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***Feminine Acts in a Male World: God's Tears and Man's Tears in
Rabbinic Discourse***

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Thesis Submitted in Partial Fulfillment of the Requirements for
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Feminine Acts in a Male World: God's Tears and Man's Tears in Rabbinic Discourse

Summary

This thesis examines the use of weeping and tears as a motif in rabbinic literature. The study especially examines how tears and weeping operate in the rabbinic construction of masculinity. As such, the examination focuses on texts that feature the weeping of men or God. However, this examination is augmented by texts that feature women as weepers as points of comparison to the "male" texts. Using a wide sample of talmudic and midrashic works, this study tries to ascertain how the rabbis understood their maleness and whether weeping detracted from or emphasized their masculinity in the rabbinic cultural context.

The eight chapters look at the methodology through which the thesis examines the rabbinic texts; how different scholars understand the project of the rabbinic construction of masculinity; different categories of tears found in rabbinic literature; the different status of women's tears; how and why the rabbis weep in rabbinic literature; the weeping of non-rabbis or the "people" in general; and how the rabbis understand and present God as a weeper.

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Introduction

A variety of scholars have observed that the aim in "ideal" rabbinic society is to demarcate a clear separation between the worlds of men and women. While the rabbis and their world of the *Beit Midrash* discuss and circumscribe the lives and behaviors of women in their society, the actual women with whom they share this society remain the "other." Women for the rabbis are the objects of the rabbis' male subjectivities, or they are anomalies challenging a gender dichotomy upon which the rabbis seem to depend. Many scholarly studies demonstrate this gender separation by looking at how the rabbis discussed individual women mentioned in rabbinic sources. One can also observe, somewhat fruitfully, how the rabbis outline specific legal issues regarding women's roles in their dichotomized society.

Regardless of women's marginal status, we often find that qualities contemporary, American culture associates with "traditional" femininity find their way into rabbinic expression. Hence, this thesis will explore the occurrence of so-called a feminine behavior on the part of the rabbis as well as a feminine behavior they ascribe to God. Specifically, I will look at the occurrences of a crying God and of crying rabbis. I will begin by encountering concepts of Jewish masculinity, and I will hypothesize which aspects of this concept can be identified with the rabbis. I will explore whether and how the act of weeping, as represented in rabbinic discourse, can be seen as a feminine or feminized behavior. Subsequently, I will outline issues, ideas and characterizations related to tears in general, as transmitted through rabbinic literature. Then, I will examine how women are represented as weepers, in an attempt to establish a social context in which to understand men's weeping. Next, I will look at instances of the

rabbis themselves weeping. Finally I will look at the implications for rabbinic masculinity that arise from God as a weeper in rabbinic literature. I will also suggest how this potentially feminine behavior might serve the rabbis.

This thesis uses the words "crying" or "weeping" to refer to the Hebrew root *bet-khaf-hey*. While some translations that use the word "cry" refer to verbs such as *zadi-'ayin-quf* and *quf-resh-aleph*, this study is limited to the *bet-khaf-hey* root. This text will also examine the use of the *dalet-mem-'ayin* root, meaning "tear". While a study examining the alternate types of "crying," "shouting," and "moaning" would be interesting and would certainly deepen this discussion, the inclusion of these terms would make for a study more extensive than the limitations present here.

A Note on Methodology

In order to begin a critical assessment of weeping and tears in rabbinic literature, it is essential to take a moment to address the lens with which we will be looking at these texts. Richard Kalmin outlines a variety of approaches that characterize critical study of rabbinic literature.

Kalmin points out that one of the challenges of reading rabbinic literature, from a critical perspective, is the potential for multiple sources within a given text. We have difficulty determining the strata of voices and traditions that feed into the version of a text we are examining. Since we are unable to determine the sources of a given text or even the date of the text's strata, it is extremely difficult to determine the historical veracity of the events recorded in rabbinic literature.

In order to elucidate the problem, Kalmin outlines a variety of approaches. One approach involves the assumption that rabbinic texts have been subjected to editorial transformation. This position assumes that the text we encounter when we read is the result of the work of editors, thus rendering it impossible to determine the sources of the original text(s) and traditions.¹ As an illustration of this position, David Stern, in a discussion on the rabbis' anthropomorphic representations of God, writes, "The fact of the matter is that, on purely literary and hermeneutical grounds, it is impossible to prove that at least some anthropomorphic statements cannot or should not be read literally. On the other hand, the question of what the rabbis themselves believed these statements to mean is also unanswerable in any definitive way" (77).

¹ This position is held by the prolific scholar, Jacob Neusner.

The major competing voice asserts that we can determine the historical veracity of a text when we weed out the miraculous or magical elements. This veracity arises from an analysis of what this theory's proponents call the historical kernel. Both approaches offer benefits and challenges in looking at the historical veracity of a rabbinic text. Throughout this paper, we will be examining texts from diverse talmudic sources, as well as texts from the Midrash. It is particularly challenging to assess the layers of voices and whether certain texts are written at the historical moment they purport to describe—especially when we are looking at such a large number of texts. Jeffrey L. Rubenstein articulates this problem in an analysis of Neusner's position:

As stories were passed down from one generation to another they were changed, expanded and combined with other traditions. [Neusner's] revolutionary approach [of looking at text in this way] called into question not only the previous histories of the rabbinic period but also the basic viability of the project [of studying rabbinic literature as history]. (4).

Rubenstein goes on to explain that even if we could claim that rabbinic texts were "history" documents,

The distinctions between historical "truth," verisimilitude, and outright fiction were blurred in classical history-writing, for the authors were interested in teaching morals, demonstrating a thesis, or the need to supply a past where no information existed. By assuming that rabbinic stories were transmitted to report historical events as they "actually happened," these [historically-based scholars] committed a grave anachronism. . . . To mistake the genre of a literary work inevitably produces misinterpretation. One who fails to recognize satire as satire misses the point entirely, . . . (5-6).

In keeping with the thinking of Kalmin, Neusner, Stern and Rubenstein, we will not be able to look at the texts below in viable, historical terms. It is true that, in an effort to assess how texts are understood throughout the rabbinic period, we will attempt below to collect enough texts to identify patterns and single out notable exceptions. But how

much will we be able to identify and distinguish various sources? And how relevant would such distinctions be in this paper? As if in response, Kalmin writes,

What, if anything, can we say about the historical value of Talmudic sources? In tackling this question, it is necessary to take seriously the possibility that early and later sources attest to changes in how rabbis wish to portray themselves rather than to changes in their actual behavior. Or that sources reflect different Palestinian and Babylonian desires rather than different realities in the two centers (14).

In other words, while the texts may exhibit the ways in which various rabbis wished to be seen, the claims we can make about the actual historical reality are less clear. The study here aims to examine a topic that lies between the historical reality and the ways the rabbis want to be seen. It is a study of tears and weeping as a window into rabbinic masculinity, and it looks to the incidents, anecdotes, stories and other *aggadah* in these texts. But, for our purposes, whether the events of the texts happened is not as important as what the purported events tell us about how the rabbis construct masculinity. Thus, while we want to determine how the rabbis, historically, *actually* constructed their ideas of masculinity, what we are examining is *construction*: Our examination is intimately linked to how the rabbis actually, historically *wished* to be seen.

Thus, as we enter into examining the texts of our tradition that feature tears and weeping on the part of men and God, we will be more interested in the incident and meaning of the weeping itself, rather than the historicity of the events described. We will analyze how the events of these texts establish categories of weeping and how the voices within the text respond to the weeping. These responses will be a key guide for how the rabbis wished these tears "to be seen." Hence, the approach below is more interested in the texts as literature; that is, literature that offers us a glimpse into the values and conceptions of the rabbinic writers. While it may be possible to ferret out layers of

response to weeping and determine a diversity of voices and sources in response to tears, it will serve our study better to collect and assess a corpus of incidents. Indeed, we will find more commonality than difference between these incidents, suggesting less diversity with regard to weeping than one might find in examining another topic. With this corpus of texts, we will be able to hypothesize how the rabbis understood weeping in relationship to their masculinity.

Jewish Masculinity in the Rabbinic Period

One of the challenges of studying rabbinic masculinity from the perspective of a much distant culture is the temptation to ascribe our contemporary ideas of masculinity to a different context. Indeed, the very impetus to use weeping as barometer of masculinity rests on an unjustified assumption: Just because some sectors of 21st century, American culture adopt the position that “real” men do not weep, does not mean this “ideal” exists in all cultures. Does the premise of this study lead us nowhere, then, in terms of understanding rabbinic ideas of masculinity?

