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Midrash, 1960.

1) It would be surprising, indeed, if the great world of the 13th century, covering a period of perhaps 1000 years, did not reflect the history of these times, contemporary events and problems.

And indeed they do ~~unmistakably~~, - and to a high degree, -

the Rabbis, of those early centuries, remember were not only teachers, the law. They were also preachers. They were the spiritual guides of their people.

Every crisis in their various life, political, social, economic, would naturally call for ^{some} comment, judgment ~~and~~ interpretation on their part. For men turned to them for guidance.

Religious or philosophical ~~thought~~ ^{thought} which may have been prevalent in their day, which were water in ponds among the people, but which were regarded as unorthodox by these spokesmen of Judaism, likewise had to be contradicted and opposed in their pronouncements.

So that the 13th century abounds in historical subject matter, and philosophic colloquies. - ~~not~~ ^{never} systematically ~~arranged~~ ^{or} chronologically arranged. - often obscure, cryptic, hinted at - for these Rabbis could not always speak freely, living as they sometimes did in times of persecution, and under the eyes of an hostile government.

They were employing a parable, an allegory, a simple tale to ~~express~~ say what they wanted to say. The ~~fact~~ listeners could be trusted to understand what was being said to them, and to whom and to what the allusions were pointed.

- 2/ The destruction of the Temple in 70 A.D., at the hands of the Romans, the unsuccessful revolt of the people under Bar Kochba in 135 A.D., ~~and~~ the final fall of Judea, and the frightful persecutions suffered under Hadrian find their echo in many of the colossals, the rise of Christianity, the challenge which it posed to Judaism, the need to counter its propaganda, are abundantly reflected in the colossals.
- The Gnostic movement, which flourished ^{in the 2nd-3rd centuries} till the 5th century, the Gnostic era, ^{a powerful movement} and is especially ^{in the 2nd-3rd centuries} reflected in the colossals. The Jewish doctrine of God, as well as the Torah and Israel, likewise had to be confronted, and answered. There were Jews who fell under the influence of one or another philosophic ^{of the day} heresy. They were designated by the Rabbis as minim. - Various debates a dialogue with them or prophets - are recorded.
- 3/ Let me illustrate some of these subjects, events, or theories as they are reflected in the colossals. There are hundreds such illustrations - I can refer but to a very few.
- 3/ When the Temple fell - and the second, the Bar Kochba revolution, was crushed, the people were of course spiritually stunned, smitten, and prostrate. Why has this happened to us? Where is God when sanctuary ^{has been} laid in ruins? And what now? Are we forever downed? Will the world empire, Rome forever triumph? When will our

redemption when will our Messiah come?

In one way or another - and each in his own way - the Rabbin tried to answer these questions.

③ Why was Jerusalem destroyed? For the sins of the people, for the evil which prevailed among them.

(Quote) Kamza. ①

④ How should the people face the national disaster?

(Quote 2)

③ Is there hope for the future? For a restoration?

(Quote 3)

④ When will the redemption take place? When will the Messiah come? The rabbis are rich in references to the past. The pathetic longing of the nation, the undefeated hope to regain their freedom and independence find their expression in their prophecies and copious Midrashic literature on the Messianic

(Quote 4)

Frequent ~~references~~ speculation as to the actual time of his coming are also found - as well as efforts to

⑤ Hadrian's Persecution. ^{3rd and 4th Period} ^{130-135 AD} ^{"May his bones be ground"} visited Palestine in 130 -

At first friendly - gave permission to rebuild the Temple in Jerusalem - but to be dedicated to the worship of Jupiter Capitolinus - the imperial cult - The revolt of Bar Kokhba followed - But - lost Persecution -

Not all Jews wanted to revolt - There was a
power party as there was in 70 A.D. - Reflected in
a b.s.v. in this sharp conflict - There was strong
opposition to Alibi - champion, Bar Kochba. (4)

(Quote 5)

Defiance of Alibi - (Quote 6)
Patience - Trust - (Quote 7) - Past History!

(c) Rise of Christianity -

Among the contention of the early Christians which the
Rabbis had to meet was, that with the coming of Jesus,
a new dispensation was granted to mankind. The
Messiah could dispense with the old Law - could
change or abrogate it. He was a prophet and had the
authority to do so. For he taught as one having authority, and
not as the scribes. The Rabbis countered by asserting that prophecy
ceased in Israel with the last, the 3 biblical prophets
75-4 centuries - Haggai, Zechariah and Malachi.

