions pertaining to educational theory. This includes such questions as the relationship between commitment and openness in the educational process. He received his B.A. from Yeshiva University, M.A. from Columbia University, and a Ph.D. from Hebrew University. He is the author of Commandments and Concerns: Religious Jewish Education in Secular Society and most recently Roads to the Palace: Jewish Texts and Teaching. Professor Rosenak is on the faculty of the Jerusalem Fellows program and is on the boards of Melitz and Pardes in Jerusalem.

Thomas J. Savage, S.J. holds graduate degrees in city planning from the University of California, Berkeley, and in public policy and administration from Harvard University, where he earned his doctorate. Fr. Savage has served as president of Rockhurst College in Kansas City, Missouri since October of 1988. Fr. Savage is also president of Rockhurst College Continuing Education Center, a wholly owned subsidiary of the College and the nation's leading nonprofit provider of lifelong learning, education and training for the workplace.

Understanding Governance and Leadership Thomas J. Savage, S.J. and Judith Block McLaughlin

This opening session will examine the experiences, ideas and beliefs Institute participants have about how governance and learning is and should be carried out in Jewish educational settings. Emphasis will be on the roles and responsibilities of trustees, professionals, executives and staff. A framework that compares traditional and emerging ways to understand governance and leadership will be presented and used to assess the participants' experience and ideas. The session will enable participants to learn about each other's experiences and perspectives and develop a common framework upon which all subsequent Institute sessions will build.

Readings:

Thomas J. Savage, "Introduction," in <u>Seven Steps to a More Effective Board</u> (Kansas City, KS: National Press Publications, 1994, pp. 3-14).

Barbara E. Taylor, Richard P. Chait, and Thomas P. Holland, "The New Work of the Nonprofit Board," in <u>Harvard Business Review</u> (Cambridge, MA: Harvard Business School Publishing, September-October, 1996, pp. 4-11).

Shared Governance: A Jewish Perspective on Roles and Responsibilities Michael Rosenak

Our session explores the relevance of Jewish texts to an understanding of leadership styles and policies. Among the issues relating to leadership we shall discuss:

- the tension between leaders who are "peacemakers" and those who are uncompromising visionaries;
- the delineation of roles among diverse types of leaders; and
- the location of real authority among diverse leaders who all claim to have it.

We shall look at several models in midrashic literature designed to alleviate tensions between leaders and to harmonize leadership conceptions. Finally, the biblical narrative of Eldad and Medad and midrashic-talmudic elaboration and discussion of this narrative will help us to examine our issues.



the Eternal, as lie was commanded. "I'And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. 18 And these are the names of the sons of Gershon by their families; Libni and Shimei D'And the sons of Kobath by their families; Amram, and Izhar, Hebron, and Uzziel And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers." 11Of, Gershon was the family of the Libnites, and the family of the Shimites; these are the families of the Gershonites. "Those that were numbered of them; according to the number of all the males, from a month old and upwards, even those that were numbered of them twere seven thousand and five hundred. "The families of the Gerahonite shall encamp behind the dwelling westward." "And the prince of the shopse of the father of the Gershoniles was Eliasaph the son of Lash. And the charge of the sons of Gershon in the appointed lent shall be the divelling, and the tent, the covering, thereof, and the screen for the tentrance of the appointed tent. "And the hangings of the enclosure, and the screen for the entrance, of the enclosure, which is by the dwelling, and by the alter round about; and

regarded as the ultmost time such archild can live it can be counted to come under the term "keeper of the holy charge".— R. Judah! the son of R. Shalom said: It is, quits the usual thing with this tribe to be included in a about I from their it ext. birth: for it is said. (XXVI of) C[And the name of Amrams wife was Jochebed, the daughter of Levi], whom her mother forc to lievi in Egypt.— which is explained to mean that silv lidre the just as she entered the gates of the border-city of Egypt and yet in the counted among the teventy souls which canis down with Jacob sinte Egypt (cf. Clin. XLVI. 27) and Rashi thereon), because if you count their number (as set forth in Gen. XLVI. 8—27) you will find that they were one short of teventy, and it was she lehoss name in the intended these who made up the number seventy (cf. Tanch). (16) he by [AND MOSES NUMBERED THEM] ACCORDING TO THE WORD OF THE LORD — Moses sight to the Holy One, blessed be He, "How can't after their tents to ascertain the number of their babes?!" Thereupon the Holy One, blessed be He, replied to him, "You do their babes?!" Thereupon the Holy One, blessed be He, replied to him, "You do your share and I will do Mine!" Moses occordingly went and stationed himself at the entrance of each tent, the Shechinah having gone there beforehand, and A' divine roice, issued from the tent, saying, "So-and-to many beher tre in this tent." It is on this account that it states, "[and Mos as numbered them] according to the word '(by the mouth) of the Lord". (21) "Dan move nearly OF GERSHON, THE FAMILY OF THE LIBNITES:—that is to say; Of Gershon, those who were numbered were the family of the Librites and the family of the Shimites; and the section concludes with the statement (v. 22) "those who were numbered tof the in west so and so many"). (25) profit THE DWELLING the strength of the in west so and so many"). (25) profit THE DWELLING the strength of the Tabernacle). Them AND THE TENT (the word has not its usual meaning of, "teol"; cf. Rashi on Et. XXVI; 7.—12) — I. e. "the curtains of goats hair that were made as a roofing (to cover the lower curtains). The COVERING THEREOF — the covering made of rams skins and tachash skins (cf. Rashi on Ex. XXXV. 11). "Inno Jood AND THE SCREEN FOR THE CORDS OF IT ire, the Veil (cf. Rashi ib. v. 12), (26) man and AND THE CORDS OF IT -

and the property of the state o in 1)-It is quite possible to translate this verse as follows: To Gershon belonged the family of Libni etc. But this cannot be the meaning, because this is stated in the second half of verse 18: It intends tather to enumerate the families who were counted and the total of such families.

mation of the masses, on whom the harmony of the community depends; but at the same time their idea will cease to be a primal force in its own right. Its influence will accordingly be further and further diminished by the action of other forces, old and new, in their constantly watchful and internecine struggle—a struggle in which our idea will have no special body of adherents to guard it and widen the sphere of its influence.

There are thus two ways of doing service in the cause of an idea; and the difference between them is that which in ancient days distinguished the Priest from the Prophet.

The Prophet is essentially a one-sided man. A certain moral idea fills his whole being, masters his every feeling and sensation, engrosses his whole attention. He can only see the world through the mirror of his idea; he desires nothing, strives for nothing, except to make every phase of the life around him an embodiment of that idea in its perfect form. His whole life is spent in lighting for this ideal with all his strength; for its sake he lays waste his powers, unsparing of himself, regardless of the conditions of life and the demands of the general harmony. His gaze is fixed always on what ought to be in accordance with his own convictions; never on what can be consistently with the general condition of things outside himself. The Prophet is thus a primal force. His action affects the character of the general harmony, while he himself does not become a part of that harmony, but

remains always a man apart, a narrow-minded extremist, zealous for his own ideal, and intolerant of every other. And since he cannot have all that he would, he is in a perpetual state of anger and grief; he remains all his life "a man of strife and a man of contention to the whole earth." Not only this: the other members of society, those many-sided dwarfs, creatures of the general harmony, cry out after him, "The Prophet is a fool, the spiritual man is mad"; and they look with lofty contempt on his narrowness and extremeness. They do not see that they themselves and their own many-sided lives are but as the soil which depends for its fertility on these narrow-minded giants.

It is otherwise with the Priest. He appears on the scene at a time when Prophecy has already succeeded in hewing out a path for its Idea; when that Idea has already had a certain effect on the trend of society, and has brought about a new harmony or balance between the different forces at work. The Priest also' fosters the Idea, and desires to perpetuate it; but he is not of the race of giants. He has not the strength to fight continually against necessity and actuality; his tendency is rather to bow to the one and come to terms with the other. Instead of clinging to the narrowness of the Prophet, and demanding of reality what it cannot give, he broadens his outlook, and takes a wider view of the relation between his Idea and the facts of life. Not what ought to be, but what can be, is what he seeks. His watchword is not the Idea, the

whole Idea, and nothing but the Idea; he accepts the complex "harmony" which has resulted from the conflict of that Idea with other forces. His battle is no longer a battle against actuality, but a battle in the name of actuality against its chemies. The Idea of the Priest is not, therefore, a primal force; it is an accidental complex of various forces, among which there is no essential connection. Their temporary union is due simply to the fact that they have happened to come into conflict in actual life, and have been compelled to compromise and join hands. The living, absolute Idea, which strove to make itself all-powerful, and changed the external form of life while remaining itself unchanged-this elemental Idea has died and passed away together with its Prophets. Nothing remains but its effects—the superficial impress that it has been able to leave on the complex form of life. It is this form of life, already outworn, that the Priests strive to perpetuate, for the sake of the Prophetic impress that it bears.

Other nations have at various times had their Prophets, men whose life was the life of an embodied Idea; who had their effect, smaller or greater, on their people's history, and left the results of their work in charge of Priests till the end of time. But it is pre-eminently among the ancient Hebrews that Prophecy is found, not as an accidental or temporary phenomenon, but continuously through many generations. Prophecy is, as it were, the half-mark of the Hebrew national spirit.

, The fundamental idea of the Hebrew Prophets was; the universal dominion of absolute justice. In Heaven it rules through the eternally Righteous, "who holds in His right hand the attribute of judgment," and righteously judges all His creatures; and on earth through man, on whom, created in God's image, lies the duty of cherishing the attribute of his Maker. and helping Him, to the best of his meagre power, to guide His world in the path of Righteousness. This Idea, with all its religious and moral corollaries, was the breath of life to the Hebrew Prophets. It was their all in all, beyond which there was nothing of any importance. Righteousness for them is beauty, it is goodness, wisdom, truth: without it all these are naught. When the Prophet saw injustice, either on the part of men or on the part of Providence, he did not inquire closely into its causes, nor bend the knee to necessity, and judge the evil-doers leniently; nor again did he give himself up to despair, or doubt the strength of Righteousness, or the possibility of its victory. He simply complained, pouring out his soul in words of fire; then went his way again, fighting for his ideal, and full of hope that in time-perhaps feven "at the end of time"-Righteousness would be lord over all the earth. "Thou art Righteous, O Lord,"-this the Prophet cannot doubt, although his eyes tell him that " the way of the wicked prospereth": he feels it as a moral necessity to set Righteousness on the throne, and this feeling is strong enough to conquer the evidence of his eyes. "But I will speak

SESSION ONE: TEXT NO. 3

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of artistic creation and delicate workmanship. This is the force of "See!"

Our Sages in the Talmud adopted another approach, which also provides us with an answer to the second question:

אמר די יצחק: אין מעמידים פרנס על הציכור אלא אם כן נמלכין בציכור, שנאמר דייאמר משה אל כני ישראל: ראו קרא ה' בשם בצלאל".

אמר לו הקכיה למשה: "משה, הגין עליך בצלאל!" אמר לו: "רבונו של עולם, אם לפניך הנון – לפני לא כל סכן!" אמר לו: "אף על סי כן, לך אמור להם לישראל". הלך ואמר להם לישראל: "הנון עליכם בצלאל!" אמר לו: "משה רבנו, אם לפני הקכיה ולפניך הנון, לפנונו לא כן שכן!".

Said R. Isaac: A public appointment is not made without first consulting the public, in accordance with the text: "See, the Lord hath called by name".

(Berakhot 55a)

Said the Holy One Blessed be He to Moses: Moses! Is Bezalei acceptable to you? He answered: Lord of the Universe! if he is acceptable to Thee all the more so to me! The Lord replied: Even so, go and tell the Israelites. He went and asked the Israelites: Is Bezalei acceptable to you? They answered him: Moshe Rubbenu! if he is acceptable to the Almighty and to you, to us how much more so!

The preacher here extracts (cf. the exposition of "Let us make man" in the creation story) from the text a lesson in humility. God Himself as it were consulted Moses first, did not just give him an order but sought his agreement. This is the force of the introductory exclamation: "See". Moses followed the example set him, did not just issue an order but sought the agreement and cooperation of Israel.

There are other early rabbinic preachers who related Moses' words here to the general context of his activities and the people's attitude to them and him. Bezalel's was not the only appointment made by him. The Levites, Aaron and his sons too were appointed by Moses (at the Divine bidding) to their office. We may recall Korah's reaction to these appointments, in particular how he succeeded in rallying to the banner of rebellion an entire congrega-

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tion. The Israelites were loud in their complaints long before these appointments were made, even prior to Moses' assumption of leadership. When he appeared on the scene merely as a champion of their rights and offered his help they pointed an accusing finger saying: "Who made thee a prince and judge over us" (2, 14). In the light of this the Midrash expounds the "See" as an expression of Moses' attempt to placate their grumblings, anticipating their petty criticisms and suspicions:

יראמר משה אל בני ישראל דאו קרא ה' בשם ..." – זה שאומר הכחוב: זמצא חן ושכל טוב בעיני אלהים ואדם" (משלי ג, ד)... בשעה שאמר הקב"ה למשה בהר על מלאכת המשכן... אמר משה: רבונו של עולם מי יעשה כל זאת! אמר לו: "ראה קראתי בשם בצלאל" (לא, ב). כשירד משה אמר להם לישראל: כך אמר לו: הקב"ה לעשות לו משכן. קרטים, מזבח ושולחן, אמרו לו: ומי יעשה כל זאתו אמר להם: בצלאל. התחילו ישראל הרעים על משה ואמרו: ילא אמר הקב"ה למשה לעשות את המשכן על ידי בצלאל, אלא משה מעצמו ממנה אותו על שהוא קרובו (עיין רש"י ד"ה חור). משה – מלן"; אהרן אחיו – כוהן גדול; בניו – סגני כהונה; אלעור – גשיא הלוי: בני קהת – וושאי המשכן; כל הגדולה הואת מבקש משה לכווין! אמר חת – שלים על מלאכת המשכן! כל הגדולה הואת מבקש משה לכווין! אמר להם משה: אני לא עשיתי כלום מדעתי, אלא הקב"ה אמר, והוא מראח להם: "ראו קרא ה' בשם בצל אל". לק"ם מה שנאמר: "ומצא זון ושבל טוכ בעיני אלהים" – זה בצלאל, שאמר הקב"ה: ראו קרא ה' בשם ...": "ואדם" – בעיני אלהים" – זה בצלאל, שאמר הקב"ה: אתם" (יחוקאל לד, לא).

"And Moses said unto the children of Israel" (Exodus 35, 30); to this the following text alludes: "so shalt thou find grace and good favour in the sight of God and man" (Proverbs 3, 4). When the Holy One Blessed be He told Moses of the construction of the Tabernacle, Moses said: Lord of the Universe! Who will execute all this? The Holy One answered: "See! I have called by name Bezale!". When Moses descended, he said to Israel: Thus the Holy One Blessed be He ordered Me to make a Tabernacle, an altar and table. They said to him: Who will execute all this? He said to them: Bezale!. Whereupon the Israelites began to find fault with Moses, saying: The Holy One Blessed be He did not ask Moses to make the Tabernacle through Bezale!; Moses himself appointed him because he was his relation. Moses — king; Aaron his brother — the High Priest; his sons — deputy high priests; Eliezer — the prince of the house of Levi; the sons of Kehat — the bearers of the Tabernacle, and this one, the overseer of the building of the Tabernacle. Does Moses wish to control all

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these high offices? Said Moses to them: I did nothing, on my own initiative. It was the Holy One Blessed be He who said so. Whereupon he showed them: "See, the Lord hath entied by name Bezalei". This bears out the text: "so shalt thou find grace and good favour in the sight of God", alluding to Bezalel, about whom God said: "See I have called by name...". "And man" (adam) alluding to the Israelites, as it is stated: "And you my sheep, the sheep of My pasture, are men". (adam) (Ezeklel 34, 31). (Tanhumah Vayak'hel 3)

The public always suspect the intentions of those in office and find fault. Have their suspicions and small-mindedness to be taken into account or to be ignored? Our Sages teach us that every effort must be made, beforehand, by a public servant to be above suspicion. Another Midrash dwells on this point:

-אלה סקודי תמשכן, משכן העדות אשר פוקד על פי משהי (לת, כא). ולפה עשה השבון הקביה מאמין בו, שנאמר יעבדי משת בכל ביתי נאמן כבסדבר יב, ז) – ומשה נתן חשבון!! אלא מפני ששמע ליצני הרור שהיו משיחין (במדבר יב, ז) – ומשה נתן חשבון!! אלא מפני ששמע ליצני הרור שהיו משיחין אתריו, שנאמר: יוהיה בצאת משה ... יקומו כל העם תצבו איש סתת אהלו והביטו אחרי משהי (לג, ח). ומה היו אומרים! היו מסתכלין מאחודין ואומר אחד לחברו: יראה צוארו! ראה שוקי!! אוכל משלנו, שוחה משלנו! וחברו משיבו: יריקה! אדם שנתמנה על מלאכת המשכן, על ככרי כסף ועל ככרי והב, שאין לו חקר ולא משקל ולא מנין – מת אתח רוצה, שלא יהא עשיר!! כששמע כן, אמר: יחייכם, משנמרה מלאכת המשכן, אני נותן להם חשבון. כיון שנמרה, אמר להם: יאלה מקורי המשכן.

"These are the accounts of the Tabernacle... as they were rendered according to the commandment of Moses" (Exodus 38, 21). Why did he render account? The Holy One Blessed be He trusted him, as it is stated: "he is trusted in all My house (Numbers 12, 7); notwithstanding Moses rendered account? But this was because the scorners of his time gossiped regarding him, as it is stated: "And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses". (Exodus 33, 8). What did they say? They looked at his back and said one to another: What a neck! What legs! Eats of that which is ours, and drinks of that which is ours! His fellow would reply: Foo!! A man who is in charge of the work of the Tabernacle, talents of silver, talents of gold, uncounted unweighed and unnumbered — what else do you expect — that he should not be rich!

The probity of public servants

When Moses heard this, he said: By your lives! As soon as the work of the Tabernacle is finished, I shall render them an account. As soon as it was finished, he said to them: "These are the accounts of the Tabernacle".

(Fanhumah Pekudei 7)

This suspicion of the motives of the leaders of the generation is no rarity in our sources. The prophet Ezekiel alludes to the leaders—the shepherds of Israel—who had not been faithful to the needs of their flock:

היי לעי יְשְּׁרָאֵל אֲשֶׁר הָיוּ רֹעִים אוֹחֶם הָּלוֹא הַצֹּאן יִךְעוּ הָרֹעִיםוּ הָלוֹא הַצֹּאן יִךְעוּ הָרֹעִיםוּ אֶת־הַבָּמֶר מִּלְבָּשׁוּ הַבְּרִיאָה חִוּכָחוּ, הַבִּרִיאָה אָוְכָחוּ, הַצֹּאן לא מָרעוּ.

Woe unto the shepherds of Israel that have fed themselves; should not the shepherds feed the sheep?
You did eat the fat, and you clothed you with wool, you killed the fatlings; hut you fed not the sheep.

(Ezekiel 34, 2-3)

Our Sages showed how the children of Israel dared to find fault with Moses and how he, nevertheless, took account of their whisperings. From this they meant us to learn that it was not sufficient for a man to justify his behaviour to God but he must "find grace and good favour in the sight of God and man". The Torah itself explicitly enunciates the same principle in the text:

--- וַהְיִיתֵם וַקִּים מִייַ וּמִישְׁרָאֵל.

Then you shall be guiltless before the Lord, and before Israel. (Numbers 32, 22)

אַהַרֹן אוֹהֵב שָלוֹם וְרוֹדֵף שָלוֹם אַבוֹת דְרַבִּי נָתָן פֶּרֶק י״ב מִשְׁנָה ג

שְנֵי כְּנֵי אָדַם שַעשוּ מְרִיכָה זָה עִם זָה – שֶעשוּ ָהָלַךְּ אַהַרֹן וְיָשַׁב אֵצֶל אֶחָד מֵהֶם. אָמַר לוֹ: ״בְּנִי, רְאֵה חֲבֵרְךָּ, מַהוּ אוֹמֵר, מְטַרֶף אֶת לְבּוֹ וְקוֹרֵעַ את בְּגַדֵיו. אומר: "אוי לי, הַיאַךּ אֶשָּׂא אֶת עֵינַיי וְאֶרְאֶה אֶת חֲבֶּרִי? בּוֹשְתִי הֵימֶנּוּ, שָאַנִי הוּא שֶּסָרַחְתִּי עֶלָירוּ״. הוא יושב אַצְלוּ עַד שָּמֵּסִיר קַנְאָה מִלְּבּוֹ. וְהוֹלֵךְ אַהַרֹן וְיוֹשֵׁב אַצֶל הָאַתַר, וְאוֹמֶר לוֹ: ״בְּנִי, רְאָה חֲבֵרְךְּ, מַהוּ אוֹמֵר, מְטָרֵף אֶת לְבּוֹ

הַיאָך אָשָּׂא אָת עֵינֵי וְאָרְאָה אָת חֲבֵרי? בּוֹשְׁתִי הַימֶנּוּ, שֶאֲנִי הוּא שׁסָרַחְתִּי עָלָיוּ؛״ הוּא יוֹשֵׁב אָצְלוּ עַד שֶׁמַּסִיר קִנְאָה מִלְבּוֹ. וּכְשָנִפְגָשוּ זֶה בָּזֶה —

גִּיפְפוּ וְנִישְׁקוּ זֶה לָזָה.

וְקוֹרֵעַ אֶת בְּנֶדִיו. אוֹמֵר: אוֹי לִי,

מטרף – קוֹרע

היאך — אֵיךְּ אשא את עיניי — אָרִים אֶת עִינִיי, אֶסְתַּכֵּל אראה את חברי — אֶסְתַכֵּל בְּפְנָיו שֶׁל חֲבֶרִי בּוֹשִׁתִי הימנוּ — אֲנִי מְתְבָּיִיש מְפָנָיו סרחתי עליו — פָּנְעְתִּי בּוֹ מַסֵיר קנאה — מְסַלַק אֶת הַקּנָאָה

גיפפו - חִיבָּק אוֹתוֹ

Rabbi Me'ir says: Why does the verse say, And did turn away many from iniquity? For 4 when Aaron would walk along the road and meet an evil or wicked man, he would greet him. On the morrow if that man sought to commit a transgression, he would think: "Woe unto mel how shall I lift my eyes afterward and look upon Aaron? I should be ashamed before him, for he greeted me." And thus that man would refrain from transgression.

So, too, when two men had quarreled with each other, Aaron would go and sit down with one of them and say to him: "My son, mark what thy fellow is saying! He beats his breast and tears his clothing," saying, 'Woc unto me! how shall I lift my eyes and look upon my fellow! I am ashamed before him, for I it is who treated him foully.'"

He would sit with him until he had removed all rancor from his heart, and then Aaron would go and sit with the other one and say to him: "My son, mark what thy fellow is saying! He beats his breast and tears his clothing, saying, Woe unto me! how shall I lift my eyes and look upon my fellow! I am ashamed before him, for I it is who treated him foully."

He would six with him until he had removed all rancor from his heart. And when the two men met each other, they would embrace and kiss each other. That is why (of Aaron's death) it is said, They wept for Aaron thirty days, even all the house of Israel (Num. 20: 29).

Another interpretation Why did (all) Israel weep for Aaron thirty days [while for Moses only the men wept?] Because [Moses] rendered judgment strictly according to the truth; [but Aaron] 6 never said to a man, "Thou hast acted offensively," or to a woman, "Thou hast acted offensively." That is why it is said, And all the house of Israel wept for him. But of Moses, who reproved them with strong words, it is said, And the men of Israel wept for Moses (Deut. 34:8).

Moreover, how many thousands there were in Israel named Aaron! For had it not been for Aaron these children would not have come into the world.

And some say: This is why it is said, They wept for Aaron

thirty days, even all the house of Israel—for who could see Moses, our master, standing and weeping and himself not weep!

And some say: Who could see Eleazar and Phineas, the two distinguished priests, standing and weeping and himself not weep!

At that time Moses begged for a death like Aaron's death: for he saw Aaron's bier laid out with great honor, and bands and bands of ministering angels mourning him. Now was it in the presence of anyone that he made the request? Nay, when he was by himself he made the request, hut the Holy One, blessed be He, heard his whispering. And how do we know that Moses begged for a death like Aaron's death and that God heard his whispering? For it is said, Die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor (Deut. 32:50). Thus thou dost learn that Moses begged for a death like Aaron's death.

At that time 10 He said to the angel of death: "Go, bring to Me the soul of Moses."

The angel of death went and stood before him. "Moses," he demanded, "give me thy soul."

Moses rebuked him and retorted: "Where I sit thou hast no permission to stand! And thou sayest 'Give me thy soul'!" He rebuked him and drove him off angrily.

Finally the Holy One, blessed be He, said to Moses: "Moses, thou hast had enough of this world, for lo, the world to come awaits thee: for thy place hath been ready for thee since the six days of Creation"—as it is said, And the Lord said, Behold a place by Me, and thou shalt stand upon the rock (Exod. 33:21).

Then the Holy One, blessed be He, took the soul of Moses and put it in safekeeping under the throne of glory. And when He took it, He took it only by means of a kiss, as it is said, By the mouth of the Lord (Deut. 34:5).

Nor is the soul of Moses alone in safekeeping under the throne of glory; rather the souls of all the righteous are in safekeeping under the throne of glory, as it is said, Yes the soul of my lord

דברי הימים ב

כו הַפָּגַדֶּלִים וְעֵל־הַפִּנוֹת לִירוֹא בַּחָלִּים וּבַאֲבָנֶים גִּדֹלָות וַיָּצֵא שְׁמוֹ עַד־לְמֵנֶדְחוֹק בֵּי־הִפְּלֵיא לְהֵעָזֵר עַד בִּי־חָזֶק: וּכְחָזָקתׁוֹ שׁ גָבָה לִבּוֹ עַר־לְהַשְּׁהִית וַיִּמְעַל בִּיהוָה אֱלֹהֵיו וַיָּבֹא אֶל־הֵיכַל יהוֹה לְהַקְטָיר עַל־מִוְבָּח הַקְּטְרָת: וַיָּבָא אֲחֲרֵיו עֲזַרְיָהוּ ־ הַכּהַן וְעִפֹּוֹ כְּהָנֶים וּ לִיהוָה שְּׁמוּנֶים בְּנֵי־חֵיִל: וַיַּעַמְדוּ עַל־ עָיָּיָהָוּ הַבֶּּעָלֶךְ וַיָּאִמְרוּ לוֹ לְאֹ־לְךְ עָיִּיְהוּ לְהַקְטִיד לֵיהוֹה כֵּי לַבְּהֲנֶים בְּנֵי־אַהֲרָן הַמְקָבָּשָים לְהַקְטֵיר צֵא מִן־הַמִּקְרָּשׁ כִּי בַּעַלָּתָ וְלָא־לְדֵ לְכָבָוֹר מֵיהוָה אֱלֹהֵים: וַיִּוְעַךְּ עִיּיָהוּ וּבְיַּרוּ מִקְטֶרֶת לְהַקְטָיר וּבְזַעְפָּן עִם־הַכְּהֲנִים וְהַצָּבַּעַת זֶרְתָה בְמִצְחי לִפְנֵי הַכְּהַנִים בְּבֵית יהוֹה מֵעֵל לְמִזְבַת הַקְּטְרָת: וַיָּבָּן אֵלְיו כּ אַזַריָהוּ כֹהַן הָרֹאשׁ וְכָל־הַכְהֲנִים וְהַנֵּה־הָוּא מְעֹרָע בְּמִצְחוֹ וַיַבְהַלְּוֹהוּ בִּישֶׁם וְגַם־הוּאֹ נִרְתַף לָצֵאת כֵּי נִגְּאָן יהוְה: וַיְהִיּ יִי עַיּלָר מְעֹרֶעוּערייִם מוֹתוֹ וַיַּשֶׁב בַּיִת החפשות מְעֹלֶּע בִּי נִגְוַר מִבַּית יהוָה וְיוֹתָם בְּנוֹ עֵל־בֵּית הַבֶּּלֶךְ שׁוּפֵט אֶת־ בַּם הָאֶרֶץ: וְיָּתָרֹ דִּבְרֵי עִיּיָּהוּ הָרֵאשׁנִים וְהָאַחַרנֵים כָּתַב 🕰 יְשַׁעְיֶהוּ בָּן־אָמָוֹץ הַנְּבֵיא: וַיִּשְׁבָּב עְיִּיְהוּ עִם־אֲבֹּעִיוּ וַיִּקְבְּרֹוּ יִי אֹתְוֹ עִם־אֲבֹתָיוֹ בִּשְּׁרֵה הַקְּבוּרָה אֲשֶׁר לַמְּלְבִּים כִּי אֲמְרִוּ בַּן־עָשָּׁרִים א כז ָּבְעַרֶע הָוּא וַיִּמְלֶךְ יוֹתֶם בְּטָ הַחְתֵּיו: וְחָמֵשׁ שָׁנָה יוֹתֶם בְּמָלְבוֹ וְשֵׁשׁ־עָשְׁרֵה שָּׁנָה מָלַךְ בִּיִרוּשָּׁלְם וְשַׁם אִמֹּו יְרוּשָה בַּת־צָּדוֹק: וַיַּעַשׁ הַיָּשָׁר בְּעֵינֵי יהוֹה כְּכָּל ֹי אַשֶּׁר־עָשָּה עָוּיָהוּ אָבִּיו דַּק לֹא־בָא אָל־הַיכַל יהוָה וְעָוּר ָּבָעָם מַשְּׁחָיתַים: הוא בָּגָה אָת־שַעַר בֵּית־יהוָה הַעֶּלְיִוֹן י וּבְחוֹמַת הָעָפֶל בָּנָה לָרָב: וָעַרִים בָּנָה בִּהַר יִהוּרֵה וּבָחַרָשִים יי בְּנָה בִּידָנָאָת וּמִגְדָּלֵים: וְהֹוּא נִלְחַׁם עִם־מֶלֶךְ בְּנֵי־עַמּוּן וַיְחֲזָק בְּּ יְעַלֵיהָם וַיִּתְּנוּ־לוֹ בְנֵי־עַמּוֹן בַּשָּׁנֶה הַהִּיא מֵאָה בּפַּר־בְּּסֶף וַעַשָּׁרָת אַלְפַים כּדִים חָטִּים וּשְעוֹרָים עֲשֶׁרָת אַלְפַים זֹאת בשַיבוּ לוֹ בְּנֵי עַמוֹן וּבַשָּׁנָה הַשֵּׁנָית וְהַשְּׁלִשֵית: וַיִּתְתַאַן י

בָֿחָפְּשִׁית

reigned fifty-two years in Jerusalem; his mother's name was Jeco-

liah of Jerusalem. 4 He did what was pleasing to the LORD just as his father Amaziah had done. 5 He applied himself to the worship of God during the time of Zechariah, instructor in the visions of God; during the time he worshiped the LORD, God made him prosper. 6 He went forth to fight the Philistines, and breached the wall of Gath and the wall of Jabneh and the wall of Ashdod; he built towns in [the region of] Ashdod and among the Philistines. 7 God helped him against the Philistines, against the Arabs who lived in Gur-baal, and the Meunites. 8 The Ammonites paid tribute to Uzziah, and his fame spread to the approaches of Egypt, for he grew exceedingly strong. 9 Uzziah built towers in Jerusalem on the Corner Gate and the Valley Gate and on the Angle, and fortified them. 10 He built towers in the wilderness and hewed out many cisterns, for he had much cattle, and farmers in the foothills and on the plain, and vinedressers in the mountains and on the fertile lands, for he loved the soil.

"I Uzziah had an army of warriors, a battle-ready force who were mustered by Jeiel the scribe and Maasseiah the adjutant under Hananiah, one of the king's officers. "The clan chiefs, valiants, totaled 2600; "under them was the trained army of 307,500, who made war with might and power to aid the king against the enemy. "Uzziah provided them—the whole army—with shields and spears, and helmets and mail, and bows and slingstones. "He made clever devices in Jerusalem, set on the towers and the corners, for shooting arrows and large stones. His fame spread far, for he was helped wonderfully, and he became strong.

16 When he was strong, he grew so arrogant he acted corruptly: he trespassed against his God by entering the Temple of the Lord to offer incense on the incense altar. 17 The priest Azariah, with eighty other brave priests of the Lord, followed him in and, confronting King Uzziah, said to him, "It is not for you, Uzziah, to offer incense to the Lord, but for the Aaronite priests, who have been consecrated, to offer incense. Get out of the

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Sanctuary, for you have trespassed; there will be no glory in it for you from the Lord God." 18 Uzziah, holding the censer and ready to burn incense, got angry; but as he got angry with the priests, leprosy broke out on his forehead in front of the priests in the House of the Lord beside the incense altar. 20 When the chief priest Azariah and all the other priests looked at him, his forehead was leprous, so they rushed him out of there; he too made haste to get out, for the Lord had struck him with a plague. 21 King Uzziah was a leper until the day of his death. He lived in be isolated quarters as a leper, for he was cut off from the House of the Lord—while Jotham his son was in charge of the king's house and governed the people of the land.

The other events of Uzziah's reign, early and late, were recorded by the prophet Isaiah son of Amoz. 25 Uzziah slept with his fathers in the burial field of the kings, because, they said, he was a leper; his son Jotham succeeded him as king.

27 Jotham was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem; his mother's name was Jerushah daughter of Zadok. ² He did what was pleasing to the Loro just as his father Uzziah had done, but he did not enter the Temple of the Loro; however, the people still acted corruptly. ³ It was he who built the Upper Gate of the House of the Loro; he also built extensively on the wall of Ophel. ⁴ He built towns in the hill-country of Judah, and in the woods he built fortresses and towers. ⁵ Moreover, he fought with the king of the Ammonites and overcame them; the Ammonites gave him that year 100 talents of silver and 10,000 kor of wheat and another 10,000 of barley; that is what the Ammonites paid him, and [likewise] in the second and third years. ⁶ Jotham was strong because he maintained a faithful course before the Loro his God.

The other events of Jotham's reign, and all his battles and his conduct are recorded in the book of the kings of Israel and Judah.

He was twenty-five years old when he became king, and he

^{*} Some Heb. mrs. read byr't; compare ancient versions, "fear."

⁶⁻⁶ Aleaning of Heb. uncertain.

Shemini 2

precepts and commandments for the correcting of human behaviour through open reproof or the intimation of His wish to bless and guide them. But there are a few instances, states Nahmanides, where God reveals himself to the individual or the group without making known any particular intention or precept. The fact of divine revelation constitutes the end itself, in order that the faithful may enjoy His nearness and light and there is no greater honour to man than this. These sentiments of Nahmanides are elaborated with reference to the divine revelation granted to the Patriarch Abraham at the beginning of Vayera, which is accompanied by no message or explicit command.

"Behold three men stood" (Genesis 18, 2) — this passage implies that on the very same day that Abraham was circumcised, God appeared to him whilst he was convulescing during the heat of the day at the entrance to his tent, and this was a revelation of the divine Presence designed to do him honour. A similar kind of revelation is described in connection with the Tabernacle (Leviticus 10, 23): "And they went out and blessed the people: and the glory of the Lord appeared to all the people". In consequence of the zeal with which they carried out the precept of constructing the Tabernacle, they were rewarded by the revelation of the divine Presence which, in this context and the previous one (Abraham), involved no message or precept at all, but constituted a recompense for the previous fulfillment of a precept, and to make known that God had found favour with their deeds, as it is stated (Psalms 17, 15): "As for me, I will behold Thy face in rightcousness: I shall be satisfied, when I awake, with Thy Ilkeness".

In Psalm 27, 4, we have the sublime expression of the Psalmist's wish:

אַסָת שְׁאַלְּהִי כָּאָת־יִיְיָ אוֹתָהּ אְבַּבְּשׁ שְׁלְּהֵי בְּבִית־יִיְיָ . . . קַחָזוֹת בְּנַעַם־יִיִי . . .

One thing have I desired of the Lord — that will I seek after; that I may dwell in the house of the Lord... to behold the delight of the Lord

The same idea is phrased, somewhat differently, in Psalm 16, 11:

הודיעני ארה תיים שכע שמחוח את־פניך

Thou will show me the path of life: in Thy presence is fullness of joy.

All Israel were privileged to enjoy this revelation of the divine Presence:

וַיֵּרָא כֶבּוֹדִיזְיָ אָל־כָּל־הָעָם: וַיַּרָא כָּל־הָעָם וַיַּלנוּ וַיִּפְּלוּ עָל־כְּנֵיהָם:

And the glory of the Lord appeared to all the people and all the people saw and shouted and fell on their faces.

At the height of this sublime rejoicing in the Divine glory, which the Lord had bestowed on them, they were suddenly stunned by the spectacle of supernatural destruction:

> וַיְקְחוּ כְנֵי אַהָרֹן נָדְכ נַאַכְיהּוּא אִישׁ מַחְתָּחוֹ וַיִּפְנוּ כְהַן אַשׁ נִיָּשִׁימּוּ עָלֶיהָ קְטֹרֶת וַיָּקְרִיבּוּ לְפָנֵי ה' אָשׁ נָרָה אֲשֶׁר לֹא צִּוָּה אוֹחָם וַהַּצֵא אַשׁ כִּלּפְנֵי ה' וַפֹּאכֵל אוֹתָם וַיָּמָתוּ לְפָנֵי ה'.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded

them not.

The tragedy of Nadab and Abihu

And there went out fire from the Lord, and devoured them, and they died before the Lord.

(10, 22)

The true motivation of this divine act of retribution has puzzled all our commentators, down the ages. Here we quote some of the varied opinions of our Sages on the subject:

כשביל די דברים מתו שני כני אהרן: על הקדיבה ועל ההקרבה, על אש זרה ועל שלא נטלו עצה זה מוה.

על הקריבה — שנכנסו לפני ולפנים; ועל ההקרבה — שהקריבו קרבן שלא נצטוו; על אש ורה — אש מביח הכירים הכניסו; ועל שלא נטלו עצה וה טוה — שנאמר "איש מחחחו" — איש מעצמו עשו.

For four things did the two sons of Aaron die: For the drawing near, and for the sacrifice. For the strange fire and for not consulting each other. For drawing near — that they entered into the innormust precincts; for the sacrifice — that they offered a sacrifice which they had not been commanded; for the strange fire — they brought in fire from the kitchen; and that they did not consult one another — as it is said: "Each one his censer" — each one acted on his own, individually.

(Vayikra Rabbah 20)

The reasons given by our Sages seem only to whet our curiosity, in replacing one enigma by another. Moreover, Moses' answer to Aaron, the bereaved father, when imparting to him the divine message after the tragedy, is equally strange:

הוא אָשֶּׁר־דְּבֶּר יְיָ לֵאמר בְּקַרֹנִי אָבָרַשׁ

This is what the Lord has said; by those that are near to me i shall be sanctified.

(10, 3)

These words imply that they were punished not just like any other

transgressors, but in accordance with their elevated status. This is how the Sifra explains their offence:

They too in their joy, as soon as they saw the new fire stood forth to heap love unto their love, "And each one took his censer".

The Biur contains a similar explanation:

Nadab and Abihu were religious personalities of the highest order, and far be it from them maliciously to transgress the word of the Lord. But out of a superabundance of joy they lost their heads and entered the Holy of Holies to burn incense which they had not been commanded by Moses, but which they had made of their own accord, and this is the meaning of the phrase "which He had not commanded them". For the fire which they took was from the outer alter in accordance with the daily rite . . . And the strange fire referred to here is not literally fire, but rather implies what is meant by the phrase "a sin offering of sweet savour", which means a repast of fire, as if the verse had stated, "the giving of strange fire which they had not been commanded". The reason why the pluase "strange incense" is not used, as Onkelos interprets, "a strange mixture of incense spices" was because their offence did not consist of that. They offered properly constituted incense. They put fire in the censer and placed incense in it and such a fire offering is not mentioned in the Torah elsewhere, except on the Day of Atonement, when the High Priest offers such incense in the Holy of Holies, but the ordinance of Yom Kinnur had still not been stated, since it is recorded "after the death of the two sons of Agron". But the implication of the phrase "which He had not commanded them" is that He had not commanded them to offer such incense on this particular day and not that they had transgressed the prohibition of "he shall not come into the Sanctuary at all times", which had not yet been made known.

But such important religious leaders as Nadab and Abihu should have been more careful "walking humbly before their God" and fearing to draw near to the Sanctuary unless summoned there and not bringing a fire offering on their own initiative... Not that they, God forbid, transgressed an explicit prohibition in the Torah or that they transgressed a divine command given to Moses not to burn fire in the Tabernacle on that day so that the divine Name could be sanctified by fire from heaven. Moses had never commanded such a thing and there is no mention of this in the Scripture. These two figures did not transgress any explicit prohibition, but merely exceeded the

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hands upon his hands: and he stretched himself upon the child; and the flesh of the child was warmed. Then he returned, and walked in the house to and Iro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite woman. So he called her. And when she was come in to him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. And Elisha came again to Gligal: and there was famine in the land; and the sons of the prophets were sitting before him: and he said to his servant. Set on the great pot, and boll a pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and allced them into the pot of pottage : for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of Goo, there is death in the pot. And they could not eat. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pol.

And there came a man from Ba'al-shallsha, and brought the man of Gop bread of the first fruits, twenty loaves of barley. and full ears of corn in his sack. And he said, Give to the people, that they may eat. And his attendant said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus says the Long, They shall eat, and shall leave over. So he set it before them, and they did eat, and left some of it over, according to the word of the LORD. Now Na'sman, captain of the host of the king of Aram, was a man of great note with his master and highly esteemed, because by him the LORD had given deliverance to Aram; he was also a mighty warrior, but stricken with zara'at. And Aram had gone out in raiding parties, and had brought away captive out of the land of Yisra'el a little girl, and she attended the wife of Na'aman. And she said to her mistress, Would my lord were with the prophet that Is in Shomeron! for he would heal him of his disease. And one went in, and told his lord, saying. Thus and thus said the girl who is of the land of Yisra'el. And the king of Aram sald, Go to, go, and I will send a letter to the king of Yisrs'el. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of clothing. And he brought the letter to the king of Yisra'el, saying, Now when this letter is come to thee, behold, I have sent Na'aman my servant to thee, that thou mayst heal him of his infection. And it came to pass, when the king of Yisra'el had read the letter, that he rent his clothes, and said, Am I Goo, to kill and to make alive, that this man sends to me to cure a man of his infection? only consider, I pray you, and see how he seeks a quarrel against me. And when Elisha the man of Gop had heard that the king of Yisra'el had rent his clothes, he sent to the king, saying. Why hast thou rent thy clothes? let him come now to me, and he shall know that there

:בֹּית אחת הֹנה ואחת הֹנה ויעל ויגהר עליו ויזורר שבט פעמים ויפקח הנער את־עיניו: ויקרא אל ויאמר קרא אל-השנפית הואת ויקראה ותבא אליו שאי בנך: ותבא ותפל על־רגליו ותשחחו ארצה הרעב בארץ ובני הנכיאים ישבים לפניו ויאכער לנערו שפת הַגָּרוֹלָה ובַשָּל נָזַיד לְבַנֵי הַנָּבִיאִים: וִיצָא אחד אל לקט ארת וימצא גפן שלה וילקט מפט פקעת שרה מלא בגדו ויבא ויפלח אל־סיר הנזיד כי־לא ידעו: ויצקו אנשים לאכול ויהי כאכלם מהנויד והמה צעקו ויאמרו מות איש האלהים ולא יכלו לאכל: ויאמר וקחו-קמח יהפיר ויאמר צק לעם ויאכלו ולא היה דכר רע ואיש בא מבעל שלשה ויבא לאיש הים לחם בכורים עשרים-לחם שערים וכרמל בצקלנו יאכור תן לעם ויאכלו: ויאבור משרתו כזה אתן וה לפני באה איש ויאמר תן לעם ויאכלו כי כה אמר יהוה אכול והותר: יתו לפניהם ויאכלו ויותרו כדבר יהוה: עבא מלך־ארם היה איש גרול לפני אדניו ונשא פנים יבו נתן־יהוה תשועה לארם והאיש היה גבור חיל מערט: וארם יצאו גדודים וישבו מארץ ישראל נערה קטנה ותהי הנכש אשר בשמרון או יאסף אתו מצרעתו: ויבא נינד אדניו לאמר כואת וכואת דברה הנערה אשר מארע שראל: ויאמר מלך־ארם לד־בא ואשלחה ספר אל וילד ויקח בידו עשר בכרי־כסף וששת אלפים והב עשר חליפות בגדים: ויבא הספר אל-מלד ישראל לאמר ועתה כבוא הספר הזה אליך הנה שלחתי אליך נעמן עבדי ואספתו מצרעתו: ויהי פקרא מלן דישראל את-הפפר ויקרע בגדיו ויאמר האלהים אני להמית ולהחיות ביר ה שלח אלי לאסף איש מצרעתו כי אך־דעו־נא וראו כיר מתאנה הוא לי: ויהי כשמע ו אלישע איש־האלהים כי-

is a prophet in Yisra'el. So Na'aman came with his horses and with his chariot, and stood at the door of the house of Elisha, And Elisha sent a messenger to him, saying, Go and wash in the Yarden seven times, and thy flesh shall be restored to thee, and thou shalt be clean. But Na'aman was angry, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Loro his Goo. and wave his hand over the place, and so heal the infected person. Are not Amana and Parpar, rivers of Dammeseq, better than all the waters of Yisra'el? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spoke to him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he says to thee, Wash, and be clean? Then he went down, and dipped himself seven times 14 in the Yarden, according to the saying of the man of Gop: and his flesh was restored like the flesh of a little child, and he was clean. And he returned to the man of Goo, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no Goo in all the earth, but in Yisra'el: now therefore, I pray thee, take a blessing of thy servant. But he sald, As the Loso lives, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Na'aman said, if not, let then, I pray thee, be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice to other gods, but to the LORD. In this thing the LORD pardon thy servant, that when my master goes into the house of Rimmon to bow down there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow myself down in the house of Rimmon, the Loro pardon thy servant in this thing. And he said to him. Go in peace. So he departed from him a little way. Gelpazi, the servant of Elisha the man of Goo, said, Dehold, my master has spared Na'aman this Arammian, in not receiving at his hand that which he bought: but, as the LORD lives, I will run after him, and take something of him. So Gehazi followed after 21 Na'aman. And when Na'man saw him running after him, he came down from the charlot to meet him, and said, Is all well? And he said, All is well. My master has sent me, saying, Behold, 22 even now there be come to me from mount Efrayim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Na'aman said, Be pleased to take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bore them before him. And when he came to the hill, he took 24 them from their hand, and deposited them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said to him, Where from, Gehazi? And he said, Thy servant went nowhere at all. And he said to him, Went not my heart with thee, when the man turned back from his charlot to meet thee? Is it a time to receive money,

and to receive garments, and oliveyards, and vineyards, and

קרעת בגדיך יכארנא אלי וידע כי יש נביא בישראל: ויבא נעמן בסוסו וכדכבו ויעמד פתח־הבית לאלישע: וישלח אליו אלישע מלאך לאמר הלוך ורחצת שבע־פעמים בירדן וישב בשרך לך וטהר: ויקצף נעמן וילך ויאמר הנה אמרתי אליו יצא יצוא ועמד וקרא בשם־יהוה אלהיו והניף ידו אל המקום ואסף הפצרע: הלא טוב אבנה ופרפר נהרות דמשק בחמה: ויגשו עבדיו וידברו אליו ויאמרו אבו דבר גרול יטהר: וירד ויטבל בירדן שבע פעמים כדבר איש האלהים מחנהו ויבא ויעמד לפניו ויאמר הנהדנא ידעתו כי אַקָּח וַיִּפְצַר־בַּוֹ לַקָּחָת וַיִּמָאוֹ: וַיֹּאמַרֹ נַעמוֹ ולא יתורנא עבדר משא צמד פררים ארמה כי לוא־יעשה עור עבדר עלה וובח לאלהים אחרים בי אם־ליהוה: לדבר האה יסלח הוה לעכדך בבוא אדני בית-רפון להשתחות שפה והואו יודי והשתחויתי בית רפון בהשתחויתי בית רפון סלת־נא־יהוה לעבוד בדבר הזה: ויאמר לו לך לשלום שע איש־הַאַלֹהִים הָנֵה ו חָשַׁךְ אַרנִי אַת נַעַמָן הַאַרְמִּי הַנָּה מַקַחַת מַיָּדוֹ אַת אַשַּר־הָבֵיא חַי־יהוה כּי־אס־רצתי יו ולקחתי מאתו מאומה: וירדף גיחזי אחרי נעמן ויראה נעמן דץ אחריו ויפל מעל הפרכבה לקראת ויאמר באו באו היאמרו שלום ארני שלחני לאמר הנה עתה זה באו ב נערים מהר אפרים מפני הנביאים תנהדנא להם לסף ושתי חלפות בגרים: ויאטר נעמן הואל קח ים ויפרץ־בו ויצר בכרים כסף בשני חרטים ושתי חלפות בּגָרִים וַיִתַן אָל־שַנֵי נְעָרִיו וַיִשְאוּ לְפְנֵיו: וַיבֹא אֵל־הַעְפֵל וִיפָּח מידם ויפקר בכית וישלח את־האנשים וילכו: והא־בא ויעמד אל־ארניו ויאמר אליו אלישע מאו גיזוי ויאמר לא־ עבדך אנה ואנה: ויאכר אליו לא־לבי הל אַישׁ מַעַל מִרכּבתּוֹ לקראתך העת לקחת את־הכּּסף לקחת בגדים וזיתים וכרמים וצאן וכקר ועבדים ושפחות:

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sheep, and oxen, and menservants, and maidservants? So let the disease of Na'aman cleave to thee, and to thy seed for ever. And he went out from his presence sticken as white as And the sons of the prophets said to Elisha, Behold now, the place where we dwell with thee is too small for us. Let us go, we pray thee, to the Yarden, and take from there every man a beam, and let us make us a place there, where we may dwell. And he answered, Go. And one said, Be pleased to go with thy servants. And he answered, I will go. So he went with them. And when they came to the Yarden, they cut down wood, But as one was felling a beam, the axe head fell into the water: and he cried, and said. Alas, mastert for it was horrowed. And the man of Gop said. Where fell it? And he showed him the place. And he cut off a stick, and threw it in there; and made the iron float. Then he said, Take it up to thee, And he put out his hand, and took it. Then the king of Aram warred against Yisra'el, and took counsel with his servants, saying, in such and such a place shall be my camp. And the man of Gop sent to the king of Yisra'el, saying, Beware that thou pass not such a place; for there Aram are hidden. And the king of Yisra'el sent to the piace which the man of Gop told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Aram was sore troubled for this thing; and he called his servants, and said to them, Will you not show me which of us is for the king of Yisra'el? And one of his servants said. No, my lord. O king: but Elisha, the prophet that is in Yisra'el, tells the king of Yisra'el the words that thou speakest in thy bedchamber. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Dehold, he is in Dotan, Therefore he sent there horses, and charlots, and a great bost; and they came by night, and surrounded the city. And the servant of the man of Gob rose early, and went out, and behold, an army surrounded the city both with horses and charlots. And his servant said to him. Alas, my master! what shall we do? And he answered. Fear not: for they that are with us are more than they that are with them, And Elisha prayed, and said, Long, I pray thee, open his eyes, that he may see. And the Loro opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and charlots of fire round about Elisha. And when they came down to him, Elisha prayed to the Loap, and said. Smite this people, I pray thee, with blindness. And he smale them with blindness according to the word of Elisha, And Elisha said to them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom you seek. But he led them to Shomeron. And it came to pass, when they were come to Shomeron, that Elisha said, Lord, open the eyes of these men, that they may see. And the Loro opened their eyes, and they saw; and, behold, they were in the midst of Shomeron. And the king of Ylsra'el said to Elisha, when he saw them, My father, shall I smile them? shall I smile them? And he answered. Thou shall not smile them; wouldst thou smile those

whom thou hast taken captive with thy sword and with thy

וצרעת נעמו תרבקדבד ובזרעד לטולם ויצא מלפניו מצרט נא המלום אשר אנחט ישבים שם לפניד עד ממנוי נלכה: הירדו ונקתה משם איש קורה אתת ונעשה: לשבת שם ויאמר לכו: ויאמר האחד הואל נא ולך וַיֹּאמר אני אלך: וילך אתם ויבֿאוֹ הירוּנה ויגזרו העצים: ויהי האחר מפיל הקורה ואת-הברול נפל הפים ויצעק ויאמר אהה אדני והוא שאול: ויאמר איש־האלהים אנה נפל ויראהו את־המלום ויקצב־על הפרול: ויאכור הרם לד וישלה ידו ימלך ארם היה נלחם בישראל ויועץ עבדיו לאמר אל־מקום פלני אלמני החנתי: וישלח איש מלד ישראל לאמר השמר מעבר המקום הזה שם ארם נחתים: וישלח מלד ישראל אל-המקום אשר לו איש־האלהים והוהירה ונשמי־שם לא־אחת ולא אתים: ויסער לב מלך־ארם על־הדבר הזה ויקרא אל עבדיו ויאמר אליהם הלוא תגידו לי מי משלט אל-מלך שראל: ויאמר אחד מעבריו לוא ארני הפלך בי-אלישע אשר בישראל יגיד למלד ישראל את־הדברים אשר ַלַרַבֶּר בַּחַדר מַשִּׁכּבְך: ויאמר לכו ודאו איכה הוא ואשלה אקחהו ויגד־לו לאמר הנה ברתו: וישלת שמה סוסים ורכב וחיל כבד ויבא לילה ויקפו על־העיר: וישבם משרת איש האלהים לקום ויצא והנה-חיל פובב את-העיר וסום ורכב ויאמר נעדו אליו אהה אדני איכה נעשה: ויאמר אל־תירא בי רבים אשר אתני מאשר אותם: ויתפלל אלישני ויאליד יהוֹה פקתרנא אתרעיניו ויראה ויפקח יהוה אתרעתי הנער וֹירא וָהְנֵה הָהַר מַלֵּא סוסים ורכב אַשׁ סביבת אלישע: וַיָּרָדוֹ אַלִינֹ וַיִּתְפַלֵּל אַלִישֵע אַל־יהוה וַיֹּאמַר הַּךְ־נא את־ הגוידהוה בסנודים ויכם בסנורים בדבר אלישע: ויאמר אַלַהָּם אַלַישָּׁע לארוָה הַהַּרַךְ וָלארוָה הַעיר לכו אחרי אוֹלַיכַה אַתַכָּם אֱל־הָאִישׁ אשר תבקשון וילך אותם שַּׁמַרוֹנָה: וַיָּהַוֹ כַּבֹאָם שֹׁמַרוֹן ווֹאַמֵּר אַלִּישׁע יהוֹה פקח אַת־ ב גיני־אלה ויראו ויפקח יהוה את־עיניהם ויראו והנה בתוך שַּׁמַרוֹן: וַיַּאמֵר מַלֶּךְ־יִשראל אַל־אַלושׁע בּראַתוּ אוּתם האפה אפה אכי: ויאמר לא תפה האשר שכית בחרפך בקשתר אתה מכה שים לחם ומים לפניהם ויאכלו וישתו

SESSION I: TEXT NO.8

105

Deuteronomy XXI. 7—13.