Due to this potential problem for our study, we will examine the texts below from a descriptive viewpoint. That is, we will not look to see if the rabbis are “manly” or not based on whether they weep. Instead, we will investigate cases of their weeping. Via examination of the tone of the text and the responses of the other figures in the text to rabbinic weeping, we will determine whether weeping fits the rabbinic norm of masculinity. Thus, rather than describing how well the rabbis fit our contemporary conceptions of masculinity, we will identify and observe how weeping fits into their own construction of masculinity. Before launching into the texts themselves, however, we will look for a moment at scholarly work that addresses some of the more general issues of rabbinic notions of masculinity.

The masculinity of the rabbis is intimately linked to their relationship with power, especially imperial power. Daniel Boyarin points out that, “[the] image of the ideal [Jewish] male as nonaggressive, not strong, not physically active is a positive product of the self-fashioning of rabbinic masculinity in a certain, very central, textual product of

the culture, the Babylonian Talmud" (Boyarin, 81). It is a *positive* product. In other words, the rabbis construct this "inverted" masculinity not as a kowtow to the dominant (male-centered) imperial power, but as a statement in response to it. Boyarin's larger discussion addresses Jewish masculinity in general. Indeed, his discussion finally connects to more contemporary images of Jewish masculinity. But, he points out, these challenges to the so-called "norms" of masculinity find their roots in the Talmud, and in the rabbis' relationship to ruling groups, such as the Roman ruling class.

Boyarin discusses the way that gender—specifically, femininity—is used to value (or devalue) human beings within the hierarchies of ancient Rome. He points out that while women in the class structure of this culture could outrank men—such as an aristocratic woman in relation to her male slave—those of lower rank were feminized (86). Boyarin asks, perceptively, whether this value structure applied to the point of view of all members of Roman society. He writes,

From whose point of view [were these men feminized]? Did those men "on the bottom" see themselves as feminized? And if and when they did, what was the value placed on feminization by those men? . . . even for those men "on the bottom," being there was indeed interpreted as feminization, but feminization itself was transvalued and received at least some positive significance" (86).

While this statement makes no specific claim about weeping or tears, it does suggest something significant about how the larger culture's ideas of masculinity interplay with that of a subculture—specifically that of the rabbis. Indeed, as we examine the rabbinic construction of masculinity, it is often tempting to view the rabbis as the bearers and definers of their culture.² However, their conception of masculinity is complicated by

² Specifically, in rabbinic texts, rabbis do define their social world, whether they held such sway in their actual communities or not. One of the influences that fosters this

the reality that it was defined and constructed in the context of a ruling, non-rabbinic, imperial culture: They were subjects. As subjects, their project of identity formation and cultural creation was colored by their need to interface with the norms and constructions of Rome (or Babylonia).

In order to illustrate how gender and power can be "transvalued," Boyarin offers a textual analysis that seems, on its surface, to have little to do with gender:

Rabbi El'azar the son of Rabbi Shim'on found a certain officer of the king who used to catch thieves. He [the rabbi] asked him [the officer], "How do you prevail over them? Aren't they compared to animals, as it is written 'at night tramp all the animals of the forest'³?" There are those who say that he said it to him from the following verse: "He will ambush from a hiding place like a lion in a thicket."⁴ Said he to him, "Perhaps you are taking the innocent and leaving the guilty."⁵

The text here begins to address issues of physicality that become prominent in discussions of how two different cultures understand masculinity. First, Rabbi El'azar compares the thieves to animals, the implication being that animals are strong. Hence, the Rabbi asks the officer how he, a human⁶, can prevail over an animal. However, El'azar's final question reveals his critique of the officer and his subtle defiance of the ruling powers. If he is able to overcome them, he must not be "human." Or, if he is able

tendency on our part is the fact that the rabbis' texts are so often our sources of information about their culture.

Furthermore, when approaching these texts from a Jewish, feminist perspective, it is often easy to ascribe blame to the rabbis for the ways that their texts and positions might have ingrained our tradition with sexist or misogynistic customs and ideas. Such an analysis is understandable from a contemporary feminist perspective. However, it also ascribes a level of power to the rabbis that they may have enjoyed less than we imagine.

³ Psalms 104:20.

⁴ Psalms 10:9.

⁵ Drawn from BT Bava Metzia 83b, this text is Boyarin's rendering.

⁶ Boyarin points out here that the implication of human is "*mentsch*." In other words, the officer, according to this metaphor, is supposed to behave in a more virtuous and humane way than the criminal animals.

to overcome them, he must be failing at his job, overcoming the innocent, who are not animals (not being thieves), and therefore can be overcome by the human officer.

What is interesting for us, here, is the way that the "masculine" trait of physical power is reversed for the rabbis. A true *mentsch*—a real, human man—does not have the physical power to overcome an animal. Implied here also seems to be a statement about virtues such as justice and compassion: A true *mentsch*—a real, human man—does not convict the innocent.⁷

The tone of the text seems to support Rabbi El'azar's subversive condemnation of the behavior of this officer, a representative of Roman authority. The text thus supports the idea that convicting the innocent is wrong. But, the text continues, and we begin to see how even right-headed efforts to convict only the guilty is criticized as collaboration with an "enemy" force. The text continues from where we left off above:

He [the officer] said to him, "How shall I do it [find who is guilty and who is innocent and catch the correct one]?"

He [the rabbi] said to him, "Come, I will teach you how to do it. Go in the first four hours of the morning to the wine-bar. If you see someone drinking wine and falling asleep, ask of him what his profession is. If he is a rabbinical student, he has arisen early for study. If he is a day-laborer, he has arisen early to his labor. If he worked at night, [find out] perhaps it is metal smelting [a silent form of work], and if not, then he is a thief and seize him."

The rumor reached the king's house, and he [the king] said, "Let him who read the proclamation be the one to execute it." They brought Rabbi El'azar the son of Rabbi Shim'on, and he began to catch thieves. He met Rabbi Yehoshua, the Bald, who said to him, "Vinegar, son of Wine: how long will you persist in sending the people of our God to death?!"

⁷ Of course, we see this trend in Jewish masculinity reverse in the early twentieth-century with the rise of the State of Israel and the Zionists of that era. In an attempt to undo the victimization and subjugation associated with the experience of Eastern Europe, the Zionist-Nationalist movement asserted and proliferated the image of the physically strong, tough and militarily equipped Jewish male.

Although we would be hard-pressed to claim that ideal Jewish male, post-Zionist era, does not care about justice or compassion, it is certainly not the prevailing and defining feature of how contemporary Jewish culture understands being a "manly" man.

He [Rabbi El'azar] said to him, I am removing thorns from the vineyard."
He [Rabbi Yehoshua] said to him, "Let the Owner of the vineyard come and remove the thorns."

We see the text shift in the above lines. Where earlier Rabbi El'azar criticized the privileging of physical power over just judgment, we find that a more just approach on his part meets with peer censure. Boyarin helps unpack this text, explaining that what is at issue is not just how the rabbis understand the most appropriate way to approach issues of justice and law. The rabbis are also concerned with internal group loyalty. Rabbi Yehoshua takes issue not with Rabbi El'azar's method of finding (Jewish) thieves, but with his role as a collaborator with the authorities. Boyarin writes,

Although the capture and punishment of thieves would normally be accepted practice, in a colonial situation what appears as a judicial act is an act of treachery. . . . The story thematizes, therefore, communal solidarity and resistance under conditions of domination. . . . As long as the rabbi's "advice" to the Roman policeman consisted of techniques for preventing the capture of innocents, his behavior was satisfactory. But as soon as he himself began to engage in capturing thieves—even guilty ones—and turning them over to the Romans, he was condemned (89).

Rabbi El'azar, it seems, can justifiably defend the innocent. But, he is censured from actively seeking a "just" recourse for the Jewish guilty. Despite the forthright, perhaps manly, nature of punishing the guilty under the rule of Roman law, the rabbinic cultural position differs. The rabbis prioritize and centralize the value of defense and keeping quiet. From the perspective of Rome, such an approach is, perhaps less manly. For the rabbis, from a descriptive point of view, this approach is the only acceptable one.

The text we have been examining above next takes a bizarre turn and more deliberately opens our discussion to issues of gender and the imperial power. The text explains how Rabbi El'azar, overcome with the zeal of his Rome-bequeathed power, condemns to death a man who opposed him. Suddenly overcome with guilt for his

condemnation, Rabbi El'azar enacts a test to prove the righteousness of his actions. He was upset and,

... he placed his hands on his guts and said, "Be joyful, O my guts, be joyful! If it is thus when you are doubtful, when you are certain even more so. I am confident that rot and worms cannot prevail over you.