Thereafter all new laws must be developed by
interpretation out of the old law - the Torah. The
new laws could come any way by way of Revelation.

This new doctrine, the Rabbis is pointed up in
a b.s.v. which is found in the Talmud. It is about
an oven.

(Quote 8)

there are numerous other references to Jesus and to Christianity in the pss - many, & thus veiled, ^{and} ~~and~~ non-apparent (5)

d) Typical of the ^{category} ~~category~~ theologic and philosophic colloquies, ~~debates~~ with heretics the following may serve:

Joshua b. Hanania was a noted Rabb & Patriarch (1-2c)

He was a prominent pupil, the famous Johanan b. Zaccar:

He became the head of the Sanhedrin in Jabneh;

He visited Rome in 95 C-E. He was a student of astronomy and the natural sciences. He is said to have had many discussions with Roman philosophers -

on questions such as the resurrection etc. and with Jews - Christians. - when he died.  NOV 18 3 48 PM

(Part 9)

The Gnostic Marcionites, of whom I spoke a moment ago - taught a doctrine of Two Gods, - the 'Demurgos', the God, this world, the known God, the God, the Jews, and the highest God - the Great Unknown God = Jesus = the Christian God.

the God, the $\gg \lambda$, the Jews, & the inferior God. Marcion bitterly criticized the $\gg \lambda$. - He found in it a list of sins which God committed:

(6)

THE RABBIS, JUST LIKE THE CHURCH FATHERS, AND PERHAPS
EVEN MORE SO, HAD TO TAKE UP THE CUDGELS FOR THEIR GOD AND ^{Bible}.
IT IS WELL ESTABLISHED THAT THE LIST OF GOD'S SINS IN THE
CLEMENTINE HOMILIES (ii. 48 f.) FAITHFULLY REPRODUCES THE
ATTITUDE OF MARCION AND HIS FOLLOWERS TO THE HEBREW BIBLE.
HERE IT IS IN BRIEF. 'GOD LIES, MAKES EXPERIMENTS AS IN IGNORANCE,
DELIBERATES AND CHANGES HIS PURPOSE, ENVIES, HARDENS, HEARTS,
MAKES BLIND AND DEAF, COMMITS PILFERING, MOCKS, IS WEAK, UN-
JUST, MAKES EVIL THINGS, DOES EVIL, ~~DESIRES THE FRUITFUL HILL,~~
IS FALSE, DWELLS IN A TABERNACLE, IS FOND OF FAT, SACRIFICES,
OFFERINGS, ETC., IS PLEASED WITH CANDLES AND CANDLESTICKS,
DWELLS IN SHADOW, DARKNESS, STORMS AND SMOKE, COMES WITH
TRUMPETS, SHOUTINGS, DARTS AND ARROWS, LOVES WAR, IS WITHOUT
AFFECTION, IS NOT FAITHFUL TO HIS PROMISES, LOVES THE WICKED
AND ADULTERERS AND MURDERERS, CHANGES HIS MIND, CHOOSES EVIL
MEN.'

FROM: STUDIES IN JEWISH ANTHOLOGY
MARMORSTEIN

~~Blacks~~
"The Background of the Haggadah"
Page 12.

Marcion's doctrine - threatened for a time to supersede Christianity; and the early Church Fathers bitterly attacked him. He influenced many Jews.

The Rabbis felt obliged to answer his attacks. They employed, as a rule, the allegorical method in dealing with many of the criticisms which Marcion made on the ~~20th~~ ^{21st} ~~12~~ ¹³.

(Quote 10)

And not ~~only~~ ^{where} they obliged to answer Marcion - a Protestant Christian, but a famous Rabbi, Abba b. Joshua - who was the teacher of R. Meir - a great Rabbinic scholar, who was also versed in the Prophets, the Philosophy - the 21st ^{22nd} ^{23rd} - a 'modernist' and a rabbi.

The Talmud retains the account of his becoming a heretic - They called him Shak (Quote 11A)

(Quote 11B)

(1)

R. Johanan said: The destruction of Jerusalem came through a Kamza and a Bar Kamza. A certain man had a friend Kamza. He once made a party and said to his servant, Go and bring Kamza. The servant went and brought Bar Kamza. When the man who gave the party found Bar Kamza in his home, he said, What are you doing here? You tell tales about me. Get out! Said Bar Kamza, Since I am here, let me stay, and I will pay you for whatever I eat and drink. The Host said, I won't. Then let me give you half the cost of the party. He still said no, and he took him by the hand and put him out. Said Bar Kamza, Since the rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against them to the government. He went and said to the emperor, "The Jews are rebelling against you." The war and the destruction of Jerusalem followed.