'And they shall answer and say, Our hands have not shed this neither have our eyes seen it. 'Be merciful, O Eternal, unto thy Israel, whom thou hast released; and lay not innocent blood u: people of Israel's charge. And the blood shall be pardoned the: shalt thou put away the guilt of innocent blood from among you thou shalt do that which is right in the eyes of the Eternal. thou goest forth to war against thine enemies, and the Eternal t hath given them into thine hands, and thou hast captured captives seest among the captives a woman of a beautiful figure and delig her, that thou wouldest take ber for thy wife; 12 Then thou sha: her home to thine house: and she shall clip the hair of her he pare her nails; 12 And she shall remove the raiment of her c

has brought forth no fruits (no offspring) have its nock broken at a s untilled valley) which has not brought forth fruits, to espiate for the mi him whom they did not permit further to beget children (Sot (7) noon at the IAND THEY SHALL ANSWER AND SAY, HANDS HAVE NOT SHED [THIS BLOOD] — But would it enter mind that the elders of the court are suspect of blood-shedding?! mind that the elders of the court are suspect of mood-sneading?.

meaning of the declaration is: We never saw him and knowingly depart without food or escort (if we had seen him we would not have depart without these) (Siphre; Sota 45b)1). The priests thereap (8) here, you has FORGIVE UNTO THY PEOPLE ISRAEL?), and a AND THE BLOOD SHALL BE PARDONED THEM — Soriptores. to them that when they have done this (the ceremony prescribed) their the forgiven (Sota 46a). (9) year and BUT THOU SHALT PUT AWA GUILT OR INNOCENT BLOOD FROM AMONG YOU. This bac if the murderer is found after the heifer's nock was broken he must need be put to death; — and this is what Scripture describes or in 1797 1977.

IN THE EYES OF THE LORD (cf. Sots 47b; Keth. 37b and Tossph. _(4(המדל נפצא ההרג

. :೫೦ಫೆ೧ಾ≓೨್ತ: (10) Annier wan in WHEN THOU GOEST FORTH TO WAR - Seri speaking here of a war that is not obligatory upon the Israelites (Siph in regard to a war that was maged against the inhabitants of Erez Israel, S could not possibly say, and thou hast captured captives, since it has been stated regarding them, (XX. 16) "[But of the cities of those people. the Lord thy God doth give thee for an inheritance, thou shift kenothing that hath breath?). 1200 nown AND. THOU, HAST, CAP CAPTIVES — These apparently redundant words are intended. Canamiliah people living in it (in a city outside Canamily, that it is all capture them: although they belong to the seven national (Siphre; Sota (11) new [AND THOU SEEST AMONG THE CAPTIVES] A WOMAN if the be a married woman (Siphre; Kidd: 21b) 7. (AND THOU SEEST AMONG THE CAPTIVES] A WOMAN of the be a married woman (Siphre; Kidd: 21b) 7. (AND THOU SEEST TAKE HER FO WIFE) — Scripture is speaking (makes this concession) only in view cert inclination (his carnal desires) (Kidd: 21b); For if the Holy One, be He, would not permit her to him as a pife; he would nevertheles her although the mould then be forbidden to kin. However, if he does her although the mould then be forbidden to kin. However, if he does her although she would then be forbidden to him. However, if he doe har, in the end he will hate her, for Scripture writes immediately aft (v. 15). If a man have two wives, one beloved, and another hated, etc. ultimately he will beget a refractory and rabellious son by her (vi. 18 for: this reason that these sections are put in juxtaposition ((12) mrns na-neg messa, AND SHE SHALL LET GROW HER No. For Notes 1—9 see Appendix

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ר אליקט גן אווקטים. namenta direction

त्यवाच्या 🕃 नेनं प्राप्त ירו של <u>משוו רבינו. אף</u> כי יתן אתאראום פרל רבן יא כאי. רבד חפליו כל פו APPE AND DOWN

विद्या स्थान प्रकार स्थाप א. וכל יציו משינול לשום ינוייתו. לערות ואת, אך י בן זכורי. שביה הדל, וחשב שמאי, ניקוד שמבירו ו און עדיקיון ביון החל

HAPPY STORE MAR 12 " THE RESE HITE STE תנות לרישה הרוב, יכו עם החוברים כיורי ען SHORTON BUT MICH WITH worter op berien jan HE HERE STORE HART ANTHER STREETS, EX-

ווה הוא הקרף חנור של פכנא". ושתלים: מוד (מה מניוש), ומודפ קירשים לו עבוגו (נחש) אמר רב יהודה אמר שמואל: שהקיפו צליו חכסים דברים כעכנא זו, כנחש ה: השוככ בעימל, וטמאוהו. תנא (שוה החבם): באותו היום שדעו בדבד, השיב ד' אליעור כל תשובות שבעולם לבוכיח זעתו ולא קיבלי

הימנו. לכסוף כשלא יכול להוכיח בספנוחיו אכור להם לחבמים: אם הלכה כמותי – חרוב זה יוכיה, נעקר חרוב ממקומו מאה אמה. ואמרי לה ווים שמריםן שרבע מאות אמה. אמרו לו אנסים: אין סביאין ראיה בן הארוכ לינין הלכה. חוד ואמר להם: אם הלכה במותי – אמה המים יוכיהו, חודו המים אשר באמת המים לאתוריהם וורש בכיון והמוך. אביון לו: אין פביאין ראיה מאפת הפים. חזר חומר להם: אם הלכה כמחי -כוחלי בית המררש יוכיתו. חום הטו כוחלי בית המזרש לימול. גער כרם רי יהרשת בכתוים, אמר להם: אם חלפידי הכפים מנוחים זה את זה (מתיוכאים) בהלכה, אתם מה שיבכם בריב מש מספרים: לא נפלו הנחלים ספני כבודו של די יהושע, ולא וקפו לופרי ספני כבודו של די אליצור, רבריין מסין רבומדין. חור די אליצה ואמר להם: אם הלכה כמחי – מן השפים יוכיחוו. יצצתה כת פול מספים האמרה להמי מה לכם זמול רי אליצור שהלכה כפותו בכל מקום. צמד די יהושע על דגליו ואמר: כבר נאטר בתודה: "לא בשמים היאן" (רברים ל, יב), ושואלים: נגוד (מו) סשמותו של מסק א: "לא בשטים ה'א" לענונה אמר כי ירמיה: שכבר נתנה חורה מהר מיני, ועל כן צין צנו משניחין כבת של, שכבר כחבת "בתר" רבים בהר סיני בתורה להסות" ושפח נג ב), וכיון שרקה הרבים בניבוו לרי שליונור, אין כולכה בסותו. ממשר, שָרֶם רכות לאחר אותו מששה, אשכחיה (מצאו) ר' נתן לאליהו. אמר לו: מאר שביד שודשא בריך הוא בההיא שנתא (מו פשו היב"ה בשתה שמח) שאמר רי יהושו מה ששברו אמר לה קא חייך ואכר (חייך המרן נפתוני בני, נצחוני בני שאר הביאו רשית מן התוריה, אמרנו אותו היום הביאו כל סהרות שפיהר רי אליצור על ידי הנור אנ, ושרפום באש. זומנו צליו בהצבעה וברכוהו ובלשיו ופקה: נידו אותו). ואסרון: סי "לך רודיפו שהא מנוחם אמר להם רי שקיבא שהיה חלפידו הההבר: אני אלך, שמא ילך ארם שצינו הנון ויוויינו בדד מבורבה ומוליבה, ונמצא מחריב

שבנאו – נחש, דרכו לעשות בענולה להכנים זככו אצל פיו. כל מחרות שפיהר רי אליעור – על ידי מעשה שמירע נשחלה הלכה זו ככית המדדש, שנפלה טומסה למויר חכור זה, וחזרו ועשמו על גכיו טהרום, וטיהרס ד' חלישוה. יהניפוס ושרפום לפניו. לבש שתערים – ענין לער ופכל, אף הוא ברע בנדיד

> ן וָנֶה הוּא הַנּוּר שָׁל עַכְנָאי. בּמָאי עַכְנָאיז –אָמֶר רַב [יָהוּדָה אָמֶר שְׁמוּאֵל: שֶׁהָקִּיפוּ דְבָרִים כְּעַכְנָא זוֹ, ּוְסְפָּאוּהוּ. הָנָא: בּּאוֹתוֹ הַיּוֹם הָשִׁיב רַבִּי אַלִּיצְוַר כָּל מָשׁרבוֹת שַׁבְּעוֹלָם וָלֹא קִיבְּלוּ הַימֵנוּ. אָמֶר לְהַם: אָם הַלְכָה כְּמוֹתִי – תָרוּב זָה יוֹכִית. גַעָּקַר חָרוּב מִפְּקוֹמוֹ מֶאָה שַּמָּה, וָאָסְרִי לָה: אַרְבַּע מַאוֹת אַמָּה. אַמְרוּ לוֹ: אֵין מְבִיאִיוּ רְאָיָה מִּוּ הָהָרוּב. חָזַר וָאָמֶר לְהָם: אָם הַלְּכָה קַמוֹתִי – אַמֶּת הַמַּיִם יוֹכִיחוּ. הָזְרוּ אַמַת הַמֶּיִם לַאַחוֹרַיהָם. אָמְרוּ לוֹ: אֵין מְכִיאִין רְאָיָה מֵאַמַח הַמֵּיִם. תור וָאָמֶר לָהֶם: אָם הַלְּכָה כְּמוֹתִי – כּוֹתְלֵי בֵית הַמְּרָכִשׁ יוֹכִיחוּ. הָטוּ כּוֹחְלֵי בֵית הָמָּדְרָשׁ לִיפּוֹל. גַעָר בָּהֶם רַבִּּי יְהוֹשַׁעַ, אָמָר לְהָם: אָם פַּלְמִידֵי חַכָּמִים מְנַצְּחִים זָה אֶת זָה בַּהַלְכָה – אַתָּם מָה טִיבְכָםז לֹא נָפְלוּ מְּפְנֵי כְבוֹדוֹ שֶׁל רָבִי יָהוֹשֻׁע, וְלֹא זְקָפוּ מִפְּנֵי כְבוֹדוֹ שֵׁל רבּי אַליצָוֶר, ואָדיִּוּ מַפִּיו וְעוֹמְדִיוּ. חָזַר וְאָבֶר לְהָם: אָם הַלְכָה כְּמוֹתִי – מְן הַשְּׁמֵיִם יוֹכִיחוּ. יָצָאחָה בּת קוֹל וָאָמְרָה: מַה לָכָם אַצֶּל רָבִּי אֱלִיעָוֶר שֶׁהַלְּכָה כְּםוֹתוֹ בְּכָל מַקוֹם! עָמַד רַבִּי יָהוֹשָׁעַ עַל רַגְלָיו וְאָמָר: ״לא בשְׁמֵים הָיא״. – מָאי ״לֹא בּשְׁמַיָם הָיא״: – אָמֶר רָבִּי יָרְמְיָה: שַּקְבֶר נִהְנָה חוֹרָה מַהַר סִינֵי, יַאֵין אָנוּ מַשְׁגִּיחִין בְּבַת קוֹל, -שֶׁבְּכֶר בְּתַבְתָּ בְּהַר סִינֵי בַּתּוֹרָה "אַחָרֵי רַבִּים לְהַפֹּת״. –אַשְׁבָּחֵיה רַבִּי נָחָן לְאֵלְיָהוּ, אָמֶר לַיהּ: מְאי עָבֶיד קּוּדְשָׁא בְּרִיוּ הוּא בְּהָהִיא שַׁצַתָּאו – אַמֶר לֵיה: קא ַחַנִידּ נָאָמַר "נְבָּחוּנִי בְּנָי, נְצְחוּנִי בְּנַי". אָמְרוּ: "אוֹתוֹ

קים קביאו כל טָקרוֹת שַׁסִיהַר רָבִּי אֱלִיעָנֵר וּשְׂרָפוּם

הכא לצערא בעלמא הוא דעבד הכי.

שָׁאַינוֹ הָגוּז וְיוֹדִיעוֹ, וְנִסְצָא מַחָרִיב אָח כֶּל הָעוֹלָם פּוּלוֹ. מָה צְשָׂה רַבִּי צָאַיבָאוּ לְכִשׁ שְׁחוֹרִים, וְנִחָצְטֵף שְׁחוֹרִים, וְיָשֵׁב לְפָנָיו בְּיִיחוּק אַרְבַּע אַמּוֹת. -אָמָר לוֹ רַבִּי אַלִישָּזֶר: צָּקִיבָא, מָה יוֹם מִיוֹמַיָם: -אָמֶר לוֹ: רָבִּי, בְּמְדוּמָה לִי שָּׁסְבַירִים בְּדֵילִים מִמָּד. –אַף הוּא קָרע בְּגָּדְיו וְחָלָץ מִנְּעֵּלִיו, וְגִשְׁמֵט וְנַשָּׁב על גּבֵי אַרָקע. זָלְגוּ צֵינְיו דְּמֶעוֹת, לָקָה הָעוֹלָם שָׁלִישׁ בַּזְיתִים, וּשְׁלִישׁ בַּחָפִים, וּשְׁלִישׁ

את כל הצולם כולו. מה צשה ר פקיבאו לבש שאורים ונתפסף שאורים נכמר של אכל הזפר, וישכ לפנין בריחוק ארבע אמות כודך שמודוקין מן המנוזה. אמר לו רי אליצור: פקיבא מה יום סיוםים שאות לבים דיום כדו אחר לה דבי, כמדומה לי שתברים בדילים ממד, כלומר, אפר כלשון צדינה: שהכדילוד מדם. אף הוא, רי אליפור, קרב בגדיו וחלק מצליו כדוך שותנ המנדה, ונשכם בנשם, וישב על גבי קרקע. מספרים, ולגו עינד זמעות, לקה העולם כולו: שליש בזיתים, ושליש בחינים ושליש בשעורים.

"אָמר לָהָם רַבִּי צָּאִיבָא: אָנִי אַלַוּ, שֶׁפָּא יֵלַוּ אָדָם"

שיינישי רודים לתווא - כוחם זה מבנוך בשאל שין אנשונה לקאה 200. כך הקישוא העובוה ובעלו כל

מינים לוביים כן וושים היישורם בינו את השנו שנישים שותיים לוביים כן וושים לונדיקים בכל החיוות. מפני שדי שליקור ומצבון להנייהה של הנולה פייק ניקנדה הן בידיו בספוחים היא ליאו גודיה חודין מהון חבשי הספרה בידיר דרוס סופה מדרק מונדו לפונדים דוקא בחורב נונסון ושרים הנדולי קרות המברים מישת ממשים"ה השרה, מויוו שהקור שרבות ליהנים ההפקוח מכול היליקי השציאות. להרלה, השל הרציות הרשוקות שר שילמה מוילבה, הכן, הר"ח השים מידוש שליום הנקוח להיווה הו היה מו-הו

יצורו בא כול ; וכשי תוריש הרבון פיצו ישול בו, וויה דפינים יחויה ווי דנוי צועש פילה פוני שהקום, בשהון ביצון זה. זה שהיה זו בשך פרק לרוטון זום ישרו ברבייתה פרין מיון. זר שלמון שהלכו צרים שכומות מיויוני חדין מטר זון שהור חבו, נפצר זה ברש דברי די הלימד, אלא מכסים מצוארה פצר

לפלילו כלו - לושליהו לתמליפות ניתר מורק מוקר הקנית הוו. מיד שותקניון היאו המצלים השקישה בישלה לולות שאו שלא שלא שיכלו הרואה כא עול מיאו משום אמומהם בנצימה הצולב שאין אפים מיים יבול לשטונה, ולכן שמה הקודה במה שעמדו כל דעותה.

הפול פנידה, שפפש התרקולה מולם נפול, לקשו שות מקום שלה רצה לקבל מת ליכה ונות שותרים שורה החוא לפין אם מפרא ברוצה אם ברים"י ברוצה ב

לג'ס שוריים / שטשום דוך בייק ולבוד פנו ד' שקיבא בביינו הוא הפפרה ולא ר' ופייקב, הוף פנוון ויצוא

ליה משודים ליים (לאומר בקורות דילון במשורה וימוד ומנכנה קורות במוצר ליים בישור ליינים מפכר בקורות, ואנו בא נו היים היינים של היים (לאומר ביום ביותר ביותר

ככית הלל משום דיונאה כת קול -שאני הכא שבא לחלוק על דברי תורה, דכתוב "אחרי רבים להטוה". אבל החם, אדרבה בית הלל דוכא, אי לאנו דהוה מספקא לן אי אולינן בחד רתא משום דבית שמאי הוו חריפי טובא. ועוד: דכאן לא יונאה בת קול אלא משום כבודו דו" אליעור, שאפר

בבא מציעא

מן השמים יוכיתו. וחא דאמר התם דבי יתושע היא, דאמר אין משניהין בכת קול ולא שמעים ליה לדי יהושק אלא על בת קול והואי מעשה זהי אליעור דהכאו התם וזייק מדקאבר לא בשמים היא, כבר ניתנה לכן תורה

- שהתנודה חיוב בקרועה, חלץ

מגעליו – שהתנודה חסור בכעולם

הסנדל, במועד קטן לטו, כן. ונשמש

מו הכפה.

תוספות

ה תנור של עכנאי – יש דנרט חכנאי,

רשמא בעל התמך שהיה עושה שמו

לא בשמים היא – והא דאמר במרק

קמא דיבטות (יד, א) ההלכה

וכן בירושלמי. וחכנ זח נחש.

בט עדב

ססיני - משמע דבשום בקום אין קחיין ואמר מנחוד בל - והא דאמר בריש עכודה זרה (ג ב) פיום

שחוב בית המקרש אין שתוק לפני חקרוש ברוך הוא – היים קבוע, הוכא סילמא דביימותא בעלפא חוא דאפר. וקרע במיח וחלץ מגעליו – אין

להתבים מכאן הא דמבעיא ליה בָאָשׁ, וְנְמָנוּ עֶלֶיו וּבַרְבוּהוּ. וְאָמָרוּ: מִי יֵלְוּ וְיוֹדִיעוֹן בחישי שטו וסה בו אם פפחה שיד קריעת בחים וחלוץ סועל, דולסא

clared it unclean; [59b] and this was the oven of 'Aknai.5 Why [the oven of] 'Aknai? - Said Rab Judah in Samuel's name: [It means] that they encompassed it with arguments as a snake, and proved it unclean. It has been taught: On that day R. Eliezer brought forward every imaginable argument,7 but they did not accept them. Said he to them: 'If the halachah agrees with me, let this carob-tree prove it! Thereupon the carob tree was torn a hundred cubits out of its place-others affirm, four hundred cubits. 'No proof can be brought from a carob-tree, they retorted. Again he said to them: "If the halachah agrees with me, let the stream of water prove it!" Whereupon the stream of water flowed backwards. 'No proof can be brought from a stream of water, they rejoined. Again he urged: 'If the halachah agrees with me, let the walls of the schoolhouse prove it, whereupon the walls inclined to fall. But R. Joshua rebuked them, saying: 'When scholars are engaged in a halachic dispute, what have ye to interfere?' Hence they did not fall, in honour of R. Joshua, nor did they resume the upright, in honour of R. Eliezer: and they are still standing thus inclined. Again he said to them: 'If the halachah agrees with me, let it be proved from Heaven!" Whereupon a Heavenly Voice cried out: 'Why do ye dispute with R. Eliezer, seeing that in all matters the holochah agrees with a him!" But R. Joshua arose and exclaimed: 'It is not in heaven.' What did he mean by this?-Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torsh at Mount Sinai, After the majority must one incline.2

R. Nathan mer Elijah) and asked him: What did the Holy One, Blessed be He, do in that hour? - He laughed [with joy], he replied, saying, 'My sons have defeated Me. My sons have defeated Me.' It was said: On that day all objects which R. Eliezer had declared clean were brought and burnt in fire. Then they took a vote and excommunicated him. Said they, 'Who shall go and inform him?' 'I will go,' answered R. Akiba, 'lest an unsuitable person go and inform him, and thus destroy the whole world.'6 What did R. Akiba do? He donned black garments and wrapped himself in black,7 and sat at a distance of four cubits from him. 'Akiba,' said R. Eliezer to him, 'what has particularly happened b to-day?" "Master," he replied, "it appears to me that thy com- d panions hold aloof from thee. Thereupon he too rent his garments, put off his shoes, removed [his seat] and sat on the earth, whilst tears streamed from his eyes.4 The world was then smitten; a third of the olive crop, a third of the wheat, and a third of the barley crop. Some say, the dough in women's hands swelled up.

A Tanna taught: Great was the calamity that befell that day, for

everything at which R. Eliezer cast his eyes was burned up. R. Gamaliel) too was travelling in a ship, when a huge wave arose to drown him. 'It appears to me,' he reflected, 'that this is on account of none other but R. Eliezer b. Hyrcanus.' Thereupon he arose and exclaimed, 'Sovereign of the Universe! Thou knowest full well that I have not acted for my honour, nor for the honour of my paternal house, but for Thine, so that strife may not multiply in Israel!'At that the raging sea subsided.

Ima Shalom was R. Eliezer's wife, and sister to R. Gamaliel. From the time of this incident onwards she did not permit him to fall upon his face. Now a certain day happened to be New Moon, but she mistook a full month for a defective one. Others say, a poor man came and stood at the door, and she took out some bread to him. I On her return she found him fallen on his face. 'Arise,' she cried out to him, 'thou hast slain my brother.' In the meanwhile an announcement was made from the house of Rubban Gamaliel that he had died. 'Whence dost thou know it?' he questioned her. 'I have this tradition from my father's house: All gates are locked, excepting the gates of wounded feelings."

Our Rabbis taught: He who wounds the feelings of a proselyre transgresses three negative injunctions, and he who oppresses him infringes two. Wherein does wronging differ? Because three negative injunctions are stated: Viz., Thou shalt not orong a stranger [i.e., a proselyte]. And if a stranger sojourn with thee in your land, ye shall not wrong him, 3 and ye sholl not therefore wrong each his fellownam, 6 a proselyte being included in 'fellownan.' But for 'oppression' also three are written, viz., and thou shalt not oppress him,7 Also thou shalt not oppress a stranger, a and [If thou lend money to any of my people that is poor by thee,] thou shalt not be to him as a uturer? which includes a proselytel - But [say] both [are forbidden] by three [injunctions].

It has been taught: R. Ehezer the Great said: Why did the Torah warn against [the wronging of] a proselyte in thirty-six, or as others say, in forty-six, places? Because he has a strong inclination to evil. 10 What is the meaning of the verse, Thou shalt neither arong a stranger, nor oppress him; for ye were strongers in the land of Egypt? It has been taught: R. Nathan said: Do not taunt your neighbour with the blemish you yourself have. And thus the proverb runs: If there is a case of hanging in a man's family record, say not to him.) 'Hang this fish up for me."

MISHNAH. PRODUCE MAY NOT BE MIXED WITH OTHER

(5) This refers to an oven, which, instead of being made in one piece, was made in a series of separate portions with a layer of sand between each, R. Eliezer maintains that since each portion in itself is not a utensil, the sand between prevents the whole structure from being regarded as a single, utensil, and therefore it is not liable to uncleanness. The Sages however hold that the outer coating of mortar or cement unifies the whole, and it is therefore liable to uncleanness. (This is the explanation given by Maimonides on the Mishnah, Kel. V. 10. Rashi al. adopts a different reasoning). 'Aknai is a proper noun, probably the name of a master, but it also means 'snake'. [Gr. (News) which meaning the Talmud proceeds to discuss. (6) Lit., words'. (7) Lit., 'all the arguments in the world'.

a (1) Deut. XXX, 12. (1) Ex. XXIII, 2; though the story is told in a legendary form, this is a remarkable assertion of the independence of human reasoning. (1) It was believed that Elijah, who had never died, often appeared to the Rabbis. (4) As unclean. (5) Lit., 'blessed him,' a exphemism for encommunication, 5) I.e., commit a great wrong by informing him tardenly and brutally. (7) As a sign of mourning, which a person under the ban had to observe,

b (1) Lie, 'what is this day (different) from yesterday (or to-morrow)?" (2) Rending the garments etc. were all mourning observances. (In ancient times mourness set actually upon the earth, not, as nowadays, upon low stook.)-The character of R. Eliezer is hotly consessed by Weim and Holevi. The former, mainly on the basis of this story (though adducing some other proof too), severely casigates him as a man of extreme stubbornoess and conceit, who would brook no disagreement, a bitter controversialist from his youth until death, and ever

seeking quarels (Der. II, 81), Halevy (Dersil I, 5, pp. 174 et seqq.) energetically defends him, pointing out that this is the only instructs recorded in the whole Talmud of R. Elieser's maintaining his view against the majority. He further contends that the meckness with which he accepted his sentence, though he was sufficiently great to have disputed and lought it, is a powerful testimony to his hamility and peace-loving nature. (3) The Nasi and the prime mover in the bus against R. Elieser. (4) After the Eighteen Benedictions there follows a short interval for private prayer, during which each person offered up his own! individual supplications to God. These were called supplications (pure), andthe supplicat prostated himself upon his face; they were omitted on New Moons and Festivals, - Elbogen, Der jüllische Gestenlieut, pp. 73 et seqq. Ima Shalom feared that her husband might pour out his grief and feeling of injury in these prayers, and that God, listening to them, would punish R. Gamaliel, her brother.

(1) fewith months comist of either 30 days (fulf) or 29 (defective). Thinking that the previous month had commised of 19 days, and that the josh would be New Moon, she believed that R. Eliezer could not engage in these private prayers in any case, and related her watch over him. But actually it was a fall month, so that the Joth was an ordinary day, when these prayers are permitted. (1) Le., she did not mistake the day, but was momenturily forced to leave her hashand in order to give bread to a beggar. (3) Lit., 'wrong', v. n. b4. . She felt ours that R. Elieser had seized the opportunity of her absence or creat to cry out to God about the ban. (4) En XXII, 20. (5) Lav. XIX, 33. (6) Ler. XXV, 17. (7) Ex XXII, 20. (8) Ex XXIII, 9. (9) Ex XXII, 24.

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d (i)

evi

״וּמִי כְּעַמָּךְ יִשְׂרָאֵל גּוֹי אָחָר בָּאָרֵץ״. יּוְאַף הוּא

פָּחַח וְרָרַשׁ: ״דִּבְרֵי חֲכָמִים כַּדִּיְבֹנוֹת וּכְמְשִׂמְרוֹת

נָטוּעִים בָּעֻלַי אָסָפוֹת נָחַנוּ מֵרֹעֵה אָחָד״. .לַמָּה

נמשלו דְּבָרֵי חוֹרָה לְדְרָבָּן? לוֹמֶר לְדָּ: מָה דְּרָבַּן זֵה

ָמְכֶבָּין אַת הַפָּרָה לְתְלָמֵיהָ לְהוֹצִיא חַיִּים לְעוֹלְם,

אַף דּכְרֵי חוֹרָה מְכַיִּונִין אַת לוֹמְרֵיהָן מְרַרְכֵי מִיתַה

לדרכי חַיִּים. אִי מָה דָּרְבָּן וָה מְשַׁלְטֵל אַף דִּכְרֵי

תוֹרָה מְטֶלְטְלִין – הַּלְמוּד לוֹמֶר "מַשְׂמְרוֹת". אַי

קה מַסְמֵר זָה חָסַר וְלֹא יָמֵר אָף דְּכָרֵי חוֹרָה חַסֵירִין

וַלֹא יַחֵירִין - חַלְמוּר לוֹמָר ״נְטוּעִים״, מָה נְּטִיעָה

זו פָּרָה וָרָכָה — אַף דּכָרֵי מוֹרָה פָּרִין וְרָכִין. ״בַּעֲלֵי

אָסַפוֹת״ – אַלוּ הַּלָמִידֵי הַכָּמִים שִׁיוֹשְׁבִין אָסוּפּוֹת

אַסוּפות וָעוֹסְקֵין בָּתּוֹרָה, הַלְּלוּ מְטָמָאִין וְהַלְּלוּ

מְטָהַרִין, הַלָּלוּ אוֹסְרִין וְהַלָּלוּ מָתִּירִין, הַלְּלוּ פּוֹסְלִין

וָהַלְלוּ מֶכְשִׁירִין. שֶׁמָּא יֹאמָר אָדִם: הַיּאָרָּ אַנִי לְמֵד

חוֹרָה מָעַתָּה? תַּלְמוּד לוֹמֶר: כּוּלָם "נְתִּנוּ מַרֹעֵה

אַחָר״ – אַל אָחָר נְחָנָן, פָּרָנָס אֶחָר אַמְרַן, מִפִּיּ

אַרוֹן כָּל הַמָּצִשִּׁים כְּרוּךְ הוּא, דְּכְחִיב ״וַיַדְבֶּר אֵלהִים

אָת כֶּל הַדְּבָרִים הָאַלָה״. אַף אַמָּה צַשֵּׁה אָוְנֵיךּ

בָּאַפָּרְבֶּסָת. וּקַנָה לָךְּ לָב מַכִין לְשָׁמוֹעָ אָת דְּכְרֵי

מְטָמְּאִים נָאָת דְּבְרֵי מְטַהַדִים, אֶת דְּבָרֵי אוֹסְרִין וָאָת

דָּבְרֵי מָהַירִין, אַת דְּבָרֵי פּוֹסְלִין וָאַת דְּבָרֵי מֶּכְשִּׁירִין.

בַּלְשוֹן הַזָּה אָמֶר לְהָם: אַין דּוֹר יָחוֹם שֶׁרְבִּי אָלְפָוָר

בֶּן אַזָרָיָה שָׁרוּי בְּתוֹכוֹ. וְלֵימְרוּ לֵיהּ בְּהֶרְיָאיִּ

יוֹסֵי בֵּן דּוּרְמָסְקֵית שֲהַלָּהְ לְהַקְבִּיל פְנֵי רָבִּי אַלְעוַר

בְּלוֹד, אָמֶר לוֹ: מָה חִידוּשׁ הָיָה בְּבֵיח הַמִּרְדָשׁ

הַיוֹם? -אָמֶר לֵיה: נְמְנוּ וְנָמְרוּ: יּעְמּוֹן וּמוֹאָב -

- מְשׁוּם מָעַשֶּׁה שֶּהָיָה.

מָעַשְׂרִין מַעְשִׂר עָנִי בַּשְׁבִיעִית.

מסורת הסים

- שודיק פרוח בסוביה פרור. נאניציות בייינייתן ובשינויים ספרי לברים אג א (בקיובו וופישי) ילקוט
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נרטות

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רי של-נור ברשוטים חרש שיתכש לדי ווילפיר.

לשון

ספת זו, שקיניסה מירה שבריח. 77 - JOHNSON SPOTOG מנירים בי פילים ש

ACCOUNT - EVENIEN PROVINCE

הוסיפו: דאף הוא די שלעור כן עזרה פתוד ודרש: כתוב דרברי חכסים

לחלמיה והיא הארשה נטרמה להוציא חיים (מחן פן הארמה) לעולם – אף דברי חורה סכוונין בת לומריהן סדרכי מיחה לדרכי חיים. אולם, אי ואון מה דרכן זה מטלטל וציננו קבות אף דברי החדה מסלטלין – חלמוד לומר בהמשך הכתוב הזה "מספרות". שהם קבוצים. ומאירך, אמשר לומר אי מה מסמר זה חסר ולא יהר שהוא מחכלה עם הזמן הצדו ברל אף דברי חורה חסרין ולא יחירין – חלמוד לומר "נטרעים" (שם) מה נטיעה זו פרת ורכה וגולה אף דכרי תורה פרין ורבין, "בעלי אסיפות" – תלמידי חכסים שיושכין אסופות אטומות (קבועות קבוצות) ועוסקין בחודה ואף שכין תחכמים יש לעחים סטפאין וחללו מחלוקות הללו מסהרין, חללו אוסרין והללו מחירין, הללו פוסלין והללו מכשירין. אם כן שמא יאמר אום: היאך אני למר חורה מעתה כאשר יש בה כל כך הרבה מחלוקות וחילוקי רצות – חלמוד לומר כולם דנתנו מרועה אחרי (שם) לומר: אל אחד נחגן, פרנס אחר (משה רכינו) אמרן, ספי איון כל המעשים ברוך הוא, דכחים שמשח דוידבר אלחים את כל חרברים האלתר (שטיח ב, א) דלשת הריבדי בכוצב כלובר: או כל חיונוים, פל כל שינריום ומחלוקחידם. אף ובתה, הלומר, כשה אוניך כאפרכפת (הכלי שכו שופכים את גרגידי השבואה לרח-טן, רקבה לך לכ מכין לשמרע גם את דברי מטמאים ואת רכרי מסתרים, את דכרי אוסרין ואת רברי פתירין, את רברי פוסלין ואת זבור מכשרון. בשפטו ר יהושת רברים שלה, כלשון היה אמר להם: מין דור נחשב יתום (כלא אב ופוריד) כאשר רי אלעזר בן עוריה שרוי בשכו. ושאלים: כיון שהיו בדם וכדים ישים אלה ספי די אלפור בן פוריה. וליפרו ליה בהריא ושאמרו כו נמשרין. מדו) מה שמעו בודשה ומפר מה הספו תחילה לוסר לו? ומשיכים: משום מעשת שהיה מחרו לומר ואח. דתניא

(ששנויה ברייתום: פעשה כרי יוסי בן דורשסקית שהלך להקביל פני ר' אלעור בלוד, אשר לו ר' אלעור: כה חיירש היה בבית המודש היום? אמר ליה מום נמני הזביתו ומנו את הרצות וגמרו (החליטו) שתמרן ובראב בעבר הירדן, פאחר שאינם חלק מארן ישראל אין דין שמיטה ומנשוות חל צליחם. מכל משם כיון שסמונים לארץ ישראל מצשרין מעשר עני בשנה השכיעית (השטיטה), והיו צריכים להחלים על כך, משום שנחלקו איוה מן המנשרות צריכים הם להפריש.

הקל הוא מחודה המהרוציא פירש שנקי הוא חודר לדי יוחשים שהוסיף דרשה משלה זכבר הופיד חכפים אחרים שאין כיאח כן פנוסח הפקורות הפקבילים.

מת מסשר זה חפר / רשרי משרש משלי גם צרם כך) – מחסר, כלומר שהמספר מחסר וסקב את תמקום שתוא כעוץ בו נוכן הוא בפתרשיגה דש שפורש שתמספר חסר שלאשר לוא נידץ בבחול חריונו שהמונט ממודלו פעף יוסף.

בולה נוננו שרונה אחר ו נישא זה של חמוולקות בדברי הניה שאנו מושיבים אח כל הראוח ברלן מכשין האשרה אלו העלי רברי אליפים חייםין ניידו כאריבות הרתמקה על ידי הרשינים האידונים שרי בנשךת ינושך שראריך בכך? מכנים אמרו בי שקיקרו של רבר, בנתינת התורה קומות קרונו ברוכים מרובות של תבניו ברו. דיש נויצבים לבים שכל אואי מתם ווא אסייולי

ומי כפמך ישראל בוי אחד (מיותר) בארץ" ורברי"הימים אי ה, כא). ופור - ואף הוא 🦟 כני ללשור כן שנייה, לחלמיה – שורות התענה. פוסלין ומכשירין - שדן ניתר לפנין פסול פדום ופסול כהונה. בולן אל אחד ברובוטים ובשסטרות נשועים בעלי אסופות נתנו שרועה אחד" (קולת יוב יא) "אמרן 🦰 פֿין לך פנני המחלוקת תנים כפלי אסופות נתנו שרועה אחד" (קולת יוב יא) "אמרן 🦰 פֿין לך פנני המחלוקת תנים כפלי אסופת מלוה חפר, פלולת מתוכם למה נמשלו דברי תורה לדרבן – לומר לך: מה דרבן זה מכוון את הפרה - מלהיט. פרנס אחד אמרן – חץ לך מכים כשיה מככרי נכים הכם למנוק על

משה רנינו. עשה אזגיך כאפרכסת - מחמר פטלן לכן לממים - פשה מועך שומעם ולמוד, ודע דברי כולן, וכשחדם להנחץ לד וה יכשר - קבם הלכה כתוחו. הפרכסת = "כדכתי"ה שעל הריקים, מה מסמר זה -כשטעלין חוחו נכוחל הוא מחסרו, יכול מף וה כן - פלתוד לומר נטוקים, כנטיפה שדרכה לפרום ולרכום. ולימרו ליה בהדיא – חיר, למה הוזקקו לומר "מלמידין חנו". נמנו וגמרו -והמקינו שיהו ישראל הדרין נענר הידדן, כמה שכנשו מסימון ושונ, חרן פתון ותולב מעשרין – פכדו, מעשר פני נשניפים. שהן כיו וורפין בשרשית, כרחתרים לקתן שלח קידשוה טולי גולה כקדושת הארן.

תוספות

ומי כעמך ישראל נוי אחד בארץ – אמרינן במדרש שלשה מעידין וח על זה ישראל, ושבת, וחקדוש ברון תוא ישראל והקדוש ברוך הוא מעידים על השבת שהוא יום פנוחה, ישראל רשבת - על הקווש ברוך הוא שולא אחד, הקדום ברוך חוא ושבת – על ישראל שהם נחידים באומות ועל זה סמכינן לומר יאתה אחדי במנחה בשכת, אף על כי שאינו מובר מעויינא דיונא דשנה כמו תכלה ערבית ושחרית. עפון וכנאב מעשרין מעשר עני בשביעית - לפי שור חשנים היה נחב לחפריש מעשר שני, שחוא שנת ראשונת, ומינשר עני נוחנ בששיח, ולא מנינו מעשר עני שתי שנים רנופים אלא תקנה תקנו בת, כדי שיסמכו עליהם עניים בשביעית וכדין תחא דאפילו תרומה נדוכה כא ניתכן אלא יחא חכל מעשר אני. אלא שלא רצו לחלק כל כך משאר שנים. פירש רשייו דתיים ארץ סיתון תחוג, כדאמרינן נחולין וס, בו עמון ומואב טוערו בסיחון כלומר, על ידי כבוש סיחון ועונ הותר לישראל ליכבש. והקשת רבינו חם: דאמרינו בפרק

"מקום שנתנו" לפסחים נג, בו ו שלש

ארבות לבימו ימנדה, ועבר חירדו,

והגליל. ועכר חירדן היינו ארץ סיחון ועונ וכי תימא דקדושה ראשונה לא קידשה לשזיד לבא – אם כן תיפשוט מיניה דלרבי אליעור לא קידשה, אלמה מיכעיא לן בפרק קמא דמנילה (י, א) ונשבועות (טו, א). פאי סבירא לית, אי קידשה אי לא קידשתו וחירך דבים תם: דיש לחלק, דחכא בעמון ומואג דלא כבשו סירון ועוג, ולא נחקדשו כלל בקרושת הארץ. ועוד מתרך: דלא קיושה עבר הירדן רק לארץ סיחון מסש, אבל כנה שכבש משמען - לא נחקדשה

לידי הברעה של חלכה למעשה אין הברעה א שיללה אה אמיתותן של הרצוח שלא נחקבלו בחלכה, ומשום כך יש ללמוד את רברי התירה כולם זר אוצר הכנוד. ורי נכאר הצלה. וכן

מוכא בשם הריטביאו.

ּדְתַנְיָא: יּמְעֲשֶׂה בְּרַבִּי

פשק ושואב מיפשרין / הראשונים דע חרכה בחלכה א, השיעה רבנו הגו וורי בחום דיה שמין תמשר ורשון ורא שאין שיאני כאן נעני ויירון. ארץ סיואן ועוג ממש, אלא נינמון ומואו שלא נכבשו כלל בידי שיותן. או כאותו וחלק של קשן ושאב שימוציו בטידוןי שסיורן כגשם. ולא דרו ואלק מנוילוט מאו ומקרם כי שלק סיותן דוא בנויר שלק מנוולות. שמאל, ואילו עמון אנועם אוו ושרק קאו קניוי וקישוני שום נוילא ישישל כן לעוידי למום האילו המשורה סכור כי מחובר כאן בעבר היודן שכבש פיחין. היו כנים וכשאר משר הרמבים שונו בסחיה ע לשישה הרמבים

SISSION I, TEXT NO. 10

"Those who assemble in groups" [Kohelet 12:11] — these are disciples of the wise talmidei hachamim who sit in different groups and occupy themselves with the Torah. These declare (given objects or persons) impure, and those declare them pure; these forbid and those permit; these declare unfit and those declare fit. Lest a person say: How can I learn Torah now (given this lack of agreement)? It has been taught: All were given "by one Shepherd" [ibid.] — one God gave them, one leader (Moses) spoke them, heard from the Lord of all things, as it is written: "and God spoke all these words." [Exodus 20:1]13

SESSION I TEXT NO. 10

שנאחרו ניחרו, וילפה נדולה חקטנה.

ושנים חלק - לח נכתנ עליהן זקן. פי שצח ביד אלק כו' - ושנים

חחרתן שנעים שהלכו ליטול עלה ניהו

מלק, ונשחיינו שני פחקין שהיו

כחונין נקלפי שהיו של חלוד וחידה

שלח הלכו ליטול, שנחיירתו שלח

יעלה ניגן חלק. חלקחת חסשת חדשת

- נוכורות העודפים על וונין המים.

אמר לת - לכל הנכורות: מאו טלו

פיחקילן. שכל הוכיצים כדלן - חחון

שנעים אקנים מתנמת חומה שעה

רחשונה לנוה, כנות עליהם הרוח

סניטיח החהל – ופסקו. על עסקי

שליו ... טוך שעה היחה. של חקוד

פנים - ללל אים אירים דנחיב

בדע - נשלר אקנים שולא - ספר

ותפרשם ליה: ולח יוםיפו. אלא

מצחה קול נודל ולא יסף – זשכינה הכי נחי זלח חוסיף, חלח על כרחיך

דלח פסק החו, קול שכינה חינו

פוסק

ספצרת חשים

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נרפות

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אלא ללה מכה הלא הלא מכחרים: הלה ולא פשק J000 251 Tab 150

לעון

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שמך משום שכינה – עיוך ישחרו חינון לחכל ולם יכש לחכל – וובנס חשה שווהן, כוכחים (מחונה יה) החולתי וון הבוח חשר שליך חב"ה.

פרק ראשון

לפך" (נפדבר יב פו) מפפע: לפך - הגת בהדייהן (ואתן שמפ) הת אוסרו שבפים ואחד בסך הכל. ודי יהתדת סבוד צמך אין כחותו שמשה בכינה. למון לחרו: משום שכינה שכינה עליהם הורכו להיות נמנח שם הוקנים שלה משום שלינה ששורה של משה האו צריך להיות צמם שמשנינה חשרה אך צליהם דרבון (ולדשם הכמים) שה הם סשיבים של בדופין לך -- מיוחפין ותנוקין תחום. הרבון -- נפיהל לה נדחוין לך שצנה ש ו אפר קרא (אוסר החשרא)

יונעגו אתך במשא העם" (שם יו) אתר" – זאת בהרייזו (מונו שפפן כורר יהורה פבין זפת: אתך טונות בדומין לך. כלומר שפולות שחין במשת בריכות להיות (במידה ססריפת) גם באיתם זקנים, דרבגן סהיכן לוסרים דבר מהו מפח שנאפר שרי בלפים ושרי מבוח TITE לישראל "והקל מעליך ונשום אתך" (שפת יה כב) נפקא ניתאן דכר מ שוותן -- בחופים לך. וילפא (ולומרחן סנותרי נדולה של שבפים מסנהדרי קשנה שמינה משה את השוסטים בכל שוצר בתי הדינים.