But, even so, he was not calmed. They gave him a sleeping potion and took him into a marble room and ripped open his stomach and were taking out baskets of fat and placing it in the July sun and it did not stink. ... He applied to himself the verse, "even my flesh will remain preserved"(90).⁸

Boyarin contextualizes this incident in the rabbinic project of understanding the phallus and the body's potential for permeability. He points out that this text highlights the impermeable body as a central feature of Roman masculinity. Yet, the tone of the text (calling El'azar "Vinegar Son of Wine") opposes the rabbi up to this point. But, as soon as El'azar begins to render his body permeable—in a bizarre enactment of a kind of birthing—the tone shifts in his favor. Boyarin calls it, "a mad caesarean section, a parodic appropriation of female fecundity. In other words, this operation is a form of critique of power through a mimesis of femaleness" (92).⁹

⁸ Psalms 16:8-9.

⁹ David Biale discusses the rabbinic play with binary opposites in *Eros and the Jews*. In this text, he discusses the "dialectic of desire" (43) which struggles with the *yetzer ha-ra*—the inclination that causes human beings to sin, and therefore to procreate. This dialectic sets in opposition the impetus to create that arises from our evil inclination and the holiness that this *yetzer ha-ra* sets in motion. This inclination can be both creative and destructive. Similarly, the rabbis in the above text play with creativity and destruction and their own relationship to power through the dichotomy of gender: By co-opting a woman's body, Rabbi El'azar plays from the other side of the fence, shifting his *yetzer ha-ra*, associating himself at once with the creativity of the woman's birthing body and the destruction that comes from the sexuality with which she (her body) is associated. But, like the balance that we find in a person with a healthy *yetzer ha-ra*, Rabbi El'azar's salvation lay in his ability to hold the masculine and feminine in balance. Indeed, he mimics a woman's body in response to the violent, "Roman" masculinity that had played a role in his persona.

Thus, this text provides us with an example of how the rabbis have used femaleness to oppose the Roman authorities. If El'azar represented unacceptable collaboration with Rome—a Rome that represented a forceful, violent, authoritative maleness—his penance or absolution (or at least the assuaging of his guilt) lay in his appropriation of the female. By feminizing his body, he distances himself from the masculine values of Rome. Thus, he critiques the imperial power and inverts the value assigned to its masculinity within his own cultural context.

We might conjecture that a similar subversion of Roman masculinity applies to tears. After all, the Roman portrait of masculinity venerates physical prowess, and as Boyarin points out, “Violence, brutality and domination were, to a great extent, the ‘public’ meaning of maleness” (141) in Rome. Furthermore, Galit Hasan-Rokem asserts that, “The traditional male roles, which are linked to leadership, combat, and various forms of control, including self-control, restrain the cultural license to express sensitivities and feelings with the heightened intensity of a lament” (111). While this observation does not directly paint a definitive assessment of the cultural valuation of Roman men in tears, we can extrapolate that weeping does not seem to fit this behavioral ideal. Yet, even without this extrapolation, Fonrobert notes the low status of weeping for the classical male:

The Stoics repeatedly admonish the grieving addressees of their consolation letters to preserve *aequitas* or *firmitas animi*, the qualities that are opposed to “womanly” loss of control. Seneca reports:

Our forefathers have enacted that, in the case of women, a year should be the limit of mourning, not that they need to mourn for so long, but they should mourn no

longer. In the case of men, no rules are laid down, because to mourn at all is not regarded honorable.¹⁰

Although we will discover below that the rabbis seem to accept male weeping as normative in many cases, at least one scholar helps us to see this weeping as a potential inversion or subversion of ruling, imperial behavior or a co-opting of women's bodies or roles. However, even without Hasan-Rokem's support, if we work backwards from a descriptive assessment of rabbinic texts, we will see that in most instances, the rabbis valorize or at least accept weeping as a male norm. The normative status of male tears may suggest a self-imposed feminization, as we saw above. Or, perhaps, it arises from an opposition to or condemnation of the ruling power.

It is interesting for us to hold in our minds the possibility of an alternate voice or source of cultural pressure to which the rabbis might be responding. It is so easy for us to assume they operate in the vacuum of the rabbinic world. However, they build their constructions—including their constructions of masculinity—in the context of a surrounding culture, and in the context of that culture's ideas of masculinity.

¹⁰ "On Grief for Lost Friends," *Epistolae morales* 1 (Harvard, 1963), p. 435 (from Fonrobert's article, p. 66).

Categories of Crying: The Nature and Types of Tears According the Rabbis

One of the challenges of this study is the socially, culturally and historically distant lens with which we are forced to approach this material. In order to begin such an examination, we need to assess the variety of meanings of weeping and tears that the rabbis offer. In discussing the "Oven of Akhenai," from BT Bava Metzia 58b-59b and PT Mo'ed Katan 3:1 81c-d, Charlotte Elisheva Fonrobert points out that, "The problematic nature of the passions, specifically anger, jealousy or excessive grief, was of great concern to . . . the Talmudic framers of our story" (58). According to Fonrobert, then, some rabbis placed great weight on the emotional motifs we find in our rabbinic texts. Knowing this, we will begin to assess crying and tears as emotional expressions and their relationship to the understanding of gender in rabbinic literature.

Tears of Joy

Within the corpus of rabbinic literature, we find a variety of texts outlining types of tears in the rabbinic mind. First, in BT Hagigah 3b, we find the use of tears as an expression of joy:

Because of an incident that was mentioned in a Baraita: There was an incident in which Rav Yosi ben Durmakit went to greet Rabbi El'azar in Lod. He [R. El'azar] said to him, "What new thing was taught in the *Beit Midrash* today?" He said to him, "They [the Sages] voted and concluded that [those Jews living in] Amon and Moab [must] tithe for the poor in the seventh year." He [R. El'azar] said to him, "Yose, extend your hand, and receive your eyes." He extended his hand and received his eyes [fell from their sockets into his hand].

R. [El'azar] wept and said, "The secret of God is for those who fear him and his covenant to announce to them."¹¹ He [R. El'azar] said to him [R. Yosi], "Go and tell them [in the *Beit Midrash*]: 'Don't worry about your voting.' Thus I have

¹¹ Psalms 25:14.

received from Raban Yochanan ben Zakkai, who heard it from his teacher, and his teacher from his teacher (as) a law given to Moses from Sinai: [Israelite dwellers of] Amon and Moab [must] tithe for the poor in the seventh year.”

Here, Rabbi El'azar invokes a punishment of Rabbi Yosi ben Durmakis for claiming his Academy issued a ruling that originally came from an earlier source. However, when R. Yosi becomes blinded (apparently his punishment), Rabbi El'azar weeps. If Rabbi El'azar invokes this punishment, it seems odd that he then weeps for his fellow's plight. We can be assisted in our interpretation of these events by Rabbenu Hananel. In his view, Rabbi El'azar weeps with joy, because Rabbi Yosi's punishment vindicates the position of the Sages on the halachic issue. Additionally, in Hananel's version,¹² we read a *baraita*, which states: “Once he [Rabbi El'azar] quieted down, he sought mercy [for R. Yose], and said, ‘May it be Your will that Yose's eyes be restored to their proper place,’ and they were restored.” Then, according to Hananel, R. El'azar sent R. Yose to the *Beit Midrash* with the message, “Don't worry about your voting. Thus I have received from Raban Yochanan ben Zakkai, who heard it from his teacher, and his teacher from his teacher (as) a law given to Moses from Sinai: ‘[Israelite dwellers of] Amon and Moab [must] tithe for the poor in the seventh year.’” Hence, this text stands as evidence that, for the rabbis, joy is an instance that can induce weeping.

Tears That Affect God

We also read how the rabbis use tears to soften the harsh decrees of heaven. In Midrash Esther Rabbah 9:4, we read a heart-wrenching tale of imperiled youngsters who were to be subjected to the evil decree of Haman. The text reads:

¹² Printed in the margins of the Vilna edition of BT Hagigah 3b.

After Haman prepared the gallows, he came to Mordecai's house and he found him sitting in the *Beit Midrash*, and the children (*tinokot*)¹³ were sitting before him wearing sackcloth on their loins and busying themselves with Torah study; they were yelling and weeping. So, he [Haman] counted them and found there 22,000 children (*tinokot*). He threw upon them iron chains and assigned guards to them. And he said, "Tomorrow I will kill these children (*tinokot*) first, and after this, I will hang Mordecai."

Their mothers would bring to them bread and water and said to them, "Our sons, eat and drink before you die tomorrow, and don't die of hunger." Immediately, they laid their hands on their books and swore, "By the life of Mordecai our teacher, we will not eat and we will not drink, rather, in the midst of our fasting, we will die." Every one [of them] cried out while weeping until their cry rose to heaven, and the Holy One Praised Be He heard the voice of their crying after the second hour of the night.