(2)

OUR RABBIS TAUGHT: WHEN THE TEMPLE WAS DESTROYED FOR
THE SECOND TIME, LARGE NUMBERS IN ISRAEL BECAME ASCETICS,
BINDING THEMSELVES NEITHER TO EAT MEAT NOR TO DRINK WINE.
R. JOSHUA GOT INTO CONVERSATION WITH THEM AND SAID TO THEM:
MY SONS, WHY DO YOU NOT EAT MEAT NOR DRINK WINE? THEY REPLIED:
SHALL WE EAT FLESH WHICH USED TO BE BROUGHT AS AN OFFERING
ON THE ALTAR, NOW THAT THIS ALTAR IS ^{destroyed?} ~~IN ABEYANCE~~? SHALL WE
DRINK WINE WHICH ~~USED~~ TO BE POURED AS A LIBATION ON THE ALTAR,
BUT NOW NO LONGER? HE SAID TO THEM: IF THAT IS SO, WE SHOULD
NOT EAT BREAD EITHER, BECAUSE THE MEAL OFFERINGS HAVE CEASED.
THEY SAID: ~~THAT IS SO, AND WE CAN MANAGE WITH FRUIT.~~ WE SHOULD
NOT EAT FRUIT EITHER, (HE SAID,) BECAUSE THERE IS NO LONGER
AN OFFERING OF FIRST FRUITS. THEN WE CAN MANAGE WITH OTHER
FRUITS (THEY SAID). BUT, (HE SAID,) WE SHOULD NOT DRINK WATER, ^{either,}
BECAUSE THERE IS NO LONGER ANY CEREMONY OF THE POURING OF
WATER. TO THIS THEY COULD FIND NO ANSWER, SO HE SAID TO THEM:
MY SONS, COME AND LISTEN TO ME. NOT TO MOURN AT ALL IS
IMPOSSIBLE, BECAUSE THE BLOW HAS FALLEN. TO MOURN OVERMUCH
IS ALSO IMPOSSIBLE, BECAUSE WE DO NOT IMPOSE ON THE COMMUNITY
A HARDSHIP WHICH THE MAJORITY CANNOT ENDURE, AS IT IS WRITTEN,
YE ARE CURSED WITH A CURSE, YET YET ROB ME (OF THE :TITHE),
EVEN THIS WHOLE NATION. (Mal. 3:9)

FROM: THE TALMUD

~~NEZ IKIN III~~

~~xxxx~~ BABA BATHRA 1

Psge 60b

i.e. you have laid an adjuration
an adjuration (to bring the tithe)
— the adjuration would not have been
effective unless the whole nation
had taken part in it

LONG AGO, AS RABBAN GAMALIEL, R. ELEAZAR b. 'AZARIAH, R. JOSHUA AND R. AKIBA ~~WERE WALKING ON THE ROAD~~, THEY HEARD THE NOISE OF THE CROWDS AT ROME (ON TRAVELLING) FROM PUTEOLI, A HUNDRED AND TWENTY MILES AWAY. THEY ALL FELL A-WEeping, BUT R. AKIBA SEEMED MERRY. SAID THEY TO HIM: WHEREFORE ARE YOU MERRY? SAID HE TO THEM: WHEREFORE ARE YOU WEEPING? SAID THEY: THESE HEATHENS WHO BOW DOWN TO IMAGES AND BURN INCENSE TO IDOLS LIVE IN SAFETY AND EASE, WHEREAS OUR TEMPLE, THE 'FOOTSTOOL' OF OUR GOD (24b) IS BURNT DOWN BY FIRE, AND SHOULD WE THEN NOT WEEP? HE REPLIED: THEREFORE, AM I MERRY. IF THEY THAT OFFEND HIM FARE THUS, HOW MUCH BETTER SHALL FARE ~~THEY THAT DO OBEY HIM!~~ ^R ONCE AGAIN THEY WERE COMING UP TO JERUSALEM TOGETHER, AND JUST AS THEY CAME TO MOUNT SCOPUS THEY SAW A FOX EMERGING FROM THE HOLY OF HOLIES. THEY FELL A-WEeping AND R. AKIBA SEEMED MERRY. WHEREFORE, SAID THEY TO HIM, ARE YOU MERRY? SAID HE: WHEREFORE ARE YOU WEEPING? SAID THEY TO HIM: A PLACE OF WHICH IT WAS ONCE SAID, AND THE COMMON MAN THAT DRAWETH NIGH SHALL BE PUT TO DEATH, IS NOW BECOME THE HAUNT OF FOXES, AND SHOULD WE NOT WEEP? SAID HE TO THEM: THEREFORE AM I MERRY: FOR IT IS WRITTEN, AND I WILL TAKE TO ME FAITHFUL WITNESSES TO RECORD, URIAH THE PRIEST AND ZECHARIAH THE SON OF JEBERECHIAH, ^(Is. 8.2) NOW WHAT CONNECTION HAS THIS URIAH THE PRIEST WITH ZECHARIAH? URIAH LIVED DURING THE TIMES OF THE FIRST TEMPLE, WHILE (THE OTHER,) ZECHARIAH LIVED (AND PROPHESED) DURING THE SECOND TEMPLE: BUT HOLY-WRIT LINKED THE (LATER) PROPHECY OF ZECHARIAH WITH THE (EARLIER) PROPHECY OF URIAH. IN THE (EARLIER) PROPHECY (IN THE DAYS) OF URIAH IT IS WRITTEN, THEREFORE SHALL ZION FOR YOUR SAKE BE PLOUGHED AS A FIELD, ETC. IN ZECHARIAH IT IS WRITTEN, THUS SAITH THE LORD OF HOSTS, THERE SHALL YET OLD MEN AND OLD WOMEN SIT IN THE BROAD PLACES OF JERUSALEM.