א כיון שוצבר מון פינה הוענים א בירי משה ובים בגדרים מספים של אוא דכר, שנו חכמים: "ויסארן שני אנשים במתנה שם הבחד בלרר רשם השני מידד ותנה עלידם הרוח רושה בכתובים ולא יצאו האחלה רתנטע בשתנה (בעדבר יוב כו) יש אומרים בקלפי נשתיירו. ניתח שבשפת שאמר לו הקביה למשה -מספת לי שבעים איש מוקני ישראלי (Ho De) אמר משה: כיצר אנשהו מם אברדר שפת מכל שבט ושבם נמצא שכפים ושנים הבים יחרים. אברור חמשה חמשה מכל שנם ושנם - נמוש נמר וכל שפים ועשרה חסרים. אברור שפה משבט זה והמשה משבט זה – הריני מסיל קנאה כין השכסים שיפונו מדוב לון אכון שבאנו למספר נצינים כשבש זשור ו כמו עשולו ביוד ששה ששה מכל שכם הוביא שבעים ושנים פיתקין. על שנעים סום כתכ זקן, ושנים מום הניוו חלק בללן ונחגן בקלפי. אסר להם: כואו ושלו פיתקיכם כל פי שעלה בידי פחק שכחוב שליו זקן אכור לו: כבר קיושן שמים. מי שנלה בידו חלק אמר לו: חסקום לא חסק בך. אני מה אפשה לך. כיוצא בדבר כלוטר כשיטה דוטה אחה הוטר שיש לפרש עה הכאוב יולקהה המשח וומשת שקלים לנולנולה" (שם ב פודמו) הבאונים בעוין פויון אנגורים שנשמר "ישו את חלרים מאת כל בכור בבני ישרשל... האה פוויי משלשה הישבעים ההמשקים העודשים על חלרים מבמד בני ישראלי אמר מעונ: כיצר אתשה להן לישראלו אם אומר לו לנמור וגן לי פדיתך שצוא שומצתיים משכנים משלשה העודפים. רצוב יאטר לי: כבר מראגי כן לדי משתם פפרים ושנים צלף לודים שנוחנו ומנין אתה יחים שבני הוא מפלה שאינן פודים: כה עשה: הביה עשרים ושנים אלפים פיחקין, וכתכ צליהן

עִמְּדֹר עִמְּדּ – וְאָתְּ בַּהַרִייהוּ. וְרַבִּי יְהוּדָה: ־עִמְדּר - "מָשׁוּם שְּׁכִינָה. וְרַבָּנַוּ: אָמֶר ִקְרָא "וְנָשְׁאוּ אִחָּף -בָּמַשָּׂא הָעָם־ אִתְּהַ – וְאַהְּ בַּהֲרַיְהוּ. וְרַבִּי יְהוּדָה: "אָתַּדּ" – כִּדוֹמִין לִדּ. וְדְבָּוָן: מִדְוָהָקַל מַעְּלֶידּ וְנִשְּׁאוּ אָהָּדִּ־ נָפָקָא. תֶלְמָא סַנְהָדְרִי וְדוֹלֶה מְפַּנַהָּדְרִי קְּטַנָה. אַמָּרִים בַּפַּחַנָה־. יָשׁ אוֹמָרִים אַנָּשִּׁים בַּפַּחַנָה־. יָשׁ אוֹמָרִים 🤀 בַּקַלְפַּי וִשְׁתַּיִירוּ. ישָׁבִּשְׁעָה שַאַמַר לוֹ הַקַּרוֹשׁ בַּרוּדְּ הוא לְבּשֶּה ״אֶסְפָּה לִי שְּבְעִים אִישׁ מִוְּקְנֵי יִשְּׂרָאַל״ אָמַר משָה: בַּיצַר אָעֲשֶהוּ אָבְרוֹר שְּשָּה מְבֶּל שַׁבֶּט לַמַבָּט - נִמְבָּאוּ שְׁנִים יְתִירִים, אָבְרוֹר חֲמִשָּׁה חֲמִשֶּׁה ַסְבֶּל שֵׁבֶּט וְשֵׁבֶּט – וְמָצָאוּ עֲשָׂרָה תֻסַרִים, אָבְרוֹר - בְּבָּרוֹר שָּׁשָּׁה מְשֶׁבֶּט זָה וְחֲמְשָּׁה מְשֵּׁבֶט זָה – הַרִידִי מַפִּיל אָוְאַה בַּין הַשְּׁבַסִים. מַה צַּשָּׁהוֹ בַּירַר שְׁשָּׁה שְׁשַּׁה. וְהַכִּיא שַׁבְעִים וּשְׁנַיִם פַּיַעַּכִּין, עַל שָּׁבְעִים כַּעַב בוֹלַן־ וּשְּׁנַיִם

הַנִּיחַ חַלֶּק. בְּלָלֶו וּנְחָעוֹ בַּקּּלְפֵּי. אָמֵר לָהָם: בּוֹאוּ וֹטְלוּ פִּיתַקִיכָם! כֵּל מִי שֶּׁעֵלָה בִּיָדוֹ ־זְקוֹ־ אָמַר: בְּבֶר כִירָשְׁרְ שְׁמַיִם, כִּי שֶּׁעְלָה בּיָרוֹ חַלַק – אַמָר: הַפָּקוֹם לא הָפֵץ בְּדּ. אֲנִי מָה אָעֵשָּׁה לְדּוֹ יבִּיוֹצֵא בַּדְּבֶר אָהָה אַמֵר: "וְלֶכַּחְהָּ חֲמַשֶּׁח חֲמֵשֶּׁח שְּבֶלִים לָגַלְלֹלֶת־ אַמַר משָּה: בַּיצָד אַצַשַּׁה לְהַוֹ לְיִשָּׂרָאֵלֹז אָם אוֹמֵר לוֹ הַוֹּ לִי פִּנְדוֹנְף וָצֵא – יֹאמֵר לִי: כְּכֶר פְּדְאַנִי כָּוּ לַיִי. מֶה מַשָּׁהוֹ הַבִּיא עַשְּׂרִים וּשְּׁנֵיִם אֲלָסִים פִּיתָּקיוֹ, וְכְתַב עַלֵיהָן ״בַּן לֵּרִ״, וְעַל שְׁלֹשֵׁה וָשָּבָעִים וּמָאתַיִם כַּחַב עֲלֵיהָוֹ "חֲסְשָּׁה שְּׁכֻלִים". בְּלָלָן וּנְחָתַ בַּבּּלְפֵּי. אַמֵּר לְהַוְּי מַלוּ פִּיהַקִיכָמ. מִי שָּעָלָה בְּיִדוֹ כָּן לֵרִי – אָמַר לוֹ: בְּבֶר פְּרְאַדְּ בָּן לֵרִי. מִי שֶּעֶלָה בִּיָרוֹ חֲמַשַּׁת שְּׁקָלִים, אָמַר לוֹ: תֵּו פְּּוְדוֹנְוּי וָצֵא. רָבִּי שְּׁמְעוֹן אוֹמֵר: בַּפַּחֲנָה וָשְׁתַיִּידוּ. בְּשָּׁעָה שֶּׁאָמֵר לוֹ הַקָּדוֹשׁ בָּרוּדְ הוּא לְכשָׁה: ״אָסְפָה לִי שְׁבְעִים אִשׁ״ אַמְרוּ אַלְדָּד וּמֵירָד: אֵין אָט רָארִין לָאוֹתָה וָרוּלָה. אַמַה הַקַּדוֹשׁ בַּרוּדּ הוּא: הוֹאִיל וּמִיעַסְחֵם עַצִּמְכֵם - הַרַינִי שֹּלְסִיף נְרוּלָה עַל נְדוּלַחְכֵם. וּמָה נְרוּלַה הוֹסִיף לַהַם – שַהַנִּבִיאִים כּוּלֶו נִתְנַבָּאוּ וּפַּסְקוּ, וְהַם נְחָנַבָּאוּ וְלֹא פַּסְקוּ. וֹמָה נְבוּאַה נְחָנַבָּאוּ אָמָרוּ: מֹפֶה מַח. יְתֹשָׁעַ מַכְנִיס אָח יִשְּׂרָאֵל לָאָרָץ. אַבָּא חָוִין אוֹמֵר מִשׁוּם רַבִּי אַלִיפַזַר: עַל עִסְקֵי שָּׁלֶיו הַז מִתְוָבָּאִים. ־עֵלִי שְּלֶיו, עֲלִי שְּׁלֶיו־ו רָב נַּחְמָּו אָמֵר: עַל עִסְקַי עֹג וּמְעוֹ הָיז מָחְוָבְּאִיז. שָׁנָאֲמַר ־בֹּה אָמַר ה' אֱלֹהִים הָאַתַּה הוא אֲשֶׁר דְּבָּרָתִּי בְּיָמִים כַּרְמּלִים בְּיָד עֵכָדִי נְבִיאֵי יְשְּׂרְאֵל הַנְּבְּאִים בַּיָמִים הָהַם שְׁנִים לְהָבִיא אחָף עֵלֵיהָם ונורה. אַל תִּיקְרֵי ־שָׁרִם־ אָלָא שְׁרִים. וְאַיזוֹ הַן שְׁנִים וְבִיאִים שָּׁנְחְנְבְאוּ בְּפַּרַק אָתֶר וְבוּאָה אַחַח – הָרֵ אוֹמֵר אֶלְדָּר וּמֵירָר. - אָמֵר מֶר: כְּל הַנְּבִיאִים כּוּלֶן נָתָנַבָּאוּ וּםַטְקּוּ. וְהַן נְחַנַבְּאוּ וְלֹא פָּסְקוּ. מְנָא לָן דְּפַסְקוּ אָרַלֵימָא ְמִדְּכְחִיב ־רֵיְחַנַבְּאוּ וִלֹא יַסָפוֹ״. אָלָא פַעַּתָּה ״כּוֹל וְדוֹל וְלֹא יָסָף״ הָכִי וַמִּי דְּלָא אוֹפִיף הוּאוֹ אַלַא – יּדָלַא פַּסָק הוא! אָלָא: הַכָּא כְּתִיב ־יַרְחָנָבְּאוֹ־. הַתַּם כְּתִיב ־מִתְנַבְּאִים־ – עַדִיין מָחַנָּבָּאִים וָהוֹלְכִים. בַּשְּׁלָמָא לְמַאוֹ דָאַמַר ״משָׁה

יבן לווי, ועל שלשה ושבעים ומאחים הנושרים שהיו הבנודה יאר של הורים כתב עליהן יהמשה שקלימי. בללן תחנן בקלפי. אמר להן: מלו פיחקיכם. מי שעלה בידו יבן לויי אמר לון ככר פראך כן לוי, מי שצלת ביתו יחמשה שקליםי אמר לון תן מדיתר הגם האוד ומידו היו אותם שני ופנים שהיו רציים לכך מבל הצלו פרוף אלם, די שמקון אומר במחנה נשתיידן ולא רצו לבות להנולה. בשלה שתמר לן הקביה למשה: "אססה לי שבעים אישי אמרו שלוד ופידדו אין אנו ראויין לאותה נדולת, ושין אנו מיוונים להמנות על מוקים אפר הקודש בידך הוא הואיל ופיעסתם עצמכם – הריני משפיף בודלה על בדולחכם יהר משתחה לששר זענים ומה בדולה הנסיף להמז שתביתים כולן כלומר ששר הוענים שויהנה להם נכושה נתוכאו ופסקר ודם נתנבאר ולא פסקו. כיון שתיוכר שהיו מתוכאים. שהאלים: ומה נבואה נתנבאר: אמרו: (נתוכאי) משה מת. יהושם מכנים את ישראל לפרק. אבה ופין אומרן ספות ד' הליפור: על פסקי שליו שפחיר לבוח הן מתובחים. בלשון שו יעלי שליו. עלי סלידי והכן בא השליו להחר סק. רב נחמן אמר: על פסקי בינ וחביב היו מתנכצין, שנאמר לובי נינ וחבינ יכח אמר זה אלחים האחת היא אסר דברחי ביסים קדמונים ביד צבוי נביאי ישראל הנכאים בימים הגם שנים להבית אחוך צליהבר (התקאל לה. יו) אל חיקרי שנים אלא שניים האו הן שניים נכיאים שנתנבאן בפרק (מימן) אחד נבואה אחת - חוף אדמר אלוד ומידו הם את דכרי הברייתם הם מבארים: אמר מר (אחר החופן כל הנכיאים כולן נתנבוש המסקה חק נתובוט ולא מסקר, ושושלים: פנא לן (מנין לוו) שססקו שגר ותכשימו איליפא (אם תאמר) מדכתיב (מחה שאמרן בחם ידיתובש ולא יספרי (במרבר ית כה) ותכתות חים שלא 1900, אלא נופחת מה שואמר במתן תורה יקול גדול ולא ימףי (דברים ה ים) הכי נפי דלא ומסיף הוא וכך גם כן ומעו מפרט של שלא מטיףן ו והלא ממשמשה הכשכים עם רואים שנאמר הרכר בוצך צפרה הרבידה. אלא הכתהה שם דלא מסק הוא (שלא מסק הוא). הום כן, אף זה יכול אתה לפרש ייטףי במשפעות מסק שעבשים הוקוים לא מסקי פלחובא! אלא ארשיה בורך שם דלא מסק הוא (שלא מסקי הוא). הום ייטף ייטף הואים לבמרבר יא, בהו הוקם לתיב (שם נאחר) "שלדד ומיוד לקובאים בפחבה" (שם בו) משפע

men reads on the training they are a cold three only and most than unvertible that they are men in value comest sets control tran need - title even tetriff (exected on d); dat - our street reare. Her sewer) we write return we have at un owen con-

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act I wan או זויילון, ובח עבבר עיונים מבייון וערבון פונטיהו – סבטל, פוע לא כל to real, any diversiting, terrorder time from the electric spaces. - ALEM LICEN' 1979 ALEM - LEMENT A& LOURS, (CCH &CH F - orang octi one was at one rew not on print moon

LE NEUE NOW LE: NA GRANTA COURTE NOW ON ANIE CAIR NO USEL OF HOURS CHAR IN ACTUAL THOU COME ACARD שושל קנים כוול לשכפהם שונבום במבבום כמול כני מכא נותו ממינולי מופנה כפי המתולגםן כמכמים פרים השיברים כשמה שימה אמר تحتس بجور برص بجود فديس (هد مس) تحود لطبل محصله بن فعد بصيف سند حور حصص مسد بنشت صر من من من حر حمله بن וואנה שבולם ראו לחובה פוב כף ירוא לו אנה) שובי לא תיאן כי ייוארן לוכחני אכור כי ייוען אין מרפיבין בטניבירי אלא כפלי קובה לבשות הכנה רון שלא יפסק רעו בר ביום כדי כטפות, לפבות, כן זכות) לנחן, שמא במשך הלילה ידלו בדי מה ברשום ווצי הר לא הוה ליה - פוסרין אנה, ושושלים: באר סעכאו (מה 1980 של רבר) ו ביון דבסרדי הלבה דין למתבר ליה ובנהאו (כיון שלארנו שיש ארך מושכ נוש אסו פסט או אנו שממנט נו) נקבו בנו נבו שו לעבוב כנינו בו ממני אסו, בכ כנודא: מכובנה מנוש כנקו בנו מג אנה בעבוב of lower (1) That repair their three coul referent for, the non-vices - in working for (ann and their their con while בילתה שבדינן ליה זהט אמר דבר חוד כך מתנוים אנו הז הבדונים בף גורה לעוץ הבחו שים בימי בלהי עד של דיינים. לכן קא הסכה

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עַאָגעַייַנייַן אַ אַנייַר אַסָּר בְּנִש: מַשָּׁל אַנְיָּנוּ אָרָבּי אָנְפּוּר וְעַּוּ בְּלָן בׁנוֹא בַּנְנַאַ – בְּא בַּנֶּמָנַי בַּפָּנִי מָאַ, בַּבַּבְאָם – -שׁבְּ נְתְּוֹבְי אָבְא בְּעָאוּ דְּאֲמָר מֹשְׁה מָת – מֵינַת הֵּנֶה בׁבּנִי פַּאֲבַפֹּא בַפַאו בַּאָפַר עוֹנג עוֹנטּג – עוֹנִת בַּכֹעִיב אובע אַבֹּמֹץ צַּנַינִע לַנִע פַּטֹלַמָּגַע נַּמַבָּע נַבּלְכַע לַפַּבַּ בַּאַמַר הָנָּב חַּרְתַּי, מַאַר "אֲרֹרָ מַשָּׁה בָּלְאַם" – בַּלְאַר עוֹט – נוֹנֶת בַּכְּעוֹנֶכ בַאָּנְגַ שַׁמַּנִי כִּלְאָם אַלָא לְמָאוֹ

במובון בְעַבְיה מור שְּלשָה. סוף סוף, לַנְשָּׁה

מו פּאַנִים אמנו נכ: •אנו אַנאַ נאַמַעוֹנָאַ מושְׁיבְן בְּסַנְהֶרֶוֹ אֶלָא מִי שָׁלַבְעַ לְסַהֵּר אָת הַשְּרֶץ מַפַּׁן הַּמְּתוּדְנְּמֶּן. אָמָר רַב יְהּוּרָה אָמָר רַב: *אַד וֹנְגְיֹמָם בּמַבְּמִנִם לְמָּנִי יַמָּבְא צִּנְעָא הַנְעָבוֹנָ מַנְעָבַמַּנִי שׁכֹמִעי וּכֹמֹּלָ, מֹבֹאַני וּכֹמֹּלָ, וֹמִינִי וּכֹמֹּלַ, וֹמִינִי וּכֹמֹּלָ, כֹמָּפֹּ,םי יאַן מְאָבֶּט בּסֹנְטַּנְנִי אַנְא בּאַבְּ מִסְנִי וּכַאַבְּ בְּנֵבְ וֹכְנִּטְאֵי וֹנִיבְּ נֵהְ בְּא נֵהְ בְּנִבְּי · אִפְׁנִ נִבְּי, מָטַׁמַּ: אות. מַאַ טַמְמָאַנְ כַּיַן יְבְּנְמָיִרִי הַלְנָתִ דְּדְ לְמָעֲכָר تَالِدُ وَتُعْبُدُ: وَالْأَيْثِيلِ هُلَيْهِ فَيَوْا ذِيهِوْلًا – فَإِفْلِياً בּבְּיחַיה דְּמַי, וְאָי אָמַר טַעְּמָא לָא שְׁמָעָּיִל לַיה. אָמַר לא פֿאָנֿה בוֹ בּנֹיא, בֹלאָפֿר ,אָנָר עָנַהָּ, כֹּמַאוֹ כְּמַאוּ דְאִיחַיה דָּמַי, וְאִי אָמַר מִילְּחָא – שָׁמָעִיתַ כַיה. פַּאַבְּסְאוֹ –מַּנִינּ בַּעַוֹּמָא: נַאִּג בַּפַאָּמָנ בַאָנָג בַעַנַּאַ בוב. אַבּינוּ: בְּמִיסְיִמָּן מִימָּן בַּינוּ בַּן שָׁבוּל לְכַמְּחָיִים מַיִּמָּן זְּנוְלֵע וֹאַלְיבָּא בְּנַבּׁ, נְעוֹנַע בַּאָמַר אָכָמָנִם וֹאַמָּר אַי אַמָּה מּצְאַ אֱלָא בְּשׁׁסִיפָּד, וָרְבָּרֵי הַבַּכֹּל, וּבְּטַנְהָי נְבַּבְבְּשָׁנִי בַּבְּבְי בְּעַבְי בְּבַבְי בְּבַבְי בְּבָבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי ושְׁנֵים עַשְּׁר מְחַיִּיכִיז – אַכַּהִּי חַד הוא, אִי עֵשְּׁרָה מִוֹכָּז מַלְ פַּׁ, שְׁנִים לְא מַשְׁכְּחָת לָה: אָי אַחַר מַשְּׁר מִוֹבָּן

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they may stand there [170] with thee:7 'With thee' implies, 'and thou with [i.e., in addition to] them.' And R. Judah?"- "With thee" was stated on account of the Sheehinah. And the Rabbis? 10-Scripture saich. And they shall bear the burden of the people with thee: " With thee" implies, 'and thou with them'. And R. Judah? - With thee' intimates that [the elders must] be like thee," [Moses]. And the Rabbis?" -Scripture saith. So shall they make it easier for thee and bear the burden with thee; " and the major Sanhedrin is deduced from the minor.

Our Rabbis taught: But there remained two men in the camp. Some say: They [i.e., their names] remained in the urn.) For when the Holy One, blessed be He, said to Moses, Gother unto me seventy of the elders of Israel. Moses said [to himself]: 'How shall I do it? If I choose six out of each tribe, there will be two more {than the required number]: if I select five, ten will then be wanting. If, on the other hand. I choose six out of one and five out of another. I shall cause jealousy among the tribes.' What did he do?-He selected six men [out of each tribe], and brought seventy two slips, on seventy of which he wrote the word 'Elder', leaving the other b concerning the matter of the quals, ' [saying], 'Arise, qual; arise, two blank. He then mixed them all up, deposited them in an urn, and said to them. 'Come and draw your slips.' To each who drew a slip bearing the word 'Elder', he said, 'Heaven has already consecrated thee.' To him who drew a blank, he said: 'Heaven has rejected thee, what can I do?' Similarly, thou readest, Thou shall take five shekels upiece by the poll.5 Moses reasoned: How shall I act toward Israel? If I say to a man, 'Give me [the shekels for] thy redemption,' he may answer. 'A Levite has already redeemed me.' What did he

do? He brought twenty-two thousand slips and wrote on each. 'Levile', and on another two hundred and seventy-three he wrote. 'fire shekels'. Then he mixed them up, put them into an urn and said to the people. 'Draw your slips.' To each who drew a slip bearing the word 'Levite', he said, 'The Levite has redeemed thee.' To each who drew a ticket with 'fire shekels' on it, he said, 'Pay thy redemption and go."

R. Simeon said: They remained in the Camp. For when the Holy One, blessed be He, ordered Moses: Gather unto me seventy of the elders of Israel, Eldad and Medad observed, 'We are not worthy of that dignity.' Thereupon the Holy One, blessed be He. said, 'Because you have humbled yourselves, I will add to your greatness yet more greatness.' And how did He add to their dignity? -In that all [the other prophets] prophesied and ceased, but their prophesying did not cease. And what did they prophesy?-They said, 'Moses shall die and Joshua shall bring Israel into the land.'

Abba Hanin said on the authority of R. Eliezer: They prophesied

R. Nahman said: They prophesied concerning Gog and Magog. 2 as it is said, Thus saith the Lord God: Art thou he of whom I spoke in old time by My servants the prophets of Israel, that prophesied in those days for many years) that I would bring thee against them? etc. 4 Read not 'shanim' [years] but 'shenayim' [two].3 And which two prophets prophesied the same thing at the same time? —Say, they are Eldad and Medad.

(7) Num. XI, 16. (8) How does he interpret 'with that'? (9) I.e., in order to deserve that the Shorhinah should rest upon them, as it is written, And I will take of the spirit which is upon thee ext. (Num. XI, 17). But it does not teach that Moses was to be counted in addition to them. (10) How do they know that Moses was over them, seeing that 'with thee' has a different meaning? (11) Num, XI, 17. (12) E.g., b. in purity of family descent and bodily perfection. (13) Whence do they deduce this? (14) Ex. XVIII, 22, referring to the minor Sanhedrin.

a (1) Num. XI, 26. (2) Eldad and Medad. (3) V. infre. (4) Num. XI, 16. (5) Num. III. 47. After the complexion of the Tabernacle, the Levites were called to replace the firstborns of all brackies in the service of the Sanctuary, (cf. Ex. XXIV, 5: XIX, 24.) In order to effect this transfer of office, both the firstborn and the Levites were numbered. And when it was found that of the former there were twenty-two thousand, two hundred and seventy-three; and

of the latter, twenty-two thousand, the two hundred and seventy-three firstborns who were in excess of the Levites were redeemed at the rate of five shelple per head. (Five shelp) is the legal sum for the redemption of a firstborn. v. Num. XVIII, 16). To solve the difficulty of deciding who was to be redeemed. and who exchanged, the above scheme was adopted. (6) Eldad and Medad. (1) The birds by which the Israelites were mireculously fed in the wilderness. Ex. XVI, 11-13; Num. XI, 31. (1) According to a widespread tradition, Gog and Magog represented the heathen nations or aggregate powers of evil, as opposed to largel and the Kingdom of God; v. 'Eduy, II, 5. Ecekiel (XXXVIII, 2; XXXIX, 6) pictured the final destruction of the heathen world before the city of Jerusalem, as the defeat of Gog and Magog. (3) THE which may be read either 'shemin' years or 'shonyin' 'two'. (4) Ezch. XXXVIII, 17. (5) Le., the two prophets who prophesied, etc.

For the continuation of the English translation of this page see overleaf.

SESSION I TEXT NO. 11

The Master said: 'All the other prophets prophesied and ceased, but they prophesied and did not cease.' Whence do we infer that the others ceased? Shall we say, from the verse, They prophesied velo yasafu' (but they did so no more)? If so, what of the passage, With a great voice, velo yasaf?? Does that too mean, it went on no more! But that must be interpreted. It did not cease!?—But here!* it is written. And they prophesied, "whereas there!" it is stated. [they] were prophering!", i.e., they were still continuing to prophesy.

Now, according to the statement [that they prophesied] that Moses would die, [Joshua's request.] My Lord Moses, forbid them, is understandable: but on these two other views, why [did he say], My Lord Moses, forbid them?—Because their behaviour was not seemly, for they were like a disciple who decides questions in the very presence of his teacher. Now, according to these two other opinions [the wish expressed by Moses.] Would that all the Lord's prople were prophets? is reasonable: but on the view [that they prophesied] that Moses would die, was he then pleased therewith?—They did not complete their prophecy in his presence. How was Moses to 'forbid them' [as Joshua requested]? He [Joshua] said to him: Lay upon them public cares, and they will cease [prophesying] of themselves.)

WHENCE DO WE LEARN THAT WE MUST FIND ANOTHER THREE? But after all, a majority of two for an adverse verdict is impossible: "If eleven find the man not guilty and twelve find him guilty, there is still a major wof only one; I and if there are ten for

not guilty and thirteen for guilty, there is a majority of three?—R. Abbahu said: [The majority of two] is possible only where [two] judges are added, f and then the Mishnah agrees with the opinion of all, whilst in the major Sanhedrin, it is possible in accordance with the view of R. Judah, who holds their number to be seventy.?

R. Abbahu also said: Where judges are added, an evenly-balanced court may be appointed from the very outset. But is this not obvious? —You might have assumed that the one who says. I do not know is regarded as an existing member, and that anything he says is to be taken into consideration. We are therefore informed that he who says. I do not know, is regarded as non-existent, and if he gives a reason [for a particular verdict] we do not listen to him.

R. Kahana said: If the Sanhedrin unanimously find [the accused] guilty, he is acquitted. Why?—Because we have learned by tradition that sentence must be postponed till the morrow in hope of finding new points in favour of the defence. But this cannot be anticipated in this case.

R. Johanan said: None are to be appointed members of the Sanhedrin, but men of stature, wisdom, good appearance, mature age, with a knowledge of sorcery, I and who are conversant with all the seventy languages of mankind, I in order that the court should have no need of an interpreter. Rab Judah said in Rab's name: None is to be given a seat on the Sanhedrin unless he is able to prove the cleanness of a reptile from Biblical teats. I Rab said: I

(8) But surely this cannot be said of the Shekimh. (9) So in the first verse, not must bear the same connotation. (10) Speaking of the elders, Num. XI, 15. (11) to take the interpretation of the case of

Eldad and Medad, Num. XI, 17. (13) menune (participle).

infro sea. (y) It might happen that thirty six condemn and thirty-four acquit.

(8) Surely this has already been stated in the Mishnah cited. For if two are added when the twenty-third in dubious, the court consists of an even number. It (2) V. infer yet 150. (2) Lit., 'But these will no more see for him (any merit).'

(1) So as to be able to detect those who seduce and pervert by means of witchcraft, cf. Rashi. (4) This number is given frequently in Talmud and Midrash as the number of languages existing in the world. V. Pirks & R. Elizar, ch. 14; Targus freshen on Gen. XI. 8. and Rashi on Deut. I, 5. As it is impossible for one man to know all these languages, he must have meant that amongst them all, all the languages were to be known, But cf. Rab's dictum helow. (5) i.e., he must be of subtle mind, so as to be able to prove the cleanness of repulies that are definitely declared unclean in Scripture. V. Lev. XI, 19-19.

c (1) That they prophesied concerning the qualts, or about Gog and Magog. (2) Ibid. XI, 29. (3) There is here a play on words, 'forbid them' being connected with 'ceasing'. Communal activities being sorrow, and prophecy is possible only to the joyous spirit (Tosal.). (4) In a Sanhedrin of twenty-three. (5) And for conviction, a majority of two is necessary; v. supra za. (6) As in the following case: If eleven found him guilty and eleven not guilty, while the twenty-third is dubious, the law provides for an addition of two members. In case these agree with the accusers, the majority for condemnation is then two, v. Mishnah.

בהעלתך

הַמֹּהַ בֹּשְׁרֵו: וֹגֹּאֹל מִשְּׁם שִׁרְיִפִּוֹם צְאַמִּר שֵׁל מֵּרְטִם שִׁמָּן וֹאַלַלְּ
 הַמֹּמִם בַּ אֲבַנִּ אַרְ בַּשְׁרֵם וֹשְׁמֵּם בַּגַאַתוֹ מֵנֹחָם שִׁמָּן וֹאַלֵּלְ
 הַמֹּמִם בֹּ אֲבַנִּ אַרְ בַּשְׁרֵם וֹנִצִּם בַּמַרְאָת מַנֹחָם שִׁמָּן וֹאַלֵּם יִנִּוֹם מַאַבַּ מַנְיֹם מַאָּמִר אַבְּיֹלִם מַשְּׁבִּ בַּלְרַבִּיתוֹ. זֹיִאַמֹר אַבְּבֹּן אַרְ בִּעֹרָם וֹנִצְּאַ וְבִּבְּר בִּעְבָּר בִּעְ וֹבְּעָלְ בַּיֹתוֹ וֹאַכֹּר אַבְּין אַרְ בַּעֹרָם וֹנִגְאַ וְנִבְּר בִּעְ בַּעֹרְ בַּיֹתוֹ וֹאַמֹלְ שִׁבְּרוֹ אַרְ בִּעֹבְּיתוֹ מַעְּבָּי בִּמְשִׁה בְּכָּלְבַּיתוֹ וֹאַמֹלְ שִׁבְּרוֹ בִּיּוֹ מִשְׁבִּ בְּלְבִּיתוֹ וַמְעַבְּעוֹ אַבְּיוֹ מִשְּׁבִּ בִּנְ בַּעִּבְּיתוֹ וַאַמְלִים בַּעֹלִים בַּעַלִּע בְּעַבְּעוֹ בְּעִבְּעִי בְּשִׁרְאָּן בְּעַלְּעִבְּעוֹ בַּעְבְּעִי בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעִי בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בִּעְיִים בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעַבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּבִּעוֹ בִּעְם בְּעִבְּעוֹ בִּעְבְּעִי אַבְּבְּיתוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּבְּעוֹ בִּעְבְּעִי בְּעָּבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּבְּעוֹ בְּעִבְּעוֹ בְּבְיוֹ בְּעִבְּעוֹ בְּבְעוֹ בְּעִבְּעוֹ בְּעִבְּעוֹ בְּבְּעוֹ בְּעִבְּעוֹ בְּבְּעוֹ בְּבְּעוֹ בְּבְּעוֹ בְּבְּעוֹ בְּעִבְּעוֹ בְּבְיִי בְּעִבְּעוֹ בְּבְבְיִים בְּעוֹבְּעוֹ בְּבְּעוֹ בְּבְּבְיוֹ בְּבְעוֹ בְּבְיִבְיוֹ בְּעִבְּעוֹ בְּבְבְיִים בְּעִבְּבְיוֹ בְּבְעוֹ בְּבְבְיוֹ בְּעִבְּבְיִים בְּבְּבְיִבְעוֹ בְּבְּבְיִישְׁרוּ בְּבְּעוֹ בְּבְבְּבְיוֹ בְּבְבְיִים בְּבְּבְיבְיוֹבְיוֹ בְּבְּבְיוֹ בְּבְּבְיבְּבְעוֹ בְּבְּבְיבְיוֹ בְּבְעוֹבְיבְיבְּבְיִים בְּבְּבְיבְיבְיוֹ בְּבְבְיוֹבְיוֹ בְּבְּבְיבְיבְים בְּבְּבְיבְיבְיבְיוֹ בְּבְיבְבְיוֹ בְּבְּבְיוֹ בְּבְּבְיבְיבְיוֹ בְּבְיבְיבְיוֹ בְּבְּבְּבְיבְּבְיוֹ בְּבְיבְּבְּבְיוֹ בְּבְיבְיבְיוֹ בְּבְיבְיבְיבְיוֹ בְּבְּבְיוֹבְיבְיבְיוֹ בְּבְבְּבְיבְיבְיבְיבְיבְיוֹ בְּבְעוֹבְיבְיבְיבְיוּ בְּבְיבְבְיבְיבְיבְיבְיבְיבְּבְיבְּבְיב

ד וַיֹּאסָר יהוֹת אָל־מֹשָּׁה וְאָבִּיוּ, יְרָק יָרָק בְּפְנַיִּהְ הַלְּא תִּכְּלֵם שׁמּד שְּׁבְעַת יְמֵים הִּפְּנֵּר שְּׁבְעַת יָמִים נְחְיִץ לְמֵּחְנֶה וְאָתַר תַאְפַף: ע וַהִּשְּׁבֵר מִרְיָם מִתִּץ לְמֵּחְנֶה שִּׁבְעַת יָמֵים וְהָעָם לְא נָפַׁע פארו:

רבי

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slaughtered to suffice them? Or could all the fish of the sea be gathered for them to suffice them?" ²³And the LORD answered Moses, ⁴-"Is there a limit to the LORD's power?-⁴ You shall soon see whether what I have said happens to you or not!"

²⁴Moses went out and reported the words of the LORD to the people. He gathered seventy of the people's elders and stationed them around the Tent. ²⁵Then the LORD came down in a cloud and spoke to him; He drew upon the spirit that was on him and put it upon the seventy elders. And when the spirit rested upon them, they *spoke in ecstasy,* but did not continue.

26 Two men, one named Eldad and the other Medad, had remained in camp; yet the spirit rested upon them—they were among those recorded, but they had not gone out to the Tent—and they "spoke in ecstasy" in the camp. 27 A youth ran out and told Moses, saying, "Eldad and Medad are acting the prophet in the camp!" 28 And Joshua son of Nun, Moses' attendant from his youth, spoke up and said, "My lord Moses, restrain them!" 29 But Moses said to him, "Are you wrought up on my account? Would that all the LORD's people were prophets, that the LORD put His spirit upon them!" 30 Moses then re-entered the camp together with the elders of Israel.

³¹ A wind from the LORD started up, swept quail from the sea and strewed them over the camp, about a day's journey on this side and about a day's journey on that side, all around the camp, and some two cubits deep on the ground. ³²The people set to gathering quail all that day and night and all the next day—even he who gathered least had ten homers—and they spread them out all around the camp. ³³The meat was still between their teeth, not yet chewed,' when the anger of the LORD blazed forth against the people and the LORD struck the people with a very severe plague. ³⁴That place was named Kibroth-hattaavah,' because the people who had the craving were buried there.

35 Then the people set out from Kibroth-hattaavah for Hazeroth.

da Lit. "Is the Lonors hand too short?"

ed Others "prophesied"

I.e. "the graves of craving"

12 When they were in Hazeroth, Miriam and Aaron spoke against Moses because of the Cushite woman he had married: "He married a Cushite woman!"

²They said, "Has the LORD spoken only through Moses? Has He not spoken through us as well?" The LORD heard it. ³Now Moses was a very humble man, more so than any other man on earth. ⁴Suddenly the LORD called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out. ⁵The LORD came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward; ⁶and He said, "Hear these My words: ⁶-When a prophet of the LORD arises among you, I-⁶ make Myself known to him in a vision, I speak with him in a dream. ⁷Not so with My servant Moses; he is trusted throughout My household. ⁸With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the LORD. How then did you not shrink from speaking against My servant Moses!" ⁹Still incensed with them, the LORD departed.

¹⁰As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales. ¹¹And Aaron said to Moses, "O my lord, account not to us the sin which we committed in our folly. ¹²Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away." ¹³So Moses cried out to the LORD, saying, "O God, pray heal her!"

14But the LORD said to Moses, "If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted." 15 So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. 16 After that the people set out from Hazeroth and encamped in the wilderness of Paran.

שלח־לך

13 The LORD spoke to Moses, saying, 2"Send men to scout

Cf. Lea. 13-2-3

Exact nuance of Heb yikkareth uncertain

^{**} Heb. clause obscure. Others "If there be a prophet among you, I the LORD"

Applying Basic Principles to Practice: A Case Study Analysis Judith Block McLaughlin and Thomas J. Savage, S.J.

In this session we will analyze the policy decision made by the lay Board and implemented by the professional staff at Brandeis University and the community reactions to this decision. In the course of our discussion, we will consider the intersection of mission, values, and culture with management strategy and actions.

Required Reading for Session:

"Pork and Shellfish at Brandeis University"

Questions for Reflection:

- 1. What do you think is going on here?
- 2. If you were talking with President Evelyn Handler in the fall of 1988, what would you say to her?
- 3. What would you recommend to the Brandeis Board?
- 4. What might the President and Board have done differently?
- 5. What lessons can be learned from this case that can be applied to your own organization?

Recommended Reading:

Terrence E. Deal, "Cultural Change: Opportunity, Silent Killer, or Metamorphosis?" in R. Kilmann, M. Saxton, R. Serpa, <u>Gaining Control of the Corporate Culture</u> (San Francisco: Jossey-Bass, 1985, pp. 292-331).

Judith Block McLaughlin, "Leadership Transitions: A Wide-Angle Lens," in <u>Harvard Institutes</u> for Higher Education (Cambridge, MA: Harvard Graduate School of Education, vol. 2, no. 2, December, 1993).

David H. Smith, "The Moral Core of Trusteeship," in Entrusted: The Moral Responsibilities of Trusteeship (Bloomington, IN: Indiana University Press, 1995, pp. 3-24).

PORK AND SHELLFISH AT BRANDEIS UNIVERSITY1

In the summer of 1987, the Brandeis University food service included pork and shellfish on its menu for the first time ever in the institution's almost forty year history. The decision to serve this cuisine sparked a controversy that reverberated far beyond the University campus and raised important questions for the University regarding leadership and governance, financial viability, and institutional identity and values.

Brandeis University was founded in 1948 as a nonsectarian institution with a dual purpose: to provide high quality education to Jewish youth excluded from the nation's most competitive schools because of admissions quotas; and to create a nationally renowned research university, dedicated to graduate and undergraduate education, that would provide a stimulating college experience for a diverse student body. From its inception, Brandeis was unique in many ways. The only nonsectarian university founded and funded primarily by the Jewish community, it attracted famous academicians and an extremely talented student body, quickly establishing its reputation as a highly competitive academic institution. remained one of the smallest of the nation's leading research universities with less than three thousand undergraduates and one thousand graduate students.

The combination of Brandeis's youth, its dependence on a small percentage of the population (the Jewish community, Brandeis alumni and friends) for a significant portion of its financial support and applicant pool, and the expense of maintaining high quality research across twenty graduate departments provided serious challenges for the University as it attempted to sustain its academic standing and financial viability. The University was also affected by the changing climate and prospects for affluent Jews in the United States. As Ivy League institutions dropped their quotas, Jewish high school

^{&#}x27;This case was written by Judith Block McLaughlin, based on a research paper by Rachel E. Reck. The case is designed as a basis for class discussion rather than to illustrate either effective or ineffective handling of a policy decision.

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students were more comfortable applying to institutions formerly seen as inhospitable. As a consequence, in the late seventies and early eighties, Brandeis experienced a decline in the number and quality of applicants, as well as diminished donor support for the University.

New Institutional Strategies

In 1983, Evelyn Handler became the fifth president of Brandeis University following a protracted and heated search process. A late comer to the search, her appointment surprised many. Evelyn Handler was President of the University of New Hampshire, an institution not seen by some as "Brandeis quality." She was also the first woman president of the University and one of the first women to head a research university.

Topping President Handler's agenda was the need to fortify the fiscal and academic status of Brandeis University. In 1985, she submitted a report to the Brandeis Board of Trustees entitled Institutional and Academic Strategic Planning that affirmed "a commitment to the traditions upon the University was built and its mission as a research university with a deep commitment to The report recommended numerous academic and liberal arts." fiscal strategies "to maintain the quality of the faculty and enhance the stimulation of the academic environment for both faculty and students." Included among the suggestions were expanding the undergraduate student body to 4,000 students to increase the tuition base and help fund the graduate programs; launching a major capital campaign; eliminating the debt; adding three new professional schools; and examining the curriculum with a view to modifications in keeping with the vocational needs of students.

In March, 1987, an ad hoc committee of the Brandeis Board of Trustees responded with its <u>Final Report</u>. The report compared Brandeis with six "peer institutions" in order to gain perspective on the institution's unique strengths and weaknesses. This comparison enabled the committee to identify those issues that were peculiar to Brandeis from those reflective of overall trends affecting similar institutions of higher education.

Reflecting on the recommendation to increase the number of undergraduate students, the report expressed concern that Brandeis maintain the high quality of its student body while it expanded its size. One way to appeal to a wider body of applicants, the report noted, was for the University to tone down the religious and cultural aspects of the institution. "The most serious handicap in attracting qualified students, Jewish as well as non-Jewish, is the mistaken impression that the university is not only sponsored by the Jewish community but is also intended mainly for the use of the Jewish community." One suggestion offered to broaden the character of the institution was "the

establishment of an International Kitchen facility." The ad hoc committee report endorsed President Handler's Strategic Plan, with the caveat that expansion proceed along with efforts to diversify and that changes would need to be "implemented carefully and successfully." The Brandeis Board of Trustees voted to accept and implement The Final Report, which came to be known as "The Ranis Report" after its principal author, trustee Gustav Ranis.

"International Cuisine"

In July, 1987 a sign appeared on the wall of Usdan Student Center that "international cuisine will now be available in the cafeteria of the Center." The Usdan Student Center is one of four dining facilities on the Brandeis campus. Shortly thereafter, bacon appeared among the breakfast offerings available for students.

With few students on campus during the summer, the first written reaction to the new menu items came from a member of the Brandeis faculty who wrote Evelyn Handler cautioning her that this was an extremely sensitive issue. At the first faculty meeting in the fall, President Handler explained that the menu change had not come out of nowhere, reminding the assembled group that she had tested this idea at a previous faculty meeting. response, some faculty members said that the euphemism of "international cuisine" had gone over their heads. Two faculty members were then quoted in the Justice, the oldest and most widely read student newspaper on campus, as opposing the policy because of the symbolic value that the Jewish community attributes to these foods. The faculty members predicted that many Jewish alumni, donors, parents, faculty and students, even those who do not observe the religious dietary prohibitions, would be offended by the appearance of pork and shellfish on the Brandeis campus.

On September 14, 1987, a story appeared in the <u>New York</u> <u>Times</u> about the controversy surrounding the introduction of pork and shellfish at Brandeis. The story, "At Brandeis, Ham Steak and Shrimp," also mentioned that for the first time in thirty years the University calendar no longer mentioned the Jewish holidays, merely stating "no University exercises" on the dates of Rosh Hashonah and Yom Kippur. The press had been invited to announce Brandeis's initiatives regarding enhanced diversity; instead, the news story highlighted the divisions within the University community.

The reactions to the University menu change continued to grow in number and intensity. A large contributor in the Jewish community placed a full-page advertisement in the largest Jewish newspaper in New York which read, "Shame on you, Brandeis." Shortly thereafter, several Rabbis sermonized against the "de-

Judaization" of Brandeis. Four outstanding Jewish high schools in New York declared their intention to discourage their students from applying to Brandeis. Brandeis Women's Committees, philanthropic organizations created to lend support to the University, voiced dismay about the introduction of pork and shellfish. As the year progressed there were more stories in the New York Times, one quoting Abraham Sachar, Chancellor Emeritus and the founding president of Brandeis. Sachar disassociated himself from the decision, saying that President Evelyn Handler had begun "a quarrel...that will haunt our school's welfare for years to come."

In response to the attacks on the University, President Evelyn Handler launched a campaign she called "damage control." Part of her strategy was to explain the rationale for the menu change. In the October 6, 1986 edition of the campus newspaper, The Justice, President Handler commented, "Brandeis is...an institution founded on the basis of a conscious and deliberate desire to be open to all qualified men and women, and to provide a community in which individuals of all faiths, races, and backgrounds would feel comfortable and at home." Handler stated that "Brandeis can achieve this oneness to all while at the same time preserving its sensitivity to the community from which it draws its support. Given the diversity within the Jewish community on many issues, it is not always clear how this sensitivity should be expressed."

A Policy of "De-Judaization"?

Despite the President's remarks, The Justice continued its harsh criticism of the new menu and cited several other changes that the student editors believed were also "de-Judaization" policies, deliberate strategies designed to divest Brandeis of its Jewish trappings. The editors pointed to the removal of the mention of the Jewish holidays from the University calendar, the rumored plan to remove the Hebrew letters from the Brandeis logo, and the fact that, although Evelyn Handler herself was Jewish, almost all of the members of her senior cabinet were not. October 27 issue of The Justice, Vice President for Communications and Public Relations Sallie Riggs answered charges regarding changes in the Brandeis seal. She stated that the student editors had their facts wrong, concluding, "It is a shame to see that someone who is pursuing an education at an institution founded to pursue the truth is not working with the facts as he tries 'to prove a point.'" On the opposite page, Editor-in-Chief Jonathan Krasner retaliated by describing the difficulty he and other reporters, both those on campus and those from off-campus media, experienced in their search for "the facts." Many important events are shrouded in such secrecy that even key administrators don't know when they are being fed doctored information, he charged. Subsequent to this written exchange, attempts to bar Justice reporters from meetings of the

Brandeis Board of Trustees and from a meeting with leaders from the American Jewish community further incited the reporters' wrath and heightened their determination to "dig up those covered burrows."

While President Handler spoke privately about the need to make Brandeis "less parochial" and complained about professors who used Yiddish expressions in their classes, she initiated a number of activities designed to demonstrate the University's concern for its Jewish supports and to affirm its commitment to Jewish studies. During the 1987-88 academic year, she invited Chaim Herzog, the president of Israel, to speak at the Brandeis Convocation. She sponsored the publication of a book about Jewishness at Brandeis, expanded the Sherman Student Center and the campus's Kosher dining facility, and provided generous support for the Hornstein Program in Jewish Communal Services.

These initiatives were not reported by the national media; instead, the news stories covered the protests against the University. A small group of students organized themselves as "the Anti-de-Judaization group" and took responsibility for keeping the pork and shellfish issue in the public eye. effort, they were quite successful. A small-scale protest involving approximately fifty students, the erection of some structures called "Pig Town" in front of the administration building, was reported on the radio and in the New York Times the The protesting students had powerful political support: Chancellor-emeritus Abraham Sachar. Sachar repeatedly argued in the press and at every speaking engagement he accepted that Brandeis should preserve its non-sectarian character by ensuring objectivity in the classroom and in research and not through any dietary offering. Some members of the University administration believed that Sachar's actions were motivated by his sincere disagreement with the University decision. Others were more cynical about his stance, pointing to Sachar's history of opposing every president who succeeded him and noting that he felt especially hostile to Evelyn Handler because she had insisted that the Board change his title from Chancellor to Chancellor-emeritus at the time of her appointment to the presidency.

Support for the Menu Change

But while the protests received national notice, the support for the menu change was quiet but significant. In October, the Brandeis Board of Trustees voted to reaffirm its endorsement of the Ranis Report (the Board also voted to revoke the new calendar). Both the Student Senate and the Alumni Council voted their support of the food policy. Although there was no faculty vote, even the opponents of the menu change acknowledged that approximately two-thirds of the faculty supported the decision. And the reaction of "students of color" was highly positive.

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At Brandeis, Ham Steak and Shrimp

By MATTHEW L. WALD

Special to The New York Time

WAI THAM, Mass., Sept. 11 - Something new is on the menu this fall at Brandeis University: ham steak with pineapple, shrimp tetrazzini and a renewed debate over what it means to be a Jewish-sponsored but secular univer-

sity. Leviticus and Deuteronomy forbid Jews to eat shellfish and pork, but the offering this fall of what the administration calls "international dining"— and what the Jewish chaplain refers to as "the pig issue"— is important mostly as a symbol, according to both proponents of the move and the small group of opponents.

Another symbol of change at Brandeis is the calendar, which this year lists four days on which no classes will be held but does not give the reason, that they are Jewish holidays. The idea is to make non-Jews feel more comfortable here.

Shyness About 'Its Jewish Soul'

Brandeis has "appeared, at least perceptually, to become parochial," according to the president, Evelyn E. Handler, and insensitive to the feelings of the non-Jews it wants to attract to diversify the campus. But the chaplain, Rabbi Albert S. Axelrad, said he wor-ried that the college might be growing shy about "its Jewish soul."

Introduction of pork and shellfish for the first time since the university's founding in 1948 as well as the calendar change originated with the trustees, most of them Jewish and alumnl. The practice of not labeling the Jewish holi-days prevailed in the 1950's, according to faculty members.

Perhaps the most serious handicap in attracting qualified students, Jewish as well as non-Jewish, is the mistaken impression that the university is not only sponsored by the Jewish com-munity but also intended mainly for the use of the Jewish community," said a report by a trustee committee last March, whose chairman was Gustav Ranis, a member of the first graduating class.

'International" cuisine, it said, "will better serve Asian and other ethnic and religious groups' preferential tastes."

Need a Proper Balance'

"We're not trying to be less explicitly Jewish," one trustee, Rena Blumberg, class of 1956, whose daughter graduated in '79, said. "We are trying to be more hospitably open," she said. "You cannot learn when there are only the same kind of people there; you need a proper balance.

The kitchen and calendar changes have provoked little specific opposi-tion, even from Rabbi Axelrad, but there are broader worries. "A lot of students are afraid the Ranis report is going to make this place into another Tufts," said Joseph Trotz, a senior, referring to a university in another Boston suburb, of roughly equal aca-demic reputation and undergraduate. population. "I mean, Tufts is a good school, but it's bland," he said. Only 300 of the 2,800 undergraduates

have contracts for their meals at the kosher section of the cafeteria system. The kosher section will be unaffected

by the change. President Handler said that at a



The New York Times/Rick Friedman

Rabbi Albert S. Axelrad was concerned that, with current changes, Brandeis University might be growing shy about "its Jewish soul."



Evelyn E. Handler, the president

of Brandeis University

spring with 300 students she asked for a show of hands who would object to serving pork and shellfish, and no one responded. "You could have bowled me over," she said.

In the midst of all this Jews are discussing sensitivity to religious minorities — from the majority side. "One of the issues is to be sensitive to the stranger in your midst," said Prof. Michael Fishbane, using a Biblical

Jewish vs. Secular

That issue, he argues, is an example of Brandels's expressing "a Jewish character which is not a religious char-acter." Dr. Fishbane, a professor of Jewish Religious History and Social Ethics, said the university must maintain its secular nature while still expressing Jewish concerns like recognition of the value of learning and of ethics in scholarship and other areas of status quo issues," and concern for the elderly, sick and needy through its school of social work.

The university is now examining its level of Jewish enrollment and its attractiveness to non-Jews in order to assure a high-quality applicant pool. When Brandeis was founded, most lvy League schools had severe quotas on Jewish enrollment, which gave Brandeis a captive market. But as the most prestigious American institutions have dropped quotas, they have drained from Brandeis Jewish applicants and probably donors and faculty as well.

Just how Jewish Brandeis is sup-posed to be is in dispute. "I don't think the prior administration set out to make it an exclusively, or even pre-dominantly Jewish school," said Louis Perimutter, a trustee and 1956 graduate, who said that Brandeis had to broaden its population base.

It is, but just how much so is a sensitive question. "I have no idea, and I have no interest," said the dean of admissions, David Gould, whose office sends out applications that ask race but not religion. "We recruit for diversity and select for quality, and we do our best to keep those separate," he said. One reason for seeking diversity, he said, is that 67 percent of students now come from New England and the Middle Atlantic states.

Other administrators indicate that the Jewish population is about two-thirds. Black, Asian and Hispanic students together make up 9.3 percent of the class that entered earlier this month, according to Mr. Gould; 7 percent are foreign students.