At that very same hour, the mercy of the Holy One Praised Be He was aroused. He stood up from the throne of justice and sat on the throne of mercy, and He said, "What is this great voice that I hear, like kids and lambs?" Moses, our teacher, stood up before the Holy One Praised Be He, and he said, "Master of the World, they are neither kids nor lambs. These are the little ones of Your people who have been immersed in fasting this day, three days and three nights, and tomorrow the enemy wants to slaughter them like kids and lambs."

At that moment, the Holy One Praised Be He took the letter that He had decreed regarding them [against them] that was sealed with a seal of pitch and tore it up. He cast panic upon Achashverosh that selfsame night. Thus, it is written, "On that night [the sleep of the king was disturbed]."

Here we read of a case in which the weeping of young children can elicit a shift in God's disposition from justice to mercy. It is not clear whether God is moved because of Moses' intercession or because of the youth of the weepers.¹⁴ It is clear, however, that Moses is moved by the children's crying. Below, we will see that our ancestors including

¹³ While some translations, including my own, translate this word as "children", the tone of the story is powerfully affected by the use of the term *tinok*—often translated as "baby." Clearly, based on the fact that they can talk, study Torah and make decisions, these "babies" are older than toddler age, but our compassion is more deeply aroused by the suggestion that these children are so very young that one might refer to them as babies.

¹⁴ We will note in the section on women's tears below that some rabbis believed that women's tears were particularly effective in influencing the decrees of heaven.

Moses intercede on behalf of Israel, though with mixed success, in other rabbinic texts. In any case, this text demonstrates, at the least, the fact that tears can be used in the rabbinic imagination as a tool to affect God in changing the course of world events. Specifically, a God of strict justice can be urged through weeping to move to the throne of mercy.

We find another example of tears that can affect the behavior of God in a *sugya* from BT Ta'anit 25b:

Our rabbis taught in a Baraita: An incident involving Rabbi El'azar in which he decreed thirteen fast days on the community [because of the lack of rainfall] and rains did not fall. On the last [day of the fast], the community began to exit the synagogue. He said to them: "Have you prepared graves for yourselves?" The people all called out, weeping, and rains fell.

Here, the repentant weeping of the people elicits the desired response from God: rain.

Not only can tears affect God's choice to intercede in human events, but, for the rabbis, human weeping can, in certain circumstances, affect natural events as well.

Aging and the Diminishment of Health

Talmudic literature also reveals that the rabbis considered tears as appropriate to the loss of health and to the fears associated with aging. In BT Shabbat 151b, the rabbis discuss how weeping and tearing interact with a man's life cycle.¹⁵ The text reads:

¹⁵ As with most rabbinic texts that seemingly address "humanity," the verb used is male. In gendered languages such as Hebrew and Aramaic, we cannot definitively make the case in all scenarios that the authors or speakers refer solely to men. However, the language and the context of the *Beit Midrash* begs the question as to whether women are envisioned along with men in the illustration of weeping during the life cycle. As the central, normative players in the rabbinic imagination, men's behaviors and gender identity are not overtly questioned. What follows is merely a description of one perspective (in a multi-vocal tradition) on the "weeping life cycle." But in trying to determine whether and how this weeping is linked to rabbinic masculinity, it will be

"Shmuel said, 'Regarding this tear: Until one is forty years old, it returns.'¹⁶ From then on, it does not return.'"

Categorizations of Tears

In addition to the illustrations above, the rabbis also directly define the types of tears in their discursive and social world. In BT Hagigah 5b, we read:

"I shall surely weep and tears shall fall from my eyes for God's flock is captured."¹⁷ Rabbi El'azar said, "Why these three tears?" One for the first Temple and one for the second Temple and one for [the people of] Israel who were exiled from their place. And there are some who say one for the cancellation [neglect] of the Torah.

Here the rabbis outline a specific set of categories for tears. While we cannot extrapolate from this text a comprehensive or definitive list for all types of crying in the "accepted" rabbinic corpus, we do find a weeping theme that carries much weight with the rabbis. When we begin our examination of the specific instances of rabbinic crying, we will see this theme repeated: the Destruction of the Temples and the pain of exile. Similarly, we also will see again this theme of the importance of Torah.

In addition to the types of tears about which we read in rabbinic literature, we also find lore and superstitions that point to other rabbinic beliefs about the nature of tears. Of note is the rabbinic claim that certain times of day are more efficacious for crying out in prayer. We read: "Another explanation for 'In the night':¹⁸ All who cry out in the night, the stars and the constellations weep with him. Another explanation for 'In the night':

interesting to note in our section on women's tears that women undergo non-normative description: Their tears are valorized (put on a pedestal) or discounted and denigrated. Thus, while what follows is a description of "people" crying, we would be hard pressed to assert that the rabbis had a full picture of women and men in their description.

¹⁶ I.e. tears are replenished.

¹⁷ Jeremiah 13:17.

¹⁸ From *Eicha* 1:2: "She weeps sore *in the night*."

That all who cry out in the night, anyone who listens to his voice weeps with him."¹⁹

Tears for the rabbis have the power to be particularly efficacious or emphatic at night. At this time of day, tears are understood to yield more powerful response and identification from both human beings and the natural world.²⁰

Concerns About Excess

The rabbis define and characterize weeping in categories of motivation, such as tears of prayer, tears of repentance and tears in connection with important events or sorrows. Certain conditions, such as time of day, have a particular effect on the efficacy or power of tears. But the rabbis further reveal some of their thinking and understanding about tears and weeping through their concerns about excess. For the rabbis, there is a danger to crying too much or at the wrong time in life.

We read in BT Moed Katan 27b that the rabbis believe there is a danger to crying too much in excess: "Rav Yehudah said in the name of Rav: All who take the death of a loved one too hard, will cry over another death." Hence, weeping over a dead loved one too much will incur the death of another. We see further evidence of the dangers of

¹⁹ BT Sanhedrin 104b.

²⁰ Interestingly, this passage does not discuss the night being a time for particularly swaying the heart of God. Just prior to the quoted passage, we read:

"She weeps sore in the night." Why these two weepings? Rabbah said in the name of Rabbi Yochanan, one for the first Temple, one for the second Temple. And why "at night?" Because this was about business that occurred at night. As it is written, "All the congregation raised their voices, and the people gave their voices to crying on this night." [This is a reference to the story of the spies]. Rava said in the name of Rabbi Yochanan, "This same night was the 9th of Av, and the Holy One Praised Be He said to Israel, "You are weeping sore for no reason. I will afflict you for a weeping for all time."

Thus, not only does God not join the compassion of humanity and of the natural world here, but God actually responds as an irate, impatient and potentially abusive parent. This becomes all the more curious when we note, below, that the rabbis understand women's tears to be especially efficacious in swaying heaven.

weeping through an *aggadah* in BT Shabbat 151b: "Rabbi Chanina's daughter died, but he did not cry over her. His wife said to him, 'Is it only a chicken that you have taken forth from your house?' He said to her, 'Shall I suffer twice—[through loss of] children and [through] blindness?'" This *aggadah* illustrated the rabbinic belief that excessive crying can lead to blindness.

While the above is by no means a comprehensive assessment of all the ways in which the rabbis understood the nature of tears, it is an instructive account. It reveals some of the suppositions and associations that the rabbis have regarding tears and the act of crying. The above examination has largely been an accounting of texts that define, relate to or categorize tears in a somewhat neutral fashion. In the sections that follow, we will use some of these definitions and categories to help us in our next aim: clarifying the gendered nature of crying and its implications for the rabbinic construction of masculinity.²¹

²¹ Ultimately, we will see that some texts suggest that the rabbis perceive a distinction between their tears and the tears of women.

'It's Not the Same Thing': Women's Tears and Weeping in the Rabbinic Mind

In order to assess any viable, gender-based understanding of the instances of rabbinic tears and weeping, for the purposes of contrast, it is essential to determine the extent to which these behaviors can be associated with women. While the rabbinic concept of women, women's femininity, and womanhood are not central to this thesis, this section will examine the extent to which the rabbis might associate women with tears and crying. We will also look at the extent to which women's crying and tears can be distinguished from those of men.

We can identify three main modes of crying in which the rabbis involve women. I will examine them here and attempt to show how the rabbis characterize women's weeping differently than that of men.

First, as in many patriarchal contexts, women are often used as symbols to augment, define or express aspects of the male self. The situation seems to be no different for the rabbis.²² One way that this symbolization manifests for the rabbis is through a classic feminine personification. Just as one's "boat" is personified as a woman, so a city can be personified as a woman, thus helping the patriarchal narrative to express and articulate itself. Peter Schaefer points out that,

One of the predominant feminine metaphors already in the Hebrew Bible is the image of Zion – the mountain, city and Temple of God – as "daughter." Zion, as the holy city Jerusalem, is imagined as a (virgin) daughter who, for instance, despises her enemies or is threatened with destruction by the prophets because she did not obey God. [We also see] Zion [as] the personified mother of Israel, who has been exiled because of their sins, . . . (83).