SO LONG AS URIAH'S (THREATENING) PROPHECY HAD NOT HAD ITS FULFILMENT,
I HAD MISGIVINGS LEST ZECHARIAH'S PROPHECY MIGHT NOT BE FULFILLED: NOW
THAT URIAH'S PROPHECY HAS BEEN (LITERALLY) FULFILLED, IT IS QUITE CERTAIN
THAT ZECHARIAH'S PROPHECY ALSO IS TO FIND ITS LITERAL FULFILMENT. SAID
THEY TO HIM: AKIBA, YOU HAVE COMFORTED US!

THE TALMUD
NEZIKIN VIII
SHEBU'OTH
MAKKOTH
'EDUYYOTH
ABOTH

MAKKOTH Pages 174-175



THE FOLLOWING STORY SUPPORTS WHAT R. JUDAN SAID IN THE NAME OF R. AIBU:
 IT HAPPENED THAT A MAN WAS PLOUGHING, WHEN ONE OF HIS OXEN LOWED. AN ARAB PASSED BY AND ASKED, 'WHAT ARE YOU?' HE ANSWERED, 'I AM A JEW.' HE SAID TO HIM, 'UNHARNESS YOUR OX AND UNTIE YOUR PLOUGH' (AS A MARK OF MOURNING). 'WHY?' HE ASKED. 'BECAUSE THE TEMPLE OF THE JEWS IS DESTROYED.' HE INQUIRED, 'FROM WHERE DO YOU KNOW THIS?' HE ANSWERED, 'I KNOW IT FROM THE LOWING OF YOUR OX.' WHILE HE WAS CONVERSING WITH HIM, THE OX LOWED AGAIN. THE ARAB SAID TO HIM, 'HARNESS YOUR OX AND TIE UP YOUR PLOUGH, BECAUSE THE DELIVERER OF THE JEWS IS BORN.' WHAT IS HIS NAME?' HE ASKED: AND HE ANSWERED, 'HIS NAME IS "COMFORTER".' 'WHAT IS HIS FATHER'S NAME?' HE ANSWERED, 'HEZEKIAH.' 'WHERE DO THEY LIVE?' HE ANSWERED, 'IN BIRATH 'ARBA IN BETHLEHEM OF JUDAH.'