'International dining" may be only slightly related to the questions that gentiles have about putting themselves in the unaccustomed position of being in a minority, according to Brandeis officials. "No one ever said, 'I'm not coming to Brandeis because I can't get my clam roll, " said Mr. Gould. And now that the cuisine has changed, he added. "We don't say at Brandeis you



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'Pigtown' at Brandeis U. Protests Food Policy and the agent few have a small dealt rather than set shotters and the first than the state of the stat

WALTHAM, Mara, April 28 — A REALTHAM, Mara, April 28 — A Real State of the Principle of ports and while is campus dining halfs is an affront to Judaism staged a profest to day in which they exercted a cluster of thanties and cated it "pigliown." Brandets is a secular university, but was founded to list the Lora as an al-

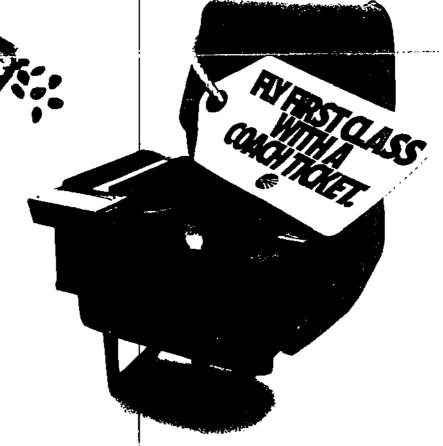
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Plus our new hourly service.

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Revisiting the Case: Jewish Perspectives Michael Rosenak

We shall look at some of the valuative issues that emerge in the case of the decision of Brandeis University's president to expand public support for Brandeis and lift the university above "parochialism" by introducing a kitchen with an international cuisine, including pork and shellfish.

Our discussion leads to an investigation of universal versus particularist approaches to Judaism; shifts in thinking about these poles under diverse circumstances, and the deliberation required to make one of several alternate decisions, each of which has a price tag attached to it, work. We shall suggest that leaders have to "move" their publics on the basis of an approach they consider worthy of implementation.

Among the texts we shall examine:

- Two thirsty people in the desert with one flask of water;
- What one "should die for" in normal times and in times of apostasy;
- Hillel's approach to three potential proselytes; and
- what God achieved and didn't achieve by "holding Mount Sinai over their heads" when He wished to give Israel the Torah.

פרק ראשון: אחבת הריע

במקורות

א. לא תקם ולא תטר את בני עמך ואהבת לרעך כמוך אני ה' (א).
ה' (א).
היקרא יפ. יח
היקרא יפ. יח
ב. ואהבת לרעך כמוך, דבי עקיבא אומר: זה כלל גדול
בתורה (ב). בן עזאי אומר: זה ספר תולדת אדם: זה כלל גדול
מזה (ג).

ביאורים

- (א) הפסוק הזה פסכם את שורת הצווים בההום היהסים שבין אדם להברה. המובאים בתהלת פרשת קדושים, ותוכן הדרישה המסכמת נעלה ביותר: ואהבה לרעך כמוך, אני ה'! פרס לשתי פצוות עשה כיבוד הוריב ומתנות עניים המתייחסות להלקים מסויימים במערכת החברה, מנוסהות כל שאר הבצוות בצורה של איסורי לאוים. בכולן מקפידה התורה קודם כל על מניעת הרע מאת הזולה, ולכן היא מדגישה את אשר אין לעשות, יש לייחס אפוא משמעות מיוחדת לסיום הזה, המעלה אותנו לשיא המצוות שבין אדם לחברו, בלסון מצות עשה: ואהבת!
- (ב) המושג "כלל" כובא במשנה. כאשר המשפט המביע את החלכה אינו מתיחס למקרה פוגדר, כדרך רוב החלכות. אלא יש בו כשפט עקרוני כולל. שממנו גובעים פרטים רבים בחלכה. הציון "כלל גדול" בא ללא ספק להדגיש את חקיבותו של המשפט בענין הנדון ?.
- (ג) ראב״ד (רבנו אברהם כן דוד) מפרש: ״סאילו מן הפסוק הראשון לא שמענו אלא כפוך: הרי שנהבזה הוא, או נתקלל הוא ונגזל ונחבל, יתבזה הברו עמו ויתקלל עמו ויהבל עמו? לכך נאמר: בדכות אלהים עשה אותו. את מי אתה פבזה ואת כי אתה פקלל? דמות דיוקנו של פקום! זה הכלל
 - בראשית ה, א.
- 2 השוה בשנה שביעית פ"ח ב"א: "כלל גדול אמרו בשביעית". וכן שכת פ"ז ב"א: "כלל גדול אכרו בשבת". בגברא שבת שת, א ניתן התסבר: "כי גדול עונטו של שבת".

במקורות

ג. בן עזאי אומר: זה ספר תולדת אדם כלל גדול בתורה. רבי עקיבא אומר ואהבת לרעך כמוך כלל גדול ממנו (ד), שלא תאמר הואיל ונתבזיתי יתבזה חברי. אמר רבי תנחומא אם עשית כן דע למי אתה מבזה. בדמות אלהים עשה אותו (ה). בראשית רבה, סוף פרשה כר

ביאורים

גדול כן הראשוף. בנושא שלפנינו מתכוונים שני החכפים לכצוא בתורה משפט כולל שממנו אפשר ללמוד הוראות רבות, כדי לקיים את המצוות בכל תחומי החיים. גם כאן בא התואר נדול לציין את חשיבותו של הכלל. מבחינת האמת שכו, ששרשה שמוק והיקפה רתב כיותר.

- (ד) יש לקבל את הנוסה בספרא לעומת הנוסה בבראדית רבה. כפי הגראה הוקדם מאמרו של בן עזאי, מפני שרצו להסמיך אותו אל הפסוק בספר בראסית, שאליו מתייחס המדרשי. וכן ברור שהסברו של רבי תנחומא אינו שייך כלל לדברי רבי עקיבא, אלא לדברי בן עזאי, ובניגוד לדעת ר"ע".
- (ה) ההבדל בין שחי הדעות יובן על ידי בירור השאלה: מה צריך להיות העקרון המנחה את האדם, ולפי איזה קנה מדה יפעל בכדי למנוע את הרע ולעסות אה הסוב בין איס לרעהו. לדעת רדע יבוא הדבר מתוך הכרח ההזדהות עם הריע: העמד את עצמך במקומו! כשם טלעצמך אתה מבקש את הטוב ומניעה הרע, כך תבקס גם את הטוב לרעך ותמנע ממנו את הדע. פרצה זו במעגל האנוכיות הכרחית היא לבני אדם החיים ביהד ובאים במגע איס עם דעתוי. לאור דעה זו יט לתפש את קנה המדה של החיים המוסריים באדם עצמו, בהכרת הטאיפות והחולשות שהן נחלת כל אדם ". לדעת בן עזאי, דאוי יותר לבקט את הכלל הגדול ואת קנה המדה הנובע ממנו בכתוב: זה ספר תולדות אדם בדמות אלהים עשה אותו. ערך האדם הוא בהיותו בעל צלם אלהים, וכל המבזה אותו מבזה גם אה יוצרו. לעומת המוטיב של בעל צלם אלהים, וכל המבזה אותו מבזה גם אה יוצרו. לעומת המוטיב של ביני. שהוא לכאורה חברתי-תועלתי בלבד", מעמיד בן עזאי מוטיב דתיי
 - ראה בכראשית רבה, הוצאת חיאודור־אלבק, עם׳ 237 בהערות.
 - 4 בהתאם לפירוש הראכ"ד שהבאנו באות (ג).
 - ב. זהוי מסמתות המלה "רער" לפי פשוטו של מקרא. השה שמות יא, ב.
- הכך יחקשר גם סופו של הכתוב אל ראשו: "לא תקום ולא תפור את בני עמך
 הבת לרפך כמוך".
 - 7 זהו לכאורה בלבד, וראה להלן בסיכום הפרק.

'You shall love your neighbor as yourself.' Rabbi Akiva says: This is the great principle of the Torah. Ben Azzai says: 'These are the generations of humanity: That is a greater principle than that one. (Sifra, Kedoshim IV)

Ben Azzai says: 'These are the generations of humanity' (is a) great principle of the Torah. Rabbi Akiva says, 'You shall love your neighbor as yourself' is a greater principle than that. So that you not say, because I was held in contempt, let my neighbor be held in contempt. R. Tanhuma said: If you did so, know Whom you have (actually) held up to contempt, for 'in God's image He made him.' (Genesis Rabbah XXIV)

SESSION II. TEXT NO. 1

ַ מִיתִיבִי: 。הָנִּיתַ

"וָחָי אָחָיהּ עִּסְרֹּ" – אַהָּדַר לִיהּ כִּי הִיכִי דְנֵיחִי. וַרְבִּי

יוֹסָנָוֹ, הַאִּי "וְחֵי אָחִיף עִּמְּהּ" מאי עְבֵיד לֵיהִּוּ –מְבָּעִי

לֵיה לְכִדְתַנְיָא: •שָׁנִים שָׁהָיוּ מְהַלְּכִין בַדְרֵהְ, וּכְיַד אֲחָד

מַהָּו קִיתוֹן שָׁל מָיָם, אָם שׁוֹתִין שָׁנֵיהָם – מַתִּים, וָאָם

שׁוֹלָה אָתָד מָהָן – מָגִיע ליִשׁוּב. דְּרַשׁ בֶּן פְּטוֹרָא: מוּסְב

שַׁיִּשָׁתוּ שְׁנֵיהָם וְנָמוּחוֹ, וָאַל יִרְאָה אָחָד מָהָם בְּמִיחָתוֹ

שָׁל חָבֵירוֹ. עַד שֶׁבָא רַבִּי עָקִיבָא וְלִימָד: ״וְחֵי אָחִיךְּ

לָהָם אַבִּיהָם מְעוֹת שֶׁל רָבִית, אַף עַל כִי שֶׁיוֹדְעִים שֶׁהַן

שָׁל רָבִּית – אֵינוֹ חַיָּיבִיוֹ לְהַחָוִירָוֹ. הָא אַבְיהָוֹ – חַיָּיב

לָכַחָוִירוּ – כְדִין הוּא דָאָבוּהוֹן נְמִי לָא מִיחַיַּיב לְהַחַוִּיר,

יוֹאַיִידִי דָקָא כָצֵי לְמָתְנֵי סֵיפָא: וּהָנִיחַ לְהָן אָבִיהָם פָּרָה.

וְטֶלִּית וְכָל דָּבֶר הַמְסוּיָם – חָיַיבִין לְהַחַוִיר מִפְנֵי כְבוֹד

אָבִיהָם, הָגִי נַמִּי רֵישָא בְדִידָהוֹ. –וָהָגֵי, מְפָּגִי כְבוֹד

אָבִיהָם מִי מִיחַיִיביוֹ קָרָי כָאוֹ ״וְנָשִׂיא בְעַמְּדּ לֹא חָאֹר״

בְעוֹשֶׂה מְצְשַׂה עָמָף! --בְּרָדְאָמָר רַבִּי פְּנְחָס מִשְּמֵיה

זָרֶבְא: בְשֶׁעָשָׂה תְשׁוּבָה, הָכָא נָמִי — בְשֶׁעֲשָׂה תְשׁוּבָה.

אַי עַשָּה הַשׁוּבָה, מַאי בָעַי גַבֵּיהוּ -שָׁלֹא הַסְּכִיק -

לַהַחוֹיר עד שָׁמת. מיתיבי: יהבּוַלְנִין וּמַלְוֵי רְבִּית, אַף

על פִי שָׁבָּבוּ – מַחֲזִירִיוּ, גַּוְלְנִים, מאי אָף על פִי שֶׁנָבוּ

אָיכָאַת אָי גְווּל – גְּווּל, אָי לְאַ בְּווּל – בַּוְלְנִין קָרֵית

להוז! אַלָּא אַימָא: גוּוְלְנִין מַאי נִיהוּ – מֶלְנֵי רְבִית, אַף

ַצַל פָּי שַׁבָּבוּ – מַחָוירִיוּן – הַנָּאַי הִיא, דְּהַנָּיַא: וּרַבִּי – בַּי

נְתְּמָנָה וְרַבּי אַלִּיצֶנָר בָּן יַצָּלְב פּוֹמְרִין אָת הַמְּלְנָה וְאָת

הַעְרַב, מִפָנֵי שָׁיֵשׁ בָּהָנְ "קּוּם עַשְּׂה".

עַמָּר" – חַיֵּיךּ קוֹדָמִים לְחַיֵּי חַבְּירָדּ.

משנרת השיים

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ו בנודיה את יקאו... זו... יקאוג.. יריב בניום בנהרה מבסקניות:

מיפת פיות שמי יונו -- वर्गत संग्रेण क्या १९८४,

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אמלה ביחיה אשלה ביחיה ון) חים כלי ששונום and (193)

איטים

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יינתי אחוך פסךיו (ניקרא כה, לו) הנא מלמדננו אחדק ליה בי חיכי דגיתי (החור כו כרי שיודהן, וסואלים: ורי יותנן, האי נוהן הכתוב "יותי אחיך עסף" מאי עביד ליה (מה הוא שושה בו) כיצד ספרש הוא שיחו לשיטחת וסשיבים: מכפי ליה לכדתניא (צרץ הוא אוחו לכמו ששנויה) ברייתא: שנים שהיו מהלכין בדרך

> במקום שופם וכיד צחר מהן קיתון של מים, אם שותין שניתם - פחים, שאין המים מספיקים לשניהם. ואם שוחה אחד מהו כלכד - פנים לישוב. דרש בן פסורא: פושכ שישתו שניהם וימותו, ואל יראה אחד מהם במיתתו של תכירו. עד סכא ווו עקיבא ולימד: "וחי אחיך פמך" מכמנו: חייך קודמים לחיי חבירד.

של דעה זו שרבית איננה חייבה בהשכה מיחיבי (חפשים) מכת שלנינו: הניח להם אכיהם מעות של רבית, אף על פי שיודעים המנים שהן של רביח – איגן חייבין להחזירן. ונדייק סן הלשון: תא (הרין אביהן עצפו חייב להחזירו ונחרם: בדין הוא (הרין הוא) דאבוהון נסי לא פיחיים להחויר יירי (איירי πα כן איננו חדב כהחדר) דקא בעי למתני סיפא (ומחוך שרוצה לשנות במוף]: הנית להן אכיהן פרה וסלית וכל דבר המסרם נדבר מונדד, שמכירים שיתו) אם היה זה חפץ נוול חייבין להחזיר לבעליו מפני ככוד אכיהם שום לא כו, בכל פגם כירש אלשים את הפרה או הפלית ייוכרו שהאם בזל אותם, תול כן חני בפי ריקא בדירהו (שנה נם כן בחודלה בהם) ולא באכ. דשואלים לנוף השניו האחירו: דרבי. ספני כברד אביהם מי מיחייבי (הגלה, ספני בנת אביהם האם הם חדבים) לנשתו לכבודת קרי (קרא) כאן במקרה זה את הגתוב "תשיא בעסך לא האר" (שטות כב, כו) ודיקו מן הכתוכ דבעבדי לומר: בשוסת מעסה עמך. שאימור זה חל רק אם הנסיא נותנ ככְּסָרִים ביסראל, וכאן במקרה זה שהאב היה רשע הגלוה ברבית - פדוד חייבים הכנים בנבודת ומשיבים: צריכים לתכין מוח כדאמר (כפר שאחרן ד' פנחם משמיה (חשחו)

של רבא לענין אור: - בשעשה תשובה, הכא נמי (מאן נם כו) מדובר בשעשה האכ חשובה, חלכן צדיק הוא ורופי לנבוד. ושואלים: אי (אם) דשה חשובה, מאי בעי גביה (מה שושה שצמ) מפץ נות'ו ומשיבים: שלא הספיק להחזיד עד שמת. מתיבי (מקשים): הגולנין ושלוי רכית, אף פל פי שגבו כספם - מתוידיון. והחילה מבדרים את לשון הכרייתא: גולנין, מאי (מה כירוש) אף על פי שנכו איבא (ים בהמן) מה שיון בהם לפת "נביה"ו אי גוול – גוול (אם נולו – נולו), אר לא בוכל – בדלבין קרית לו (ראם כא נולו – בדלנים אחה קורא אוחס)זין

וחי אחיד עמד – לישיה לקלם ברכים קפי "מל מקם מפתו ובוי". אם ישתו שניהם ימותו – כלתח, שחין תקפיק לשניהם. ואם ישתה האחר שניע לישוב - וימגלו מיס. עמד – מיין קולמין, אינהו הוא ראין הייבין להחויר – כלתולה כבה כ"הנוזל בתומ" (בכח קמח קיב, ח) "ומי חמיך שחך" - לחדיה

הוא דאוהריה רחתנא: אהדר ליה דניחי בהדך, דקיפיה דקרם חרישיה כחי "חב חקס" ואם לקחם - החזר, חבל לכניה - לה חוהכ, בדין הוא כר -כרבו יומכן, דהחו "וחי חחוך" לכדכבי סקינה. המכרה - שניכר שהות נוב וחביהם מכר בה לקלון. דרבי פנחם - כסוף "חומר כקודש" (חנינה כו, ח). נולביו כרים להו – כממים. פוברינ את המלוה ואת העדב - מנ לה מעשה ותופות. משני שרש בהן קום עשה - זהוה ליה לחו הנימק לעסה.

תוספות

אי עשה תשובה מאי בעי בכיה -למאן דאשר רבית קצחנה ידנאה בדיינין י- פריך שפיה, דדיה לו להחזיר. האפילו למאן דאמר אינה יוצאה – מכל מקתו הוה לו להחדיר םשום לעו תושת, תקו דלא חשש -נם בניו אין להם לחדש לכבחד.

מלן מאי אף על פי שובו איכא -ואם תאמה דאף על פי שנבו משום כלוה ברבית נקטיקו ויש לומר: דאם כן נדלוק למאי תננהוו פשיטא דמחוירו להכי איצטריך ליה לשציי הנולון מאי דהו – סלוי בדבית.

תנאי היא – ואם תאמר: דב"הנחל" (בבא קמא צד גם) משר דמחרוין לזאת ידי שפים. ואמאי לא סשני נבד הכא הכיז והתם נפי, אמאי לא משרי חנאי היא, כרסשני הכאז פש לומה דהכא קאמר אליגא דדבי יותנו. ולוידיה דאמר אינה יתסעת בדיינין -אף לנאת ידי שטים אינו צריך להחזיר, ולכך לא מצי לשניי הכא אלא תנאי תיא. וסוביא דהתם אחי

כההוא תנא דאית ליה יתנאה בדיינין, דבריך אהדיא ברייתא דסברה דמן התורה בחזירין, אלא סשום סעשה שהיה תקנו דאין מתדרין, ופריך מהן בריתא דהדא לאתר התקנה, ותנאי דהכא נחלקו אם יוצאה בדייון מן התחדה ודלא כפיוש ובי יהודה בן מתו רבידש לעיל למרא ניתו – שיש לו להחיר מידאת שמים, ולא להשכון על כי כית דין.

אלא אימאןאלא אמורן ופרש כך: בולנין, מאי ניהו (חה הם) – מלוי רבית, אף על פי שגכו – מחזירין, ומכאן שיש להחזיר את הרכיתן ומסיבים: כשיקוד של דבר נושם זה כחלו תנאי היא (מחליקה תנאים היא נו), דתניא (שפניה ברייתא): ר' נחמיה ור' אליפור בן יצקב פוסרין את הסלוה נאת הפרב פעתם פלפוח צל פצות לא תפשה של רבית, מפני שיש כהן "קום עשה" וכלל הוא שנל צבירה שיש לה חיקון על יוי מעשה - אין לוקים עליה.

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יר יחש היה כים כר (ומה שוה שאלו מה עושה די אלעה בנסיכים פוציה די יחשב הדי זה פסום שפסוקים שלה אינם אלא בביר דישה וואפסנהא כלבד, הזין הביה לרקדק בהם באופן שצפה חשה ר

אם שומים שנדם פרוש / מצכל מקום יש להם שקבת חקות שמא יווימנו להש פים לאחר מכן נציח

פישוב שיפוש שניהם / תרואה ששופוך על "האובה לרען כמוק" - שיפות את חבידו לו לכל דבר. היף אורן שכן" מכום לוא פכן - נמחון פסט נייסנ"אג

ותי אידו שבי / וכנו הקפא מם כן, שויותי הבתוב הוא דיך כולדי, מה פעם הנוב בהלכות דיכית James Jerome Tim - 448

שיידי לכם כדר לפיאני פיפא / פרוך הרנוא שכותב רברים סיים בגם שחי פרום, לחיוב ולפטור, ולכן אים שקט בדושה שאין בה צוידים באחד בריים בדרים:

צ"ם בום בשיי / וכבר דע ראשויים והתרונים בנידים שונים שכובר, בנון בשאלה האם עבה אחד ילול לנוגן ולכנילו בפת מבתה לא תצשה. (בושבים) חים אומרום כי בין כקומותיי וכין כשקורת הישר פסילא בשלים כל תאיסויוט שבדבר (בית אופון). פכן, ורמביין מאשתים אומרט בי בוק מחלקו לא בכל הלחוון שבאיתור זה אלא בערן "לא השומק" בלבר, האם תוא חוון לפופה.

אורם ההלכה

פוים מהלכים בדוך / שנים שחיו שולבים ברוך וכד אווי מינם כדוון מים, הום שווים פניהם – ישוש,

וצייף באנ רורים כאן, ענור פסקי ודאיש באלו

לידושר היברת /, פל שלפת דיפית פניקים הפת זה. שך 22% פריקים לתחייד, שלם שם פל לפת פריבית דיפר לידוש לפנוע שלת לפיידון פקשה שניינט אקטובי, ולא השפית לידוריו על שבונ.

SESSION IF: TEST NO. 2

ture saith. [62a] [Take thou no usury of him, or increase: but fear thy God;] that thy brother may live with thee; [implying] return it to him, that he may be able to live with thee.

Now how does R. Johanan interpret. 'that thy brother may live with thee?'—He utilises it for that which was taught: If two are travelling on a journey [far from civilisation], and one has a pitcher of water, if both drink, they will [both] die, but if one only drinks, he can reach civilisation. The Son of Patura taught: It is better that both should drink— i die, rather than that one should behold his companion's death. Until R. Akiba came and taught: 'that thy brother may live with thee:' thy life takes precedence over his life."

An objection was raised: If their father left them usury money, though they know it to be usury, they are not bound to return it. [This implies.] But their father is bound to return it!3—In truth. In their father too is not bound to return it: but because the second clause desires to state, 'If their father left them a cow, or a garment, or any distinguishable object [received as interest], they must return it for the sake of their father's honour,' the first clause too is taught with reference to them. But are they then bound to make restitution for the sake of their father's honour? [Why not] apply here, Thou shalt not curse a ruler of thy people.? [which means], only a if he acts as is fitting for 'thy people'? He is as R. Phinehas [in another connection] said in Raba's name: If he repented; so here too, [we deal with a case] where he repented. But if he repented, how came it [the money] to be still in his possession? He died before he had time to return it.

An objection was raised: Robbers, and those who lend on usury, even when they have exacted it, must make restriction. Now, how can 'even when they have exacted it' apply to robbers? If it is robbed, it is robbed; and if not, can you call them robbers? But say thus: Robbers; and those meant thereby are those who

lend upon usury, even when they have exacted it, must make restitucion! - It is a dispute of Tannaim. For it was taught: R. Nehemiah and R. Eliezer b. Jacob exempt the lender and the surety [from punishment], I because they have a positive duty. Now, what is meant by a 'positive duty'? Surely that we hid them. 'Arise and return [the usury]; from which it follows that the first Tanna? maintains that they are not bound to make a return. No! By positive duty is meant [that they are bid] to tear up the bond [of indebtedness].7 But what is his opinion? If he maintains: A bond. which is destined to be exacted, is as though it were already coacted, they have [already] committed their transgression! ** Whilst if it is not as already collected, they have committed no wrong! "-In truth, in his view a bond, destined to be exacted, is not as though already exacted, and what he teaches us is that the [mere] 'putting on' [of usury] is a transgression. This also stands to reason. For we learne: The following transgress the negative injunction: the lender, the borrower, the surery and the witnesses. Now, with respect to all, it is well, [since] they commit an action. But what have the witnesses done? Hence it surely must be that the [mere] 'putting on' [of usury] is a substantial act [and in this case, a transgression]. This proves it.

R. Safra said: Wherever by their law [i.e., non-Jewish law] exaction is made from the debtor for the creditor, restoration is made by our law from the creditor to the debtor; wherever by their law there is no exaction from the debtor to the creditor, there is no restoration by our law from the creditor to the debtor. Said Abaye to R. Joseph: Now, is this a general rule? Behold, there is the case of a wish [lent] for a wish which, by their law, the debtor is forced to repay the creditor, yet by ours it is not returnable from the creditor to the debtor! He replied. They [regard it] as having come into his possession merely as a trust. Ashin said to R. Ashin But mortgages without deduction.

(a) With the implies that thy life takes first place, but that he too has a right to life after thine is assured. [For an excellent exposition of R. Akiba's dictum. v. Simon, Leon, Eusys on Zionium and Judaium by Achad Hower (1922), pp. 236E.] (5) Thus contradicting R. Johanan's ruling. (6) But the father himself cannot be compelled to make restitution. (7) Ex. XXII, 27: this is interpreted as a general injunction to safeguard another Jew's honour.

(9) So that tearing up the bond is the equivalent of returning the interest. (10) [And if the tearing up of the bond is considered a remedial action, why should the return of the interest, where actually exacted, not be considered so?] (11) Who then can dispute that they are exempt from punishment?

a (1) I.e., righteously. But if a man took usury, his children are under no obligation to safeguard his honour. (2) For true repentance necessitates the restoration of that which was wrongfully taken. (3) The penalty of lashes attached to the injunction against interest. (4) Lit., because there is "arise and do" in their case. The transgression of a negative command is punished by flagellation, but not if it can be remedied by a subsequent positive action. (5) The existence of another Tanna who disputes this is assumed, since this is stated in the name of particular teachers, instead of anonymously. (6) [And consequently the wrong they had committed cannot be remedied.] (7) Le, having least money upon interest, and drawn up a bond, it is the lender's dary to tear it up, thus tendering it invalid. [Where, however, payment was exacted, restriction effects no remedy of the offence.] (8) Le, R. Nebemuh's and R. Eliezer b. Jacob's.

h (1) Cf. Ex. XXII, 24. For which, in the view of the first Tanna, punishment is incurred, whilst R. Eliezer b. Jacob and R. Nebemish exempt them therefrom, because it may be followed by a positive action remedying it. (2) Infer 75b. (3) Jewish law prohibits the lending of a measure of wheat for the return of a similar measure, as the wheat may at the time of repayment stand at a higher price (v. infer 75e); by Gentile law, this transaction is permissible, and the debtor must repay it to the ereditor. Yet though Jewish law forbids it, the debtor cannot demand its return after repayment, since it is only indirect interest. (4) I.e., in their view, it is not interest at all. A contrusts a wish to B, and then B returns it. But R. Safra referred to what the Gentiles recognised as interest, which by their code is permissible. (5) I.e., the debtor mortgages a field of which the creditor takes possession and enjoys the usufruct without deducting its value from the principal. This is prohibited; v. 67b.

לב אַלֶּכְסַנְדְּרוֹס מוֹקְרוֹן בִּקשׁ לַצְלוֹת לִירוּשֶׁלְיָם. הָלְכוּ הַבּוֹתִים וְאָבְרוֹ לו: הָזָהַר, שָׁאֵינָם מֵנִיתִּים אוֹתְךּ לְכַנֵּס לְבִּית הַבּוֹתִים וְאָבְרוֹ לו: הָזָהַר, שָׁאֵינָם מֵנִיתִּים אוֹתְךּ לְכַנֵּס לְבִּית לְנֻשֵּׁן הַנְיִי אָבִייָּם אוֹתְךּ לְכַנֵּס לְבִּית לְנָשֵׁן בְּתָן שְּהַי אָבִייְם טוֹבוֹת שְּנוֹת הָנָתְן בְּתָן שְׁהַי אָבָיִים טוֹבוֹת שְּנוֹת הַבְּיִי רְבֹּאוֹת שֵׁל כָסְף. בֵּוֹן שְׁהִגִּיעֵ לְהַרְהַבָּיִת לְדָביהַבְּוֹנְישׁ הַבְּיִי לְּנִי לְּרָ אֵלוֹ שְׁהַי אָבְּיִים טוֹבוֹת שְּנוֹת הַבְּיִבְּי וּנְעֹל לְךְ אֵלוֹ שְׁהַי, אָבְּיִי לְּבָּית לְּדָבִיה בְּקְבִּיה שְּׁהִית הְבָּיִי לְּבִי הְבָּיְבְּיוֹ לְּנִי לְנִי בְּעוֹ לְנִבְי לְנְ אֵלוֹ שְׁהַבְּי לְבָּי הְלִבְי לְּבְּ אֵלוֹ לְנֵוֹ הְשִׁרְבְּבְּוֹה לְּבָּ אִין לְנִוֹ הַשְׁתְּה לְּבָּי הְעָלְי לְנִי לְנוֹ רְשׁוֹת לְכָנֵס, מִכָּאוֹ וְאָלַךְ אִין לְנִוֹ הְשְׁרִי לִנְי לְנִי לְנִי לְנִי לְנוֹ רְשׁוֹת לְכָנֵס, מִכָּאוֹ וְאָלְךְ אֵין לְנִוֹ הְשְׁתְּה עִינְהְיִי הְלִּל לְּבְּ אֲלוֹן לְבָּבְ הְבִּי לְּבְּי הְלְנִי לְנִי לְנִי לְנוֹ רְשׁוֹת לְכָנֵס, מִכָּאוֹ וְאָבְי הְלְבִּי הְלְבִי הְיִבְּי הְעִינִם הְנִייְים לְנִי לְנִי לְנִי לְנִי לְנִי לְבִי לְנִי לְבִּי הְיִי בְּי הְיוֹי בְּי בְּיוֹי לְיוֹי לְנִי לְנִי לְנִי לְנִי לְבִי לְּבִּי הְנִים בְּיִבְּיוֹי בְּנִי לְבִיי הְלִבְי הְיוֹי לְיוֹ לְנִי בְּיִי שְׁתְּבְּי הְיִי שִּה מִי שִׁי בְּבּי בְּעָוֹ שִׁיִי בְּיִי שִּי שִׁי בִּי בְּי בְּעָלוֹ בְּיוֹי שִׁי בְּי בְּיוֹ בְּיִי בְּיִי בְּיִי בְּיוֹ בְּיוֹי בְּיִי בְּיוֹ בְּיוֹי בְּיִי בְּיוֹי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִים הְּבְיוֹ בְּבְיים הְּיִי בְּיִי בְּיִי בְּיִי בְּיִים בְּיִים בְּיִים בְּבְּיוֹים בְּיוֹים בְּיוּים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוּים בְּיוֹים בְּיוּים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוּיוֹם בְּיִים לְּבִּים לְּנִים לְּבְּיוֹ בְּיִים בְּיִים לְּבְּיוֹ בְּיִים לְּבְּיִם בְּיִּבְּים לְּבִּים לְּבְּיוֹ בְּיִים לְּבְּיִם לְּבְּיִם לְּבִּים בְּבְּיִים בְּבְּיִים בְּבְּבְּיִים בְּבְּיִים לְּבִים לְּבְּים לְבְּבִים בְּעְבְּים לְּבְּיִים בְ

לג צְּשָׁרָה דְבָּרִים שָאַל אֲלָבְּםַנְּדְרוֹם מוֹקְדוֹן אָת־וְקְנֵי הַנְּגָב. אָבֶר לְהָם: מִן הַשְּׁמֵיִם לְאָרֶץ רָחוֹק אוֹ סִפְּוְרָח לְפַצְרָבּזּ אָבְרוּ לו: מִבִּוֹרָח לְפַצִּרָב. תַּדַע. שֶׁהַרִי חַמָּה בְּמִוֹרֶח הַכֹּל מָסְרָכִּיִן בָּה. הַסְּה בְאֶבְצַע רָקִישַ אֵין הַכֹּל מִּסְתַּכְּיִין בָה.

אָפֶר לָהָס: שָׁמֵיִם נָבְרָאוּ תְּחָלָה אוֹ הָאָרֶךְזּ אָמְרוּ לו: שָׁמֵיִם נָבְרָאוּ תְחָלָה. שְּׁבָּאֲמֵר: בַּרָרִאשִית בָּרָא אֱלֹהִים אַת שָּׁמֵיִם נָבְרָאוּ תְחָלָה. שְּׁבָּאֲמֵר: בַרָרִאשִית בָּרָא אֱלֹהִים אַת הַשְּׁפֵיִם וָאֵת הָאָרֶץ׳ ג.

אָמֵר לָהָם: אוֹר נִבְּרָא הְחִלָּה אוֹ חֹקְדְז אָמְרוּ לוֹ: דַבַּר זַה אַין לוֹ פּוֹתְרִין.

(וְיֹאמֶרוּ לוֹ: חשֶׁךְּ נְבְרָא תְהַלֶּה, שָּנָאֲמֵר: "וְהָאֶרֶץ הָיְּהָה הֹהוּ נָבֹהוּ וְחשֶׁךְ בּ – וְאַחַר־כְּךְ: "נִיֹאמֶר אֱלֹהִים יְהִיּ אֹֹר וְיְהַיִּראוֹר־ בּז. כְּסְבוּרִים הָיוּ, שָּמָּא יָבֹא לְשְׁאוֹל מַה־ אַנֹר וּמָה־לְמָּחָה, מַה־לְפָנִים וּמַה־לְאָחוֹר).

אָמֵר לָהֶם: אַיזָהוּ חָבֶם: אַיְהוּ חָבֶם: אָיזָהוּ חָבֶם: אָמְרוּ לוֹ: תָרוֹאָה אָת־הַנּוֹלֶר. אָמֵר לָהָם: אַיזָהו גָבּוֹר: אָמְרוּ לו: הַכוֹבֵשׁ אָת־יִצְרוֹ. אָמֵר לְהָם: אַיזָהוּ עָשִירוּ אָמְרוּ לוֹ: הַכּּמַחַ בְּחֶלְקוֹ.

אָמַר לָהָם: וֹמַה־יַצִּשְּׁה אָדָם רְיִחְיָהוֹ אָמְרוּ לוֹ: יָמִית

- פַה־יַצָּבֶּה אָרָם וְיָמוּתוֹ - יְחַיָה אָת־צַּבְּמוֹ.

אָמֵר לְהָּם: מַה־יַצַּשָּה אָןם וְיִהְקבּל שַּל הַבְּרִיוֹת ז אָמְרוּ לוֹ: יִשְּׁנָא הַלְּכוּת וְשָּלְטָן, אָבֵר לְהָם: שָּלִי טוֹב מִשְּׁלְכָּט – יָאָהַב מַּלְכוּת וְשָּלְטָן וְיַצְּשָּה טוֹבָה עִם בְנִי־אָנָם.

אָפֵר לָהָם: בּיָם יָפָה לֶדוּר אוֹ בַּיִּבְּשָׁה: אָמְרוּ לו: בַּיַבַּשָּׁה יָפָה לְזוּר, שָהַרֵי כָּל־יוֹרְדֵי הַיָּם אֵין דַעְהָם בִּחְיַשְׁהָּת עַר שָעוֹלִים לַיָּבְשָׁה.

אָמֶר לֶהָם: מִי מִכֶּם חָכָם יוֹתַרז אָמְרוּ לוֹ: כֻּלְּנוּ שָׁנִים כְאָחָר, שֶׁבֶּל־דָּבָר שֶׁאָפַרְתָּ לְנוּ פְּמַרְנוּ לְּךְּ כְאָחָד. אָפַר לָהָם: מָה אַמָּם מַהְרִיסִים כְּנְּרָדִּיז אָמְרוּ לוֹ: הַשְּּפָן נְצָח. אָמַר לָהַם:

אָנִי הּוֹרָגְּכֶס בִּנְיַרַתְ מֶלֶךְ. אָמָרוּ לוֹ: הַשְּׁלְּטֶן דְנִד הַכֶּּלֶךְ וְלֹא נָאָה צָּקָר לְמִלֶּךְ. מִיֶּד הִלְבִישָּׁם בִּגְּדִי אַרְגָּטָן וְנָתַן רְבִיר זָהָב עַל צַאָרֶם (מפיד לא, לב).

לר פּעֵּם אָחָת אָפִר אַלְּפַפְּוְדְרוֹס מּוֹפְּדוֹן לַחֲכָכֶינ: רוֹצֵּה אֲנִי לִילְּךְ לִפְּרִילָּת אַפְּרִיקִּר, אָמְרוּ לוֹ: אִי אַתָּה יָכּוֹל לֵילֵךְ לְּפָב, שְּפַּפִסִיקִּים הָרִי־חּשֶּךְ, אָפַר לְהָב: שֻׁלֹא אַלֹּךְ לִיבִּי שְׁמָּה לְנִב: שֵׁלֹא אַלֹּךְ אִי־אָפְּשָׁר, לְבָּים שְׁמָבִייִּ מִּבְּט אָלָא מָה אֶצְּשָׁה. אָבְּירוּ לוֹ: טוֹל חֲמוֹרִים לְבִים שְׁמְבֹּיִם בָּאֲפַלְה וְהָבֵּא פְּקְעִיֹת כְּלֵּה וְבָּים וּמְשׁוֹר מִצֵּד וְהָנִים שְׁלְּחָבָּה. אָפְרוּ לוֹ: טוֹל חֲמוֹרִים לְּבָּים וְמְבּוֹיִת הְבִּים וְמְבּיוֹת הַצִּי וְהָבָּא פְּקְעִיֹת בְּלָבְי בְּבְּים בַּאֲפַלְה וְהָבֵּא פְקְעִיה בְּלָּה נְבִים. בּקִּש לַצְּבּיֹה וְקְבִים. בּקְשׁ לַצְּבִיה וְהָבִיּא לוֹ לְיָחֶם שֶׁל זָהָב וְמַפּּוֹח: נְשִׁיב הָּכִּיְת בְּיִבְּיוֹ אָפְרוּ לוֹ: אִם תַּהָרג אוֹתְנוּ – יֹאבְּרוּ: בָּלֶר בְּבָּיִבְיוֹה וְהָבִי. אָפֵר לְנָבִּיִם הָּבְּית לוֹ בְּיִם הְּבִּיוֹה וְבְּבִים וּבְּבִים וּבְּבִיי הִיבִּיאוּ לוֹ לְיָם בְּעָבְּיה וְבְּבִים וְמָבּיֹת בְּבְּיב וְתַבּּוֹחִיב בְּבְּיִב וְתָבּיוֹת בְּבְּבְּרוֹ אָפְרוּ וֹ לוֹ: אִם תַּבְּרג אוֹתְנוּ וְבִי אִבְּיוֹב וְנִבְּיוֹם וּבְּבִים הַבְּבְיוֹם וּבְּרוֹ וֹי בִּיבְית וֹבְּיוֹם וּבְּיבוֹם וּבְּיבּים הַיבְּיים וּבְּרוּ וֹשְׁיִים הְיִבְּיוֹם וּבְּבִים הְּבְּיבְיוֹם וּבְּבִים הְיִבְּיִם וּלְּבִיים וּבְּבִּים וּבְּיב וְנִבּיוֹם וּבְּיִם הְיִבְּיוֹם וּבְּיִם הְּבִייִם הְּיִבְּיוֹ לוֹי בִּים הְּבִּייִם הְּבִילְים וְּבְּבִים הְצִילְים וּיִי בְּיִב בְּיִבְיוֹב הְיִבְיִבְיוֹם וּבְּבִים וּבְּבִים וּבְּיִבְיוֹם וּיִבְּים וּבְּיִבְּיוֹ לִיוֹ בְּיִב בְּיִבְיוֹם וּבְּיוֹם וּבְּיִב בְּיִבּים וּבְּבִים בְּיִבְּיוֹם לִיוֹים הְיִבְּיוֹם בְּיִבְיוֹם בְּיִבְּיוֹבְי בְּיִבְייִים בְּיִבְּיוֹם בְּיִבְּיוֹם בְּיִבְיוֹם וּוֹים בְּיִבְּיוֹים בְּיבְּיוֹם בְּבִּים בְּיבְיוֹם בְּיִבְיוֹם בְּיִבְיוֹם בְּיבְּבְּיוֹ בְּיִבְייִים בְּיוֹב בְּבְּיבְיוֹם בְּיוֹב בְיבְיבְיוֹם בְּיִבְּיוֹם בְּיוֹבְיוֹי בְּיִים בְּבְּיוֹם בְּבְּבְיוֹם בְּיִבְּיוֹם בְּיִבְּיוּים בְּיִבְיוּבְּיוּים בְּיִבְּיוֹם וּבְּיבְּיִים בְּיִבְּיִבְייִים בְּבְּבְּים בְּבְּיִבְּיִים בְּבְיבְּיִים בְּבְיוֹים וּבְּבְּים בְּיִבְּיִים בְּיִבְּיִים בְּבְּי

לְבַּרְתָּי צַּצָּה מִנָּשִים (פּם לב: ויק'ר. כו: הַמְדִינָה: אֲנִי אֲלֶבְסַנְּדְרוֹם מֹלְבִרוֹן זֹמֶלֶּהְ שִּׁצָּה מִנָּשִׁים (פּם לב: ויק'ר. כו: הבהיק אבור).

הָלַךְ אֵלֶכְּסַנְדָרוֹס סוֹקְרוֹן מִשָּׁם אַצְל מֶלֶךְ פַצְוָא. הָרְאָהוּ הַרְבָּה כָּסֶף תָהָב. אָפָר: לֹא לָרְאוֹת בַּסְּבְּכָם וּזְהַבְּבֶם בָאתִי, אָלָא לְרָאוֹת דִינַיכָם. עַד שֶהַם יוֹכְבִים בָּאוּ שְנֵי בְנַי־אָדַם לְדִין לִפְנֵי הַכָּלֶךְ. אָמֶר אֶחָר: אֲדוֹנִי הַמְּלֶךְ, חֻרְבָּה לֶּקְחְתִּי מַאָּרָם זָה וּגִרָפָתִּיהַ וְנִסְדָּא מַסְמוֹן בְּתוֹכָה. וְאָמַרְתִּי לוֹ: טוֹל מַקְמֹּן שְּצָרוּ הָרְבָה לֶּקַחְמִּי. מַקְמוֹן לֹא לֶקַחְמִּי. וְאָחָד אָמֶר: מָה אַנָה מִתְנָרָא טַענָשׁ גָוַל – אַף אַנִי כָּךְ: הַחַּרְבָּה וְכְלֹ־מַה־ קַבָּתוֹכָה מָבַרְתִּי לֶּדְ – סִתְהוֹם אָרֶץ עַד רום רָקִיעַ. קַרָא הַמְּלֵּרְ לְאָחָד בַּהָם הָאָבַר לוֹ: יָשׁ לְּךְ בַּן זָכָרוֹ אָבַר לוֹ: הַן. כָּרָא לַשַנִי וָאָמַר לוֹ: יָשׁ לְךָּ בַּתֹּ: אָמֵר לוֹ: הַןְ, אָמַר לַיָּהָם: יַלְבוּ וְינָקֹא זָה לָזָה וִיהַא הַפַּסְמוֹן לְשְנֵיתָם. הַתְחִיל אֲלְכְּסַנְדְּרוֹם תַּמַהַ. אָמַר לוֹ: מָה אַתָּה תָּמַהַ, בוְכִי לֹא יָמָה דָנְמִיז אָמֵר לוֹ: הַּוָּ. אָפַר לוֹ: אַלוּ בָא לְפַנָיף דִין זָה בְּמְדִינְתְכֶם, כְּה הַיִּיתָ עִוֹּבֶּה בּוֹּ צָּאָמֵר לוֹ: הָיִיתִי חוֹחַךְ רֹאשׁוֹ שֶּל זֶה וְרֹאשׁוֹ שֶׁל זָה וְהַפַּסְסוֹן יַרַד לְבַית הַמֶּלֶךְ. אָמַר לוֹ: וְחַבֶּה מְאִירָה לֶבֶם: אָפַר לו: הַוָּ. – וּגְשָּהִיִם יוֹרְדִים עַלַיבֶּם: – הַוְ. אָפַר לו: שָׁפָּא רַשׁ בִּמָּדִינָתָכָם בְּהַפָּה דַקָּה: אֲמַר לוֹ: הַן. אַפַר לוֹ: תַּבָּח רוחוֹ שֶׁלֹ אוֹתוֹ הָאִישׁ! בַּוְכוּת בָהַפָּה דַקַה הַחַפָּה מְאִירָה לַכֶּם וְהַגְּשָׁהִים יוֹרְדִים צְּלֵיכָם...

⁴ codora # 23 25 25 4 di , di , codora 4

לנסין, כלר שמרי ירוסה, דיחיקי, לב) גביעה בן קיסם – והא גניתא בן שמימא. אנפילאות – בתי רגלים של לבדים, שומקשות; שמאר להכנס לתי הביה במנפלים, והבין למלך אנפילאות יקידת כדי להכנס. גביעתך – חשומרה שעל גבך, שגביעה היה גבן. והפלן אפר לו דרך שחוק. לג) מן השמים לארץ ובר – כלר איזה רחוץ יותר. הכל מטתכלין – בכביל שהיא רחוקה ביותר. כה לענים ובר – מה שהיה קודם הבראה ומה שיתא במוף; ואלו הם מן הרברים שאמור לורדים בתם. את הנולד – מראשית אפרית. יומית עכמו – כלר לא יותר הרבה מן הטוריו. יותיה את עכמו – יותע בעודת. ויתקבל – יות רצוי. כלי – בכה שלי, ויעשה מובה עם בני אדם – יומר צנור. מתריסים כנבדי – מסילים דומי בירצתי; וכי אנו המרובים ואתם בירצוי. השטן נצח – כלוביו. אין השלמון ראיה על צמתות יראונים. ולא נאה שקר למלך – מהבסיח שלא יצשה להם רב. לו) אי אפשר – שרובה אני לילך ודקא. לוכים – על שם מסיבים. לה) וברים במה דקה וכר – שאתם אינכם ראוים לכן.

A midrashic teacher relates that once Alexander the Great paid a visit to a certain king in the land of "Katzia" (6) because he wished to see how that king at the ends of the earth" dispensed justice. On the particular day of his visit, two people came before the king to present their dispute for adjudication. One had sold a dunghill to his neighbour; the other had bought it, and found a treasure within it.

The buyer claimed: 'I bought a dunghill, not a treasure' whereas the seller declared. 'I sold a dunghill and whatever is within it.' The king asked one of the two: Do you have a son? He answered him, 'Yes.' He asked the other one, 'Do you have a daughter'? He answered, 'Yes.' He (the king) said to them, 'Let them be married to each other and the treasure will be theirs.

Alexander watched the proceedings, bemused, and when the King of Katzia asked how he would have judged such a case, the Great One replied:

We would have killed both (the men) and taken the treasure for ourselves. He (the king) asked: Does it rain in your country?..Does the sun shine there? He (Alexander) said, 'Yes.' He asked, Do you have domesticated goats and sheep (behema dakka) in your country? He said, Yes. He (the king of Katzia) said to him, May that man (i.e., you!) be blasted (Tipah ruho shel oto ish). Not by your merit does it rain in your country, or does the sun shine there but for the sake of the animals, as it is written 'Man and beast You save, O Lord (Psalms XXXVI:7); You save humans for the sake of the beasts (Genesis Rabbah XXXIII:1).

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אֶת הַקּהָל הַזֶּה׳; סִמֵּא לַדְּכּוֹס, זֶה יִצְחָק, שֶׁנֶּאֲמֵר: (בראשית כזיא) 'וַתִּכְהֶּין, עֵינְיוּ מֵרְאֹת׳; נְתַן קָטָרִיקִי לְאַבְּדָהָם, שֶׁנֶּאֲמֵר: (שם טוייג) 'יָדֹעַ תַּדַע כִּי גַר יִהְיֶה זַרְעַף׳; מֵרְאֹת׳; נְתַן קָטָרִיקִי לְאַבְּדָהָם, שֶׁנֶּאֲמֵר: (שם טוייג) 'יְדֹעַ תַּדַע כִּי גַר יִהְיֶה זַרְעָף׳; קָרַב קִיסִין עַל יַנְכוֹי. כְּשֶׁרְאָה אִיוֹב אָמֵר: בְּקַשָּה מִמֶּךְ, שָׁכּוֹר הָיִיתִי, שֶׁנָּאֲמֵר: (איוביטיד) 'וְאַף אָמְנָם שְׁנִיתִי אִתִּי תְּלִין בְּחוֹ שֶׁל דִּין, הָנֵי: 'מִבְּלִי מֵשִׁים לָנָצַה יֹאבֵרוּ׳.

יב. דְּבָר אַחַר: וְאֵלֶּה הַמִּשְׁפְּטִים – הָדָא הוּא דְּכְתִיב: (מהלים קמז, ים) ׳מַגִּיד דְּבָּרָיו לְיַצְלְבִי, פַּעַם אַחַת אּאָמַר לוֹ צַקִילָס לְאַרְרָיָנוֹס הַמָּגֶּיְן: רוֹצֶה אֲנִי לְהִתְּיֵיֵר וּלְהַבְּשׁוֹת יִשְּׁרָאֵל. אָמַר לוֹ: לְאָמָה זוֹ אַתָּה מְבַּקּשׁיּ: הַּמָּלְּה: לְיִרוּדָה שֶׁבְּאָמּוֹת אַתָּה מְבַקשׁ לְהִתְּעָרֵב!! פַּמְה בָּוִיתִי אוֹתָה; לַיְרוּדָה שֶׁבְּאָמּוֹת אַתָּה מְבַקשׁ לְהִתְּעָרֵב!! מְהָה לְוֹ: הַלְּסָן שֶׁבָּהָם יוֹדֵעַ הִיאַךְ בְּרָא מָה רְנִצְה לְהִתְּנִיִר! אָמֵר לוֹ: הַלְּסָן שֶּבְּהָם יוֹדֵעַ הִיאַךְ בְּרָא הָּנִלְם, מַה נְבְרָא כְּיוֹם רִאשׁוֹן וּמַה נְבְרָא בְּיוֹם שִׁנִי, כַמְּה הָעוֹלְם, מָה הָעוֹלְם עוֹמֵד, וְתוֹרָתְן צֵּמֶת. אָמֵר לוֹ: לֵךְ וּלְמַר מִּנְלְם, אָמֵר לוֹ: אֲפִלוּ חָכָם שֶׁבְּמַלְכוּתְּךּ וְּלֵבְן בָּאְה שְׁנָה אֵינוֹ מָל, שֶׁבָּל חְכִם שֶׁבְּמַלְכוּתְּךְ וְבְּלָין בְּיִבְלְב חְקָוֹו וּמִשְּׁפְּטִיו לְלְמֵר תּוֹרָתָן אִם אֵינוֹ מָל, שֶׁבָּן כְּתוֹב: ׳מַנִיר דְּבָּרָיו לְיַצְלְב חֻקְוֹן וּמִשְּׁפְּטִיו לִישְׁרָתֵן אָם אֵינוֹ מָל, שֶּבָּן בְּתוֹב: ׳מַנִיר דְּבָּרָיו לְיַצְלְב חָלְוֹ וּמִשְּׁפְּטִיו לִיץְרָ לֹא עֲשָׂה בֵן לְבָל גּוֹי, וּלְמִי, לִבְנֵי יִשְּׁרָאֵל.