²² Daniel Boyarin writes about how the rabbis engage in "'thinking with women,' the notion that men often talk about women when referring in fact to their own sexuality"(145).

Of the texts we will examine, we read the rabbis' personification of Jerusalem most prominently in Lamentations Rabbah. This Midrashic collection—an anthology that struggles with the implications of a world without the Temple--makes use of the feminized Jerusalem motif found in Lamentations itself.²³

In Lamentations Rabbah 13 and 1:2 and in BT Sanhedrin 104b, the rabbis explore the use of a prooftext "Bitterly she weeps" (Lam 1:2. In Hebrew: *bakhoh tivkeh*). In *Eicha Rabbah*, the rabbis ask about this repeated Hebrew radical, *b-k-h*. While it is worth noting that the rabbis freely use this prooftext and also question its use, they never question the gendered portrayal of the city in the biblical text. She is a woman, and she weeps. Weeping is thus a fit activity for a woman, even one who is thoroughly symbolic.

²³ Here we notice a scenario of rabbinic literature that begins to widen our discussion: to what extent can a biblical reference in rabbinic literature inform our understanding of the rabbinic world? More specifically, for this study, to what extent can a biblical reference in rabbinic literature inform our understanding of rabbinic masculinity? How much weight can a proof text carry in helping us to discern the role of tears in the rabbinic world? Does the fact that a male biblical character weeps, and the rabbis' decision to explore this text imply something significant about the rabbis' own masculinity?

This issue remains a tension in this discussion. Given the limits of this study, I am not able to offer a full examination of the occurrences of weeping and tears in rabbinic biblical references. However, I have chosen some key instances that help reveal an aspect of rabbinic concepts of masculinity. It is not unimportant that the rabbis choose certain proof texts with which to struggle. An interesting line of questioning would explore the extent to which proof texts specifically point to rabbinic identification. We will see a limited number of such cases later in this paper.

We see women crying in the rabbinic world in another quasi-symbolic²⁴ way through the social institution of *mekonenot*. We see women as prominent mourners in the Midrashic collection, *Eicha Rabbah*. Galit Hasan-Rokem writes that,

Lamentations Rabbah stresses one aspect of womanhood—the mourning woman in the figures of the widow and the bereaved mother. This emphasis on the thematic level is also echoed at the level of generating the text, in referring directly to the traditional role of women as mourners. It may be assumed that the very centrality of the subject of mourning [in *Lamentations Rabbah*] is one of the reasons for the frequent appearance of female figures and symbols, due to the cultural and traditional link between lamentation as a genre and women as its performers (111).

In addition to a loose, cultural association between women and mourning, we read in BT Sanhedrin 47a of the more institutionalized custom of bringing *mekonenot* to lament over the dead. This custom is more fully explained in BT Moed Katan 28b where we read, “On Rosh Chodesh, on Chanukah and on Purim, [the women] may chant an elegy and clap, but on none of these times may they lament [*mekonenot*].” The expectation here is that the lamenting and other institutionalized or ritualized mourning practices are performed by women. Though descriptions of lamenting and wailing do not require usage of the verbs *bet-khaf-hey* or *dalet-mem-`ayin*, the rabbis undoubtedly envision women as weeping and wailing over the dead. When we examine the individual rabbis’ responses to death, we will note the marked distinction between the personal expression of grief that they represent and the institutionalized role of the *mekonenet*. Women who are hired to weep represent a decidedly different kind of weeping than that

²⁴ While *m'konenot* are actual weepers, they serve a social role. In other words, a *m'konenah* who is fulfilling a duty is at least as much a symbol of weeping for the culture as she is an actual weeper from her own, subjective position.

of the rabbis. In any case, for now, we should note that the woman's role as a weeper here remains an unquestioned, appropriate expression in the context of rabbinic culture.

Both of the above examples—a symbolic version of a woman and women in a specified socially instituted role—do not warrant much interest of the rabbis. Indeed, they do not seem to notice these “women's” gender in their discussions at all. However, further examples of women crying reveal a more ambiguous understanding of the value, relevance and appropriateness of women's tears.

Some texts outline the importance and the power of a woman's tears. In *Bereishit Rabbah* (*parashah* 18), we read of the abandonment of the women of Israel by their men, during the experience of exile.

Rabbi Hagi said: “When Israel came up from exile, the faces of the women were blackened by the sun, and they [the men] put them down [i.e. left them]. They went and married Amonite women. And the Jewish women would surround the altar and weep . . . “You cover the altar of Adonai with tears; with weeping and lamenting.”²⁵ The Holy One, Blessed Be He said, “Who can take this weeping and lamenting. After you have stolen and acted violently, you have taken away the beauty [of your women, and now] you send [them] forth?!

Here, women are the justified victims. In keeping with the theme of the trials of exile, the women suffer the loss of both their beauty and their men's companionship. The men are chastised both for leaving the women in their abject state (of darkness!) and for consorting with Gentile women in their stead. The tone of the text asserts that the women's tears are an appropriate response to the withholding of their men's affections and support. Indeed, none other than God reprimands the men of the Exile for their wandering. The men's behavior is all the more unacceptable in the context of the people's tenuous survival and acute victimhood. While they are returning from exile in

²⁵ Malachi 2:13.

this text, the people are far from healed and unified at the time of Nehemiah. These are not the glorious days that predated the 586 destruction.²⁶ Such a state is not helped through outmarrying.

Here, then, we read a version of weeping women that is justified, taken seriously and has the power to elicit God's reprimand. While we cannot assert here that weeping is a women's behavior, we do see that there are situations in which women do and should cry.

The rabbis similarly regard women's tears as powerful and important in a passage from BT Bava Metzia 59a:

Rav said: a man should always be wary of wronging his wife [verbally], for since her tears come easily, [the punishment for] her wronging is nearby [comes easily].

Rabbi El'azar said: From the day that the Holy Temple was destroyed, the gates of prayer have been locked. As it is said, "When I cry and plead, He stifles²⁷ my prayer."²⁸ But even though the gates for prayer have been locked, the gates of tears have not been locked, for it is stated, "Hear my prayer, O God, and listen to my plea. To my tears, do not be deaf"²⁹

Fonrobert responds to this text by saying, "Even though prayer in general does not reach God in a world without the Temple, tears will provoke immediate reaction on high, and this is why one has to be so careful with provoking tears" (61). While the text may be teaching us about tears in general, it is significant that the tears in this context are tears of women. The text offers two ways of understanding women's tears. On the one hand, her

²⁶ This statement on my part emerges not out of an historical conception of the pre-destruction peoplehood, but out of the literary, mythological and even liturgical conception of the Temple as a golden heyday of Jewish life in Jerusalem. I use this conception because it is the imaginative construct at play in Lamentations Rabbah and in *Eicha* itself.

²⁷ My word choice here is borrowed from Schottenstein.

²⁸ Lamentations 3:8.

²⁹ Psalms 39:13.

tears carry enough weight to open the gates of tears, even when the gates of prayer are locked. Men are warned that any pleas that are accompanied by her tears may incur the response of heaven. Implicit in this warning is the idea that men should be wary of harming women, because they will be able to wield the power of heaven against men. This interpretation supports the idea that women's tears were seen by the rabbis as important, relevant and powerful.

But, in addition to this interpretation, we can read a more negative understanding of the value of women's tears: women's tears come easily. Fonrobert clarifies:

Rav phrases his warning of provoking tears in the form of what can, . . . easily be identified as a gender cliché stereotype: Not only does a man have to be careful with provoking tears in general, but he has to be particularly careful with women, or more narrowly his wife, since with her 'tears are frequent.' In other words, women cry easily (61).

In other words, women's tears are potentially devalued because they are so easily aroused. Hence, while this text offers evidence of the value and social importance of weeping for women, it also hints at a more devalued understanding of women's tears.

We see this latter, more negative understanding through a variety of other texts. In the next three texts, we discern a trend of distinguishing women's tears from those of men. Not only do women's tears in these texts carry less weight than those of men, but they also elicit less compassion on the part of the rabbis.