THE MAN SOLD HIS OXEN AND PLOUGH AND BOUGHT FELT GARMENTS FOR CHILDREN. HE JOURNEYED FROM ONE CITY TO ANOTHER AND FROM ONE PROVINCE TO ANOTHER UNTIL HE REACHED THAT PLACE. ALL THE VILLAGERS CAME TO BUY GARMENTS FROM HIM, BUT THE MOTHER OF THAT CHILD MADE NO PURCHASE OF HIM. HE ASKED HER, 'WHY DO YOU NOT BUY CHILDREN'S FELT GARMENTS?' SHE ANSWERED, 'BECAUSE A HARD FATE IS IN STORE FOR MY CHILD.' 'WHY?' HE ASKED: AND SHE ANSWERED, 'BECAUSE CLOSE ON HIS COMING THE TEMPLE WAS DESTROYED.' HE SAID TO HER, 'WE TRUST IN THE LORD OF THE UNIVERSE THAT AS CLOSE ON HIS COMING IT WAS DESTROYED SO CLOSE ON HIS COMING IT WILL BE REBUILT.' HE CONTINUED, 'TAKE SOME OF THESE FELT GARMENTS FOR YOUR CHILD AND AFTER SOME DAYS I WILL COME TO YOUR HOUSE TO COLLECT THE MONEY.' SHE TOOK SOME AND DEPARTED. AFTER SOME DAYS THE MAN SAID 'I WILL GO AND SEE HOW THE CHILD IS GETTING ON.' HE CAME TO THE WOMAN AND ASKED, 'HOW IS THE CHILD?' SHE ANSWERED, 'DID I NOT TELL YOU THAT A HARD FATE IS IN STORE FOR HIM? MISFORTUNE HAS DOGGED HIM. FROM THE TIME (YOU LEFT) THERE HAVE BEEN STRONG WINDS AND A

-f-4a

WHIRLWIND CAME AND CARRIED HIM OFF.' HE SAID TO HER, 'DID I NOT TELL YOU
AT HIS COMING IT WILL BE REBUILT? R. ABUN SAID: WHY SHOULD I LEARN THIS
FROM AN ARAB WHEN THERE IS AN EXPLICIT TEXT WHEREIN IT IS STATED, AND LEBANON (i.e. *Lebanon*)
SHALL FALL BY A MIGHTY ONE (ISA.X,34), WHICH IS FOLLOWED BY, AND THERE SHALL
COME FORTH A SHOOT OUT OF THE STOCK OF JESSE, AND A TWIG SHALL GROW FORTH
OUT OF HIS ROOTS (ib.XI, I)?

THE MIDRASH VII
DEUTERONOMY-LAMENTATIONS
Pages 136-137



5.

IN THE DAYS OF R. JOSHUA b. HANANIAH THE (ROMAN) STATE ORDERED THE
TEMPLE TO BE REBUILT. PAPPUS AND LULIANUS SET TABLES FROM ACCO AS FAR
AS ANTIOCH AND PROVIDED THOSE WHO CAME UP FROM THE EXILE (i.e. Babylon)
WITH ALL THEIR NEEDS. THEREUPON SAMARITANS WENT AND WARNED (THE EMPEROR):
'BE IT KNOWN NOW UNTO THE KING, THAT IF THIS REBELLIOUS CITY BE BUILDED
AND THE WALLS FINISHED, THEY WILL NOT PAY TRIBUTE (~~mindah~~), IMPOST (~~bele~~)
OR TOLL -- ~~HALAK~~ (EZRA IV, 13): 'MINDAH' IS LAND TAX: 'BELO' IS POLL-TAX:
'HALAK' IS ANDROTIGA. 'YET WHAT CAN I DO,' SAID HE, 'SEEING THAT I HAVE
ALREADY GIVEN THE ORDER?' 'SEND A COMMAND TO THEM THAT THEY MUST CHANGE
ITS SITE OR ADD FIVE CUBITS THERETO OR LESSEN IT BY FIVE CUBITS, AND THEN
THEY WILL WITHDRAW FROM IT OF THEIR OWN ACCORD.' NOW THE COMMUNITY
(OF ISRAEL) WAS ASSEMBLED IN THE PLAIN OF BETH RIMMON: WHEN THE (ROYAL)
DISPATCHES ARRIVED, THEY BURST OUT WEeping, AND WANTED TO REVOLT AGAINST
THE (ROMAN) POWER. THEREUPON ~~THEY~~ (THE SAGES) DECIDED: LET A WISE MAN GO
AND PACIFY THE CONGREGATION. THEN LET R. JOSHUA B. HANANIA GO, AS HE IS
A MASTER OF SCRIPTURE. SO HE WENT AND HARANGUED THEM: A WILD LION ^{once} KILLED
(AN ANIMAL), AND A BONE STUCK IN HIS THROAT. THEREUPON HE PROCLAIMED:
'I WILL REWARD ANYONE WHO REMOVES IT.' AN EGYPTIAN HERON, WHICH HAS A
LONG BEAK, CAME AND PULLED IT OUT AND DEMANDED HIS REWARD. 'GO,' HE
REPLIED, 'YOU WILL BE ABLE TO BOAST THAT YOU ENTERED THE LION'S MOUTH IN
PEACE AND CAME OUT IN PEACE' (UNSCATHED). EVEN SO, ^{said R. Simeon} LET US BE SATISFIED
THAT WE ENTERED INTO DEALINGS WITH THIS PEOPLE IN PEACE AND HAVE EMERGED
IN PEACE.