יג. דָּבָר אַתַר: וְאֵלֶּה הַמִּשְׁפָּטים – הָדָא הוּא דִּכְתִיב: (מסלי כס, ד) *׳מֶלֶךְ בְּמִשְׁפָּט יַצַמִיר אָרֶץ׳, זֶה הַקָּרוֹשׁ בָּרוּךְ הוּא, שֶׁבָּרָא אֶת עוֹלָמוֹ

פין הדרס יב, א. פין ניון בין פין ייא אי, תנתומא כאן סי הי, ילקי תהלים רי תחפית.

ין. א. בדר פידד א' ונסמן סם.

יירוס

יפקב; הצלים את יפקב. יקרב קימין של ישקבי, היינו כם את רגליו בסד. היינו יסדי – סדן – היינו קיסא, כול עץ. יקיסיף – בולי פץ, ופיי ביר פציג רי. רואה את יפקב כמניסטר – תאס - באסר היה ראסם של בית יסראל. ראף magister אכנם שניתי זנר היינה שיכור הייהי, לפי פיכ: (ישביה נח, ז) יכיין שנו וגר שנו בככרי. שלא היו יודעין כחו של דין וכר כל שלה הגדולים והצדיקים נפנשו באשר לא ידעו כחד של דין. והינו מיכ: 'כבלי מסים לנצה יאבדר, אברו באשר לא עמדו כל עומקם כל המשפטים, שאומר בהם: "אסר חשים". ופלמד אותנו לא להקל ראש אפילו בדבר שלכאורה גראה כמקובל וצודק, אלא יש לבדוק אם הדבר צודק באמת – צודק אפילו לנכי תה ההכרה; צודק אפילו בעיניו של הקדום ברוך הוא. הקדום ברוך הוא מקפיד גם על רברים סומדם רואה אותם כלא חכוכים, כמו כאומר רסיי עהית על הכתובת (דברים ז, יב) צהיה פקם תסמפון את המשפטים האלהי אם המצוות קלות כגדם דם בעקכיו הסבעון". בדרך כלל לא על הארם לקבוע מהי פצווה קלה ומהי מצווה חמורה, כמיש:

(אכות כ"ב מ"א) יותרי זהיר במצורה קלה כבתמורה, שאין אתה יודע מתן שכרן של מצוותי. ועיי ב"ר ככ"ו וי במירוש — ד"ה: "אמילו נח שנשתייר וכו"י ותמצא כשופו של הכתוב: "מבוקר לערב יובתו וע"י.

יב. אמר לו עקילם וכר? בכמה מקומות הנקומים ביפין הדרשי מכנה אותי אונקלוטי. ונראה ששמו היה שקילטי, ודרשי מכנה אותי אונקלוטי. ונראה ששמו היה שקילטי, ואילו יאונקלוטי היה כשין תואר של שם מוצאו החשוב, שאדריינוס היה דודו אחי אמו. 'אונקלוטי – ovuoculus – כלסינית דוד אחי האם. ווורס כאן מיש: 'זואלה המשפטים אשר תשים לפניהם' – לפניהם' ולא לפני אומות הצולם, אומות ופולם אין בידן לפמוד של עובקם של המשפטים האלה. רואה את תורת ישראל עומדת למעלה ממה שמקובל להיקיא תכמה, יוס צורך בשיני ניולוגי כוי להשיב השנה מלאה את חכמת התורה. וקרוב לזה מיש: (ארכיר עיב עסוק טי) יאם יאמר לך אדם: יש תכמה בנויים, חאמן וכוי יש חורה בנויים, אל תאמן'. ינ. שברא את עולמו בדין יששיד ארץי – יתן עמידה לארץ; הקדוש ברוך הוא כרא את העולם לעי מידת הדין –

Let us look again at the five statements that do not explicitly deal with the relationships between language and literature, to further explore their educational-philosophical uses. (We shall deal with the first two in the following chapter.) In doing so, we shall use the terminology of the language itself. Our five topics of language and literature are:

- (1) Na'aseh v'Nishma;
- (2) Torah l'shmah,
- (3) "What's the halakhah?"-"What happened?"-"What is this like?"
- (4) Hatov V'Hayashar, "the good and the upright," and, in conjunction with this,
- (5) Yirat Shamayim.

"We Shall Do and We Shall Hear"

A fascinating midrash on Exodus 21:1 relates the following exchange between the Emperor Hadrian and his brother-in-law, Aquilas, a renowned second-century proselyte:

Now these are the ordinances (which you shall place before them) (Exodus 21:1). It is written, "He declareth His word unto Jacob ..." (Psalms 147:19) Aquilas once said to the Emperor Hadrian, "I wish to be converted and become an Israelite." He replied: "... After this people do you hanker? See how I have degraded it, and how many of them I have slain (after the war of Betar and the defeat of Bar Kokhba). You wish to ally yourself to the lowliest of peoples; what do you see in them that you now wish to be converted?"

He (Aquilas) replied: "The least among them knows how God created the world and what was created on the first and second day and how long it is since the world was created and on what the world is founded. Moreover their law is one of truth." He then said to him, "Go and study their law but do not be circumcised." To which he retorted, "Unless he be circumcised, even the wisest in thy kingdom and even a grey beard of a hundred years old cannot study their Torah for so it is written: 'He declareth His word unto Jacob, His statutes and His ordinances unto Israel, He hath not dealt so with any (other) nation and has not made known His ordinances to them ...'"

Exodus Rabbah 30:12

This is an amazing story in several ways. Hadrian has warred against the Jews and brutally subdued them because they revolted against him and his decree forbidding circumcision. He cannot understand why a Roman nobleman would wish to join the vanquished and humiliated enemy of Rome. Aquilas's answer is that not only do they have a moral law of truth, but, and this he mentions

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סימן יא – יג

אֶת הַקּהָל הַזֶּה׳; סָמֵּא לַדָּכּוֹס, זֶה יִצְחָק, שֶׁנֶּאֲמַר: (בראשית כזי א) ׳וַתִּכְהֶּין, עֵינְיוּ מֵרְאֹת׳; נְתַן קָּסָרִיקִי לְאַבְּרָהָם, שֶּׁנֶּאֲמַר: (פסטוי יג) ׳יָדֹעַ תַּדַע כִּי גַּר יִהְיֶה זַרְעֲדְ׳; מֵרְיסִין עַל יַעֲלְכ: (פסלבי לב) ׳יְהוּא צֹלֵעַ עַל יְדֵכוֹ׳. כְּשִׁרְאָה אִיוֹב אָמַר: בְּקַשְׁה מִמֶּדְ, שָׁכּוֹר הָיִיתִי, שֶׁנֶּאֲמַר: (איוכיטי ד) ׳וְאַף אָמְנָם שָׁנִיתִי אִתִּי תְּלִין בְּקֹשׁה מִמֶּדְ, שָׁכּוֹר הָיִיתִי, שֶׁנֶּאֲמַר: (איוכיטי ד) ׳וְאַף אָמְנָם שָׁנִיתִי אִתִּי תְּלִין מְשִׁים לָנָצַה מְשִׁים לָנָצַה יִבְּלִי מֵשִׁים לָנָצַה יֹבְרִיי. יִכְל כָּדְ לָמָּה, שֶׁלֹּא הָיוּ יוֹּרְעִין כֹּחוֹ שֶׁל דִּין, הָנֵי: ׳מִבְּלִי מֵשִׁים לָנָצַה יֹאבֶרוּי.

יב. דָּבֶר אָחַר: וְאֵלֶּה הַמִּשְׁפָּטִים – הָרָא הוּא דְּכְתִיב:
(תַּתְּלִים קְּמִי, ים) 'מַגִּיִד דְּבָּרָיו לְיִצְלְּבִ', פַּצַם אַחַת אּאָמַר לוֹ צַקְילָס לְאַדְרִיְנוֹס הַּמֶּלֶּך: רוֹצֶה אֲנִי לְהִתְנֵיֵּר וּלְהַצְּשׁוֹת יִשְּׂרָאֵל. אָמַר לוֹ: לְאָמָה זוֹ אַתָּה מְבֵּקֵשׁיּ! בַּמָּה בָּזִיתִי אוֹתָה, כַּמָּה הָרַגְּתִי אוֹתָה; לַיְרוּדָה שֶּׁבָּאְמוֹת אַתָּה מְבַקִשׁ לְהִתְּצֵיר: אָמֵר לוֹ: הַקְּטָן שֶׁבָּהֶם יוֹרֵעַ הִיאַךְ בָּרָא מְה דוֹצֶה לְהִתְּנֵיֵר: אָמֵר לוֹ: הַקְטָן שֶׁבָּהֶם יוֹרֵעַ הִיאַךְ בָּרָא הָּוֹם יִמְרָה בְּיִם שְׁאַתָּה רוֹצֶה לְהִתְּנֵיֵר: אָמֵר לוֹ: הַקְטָן שֶׁבָּהָם יוֹרֵעַ הִיאַךְ בָּרָא בְּיוֹם הַאֹיוֹן וּמַה נִּבְרָא בְּיוֹם שֵׁנִי, כַמְּה מִּנֹלְתְּ הְנִוֹלְ תְּנִקְ וְאָמֶת לְּוֹי מְה הָעוֹלְם עוֹמֵר, וְתוֹרָהָן אֲמֶת. אָמֵר לוֹ: לֵּךְ וּלְכָר בְּוֹי לְנִקּן הָּבְּל הְמִיל מְמוֹל. אָמֵר לוֹ: אֲפָלוּ חְכָם שֶׁבְּמֵלְכוּתְף וְנָקּן בָּן מֵאָה שָׁנָה אֵינוֹ יְכוֹל לְמִר תּוֹרְתָן אִם אֵינוֹ מְל, שֶׁבֶּן בְּתוֹב: 'מַגִּיר דְּבָּרְיוֹ לְיַצְקֹב חְקָּןו וּמִשְּׁפְּטָיו וּמִשְׁפְּטָיו לִיאָב לֹא עֲשָׂה בֵן לְכָל גּוֹי, וּלְמָי, לִבְנִי יִשְׂרָאֵל.

יג. דְּבֶּר אַחֵר: וְאֵלֶּה הַמִּשְׁפְּטִים – הָדָא הוּא דְּכְתִיב: (משלי כס. ד) א'מֶלֶךְ בְּמִשְׁפָּט יַצַמִיד אָרֶץ', זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁבָּרָא אֶת עוֹלְמוֹ

פין הדרס יב. א. פין ניון בין בין פין ייא אי, תנחומא כאן סי הי, ילקי תהלים רי תחמית.

ינ. א. בדר פידד אי ונסמן שם.

ירוס

יפקבן הצלים את יפקב. יקרב קימין של ישקבי, היינו שם את רגליו בסד. היינו יסד – סדן – היינו קיסא, כול פץ. יקיסיף – בולי עץ, ועיי ביר פציג וי. רואה את יעקב כמניסטר -magister, ראס - באסר היה ראסם של בית ישראל. האף אמנם שניתי ונר היינה שיכור הייהי, לפי כיכ: (ישעיה כת, ז) יכיין שנו וצר שנו בככרי. שלא היו יודעין כחן של דין וכר כל שלה הגדולים והצדיקים נענשו באשר לא ידעו כחש של דין. והיגו מיכ: 'כבלי מסים לוצה יאברד', אברן באשר לא עמדו כל עומקס כל המשפטים, שאומר בהם: "אסר חשים". ופלמד אותנו לא להקל ראש אפילו בדבר שלכאורה נראה כמקובל תודק, אלא יש לבדוק אם הדבר צודק באמה – צודק אפילו לגמי תח ההמרוק צודק אפילו בעיניו של הקרוש ברוך הוא. הקודש ברוך הוא מקפיד גם על דברים סתאדם רואה אנהם כלא חכובים, במו סאומר רס"י עקדת על הכתוב: (דברים ז, יב) צהיה עקל חשמעון את המשפטים ואלהי אם השצוות קלות כאום דם בעקניו חשבעון". בדרך כלל לא על האדם לקבוע מהי פצווה קלה ומהי מצווה חמורה, כמיש:

(אכות פיים מיא) יותרי זהיר במצוחה קלה כבחמורה, שאין אתה יודע מתן שכרן של מצוותי. ופיי בייר פכיו וי בפירוש – דיה: יאפילו נח שנשתייר וכו"י ותמצא פשום: של הכתוב: ימבוקר לערב יוכתו וגר".

יכ. אמר לו צקילם וכר׳ בכמה מקומות הנקובים ביפין הדרשי מכנה אותי יאונקלוםי. ונראה ששמו היה יפקילםי, והראה ששמו היה יפקילםי, ואילו יאונקלוםי היה ביפין תואר של שם מוצאו הישוב, שאדריינים היה וחדן אחי אמו. 'אונקלוםי – unicounce – בלסינית דרד אחי האם. ווורם באן מיכן 'זאלה המשפטים אשר תשים לפניהםי – לפניהםי ולא לפני אומות הצולם, אומות החולם אין בידן לפמוד של עומקם של המשפטים האלה. רואה את תורת ישראל פומדת למעלה ממה שמקוכל להיקרא חכמה, ייס צורך בשינוי ביולוגי כדי להשינ השנה מלאה את הכמח התורה. וקרוב לזה בישו (איכיר פיב פסוק טי) אם יאמר לך אדם: יש חכמה בנויים, תאמן וכו׳ יש חורה בגויים, אל תאמן. יינ. שברא את עולמן בדין ישמיד ארץי – יתן עמידה לארץ, הקדום ברוך הוא ברא את העולם לפי מידת הדין – לארץ, הקדום ברוך הוא ברא את העולם לפי מידת הדין –

Let us look again at the five statements that do not explicitly deal with the relationships between language and literature, to further explore their educational-philosophical uses. (We shall deal with the first two in the following chapter.) In doing so, we shall use the terminology of the language itself. Our five topics of language and literature are:

- (1) Na'aseh v'Nishma;
- (2) Torah l'shmah,
- (3) "What's the halakhah?"-"What happened?"-"What is this like?"
- (4) Haton V'Hayashar, "the good and the upright," and, in conjunction with this,
- (5) Yirat Shamayim.

"We Shall Do and We Shall Hear"

A fascinating midrash on Exodus 21:1 relates the following exchange between the Emperor Hadrian and his brother-in-law, Aquilas, a renowned second-century proselyte:

Now these are the ordinances (which you shall place before them) (Exodus 21:1). It is written, "He declareth His word unto Jacob ..." (Psalms 147:19) Aquilas once said to the Emperor Hadrian, "I wish to be converted and become an Israelite." He replied: "... After this people do you hanker? See how I have degraded it, and how many of them I have slain (after the war of Betar and the defeat of Bar Kokhba). You wish to ally yourself to the lowliest of peoples; what do you see in them that you now wish to be converted?"

He (Aquilas) replied: "The least among them knows how God created the world and what was created on the first and second day and how long it is since the world was created and on what the world is founded. Moreover their law is one of truth." He then said to him, "Go and study their law but do not be circumcised." To which he retorted, "Unless he be circumcised, even the wisest in thy kingdom and even a grey-beard of a hundred years old cannot study their Torah for so it is written: 'He declareth His word unto Jacob, His statutes and His ordinances unto Israel, He hath not dealt so with any (other) nation and has not made known His ordinances to them..."

Exodus Rabbah 30:12

This is an amazing story in several ways. Hadrian has warred against the Jews and brutally subdued them because they revolted against him and his decree forbidding circumcision. He cannot understand why a Roman nobleman would wish to join the vanquished and humiliated enemy of Rome. Aquilas's answer is that not only do they have a moral law of truth, but, and this he mentions

فاستعل بالمنط المعيك ولالاطوارة فالادا فالطورسطاء المداه والمطالبات والمنطق ويروط ويواد ويسطي الأأهاد العضا فالديد يستعد ב משמע שלח תחירנו נענורה זרה. לכך באמר וכו' – כלומר חהל אהנתו חנינה לך יותר תכל התניל לך. כה רוצה יהרג ושל ישבור – חם חחר נו: הני רונח והרוב חח הנפש וחם לחו הריני הורגך --יהרג וחל יעטר. סברא הוא - שלח תוחה נכם חנירו, דחיכה חרחי, חנוך נשתה וענירה חפני נפשו דליכה פלה חדם פנור נשחם והוה לא יעכור, דכי אחר רחתוה לעטר על החלות חשום ותי נהם חשום דיקרה נעיניו נסתה של ישרחל. ומבח נבי רולח כיון דסיף סיף מיכח חינו ושתה לחה יהח מוחר לפנור? ... מי יודע שנפשו הנינה ליונרו יותר מנפס פנירו -- הלכך זכר החקום לה ניתן לדחות. חרי מוראו - חדון עירי, ווכרי היה. כשר חוים דרבא דידך פוכל כפר – יודע שיהם דחך חניב ונהה ליונרד יותר מום מנירו? הלכן פין כפן ליחר וחי נסם ולה שיתות נהם, שלא החיר הכתוב אלא חשום הנינות נפסם של ישרחל להקדום נרוך הוה, וכהן שים הנוד נפס חבירו כה כיתן דכר החלך לדחוח שטה על הרליחה. ואסילו מצוה קלח חברג ושל יפכור -- שלה ירגילו הנויים להחריך הח הלכנות לכך.

תוספות

יהשתא"), והא דאיונטריכא לעיל חד למעוטי עבודה זרה - היינו נמי למאן דאמר שנשין. ומאן דאמר אין

עונפין הוה משני: חד למעוטי בהמת, דדמי לעריות, ואירך: אידדי דכתיב נער -- כודים נסי נערה.

לֶנוֹ – סְבֶּרָא הוּא. דְּתַהוּא דָּאֲתָא לְקַמֵּיה דְּרָבָה. וָאֲמַר לֵיה: אֲמַר לִי מָרִי דּוּרַאי - דְיַל קְּטַלֵיה לִפָּלָנָא, וָאִי לָא – קְּסְלִינָא לֶר״. – אֲמַר לֵיה: לִקְּסְלוּדְּ וְלֶא תִיקְסוֹל. מָי יֵימֵר דְּדָמֵא דִּידַדְּ סוּמֵק סְפֵי דִּילְמָא דָמָא דְהוּא נַבְרָא סוּמָק סְפֵיוּ

דָּמְנוּ וְנִמְרוּ בֶּעֻלְיַת בֵּית נְתְוָה בְּלוֹד: כָל עַבְירוֹת שַבַּתּוֹרָה אָט אוֹמָרָין לָאַדָּם "עַבוֹר וְאַל חָהָרֵג" – ישבור ואל יהרג, תוץ מעכורה זרה וגילוי עריות וּשָּׁפִיכוּת דַּמִים. וַעֲבּוֹדָה זַרָה לֹאוֹ וְהָא תַּרֶא. יּאַמֶּר רַבַּי יָשָּׁמַעַאל: מָנָין שָּאָם אַמְרוּ לוֹ לַאַרָם "עַבוֹר עבורה זרה ואל ההרגד מנין שיעבור ואל יהרג -חַלְמוּד לוֹמֵר • דְוְחֵי בַהָּם־ → וְלֹא שֶׁיָמוּת בָּהָם. יְכוֹל אַפִּילוּ בְפַרְהֶסְיָא – חֵלְמוּד לוֹמֵר ־יוָלֹא תְחַלְלוּ אַת שם קַדִשִּׁי וָנָקְדַשְׁתִּיד. –אִינָהוּ דְאַמוּר כְּרַבִּי אֵלִיעֵוַר. ַדְתַנֵיא. יַרְבִי אַלִּיעַזָּר אוֹמֶר: ״וְאַהָּכָחָ אַת ה׳ אַלֹהֵיף בָכֶל לְבָבָה ובָכָל נִפְשְׁהּ וּבְכָל מְאֹדָהּ״. אָם נָאָמֵר רַבְּכָל וַפְשְׁרָּד לָמָה וַאָאַמַר רַבְּכָל מְאֹרָדּר. וְאִם וָאֲמַר ־בְּכָל מָאֹרֶדּ־ לָמָה נָאֲמַר ־בְּכָל וָפְשְׁדּ־. – אָם יַשׁ לְדּ אָדָם שָׁנּוּפוֹ חָבִים עֶלָיוּ מִמְּמוֹנוֹ ~ לְכָדְ נָאֲמֵר רַבָּכָל גַפַּשָׁהָר, וָאָם יָשׁ לְהָּ אַדָם שֵׁמְמוֹצוֹ חַבִיב עַלְיו מְּנִּפוֹ – לְכַרְ וַאֲמֶר דּבָּכָל מְאֹרָדְר. " נִילוּי עַרֵיוֹת וּשְׁפִיכוּת דָּמִים – כְּרָרַבִי. רְתַנֵיָא. ייַרְבִּי אוֹמֵר ״כִי בַאַשֵּׁר יָכוּם אִישׁ עַל רָעָהוּ וּרְצָחוֹ נָפֶשׁ בֵּן הַדְּבָר הַנָּה וְכִי מָה לַמַּדְנוּ מַרוֹצָחָי מַעַחָה. הַרֵי זָה בָּא ּלְלַפֵּד וְנִמְצַא לָמֵד: מַקִּישׁ דוֹצֵחַ לְנַעַרָה הַמְאוֹרַסָה. מַה נָעֲרָה הַמְאוֹרָסָה – נִיהָן לְהַצִּילוֹ בְּנִפְּשׁוֹ. אַף רוצה – ניתן להצילו בּנפַשוֹּ. וּמַקִּישׁ נְעַרה הַמְאוֹרְסַה לְרוֹצֵתַ. כָּה רוֹצֵחַ – וְהַרַג וְאָל יָצַבוֹר. אַף גַּעַרָה הַמָּאוֹרָסָה - מַּהָרֵג וְאַל חָעֲבוֹר. דוֹצֵחְ צּפֵיה מְנָא

כַּי אַתַא וַיב דִּימָד אָמֶר רָבָי יוֹחָנון: לא שַׁנוּ אָלָא שַׁלֹא בִּשְּׁעַת הַשְּּמָד. אַבָּל בִּשְּׁעֵת הַשְּּמֶד – אֱפִילוּ מִצְוָה כַּלֶּה יַהָּרֵנ וְאֵל יָעֵכוֹר. כִּי אֲחָא רָבִּי אֲמָר וְיבִי יוֹחֶנְוּ: אַפִּילוּ שַׁלֹא בִּשְׁעַת הַשָּׁמֵד. יילא אַמְרוּ אֶלֶא בְּצִיוְנֶא. אַכָּל בְפַרְהָסְיָא – אַפִּילוּ מָצְוָה

יאָמֶר רָבִּי יוֹחָנוֹ מְשּוֹם רַכִי שְּׁמְעוֹן בַּן יְהוֹצֵּדָק: 🔼

אס יש לך אדם שמש תכיב עליו כמפונו לכך נאטר יבכל נסשך". ואם יה לך אום שממונו חביב עליד פנוסו. לכך נאמר יבכל *#*17 כאדך" משמק שעל אובה היושכחוש הייבים למסור אח הנסש. גילני צריות ושפיכות דפים סנין שמופרים את הנפש שליהם -- כדכרי רבינ ספנרת כרייתה. רבי אומר: נאבר "דלנערה לא חששה דבר אין לנערה חפא פנת כי כאשר יקום איש על רצוע ורצוע נסס כן הדבר הוה"

> ניתן להצילו בנפשו של השנם. אף רוצח ניתן להצילו כנפשו. בַּלָה יַהַרָג וָאַל יַעַבור. – מַאי מְצְוָה קַלָּהוּ – אַמַר רָבָא בַר רַב יְצְחָק אָמַר רָב: וצוד. מקיש (משווה) בערה המאורסה לרוצה לענין אחר: מה רוצה יהרג ואל יעבור ולא ידצת אף נעדה המאודסה — תהרג ואל תעבור, ושנאלים: רונח גופיה מנא לן (שנחו מנין לנו) שיהרג ואל יהיג אחרים! ומשיבים: סברא הוא בדבר. ואינו צריך ספרא פיחד. דהבוא דאתא לקמיה דרבה ואום אחד שבא לפני רבה) ואמר לו: אכר לי מרי דוראי: זיל קסליה לפלניא ואי לא

> — קסלינא לך (אחר לי אדון הכפר שלי: כך הרוג את פרוני, ואם לא הארוג ופתף) ומה בפסתו אמר לו: ליקסלוך ולא חיקסול (שירוגוד ואל תהרונ), מי יימר דרבא דידך סומק ספי, דילמא דמא דהוא גברא סומק ספי (מי אומו פומן אדום יותרו פומא זמו של אותו אדם אוום יותר) ואין דוחים נפט מפני נפט, זאין אדם רשאי להגיל שנפו בהרינת חביות. בי אתא (כאשר בא) רב דימי מאדן ישראל אכר בשם ד׳ יותנן: לא שנו שמיתר לצבוי על המצחת מפני שנת שחת אלא שלא בשעת

> הסמד כנורה טלנות להצביד את ישראל על זהם אבל בשעת השמד, אפילו נורו על מנוה קלה — יהרג ואל ישבור. כי אתא (כאשר בא) רבין בארץ ישראל אמר בשם די יותנן: אסילו שלא בשנת השמד, לא אמרו שרשאי לזכור אלא כשהאנס אמר לו לשבור בציננא. אבל בטרהסיא אפילו מאייסים עליו במתת לצבוך על מצוה קלה — יהרג ואל יעבור. ושואלים מאי (מה היא) כצוה קלה ז אמר רבא בר דב יצחק אמר רב:

שלש ענירות הפחיות / התוברתו של אלה — בפי שלפרים כמן בכל מיא לההי. שעבודה אזה וויא לשידת בעינר, ובשפינות לבית — פברה היה שחק דמו מכיב יותר. וכוילרי עריות פורש הבתובים, וכן העובדה שפואר להביל את העבריין בתפשי נוקית לעליק סעם זה כדינו. אכל לענינים מארים יש עבירות המורות כמו אלה, אף שאין איוב ליקרת

מאוש הנופר / ויש משרשים שתכחנה כרידי כלל, שכאשר נופלים מארם כל פסונד האיב להפגר כל יפינ בפתי -- וחי או כפת מיסודי פיאג (זרגה פרגליות חים). נשים המאורמה – אושי זול הפכור / חיאה בניסוה שרוב הראשונים ניסו באן: ידיר וחה? יצבור. כי כפי שהברותר לחיון סטל היש אם תוערת המאורמת הייבא להסור נששה.

של קבירה (רפרה), או שכיון שקצם ושידה היא לבסל אא ישואל פיתוחם אין להבנע אפילו בפרם הפן, וחיבים לפות ולא להשפק לנוידה כלל (רינו.

ריני ערכע השם $\frac{1}{2}$ כל הקבירות שסתוית (הוץ פשלש האוויותו עבודה איה, כלוי פייום, השפיכת רפיא) את שופרים לו לתחת שיחיו אם לא יקבור — יקבור והל ארן, מום רצה להיתיץ על ענמו ולישין נישה' (ילה ברפכים ההוצר ליחית בפקיה זה)

פכירות המורות / על שלש העבידה, קבדה שה, כלדי עייות, בהפיכות העים, בפילו

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תהרג -- יעכור עליהן ואל יהרג

ספני שסכנת נפס דותה כל אלה. העץ

סעבורה זרה וגילוי עריות

ושפיכות דמים סינרג ואל יעבור.

ושואלים: תבחדה נוה לא יעבור

כשעת אים פיתהן והש תניא ווהרי

שווייה ברייחא) אכר ור ישמעאל:

כגין שאם אפרו לו לאדם: עבור

עבחדה זרה ואל מהרג. בנין

סיעבוד ואל יהרג - תלמוד לומר

"ושפרתם את הקתי ואת משפפי אשר

יעשה אתם האכם וחי בהם: (ויכרא

ית. ה) כחנתו שלחיים נועדו הכבחת

ולא שימות בהם ובולון. יכול

אפילו מוהר לשפות כן בפרהסיא

בפני רבים, תלמוד לומר דולא

תחללו את שם קרשי ונקרשתי

בתוך בני ישראל אני זה מקדשכם:

ושם כב. לב), משפע שאין והרנים

על שבחה זרה בשעה שורנה

בסרהסיאון ומסיבים: אינהו והמ.

בעלית בית נחות) דאפור (שאפרו)

בשיפת די אליצור. שכן שנחיה

ברייתא. די אליקוד אומר: נאבר

ינאהבת את הי אלהיך בכל לכבך

ובכל נפסר ובכל באדרי ווברים

ו, ה) אם נאפר הבכל נפשךה למה

נאמר יבכל מארךי שמשמעו בכל

פבתר, ואם נאסר יבכל מאדרי למה נאשר יבכל נפשרים ומא פשביר:

(סם כב כו) וכי מה למדנו בהלכה זו בערובות והלא אין לומדים כל

דבר חדש בדימר זה שלא ידענו קידם מכנם הצחי "ולנערה לא תעשה

דברה. אלא מעתה הרי דימר זה בא לנשות ללמד על הנערה הפאורסה

ונמצא למד לענין רונת כי מקיש

(משוה) כתיב זה רוצה לנערה המאורסה, מה נערה המאורסה

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in the process of ין ילושלטן שניציה פיר הינ שם סנהלרץ פיר

נרסות

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מויז שיפכור ככ ובמטורות: שיפכור. תם יש לך פרע ככליי ובמקבילות: אלת תם יש

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יחרב זשל יקבור. פי ישר ליפה חירך בכחיי STYLE BEAR BAR

משמר כלפוטים פרשים שתה שיי הבנות לנורה

לשנו

לולה הוה בניות מעם שב של משמש כשם קדם כלני. וגם כסרכיכ בשמההיהם של מכומות שתים כמו "דורה מירופוס", "דורה דרקוקה",

אַפִילוּ לְשֵּעֹיֵי עַרְקּתָא דִמְסָאנָא. וְכַמָּה פַּרְהָסְוֹאיּ

אָמֵר רַבּּיָ יַעֵּלִב אָמֵר רָבִּי יוֹחָנָו: אֵז פַּרְהֶּסְיַא – אָמֵר רַבּּיָ יוֹחָנָו: אֵז פַּרְהֶּסִיָא

פָּתוּחָה מֵצֵשֶּׁרָה בְּנֵי אָדָם. פְּשִׁיסָא, יִשְּׂרְאֵלִים בְּצִינָוֹ,

בַּכָּעִיב "זָנְקְדַּשְׁתִּי בְּתוֹדְּ בְנֵי יִשְּׁרַאֵּלִ". בַּצִי רַבִּי

אַתְנֶא רָב נַנָּאי אֲתוּה דְּרָבִּי חָיָיא בַּר אַבָּא: יּאָתְנָא * דְּחָנֵי רָב נַנָּאי אֲתוּה דְּרָבִּי חָיָיא

-תורן התורן, כַּתִּיב הָכָא רוְנַקְדַשְׁתִּי בְּתוֹר בְּנֵי

יָשֶּׂרָאֵל־ וּכְחִיב הָּתָּם ״הִכָּדְלוּ מִחּוֹדּ הָעֵיָדה הַוֹּאת״

מַה לְהַלָּו עֲשָּׁרָה וְכוּלְהוּ יִשְּרָאֵל – אַף כָּאוֹ עֲשָּׁרָה

וְבוּלָהוּ יָשְּׁרָאֵל. – וְהָא אַסְחֵר פַּרְהֶסְיָא הַוָּאי! – אָבַר

אַבַיִי: אֵסְתֵּר כְּרָכַע עוֹלֶם הָוְתָהּ. רָבָא אָמֵר: הַנְּאַת

עַצְמָּו שָׁאנֵי. דָּאִי לָא תֵּימָא הָכִי – הָנַי קְּנֵוּאכֵי

יָרְמְיָה: מִּשְּׁעָה יִשְּרָאֵל וְנְכְרִי אָחָד מַהוּזּ

שרקחא דמסאנא - שרוך הנעל, שתם דרך הנכרים לקשור כך וורך

ישרתל בענין חחר, כנון שיש לד יהדות כוכר וורך ישרתל להיות לנועים

אפילי שניי זה שאין כאן חניה אלא תנהג בעלתא יקוש את השם בפני

הנירין ישרמל, והמי פרהסים מדנר נישרמל, אמיא תוך תוך – דעשרה

תא שׁמֵע.

עד ע״ב

בעינן וכולהו ישרמל. לחלו -

נחרגלים. והא אפחר פרהסיא החאי

- ונגעלה לנכרי ולה חסרה נפשה

לקטלת. קרקע עולם היא - חינה

עושה מעשה, הול עושה נה מעשה.

הנאת עצבו - שחין הנכרי תתכוין

להענירו חירחתו חלה להנחת פלחו

מחכרין - שחני וחין כחן חלול

השם ליהרג על כך. דעי קוואקי

ודימוניקי ב כלי נקשת שנותנין נקש

נחלים ננוהין הן ועוחדין לפני

שולהן חלכים להחחתם כננדן. היכי

יהביגן להג - יום היו היה לפרסיים

שנוטלין כוחרי ענודה זרה חור חכל

כים וכית ומעמידין נכית עטדה זרה

שלהם ומשחחתין העם כננדן. והיו

מטלין אף מכיח ישרהל נעל ברחם,

היבי יהניגן להו ולה חסרי נפשייהו

תוספות

אפילו לשנחי עדקתא דמסאנא -

לכאורה פששע דמועליהם

בסורת הש"ם

ברכוה כא, ב. פנילח CONTROL S US

ידושלטי בוכות פיון And him abus on the מנתרת פייא חיד.

גרבות

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מית מואה בסכנילות יים ATTER : ATTEN ASSOL יבחים שהם פר מחי לעדה JAPAN PART

כורכי וגם פונני.

ריפוניכי בכחדי נם דפתקי

יהניכו לאו בכתרינ יאביתן Janua 199

לשון

מחתכי וריפוניקי

פורגשן ומכורן של פלים שלם שינו פחתר די מצח"ן. ים בכורים שום פלים סרטיות, ושחרים נחיים שה קשכי פן שיתיה וכבודניווו - 198909 **KGUMAP**

D1100



10524 IS 74 703 המנסורי ברומש

מבעה הנקלים היא בדדך

אפילו לשנויי ערקתא דמסאנא (אפילו לשנות את רצועת הסנדכן אם יש צד של מנהג ישראל כשר בפנק זה, ונוזרים פליו לשנותו ולהדמות לנוי - חייב למסור נפטר. ושואלים: וככה אנשים היא סרהסיא ז אמר רי יצקב אמר די יוחגן: אין פרהסיא פחותה מפשרה בגי אדם.

ומכארים פשיטא (פשום, לנו) כי ישראלים בעיגן (צריכים אנו) לענין זה. דכתיב [שנאמר] בפסיק הפלמר על כך יונקדשתי בתגך בני ישראלי (זיקרא כב, לב). בעי (שאל) ר ירמיה: היו בסקום תשעה ישראל ונכרי אתר מהוו האם פרהסיא היא או לאז ומסיבים: תא סכת (בוא ושמע) חסובה לדבר. דהני רב ינאי אתוה דרי חייא בה אבא נששנה די ינאי אחיו של כי חייא כר אכאן ברייתא זו: אתיא (כא, נלפר) הרכר בנוירה שות של הבלים יתוך: יתוך. כתיב הכא וכחוב כאון יונקדסתי בתוך בני ישראלה, וכתיב התם (ונאמר שם) בחשא קרח יהבדלו מתוך העדה הזאתי (נפדבר פו. כא) ולפדים נזירה 'שוה יפדה' האטרה כאן מדפרהי שנאמרה במרגלים (שם יד. כון: מה להלן שרה זו של פרגלים עשרה היחה וכולהו (וכונם) יסראל. אף כאן לצנין קדום הי צריך שיהיו צסרה וכולהו (וכותם) יסראל. על

ההלכות הללו מקשים: והא אסתר מרתסיא הואי (והרי אחתר סוכעלה לאתשורוש עבירה בפרהפיא היתה] ומדוע לא מסרה נססה: ומשיבים: אמר אביי: אמתר קרקע עולם היחה שהמצוה למסחר נפטו ולא לעבוד בעריות היא רק בנבר, מסום שהות עושה מעשה של עבירה אבל אשה שהים שינה פוסה מפסה בפופל והיג נכפלת בלכר אינה חייבת לממור נפשת, רבא אמר פעם צחר: הנאת עצמן שאני (שונה) כלומר, דבר שוצברים צושים לא כדי להפביר על הדת אלא לצורך הנאה שלהם. אין כה הצבת מפידות נפש אף בפרהפיא. דאי לא תימא הכי (שאם לא תאחר כן] שיש הבדל בין הנאת שוכם למה שאינו הנאת שומם הני קוואקי ודיפוניקי היכי יהביגן להו ןאותם כלים להחזיק בהם נחלים אין אנו נותנים לחם) ו שתיו הכסרים הפרסים נוסלים מכל בית כלים ושסים בהם

נחלר אש ופביאים לבית שבודה זרה שלהם בימים מסרימים. והרי יש

נכרי שחורות ושל ישראל לבנות, ומסאני אוכמי דבכל דוכוף חיים דנועות

וַרִימוֹנִיקֵי הַיבִי וָהַבְּיתַּ לְהתּ

והא אסתר ברהסיא הואי -- תימה, דהוה ליה לאקשויי: עריות הואי, דרוצה מערה המאורסה לכולי עלמא יהרג האל יעבור ו וכמו כן קשה בריש כתובות (כ כ ושם) דאמר דאיכא צוועות דמסוו נבשיהו, ופריך: ולידרוש להג דאונט שרי. ומאי קושיאו - הא שפיר עבדן דססרו ומשייהו משום נילוי עריותו ותירץ רבינו תם: דאין ודיבין מיתה על

משומן משל נברים, כדאמר נסי בפוק "המנס" (כא קסא נט, ב ושם)

נבי אלעזר זעירא דהוה סיים מסאני אוכמי, וקאמר סהיה מתאבל על

ירושלים. וכן משמע במסכת תענית (כב, א) גני ההוא נברא דהוה מסיים

מסאני אוכמר ת'א דמי חוטי. וקשה: דגשוף פרק קמא דביצה (סו, א)

תנן: אין משלחין פגעל לכן ביום טוב מפני שצריך ביצת הגיד להשחידו!

וספרש רבינו חם: דרוקא רצועות המנעל היו משונוה משל נכרים, זשל

שתתות, אבל המנעל ודאי היה שחנה.

בעילת וכרי משום דרתמוא אנקרוה לזרעיה דוכרי, כדאבריון בכרק "עשאין על האנוסה" (יבסות צת, א) דבתיב "מרסת סוסים והסתם". וסתוך כך היה דוצה רבינו מבו להחיר בת ישראל שהסירה ובא עליה נברי ושוכ ותנייר עמה לקיימה ביהדות, דלא שייך למימר אחד לבועל בכיאת נברי דהויא כביאת בהמה. והקשה הוג ובינו יצחק כן רבינו מרדכי דעל כרחך בביאת נכרי נאשרה לבעל, כדאמריון התם דאיכא מידנות בפרק "האשה שנתאוכולה" (כתוכות כו, ג ושם) גבי האשה שנתבשה בידי נכוף על ידי נפשות אסורה לבעלה ואמריון נפי בפגילה (סי, א) כאשר אבדתי מבית אבא כך אבדתי ממך. אלמא לגבי בעלה לא חשיבא ביאת נכרי כביאת כהמהו זגם לכהונה נפסלת בביאתו אף על ני שבביאת בהמה אינה וכסלת דאין זנות לבהמה כדאמרינן בפרק 'הבא על יבמתו' (יבמות נט, א) דתרעיה דנכרי הוא דאפקריה וחמנא לעדין חיים, אבל ביאת וכרי לא אפקרית, וכיון דואסוה לבעל אסורה לבועל מיונטסאה׳ יותטמאה׳. ואמריון ומי בסוטה בכרק יאוזסה׳ (בו, ב ושם) דבורי מקוין על יזו ונוסל בתרומה, הנייך: פשיטא "תסתרה והיא נטמאה" אמר רחמוא אחד לבעל ואחד לתרומה. ומעתי – מהו דתימא כי אמר "ונסתוה והיא נטמאה" הני בילי היבא דכהן ביאה אסירה ליה, לאפוקי נכרי דבלאו הכי אסידה ליה – קא משמע לן. אלמא אפילו צבי נכרי שייך "מטמאה" לאסור לבעל זהוא הדין לבועל. והא דלא מריך הבא והא אסתר עדיות הואי – דקים ליה דמהני טעמא דקרקע עולם

פיונים

הדר בקרו נקל זו, אני אינ הבדלים בסספר השלוכים מרשניתו שוחיו של הנעל ובעבע חשרובים חללו וכל -הברחי מסודם, גראה כי היה "הברל בזה גם בין נקלי היהודים והנכרים.

פריבת רספות / ספורה היהה כי היה הכול בשרוך הצול כין ישראל לנכרים להוהם יסים, שדבופות לפלים של נברים היו הרוסות, ושל ישראל היו שסודת לצאתים, כייה. רס"ה). וחיו שאף נחבר שקם ליובר, שרבוצות שתורות אלו ששו מפני תכלות החודבו נקרנדו. ואם כן הרי זה מחמים כוברי רשיי שותיבול כסור בסנים יתרות. התמאירי זעים המבר שונוים היד כישרים מעליהם בחונים היהודים כרפיקות משני פויפת, זכשאלהת ברא הסבר אחר לנסרי, שלרשהו מדובר שם כשכומים את ישראל להשתחתת לפלם. וכסכרת זה אם אסרו לשתר מישראל כשור שראך מנפליך ופיכתא הממנא) כדי שרק הרשה במשתחום -- אף על מרשים עין זו חים למסור נפסו.

ואת מפגר / יש מון המפרשים ומכורים כי באסתר לא חיה נילוי פריוה. בי 14 שאפור לכת ישראל להבעל לנוי, מכל מפום שק עה כרוי נילוי שרות, ואין חוכה ליידת עלינ. וכן כרוך הדבר בשאלה אם חיתה אפחר פנרה או נשואה כשלכה: אחשורים

מפטר ברחמיא מוצי / נאף שלא חדה מצשה העירות בטיחמיא, מכל מכוס זויו צשרה מישרתל שראו כינוד ולשחת לבית המלך (רינ), (יש שאומר כי בכלל מרחמיא שין הכחתת שנקשה חצבר בפני עשרת מישראל, אלא שעשרת מישראל יודעים ברבר נת (באירין, וים אומרה שככלן אם אים ואשה נרים יהד כות כרי זו כשלפדכה פרחסיא

בירק פולה / והדיומר בנער משום שאף בטרבק הורשים בלוו שהטיכה אשהן פצולה לפצס מפטח זה (שאילהות), דכםי זה החשה חיבת במטירות נסט בניכוי צריות רק באשר משייםים פלית לפטח מקשה, בנון שקלית ללכח למקום אחר כדי לתבפו

אורם ההלכה

כמה פראמית / אי שהכריחותו לקנור צגירון בפרחפית חייב ליהיג על כידרש חשב, (R J32 7"1" 9"1#) ושרמשים מים לכל משתם במקטר לשום מישרמל. ביתך פולט \uparrow את אותטים אשה לבוא קליה \rightarrow אינה ביוכה ליהים, כיון שהיה אינה ביתך פולט \uparrow אותה מקשה (ומיים), ומסק זה לפי חשיבה שמבי זוכה לא נחלקו לקדין חלכה. דשני הפקמים כימים, האבבים פבר שמחלונת הים ופתק כרכת (כיש). נשם, פרבנים, ספר ברע, חלכות ישרי האורה, פית היבן.

תנאת קונסם / אישהי אשרו שחים אום מישראל ליחיו בשמכרימים מותו לקכור בפרופים — בשנקשה הדבר בדי להקבירו על המצוה, אבל אם שתכהן האברי להגאת עלפו —

משפר במת הממונעבר בת מווחב הרובים בי בי בי בי בנו המוני מוני וב מתחום בי מחוד מונים בי בי בי בי בי בי בי בי בי ב ממת שלם תחורע בעטור זרם. THE REPORT OF BRIDERING לכך נאסד וכו' - כלוחר סהל אהנתי חבינה לך יותר מכל החביל לך. כה דובח יהוג ואל יתבור --אם לחר לו: הני רולת והרוג לת הנפש ותם לחו הריני הורגך -יהרג וחל ישטר. מברא הוא - שלח תדחה נכם חנירו, וחיכם חרתי, חנוד נשתה בענירה תפני נפשר דליכה חלה חדם חבוד נשחה והוח לת יעטר, דכי חוור רחתות לעטר על החלות חשום ותי כהם חשום דיקרה בעיניו כשתה של ישרשל. והכם גני רונח כיון דסוף סוף מיכח מיטו נשתה לחה יהם חותר לפטר ? ... חי יודני שנפשו הנינה ליונכו יותר חנפש הכירו - הלכך זכר המקום לח ניתן לוחות. פרי בחדמי 🕳 תוון עירי, זוכרי הוה. באי חוית דדבע דירן סומק פפי --מי יווע שיהה זמך תכיב וכהה ליולרך יותר חום חנירך? הלכך חין כחן לוחר וחי נהם ולה שיחות נהם. שלח החיד הכחוג חלה חשום תניטות נפשם של ישרמל להתדוש כרוך הוה. וכהן שיש חטד נפש חנירו לה ניתן דנר החלך לדחות שטה על הרליחה. ואפילו בצחה פלה יהרג ושל יקבור – שלה ירגילו הגדים להתריך חון הלננים לכך.

תוספות

יתשתאי), והא דאיצטריכא לעיל

רד למעוטי עבודה ודה - היינו נמי למאן דאמר שושין. ומאן דאמר אק מושין הוה משני: חד למעוטי בהפה, דדמי לעריות, ואידך: איידי דכתיב נער – כחיב נמי נערה.

כִּי אַתַּא רַב דִּימָר אַמַר רָבִי זֹחַהַ: לא שַׁנו אַלָא שַלא בִשְּׁעַת הַשְּׁמָר. אַבַל בִּשְּׁעֵת הַשְּׁמָּד – אֲפִילוּ מִצְנָה כַלֶּה יָהָרַנ וְאַל יָצֵבוֹר. כִּי אַחָא רָבִי אַמַר רָבִי יוֹחָנָן: אַפִּילוּ שֵׁלֹא בִּשְׁעַת הַשְּׁמָד. יולא אַמְרוּ אֶלָא בָּצִינְעָא. אַבָל בְפַרְהַסְיִא – אַפִּילוּ מִצְוָה

קַלָּהְ וָהָרֵג וְאֵל וָעֲבוֹר. – מָא' מִצְוָה קַלָּהּי – אָמֵר רָבָא בַר דֵב וְצְחָק אָמֵר רֵב:

הפינו צריך סקרם מיחדר, רהבתא דאתא לקמיה דרבה (אזם אחד מכא לפני רבה) ואמר לו: אכר לי מרי דוראי: זיל קטליה לפלניא ואי לא — קסלינא לך (אתר לי אדון הכפר פלי: לך הרון את פלוני, ואם לא אהרון אותף) ומה אדמהון אמר לו: ליקסלוך ולא תיקסול (פירונוך האל תהות), כי ייכר דדמא דידך סומק טפי, דילכא דכא רהוא בברא סומק טפי (פי אומו פומן אוום יחוד: פמא זמו פל אותו אדם אנום יותר) ואין דוחים נפס פסני נפס, ואין אדם רסאי להגיל צצפו בהריצת חבירון.

השמד סנורה מלכות להפכיר את ישראל על דתם אכל בשעת השמד, אפילו נורו על מנוה קלה — יהרג ואל יעכור. כי אתא (כאשר בא) רבין בארץ יסראל אמר נסם די יחזגן: אפילו שלא בשצה השסד. לא אמרו שרשאי לפכור אלא כשראנס אבר לו לפבור בצינעא. אבל בפרהסיא אפילו מאיימים פליז במות לפנור על מבוה קלה — יהרג ואל יעבור. ופואלים מאי (מה היא) כצוה קלהו אמר רבא כר רכ יצחק אמר רב:

> שלש קנידות השורות \setminus הזוסיתן של הות \sim בפי שומרים בתן ככל מיה לחוד, שעבודה צית היה בפידה בקידה במידה בקידה, וכשיבה היה ביה היה שחון ועו מביב יותר, וכנילוי שלייה סובע הבתיב, וכן העובדה שלייה סובע הבתיב, וכן העובדה שפואר להביד הא העבידן בופשו (חקין לעני) ספס זה ברינו. אכל לפנינים אחרים יש קבירות הסורות במו אלה, אף שאין חיוב ליקסיג Abendet merte.