BT Sanhedrin 104b tells a story of a woman who is the neighbor of Rabban Gamliel. She weeps inconsolably for her dead son—so much so, that Rabban Gamliel eventually cries for him, too. Ultimately, the text tells us, Gamliel weeps so much that he endangers his health. When his students notice the effect that the woman's crying has on their teacher, they force her to leave the neighborhood. Rabban Gamliel's second-hand

weeping warrants a more compassionate response from the students than the first-hand tears of this bereft woman. The meaning and value of the woman's tears in this *aggadah* not only carry less weight than the vicarious tears of a prominent rabbi, but her tears also elicit far less empathy from the students, even when her situation seems to demand more empathy. Are the rabbis telling us that women's tears do not deserve the same emotional response as those of men? Are her tears less valuable because Rabban Gamliel is such a key leader and teacher in the rabbinic world? After all, the woman is only a mere commoner or perhaps less? What is the meaning of a woman's tears if she is shown so much less empathy than Rabban Gamliel?

We continue to observe this trend away from empathy for women's tears in a story about a woman and Rav Huna. This story illustrates the rabbinic adage offered by Rav Yehudah: "Anyone who grieves over his dead more than necessary [enough], will cry over another corpse" (BT Moed Katan 27b). The Gemara goes on to elaborate with a story:

There was a woman in the neighborhood of Rav Huna; she had seven sons. One of them died. She wept upon him too much. Rav Huna sent her [a message]: "Don't do this." She did not pay attention to him. He sent her [another message]: "If you listen, good; but if not, do you want to make shrouds for another [dead son]?" He [another son] died and [then] they all died [eventually]. In the end, he said to her: "You are preparing shrouds for your self." And she died.

Rav Huna exhorts this woman to control her weeping and grieving, because it will incur further deaths, and ultimately her own. While this may have been an act of compassion, the Gemara's account illustrates the limits of Rav Huna's compassion. The rabbis are willing to acknowledge her crying and even to warn her of its potential dangers. But, Rav Huna issues his warning as a reprimand. She can cry, they can see that she responds

to grief, but their compassion ends when her weeping exceeds rabbinically defined limits of appropriateness.

The Gemara's account paints a picture of a woman whose emotions exceed the boundaries of the rabbinic world's acceptable level of emotions. Indeed, the story illustrates a teaching that includes the possibility of crying as an activity. However, this particular woman's behavior illustrates the limits of how much weeping is enough. The compassion for such excessive weeping is so circumscribed that the text seems to imply that she deserved death for her excesses. Hence, this episode further emphasizes inordinate weeping women's as inappropriate, and unworthy of full, cultural credence and compassion. In this instance, the weeper is a woman. It would be interesting to find whether the corpus of rabbinic literature includes similar accounts of men weeping in excess. For now, we can identify that such a situation is one in which the rabbis have conceptualized women.

This motif of withholding compassion from women's tears continues in the story of the death of Resh Lakish in BT Bava Metzia 84a. The tale begins much earlier than Resh Lakish's death with an encounter in the river Jordan. Rav Yochanan is swimming when Resh Lakish, a highwayman, jumps in after him. Upon seeing Resh Lakish's swimming body, R. Yochanan comments on his strength. Resh Lakish responds by noting R. Yochanan's beauty. The latter then offers his sister—whom he says is more beautiful than him—to Resh Lakish in marriage, should he agree to repent and become a Torah scholar.

Years later, Resh Lakish and Rav Yochanan argue over a point of law, and their argument devolves into an unraveling of their relationship. Rav Yochanan reminds Resh

Lakish of his origins as a thief, and Resh Lakish utters regret at leaving his high standing among the thieves.

Subsequently, Resh Lakish grows ill. Despite the emphasis thus far in the *sugya* on the relationship between the two men, suddenly Resh Lakish's wife (R. Yochanan's sister) approaches her brother, weeping, and pleads for him to pray on behalf of her husband. She begs him to "Do this for my children" (84a). In response to her tears, R. Yochanan replies: "Leave your orphans...I will keep them alive" (84a)³⁰. She urges further, "Do this for my widowhood" (84a). He responds: "Let your widows trust in me" (84a)³¹. After this exchange, the Gemara tells us that Resh Lakish died.

After indicating his death, the Gemara then describes R. Yochanan's grieving process: "Rav Yochanan grieved after him well [a lot]. The rabbis said, 'Who will bring comfort to his mind?' R. El'azar ben Pedat will go..." (84a).

Here, the rabbis rally a communal response to the grief of their fellow rabbi. In contrast, R. Yochanan is not able to provide comfort beyond quoting scripture to his sister. Indeed, in the rabbinic imagination, his prayers would not only have comforted her, but perhaps even prevented her husband's death through intercession with heaven. His ability to quote scripture plays at compassion but fails to respond to her tears as a valid, relevant expression of grief. Dr. Michael Chernick has suggested that R. Yochanan's reluctance to offer prayer and comfort here arise from the sister's status as a rival lover. The scene of the two men's meeting offers a deeply homoerotic relationship; one that suggests a level of desire that the rabbis more traditionally associated with a husband and wife. However, whatever the reason for his withholding, we see a

³⁰ Jeremiah 49:11.

³¹ Ibid.

withholding of compassion. As in the story of Rabban Gamliel and the woman in his neighborhood, the communal rabbinic response to the rabbi's weeping, tears and grief in the social world of the rabbis far exceeds the acknowledgement of the woman's tears and the compassion the rabbis can muster for her.

While a woman's tears do serve a purpose and do wield some power in the world of the rabbis, we see from the above examples that the rabbis also demonstrate many instances in which a woman's tears should not be taken as seriously as a man's. It would be difficult to deduct from the above study that weeping is a woman's behavior—one perhaps that the rabbis are co-opting. Not only do the rabbis cry and weep as well as women, but there is no indication that men are perceived as emasculated through their crying. What we can discern, though, is that tears are of a different kind when falling from the eyes of a woman. If, in fact, the rabbis are co-opting a "woman's" behavior, their discourse makes great effort to devalue this behavior on the part of women and to re-center it in the social and emotional world of men.

Rabbinic Tears and the Construction of Masculinity

This section will evaluate a variety of occurrences of tears and crying on the part of the rabbis of the Talmud and Midrash. However, while such an examination will present evidence of weeping and tears, it will only be as useful or as meaningful as the theoretical and methodological assumptions that we can justifiably defend. As I outline the issues that these texts present, I will also present a variety of problems related to their interpretation. I intend to address these problems as well as possible without being able to look into the actual minds of these rabbis or to interview them face-to-face.

It is interesting to note that, while we will examine the extent to which crying and tears can be associated with a specific rabbinic understanding of masculinity or with women and femininity, the rabbis themselves never seem to take issue with men's crying as a behavior outside the rubric of masculine behavior. Fonrobert points out that the, "...rabbis frequently cry, weep and wail. Within the rabbinic value-system, this does not prove them to be bad, weak men" (67). The rabbis' tears are taken as acceptable, viable modes of male expression, at least to the extent that the texts reveal communal reaction to crying. Interestingly, what seems important for the masculinity of the rabbis is not whether they cry, but why.

Why Does the Rabbi Cry?

While we explored some general qualities and types of tears above, we note that an examination of texts in which the rabbis themselves (or, in some cases, "men") cry, the categories break down more specifically. We find unique categories that apply to men's weeping and a unique characterization of the social and political import of their tears.

Rabbinic crying incidents seem to fall into four main categories of socially normative crying:

1. weeping in reaction to a death,
2. Weeping as a response to the emotional power of an aspect of rabbinic moral cosmology—or how the moral world of reward and punishment work,³²
3. Weeping in response to or in struggle with issues related to the boundaries of the rabbinic community,³³ and
4. Weeping in response to the exile or the destruction of the Temple.

Weeping in Reaction to a Death

Our first category reveals a wide array of rabbinic weeping in response to death. As with most rabbinic weeping, the occurrence of a death is a socially normative circumstance in which a male rabbi might cry. The rabbis do not articulate the normative status of this weeping, but assert it nonetheless through the texts' unquestioned acceptance of the behavior.

The rabbis weep over the deaths of figures in a variety of relationships with them. Specifically, we see rabbis weeping over the loss of other rabbis in their *Beit Midrash* community. We see this, specifically in BT Bava Metzia 84a, which we discuss in greater length above. When learning about the death of Resh Lakish, we find that, "Rabbi Yochanan grieved for him greatly." The text continues:

The rabbis said, "Who will go and bring comfort to his mind?" "Rabbi El'azar ben Pedat should go for his learning is thorough.." He went and sat before him. Every word that Rabbi Yochanan would say, he [El'azar ben Pedat] would say: "We learned a Baraita that supports you." He [Rabbi Yochanan] said [to him],

³² See page 43 of this text for further explanation of this coined term.

³³ See page 53 of this text for further explanation of this concept.