6

Our Rabbis taught: Once the wicked Government issued a decree forbidding the Jews to study and practise the Torah. Pappus b. Judah came and found R. Akiba publicly bringing gatherings together and occupying himself with the Torah. He said to him: Akiba, are you not afraid of the Government? He replied: I will explain to you with a parable. A fox was once walking alongside of a river, and he saw fishes going in swarms from one place to another. He said to them: From what are you fleeing? They replied: From the nets cast for us by men. He said to them: Would you like to come up on to the dry land so that you and I can live together in the way that my ancestors lived with your ancestors? They replied: Art thou the one that they call the cleverest of animals? Thou art not clever but foolish. If we are afraid in the element in which we live, how much more in the element in which we would die! So it is with us. If such is our condition when we sit and study the Torah, of which it is written, For that is thy life and the length of thy days, if we go and neglect it how much worse off we shall be!

-- Berakoth 61b

'THE CHIEF BUTLER FORGOT THEE, BUT I WILL NOT FORGET THEE.' WHO WOULD HAVE EXPECTED THAT A CHILD SHOULD BE BORN TO ABRAHAM AND SARAH IN THEIR OLD AGE? WHO WOULD HAVE EXPECTED THAT JACOB, WHO CROSSED THE JORDAN WITH BUT HIS STAFF, SHOULD INCREASE AND BECOME WEALTHY? WHO WOULD HAVE EXPECTED THAT JOSEPH SHOULD BECOME A KING AFTER UNDERGOING ALL THESE MISFORTUNES? WHO WOULD HAVE EXPECTED THAT MOSES, AFTER BEING THROWN INTO THE NILE, SHOULD BECOME WHAT HE DID BECOME? WHO WOULD HAVE EXPECTED RUTH, A PROSELYTE, TO ATTAIN TO THE SOVEREIGNTY OVER ISRAEL? WHO WOULD HAVE EXPECTED DAVID TO BECOME KING UNTIL THE END OF ALL GENERATIONS? WHO WOULD HAVE EXPECTED JEHOIAKIN TO BE LIBERATED FROM PRISON? WHO WOULD HAVE EXPECTED HANANIAH, MISHAEL, AND AZARIAH TO COME OUT UNSCATHED FROM THE FIRE? WHO WOULD HAVE EXPECTED THAT THE HOLY ONE, BLESSED BE HE, WOULD DELIVER ISRAEL IN THE DAYS OF HAMAN? WHO WOULD HAVE EXPECTED THOSE IN EXILE TO ACHIEVE FAME AND RENOWN? WHO WOULD HAVE EXPECTED THE HOLY ONE, BLESSED BE HE, TO RAISE UP THE FALLEN TABERNACLE OF DAVID, AS IT SAYS, IN THAT DAY I WILL RAISE UP THE TABERNACLE OF DAVID THAT IS FALLEN (AMOS IX, 11)? AND WHO WOULD EXPECT THE WHOLE WORLD TO BECOME ONE UNITED BAND, AS IT SAYS, FOR THEN WILL I TURN TO THE PEOPLES A PURE LANGUAGE, THAT THEY MAY ALL CALL UPON THE NAME OF THE LORD, TO SERVE HIM WITH ONE CONSENT (ZEPH. III, 9).

(8a)

NOTE:

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^{ed} 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 UNCLEANNES^{ritual}. THE SAGES HOWEVER HOLD THAT THE OUTER COATING OF MORTAR OR CEMENT UNIFIES THE WHOLE, AND IT IS THEREFORE LIABLE TO UNCLEANNES.

BABA, EZO'A
Page 59a



(8) b

WE LEARNT ELSEWHERE: IF HE CUT IT INTO SEPARATE TILES,
PLACING SAND BETWEEN EACH TILE: R. ELIEZER DECLARED IT CLEAN,
AND THE SAGES DECLARED IT UNCLEAN; (59b) ~~AND~~ THIS WAS THE OVEN
OF 'AKNAI. 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, 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,
No proof can be brought from a falling wall.
~~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

- 2 - 82

CRIED OUT: 'WHY DO YE DISPUTE WITH R. ELIEZER, SEEING THAT
IN ALL MATTERS THE halachah AGREES WITH 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 TORAH AT
MOUNT SINAI, AFTER THE MAJORITY MUST ONE INCLINE,