שפונו חופו / דים מפרטים שתכתנה בריד פול, שכתשר בומלים מאדם כל המונו הדיב להשור כל יפיו בעוני — מדי זה קשה מיסחי פיהה נוראה מרגליות חיפון. מקרת הפצורות -- הארב רתל בקבור / היהה בניסות שרוב הראשונים ברסו כאון יחים וחל קבור, כי כפי שסבותר לחלן ססק הוא צם הצעיה המהיחסה חייבה לבסור נשפה, שים -- ב-ידי שינו לרם של יחים מתוחות ביותר ביותר החווד ביותר בי

יאָמַר רָבִּי זוֹחָנָוֹ מְשׁוּם רָבִּי שְׁמְעוֹן בֵּוֹ יְהוֹצַדֵּק: 🗅 נִימְע וְנְמְרוּ בָּעֵלְיֵת בִּית נְחָזָה בְּלוֹד: כַּל עַבִירוֹת - "אַרָת אָט אוֹמָרִיו לָאַרָם "עֲבוֹר וְאַל מַהָּרֵג" ישבור ואל יהרג. חוץ מעבורה זרה וגילוי עריות וּשָּׁפִיכוּת דָּמִים. וַעֲבוֹרָה זַרָה לאוֹ וְהָא תַּרָא. יּאַמַר רבּי יָשׁמעאל: מָנָין שָאָם אַמְרוּ לוֹ לַאַרם ״עבור עַבוֹרָה וָאַל הַהַרָנ״ מְנָיִן שֶּיָעַבוֹר וָאַל יָהָרָג – חַלְמוּד לוֹמֵר יינותו בַהַם־ → וְלֹא שֶׁיָמוּת בַּהָם. יָכוֹל אַפִּילוּ בְפַרָהַסְיָא – חַלְמוּד לוֹמֵר ־וְלֹא חַחַלְלוּ אַת שָׁם קַרְשִׁי וְנָקָדְשְׁתִי־. –אִינָהוֹ דְּאֲמוּר כְּרָבִי אַלִיצָוַר. ָדְתַנָיָא. יַרְבִּי אַלִּיעַזָּר אוֹמֵר: ־יַנְאַהַבְּחַ אֶח ה' אַלֹהֵיף בְּכָל לְבָבָה וּכְכָל וַפְשְׁה וּבְכָל מָאֹדָה״. אָם וָאֲמֵר ־בְּכֶל וָפְשְׁרּ׳ לָמָה וָאֲמֶר ־בְּכֶל מָאֹרָרּ׳, וְאָס וַאַמֵר רַבְּכָל מְאֹדָף־ לַמָּה נָאֲמָר רבְכָל נַפְשְׁרּ״. – אָם יַשׁ לְדּ אָדָם שֵׁנופּוֹ חָבִיב עֲלֵיו מִמְמוֹעוֹ – לְכַדְּ נַאֲמֵר רַבָּכֶל גָפָשָׁהַי. וָאָם יָשׁ לְדָּ אַרָם שָׁמַמוֹנוֹ חַבִּיב עַלֵיו מְשַּפוֹ – לְכָדְ נָאֲמֶר ־בְּכָל מְאֹרֶדִי. דּוְילוּי צַרְיוֹת וּשְׁפִיכוּת דַּמִים – כָדְרַבִי. דְתַנֵיא. ינְרַבִּי אוֹמֵר ״כִי בַּאַשֵּׁר יָכוּם אִישׁ עַל רֲצֶהוּ וּרְצָחוֹ נָפֶשׁ כֵּן הַוְּבֶּר הַנָּה־ וְכִי מַה לָמַדָּעּ מַרוֹצַחַיּ מַעַתָּה. הַרֵי זָה בָא לָלַמֶּד וָנִמָּצָא לַמָּר: מַקִּישׁ רוֹצֵחַ לָנַעַרָה הַמָּאוֹרַסַה, מַה נַּעַרָה הַמְאוֹרָסָה – נִיתָן לְהַצִּילוֹ כְּנַפְשׁוֹ. אַף רוצה – דיחו לָהַצִּילוֹ בִוֹפְשׁוֹ. וּמַקִּישׁ וַצֵּרָה הַמְאוֹרַסַה לְרוֹצֵחָ, כָּה רוֹצֵחַ – יָהָרֵג וְאַל יָעֲכוֹר, אַף נַעַרָה הַקאוֹרָסָה – הַהַרֵּנ וְאֵל הַעֲבוֹר. רוֹצֵהַ וּוּפֵיה מְנָא

ַלָּוֹז – סָבַרָא הוּא. דְּהַהוּא דָּאֲתָא לְקַפֵּיה דְּרָבַּה. וַאֲמַר לֵיה: אֲמַר לִי מָרִי דּוּרַאי -זִיל קְּטַלֵיה לִפְּלֶנָיָא, וְאִי לָא – קָּסְלִינָא לָד״. – אֲמֵר לֵיה: לִקְּסְלוּד וָלָא חִיקִּסוֹל.

מִי יֵימֵר דְּדָמָא דִּידָד סוּמֶק סְפֵי דִּילְמָא דָמָא דְהוּא נִבְּרָא סוּמָק סְפֵיו

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יא. נהפתיתן פסקים כת.

יג ירושלפי שכינים פיר מיב שם פנהרים פינ

Atana

אפר רו ישפקאל ככאריו ובמכורות אית רי

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ונמנורות חיק ישטפקל חופר.

מניו שיקבור בכי ובסכורות: שיקבור,

אם יש לך ארם בכאיי דבסקבילות: אלא את יש

THE PAR BUTCHER STEE

אקבור בכחדי ובסכורות רבים לעום השתורפת

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השחל ברסומים הרשים שתה עדי הצנזור לנורה

יהרו ושל יקבור.

תהרג - יעבור עליהן ואל יהרג

ספני שסכנת נפש דותה כל אלה. זאין

ספכודה זרה וגילוי פריות

ושסיכות דמים שתרג ואל יעבור,

וסואלים: ושבודה זרה לא יעכוד

בשעת איום פיתהו והא תניא נוהרי

שנוייה ברייחא) אשר ורי ישמעאל:

כנין שאט אפרו לו לאדם: עבוד

עבודה זרה ואל תהרג. בנין

שיעכוד ואל יהרג - חלמוד לופר

"ושפרתם את הקתי וגת מספפי אשר יצשה אחם הארם וחי בהם" (רכרא

יה. ה) כתנתו שלחיים נתדו הכנחת

ולא שימוח בהם ובוללן. יכול

אפילו מותר לעשות כן בפרהסיא

בפני רבים. תלמוד לופר דולא

תמללו את שם קדשי ונקדשתי

בחוך כני ישראל אני ה' מקרשכמן

(שם כב. לב). סשמל שאין והרנים

של שבודה זרה בששה שארנה

בפרוטיא! ומסיבים: אינוע והם.

בעלית בית נחדה] דאמוך [שאמרו]

כסיסת ר' אליצור. שכן שנחיה

ברייתא. ר׳ אליצור אוטר: נועבר

יואהכם את הי אלהיך בכל לבכך

ובכל נססך ובכל מאדך" (דברים

ו, ה) אם נאמר יבכל נספרי למה

נאמר יבכל מאדךי שמשפעו בכל

מסתד. ואם נאפר יבכל מאררי לכה נאמר יבכל נסשרים הוא מסביד:

אם יש לך אדם כנופו תביב עליו

כממוגו לכך נאפר יבכל נפשךי. ואם יכ לך אדם שממונו חביב

עלים מגופו, לכך נאמר יבכל

מאדך" משמע ששל אהבה ה'ופכודוני

חייבים למסור את הנקש. גילוי

עריות ושפיכות דסים מנק שמוסרים

אה הנסס עליהם - כדברי רבי.

ססנייה ברייתא. דבי אומד: נאמר

"ולנערה לא חעשה דבר אין לנערה חסא מוח כי כאשר יקתם אים על

רצוע ורצוע נפס כן הדבר הוהי

(שם כב כו) וכי מה לפדנו בהלכה זו כירוצת, והלא אין לומריכ כל

דבר וחדש בחישוי זה שלה ידפנו קודם מכנם הגוד "ולנקות לא תקסה

לברה. אלא מתתה הרי דיפר זה בא לכאורה ללמד על הצערה הכאורסה

ונמצא למד לתין דתת כי מקים

[משוה] כתוב זה רוצת לנערה המאורסה, מה נערה המאורסה

ניתן להצילו בנספו של השונס.

אף רוצת ניתן להצילו בנפסו. ועוד. מפיש (משווה) נערה המאורסה לרוצה לענין אחר: מה רוצה יהרג

לולים מוק כנראה משם שם אה משפש בשם 100 כללי. יום כמרביכ יום כפרקיב בשפתיחם של מכופות שתים כפר ידורא

> ואל יעכור ולא ירצת, אף נערה המאורסה – מהרג ואל תעכור, ושואלים: רוצה בופיה בנא לן (שנהו פוין לוו) שיהרג ואל יהרג אחרים: ומשיכים: סברא הוא בדכר.

> ב כי אתא (כאסר בא) רב דימי מארן ישראל אמר בשם רי יוחגן: לא שנו שמותר לפבור על המצחת מפני סכנת מחת אלא שלא בשעת

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של קבירה (רפרה), או שכיון שפפם חווירה חים לבשל את ישראל מישיחם אין להבנע אשילו בפרח הם), חויבים לפות זלא לאשפע לנוידה כלל נרינן,

אורת ההלכה

רין: קרוש השם $\frac{1}{2}$ כך הפבירות שטקורה היין משלש שהתורות: קבודה אית, גלני קייות, הפסיכות רשים) אם אומרים לו לתדש שישיב את לת יקבור $\frac{1}{2}$ - יקבור $\frac{1}{2}$ (R. Jap. 1117 gring)

מבירות תסורות / על שלש תפכירות, קברות אית, כילוי עייות, רשביכות רפיב, אפידנ

SESSION IL, TEXT NO. S

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It is obvious that Jews are required [for this publicity], for it is written. But I will be hallowed among the children of Israel.7 R. Jeremiah propounded: What of nine Jews and one Gentile?—Come and hear: For R. Jannai, the brother of R. Hiyya b. Abba learned: An analogy is drawn from the use of tok ['among'] in two passages. Here is written. But I will be hallowed among [be'tok] the children of Israel; and elsewhere, separate yourselves from among [mi-tok] this a congregation: I just as there the reference is to ten, all Jews, so here too—ten, all Jews. But did not Esther transgress publicly? I—Abayed answered: Esther was merely natural soil. Raba said: When they [sc. the persecutors] demand it for their personal pleasure, it is different. For otherwise, how dare we yield to them [sc. the Parsees or fire worshippers] our braziers [or fire bellows]

(6) When religion itself is persecuted even the most insignificant religious custom or habit must be defended at all costs, having regard to the higher principle at stake. The shoe latchets worn by Jews were white, those worn by heathens black, V. Nacht, [QR, (N.S.) VI, p. 12.] [7] Lev. XXII, J2. a (1) Num. XVI, 21.1 v. Meg. 236. A further analogy is there drawn from the second, How long shall I beer with this evil congregation ('edah) Ibid. XIV, 27. 'Congregation' there refers to the Spies sent out by Moses. As Joshua and Caleb had dissociated themselves from their evil report, ten were left, all laraelites, cf. 14pre Mishnah Li. (2) Therefore one is not called upon to suffer martyrdom if bidden to transgress in the presence of nine Jews and one Gentile. (3) By permitting a Gentile-Ahasuerus-to take her to wife. (4) Which is tilled, i.e., she was only the passive object of his embraces. (5) And not as a measure of religious persecution. (6) The passage is obscure. The interpretation here is that of Levy, who adopts the reading אין מיבון ידים ידיבון אינון אינון בידי ידיבון און אינון דידי וויבון און אינון אינו refers to the Guebres, who permitted no fires in private dwellings on the festival days, and forced the fews to give up to them their braziers (or bellows)

grass on the Sabbath for the cattle, and if not I will slay thee', let him cut it, and not be killed: 'Cut it and throw it into the river', he should rather be slain than cut it. Why so?—Because his intention is to force him to violate his religion.

والرواز والمراجع والمراجع والمحاجز والمحاجز والمحاجز والمحاجز والمحاجز والمحاجز والمحاجز والمحاجز والمحاجز

It was asked of R. Ammi: Is a Noachide bound to sanctify the Divine Name or not?—Abaye said. Come and hear: The Noachides were commanded to keep seven precepts.¹ Now, if they were commanded to sanctify the Divine Name, there are eight. Raba said to him: Them, and all pertaining thereto.²

What is the decision?—R. Adda b. Ahabah said: The disciples of Rahl said: It is written. In this thing, the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I how myself in the house of Rimmon.4 And it is

and coal shovels, and chemselves sit in darkness. On this interpretation, 1917 is derived from pip, the sound made by blowing up a fire. The Munich edition reads with the product property in, 1910 on 1910 on 1910 on the readings, bears a strong resemblance to dominical now, this dominios (the Lord's Day) signates Sunday, and order dominical now, this dominios (the Lord's Day) signates Sunday, and order dominical now, this dominios (the Lord's Day) signates Sunday, and order dominios signifies church; whip, for which an alternative reading is 1911, may be a Greek word (2000 cm), show meaning church. In Raba's time there were Christian communities in Persia, observing their Sunday as strictly as the Jews observed the Sabbath, who therefore arranged for the Jews to heat their churches on that day, as they probably did a similar service for the Jews on the Sabbath (M. Jase, in REJ 1884, pp. 2776.) (7) I.e., they do not demand the fire as a religious act, whereby the Jew shall associate himself in idolatrous worship, but merely desire its warmth in their churches. (8) Ahazuerus made her transgress for his personal pleasure, not because he desired her to violate her religion.

b (1) V. 1979 56s. (2) Le. sanctifying the Divine Name by observing their seven precepts is not a separate precept, but included therein. (3) V. 1979 570, n. by. (4) Il Kings V. 1S. R. Papa said: This refers to seduction [not outrage], and therefore bot] projunction in connection with the Saudaci and Saudac

What is R. Jonathan b. Saul's reason? - Because it is written, If men strive [and hurt a woman . . .] he shall be surely punished . . . and pay as the judges determine. And if any mischief follow, then thou shalt give life for life. Whereon R. Eleazar said: The verse refers to attempted murder,? for it is written. And if any mischief follow, then thou shalt give life for life: and yet the Divine Law states, If no mischief follows, he shall surely be punished. Now this is correct if you say that where the pursued can be saved at the cost of one limb [of the pursuer] the latter may not be slain: hence it is conceivable that he shall be punished [by paying monetary compensation]. But if you maintain that he may be slain, how is it possible for him to be punished! Perhaps it is different here, because his liability to death is incurred on account of one person, but his monetary obligation on account of another?10-That makes no difference. For Raba" said; If a man was pursuing after his fellow [to slay him], and broke some utensils, whether of the pursued or of some other person, he is free from liability. Why so? Because he is liable to be killed. If the pursued broke some articles: if they belonged to the pursuer, he is not liable for them; if to someone else, he is. 'If they belonged to the pursuer he is not liable',-

a because his property is not more precious than his own person. But if to someone else, he is, -- because he saved himself at his neighbour's expense. But if one pursuer was pursuing another pursuer to save him [the latter's victim] and broke some utensils, whether of the pursuer, or the pursued, or of any other person, he is not liable for them. This should not be so in equity, but if thou wilt not rule thus, no man will save his neighbour from a pursuer.

BUT HE WHO PURSUES AN ANIMAL [TO ABUSE IT].

It has been taught: R. Simeon b. Yohai said: An idolater may be saved [from sin] at the cost of his own life. This is deduced by reasoning from the minor to the major: If the dishonouring of a human being a must be averted even at the cost of [the violator's] life, how much more so the dishonouring of the All-Highest. But can we punish as a result of an ed major conclusion?—He maintains that we can.

It has been taught: R. Eleazar, son of R. Simeon, said: He who desecrates the Sabbath may be saved [from sin] by his own life. He agrees with his father, that punishment is imposed as a result of an od majus conclusion, and then he deduces the Sabbath from idolatry by [a general shouth based on the use

R. Johanan said in the name of R. Simeon b. Jehozadak: By a majority vote, it was resolved in the upper chambers of the house of Nithza in Lydda! that in every [other] law of the Torah, if a man is commanded: 'Transgress and suffer not death' he may transgress and not suffer death, excepting idolatry, incest. [which includes adulteryl and murder. Now may not idolatry be practised [in these circumstances]? Has it not been taught: R. Ishmael said: Whence do we know that if a man was bidden, Engage in idolatry and save your life', that he should do so, and not be slain? From the verse: [Ye shall therefore keep my statutes and my judgements; which if a man do.] he shall live in them: but not die by them. I might think that it may even be openly practised, but Scripture teaches. Neither shall ye profane my holy name; but I will be hallowed?'s -They ruled as R. Eliezer, For it has been taught, R. Eliezer said: And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might,? Since 'with all thy soul' is stated, why is 'with all thy might' stated? Or if 'with all thy might' be written. why also write 'with all thy soul? For the man to whom life is more

precious than wealth, 'with all thy soul' is written; whilst he to

whom wealth is more precious than life is bidden, with all thy might

[i.e., substance]."

Incest and murder [may not be practised to save one's We] .even as Rabbi's dictum. For it has been taught: Rabbi said. For as when a man riseth against his neighbour, and slayeth him, even so is this matter. But what do we learn from this analogy of a murderer? Thus, this comes to throw light and is itself illumined. The murderer is compared to a betrothed maiden: just as a betrothed maiden must be saved [from dishonour] at the cost of his [the ravisher's] life, so in the case of a murderer, he; [the victim] must be saved at the cost of his [the attacker's] life. Conversely, a betrothed maiden is compared to a murderer: just as one must rather be slain than commit murder, so also must the betrothed maiden rather be slain than allow her violation. And how do we know this of murder itself?-It is common sense. Even as one who came before Rabas and said to him. The governor of my cown has ordered me. "Go and kill so and so; if not, I will slay thee". He answered him. 'Let him rather slay you than that you should commit murder; who knows that your blood is redder? Perhaps his blood is redder.'1

When R. Dimi came, he said in R. Johanan's name: This was taught only if there is no royal decree, but if there is a royal decree, one must incur martyrdom rather than transgress even a minor precept. When Rabin came, he said in R. Johanan's name: Even without a royal decree, it was only permitted in private; but in public one must be martyred even for a minor precept rather than violate it. What is meant by a 'minor precept'?—Raba son of R.

⁽a) For if she is seduced of her own consent, she may not be saved at the cost of her seducer's life; nevertheless, the fine is imposed, (j) Without killing him. (4) Here Rashi explains, either by the pursued, or by another person. On 57s he states, 'by the pursued'. (5) Hence, in such curumstances the violator is not liable to death, and consequently liable to the fine. (6) Ex. XXI, 22ff. (7) i.e., he who injured the woman was striving to kill his opponent. (8) Ibid. The extreme penalty, though the marder of the woman is unintentional, is explicable only on the above assumption, (9) V. 110pre 72a, n. bt. (10) i.e., he is liable to be slain because he seeks to slay his combatance but the monetary liability arises through his injury to the woman. Where, however, these liabilities are incurred on account of two different persons it may be that the one does not cancel the other. (11) In B.K. 173b the text is Rabbah.

a (1) And just as he would not have been punished had he killed him, so he is not liable for destroying his property. (2) For if he who saves himself at another's expense is liable for the damage, how much more so when one saves another at a third party's expense. (3) Lest in doing so he causes damage for which he will have to pay. Hence reverting to the subject under discussion, in the case of one man striving to kill another and injuring a woman, it must be assumed that he was not liable to be slain, and this is only possible if his

opponent could be saved by a limb of the murderer, which proves R. Jonathan b. Saul's assertion. (4) Viz., that of a betrothed maiden. (5) Idolatry, by recognising a divine power in addition to God's, dishonours Him, conceding to another that which is His alone. (6) In this case, indemnify his alayer. (1) The Sabbath: Empone that professeth it shell surely be put to doub (Ex. XXXI, 14); idolatry: And then shalt not be any of thy said pass through the fire to Molach, neither that they profess the name of the Lord thy God. (Lev. XVIII, 21). (1) A town in South Palestine (Roman name Diospolia). (3) According to Graetz, Grachichie, IV. p.p. 155 and 4388 this took place during the Hadrianic persecutions consequent upon the failure of the revolt of Bar Cochba 132-135 C.E. [According to Halevy Daniel i.e., p. 371, before the fall of Bether]. (4) Lev. XVIII, 5. (5) Lev. XXII, 32. (6) The Sages that met at the house of Nithza. (7) Dout. VI. 5. (8) Le., even to give thy soul (life) in His service. (9) This proves that one must incur a martyr's death rather than practise idolatry, for and thou shell her the Lord shy God means that we must not worship any other in His place.

⁽¹⁾ Deut. XXII, 16. (2) Vor. Ic., Rabbah. (3) Le., you have no right to murder him to save yourself: his life is no less valuable than your own.
(4) V. 14900 574, rt. e1. (5) Forbidding the practice of Judaism, the action being by an individual.

־אלעזר הבּהו ואל־נשיאי ≥ מַקַנַה: ַמַצָאנוּ חַוֹּ בְּעֵינִידְ יָפֿוֹ אֶת־הָאָרֶץ הַוֹּאת לעבריה לאתזה אַל־מַעַבְרֶנוּ אָת־ • בנרדו: ניאמר משה לבני־גר ולבני ראובן הַאָּחֵיבָּם יַבֿאוֹּ לַמִּלְחָבַּוֹה וִאַתֵּם האנשים העלים ממצרים מבו עשרים שה ומעלה את האדמה אשר נשבעתי וַיהוֹשֵׁעַ בַּוֹ־נוּוַ כִּי נַוֹּלְאָוּ אַתַרַי

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7. wherefore will ye turn away. Moses suspected that the real motive behind their request was fear to take part in the war against the inhabitants of Canaan. Therefore he warned them that by their

13. And the Lond's anger was

kindled against Israel, and He

action they might strike terror into the hearts of the people as did the spies; the same disaster would be repeated and the whole generation perish in the wilderness (R, N).

captains of hundreds, came near unto Moses: 40, and they said unto Moses: 'Thy servants have taken the sum of the men of war that are under our charge, and there lacketh not one man of us. 50. And we have brought the Lond's offering, what every man hath gotten, of jewels of gold, armlets, and bracelets, signet-rings, car-rings, and girdles, to make atonement for our souls before the Long,' sr. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. 52. And all the gold of the gift that they set apart for the Lond, of the captains of thousands, and of the ceptains of hundreds, was sixteen thousand seven hundred and fifty slickels,-53. For the men of war had taken booty, every man for himself.-54. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the Long.

CHAPTER XXXII

1. Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle, 2. the children of Gad and the children of Reuben יְהַנְּאִוֹח: נְּאִמְרוֹ אֶלְ־מִשְׁה עֲבְּרָיְהְ גְּשְׁאוֹ אֶתִרְרְאשׁ אַנְשִׁ הַנִּוּלְחָמֶה אֲשֶׁר גְּשְׁאוֹ אֶתִרְרְאשׁ אַנְשִׁ הַנִּוּלְחָמֶה אֲשֶׁר אָתרְבָּוֹ וְלְארִנְפְּקָרְ מַבְּמָנוּ אִישׁ אֲשֶׁר מָצָא כְלִיר מְשֶׁר וְאֶלְעָזָרְ הַכְּהַוֹן אֶתרְהַזָּהֶב מֵאָתְם מֹשֶׁר וְאֶלְעָזָרְ הַכְּהַוֹן אֶתרְהַזָּהֶב מֵאִתְם מֹשֶׁר וְאֶלְעָזָרְ הַכְּהַוֹן אֶתרְהַזָּהֶב מֵאִתְם מֹשְׁר אָלֶרְ שְׁבִערְמִוּ לִיהְנָה שְׁשָּׁר הַמְּלִים וְמָאָח שְׁרִי וֹבְּלָח מִשְׁה מֹשְׁר אָלֶרף שְׁבִערמִאוֹת וְחָבִישִׁים שֶׁבֶּל הַמְּלְעָזָרְ הַכְּבָּוֹ אִישׁ לְוֹ: וַיְּכָּח מֹשְׁה מֹשְׁר אָלֶרף שְׁבִערְמִי אִישׁ לְוֹ: וַיְּכָּח מֹשְׁה הַמְּלְבָּיִ הַבְּבָּאוֹת וְחָבִישִׁים שֶׁבֶּל הַבְּלָבְי הַבְּבָּוֹן לְבִנִירִיוֹ מְשָׁר מִשְּׁר הַבְּלָבְי הַבְּבָּוֹן לְבִנִירִיוֹ מְשָׁר מִשְּׁר מִבְּלָּר מִבְּעָּה מִישְׁר מִבְּיִי בְּבְּבְיוֹ לְבִנִיירוּ מַבְּעִר מִשְּׁר מִשְּׁר הַבְּבָּר מִבְּבָּים וּמֵאָח שְׁרִי הַבָּּבְיּח מִשְׁה הַבְּלְבְבָּי הַבְּבָּוֹן לְבִנְיִרוּ הַבְּבְּים וְמָבְּיִה מִישְׁר מִבְּילָיוֹ בְּבָּבְּים וְמֵבְּיל לְבָבְּים מִשְׁר מִבְּילִים מִשְׁר מִילְּילְר הָבְּר מִבְּבְיוֹ לְּבִיים וּמַאָּח שְׁרִי הַבְּּבְיּוֹ מִישְׁר מִבְּיל בְּבְּיבוֹ מִבְּילִיוֹ לְנִילְיוֹ בְּבְּיִבְּים מִבְּילִיים מִּבְּילִי מִינְבְיל וְבִּיְּתְיוֹ מִבְּבְּים מִבְּילוֹ מִבְּיִים מִישְׁר מִבְּלְים מִבְּילוֹ לְבִייִים מִּבְּילוֹ לְנָבְייִבְּים מִבְּילוֹים מִבְּילוֹים מִבְּילוֹים מִבְּילִים מִבְּילִים מִבְּילִים מִבְּילִים מִּבְּילוּ לְבִיבְיים מִּבְּילִים מִבְּילִים מִּבְּיל מִינְייִים מְּיִיים מְבְּילִיים מִּבְּילִים מִּבְּילִיים מִּבְייִים מְּבְּילִים מִּבְּילִיים מִבְּילִים מִּבְּילוֹים מִישְׁר לְּבִּיל מִּילְייִים מִּבְּילְייִים מִּבְּילִיים מִּבְּיל מְּבִּילְייִים מִּבְּילְיים מִּבְּיים מִּבְּילְייִים מְּבְּילְייִים מִּבְּיל מִּבְּילְייים מִּבְּילְיים מִּבְּילְייִים מִּבְּילְייִים מִּבְּילְייִים מְּבְּילְייִים מְּבְּיִים מְּבְּיבְּילְייִים מִּבְּילְייִים מְּבְּיבְייִים מְּבְּבְּיִים מִּבְּייִים מְבְּבְּיִים מְבְּבְּילְייִים מִּבְּיים מִּבְּיִים מִּבְּיִים מִּבְּיִים מִּבְייִים מְּבְּיבְייִים מִּבְּיִבְּיִים מִּבְּיִים מִּבְּיבְּיִים מ

לב

י וּכִּלָאוּ בְנֵי־עֶר וּבְנֵי דְאוּבֵן נַיִּאמְרָוּ אֶל־ עָבָים מְאֶׁדנִיּרְאוּאָח־אֶרֶץ יִמְלִּוֹם מִקְּנֵה י וּמִקּנִה וֹלִי הְנִיּרְאוּאָח־אֶרֶץ יַמְלֵּוֹם מִקְּנֵה י וּמִקּנִה וֹ בַב הָּנֶתְלִבְנֵיְ רְאוּבֵּן וְלִבְנִי־נֶּד

50. armlets. R renders by 'anklets.'

54. a memorial for the children of Irrael. From the gold were made vessels dedicated to the service in the Sanctuary (N).

CHAPTER XXXII

2. the children of Gad and the children of Reuben. Whereas in the preceding verse the children of Reuben are named first in order of tribal seniority, in all the succeeding negotiations the children of Gad are mentioned first. The reason is, the children of Gad conceived the idea of settling on the east side of the Jordan; they were the spokesmen who presented the case to Moses; and because they were mighty warriors superior to the Reubenites, they were not afraid to settle away from the remainder of the people (N).

you for a possession before the Lord. 23. But if ye will not do so, behold, ye have sinned against the Lord; and know ye your sin which will find you. 24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

25. And the children of Gad and the children of Reuben spoke unto Moscs, saying: 'Thy servants will do as my lord commandeth. 26. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; 27. but thy servants will pass over, every man that is armed for war, before the Loan to battle, as my lord saith.'

28. So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. 20. And Moses said unto them: 'If the children of Gad and the children of Reuhen will pass with you over the Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession: 30, but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.' 31. And the children of Gad and the children of Reuben answered, saying: 'As the LORD hath said unto thy servants, so will

אַלַרָּה נַאָּטרָינָ נָאָר יָנְעָנָה: נַאָּטרַלָּא חַשִּאוֹ בּוֹן הַנָּה הַשְּאתֶם לִיהְנָה וּרְעוּ בּנֹנּב אַלַּמֹע אַלָּמֹר פּנִנּג אַ אָּלַכֶּם: בּּנִנּּב יּ לכֶם עָרִים לְשַׁפְּבֶּם וּנְרֵרָת לְצֹנְאֲכֶם אַ וְתַּיֹצֵא מִפִּיבֶם חַּצֵשִּׁוּ: וַיָּאַמֶר בְּנֵי־וָל וֹּבְנַיַ רָאוֹבַן אֶל־משֵׁה לַאמִר עַבַרֵיה אַרְנָי נְשִׁינוּ פַאֲשֶׁר אַרְנָי נְוּצִינְה: מַפַּנוּ נְשֵּׁינוּ 🏧 🚾 בּיִינִינְיּ מָקְנֵנֶוּ וְכָל־בְּהֶקְתַנוּ יָהְיוּ־שָׁם בִּעָרֵי מַנּלְעֶר: וָעָבֶרֶיף יַעַבְרוּ בַּל־חַלְוּץ מַנְבִּרוּ צָּבָא לִפְנֵי וָהוָה לַמִּלחָמָה בַּאַשֵׁר אַרֹנִי ™ הַבר: וִנצַו לָהָם משֵׁה אֵת אֶלְעָזֵר דַבֹּהֵן וְאֵת יָהוֹשֻׁעַ בִּן־נָוּן וָאַת־רָאשֵׁיַ מּ אָּכְוֹת הַנַּוּמְּוֹת לִבְנִיְ יִשְּׂרָאֵל: וַיּּאנֶּיִר מִּיִּ בששה אַלַהָּם אִם־נִעַבְרַוּ בְנֵי־נָדַ וּבְנֵי־ רָאוּבָן וֹ אַהְּכֶם אֶת־הַיַּרְהַּן בָּל־חָלַוּץ למַּלְחָנָיה לפִנֵי יְחֹנָה וְנִכְבְּשֵׁה הָאָרֵץ לפניכֶם וַּנְתַתַּם לָהָם אֵת־אֵדֶץ הַנִּלְעֵד אַתַּכֶּם וַנְאַתַוֹוּ בְּתַּכְכֵּם בַּאָרֵץ בִּנַעַן: ים בוּאַנִּי בִּנִי־נָּדְ וּכְנִי רְאוּבֵן לֵאנִוֹר אַתְּ ָצְשֶּׁר דָבָּר יִרוּוָהָאָל־עֲכְרֶיףּ בָּןנְעֲשֶׂת:

in Gilead which they fortified for settling there their families and their flocks. The whole land of Gilead was promised them if and when they took part in the campaign against Canaan (N).

סבירין ויאמרן ע. 26.

31. so will we do. They repeated their promise to demonstrate their sincerity (E).

14. And, behold, ye are risen up in your fathers' stead, a brood of sinful men, to augment yet the fierce anger of the Lond toward Israel.
15. For if ye turn away from after Him, He will yet again leave them in the wilderness; and so ye will destroy all this people.'
16. And they came near unto him, and said; 'We will build sheepfolds

generation, that had done evil in

the sight of the Loro, was consumed.

16. And they came near unto him, and said: 'We will build sheepfolds here for our cattle, and cities for our little ones: 17. but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fortified cities because of the inhabitants of the land. 18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance, 19. For we will not inherit with them on the other side of the Jordan, and forward, because our inheritance is fallen to us on this side of the Jordan eastward."

20. And Moses said unto them:
'If ye will do this thing: if ye will arm yourselves to go before the Lond to the war, 21. and every armed man of you will pass over the Jordan before the Lond, until He hath driven out His enemies from before Him, 22. and the land be subdued before the Lond, and yo return afterward; then ye shall be

אַלְמֶת מַתַח אַבְתֵיכֶם חַרְבִּוּת אַנָשִׁים תַּשָּאֵים לְסִפּוֹת עוֹד עַל חַרְוֹן אַף־יִדוּוָת יו מָל־יִשִּׂרָאֵל: בֵּי תִשׁוּבְן נֵואַחַרִיו וַיַּסֵף בּי אֶל־יִשְּׁרָיו וַיַּסֵף עוֹד לְתַנִּיחָוֹ בַּנִּיּרְבֵּר וְשֵּׁחַחֶּם לְכָל־ גַּרַרָת צָאן נִבְנָה לְטִקנֵנוּ פָּח יו וְעָרֵים לְטַפֵּנוּ: וָאַנַּחָנוּ נַחָלֵץ חָשִּׁים לַפְנֵי בְּנִי יִשְּׁרַאֵּל עֵראֲשֵׁראָם־הַבֶּיאֹנָם 'אָקוֹנָוָם וְיַשַׁב שַפּּנוֹּ בִּעָדֵי הַנִּוּבְצָּׁר מִּפְנֵי וְשִׁבְי הָאֶבֶץ: לְאנְשִׁנִב אֶל־בְּחֵינוּמִפני וְשִׁבְי הָאֶבֶץ: לְאנְשִׁנִב אֶל־בְּחֵינוּ עַּר הָתְנַחֵל בְּנַיַ יִשְּׂרָאֵל אֶישׁ נְחֲלְתְוֹ: יי בַּי לַא נִנְחַל אִחָּם מַעֵבֶר לַיַּרְהֵן וְהָלְאָה יי פַּי בָאָה נַחַלָּמֵנוֹ אֵלֵינוּ מֵעַכֶּר הַּיַּרְהֶן שכיעי (רביעי כשהן מחוב') נִּזְרֵתָה: יי נַיֹּאמָד אַלִיהָם נוֹשַׁה אָם־תַּעַשִּׁון אַת־ הַרָּבֶר הַנָּת אָס־מַטַלְצֵוּ לְפְנֵי יי לַבַּוּלְחַבַּוֹת: וָעָבַּר לָבֶם כָּל' אָת־הַנַּרְהָן לְפְנֵי יְהְנֵהְ עַּיְר

18. sheepfolds here for our cattle. They were apparently more concerned with the safety of their property than with the welfare of their children, because they made reference to their cattle before their little ones. Moses corrected them by saying, (first) build you cities for your

little ones and (afterwards) folds for your sheep (verse 24) (R).

מַ אֶת־אִּיָבֶיו מִפְּנֵיו: וְנִכְבְּשָׁה הָאָׁדֶץ 22

לפָנֵי וָהוָה וְאַתַר חָשָׁבוּ וְהִייתֶם וָקִיַם

17. to go before the children of Israel. They offered themselves to form the vanguard in the campaign against Canaan, because the Gadites were mighty warriors (R).

25. the children of Gad...spoke. The Hebrew verb is in the singular to indicate that they were unanimously agreed to observe the condition imposed upon them by Moses (R).

29. then ye shall give them the land of Gilcad. They received only a few cities

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we do. 32. We will pass over armed before the Lord into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan.

33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half-tribe of Manasseh the son .. of Joseph, the kingdom of Sihon king of the Amorites, and the · kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round about 34 And the children of Gad built Dibon, and Ataroth, and Aroer; 35. and Atroth-shophan, and Jazer, and Jogbchah; 36. and Beth-nimrah, and Beth-haran; fortified cities, and folds for sheep, 37. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim; 38. and Nebo, and Baal-meon-their names being changed—and Sibmah; and gave their names unto the cities which they builded. 39. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites that were therein. 40. And Moses gave Gilead unto Machir the son of Manasseb; and he dwelt therein. 41. And Jair the son of Manasseh went and took the villages thereof, and called them 'Havvoth-jair. 42. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

That is, The villages of Jair.

נַחָנוּ נַעַבָּר חַלוּצֵים לפִנֵי יְהנָה אֶרֶץ 🗠 פֹנֹתו ואטָנוּ אֲחַזַּת נְחַלְּהַנּ מֵעֶבֶּר ש לַיַּרְדְּן: תַּמָן לָתָם ו משָׁה לֹבְנֵי־נָדְ וַלְבַנֵּי רָאוּבַון וַלַחֲצֵי ו שַׁבַט ו מְנַשָּׁה בו־יוֹסָף אַת־מָמְלֶבֶת סִיחֹן מֵלֶדְּ הָאֶמֹרִי וָאֶת־מַמִּלֶּכֶת עַוֹּנ מֵלֶדְ הַבְּשֵׁן הָאָרֶץ לְעָרֶיהָ בִּנְבָלֹת עָרֵי הָאֶרֶץ שַּ סַבֵּיב: וַיִּבְנִוּ בָנֵידֹנָד אֶת־דִּיבִוּ וְאֶת־ אַ עַטָּרָת וָאָת עַרֹעֵר: וָאֶת־עַטְרָת שׁוֹבֶּן ייַ יוּאָת־יַעוֹר וִיגָבְּהָה: וְאֶת־בִּית נִמְרָה 36 וְאָת־בַּיַת הָרֶן עָרַי מִּבְצֶּר וְנִדְרַה ִצְאוֹ: זי ובַעַ רַאוּבֶן בַּנֹי אַת־חַטְבִּוֹן וָאָת־ ≈ אַלעַלֵאוּאַתקריָתִים: וְאַת־נְבֿוֹוְאָת־ בַּעַל מִעַוֹן מִוּסָבִּת שֵׁם וָאָת־שִּׂבְמָה וַיָּקַראַוּ בִשַּׁמֹת אַת־שָׁמִוֹת הַעָּרֵים אֲשֶׁר פּ בָּנְוּ: פּשר וַיַּלְכוּ בְּנֵי מְכֵיר בֶּן־מְנַשֶּׁה נָּלְעֶרָה נִיּלְכָּהָהָ נַיִּוֹרֶשׁ אֶת־הָאֱמֹרָנְ ַ אַשַּׁר־בָּה: וַיָּמַן משׁה אַת־הַּוּלְעָּׁר 🗠 אַשׁר י לְמָכֵיר בֶּן־מְנָשֶׁת וַיֶּשֶׁב בָּה: וְיָאֵיר בַּוֹרמְנַשָּׁהֹ הָלֵבְ נַיִּלְבְּר אֶת־חַוְּהֵיהֶם ייַ נַיָּקרָא אֶתְהָן הַוֹּת נָאַיר: וַנְבַח הַלַּדְּ וַיַּלְכָּר אֶת־קְנָת וְאֶת־בָּנֹתֵיהָ וַיִּקְרָא

33. and unto the half-tribe of Manasseh. Originally only the children of Gad and Reuben asked for a possession in Transjordan. But when it was found that the land was too extensive for the two tribes, part of it was offered to any other tribe. A portion of the tribe of Manasseh accepted the offer (N).

88. their names being changed. The two cities Nebo and Baal-meon were renamed hecause they hore the names of heathen gods (R).

41. called them Havvoth-jair. Because Jair was childless, he perpetuated his name in the captured places (R).

פֿכוך

בין התילות – והרות נישנק ווכנם נחוך שיניתם, ונווקום להר מפרם חרוטות לפון: ענולות ניה מיפנ

בלהן. אף כאן הני לנומר כן, מופני

פזרים בין החולת פינה היהם הוקום, פלה יהל הזק בל עיניהם

מפרפיבו: פתים כין גופי המים

וסולכון והפון, ותחפפטון הגליהן.

לפי בוועל חומת הדגל ומטחידו על

יָפוס בלה כדי הוא הלל — דפור

לכך. השיש בורפה - זהניה: כנה לקנל ינרי הנירק חוק חדנה

דונים הם לייתן מנבר מקדי – שלה

היה בופר נחורה שנעל פה, ללה

וכלל הגנטה שחתר בילוונט יכוטר

שליו, שביך לה - בנון תבריק לשני פלי כש במבה - מכין קתה יודע בנו הלף מו ניק - ללה

שלחותיך ומחלת עלי, נעל פה נחי כתוך על זכרי, אמה הביין – תקל שהות לחת החדך, ותיונים בי לירך

כניין. שהינ קומין עם התחבין בן וכך חשת נכך נכך זניים

פרונו ולן ער הגל להחבייה

שליו זכרי חורה הוו מדכר להד לין מקלון ליתי נחסכה בטרות (ב 2). דירה - יסיון על הכמהי סביפי פיננילט לקנל עליה ילי

ננלטי

כשלט ריכנס בי החול. וכן רגליהם של הפרקיים רהטיה — שלה

המים. ורטקיני

הללו נתפסף הלל כלבום בכוכר ריצא לקראתי, אמר לו: בני, מה אתה בבקם ז אכר לו: שאלה לי לפאול, ופצח: מסני כה האסיהם של בבליים כגלגלות ועסלים כריא ועל ידי בך רצה ברבו להעלים את הלל מדלה כאלת והשובהה: משני סאין להם חיות וביירות) פקחות חינן יודוות לעוב את מוית קוקוו כל הילה. הלך אותו מוכ ההסתין שנה אלת (וכן בסיים), ושוב חזר השם את הלל וכאלו: כשני כה פיניהם כל הרבודיים (מי הושר) פרוסות (בפנכנות מוכות): אפר לו: כאלה בדלה כאלח ופנסו כל - במני להם דרים בין החלות והתל נכום לחוך ציניהב רשוב הלך אותו הפים וחור לקבור זכן, רבוב יצא הלל לאניו רצאל אווע תורכ: מפני מה רגליהם של אפרקיים דהבותו אשר לו: כאלה בדולה שאלח ושפטי של ובי --כשני כררים בין בצפי הפים (ביתות) ורגליהם מטרחבות. פיזכלו להלך בשקם מובעני בחת אמר קו אותו הדם: שאלות הרבה יש לי לסאול צוד ומחיירא אני שמא תבפום. נתפסף הלל חישב לפנית השמר לו: כל כשלות סים לך לכתול שאל, בעם אותו אום ואפר: אתה זהא הלל שקודאים אותר נסיא ישראלן אבר לון הן, אבר לון אם אתה החג – אל ירבר כפותך בישראל. שאל שתנ אול: בשני בהוז שנה לו: בשני שאיבדתי ידך ארבע כאות זוו, אשר לו תלל: הות זהיר ברחוך שלם להחצרב בכצין זה ובדאי הוא הלל בלושר ממגל הום. שתאכד על ידד בדרך עו ארבע משות עוז העד ארבע משות זה החלל לא יקסיד.

א בשלה בנכוף אחד שבא לפני שבאי, אסר לו לפושר: כמה בשלה בנכור אחד לבא תורות יכ לכסו ענה לו: סתים. תורה שבכתב ותנרה שבעל מה. אפר לו: על תורה שבכתב אני כאסינך. וחודה שבעל פה – אינני מאסינך, ביירצי על פנת שתלמוני חורה לבלתב כלבר, נער בו שמאי התניאו בנזיפת. כא אומו גר לפני נדירו, והמחיל ללכדו וערה. יובא קמא אכר ליה (ביום הראשון HOT SI, Incide to the science East-ברתן: אליף, ביית. גיביל, דלית למחר אפיך ליה נכחחר הפך כון את טורר האותיות ואשר לו על אליף שתא חיו וכיונא. אמר לו הגר: תהא אתפול לא אכרת לי הבין (והרי אתפול לא אפרח לי כך י) אםר לו הלל: אם כן רואה אחה שאי

שָׁהַמְּרוּ זָה אֶת זָה. אָמְרוּ: כָל מִי שָׁיֵלַךְ וְיַקְנִים אָת הָלַל – יָסוֹל אַרְכַע מָאוֹת וֹח. אָמָר אָחָד מַהָּם: אֲנִי אַקיִיטָנוּ. אוֹתוֹ הַיִּים עַרָב שְּבָה הָיָה, וָהַלֵּל חַפַף אַת רֹאשׁוֹ. הָלְךְּ וְעָבַר עַל פֶּחָח בֵּיהוֹ, אָמַר: מִי כָאן הָלֵלזּ מי כַאן הַלָּלז נְהַעָּסַף רָצָא לְקרָאחוֹ. אַמַר לוֹ: בַּנֵי, כָה אַתָה מְבָקַטֹּי אָמָר לוו: לָאַלָה יַשׁ לִי לִשְּאוֹל. אָמֶר לוֹ: שָׁאַל בְנִי, שְּאַל! – מִפְנֵי מָה רַאשַׁיהֶן שֶׁל בֶּבְלְיִים ַבְּיָלְנַלוֹתוֹ – אָמָר לו: בְנִי, לְּאֵלֶה וְדוֹלֶה שְּאַלְתַּ – הַבְּנֵי שָׁצֵין לָהָם תִיות פַּקְחוֹת. דָלַך וְהָמָהִין שָׁצָה אַתַת, חָנַר וָאָמַר: מִי כָאן הַלַלוֹ מִי כָאן הַלַלוֹ נְתְעַטֵּף רָצָא לָקָרָאתוֹ. אָמַד לו: בְנִי, מָה אַחָה מְבַקַשׁוּ אָמַר לו: שָּאַלָה וָשׁ לִי לְשָּאול. אָבֶּר לוֹ: שׁאַל בַנֵי, שָּאַל: - מִפְנֵי כָה צַעַיהָן שֶׁל חַרְמוּרִיִץ הְרוּטוֹתוּ אָמַר לוֹ: בָנִי, שְאֵלָה נְּרוֹלָה שְּאַלְתָ – מִפְנֵי שֶּׁרָרִץ בֵּין הַהּוֹלוֹת. הָלַךְּ וָהָפְפִּין שְׁעָה אַחַת, חָזֵר וְאָפֵר: מִי בָאן הָלַלוּ ַמִי כָּאן הָלֵלזּ וְתְעֲסֵף וְיָצָא לְקָרָאתוֹ. –אָמַר לוֹ: בְנִי, כָּה אַתָּה מְרַכֵּקִסוּ – אָמָר לוֹ: שְּׁאַלָּה יָשׁ לִי לִשְּׁאוֹל. – אֶפַר לוֹ: לְאַל בְּנִי, לְּאַלוֹ – מָפָּנֵי מֶה ַרְגְלֵיהָם שָׁל אַפְּרָקִיִים רְהָבוֹתוּ – אָכֵּר לוֹ: בָּוִי, שָּאַלְוּה נָרוֹלָה שָּאַלְהָ – מִפְנֵי שָּדָרִין בֵין בִצְעֵי הַמַּוָם. – אַמָר לוֹ: שָּאַלות הַרְבָה יָש לִי לְכָּאוֹל, וּמְתְיֵרָא אַנִי כָּמָא תַּכְעוֹם, נָתִעָּפַף וְיָּדָב לְפָּנְיז, – אָמֵר לוֹ: כָּל שְּאַלוֹת עַלָּשׁ לְףַ לְּשָּאוֹל – שְאָל. –אָמֶר לוֹ: אַתָּה הוא הָלֵל שהמנו ביו ביו ביים אחרבה שָׁקּוֹרָץ אוֹתָּוּ נְסֹוֹא וָלֶרָאֵלֹּנ – אָמָר לוֹ: הַן. – אָמַר לוֹ: אָם אַתָּה הוּא – לא יָרָבוּ כְמוֹתָךְּ בְּיָשְׂרָאַל. – אָמַר

זח – וַהָּלָל לא יַקְפִּיד.

תוכפות

and over some over

לוֹ: בְּנִי, מִפְּנֵי מָהז – אָמַד לוֹ: מִבְּנֵי שָׁאִבַרְחִי עַל יָדְךּ אַרְבַע מַאוֹת זח. – אָמֵר לוֹ: הַנֵי זָהִיר כְרוּחַף, כְדֵי הוא הָלֵל שַּׁחָאַבְר עַל יְדוֹ אַרְבַע מַאוֹח זוו וְאַרְבַע בַאוֹח

קנוּ רַבָּנָן: • מַעֲטָּת בְּנְּכְדִי אֶחָד שָׁבָא לִפְנֵי שָׁמָאי, אָמָר לוֹ: כָמָה הוֹרוֹת יֵשׁ 🔀 🔉 לָכַם! אָמַר לוֹ: דְּתַיָם, חוֹרָה שָבַבְּתָב וְחוֹרָה שַבְעַל פַה. אָמָר לו: שָבַכְתַב – אַני מַאַמִינְךּ, וְסַבְעַל פָּה – אַיִּנִי הָאָמִינְה. נַייַרְנִי עַל מְעָח בַּהָלַמְדַנִי מּוֹרָה שְׁבִּכְּחָב. נַעַר בּוֹ וָהוֹצִיאוֹ בָנָוִיפָה. בָא לְכָּנֵי הָלֵל – נַיִירִיה. יוֹמָא קַמָּא אֲמַר לֵיה: א־ב ג־ד,

ּלְמֶתֶר אַפַּיךְ לֵיה. אֲמַר לֵיה: וְהָא אָתְמוֹל לָא אֲמַרְהְ לִי הָכִיז! אֲמָר לו: לָאו צֵלַי דִידִי כָא סָמְכַחְזּ דְעַל פָּה נַמִי סְמוֹךְ עֲלַיוּ שוב מַעֲטָה בְּנָכְרִי אָחָר שֶׁכָא לִפְנַי שַּׁמַּאי, אָמַר לוֹ: נַיְיַרַנִי עַל מְנָת שֶּׁחְלַמְדֵנִי

כָל הַחוֹרָה כוּלָה כְכָאֲנִי עוֹמַד עַל רָנֶל אַחַת. רְחָפוֹ בְּאָמָת הַבִּנְקְ כְּבְיְדוֹ.

אמשר לדקת אף דכרים כתובים מבלי להמתמן של מכורת שנשל שה. ולאו שלי דידי ספבת − דשל פה נפי ספרך שלי (וכא שרי אהה סיסן נ להסתמך של מסורת שבשל חה. דגשו שלי ויני ששמו - יני שנה בה. בשנין הנדה מבשל מה גם כן ממון שלין, וקבל את הפרשנות שיש בה. בשנין הנדה מבשל מה גם כן ממון שלין. השלידיי הל דרידה בילה כיבאני שומו של כנל אחתן

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שום. לדעתי חיום דנר שוחר זיל . מיר וחזש, בופר - חלמד חינותות. ו זי משמים במיקוני לרכי החלך לפי הכניה שלשתן – הגרים הללו. פור הפים – שעל התונם ההום מותן . הפרים מעשרותיו כרפוי. חובן שון יורבין, ועל ידי השה עלמו ורפין, כור נויכן - תופיען, מוסיר יפרום מהיום ומהתחיים ממון. דות – עדיף מקכמה. היא איצרו – ביקר התשוב בעיביו להנור ולעשות בעלה לוכרון, פבצה פתים – לבי החום לריך להחעסק נורך חרף. החום חיים קרן לין חירה הלכן קטע פחים לחירה זכר קשנ. שלה חבר כל היום לדרך הרן. נפריה רביה - כחנו הוכן. צפיה ליסוקה - לזכרי הנכיהים, הבנה דבר פתרך בר – הרט דעה. על זערפון – זכ זרן חלפה, ווובחרם כת הפירות יהחלים. מרשה שישה – למוכרה דמר השין, גלהי למנחה היה – ספרי שתירתן כבך.

בירת לפינ שנשמה בחי

יַהַלָּא כָּתִיב בַתוֹרָה "וְהַזֶּר הַקָּרַכ יוֹמָח"! כָא לִפְנִי הַלַּל, אָמֵר לוֹ: עַנְיִוּתְן הַלַּל, יָנוהוּ קָּךְ כָרָכוֹת עֵל לאשָׁךְ שָׁהָקָרְבְתַּנִי תַחַת כַנְפֵי הַשְּׁכִינָה. לְנָמִים נְוָדַּוְוּנוּ שְׁלָשְׁתָן לְמָקוֹם אַחֶד, אַמָרוּ: קַפְּדַנוּתוֹ שָׁל שַּהֵאי בְקַשָּׁה לְטוֹרְדֵנוּ כִּן הָעוֹלָם, עַנְווֹתַנוּתוֹ שֵׁל הָלַל קרבנו תחת בנפי השכינה.