"You are [supposed to be] like bar Lakisha [Resh Lakish]. With Bar Lakisha, when I would say a word, he would pose before me twenty-four difficulties, and I would pose before him twenty-four solutions, and as a result the decision was clear. But, you say, 'We learned a Baraita that supports you.' Don't I know that I have said well?!" He would [then] go and tear his clothes, and [he] would cry and say, "Where are you Bar Lakisha? Where are you Bar Lakisha?" And he would scream until he lost his sanity. The Rabbis prayed for mercy for him, and his soul rested [he died].

We see the weeping over a death within the community of learners. Unlike Rebbi, though, Rabbi Yochanan finds no need to specifically qualify the nature of his tears. He is inconsolable for the loss of his colleague, brother-in-law, student, friend and sometimes rival, Resh Lakish. The question we must ask for our analysis is whether this text depicts this kind of weeping as normal rabbinic behavior. Interestingly, we have two voices weighing in on this issue here. The first voice is that of Rabbi Yochanan's colleagues and students. Rather than rejecting him in his grief as a sign of their disapproval, they show compassion for his behavior. His crying falls enough within the norm of rabbinic behavior to qualify him for their concerned attention.

Interestingly, though, as we will see in our analysis of Rabbi Meir's crying in a text from Midrash Mishlei below, Rabbi Yochanan *does* express his effusive weeping and mourning through a motif that that rabbinic discourse finds appropriate. What we hear of his grief is not that he misses Resh Lakish, per se; not that he feels lonely; but that the quality and character of his study—the very nature of how he engages in Torah learning—is lost. Regardless of the historicity of this story, the Gemara chooses to tell this part of the story as an explanation for these rabbinic tears.

The Gemara's choice in this case brings us to the second voice in the text: that of the text itself. While the rabbinic community surrounding Rabbi Yochanan rushes to his side, in response to his weeping, the Gemara's assessment of the behavior is more

nuanced. While the text retains the account of this communal response, the figure of Rabbi Yochanan ultimately perishes as a result of a grief so great that it drives him insane. Such an account is certainly not a *carte blanche* acceptance of this behavior as an acceptable norm. More likely, it is a tale of warning, more closely linked to the texts that remind readers to be wary of mourning excessively.

We revisit Rabbi Yochanan in a (presumably) earlier *aggadah* in which he visits the dying Rabbi El'azar. Again, we witness the reaction to potential death within the community of colleagues. BT Berachot 5b reads:

Rabbi El'azar was ill. Rabbi Yochanan went in to him [to visit]. He saw that he was lying in a dark house. He [Rabbi Yochanan] revealed his arm, and light fell [in the house]. He saw Rabbi El'azar weeping. He [Rabbi Yochanan] said to him [Rabbi El'azar]: "Why are you crying? Is it because of all the Torah [learning] that you will not accumulate? But, we have learned—'The one who gives much and the one who gives little are equal,'³⁴ as long as each directs his heart to heaven.' And if you are crying due to your lack of food, not everyone merits two tables. And if it is because of your children [who have died], this is the bone of a tenth son [that I lost]." He [Rabbi El'azar] said to him [Rabbi Yochanan], "It is on account of this beauty³⁵ that will rot as dust in the earth that I cry." He [Rabbi Yochanan] said to him, "For this you should cry." And the two of them cried. In the meantime, he [Rabbi Yochanan] said to him, "Are your sufferings dear to you?" He [Rabbi El'azar] said to him, "Neither them nor their reward!" He [Rabbi Yochanan] said to him, "Give me your hand." He gave him his hand, and he [Rabbi Yochanan] revived him.³⁶

³⁴ This refers to a Mishnah (*Menachot* 110a) that asserts that both one who offers much in the way of sacrifices and one who offers little will be accepted by God.

³⁵ The beauty of Rabbi Yochanan.

³⁶ I would be remiss if I did not mention, at least parenthetically, that this text heavily suggests a sexual relationship between the two men. It is outside the purview of this study to examine whether hand is a phallic signifier and whether revivification is a sexual metaphor. While I am most interested in the rabbis as weepers, it is not unimportant to notice suggestions about sexuality that might have influenced the rabbis' ideas and norms about gendered behavior.

I do not claim here that sexuality and gender are necessarily the same issue. However, as readers we wonder to what extent the two issues may have been for the rabbis.

Rabbi Yochanan articulates a variety of reasons that he imagines his colleague might be weeping. His word choice seems to indicate that death is imminent, prompting regrets of all that Rabbi El'azar will not be able to accomplish, now that his life is almost spent. He suggests sadness for the loss of Torah learning, over financial difficulties, or for the loss of progeny. But, El'azar corrects his assumptions, claiming that he weeps for the loss of Yochanan's beauty. We read here further evidence of the sexual and even romantic nature of the men's love—a situation set up for us earlier in the *sugya* when the two men meet. Here, rather than weeping at the fear of impending death or the loss of his daily concerns and values, he touches on an issue at once more earthly and more spiritual. He reveals his sorrow at the loss of an earthly, beloved friend and the human plight of mortality itself.

We read another example of loss within this community in BT Ketubot 103b. In the midst of a discussion about who Rabbi appointed to head the Academy, the text points out that:

There was Rabbi Chiya [i.e. why did Rabbi not appoint him to head the Academy, as opposed to Rabbi Chanina? The Gemara responds: Rabbi Chiya] had died [by the time of the appointment]. But Rabbi Chiya [once] said: I saw the grave of Rabbi, and I dropped tears upon it. [The Gemara responds to this seeming contradiction by saying that the names in this anecdote should be] reverse[d].

And Rabbi Chiya [once] said: On the same day that Rabbi died, holiness was cancelled [or eliminated in the world. The Gemara responds to this quote, as well, by indicating that the names should again be] reverse[d so that it is Rabbi who says this about Rabbi Chiya].

And it was taught in a Baraita: When Rabbi became ill, Rabbi Chiya came to him and found that he was crying. He [Rabbi Chiya] said to Rabbi, "Why are you crying? For it is taught in a Baraita: 'To die in the midst of laughing is a good sign for him; and in the midst of crying is a bad sign for him; with one's face raised is a good sign for him and; and with one's face lowered is a bad sign for him; with one's face toward the public is a good sign for him; with one's face toward the wall is a bad sign for him; with one's face in a green hue, it is a bad

sign for him; with one's face in a yellow or a red hue, it is a good sign for him; to die on *Erev Shabbat* it is a good sign for him; [but] on *motza 'ei Shabbat* it is a bad sign for him; to die on *erev Yom Kippur* it is a bad sign for him; [but] on *motza 'ei Yom Kippur* it is a good sign for him; to die of a stomach sickness, it is a good sign for him, for the majority of the righteous ones died of stomach sicknesses.”

[Addressing now the question: “Why do you weep?”]:

He said to him [Rebbi to Rav Chiya in response to Rabbi Chiya's question—why do you weep?—that he had posed to the dying Rebbi]: “Because of all of the Torah and Mitzvot—these are why I weep.”

Here within the community of learners, we witness a weeping over the death of a colleague. We also see weeping over a rabbi's own death and an assessment of the validity of weeping on the part of the rabbis. First, the rabbis argue whether Rabbi Chiya wept over the deathbed of Rebbi or whether Rebbi wept over Rabbi Chiya. Seemingly, the issue arises out of a need to establish a timeline of the rabbis' lives and determine who was the recipient of leadership in the Academy.³⁷ However, despite the seeming interest in the transfer of leadership, the text digresses into a discussion of the merit of weeping over one's own death. Rabbi Chiya asks Rebbi, who is weeping in his last moments, why he weeps. As part of a listing of adages or folk beliefs about good and bad ways to die, the text indicates that to die while weeping is not a good omen or sign. The text leaves this list to stand on its own as an explanation of the reason for Rabbi Chiya's question. Returning to the conversation between the two rabbis, we learn that Rebbi cries not for his own death, but for the loss of Torah and Mitzvot that his death will cause, that is, presumably, the Torah he will not be able to study, and the Mitzvot he will not be able to perform once he has died.

³⁷ Often, in weeping episodes, the rabbis seem to be concerned with the issues of leadership and power within the world of the *Beit Midrash*. We will see this phenomenon again in this paper as a sub-theme—one that holds so much emotional weight with the rabbis that such scenes are often associated with weeping.

This is a particularly interesting text for our analysis. The rabbis have quite a few occurrences of crying upon someone's death. Indeed, on the surface, it seems as if weeping at the instance of a death falls within the cultural norm for masculine rabbinic behavior. However, here we read of a caveat. First, we learn that crying upon one's death is ill-advised. Interestingly, the reason given for this is simply that it is a "bad sign for him." Like many cultural norms and prejudices, this dictum arises not from an elaborate series of moral and philosophical proofs, but out of expectations and assumptions that seemingly arise from within the culture, fully-formed and self-evident. After learning about this caveat, we find that Rebbi (at least according to the textual account) actually accepts this cultural assumption, even though he is not complying with it. In other words, though he finds himself crying, thereby breaking a rabbinic norm, he qualifies his crying: His tears do not respond to death itself but to the loss of values or activities central to the rabbinic enterprise —Torah and Mitzvot.