FROM: THE TALMUD

NEZIKIN 11

BABA MEZI'A

Pages 59a-59b



(9)

ANOTHER TIME THE EMPEROR SAID TO R. JOSHUA b. HANANIAH,
'I WISH TO SEE YOUR GOD'. HE REPLIED, 'YOU CANNOT SEE HIM'.
'INDEED', SAID THE EMPEROR ~~(60a)~~ 'I WILL SEE HIM'. HE WENT AND
PLACED THE EMPEROR FACING THE SUN DURING THE SUMMER SOLSTICE
AND SAID TO HIM, 'LOOK UP AT IT'. HE REPLIED, 'I CANNOT'. SAID
R. JOSHUA, 'IF AT THE SUN WHICH IS BUT ONE OF THE MINISTERS THAT
ATTEND THE HOLY ONE, BLESSED BE HE, YOU CANNOT LOOK, HOW THEN
CAN YOU PRESUME TO LOOK UPON THE DIVINE PRESENCE'!

ON ANOTHER OCCASION THE EMPEROR SAID TO R. JOSHUA b.
HANANIAH, 'I WISH TO PREPARE A BANQUET FOR YOUR GOD'. HE
REPLIED, 'YOU COULD NOT UNDERTAKE IT'. 'WHY'? 'BECAUSE HIS
ATTENDANTS ARE TOO NUMEROUS'. 'INDEED, I WILL DO IT'. 'THEN GO
AND PREPARE IT ON THE SPACIOUS BANKS OF REBITHA'. HE (THE EMPEROR)
SPENT THE SIX MONTHS OF SUMMER IN MAKING PREPARATIONS WHEN
A TEMPEST AROSE AND SWEEPED EVERYTHING INTO THE SEA. HE THEN
SPENT THE SIX MONTHS OF WINTER IN MAKING PREPARATIONS WHEN
THE RAIN FELL AND WASHED EVERYTHING INTO THE SEA. 'WHAT IS
(THE MEANING OF) THIS'? ASKED THE EMPEROR. 'THEY ARE BUT THE
SWEEPERS AND SPRINKLERS THAT MARCH BEFORE HIM'! 'IN THAT CASE',
SAID THE EMPEROR, 'I CANNOT DO IT'.

FROM: THE TALMUD
KODASHIM
HULLIN 1
Pages 50b-60a

FOR I HAVE HARDENED HIS HEART (X, 1). ~~ANOTHER EXPLANATION:~~
 R. JOHANAN SAID: DOES THIS NOT PROVIDE HERETICS WITH GROUND FOR
 ARGUING THAT HE HAD NO MEANS OF REPENTING SINCE IT SAYS: FOR
 I HAVE HARDENED HIS HEART? TO WHICH R. SIMEON b. LAKISH REPLIED:
 LET THE MOUNTS OF THE HERETICS BE STOPPED UP. "IF IT CONCERNETH
THE SCORERS, HE SCORNEETH THEM" (PROV. 11, 34): WHEN GOD WARNS
 A MAN ONCE, TWICE, AND EVEN A THIRD TIME, AND HE STILL DOES NOT
 REPENT, THEN DOES GOD CLOSE HIS HEART AGAINST REPENTANCE SO
 THAT HE ~~SHOULD~~ EXACT VENGEANCE FROM HIM FOR HIS SINS. THUS IT
 WAS WITH THE WICKED PHARAOH. SINCE GOD SENT FIVE TIMES TO HIM
 AND HE TOOK NO NOTICE, GOD THEN SAID: 'THOU HAST STIFFENED THY
 NECK AND HARDENED THY HEART; WELL, I WILL ADD TO THINE ~~UNCLEANNESS~~
 UNCLEANNESS'; HENCE, FOR I HAVE HARDENED HIS HEART.

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11a

Our Rabbis taught: Four men entered the 'Garden', namely, Ben 'Azzai and Ben Zoma, Aher, and R. Akiba. ~~R. Akiba said to them: When ye arrive at the stones of pure marble, say not, Water, water! For it is said: He that speaketh falsehood shall not be established before mine eyes.~~ Ben 'Azzai cast a look and died. Of him Scripture says: Precious in the sight of the Lord is the death of His saints. Ben Zoma looked and became demented. (*sticken*) Of him Scripture says: Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. Aher mutilated the shoots. R. Akiba departed unhurt.