יאָפַר דֵישׁ לָבָיש: מָאי דִּכְּתִיב ־וְהָיָה אֱמּצַת עִמֶּיך חֹטֶן יְשׁוּעוֹת חָכָמַת וַדְעָת בּי יּאָבַּר ביי ינר׳ - דיאָמוּנַת׳ - זָה סַדֶּר זְרָעִים, 'עָתֶיךְ׳ - זָה פַדָר מוֹעֵד, 'הֹסַךְ - זָה מַרַר נָשִׁים, יִישׁועוֹתי – זָה סַדֶּר נְוִיקִין, יהָכְמַתי – זָה סַדַר קַדְּשִׁים, 'וַדְעַת' – זַה סַדַר סָהַרוֹת. וַאַפִּילוּ הָכִי דְיָרָאַת ה׳ הִיא אוֹגְרוֹד. אָמַר רֶכָא: בְּטְעָה שַּׁמַכְנִיסְץ אַדָם לַדִין אוֹמָרִים לוֹ: נַשָּׁאת וָנָחַהְ בַּאֲמוּנָה. קַבַּעְהָּ עִתִּים לַחוֹרָה, עָסָקָהְ בִפְרָיָה יְּרְבִּיֶה, צִפִּיתָ לִישׁוּעָה, פִּלְפַּלְתָּ בְּחָכְמָה, הַבַּוְנֶ דָבָר מְתוֹךְ דָּבָרז וַאֲמִילוּ הָכִי: אִי יָרָאַת ה׳ הִיא אוֹצָרוֹ – אָץ, אִי לָא – לָא. מָשְׁל לְאָרָם שֶּׁאָמֵר לִשְּׁלוּחוֹ: הַעַּלֵה לִי כּוֹר תִיפִין לָעֲלִיָיה. הָלַךְּ וְהָעֲלָה לוֹ. אָמַר לוֹ: עֵירַבְּתָ לִי בָהָן קַב חוֹמְסוֹן: אַמַר לוֹ: לָאוֹ. אָמֶר לוֹ: מּוּסָכ אָם לֹא הַצֵּלֵיתָה. 🕟 תָּנָא דְבִי רַבִּי יִסְּכָּצַאל: דּ מְעָרֵב אָרֶם בָב אָמַר דַבָּה בַּר רַב הוּנָא: כָּל אָרָם שֶׁיַשׁ חוֹמְסוֹן בְּכוֹר שֶׁל חַבוּאָה, וְאֵינוֹ חוֹשֵׁשׁ. בו תורה ואין בו

קשים ביותר ללכור. ואפילו הכי 1767 שבבניסים אדם לדין על היין פחי כעילם היה אופרים לו לפי הסור ענשתו כתוב: הגם נכאת ונתת באבונה. הגם עבעת עחים לתורה כחוד דבר ז חעל כל אלה אי [אם] יראח הי האם עסקה בפריה ורביה, האם צפית ליסועה. האם פלפלת בחוכה או הבנת דבר אותרו - אין (כו), ראוי הובר, ואם לא - אין כל החיסנים חלמי בעלי עוך. ומכל לארם האומר לכלותו: העלה לי כור חסים לעליה. לסומרם שב. הלך הסליח התפלה לו. שהאל אותי הססלח: האם עדבת לי בהן קב תוכטון: (מלח להרחיק את התולצים): אסר לוו לאו. אמר לו המסלח: אם כן, מומכ היה אם לא העלית. כי מה הישלה בחמים מתולפוחן זכן הנרה ובצחת בלא יראת שכים אין להן ערך. בררך שנב מזכירים כאן את הכלכה כי פסום כך מערב אדם הבוכר חפים לבתחילה קב חוכסון בתוך כבר של תכתפה. האינו חוסש לבסר

ייצ'ון אני / ניבוי זה פושיע בתינום יחמן לחודה צל הפפוק יופובה לייצו בפוניי, לאין אה אלינום פרוים שלם בפורה ניתה של בייקית, לה על ליל הליני המביר לאינים של הייקית על בייקית לה על ליל המביר לאינים של הייקית את הייקית הייקית של הייקית הייקית של הייקית הייקי common their sense to the description.

ניים / פלכה למקשת אין מבבלים ציים אלה שעיעל הלל, כית שסכרויים שיבוא דער לחוביר פתוך נבונה לכבל על פנמו את רברי ותורת כולם. ולא לשם הנואה. אלם ציאה שסמך חלל צו בר שתברם הלון ינכלו לכבל על עוסם את היהות לסלואת

בָא לפְנֵי הָלֵל, נַיְיבִיה, אָמָר לוֹ: בּדַּעֵלֶךְ סְנֵי לְחַבְּרֶךְ לָא תַעֲבֵיד – זוֹ הָיא כָל הַתּוֹרָה כוּלָה, וָאִירַךְּ – פֵירוּסָה הוא, זִיל נְמוֹר.

שוב מַעֲפָּה בְּנָכְרִי אַתָּד שֶּׁהַיָה עוֹבֵר אַחורֵי בֵית הַכְּרָרָשׁ, וְשְׁכֵּע קּוֹל סוֹפֵר שֶׁהָיָה אוֹמֵר ־יְאֵלֶה הָבְּנָדִים אַשֵּׁר יָצָשׁוּ חשֵׁן וָאַפּוֹד״. אָמַר: הַלָּלוּ לְמִיז אָמְרוּ לוֹ: לְכֹהֵן נָדוֹל, אָפַר אוֹתוֹ נָכְרִי בְעַצְמוֹ: אֵלֵךְ וָאֶתְנַיִּיר, בַּסְבִיל שֻּיִּשִּׁימתִי כֹהַן נָדוֹל. בָא לְפָנֵי שָׁמָּאי, אֲמַר לֵיה: גַּיִירֵגִי עַל מָנָת שֶׁתְּשִׁימֵנִי כֹהַן נָּדוֹל. דְחָפוֹ כְאַמָּת הַכְּנְיֶן שַּבֶּיָרוֹ. כָא לִפְנֵי הְלֵל – נַיְירֵיה. אָמֶר לוֹ: כְּלוֹם מַצְמִירִין מֶלֶךְ אֶלָּא מִי שֵׁיוֹרֵעֵ טָכְסִיסַי מַלְכוּתוֹ לַךְ לְמוֹד סָכְסִיםֵי מַלְכוּת. הָלֵך וְקָרָא, כֵיוַן שָׁהִנִּיעַ ־וְהַוְּר הַקָּרֶב יוּמָת־ אָמֶר לֵיה: מְקָרָא זָה עַל כִּי נַאֲמֵריּ אָמֶר לוֹ: אֲפִילוּ עַל דָּוָד מֶלֶךְ יִשְּׂרָאֵל. נָשָּׂא אוֹתוֹ גַּר קַל וָחוֹמָר בְעַצְמוֹ: וּמַה יָשְׂרָאֵל שֶׁנִקְרָאוּ בָּנִים לַמְקוֹם, וּמָתוֹךְ אַהֲבָה שֶׁאֲהַבָּם קָרָא לָהַם וּכְנִי כָכֹרִי יָשְׁרַאָּל־ - כָּתִיב עֲלֵיהָם יוָהַזָּר הָקָרֶב יוּמָת־, גַּר הַקַל שֶׁבָא - בְּמַקְלוֹ וּבְתַרְמִילוֹ – עַל אַחַת כַּמַה וָכַמַהוּ בַא לְפַנֵי שַּבָּאי, אָמֵר לוֹ: כְלום רָאוי אֲנִי לִהְיוֹת כֹּהַן נְּרוֹלוּ

יוהוד הקרב יומתי (במובר א. בא) אבר לו להלל: מקרא זה על פי נאסרנ אכר לו: אפילו על רוד מלך ישראל. נכא אותו גר כל ותשר בעצמו: ומה ישראל שנקראו בנים למקום (יהי) ומתוך אהבה שאהבם זו אפר אליתם: יבני בכורי ישראלי (סמית ד. כב) בכל זאת כתים עליהם יוהור הקרב יומת: - הגר הקל שבם בלי זכויות אלא בסקלו וכתרכילו בלכה. על כבאי האבר לו שחחר הוא בי מדריסתי לפסות אותי כתן מדול: כלום ראוי אני להיות כהן גדול! הלא כתוב באודה זהוד הקרב יוכתי, בא לפני הלל ואכר לני שנותן הלל, ינותו לך ברכות של תחח כנפי שהקרבהני השכינה. ומסופר. לימים נורונגו (נודכנו) שלשתם במקום אחד ואברו: קפדנותו של שבאי בקשה לפורדנו בן הפולם. ענוותנותו כל הלל כרבתנו תואו כנפי הסכינה. כל תלפידי חלפים בכיאים את כאברו של רים לקים. שנל הנתוב יוהיה אכונת צהבי תמן ישופות תבסת ודפת יראת כך היא אינורף (ישניה לג. ו) ווע: "אמונון" ומא כול זרעים נכטנו. שבאכן אום בה חורב ויותוסים: "עתך" – זה סדל מועד. העוסק בעתים ובפועוים הסונים בסומו "חסף - זה מחר נסים: "יסותות" - זה מחר נויקין, המוכיתה את הנודף כיד החשון "חבשת" - זה סדר כוכים:

יודעתי – זה סדר פהרות סבם

(כר) אף אם למד חדם כל אלו. יראת הי היא אתורה, היא הזיכר. : 30371

מ אכר

ורבלים 'קול 'לופל כהה' בלפל הינולה' די וייתוד שם חמת. שם ואיבר: דואלה הבגדים אסר יכדו משו נשפור ומציל וכתות חשבו בצנסת נאבנס" (שמות כת. ד). שאל: בגדים הללו למין אמרו לו: לכהן גדול. אכר אותו נכרי בעצכו: אלך ואתנייר בכביל כיסיכוני כהן גדול. בא לפני שפאי ואפר לון גיירגי על מנת שחשיכני כהן ברול. דתשו באמת הבנין סכידה בא לפני הלל וגיירו. אמר לו הלל לנר: כלום בפמידים כלך צלא מי שיחש שבמימי כלכות

בנתני הבלמות חדכיה. לד לכחד

סבסיסי כלכות. חוסם כך שניך

לצפוק בתורה מחילה. הלך דקרא, בפקרא, כיון שהגיע לפסוק השובר

וכת פספקיימים - פרנ. מודג בבוק, ניסודים.

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יים פנורים שים לנרום הומבון, ופקור הכלה הוא ביהנים בפקור המפחקה ed to large some tot ap מלחות ושולות שליד מים. נודאת גם מדא גד פים

החיים

בנות יד באל ידמנים בנ, מואר אישוא לפרכ רכ אאר קפן וכלה יותר מסחדים האירון של הובמר mater treat

AND THE PROPERTY OF THE PROPER

אופן זה פור נפופ / זיש פוסיפים כד נאמר יכל השרני בלה אשה שרוי בלא: הומרי ניבמות פנן ורכן כיאו לפור נשים אובן.

אורם הכלכה

את הכל בדבי חמה, כפני שכם התוססים חסוב לשימודה של החסה. חווד בפנים וה. אחר רבה בר רב הננא: כל אדם שיש בו הורה

קביבת האים / האוי לכל שום לכנים לו זמן ללמוד אודה. וכן המלכהי שיקדר ושק אתר אפילפו, לאם אינו לוכד הרכת לכוי דכר פוקם. ראשום כך הכניםו למיר בתפילה לישתי הקשונת קשיתי כבת לכינים אבייבים ללמוד הנדה (בתרם).

والمنتقى الجرائي المراوية المراوية والمعاولا والمعاولا

that two men [3 to] made a wager with each other, saying. He who goes and makes Hillel angry shall receive four hundred zuz. Said one. I will go and incense him." That day was the Sabbath eve, and Hillel was washing his head. He went, passed by the door of his house, and called out, 'Is Hillel here, is Hillel here?'? Thereupon he robed and went out to him, saying, 'My son. what do you require?' 'I have a question to ask,' said he, 'Ask, my son," he prompted. Thereupon he asked: 'Why are the heads a of the Babylonians round?" My son, you have asked a great question,' replied he: 'because they have no skilful midwives.' He departed, tarried a while, returned, and called out. Is Hillel here: is Hillel here?' He robed and went out to him, saying, 'My son, what do you require?" I have a question to ask,' said he. 'Ask, my son,' he prompted. Thereupon he asked: 'Why are the eyes of the Palmyreans? bleared?' 'My son, you have asked a great question,' replied he: 'because they live in sandy places.' He departed, tarried a while, returned, and called out, 'Is Hillel here; is Hillel here?' He robed and went out to him, saying, 'My son, what do you require?' I have a question to ask,' said he. 'Ask, my son,' he prompted. He asked, 'Why are the feet of the Africans [negroes] wide?" "My son, you have asked a great question,' said he; 'because they live in watery marshes.') 'I have many questions to ask,' said he, 'but fear that you may become angry.' Thereupon he robed, sat before him and said, 'Ask all the questions you have to ask," Are you the Hillel who is called the nasis of Israel? 'Yes,' he replied. 'If that is you,' he retorted,

(9) Insolently, without the courtesy of a title.
3 (1) Hillel himself was a Babylonian. (2) V. nepro 21b, n. a8. (3) Hence their feet must be wide to enable them to walk there, just as ducks' feet are webbed.
(4) Patriarch, the religious head of the people. (5) Torsh, pl. Toroth, is generally, though incorrectly, translated 'law'. It means rather a system of teaching: v. R.T. Herford, The Pharitant, pp. 535. (6) The Written Torsh is the Pentateuch; the Oral Torsh is the whole body of Rabbinical and traditional teaching thereon. This was originally not committed to writing (for the reasons v. Weiss, Dw. 111, 24b; and Kaplan, Reduction of the Televal, ch. XIX), and hence designated the

'may there not be many like you in Israel.' 'Why, my son?' queried he. 'Because I have lost four hundred zuz through you,' complained he. 'Be careful of your moods,' he answered, 'Hillel is worth it that you should lose four hundred zuz and yet another four hundred zuz through him, yet Hillel shall not lose his temper.'

Our Rabbis taught: A certain heathen once came before Shammai and asked him, 'How many Toroth's have you?' 'Two,' he replied: 'the Written Torah and the Oral Torah.' I believe you with respect to the Written, but not with respect to the Oral Torah; make me a proselyte on condition that you teach me the Written Torah [only].' [But] he scolded and repulsed him in anger. When he went before Hillel, he accepted him as a proselyte. On the first day' he taught him, Alef, beth, gimmel, daleth; the following day he reversed [them] to him. 'But yesterday you did not teach them to me thus,' he protested. 'Must you then not rely upon me?! Then rely upon me with respect to the Oral [Torah] too.' 4

On another occasion it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.' Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel, he said to him, 'What is hateful to you, do not to your neighbour: 6 that is the whole Torah, while the rest is the commentary thereof; go and learn it.'

Oral Torah. Weiss, op. cir. I, p. 1, n. 1. observes that Hillel was the first man to whom the use of the term ma bythe first. Oral Law' is found ascribed.

(1) Of teaching him. (2) The first four letters of the Hebrew alphabet. (3) As to what the letters are. (4) There must be a terrain reliance upon authority before anything can be learnt at all, Cf. M. Farbridge, Judaism and the Modern Mind, chs. VII and VIII. (3) Rashi: a cubit to measure of the amount of work done by a builder. (6) The golden Rule; cf. Lev. XIX, 18: but that there my neighbour as thyuif, V. Hertz, Leviticus, pp. 220-223, and cf. R. T. Herford. Taland and Apperpha, p. 148.

For the continuation of the English translation of this page see overleaf.

SESSION IF: TEXT NO. 7

On another occasion it happened that a certain heathen was passing behind a Beth Hamidrash, when he heard the voice of a teacher? reciting. And these are the garments which they shall make; a breastplate, and an ephod. Said he, 'For whom are these?' 'For the High Priest,' he was told. Then said that heathen to himself, 'I will go and become a proselyte, that I may be appointed a High Priest.' So he went before Shammai and said to him, 'Make me a proselyte on condition that you appoint me a High Priest.' But he repulsed him with the builder's cubic which was in his hand. He then went before Hillel, who made him a proselyte. Said he to him, 'Can any man be made a king but he who knows the arts of government? Do you go and study the arts of government!' He went and read. When he came to, and the stranger that cometh nigh thall be put to death," he asked him. To whom does this verse apply?" 'Even to David King of Israel,' was the answer. Thereupon that proselyte reasoned within himself a fortion: if Israel, who are called sons of the Omnipresent, I and who in His love for them He designated them, Israel is my son, my firstborm, yet it is written of them, and the stranger that cometh nigh shall be put to death': how much more so a mere proselyte. who comes with his staff and wallet! Then he went before Shammai and said to him. 'Am I then eligible to be a High Priest; is it not written in the Torah, and the stranger that cometh nigh shall be put to death? He went before Hillel and said to him, 'O

gentle Hillel; blessings rest on thy head for bringing me under the wings of the Shechinah!' 5 Some time later the three met in one place; said they, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shechinah.6

Resh Lakish said. What is meant by the verse, and there shall be faith in thy times, strength, solvation, wisdom and knowledge?7 'Faith' refers to the Order of Seeds; thy times, the Order of Festivals; strength, the Order of Women; salvation, the Order of Nemķin;8 wisdom, the Order of Sacrifices; and knowledge, to the Order of Purity.9 Yet even so the fear of the Lord is his treasure.10

Raba said. When man is led in for judgment" he is asked. Did you deal faithfully [i.e., with integrity], did you fix times for learning, did you engage in procreation, did you hope for salvation, did you engage in the dialectics of wisdom, did you understand one thing from another. Yet even so, if 'the fear of the Lord is his treasure,' it is well: if not, [it is] not [well]. This may be compared to a man who instructed his agent. Take me up a kor of wheat in the loft,' and he went and did so. Did you mix in a kab of human?' he asked him. 'No,' replied he. 'Then it were better that you had not carried it up,' he retorted. The School of R. Ishmad taught: A man may mix a kab of human in a kor of grain, and have no fear.'

Rabbah b. R. Huna said: Every man who possesses learning

(7) Liz., 'a scribe'. (8) Ex. XXVIII, 4. C (1) The laws appertaining to the functions of a High Priest. (1) Num. I, 51. (1) Deut. XIV, 1. (4) Ex. IV, 22. (5) V. Glos. (6) From these stories it would appear that proselytes were eigerly accepted by Hillel; v. Kid., 616, n. 3. (7) Isa. XXXIII, 6. (8) V. n. 9. (9) These are the six orders into which the Talmud is divided. Faith is applied to Seeds, because it requires faith in the Almighty to sow with the assurance of a crop (J.T.); 'times' as meaning Festivals is self-explanatory; hases, here translated 'strength', is derived by Rashi from a root meaning to inherit, and thus identified with the Order of Women, because heirs are created through women; Nexikis treats of civil law, knowledge of which saves man (i.e., brings him 'salvation') from encroaching

upon his neighbour's rights or allowing his own to be filched away; the last two Orders are very intricate and require deep understanding, and are therefore identified with wisdom and knowledge. (to) Ibid. Learning without piety is valueless. (11) In the next world.

(1) That is Raba's interpretation of the verse; he too translates 'loses' as inheritance, and thus applies it to procreation (v. preceding note), and understands 'knowledge' as the process of inferring the unknown from the known.

(2) Just: a sandy soil containing salty substances and used for the preservation of wheat.

(3) Of dishonesty, when he sells the whole as grain, because that proportion is necessary for its preservation. One hab—one hundred and eightieth of a low.

ּדְרַשׁ הַהוּא נָלִילָאָה עֲלֵיה דְּרֵב חִסְרָא: בְּרִיךְ

״וַיָּתְיַצְבוּ בְּתַחָתִית הָהָר״ אָמַר רֵב אַבְּוִימִי בַּר

ַקַכוּרַתְכֶם. אָמָר רַב אָחָא בָּר יַעֲלְב: מָכָּאן מוֹדָעָא רַכָּה

לָאוֹרַיְיתָא. אָמַר רָכָא: יאַף עַל פִּי בֵן, הַדוּר בַּכְלוּהָ

בִימֵי אֲחַשְּוַרוֹש. דְּבְתִיב ־קִיְמוּ וְקִבְלוּ תַּיְהוּדִים־, קִיְימוּ

-מַשַּׁמֵים הַשָּׁמַעָהָ דִּין אָרֱץ יָרָאָה וְסָקְּסָה־ אָם יָרָאָה

לֶפֶה שֶׁקְטָה, וְאָם שָׁקְטָה לָמָה יָרְאָהוֹ אֶלָא: בַּתְּחִילָּה

- יָרְאָה, וּלְכַסוֹף - שָׁקְסָה. וְלָמָה יָרְאָה - בִּרְרַיש

לָקשׁ, דְּאָמַר דֵישׁ לָקִישׁ: ימַא' דְּבְּטִיב יתַהּי עֶּרֶבּ

_ הַהָּי בַּבֶּר יום הַפִּּבִי־, ה״א יְחֵירָה לָפָה לִיז

אַמַר הַזָּקָיָה: בּמַא' דְּכָתִיב

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יפי לפי ים שונים רפו דברים

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ולשיפת תכבים שמונה תרשים חסרים פפו, וסקסים: ששניני בספר הסחר שולםה: גיסן שבו יצאו ישראל ממצרים בארבעה עסר בי שחשו פסחיהן. בחמישה עשר יצאו, ואוחו היום ערב סבה היה. וסדרים ירתא בניסן ערב סכת -ריש ירחא ראייר חד בסבא. וסיון

בחרי בסכא (וכיון שראש חודש לָרַכָּנֵן - שָׁמוֹנָה חֲסָרִים עַבּוּר. נימן, ערב שבח — ראש חודש אייר אחו בשכח ופיון בשני בשבתו רקשיא לרי יוסי: ומשיבים שלדעת קא שְׁמַע, דְתַנְיָא בְמַדֶר עוֹלָם: •נִיסָן שֶׁבוֹ 🥂 🥂 יוסי: הא פני (ברייתא זו ָנְצָאוּ יִפְּרָאֵל מָמִצְרָיִם בָאַרְבָעָה עָסָּר שָּחֲטוּ פִסְחֵיהָן, למי היאן לשימת חכמים היאנ לפוד פקשים: די יוסי אומר בקני בחודש בַחָמַשָּה עַשַר יָצָאוּ, זָאוֹתוֹ הַיוֹם עֵרֶב שַּׁבַּת הַיָה. פלה מכת ויירה. בכליכי עלה וּהַדְּרֵישׁ יֶרְחָא רְנִיסָן עֶרֶב שַּׁכָּח רֵישׁ יַרְחָא דְאָיֶר חַר ארד. ברביפי ירד וסוב לא עלה להר ביני עד שנצפות עם כל בַשַּבָא, וְסִיתָן בִּתְרֵי כְשַּׁכָא, קַפְּיָא לְרַבִּי יוֹמֵי! –אָמַר ישראל, וסקסים: איך אססר לוכר ַלָּךְ רַבָּי יוֹסֵי: הָא מַנִי – רַבָּנַן היא. שברביקי ירד ולא עלה ז בשחר שלא צלה בהיכן ירדו אלא יש לחקו: רָבָי יוֹסֵי אוֹמֵר: בָשַׁנִי עָלָה משֵּה וְיָרַר, בַּשְּׁלִישִׁי עָלָה ברביעי עלה וירד. בחסיסי בנה יָּיָרַר, בְּרְבִישִי יָרַד וְשוּב לא עָלָה. וּמֵאָחָר שֶׁלא עַלָה מובח התקריב עליו קרבן. בששי לא היה לו פנאי. וסיאלים: מאי ַמַהֵיכָן יָרָדז! אֶלָא: כָּרְבִיעִי עָלָה וְיָרָד. יבַּחֲמִיסִי לאו והאם לאן מקום תורה קליכל בכסי בחודכן הרי זה בכיסה בָנָה מִוֹבַחַ וָהְקְרִיב עֶלָיו קָרַכָּן, כַּשָּׁפִּי לֹא הָיָה לוֹ תכטיבן חותים: לא. לא היה לו כְּנָאי, מַאי לָאוֹ – מְשׁוֹם חוֹנְדהוֹ –לא, מְשׁוֹם סוֹרָח פנאי מכום סורה כבת כהדינו עצמם לקכלת השכת ביום הקשי The state 277 ומוסיפים : בענות. בלילאה עליה דרב הסדא: בריך רַהַמָּנָא דִּיהָב אוֹרְיָאן הְּלִיתַאי לְעַם חְלִיתָאי, עַל יְדֵי רחמנא דיהב אוריאן חליתאי לעם – הָלִיתַאי, בִּיוֹם חָלִיתַאי, בְיַרָחָא חָלִיתָאי, כְמַאן תליתאי על ידי תליתאי ביום בירחא חליתאי נוכש נכיכי אחר לפני רב חסרא: ברוך הי שנחו חורה משולשת, תורה נכיאים בחובים, קנום חשולם, כתנים לחים חַמַא בַר חָסָא: יִמְלַמֵר שֶׁכָפָה הַקָּדוֹשׁ בָרוּדְ הוּא מיסראל, על ידי שלישי. מכה שהוא פליפי לאתק ומרים. ביום שלישי עֲלֵיהֶם אָת הָהָר בְנִינִית, וְאָמֵר לָהֶם: אָם אַתֶּם לפרישה בחודש השלישי]. כמאן בשים.ז |כחי) בנרה דרשה נו -מְקַבְּלִים הַתּוֹרֶה – מּיּסָב, וְאָם לָאוֹ – שֶׁם חָהַא

> רלא ביום הרביעי לפריסה. ב כיון שודבר במהן תורה סביאים דרשות אחרות באותי שנים. נאמר ירופא מסה את העם לקראה האלהים פן הבחנה החיבבו בתחמים ההרד (שמות ים. יו) אמר כי אבדימי בר חתם בר הסא שעמרו ישראל פפש מחת דער. ומלמד פסק זה שכפה (הפר) הקרדם ברוך הוא פליהם פל ישראל את ההרכדרך שנישים גיגיה. ואפר להם: אם אתם מקבלים את ההורה – פוטב. ואם לאו כס מהא קבודתנם. אמר רב תקב: מכאן פחדת רכה לאורייתא (מכאן החשה ובה כלפי החורה) שיכולים ישדאל להתנבל

תכסים שנימנה החודה ביום השלישי

ולומר שבתחילה קכלו את החודה כאנס. ואינם ודיבים לקיימה. אמר רבא: אף על פי כן הודר (חורו) וקיבלוה מרצונם ביםי אושורוש. פנאמר יקיפו וקיבלו היהודים פליהם תל זרפה תל כל העלחים צליתכר (אסחר כ, כו) ודרש: שקיימן היהודים של עצפם מה שקיבלו כבר עליהם במאתם בשנת פתן חורה. אמר הזקיה: מאי דכחים ומוני שכתובן המכמים הסמעת דין אודן יראה וסקסה: (תהילים צו. ט) ותמה הדבר: אם יראה -- למה שקטהו האם שקטה -- למה יראה ו

מורה משורשה וכוד / חצר מעלמו של מססר זה המיד דברים שתים, בינים גם

חורה משורשה זכרי / תך לשניתו כך שספר זה תפריו דברים פונים. ביקיום גם שמות רוסף לתבוד יונחת המשולש כך מבודה ונהג" ורש"מן. בשלושה, זמות ששפו עד בידים כך שפשה חומודים כמון שכשה עלפו בחיותיו בשלושה, זמות ששכם כד — שמאינותיו בשלישה. תל בריה בשליפה חיד ששיר שלום כל היו לשלם ודבים בתשות על לימוד היו כן ו השפש: ליכו שלו נהוד התוחדת בידים בדם ודברי שפוכן, בו שהבמוך למורח שובתב, מחיד שבעל הני תורה תפחר נעיון יעכבו.

מַה שַּקיבָלוּ כִּבָּר.

לרבון שפונה חסרים פכור - ולח היו נין פסח וחשתקר לפסח והחינות הלה שני יחים, ונחלת והשתקו נערג שנת. בשני צלה ששה - ושתע אוחתם חהיו ליא ויכד והניד. בשלישי פלה — ושמע הנגלה, ויכד והגיד. ברביקי ירד - להפרישם. ושוב לא צלה -- עד קנלח הדנרוח, שעלו

תָא טְמַע,

כולם. ומאחר שלא צלה בהיבן ירד ב ולחריון גרניעי ירג, ולל חתרם עלה רירד. חלח חיחח: כרכיעי עלה וירד, ושונ לה עלה. ובחפישי בנה פוכח - כוכחינ איינן חונה קיות ההד", מאי לאי משום ונורה -לא היה לו פנאי לעלות. שהגלו כולו יקל חת הלגלוה, עליה דרב חסרש - לפני רב חסדה. לפי שרב חסדה יושב, והדרשן עומה, קחמר שעליהש דדומה כתו שהעותי לתעלה תן היושנ אודאן חליתאי – תורה נכילים וכחינים, לעם חליחלי – כהכים לוים וישרחלים. של יד חליתצר - משה הליתלי לנטן, מרים להרן ומסה. ביום מלימאי -- לפריסה. תחתית ההר - מחק הכר מתם. בינית ... קונה • שתטילין נה שכר, בודקה רבה - שתם יותינם לדין למה לה קייחתם מה שקולתם עליכם ב יש להם חשונה, שקנלוה נחונם. כיכי אחשורום — חלהנת הנס שנעשה להם. דין – חודה. בחוילה בקוזם שלחרו ישרחל נעשה ונשחע. ירות -- מחל לל יקכלוה, ויחור העולם לחהו ונהג, כנרים לקים. ולכפוף -- כסקנלוה, יום הששר -מחי שנת דכחים כ' ביום נחר תעשה ברהשים.

פח עיא

תוספות

בפה עלית הר ביניח – הגף על לנסמק, סמא יהוו אונרום בשיראו ראם דניתלה שיצאתה נשפתנ, היא האמר בסודם במא המסכת עבודה זרה (ב. ב): כלום כסית כלינו הר ביניתן המסמק הבו זוה כומה שלהו – לא ההן להן מסובה היבור אמר המשקא הבה לאידיותא די הדע על מת שלא כבלות. אכל מה שלא

מימות – ורבוו הסובה םודעא רבה לאיריהא --רצפר בודרם (כנ

תשרה התשות התסביכם על בה ובפרס זצלו סומרור (מיסה לנ. כ) ו שמבלו את כל התורה בתר נודום

וכרנה שובל, אומר השונו הם: העל פי הנייבור היה, והני בבעל ברחם. אבל כימי אחשורום – ככלו מתקתב מאדבת הגם. ומה שבית צמהן ברה יהשק לקבה את ה: -- ההם לא כבלו אוא שלא לקבה כבחה זורה, ברבתים (יוניסים כדי) "חלילה לנו מעווב את ה"ה וכן משמע

אסר רבש הוד כבלה. בימי אושורוס – חיכה לרכיט יצודם: דבמנילה

(נ. א), נבי אסיני ביהו הכרים שמרה. אמר רב יהיהה אמי שמשל:

בולה עיינצ

אלא: בתחילה יראה ולבסוף שקטה. זים להנין בדרך זו: יכוסים השפנה דיך – הוא פתן וצרה (הרוז) והצרץ יראה כדברי ריש לקים. שאמר ריש לקיש: מהו שנאבר ירוזוי ערב ויהי בקר יום הששרי (בראסית אל לא) הרא יתרה (ביהקשיר) שאינה נוכרת בשאר היסים לכה לינ

מדקות רבה למוריבה / התקפה שרשבים אם כן וצוא משקם סה (פנשו ישרשל התקלו מי הארץ לך שקברו כל המחירה נועדי בתקסום) הירך שישיבה ישראו בהיין חדה! שהית על מעדי שיכיסו את מודהה התורה, לרבשיים מוסבר כן בפריה זו כנינים -דבר והו לשקם המהחה ושהים, ולי שישר עם וריבות מודרים ומאו אחו מבר המדום כך מברי בעיה ובשקם, וככל לא משכיבו ברקאת את לובר דורות מודרים

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defective; [88a] in that of the Rabbis', eight months were declared defective.

Come and hear: For it was taught in the Seder 'Olam: As to the Nisan in which the Israelites departed from Egypt, on the four-b teenth they slaughtered their Passover sacrifices, on the fifteenth they went out, and that day was the Sabbath eve. Now, since the first of Nisan was the Sabbath eve, the first of Iyar was on a Sunday, and [the first of] Siwan on a Monday. This is a difficulty according to R. Jose?—R. Jose answers you: This agrees with the Rabbis.

Come and hear: R. Jose said: On the second day Moses ascended and descended: on the third he ascended and descended: on the fourth he descended and ascended no more.? But since he did not go up, whence did he descend?—Rather [say.] on the fourth he ascended and descended; on the fifth he built an altar and offered a sacrifice thereon; [but] on the sixth he had no time. Surely that was on account of [the giving of] the Torah??—No: it was on account of the preparations for the Sabbath. It

A certain Galilean lectured before R. Hisda: 12 Blessed be the a Merciful One who gave a three-fold Torah! to a three-fold people2 through a third[-born]! on the third day! in the third month. With whom does this agree? With the Rabbis.!

And they stood under the mount: 6 R. Abdimi b. Hama b. Hasa said: This teaches that the Holy One, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them, 'If ye accept the Torah, 'tis well; if not, there shall be your burial.' R. Aha b. Jacob observed: This furnishes a strong protest against the Torah.7 Said Raba, Yet even so, they re-accepted it in the days of Ahasuerus, for it is written, [the Jews] confirmed, and took upon them [etc.]: [i.e..] they confirmed what they had accepted long before. Hezekiah said: What is meant by, Thou didst cause sentence to be heard from Heaven; The earth feared, and was tranquilty if it feared, why was it tranquil, and if it was tranquil, why did it fear? But at first it feared, yet subsequently it was tranquil.10 And why did it fear? - Even in accordance with Resh Lakish, For Resh Lakish said: Why is it written. And there was evening and there was morning, the sixth day; 11 What is the purpose of the additional 'the'?13 This teaches that the Holy One, blessed be He, stipulated with the Works of Creation and said thereto, 'If

Israel accepts the Torah, ye shall exist; but if not, I will tu: you back into emptiness and formlessness. 19

R. Simai lectured: When the Israelites gave precedence to 5 will do' over 'we will hearken,' six hundred thousand ministerin angels came and set two crowns upon each man of Israel, one :: a reward for "we will do," and the other as a reward for will hearken'. But as soon as Israel sinned, one million. hundred thousand destroying angels descended and removethem, as it is said. And the children of Israel stripped themselve of their ornaments from mount Horeb. R. Hama son of R Hanina said: At Horeb they put them on and at Horeb they put them off. At Horeb they put them on, as we have stated At Horeb they put them off, for it is written, And [the children of Israel] stripped themselves, etc. R. Johanan observed: And Moses was privileged and received them all, for in proximity thereto it is stated, And Moses took the tent. Resh Lakish said: [Yet] the Holy One, blessed be He, will return them to us in the future. for it is said, and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; the joy from of old? shall be upon their heads.

R. Eleazar said: When the Israelites gave precedence to 'we will do' over 'we will hearken,' a Heavenly Voice went forth and exclaimed to them. Who revealed to My children this secret, which is employed by the Ministering Angels, as it is written, Bless the Lord, ye angels of His: Ye mighty in strength, that fulfil His word. That hearken unto the voice of His word? first they fulfil and then they hearken?

R. Hama son of R. Hanina said: What is meant by. As the apple tree among the trees of the wood, [So is my beloved among the sons]: why were the Israelites compared to an apple tree? To teach you: just as the fruit of the apple tree precedes its leaves, to so did the Israelites give precedence to 'we "I do' over 'we will hearker"

There was a certain Sadducee who saw Raba* engrossed his studies while the finger[s] of his hand were under his feet, and he ground them down, so that his fingers spurted blood. Ye rash people, he exclaimed, who gave precedence to your mouth over your ears: ye still persist in your rashness. First ye should have listened, if within your powers, accept: if not, ye should

(z) So there was a

difference of three days, not four, that year consuming of three hundred and fiftythree days, which makes the first of Siwan fall on a Sunday. (3) Hence the year consisted of three hundred and fifty-two days, and the first of Siwan fell on a Monday. (4) The Seder 'Olam is the earliest extant post-exilic chronicle in Hebrew, and is a chronological record extending from Adam to Bur Kochba's revolt during the reign of Hadrian. Most scholars are agreed in assigning its authorship to R. Halafta, a Tanna of the first century, on the strength of a statement by R. Johanan in Yeb. 82b. V. J.E., art. Seder 'Olam Rabbah. (5) Hearing. 'and pe shall be . . . a kingdom of priests' and telling it to the people. (6) Being given the order to set boundaries. (7) Until the Revelation. (8) On the fourth. (9) Which supports the Rabbis that the Torah was given on the sixth of the month. (10) Lit., 'trouble of'. (11) The sixth of the month being Friday, the eve of the Sabbath. (12) In the public lectures or sermons the scholar sat and whispered his statements to a speaker, who conveyed them to the people; this Galilean was probably R. Hisda's speaker (generally referred to as 'strageness'). 3 (1) I.e., the Torah (Penzateuch), Prophets and Hagingraphs. (2) Israel consisting of Priests, Levites, and Israelites. (3) St. Moses, born third after Miriam and Aaron. (4) Of their separation from their wives. (5) For according to R. Jose it was on the fourth day of their separation, Moses having added a day (10pm 87a). (6) Ex. XIX, 17. The translation is literal. E.V. nether part. (7) It provides an excuse for non-observance, since it was forcibly imposed in the first

place. (8) Eath. IX. 17. (9) Ps. LXXVI, 9. (10) It feared lest larsel would reject the Torah, and became tranquil when Israel accepted it. (11) Gen. I. 31. (11) In the case of the other days it is simply stated, a second day, a third day, etc., 'a' being altogether unexpressed in Hebrew. (13) He thus translates homiletically: and the continuance of morning and evening was depended on the tixth day, it, of Siwan, when Israel was offered the Torah. The general idea is: Without law and order as exemplified by the Torah the world must lapse into chans and anarchy.

b (1) V. Ex. XXIV. 7. Thus they promised to obey God's commands even before hearing them. (2) Lit., 'corresponding to'. (3) Through the Golden Calf. (4) I.e., which they had received at Mount Horeb. Ibid. XXXIII. 6. E. V. 'from mount omerds'. (5) Ibid. 7. The reference is not clear. V. Rashi. (6) Iai. XXXV. to. (7) The verse may be translated thus. (8) Ps. CIII, 20. (9) Cant. II. 3. The two lovers in this poem were regarded as God and larsel. (10) Tosaf, observes this is untrue of the apple tree, which grows like all other trees; consequently refer this to the citron tree. As the citron remains on the tree from one year to the next, at which time the tree sheds its leaves of the previous year, the fruit may be said to precede the leaves.

(1) There were no Sadducers in Raba's time, and the word is probably a censor's substitute for Gentile. In J.E. X. 633 bottom it is suggested that he was probably a Manichean. [MS.M: Mis (v. Glos.)].

MEN OF ENLIGHTENMENT

In the present chapter we shall go beyond the boundaries of time and space within which we have moved hitherto. We shall also encounter a new type of personality in R. Menahem Ha-Me'iri.² Ha-Me'iri was active in Provence, at the turn of the fourteenth century.³ He belonged to the group of rationalists who maintained the philosophical tradition derived from Spanish-Jewish sources. Ha-Me'iri took up a position in desence of philosophy during the controversy about Maimonides' teaching, which arose for the second time in the first decade of the sourceenth century.⁴ It will not be surprising to find that his exceptional attitude towards other religions is connected with his philosophical outlook.

In spite of these facts, the teachings of Ha-Me'iri are not extraneous to our main theme. For whatever might have been the impulse which prompted him to conceive his theory of religious tolerance, both its application and its justification had to be achieved on the basis of the Halakhah. As a halakhist, Ha-Me'iri undoubtedly belongs to the Ashkenazi school, whose method had captivated the minds of the talmudists of Spain and Provence some hundred years before he was born. Ha-Me'iri lumself added to this method of interpretation some individual features of clucidation and paraphrase. Fundamentally, however, Ha-Me'iri follows

. See I. H. Weiss, Dor Dor we-Dorethair, v, pp. 1-5.

the method of the tosaphists. Like them, he strives to arrive at a harmonization of the sources; and, in determining the Halakhah, he endeavours to reach conclusions which are not at variance with accepted practice. We shall find both tendencies corroborated by many instances relating to our special problem. In contrast, however, to this correspondence with the tosaphists' aims and methods, we shall find that in evaluating contemporary Christianity and Islam Ha-Me'iri developed an attitude deviating from that of other halakhists down to his own generation.

Ha-Me'iri's personal view can best be summarized thus: he held that the exclusion of Christians and Moslems from the category of the idolatrous—an exclusion which had been suggested purely casuistically by earlier halakhists—was to be acknowledged as a firm and comprehensive principle. At first sight, the opinion of other halakhists and that of Ha-Me'iri might be taken as identical. Modern scholars, affected by an apologetic bias of their own, have read into the Ashkenazi halakhists' views the theory held by Ha-Me'iri.* It may, however, be possible to demonstrate the uniqueness of his attitude by several arguments.

1. Verbal usage. Ha-Me'iri, when he wished to differentiate between the nations of talmudic times and contemporary Gentiles, coined a new term, as was already observed by D. Hoffmann.³ He called his contemporaries 'ummoth ha-geduroth be-darekhey hadathoth, 'nations restricted by the ways of religion', and those of talmudic times 'nations not delimited by the ways of religion'.⁴ We shall have to consider later the theological implications of this definition. It is, however, certainly not without significance that Ha-Me'iri expresses the exclusion of Christians from the category of idolaters not only in negative, but also by a definition in positive, terms. In this way he granted them a positive religious status. Indeed, the kind of expression used by Ha-Me'iri is different from

I have treated the subject of this chapter in an article in Zien, aviii, 1953, pp. 15-30.

^{*} For the biography of Ha-Me'iri see S. K. Mirsky, Toledoth Rabbi Menahem Ha-Me'iri u-Sefaraw, which appeared as a preface to Ha-Me'iri's Hibbur Ha-Teshuvah, ed. A. Schreiber, New York, 1950; M. N. Zobel, 'Qeşath Peratim le-Toledoth Ha-Rav Ha-Me'iri', S. A. Horodezky Jubiles volume ('Eder Ha-Yeqar), Tel Aviv, 1947, pp. 88-96.

The date of Ha-Me'iri's death is contested; see Zobel, op. cit., pp. 93-96, who supports the year 1315.

^{*} Gractz, Geschichts der Juden, 2nd edn., vii, pp. 239-50; F. Y. Baer, Toledoth Ha-Yshudim bi-Sefarad Ha-Nojerith, pp. 191 fl.; J. Setachek, Faith and Reason, the Conflict over the Rationalism of Maimonides, 1935, pp. 167-201.

Ha-Me'iri's standing with helakhists of recent generations is shown by the fact that they were the first to publish most of his works. An analysis of his method has not yet been attempted.

D. Hoffmann, Schulchan Aruch, pp. 4-7. More explicitly FL Albeck in his introduction to Mishnah, A.Z., p. 322.

Beth Ha-Behirah on 'Avodah Zarah (henceforth B.H.-'A.Z.), ed. A. Schreiber, 1944, pp. 46, 591, also p. 39. Other slight variations in B.H., Bava Quanna, ed. K. Schlesinger, p. 320, and other passages quoted below.

that of the other halakhists, even when he has recourse to negative terms. 'We have already explained that all these things were said at the time [i.e. that of the talmudic sages] when those Gentiles were cleaving to their idolatry, but now idolatry has disappeared from most places. . . . 'I No such clear-cut statement is to be found in the writings of other halakhists.

2. The unqualified nature of the consequences. The straightforward language of Ha-Me'iri is the unhesitating expression of an unqualified attitude. As we have seen in the first chapters of this book, other halakhists discarded the talmudic precepts under pressure of circumstances only, and as a concession to accepted usage. Contrary to this, Ha-Me'iri is almost glad to notice the obsolescence of the talmudic precepts. 'In our days nobody heeds these things, neither Ga'on, Rabbi, Disciple, Hasid, nor would-be Hasid.'2 This exuberant and almost jubilant language is well in accord with the view expressed here. For in contrast to the other halakhists, who could give their assent to the disregarding of the talmudic precepts with reluctance only, Ha-Me'iri could do so whole-heartedly, since in his opinion it was not a concession but a clear case, based upon a firm principle.

3. The exclusive application of the exemption. The limited importance which was attached by the ordinary halakhist to the distinction between the nations of old and his Gentile contemporaries is apparent in the way use was made of this idea. As we have observed in the analysis of Rabbenu Gershom,3 the distinction was used by him (as by other halakhists) as one of many casuistic devices to justify the disregarding of certain specific talmudic laws. Not so with Ha-Me'iri. He acknowledges the distinction as the only answer which could account for the contradiction between the law and accepted practice. Consistently, he renounces all the other ways of harmonizing them which had been put forward in halakhic literature down to his own time. After discussing the merits of these devices on logical considerations, he discards all of them as being neither useful nor necessary. For, having accepted the distinctions between the idolaters of old and the 'ummoth hageduroth, 'you have no need of the forced justifications which you

1 See supra, Chap. III. B.H.-'A.Z., p. 28. * Ibid., p. 3.

will find in the talmudic commentaries and the Tosafoth'. These can only be the expressions of someone who is convinced of the truth of the one solution, validity of which entails the repudiation of all others.

4. The extent to which this distinction is applied. Even more conclusive is the extent to which Ha-Me'iri, in contrast to other halakhists, applied this rule. When a question arose concerning the halakhic justification of the making of gifts by Jews to Gentiles, which was prohibited in talmudic law, the halakhists had to resort to the implicit concession in the circumstance that some talmudic sources had, as they found, made an exception if the Gentile was a good friend,2 Ha-Me'iri can dispense with this circumvention, and remarks: 'But in so far as we have to deal with nations which are restricted by the ways of religion and which believe in the Godhead, there is no doubt that, even if he [the Gentilel is not a friend, it is not only permitted, but even meritorious to do so.'1 The tosaphists also had to find casuistic justification for disregarding the precept laid down in the Mishnah (A.Z., 1. 8): 'One should not let a house to a Gentile.' Ha-Me'iri states simply: "This prohibition applies fundamentally only to those idolaters who kept their idols in their house, and sacrificed to them there.'5 The Mishnah forbade Jews to commit beasts to the care of Gentiles, who were suspected of perverted sexual practices. Once again the tosaphists had to account for the ignoring of this precept by their Jewish contemporaries.6 Ha-Me'iri finds this disregard justified by his comprehensive distinction: 'It has been already stated that these things were said concerning periods when there existed nations of idolaters, and they were contaminated in their deeds and tainted in their dispositions . . . but other nations, which are restricted by the ways of religion and which are free from such blemishes of character-on the contrary, they even punish such deeds-are, without doubt, exempt from this prohibition.'7

Finally, Ha-Me'iri used his principle to escape the moral

B.H.-'A.Z., p. 28.

Tosafoth, A.Z., 202, cf. Pisqey Tosafoth on the same passage, and Haggahoth 3 B.H.-'A.Z., p. 46. Ha-Rosh, 'A.Z., 1. 19.

⁴ Tosafoth, 'A.Z., 211.

B.H.-A.Z., p. 48.

^{*} Totafoth, A.Z., 229.

⁷ B.H.-'A.Z., p. 53.

sentiments which seemed to require lower standards of morality in relation to Gentiles. Ha-Me'iri could once again deal with the whole problem comprehensively and as a matter of principle. For all the instances in which, according to the Talmud, Gentiles were not on the same legal and moral footing as the Jews applied to peoples of remote times only, who deserved no better treatment. 'But everyone who belongs to the 'ummoth ha-geduroth'... is not

'But everyone who belongs to the 'ummoth ha-geduroth'... is not included in this, and is to be regarded as a full Jew in respect of all this.'2

There is, therefore, no doubt that Ha-Me'iri elevated the idea of the distinction between the peoples of old and the Christians and Moslems of his time into a principle applicable whenever and wherever it was needed.

In endowing the distinction between the peoples of the two periods with the character of a principle, Ha-Me'iri definitely transcended the conventional methods of halakhic thinking. It was implicit in this method, as we have seen above, to avoid committing oneself to consistency. The question therefore arises, what had prompted Ha-Me'iri to introduce into the halakhie discussion a line of argument which was alien to it, and did not serve any practical purpose? For, as we shall see later, Ha-Me'iri did not intend to abolish any precepts concerning the relationship between Jews and Gentiles which were not already disregarded in practice and had not been justified by other halakhists. The difference between the two ways of justification was a theoretical one. While the other halakhists arrived at their arguments casuistically and piecemeal, Ha-Me'iri attained the same object with one simple maxim. But there is no doubt that the evolution and presentation of the maxim occasioned Ha-Me'iri a personal-one might say a spiritual—satisfaction.

MEN OF ENLIGHTENMENT

Obviously, the concept of 'unmoth ha-geduroth, which is Ha-Me'iri's main intellectual instrument in the achievement of his purpose, originated outside the province of Halakhah, in the sphere of philosophical and theological thinking. On the basis of Ha-Me'iri's exegetical and philosophical writings, we are fortunately able to describe the system of thought which served as a background to the evolution of this concept.

As mentioned above, Ha-Me'iri belongs to the 'rationalistic' school of the post-Maimonidean period. In accordance with the exponents of this school, he held that the ultimate destiny of man was intellectual insight into the essence of God. In the field of practice, i.e. of the moral and ritual commandments, he would have been able to discover some parts of the revealed religion for himself. Other doctrinal and practical elements of religion were, however, vouchsafed to man by revelation only. The intellectual aim of religion is to be valued more highly than the practical one. But in point of temporal succession, practice has to precede the intellectual insight; and 'the latter is the fruit of the former, and is derived from it'.

Every student of medieval Jewish philosophy will recognize in this train of thought the reflection of the ideas of Maimonides.⁵ Ha-Me'iri was not only a champion of Maimonides in the controversy over his teaching; he also became his popularizer. But as regards the evaluation of other religions, he took up a stand independent of that of Maimonides, and indeed in diametrical opposition to it. Maimonides appraised the achievement of the two other monotheistic religions, Christianity and Islam, as historical extensions of Judaism, and conceived their historic task to be the dissemination of Jewish ideas in preparation for the messianic era, when the pure monotheistic doctrine of Judaism would be

¹ See supra, Chap. V.

² B.H., Bava Qamma, p. 320; see also p. 120. Some passages relating to the problem of morality were already known before the publication of Ha-Me'iri's major work. They were, significantly, quoted by Bezalel Ashkenazi, Shiffah Mequbbeteth on Bava Qamma, 38a, 113b.

Hibbur Ha-Teshuvah, p. 540; cf. his commentary on Proverbs (Fürth, 1844), chap. I ad fin., where he classifies man in a Platonic fashion. Some human beings are capable of manual work only, others also of social and moral achievement. A third category is capable of grasping the truth. In this, 'the purpose of Creation is fulfilled'.

² Hibbur Ha-Teshuvah, p. 256.

See The Guide for the Perplexed, 3. 54, and the Eight Chapters (introduction to Mishnah, 'Avoth), chap. 5.

Managing the Change Process Karen Barth

Everyone who has been involved with attempting the work of transformational change knows that it can be frustrating, devastatingly difficult, take much longer than ever envisioned and in the end produce disappointing results. Yet, it can also be an exhilarating and incredibly positive and productive enterprise. This session will examine what it takes to lead a successful process of transformational change: how to get ready for change; how to make it happen; how to avoid common stumbling blocks.

Presentation material to be handed out at the end of the session.

Recommended Reading:

John P. Kotter, "Leading Change: Why Transformation Efforts Fail," in <u>Harvard Business</u>
Review (Cambridge, MA: Harvard Business School Publishing, March-April, 1995, pp. 59-67).

- Interviews with the following faculty at Mercy High School, Baltimore, MD: Pegeen D'Agostino, Amy R. Gibson, Elizabeth Lambertus, Mary Louise Merida, Tona A. Riggio, Joyce Rizzi, Joanne P. Simmons. September 1995.
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- Newslink. A Publication of Eastern Mercy Health System, Radnor, Pennsylvania, Summer, 1995.
- Pritchett, Price. The Employee Handbook of New Work Habits for a Radically Changing World.

 Dallas, Texas: Pritchett & Associates, Inc., no copyright date given.
- Profiles. Institute for Social Research Newsletter, April 1995, vol. 19, no. 2.
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- Ruffing, Janet, RSM. "Enkindling the Embers: The Challenge of Current Research on Religious Life." Address to the Leadership Conference of Women Religious Assembly, Dallas, Texas, August 14-18, 1993.
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Educational Leaders in Jewish Schools

by

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Leadership in all schools is complex and challenging, encompassing numerous roles. However the context of leadership in Jewish schools, as well as in other religious schools, has some unique dimensions. The obvious distinction is that Jewish schools have cultural, religious and moral goals as well academic goals. Thus, the image of a school leader in a religious context may include spiritual. religious and moral responsibilities (Grace, 1995). These roles have been explored in Catholic school settings. For example, Bryk, Holland, and Lee (1993) have suggested that educational leadership in Catholic schools is viewed by incumbents as "a vocation to serve," rather than an individual сагеег. Similarly, in a study of Catholic headteachers in England, Grace (1995) found that an ethic of 'serving others' was central to their leadership roles.

Terms such as 'spirit' and 'servant' are not new to the discourse on effective leadership (Depree, 1989). Recently, writers in the field of leadership in the businesss world have been exploring spirituality and servant leadership (Spears, 1995; Bolman and Deal, 1995). Many businesses facing new pressures, are 'awakening' to a different type of leadership, leadership that "addresses real human values, including the quest for meaning, and congruence with one's innermost source of power" (Renesch, 1992, p. ix). These writers suggest that leaders in the 21st century must lead with a new sense of commitment and spirituality.

These ideas are beginning to make their way into school settings as well (Sergiovanni, 1995). All of these writers, however, caution that they are not trying to bring religion into the workplace.

The purpose of this article is to stimulate discussion about preparing leaders for Jewish educational institutions. What types of professional preparation programs can be developed for these roles? The first part of the article will present the context of Jewish schooling as a framework for analyzing educational leadership in Jewish schools. The second part of the article will report on the results of a survey done among leaders in Jewish education. The purpose of this survey was to identify certain demographic data regarding the leaders in the study and ascertain their reasons for entering the field of Jewish education.

Context of Jewish Education

It is estimated that 80% of Jews in North America receive Jewish education sometime during their lifetime (Rossel & Lee, 1995). Formal Jewish education typically occurs in three types of settings or schools; day, supplementary and preschools. Jewish day schools are independent These schools are full-day private schools. programs. Most Jewish day schools are accredited by their state or regional accrediting bodies. These schools typically have two parallel curricula and consequently two sets of teachers, those who teach the academic subjects, and those responsible for Judaic Studies (Hebrew, Bible, Prayer, Customs and Ceremonies). It is estimated that approximately 18% of Jewish children attending some type of Jewish school are enrolled in Jewish day schools (Jewish Education Service of North America, 1992, p. 5; Commission on Jewish Education in North America, 1990).

Supplementary or congregational schools, are part-time schools usually formally connected to synagogues. By far, the largest number of Jewish children receive their Jewish education in supplementary schools. Students come to supplementary schools after regular school, and/ or Sunday mornings. Supplementary schools meet for a minimum of 2 hours a week to a maximum of 9 hours a week. The curriculum focuses only on Jewish Studies. These schools, despite their limited hours, are usually operated as traditional

schools. The schools are headed by educationa directors or principals who often report or work in concert with the Rabbi of the congregation—Teachers are usually part-time teachers, many whom are referred to as "avocational" teachers (see Aron, Lee, and Ossel, 1995).

Jewish pre-schools include both full and part time programs that work with pre-kindergarter children. They are usually associated with synagogues or Jewish community centers. Mos pre-schools have a formal director or principal typically called an Early Childhood Director. The st ff of Jewish pre-schools do not follow the day school model with two sets of teachers. It contrast teachers in pre-schools are responsible for all aspects of the curricula.

Most Jewish schools are not part of a larger. bureaucratic educational system as are public schools. However, Jewish schools are part of larger religious communities and institutions, which may include synagogues, community centers or religious movements. Thus, school leaders are connected to a broad intersection of communal institutions. There are few external licensing demands placed on teachers at administrators in Jewish schools. Therefore individual schools are relatively free to hire personnel in an unregulated manner.

Most of the three types of schools are affiliated with one of three denominations: Orthodox, Conservative and Reform Judaism. In addition, some schools are community schools, bridging across all three denominations.

Across these complex settings of Jewish education, it is very difficult to generalize and to articulate the goals of Jewish education. In its simplest sense, one could state that "..Jewish education serves the function of making Jews Jewish.."(Prell, 1995, p.141). Others have stated the goals of Jewish education in terms of developing strong Jewish identity. In a broader sense, goals for Jewish education include acquiring the knowledge base and cultural, religious and historical understandings rooted in the Jewish religion. Therefore, teachers and leaders in Jewish schools have both cognitive an affective objectives which include serving as role models for Jewish children.

Methodology

A survey of educational leaders was conducted in three Jewish communities in the Southeastern, Midwestern, and Northern United The three communities were chosen States. because they are engaged in a project that is aimed at reforming Jewish education. The survey was administered to all directors of formal Jewish educational institutions, including day schools, supplementary school, and pre-schools. Other supervisors and administrators in these schools, such as vice-principals and directors of Judaic Studies, were also included. A total of 100 surveys were administered, and 77 persons responded. As additional support for the survey analyses, data from in-depth interviews with 58 educational directors from the three communities are included. The interviews concerned educators' backgrounds, training, work conditions, and professional opportunities (Interviews were designed and conducted by Roberta Louis Claire Rottenberg, and Julie Goodman, Tammivaara. All quotations in this report come from those interviews (see Gamoran, et. al., 1996)).

Educational Leaders in Jewish Schools

Most of the educational leaders (77%) who respond to the survey are principals or directors of their schools. The remaining 33% hold administrative or supervisory positions below the top leadership positions in their school. Thirty-six percent of the educational leaders work in day school, 43% in supplementary schools, and 21% in pre-schools.

Thirty-one percent of the educational leaders work in Orthodox schools. Twenty-two percent work in schools affiliated with the Conservative Movement and the same percentage are with schools connected to the Reform Movement. Eleven percent of the respondents are leaders in schools that are designated as community schools, while 7% indicated that their schools are traditional, and 4% reported their schools are located within Jewish Community Centers. The remaining 4% stated that their schools are independent or have no affiliation.

Seventy-eight percent of the educational leaders indicated that they are employed full-time

as Jewish eductors. Ninety-six percent of day school educational leaders reported being employed tull-time, as did 81% of pre-school educational leaders. In contrast, only 61% of educational leaders working in a supplementary setting work full-time in Jewish education. Of the supplementary school leaders who work part-time, half would rather be working full-time in Jewish education, while the other half prefer their part-time status.

Two-thirds of the educational leaders surveyed are women, including all the pre-school directors, 61% of supplementary school leaders, and 52% of day school administrators. Ninety-five percent of the educational leaders are married, and their median age is 44. The educational leaders are predominatly American-born (88%). Only 7% were born in Israel, and 5% in other countries.

Most of the educational leaders of the three communities have worked in the field of Jewish education for a considerable length of time. Seventy-eight percent of the educational leaders have been working in Jewish education for more than 10 years. Thirty percent have been employed in Jewish education for over 20 years, while only 9% have 5 years or less experience. Thus, for example, one educational director began his career in Jewish education by tutoring Hebrew at the age of 14. From tutoring, he moved on to teaching in a congregational school while in college. A rabbi suggested that he pursue a seminary degree, which he did. Upon graduation he spent 14 years as educational director of various supplementary schools. Now he directs a day school.

The educational leaders in the three communities have less experience in positions of Jewish educational leadership than they have in Jewish education overall. Pre-school leaders have the least amount of experience in leadership positions, with only 12% having worked as educational leaders for more than 10 years. Thirty-seven percent of supplementary leaders and 28% of day school leaders have more than 10 years of experience as leaders in Jewish schools.

The large majority of educational leaders (78%) plan to remain as administrators or supervisors in the same school in which they are currently employed. In total, only 6% plan to become educational leaders in a different school.

None of the educational leaders want to work in another type of Jewish educational institution (such as a central agency), and only one percent plans to leave the field of Jewish education. Nine percent of education leaders are unsure about their future plans. The remaining 5% plan to pursue avenues such as returning to teaching and retirement.

In summary, the educational leaders in Jewish schools have widespread experience in the field of Jewish education and plan to remain working in their current settings. Despite the part-time nature of many Jewish schools, many leaders work full-time.

Attraction to Jewish Education

Educational leaders in the three communities enter the field of Jewish education for a variety of reasons. A theme of service to the Jewish community and developing Jewish identity in children do seen to permeate the leaders' responses. Intrinsic issues, such as working with children (83%), teaching about Judaism (75%), and serving the Jewish community (62%), were rated as very important notivating factors by the highest percentage of educational leaders.

As one educational director commented, "I have a commitment. I entered Jewish education because I felt that I wanted to develop [the children's] souls. My number one priority is to develop their love for who they are Jewishly." Another educational leader explained that he was attracted to "the idea of working, seeing children develop and grow. It's something special to be at a wedding of a child that you entered into kindergarten. It does have a special meaning to know you've played a role or to have students come to you years later, share with you that they remember your class, the role you played in their lives."

Other factors that have strong intrinsic value, such as working with teachers (43%) and learning more about Judaism (49%), were considered by almost half of the educational leaders as very important motivating factors for entering Jewish education.

In contrast, extrinsic factors were rarely considered as important. Only 25% of the educational leaders said the full-time nature of the

profession was a very important reason for entering the field. The level of income was considered by only 7% of educational leaders to be a very important reason for entering Jewis education and by 59% as unimportant. Finally, the status of the profession was rated as very important by only 9%, while 66% of the educational leaders considered it to be unimportant

The religious affiliation of the school (62%) was mentioned as the most important factor ir making the decision to work in the school in which they are currently employed. Among educational leaders who work in schools affiliated with a religious movement (i.e., Orthodox, Traditional Conservative, Reform), almost all the educational leaders have a personal affiliation that is either the same or more observant than the affiliation of the school where they work.

In summary, the educational leaders in the three communities were attracted to Jewish education first and foremost as a way to serve the Jewish community through teaching. They are extremely committed to their work in Jewish education as evidenced by their overall long tenure in the field of Jewish education, diversity of parexperiences in both formal and informal Jewis, education settings, and their future plans to remain in their current positions.

Given their future plans, and the fact that 95% of the educational leaders consider Jewish education to be their career, it seems that these leaders want to work with Jewish children as a way of serving their religious community. These findings are consistent with the research on principals in Catholic schools that found that these principals, as compared to their public school counterparts, have a spiritual, communal attachment to their roles (Bryk et al, 1993).

Professional Preparation

This section describes the formal training backgrounds and the professional development activities of the educational leaders in the three communities. Ninety-seven percent of all of the leaders have college degrees, and 70% have graduate degrees. Day school educational leader are the most likely to hold graduate degrees, followed by supplementary school leaders. Almost two-thirds of the leaders (65%) hold

university degrees in education and 53% of the leaders are certified as teachers in general education. In addition, 61% of all leaders have previous experience in general education settings.

Very few educational leaders are formally trained in Jewish studies or Jewish education. Only 37% of all leaders are certified in Jewish education, and only 36% hold degrees in Jewish studies. Although supplementary and day school leaders are the most likely to hold certification and/or degrees in Jewish education, only forty-four percent of day and 48% of supplementary school leaders are certified in Jewish education, and similar numbers hold degrees in Jewish studies. No pre-school educational leaders hold degrees in Jewish studies, and only 12% are certified in Jewish education.

Educational leaders in Jewish schools have very little formal preparation in the areas of educational administration, leadership or supervision. We define formal preparation in administration as either being certified in school administration or holding a degree with a major in administration or supervision. Only 25% of all the leaders are certified or licensed as school administrators and only 11% hold degrees in educational administration. Day school educational leaders are the most likely to have formal preparation in educational administration.

Preparation for Leadership Positions

To fully explore the background of educational leaders it is important to consider simultaneously training in 1) general education, 2) Judaic subject matter, and 3) educational administration. Looking first at those who are trained in both general education and Judaica, the results indicate that only 35% of the educational leaders have formal training in both education and Judaic studies. Another 41% are trained in education only, with 14% trained only in Jewish studies. Eleven percent of the educational leaders are not trained: they lack both collegiate or professional degrees in education and Jewish studies.

Training in educational administration is an important complement to formal preparation in education and Judaic content areas. Looking at those who are trained in all three components,

general education (pedagogy), Judaica, and educational administration, the results indicate that 16% of educational leaders are very well trained, that is, they hold professional or university degrees in education, Jewish studies and educational administration. An additional 10% are trained in educational administration and either Jewish studies or education, but not all three. Thus, looking at the three components of leadership preparation, a total of 84% are missing one or more parts of their formal preparation for leadership positions.

An important qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Focusing only on formal preparation thus underestimates the extent of Jewish knowledge and leadership abilities among the educational leaders. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which include formal preparation in pedagogy, Jewish content areas, and administration.

Professional Growth

What sort of professional growth activities do the educational leaders undertake? Overall, the survey results show little sign of extensive professional development among the educational leaders in these communities. The educational leaders reported attending few inservice workshops: on average, they attended 5.1 over a two year period. Supplementary and pre-school administrators attended more workshops than did the day school leaders. If we assume a workshop lasts 3 hours on average, 5 workshops over a two year periods come to approximately 37.5 hours of workshops over 5 years, far short the 100 hours required for example, by the State of Georgia.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or community center during the past year. Notably, three-quarters reported participating in some form of informal study, such as a study group or reading on their own.

Other opportunities for professional growth include participation in national conferences, and

organizations. Some educational directors belong to national organizations and attend their annual meetings, such as Jewish Educators Assembly (Conservative); Torah U'Mesorah (Orthodox), and National Association of Temple Educators (Reform). Other educational leaders are members of general education professional organizations such as Association for Supervision and Curriculum Development (ASCD) and The National Association for Education of Young Children (NAEYC).

An additional type of professional growth is achieved through informal and formal networking with other educational leaders in the same community. Some leaders participate in their local principal's organization as a mechanism to share ideas, network, learn about resources, and brainstorm. However, even with these organizations, some educational leaders reported infrequent help and support from their colleagues within their communities. Supplementary school educational leaders indicate the highest level of collegial support and pre-school leaders report the lowest.

Although they attend few in-service workshops, many respondents generally think their opportunities for professional growth are adequate. Over two-thirds (68%) said that opportunities for their professional growth are adequate or very adequate, including 74% of day school administrators, 59% of supplementary school leaders, and 75% of pre-school directors.

Some educational leaders are not as satisfied with their professional growth opportunities. They specifically expressed a desire for an evaluation process that would help them grow as professionals and provide them with constructive feedback. For example, two pre-school education directors each stated that they would like a peer, someone in the field, who would comment on their work. In describing this person and elaborating on their role, one director said, "They would be in many ways superiors to myself who have been in the field, who understand totally what our goals are and who can help us grow."

Another educational director stated similar desires: "I'd like to be able to tell people what I consider are strengths and weaknesses. I'd like to hear from them whether I'm growing in the areas

that I consider myself weak in. And I'd like to hear what areas they consider that there should be growth."

In summary, the educational leaders have solid backgrounds in general education, but very fe are well-trained overall. Most educational leaders have inadequate background in Judaic content areas. There is also a lack of preparation in the areas of school administration. Supplementary school educational leaders are better prepared than their counterparts in other settings while preschool educational directors have the greatest need for further training. The pre-school educational leaders are notably weak in the area of Jewish studies.

Despite the limited formal training of many educational leaders in Jewish schools, they do not participate in widespread professional growth activities, even though the majority of educational leaders work full-time, in one school, and are committed to a career in Jewish education. Their level of participation in workshops is far below standards required of most educational leaders in public schools.

Discussion

These findings suggest a great challenge awaits the field of Jewish education. Jewish educational leaders are committed to serving their profession and the wider Jewish community. They come to the field of Jewish education with a commitment of service. However, the leaders have relatively little formal preparation for their roles. Most of the educational leaders have training in the field of general education, but only half have collegiate and professional background in Judaic content areas. Furthermore, the majority of educational leaders do not have formal training in school administration, supervision or leadership.

One possible conclusion could be that the field should be upgraded by increasing participation in existing pre-service and in-service programs in school administration. Furthermore, educational leaders in Jewish schools can be encouraged to participate in ongoing, systematic professional development activities. Professional network can be developed or expanded so leaders can benefit from senior colleagues who could observe

university degrees in education and 53% of the leaders are certified as teachers in general education. In addition, 61% of all leaders have previous experience in general education settings.

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An important qualification to these findings is that they emphasize formal schooling and credentials. Jewish content and leadership skills are not only learned in formal settings. Focusing only on formal preparation thus underestimates the extent of Jewish knowledge and leadership abilities among the educational leaders. Nonetheless, the complexities of educational leadership in contemporary Jewish settings demand high standards which include formal preparation in pedagogy, Jewish content areas, and administration

Professional Growth

What sort of professional growth activities do the educational leaders undertake? Overall, the survey results show little sign of extensive professional development among the educational leaders in these communities. The educational leaders reported attending few inservice workshops: on average, they attended 5.1 over a two year period. Supplementary and pre-school administrators attended more workshops than did the day school leaders. If we assume a workshop lasts 3 hours on average, 5 workshops over a two year periods come to approximately 37.5 hours of workshops over 5 years, far short the 100 hours required for example, by the State of Georgia.

Besides workshops, about one-third of the respondents said they attended a class in Judaica or Hebrew at a university, synagogue, or community center during the past year. Notably, three-quarters reported participating in some form of informal study, such as a study group or reading on their own.

Other opportunities for professional growth include participation in national conferences, and

them at work to help develop a shared professional community that could provide a framework for continued renewal and feedback.

Given the unique goal of Jewish educating institutions, however, it is important to ask, what type of preparation programs should be developed for these principals? It is not clear that models from general education really "fit" the Jewish educational context. On the one hand, it would be appropriate to say that Jewish educational leaders should embrace many of the same qualities as those in general education settings: they should be instructional leaders, transformational leaders, change agents and developers of a moral culture supporting inquiry.

On the other hand, Jewish educating institutions have goals that are deeply rooted in Jewish content and Jewish meaning. It is not clear how to best help leaders become prepared to embark on the moral, ethical and value commitments necessary for Jewish educational settings. How can they be prepared to best "serve" the Jewish community? This is extremely difficult in the present context of American Jewish life, where many competing cultures face Jewish youth.

We suggest that serious learning in Jewish studies is crucial. Rich study of Torah, traditional texts and Jewish history could make a difference. Gerald Grace states, "the rhetoric of the qualities which headteachers and school principals should display, especially on matters to do with values, is becoming part of the check-list culture of education management studies" (Grace, 1995, p. 157). The field of Jewish education could go beyond checklist to infuse real Jewish content into values, symbolism and spirituality.

The uniqueness of religious educational settings requires a complete marrying of academic studies (in this case Judaic studies) and the cultivation of Jewish identity, morals and values. There should be no difference in Jewish schools between academic learning (the core technology of teaching and learning) and religious identity. The academic learning is the content needed to develop Jewish identity.

With the prevalence of writing about servant leadership and spirituality, little is discussed about how to provide frameworks for leaders to embrace these ideas. It is clear that more thinking is needed about how to prepare leaders to cultivate values. It seems like discussions around these questions would be beneficial to all educational leaders.

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Vocation and Avocation: A Case Study of the Relationship Between Jewish Professionals and Volunteer Leaders in Jewish Education

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LITERATURE REVIEW

INTRODUCTION

Volunteer leader- Jewish professional relations in the Jewish educational setting is a topic in need of both empirical study and analysis. Very little has been written to deepen the theoretical understanding of the complexities and nuances of the subject. There are five bodies of literature which bear relevance to this research: the non-profit institutions literature, independent school literature, Catholic school literature, Jewish communal service literature, and Jewish education literature.

NON-PROFIT INSTITUTIONS LITERATURE

The area most replete with research-based and anecdotal literature is the non-profit sector. The enormous growth of the nonprofit sector in recent years has spawned new literature as well as a research based institute, the Program on Non-Profit Organizations (PONPO) at Yale University which is devoted exclusively to research on non-profit organizations. Non-profit organizations are struggling to define themselves in a clearer fashion than merely by what they are not: i.e. not for profit. A more useful definition of a non-profit institution is that it is characterized by the following features: an institution with a service mission which is organized as not-for-profit, a governance structure including an unpaid board of trustees and an executive

often, although not necessarily, employed full-time, and exemption from paying federal tax (Wolf 1984).

The literature identifies four distinct characteristics which highlight the successful relationships between professionals and volunteer leaders in non-profit institutions: commitment to the institution, clarity of roles, confluence of vision, and communication.

Commitment to Institution

Peter Drucker, a preeminent theoretician on organizational leadership, describes the non-profit institution as an organization which exists to bring about a change in individuals and in society and which articulates this goal through its mission (Drucker 1990). Drucker also argues (similar to what Bernard Reisman posits in his analysis of Jewish voluntarism) that volunteers are drawn to serve on boards because they are looking for challenge, responsibility, and a chance to make a real difference. They are not looking to be "rubber stamps" for the professional. They want ownership in the decision-making process. They have a stake in the future of the organization in which they serve (Drucker 1989).

Clarity of Roles

Most non-profit institutions share a common structure: each has an unpaid board and a paid professional. The simplistic formula is that board members set the policy and the administrators execute it (Carver 1990). Yet the problem with this

statement, as several theoreticians and practitioners have noted, and as this case study corroborates, is that the adage ignores the complexities of governance (Drucker 1990, Wolf 1990, Elkin 1992). Executives make policy recommendations to the board and educate the board as to what is needed for a sound policy decision (Elkin 1992). Glen and Conrad call the relationship one of "dynamic tension" (1976). The relationship and division of responsibility is much more dynamic than static and much more open to question than what might be written in the constitution of such an institution.

Moreover, it is important to note the developmental stages of institutional life. Although a fully mature, well-staffed organization might be equipped with enough staff power to assume all operations, no institution begins that way (Ostrowski 1989, p.185). Roles which are considered appropriate for volunteers to fill at an early stage in an institution's development, such as fundraising, office work, or even volunteering in the classroom, are often considered to be inappropriate tasks for volunteers in a later stage in the non-profit's history.

Although many theoreticians argue that circumscribing the role of the volunteer board to policy-making is too limiting in terms of the ideal, Unterman and Davis found that most trustees do not have the time to fulfill even such a limited role. Similar to research found on independent schools (Kane 1991), Unterman and Davis' empirical study of more than 100 non-profit institutions indicates that board members do not have the time necessary to fulfill the role of policy-making (1982, pp.35-6). Although board members agree in principle that policy-making is a critical part of their responsibility, they lament a lack of time to fulfill their responsibilities.

Likewise, the widely held partnership theory of interdependence in the non-profit literature between the professional (the term "executive", is more often used in this body of literature), and the board member is merely a myth according to several theorists (O'Connell 1976; Trecker 1970 and Weber 1976). Kramer argues that this theory is based on a metaphor which assumes consensus and collaboration between equal partners. He claims that the metaphor breaks down when one realizes that many partnerships are often silent, limited, and junior partnerships (Kramer 1985).

Similarly, Argyris and Schon (1974) posit that partnership is the "espoused theory," but that the "theory in use" of most executives, i.e., the practical concepts they use in perceiving their roles and relationships and that guide their behavior, are more complex, and involve elements of power, dependency, and even conflict. The concept of partnership is too limited in scope and does not adequately reflect the broader range of conditions under which there is not only collaboration but also disagreement between boards and executives. These collaborations and disagreements often require different roles, strategies, tactics, and resources (Brager and Holloway 1978, pp.131-4). This theory poses a challenge to Reisman's second model of partnership.

Perhaps the following two citations best reflect the distinction between prescription and description found among many of the authors whose works are reviewed in this section. On the one hand, Brian O'Connell, arguing that volunteers leading should be the norm, writes:

Staff exists to help the volunteer do the work of the organization. The greatest sinner is often the president

statement, as several theoreticians and practitioners have noted, and as this case study corroborates, is that the adage ignores the complexities of governance (Drucker 1990, Wolf 1990, Elkin 1992). Executives make policy recommendations to the board and educate the board as to what is needed for a sound policy decision (Elkin 1992). Glen and Conrad call the relationship one of "dynamic tension" (1976). The relationship and division of responsibility is much more dynamic than static and much more open to question than what might be written in the constitution of such an institution.

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who far too often gives over responsibility to the executive director. Staff is hired to assist the volunteers to do their citizen jobs in fulfillment of the voluntary agency's mission (1976, Chapter 25, p.7).

On the other hand, Tulipana and Herman (1983, p.57) conclude, after much research of non-profit organizations, that in reality, the more effective organization is one with "strong" executive directors and "that the influence of the board of directors is not very important." Indeed, the later literature reflects a growing appreciation of the centrality of the professional as the primary educational leader in the equation of "executive-board relations." Several years after the publication of the study cited above, Robert Herman studied the effectiveness of executives, and found that the executives perceived as "highly effective" provided substantially more leadership for their boards than the comparison group. Herman defined leadership as exhibiting proactive attempts to influence the board rather than merely being reactive to the board's demands and/or requests (Herman 1991).

Melissa Middleton examines several factors that can theoretically influence the dynamic interaction between a nonprofit board and its chief executive. One relevant factor is the disparity in socioeconomic status. Middleton claims when executives feel "awed, overwhelmed, and impotent," it is likely that the board will dominate the executive. A second factor (and often interrelated with the first) is the professional credentials of the executive. When the executive has professional status and the board members represent different professions, the executive is likely to dominate the board. The third factor that Middleton notes is the life cycle of an organization. She argues

that a board is most likely to dominate in an organization's early stage.

Middleton also argues that often in an organization's midlife cycle, there is an identity crisis involving consolidation, merger, or expansion which pushes the board into a role of dominance as board members' resources and influence in the community are crucial (1983). Although much of Middleton's analysis is valuable and well defined, it can be critiqued for its language of "dominance" without clearly defining what is meant by the term.

Peter Drucker (1990) addresses this conundrum of role clarity decisively when he describes the most effective and best managed non-profit institutions in this country. He argues that these organizations have clear and functioning governance structures and do not dwell on the difference between policy and operations, or the relevance of partnership models. Executives in the best managed non-profit institutions talk about work and results and determine which segment of the organization will achieve the desired results. The institutions have clear missions, a clear definition of the desired results, and strong, effective boards as well as strong executives both of whom are accountable for their performance.

If Drucker is correct, much of the argument as to where to draw the policy/
operations line in the non-profit institution is purely a semantic one. Drucker believes
that getting mired in the language of role clarity serves as a distraction to an effective
organization. It remains unclear whether role clarity is an ideal to strive towards in
organizational life as Kramer and others suggest, or if the Drucker model of outcomes
and results is more relevant to this study.

One critique of Drucker's perspective on the partnership model is that it does not adequately take into consideration the age of the institution. Middleton's analysis of the developmental stages of the life of the non- profit institution adds a valuable dimension to the discussion. Perhaps Drucker's model is most appropriate for a "mature" organization (or at least after the executive has been serving an organization for a considerable amount of time) after much of the role delineation has been negotiated. Even Drucker (1990a) argues that the two types of leaders are colleagues who perform complementary tasks. He also suggests that while it is preferable for the chair of the board to assume some responsibility for the effective governance of the organization, in actuality, the only successful model that he has seen is for the chief executive to assume this responsibility.

Drucker suggests that the term "volunteer leader" is perhaps "no longer quite the right word. These people are different from the paid workers in that they are not paid. There is less and less difference between the work they do and that done by the paid workers" (1990b). In fact, in a poignant moment of tribute to the volunteer fire departments in Suffolk County in the aftermath of the "East End Fires" in September 1995, Suffolk County Executive Robert Gaffney noted at a parade honoring the fire fighters, "To me, you're not volunteers. You're unpaid professionals."

Confluence of Vision

Although Peter Senge does not write for the non-profit world, but rather for corporate America, his understanding of organizations is generalizable to the non-

profit world in general and to the Jewish educational setting in particular. Senge argues for the need to articulate a "shared vision" in order to be a successful organization. When Senge uses the term "shared vision" he is generally referring to all the constituent groups who work in a particular organization. The "shared vision" in Jewish educational settings is understood as the commonality of vision among the volunteer leaders and professionals and not just among the staff of the institution. In fact, Senge's term for a successful organization is "the learning organization" (Senge 1990).

Senge argues that without a vision, no organization can move forward. Without a shared vision, an organization lacks a raison detre. A shared vision answers the question: What do we want to create? (Senge 1990). Senge argues that one of the reasons people seek to build shared vision is their desire to be connected to an important undertaking. This concurs with Huberman (1987) and Reisman (1992) cited above. Articulating a personal vision for a particular Jewish educational setting can serve as an entry point for the volunteer into personal Jewish meaning. If a personal vision derives its power from an individual's deep concern, shared vision derives its power from a common goal.

Shared vision provides the focus for an organization. In its absence, "organizational pettiness" prevails. Lacking an overarching vision to focus the conversation of an organization, discussion is easily reduced to the parochial concerns and narrow interests of the individuals involved in the decision-making process. In non-profit institutions, this often translates into squabbling between the executives and

the volunteers.

Senge explains that an organization needs to develop "governing ideas" for itself. These include: the mission, the vision, and the core values. The mission (or purpose) answers the question, "Why does the institution exist?" The vision answers the question, "What picture of the future do the members of the institution seek to create?" The core values answer the question, "How do members of the institution want to act, consistent with the mission along a path toward achieving the vision?"

Personal visions must be translated into a shared vision if an organization is to succeed. This is what Senge and many others call "leadership." Most relevant to this research is Senge's explanation of the underlying desire of members of an organization to create "shared vision." He argues that "one of the deepest desires underlying shared vision is the desire to be connected to a larger purpose and to one another" (1990). This spirit is fragile and is undermined whenever individuals lose respect for one another.

This literature underscores the importance of investigating the role that personal vision plays within Jewish educational institutions and among Jewish educational leaders. It is critical to investigate in the case study whether the personal visions are translated into shared vision and if so, by what process this occurs; what role does the Jewish professional play in facilitating this process of vision articulation; and what is the quality of involvement of volunteers in the Masoret Day School. Do the volunteers feel that their time is "well-spent" within the institution? Do the professionals feel as though they are working with a committed group of volunteer leaders, or do they feel

that they are working in an environment of adversarial interactions?

Communication

Peter Drucker (1992) argues that because of the complexities of the nonprofit institution, communication of the organizational goals with all constituent bases is critical. The communication between the executive and the board is especially critical because the board must not feel as if something is being hidden from them. The board members should serve as the public emissaries of the institution to the outside community and work to improve it from the inside. They will not serve either role well if they are suspicious that their credibility might be undermined by information of which they are unaware about the institution. Communication builds allies and supporters on the board and in the community.

Most of the literature argues that without good communication between professionals and volunteer leaders of nonprofit institutions, it is extremely difficult to successfully pursue the vision of the institution. Poor communication breeds distrust, suspicion and personal attacks. There is wide agreement on the critical value of good communication.

In sum, there is evidence of four salient dimensions in the non-profit world which prescribe, and in some cases, describe the relationship between professionals and their board members. One particularly valuable descriptive piece of literature for the purpose of this research is <u>Profiles of Excellence</u> (Knauft, Berger, and Gray

1991) in which a study was conducted of more than nine hundred non-profit institutions. It best corroborates the findings of the nonprofit literature and augments the research of Drucker, Senge and others. Authors of the study identified "four major hallmarks of excellence which differentiated the great nonprofits from the rest."

- 1. A clearly articulated sense of mission and its primacy among the leadership.
- 2. The presence of an effective leader who enables and motivates the institution to fulfill its mission.
- 3. An involved and committed volunteer board that relates dynamically with the chief officer and provides a bridge to the larger community.
- 4. An ongoing capacity to attract sufficient financial and human resources (Knauft, Berger and Gray 1991).

This study shows that commitment to the institution, the clear articulation of the mission of the institution, and effective executive and board leadership are critical for success in non-profit institutions.

INDEPENDENT SCHOOL LITERATURE

The Masoret Day School is a Solomon Schechter Day School. Jewish day schools share several characteristics with independent schools. Both types of schools have a self-governance structure, self-selected students, self-selected faculty, and are relatively small when compared to the public school system (Kane 1992). Self governance requires investment of resources, time and commitment of both the professionals and the volunteers of these institutions. Research about effective boards

of trustees and principals within independent schools offers some guidance. Three challenges facing the independent school movement today which inform our research include commitment, composition and role definition.

The old model of the board members who "gave much and demanded little" is outmoded. In John McPhee's <u>The Headmaster</u>, the story of Frank Boyden (the headmaster of the Deerfield Academy for sixty-six years), the school trustees' roles and the role of the headmaster are richly described. Board members arrived with their checkbooks when summoned. The trustees gave money and ceded authority of school governance to their charismatic headmaster (Kane 1991).

Board members today are expected to give not only their money, but also their time and expertise. A recent study shows that the amount of time that board members must devote to school affairs has increased by thirty-five percent in the last ten years. In fact, the study claims that most boards need more time from their members than members are prepared to give. (Ledyard 1987).

The composition of independent school boards further confuses clear role definition. Many board members are not steeped in the culture of the institution. Many did not experience this type of education as students when they were growing up.

Many fail to understand that their role, described in the nonprofit literature as "boundary spanners," is to serve as advocates of the school in the general community and responsible spokespersons internally within the school (Cole 1994).

An additional problem currently facing independent schools is that board members often relinquish their sense of corporate responsibility and behave with only

self interest in mind. This is often a problem when a board has a preponderance of parents with children in the school. These "single issue" board members become major impediments to constructive board meetings (Kane 1991, p. 26). The challenge is to fashion a board which represents diverse interests, concerns, and strengths within the school community. Board orientation and training, evaluation, and recruitment are critical to maintaining diverse composition while strengthening board effectiveness.

A good place to explore role definitions is to look at the various publications of the NAIS— the National Association of Independent Schools. NAIS publishes many tapes, books, and pamphlets on strategies to improve governance structures in independent schools. Much of its literature is prescriptive. For example, in a speech at the March 1995 NAIS convention, Kathleen Edwards suggested that "heads should devote thirty percent of their time to board members and board issues" (Edwards 1994). Another of its publications, The Independent School Trustee Handbook, has been revised several times. Again, its statements suggest an ideal and are not descriptive accounts of the current reality. The 1974 edition described the division of responsibilities between the head and board in a statement directed to the head of school,

The board sets the purpose and policy of the school, you operate the school so as to carry out that purpose and policy. Each complements the other but neither wanders uninvited into the other's backyard (Parkman and Springer 1974 p.3).

Contrast that statement to the 1989 (sixth) edition.

Defining the responsibilities of board and head is more

complicated than the usual distinction between policy and administration. The relation between an independent school board and its head is a *more even partnership* than is the case in other not-for-profit institutions (Stanton 1989, pp.2-3) [emphasis added].

Stanton's claim notwithstanding, there is a great deal of ambiguity regarding the role definitions and power bases of the heads of school and the board. Even he acknowledges that although the head is considered the leader when it comes to all educational decisions, the board has the power to hire and fire the head of school (Stanton 1989). Certainly this debate mirrors the partnership discussion which is found in the non-profit literature.

The findings within the independent school literature also parallel the realities of the relationship between volunteer leaders and Jewish professionals in Jewish educational settings with respect to specific issues of the composition of board members, commitment to the institution and role clarity. Witness the recent phenomenal growth of the Solomon Schechter Day School movement; schools are growing at rates which often outstrip their physical capacities (Abramson 1995, personal interview; May 10, 1995). Few current board members themselves attended Solomon Schechter Day Schools. Many are not intimately familiar with the distinctive ethos of the Jewish day school. They may need to be educated to develop a commitment to this type of Jewish educational setting and a full appreciation of its distinctive culture.

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CATHOLIC SCHOOL LITERATURE

The similarities in governance structure between Jewish day schools and other private religious schools are striking. Both are schools with religious missions which are coupled with academic goals. The professionals have expertise and specific skills in the educational and religious domain of the school. Therefore, the third topic in this section is the Catholic school literature, since this is the largest religiously affiliated school sector and has a relatively strong research base.

The Catholic schools share many features in common with the Jewish day school. Since Vatican II, church communities have undergone radical changes in the structure of their educational system. The Catholic schools became venues to build community and to encourage charity (Bryk, Lee, Holand 1993, p.51). The church awarded opportunities to the laity to form local governing boards of individual Catholic schools. It encouraged the formation of local advisory boards (Bryk, et al. p.149). The development of local school boards was an attempt to include the volunteer leaders in the articulation of the mission of the church and its educational institutions. Although the religious orders continue to play a significant role in the mission of the local Catholic schools, the role has been dramatically shifted from "ownership" to "sponsorship" (Bryk et al p.157).

Church leaders are keenly aware that the development of local, volunteerdriven boards poses new challenges. As Hughs and Barnds explain, the structure of central authority remains.

This evolution to a more collaborative or partnership organizational style does not imply the elimination of

authority, but a more discerning use of authority. It does not suggest a blurring of the difference and rights in roles and responsibilities, but an increased respect and understanding of each, and a greater openness brought to the planning and decision-making process by those who are affected by the decisions. A partnership style does not promise an absence of conflict, but invites increased wisdom, respect and grace in resolving it (1989, p.5).

Although both Jewish day and Catholic schools are similar in their commitment to intensive religious education, there are also many differences between the Jewish day school and the Catholic school model. To be sure, the differences of the two religious traditions and their respective attitudes toward authority is a factor.

Minimally, there is no central office of authority to which a local Jewish day school must report. Although there is a national Solomon Schechter Association, it serves in only advisory and resource capacities, and each school is an independent institution.

Nevertheless, there are enough parallels to make this literature relevant. The Catholic school is a religious institution seeking to perpetuate its religious ideology through education. The head of the school must articulate that mission and embody its values. The principal is often seen as the religious leader of the school. Especially in those Solomon Schechter schools where the principal is also an ordained rabbi, there is an espoused value that the head serves as both the educational and spiritual head of the institution.² That added dimension may influence the power distribution and role definition of the lead professional.

Approximately twelve of seventy current Solomon Schechter Day school principals are ordained rabbis.

Again, the literature is prescriptive in nature rather than descriptive of actual institutions. The handbooks preach what "ought to be" the relationship between the priest and the board. The most recent edition of the Catholic School Principal Handbook acknowledges— perhaps unwittingly— the complexity and ambiguity of the role:

The principal is the leader of the board, initiator of educational policy, the teacher of the board, the motivator of the board to inspire and challenge board members to growth in the sense of the mission of Catholic education—and employee of the board (Drahmann 1989, p.37).

In an institutional analysis of Catholic high schools (Bryk, Lee, Holland 1993, pp.154-5), three sets of concerns are identified as the primary foci of the principal's time and energy: managing operations and personnel, building personal relations, and fostering community and spiritual leadership.

JEWISH COMMUNAL SERVICE LITERATURE

Although the largest body of literature in Jewish research which addresses the topic of the relationship between the Jewish professional and the volunteer leaders is the Jewish communal service literature, this literature does not shed a great deal of light on the research question at hand for two reasons. First, the culture and historical context of the Jewish communal service world is quite different from the Jewish education model. It is only recently that "Jewish continuity" has become prominent

Jewish Continuity as a planning priority within the organized Jewish community can be defined as the allocation of resources to improve the quality of Jewish educational experiences to foster Jewish identity development.

on the Jewish communal agenda, leading the Jewish communal service world to speak the language of Jewish education. Second, much of the discourse has been on a very unsophisticated and prescriptive level. Nevertheless, the discrete articles which have relevance to the topic of this research are reviewed in the fourth section of this literature review.

The Jewish communal service world has a longer history of dealing with the issue of volunteer- professional relations than do the educational and religious arenas of Jewish life. The Journal of Jewish Communal Service has a plethora of articles dating back as far as 1957 devoted to the topic. A few describe the state of affairs, but most offer prescriptions and strategies for improving relations and many lament the need for a more systematic approach to studying the relationship. Most of the literature focuses on "board-executive relations" in the Jewish Federation world. There are very few empirical studies that are available on the subject. One study was commissioned by the American Jewish Committee entitled American Jewish Leadership in Jewish Federations and conducted by Jacob Ukeles in 1991. Although Ukeles did not exclusively address the subject of this research, he did conduct focus groups to discern the relationship of "volunteer leader- professional staff relationships in the Jewish communal enterprise." He found:

- 1. Approximately half of the volunteer leaders and professional staff saw serious negative dimensions in the existing board-staff relationship.
- 2. There is enough concern to justify substantial effort to clarify the division of responsibility between the

volunteer leader and professional staff (Ukeles 1991).

Gerald Bubis and Steven Cohen are currently planning a national quantitative study of the relationship between Jewish communal service directors and the lead volunteers in these settings. Although this study will make a contribution to communal service field, the researchers intend to address only the Jewish communal service setting and not Jewish education (Personal interview with Gerald Bubis, April 28, 1995).

The debate in much of the non-profit literature as to whether partnership is the correct metaphor for the relationship under question can also be found in the literature from the Jewish communal service sector. There is great debate in this literature as to which model best describes the relationship between boards and executives. "Lay participation- but not dominance" (Berenbaum 1988), "team but not partners" (Cardin 1989), "team leading and team building" (Bubis 1995) are a few of the wide array of models. Even as far back as 1964, Louis Goldstein called the "partnership of executive and board" both "reality and myth." He perceptively noted that:

The validity and myth of partnership are often in tension. The actual state of affairs and the true nature of the relationships will appear in situations of disagreement or serious conflict (Goldstein 1964).

The most recent literature points towards a need for a greater sense of collegiality, partnership, relationship building, role definition (Feinstein 1994) and accountability of the board (Solomon 1995). There is also a growing appreciation of the role of the Jewish professional as the primary educator of the volunteer leadership.

If the board is not knowledgeable or invested in Jewish concerns, more experts acknowledge that it is the responsibility of the lead professional to educate the board accordingly (Dubin 1992).

Perhaps the most valuable lesson which can be gleaned from the Jewish communal service literature is a reminder by Jeffrey Solomon of the need to distinguish between involvement of many different stakeholders within an institution and the governance of that institution. He cautions that a desire to involve key people often straps Jewish professionals with boards that lack the "skills, seriousness and commitment to fulfill this sacred trust [of governance] properly" (Solomon 1995).

JEWISH EDUCATION LITERATURE

Last, the scant literature in Jewish education which addresses the research question is reviewed. There are no empirical studies in Jewish educational literature of the relationship we are seeking to understand.

We can say that the working relationships between lay and professional leaders in day schools and, for that matter, in all of Jewish education, have attracted little attention. For the most part, professionals meet their lay counterparts within a context marked by severe lack of reflection. When a productive working relationship does seem to exist, energy rarely exists to think systematically about the components contributing to that positive collaboration. Few, if any, case records, exist which document successful working relationships such that someone could analyze them in the future and derive some useful guidelines for others (Elkin 1992).

Although Elkin and others cited above consider the relationship between

volunteer leaders and Jewish professionals in need of study and improvement for a variety of reasons, there is meager quantitative, ethnographic, or case study data. Only a few prescriptive papers have been written. While there are case studies of Jewish educational settings, most are ethnographic studies of the total school culture and do not directly or exclusively address the topic of this study (Cohen 1992, Heilman 1976, Heilman 1992, Lipnick 1976, Schoem 1989, Stem 1993, Wolfson 1974).

Although the relationship between the Jewish professional and the volunteer leaders is not the focus of any of the studies, Schoem's ethnographic study of a Jewish supplementary school within a synagogue setting briefly addresses the problems surrounding the lack of trust which he found in varying degrees among the parents, principal, rabbi, faculty and the school board (Schoem 1989). Burton Cohen's <u>Case Studies in Jewish School Management</u> describes six Jewish schools and offers recommendations for improvement for each school (Cohen 1992). While it is a useful and needed study in the Jewish educational literature, it does not specifically address the research question of this paper.

The most relevant research is Stern's <u>Ten Studies of Jewish Schools</u>. Stern evaluates seven Jewish day schools (the remaining three are supplementary religious schools) and highlights the problems found in each setting. Two cases, in particular, analyze the relationship between the volunteer leadership and the Jewish professional leadership. One is entitled: "SCITILOP: A case of failed lay-leadership." Stern argues that a lack of clarity of authority and responsibility of the head of school's role results in much confusion and poor governance. Stern uses the other case, "TAMA:

They mean well, but these laymen don't know where to stop" to outline three types of governance structures available to Jewish day schools.

- 1. The Proprietary Model: The board selects an administrator who is left largely on her own. The board's function is solely to judge whether the administrator is serving a proper proprietary- entrepreneurial role, as judged by the "bottom lines" of enrollment and budget.
- 2. The Leadership Model: The board engages an administrator from whom it expects educational initiatives, which initiatives [sic] are supported by the board after some discussion but minimal fact-finding. The administration's effectiveness is judged in bottom line terms, matched against goals which have been previously been agreed upon. The administrator is never judged in operational terms.
- 3. The Managerial Model: The board determines all policy and guides much of the operation, delegating through the administrator the managerial function of carrying out board directives. The administrator's effectiveness is judged by her operational follow through of board decision (Stem 1993, p.40).

Stern argues that different schools require different governance models.

Unfortunately, since these studies were written for the purpose of program and structural evaluation and not for research or process evaluation purposes, in each case the reader is provided with scant description. Reisman's analysis (1992) described above offers a theoretical model of partnership, but does not offer pragmatic suggestions for shifting the paradigm.

H.A. Alexander grapples with some of the practical struggles in the volunteer leader-professional relationship in a provocative fictional conversation constructed among three people: a veteran professional in Jewish education, a Jewish college

student, and a volunteer leader in a local synagogue and school board. Although it is sparse on detail, and not useful as research based literature, it can be used in an educational setting to generate discussion among different leaders as to the appropriate role distinctions between the two groups of leaders (Reimer 1987, pp. 51-61).

Joshua Elkin (1992) argues persuasively for the need to take the professional-board relationship more seriously than Jewish education has in the past. He offers a prescription for improving the relationship: collaboration, improved communication, goal setting, board evaluation. Yet he also states that there is a great need for case studies to help all Jewish educational institutions develop strategies for success. Despite all of the attempts to improve relations, the Jewish community is still struggling to find the best means to achieve the goal.

LESSONS FROM THE LITERATURE REVIEW

The most valuable lessons from the relevant literature is that successful nonprofit institutions must be mission-driven and must generate a clearly articulated
common vision. In addition, all of the literature emphasizes the need to make the work
of the board member real, authentic, and substantive. There is also a consensus on the
need for clear role delineation between the professional and the volunteer leaders. All
of the literature acknowledges the critical importance of communication among the
different types of leadership within an institution. Each body of literature also reflects
a range of opinions on the partnership continuum as to what the ideal relationship
constitutes. Some of the different opinions are purely semantic in nature; others

represent very different understandings of the nature of the balance of power within an organization. Perhaps most significantly, most of the literature is prescriptive. Very few empirical studies directly address the nature of the relationship between the Jewish professional and the volunteer leader in Jewish education.

Nevertheless, several qualities emerge from the research literature as most significant in understanding the nature of the relationship between professionals and volunteer leaders in Jewish education. Four frames emerge through which the volunteer-professional relationship is best analyzed: clarity of roles, confluence of vision, commitment to the institution, and communication. The case study, therefore, is divided into four distinct chapters guided by the dimensions identified through the literature review. The case study explores these four dimensions through an analysis of the handling of conflict, the decision-making process, the expressions of commitment to the school and the utilization of channels of communication by all members of the school community.

This study examines the importance of the four dimensions in a particular Jewish educational setting: commitment, confluence of vision, clarity of roles, and communication. The analysis investigates how volunteer leaders express their commitment to an institution and assesses the importance of commitment to the success of the institution; the extent to which the school's mission drives the institution is reflected in it; whether there is a strong confluence of vision and, if so, who serves as the primary articulator of that vision. The analysis further explores the clarity of the roles of both the volunteer leadership and the professional leadership;

existing channels of communication in light of the assumption that good communication is essential to the success of any organization.

Additional issues raised in the literature which are explored in this case study include the role that the head of school plays in serving as the "educational leader and facilitator" of the board; policy vs. implementation as an operative distinction; receptivity to the spiritual leadership of the head of school among the school community the school; and last, whether the partnership metaphor seems to be the best term to describe the nature of the relationship between the professionals and the volunteer leaders at Masoret Day School. In sum, this study reveals whether the dimensions identified in the literature as confluence vision, clarity of roles, communication, and commitment to the Jewish educational institution emerge as critical factors in understanding of the dynamics of the head-volunteer leader relationship in the school.

The richness of detail of a case study facilitates moving beyond the theoretical and prescriptive models to an understanding of how they operate within a "real life" setting. Thus, better understanding of the factors which influence the volunteer leader-Jewish professional relationship can be achieved.