mutilated the shoots



HOW DID THIS HAPPEN TO HIM? HE ONCE SAW A MAN CLIMB TO THE TOP OF A PALM-TREE ON THE SABBATH, TAKE THE MOTHER-BIRD WITH THE YOUNG, AND DESCEND IN SAFETY. AT THE TERMINATION OF THE SABBATH HE SAW A MAN CLIMB TO THE TOP OF A PALM-TREE AND TAKE THE YOUNG BUT LET THE MOTHER-BIRD GO FREE, AND AS HE DESCENDED A SNAKE BIT HIM AND HE DIED. ELISHA EXCLAIMED, 'IT IS WRITTEN, THOU SHALT IN ANY WISE LET THE DAM GO, BUT THE YOUNG THOU MAYEST TAKE UNTO THYSELF; THAT IT MAY BE WELL WITH THEE, AND THAT THOU MAYEST PROLONG THY DAYS (Deut. XXII, 7). WHERE IS THE WELL-BEING OF THIS MAN, AND WHERE IS THE PROLONGING OF HIS DAYS!' HE WAS UNAWARE HOW R. AKIBA EXPLAINED IT, VIZ. 'THAT IT MAY BE WELL WITH THEE' IN THE WORLD (TO COME) WHICH IS WHOLLY GOOD, 'AND THAT THOU MAYEST PROLONG THY DAYS' FOR THE WORLD WHICH IS UNENDING. SOME SAY THAT IT WAS BECAUSE HE SAW THE TONGUE OF R. JUDAH THE BAKER IN THE MOUTH OF A DOG AND EXCLAIMED, 'IF IT HAPPENED SO WITH A TONGUE WHICH LABOURED IN THE TORAH ALL ITS DAYS, HOW MUCH MORE SO WILL IT BE WITH A TONGUE WHICH DOES NOT KNOW NOR LABOUR IN THE TORAH!' HE WENT ON TO SAY, 'IF THIS IS SO, THERE IS NO REWARD FOR THE RIGHTEOUS NOR IS THERE A RESURRECTION OF THE DEAD.' STILL OTHERS SAY THAT IT HAPPENED BECAUSE WHEN HIS MOTHER WAS PREGNANT WITH HIM, SHE PASSED BY IDOLATROUS TEMPLES AND SMELLED (THE OFFERINGS). THEY GAVE HER SOME OF THAT KIND (OF FOOD) AND SHE ATE IT, AND IT BURNED IN HER STOMACH LIKE THE VENOM OF A SERPENT (AND AFFECTED HIM).

112.c

SOME TIME LATER ELISHA b. ABUYAH BECAME ILL, AND IT WAS TOLD R. MEIR THAT HE WAS SICK. HE WENT TO VISIT HIM AND SAID 'REPENT.' HE ASKED, 'HAVING GONE SO FAR WILL I BE ACCEPTED?' R. MEIR REPLIED, 'IS IT NOT WRITTEN, ^{to dust and say it returns to dust} THOU THURNEST MAN TO CONTRITION (Ps. xc, 3), i. e. UP TO THE TIME THAT LIFE IS CRUSHED OUT (THE PENITENT IS ACCEPTED)?' THEN ELISHA b. ABUYAH WEPT AND DIED. R. MEIR REJOICED, SAYING, 'MY MASTER SEEMS TO HAVE DEPARTED IN A MOOD OF REPENTANCE.' WHEN, HOWEVER, THEY BURIED HIM, FIRE CAME TO BURN HIS GRAVE. THEY WENT AND TOLD R. MEIR, 'THE GRAVE OF YOUR MASTER IS ABLAZE!' HE WENT OUT, SPREAD HIS TALLITH OVER IT, AND SAID TO HIM, 'TARRY THIS NIGHT (Ruth III, 13) IN THIS WORLD WHICH IS WHOLLY NIGHT, AND IT SHALL BE IN THE MORNING, IF HE WHO IS GOOD WILL REDEEM THEE, HE WILL REDEEM THEE (ib.). WHAT MEANS "AND IT SHALL BE IN THE MORNING"? IN THE WORLD WHICH IS WHOLLY GOOD. (WHAT MEANS) "IF HE WHO IS GOOD WILL REDEEM THEE"? IT ALLUDES TO THE HOLY ONE, BLESSED BE HE, AS IT IS SAID, THE LORD IS GOOD TO ALL (Ps. cxlv, 9). BUT IF HE (i. e. God) WILL NOT REDEEM THEE, THEN WILL I (Meir) REDEEM THEE, AS THE LORD LIVETH; LIE DOWN UNTIL THE MORNING' (Ruth loc. cit.). THE FIRE WAS THEN EXTINGUISHED.

THE MIDRASH VIII

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