Crying Over Death When it Relates to Children

We read about a trend against crying in the world of the *Beit Midrash* in the section on women's tears. In BT Moed Katan 27b, we read of a woman whom Rav Huna exhorted not to cry too much over her dead. In the same *sugya*, we also read how the Gemara midrashically interprets a related verse from Jeremiah: "Do not cry for the dead and do not shake your head for him; cry much for him who goes, for he will not return again and see the land of his birth." In a midrash of the latter part of this verse, the Gemara states:

"Cry much for him who goes." Rav Yehudah said [clarified]: "One who goes without sons."

Rav Yehoshua ben Levi would not come to a house of mourning, except for one who had left [that is, died] without sons, as it is written, "Do not cry for the dead and do not shake your head for him; cry much for him who goes, for he will not return again and see the land of his birth."

This text no longer emphasizes that one may cry for the loss of Torah learning or other *Beit Midrash* activities, but that some rabbis find a value in weeping for a colleague's lack of progeny. Here we witness a value placed on the continuity of the male line.

While it is perhaps, according to some texts, unmanly for the Rabbis to weep too much for a death itself, tears may flow more profusely for the implications that death presents to what the rabbis value; namely, continuation of their lines.

Despite the cultural "norm" of theoretical distance, rabbinic literature also offers examples of more overt weeping on the part of the rabbis, as we also saw with the story of Rabbi Yochanan and Resh Lakish. These examples further challenge and broaden our understanding of masculinity and weeping. *Midrash Mishlei* (31) offers a poignant *aggadah* which contrasts a woman's stoic fortitude against her husband's tearful sorrow:

They said, a story about Rabbi Meir when he was in the *Beit Midrash* on Shabbat at the time of *Minchah* and expounded a text. His two sons died. What did his wife do with them? She laid the two of them out on the bed and spread a sheet upon them. As Shabbat was ending, Rabbi Meir came from the *Beit Midrash*. He said to her, "Where are my two sons?" She said to him, "They went to the *Beit Midrash*." He said to her, "I looked in the *Beit Midrash* and I did not see them." She gave him the cup for Havdalah. Again he said, "Where are my two sons?" She said to him, "Their footsteps went to so-and-so's and presently they will come [back]." She brought close to him something to eat. After he blessed, she said to him, "My teacher, I have one question to ask." He said to her, "Speak." She said to him, "Before today, a man came and gave me an item in trust for him. Must we return it or not?" He said to her, "My daughter, whoever has an item in trust in his possession, is he not obligated to return [the item] to its master?!" She said to him, "Except for your knowledge, I would not have given it to him." What did she do? She seized him by the hand and took him up to the room and brought him close to the bed and pulled back the sheet from them [the boys], and he saw the two of them dead, resting on the bed. He began to weep and said, "My sons, my sons, my teacher[s], my teacher[s]. My sons, according to the custom of the community. And my teacher[s] in that they enlightened my face with their

Torah.” In that same moment, she said to him, “Rabbi Meir, my teacher, did you not tell me thus that we must return the item in trust to its master? As it is written, ‘The Lord gives and the Lord takes. [Blessed is the name of the Lord].’³⁸”

Unlike the rabbis in the examples immediately above, Rabbi Meir, in this passage, weeps openly and without qualification: he weeps for the deaths of his children. He does not weep for the “implications” of their deaths but for the raw, palpable loss of them.

However, Rabbi Meir, unsurprisingly, situates his open weeping within the discourse of rabbinic expressions of sorrow. While this text does not intimate that Rabbi Meir mourns merely the loss of Torah or Mitzvot implied by his sons’ deaths, his language leans toward how more distant experiences of weeping over death are expressed. In other words, while we may get a clear sense that Rabbi Meir is grieving directly over the ineffable and overwhelming sorrow at the loss of his beloved sons, we hear this sorrow in a specific way. His weeping seems more authentically in touch with death and loss of life, perhaps, than that of Rabbi, who claims he mourns the loss of Torah and Mitzvot. But, in his grief, he tells us that it is the Torah that his children represent and illuminate that best describes how he experiences their loss. Hence, Rabbi Meir’s weeping seems to shift our image of the limits of rabbinic crying over a death to a more palpable and direct experience of sorrow. Yet he remains within the communal norms by using motifs (Torah) from within the rabbinic discourse as the rationale for his mourning.

We would be remiss in our examination of this particular *aggadah* if we did not address the particularly interesting gender dynamics at play. Charlotte Fonrobert discusses the implications of this text at length in her essay, “When the Rabbi Weeps: On Reading Gender in Talmudic Aggadah.” She writes, “[In this *sugya*, T]he mother acts

³⁸ Job 1:21

selflessly, carefully preparing her husband for the shock, meanwhile allowing him to fulfill his ritual obligations" (66). Fonrobert uses this text as part of a larger discussion contrasting rabbinic behavior to that of their Gentile counterparts. As we saw in Boyarin's discussion of the "feminization" of the dominated male, Fonrobert points out the contrasting gender values of the imperial ruling group. In line with Boyarin's assessment of rabbinic male behavior, we see that cultures surrounding the Rabbis stand in contrast to rabbinic norms of male behavior. Fonrobert demonstrates this trend in the case of weeping. Where the Stoics³⁹ claim that women should cry (mourn) to a certain extent, men should never do so. It is not surprising that the rabbis, in owning an inverted version of the gendered ruling culture, provide a text that reverses the roles of Stoic men and women; one in which the man cries and the woman does not.

However, it is significant for us to examine Fonrobert's point that the wife's behavior is in diametric opposition to that of Rabbi Meir. Where he weeps openly, she is careful to break the news to her husband in a measured, thoughtful way. Our discussion above, about women, highlights the possibility that women's weeping is of a different nature or of a different value than that of men. Here, we see that a woman, ideally, will not weep at all, even in the case in which a man does. Indeed, this *aggadah* is an illustration of how we should understand an *eshet chayil*—an ideal woman of valor. She is a paragon of normative women's behavior. This contrast further demonstrates that tears

³⁹ This text from Seneca is cited above:

Our forefathers have enacted that, in the case of women, a year should be the limit of mourning, not that they need to mourn for so long, but they should mourn no longer. In the case of men, no rules are laid down, because to mourn at all is not regarded honorable.

for the rabbis were, in some cases at least, not only not seen as women's behavior, but seen as the appropriate response of men alone.

It is not surprising that the rabbis revisit the issue of the death of a child in their narratives. Surely, if there is a tension within rabbinic literature over when and how tears might be appropriate, any limits on weeping will meet their greatest cultural challenge upon the death of a child. We read this tension again in BT Shabbat 151b. The text reads: "The daughter of Rabbi Chanina was laid to rest. He did not cry over her. His wife said to him. Is this [merely] a chicken that you have taken from your house [to bury]? He said to her: "Should I have two [misfortunes]—childlessness and blindness?"⁴⁰ Rabbi Chanina's wife expresses her belief that it is appropriate, in this situation, for a man to cry, thus further emphasizing the possibility that men weeping at the death of a child is a social norm. Rabbi Chanina, however, offers a consideration that we saw hinted at by Rabbi Yochanan in the story of Rabbi's death: the possibility of a countervailing health consideration. For the rabbis, it seems, that while weeping can be acceptable in certain circumstances, there are conditions under which it is, perhaps, ill-advised—even when it involves the death of a child.

We see the theme of crying for children again in BT Shabbat 105b:

If a man was a fitting person, one is obligated [to rend his garments upon his death], for it was taught in a Baraita, "For what [reason] do a man's sons and daughters die when they are small [i.e. minors]? In order that he will [have the opportunity to] weep and mourn for a fitting person.

[The Gemara explains]:

Rather, because he did not weep and mourn for a fitting person.

⁴⁰ Here, Rabbi Chanina refers the Rabbinic belief, expressed in other sections of this *sugya*, that crying from sorrow leads to blindness.

[The Baraita continues]:

All who weep for an upright person, they forgive him for all of his sins, because of the honor that he did [toward the dead person].

According to this text, weeping is not only acceptable male behavior upon the death of a child, it is expected. Indeed, the Baraita recommends doing so, in order to merit the reward of mourning for an innocent. Here we notice a trend we will explore later in this chapter—that of the rabbinic moral cosmology, or how the rabbis see the moral world working. This is one example of how weeping works in conjunction with a variety of rabbinic cultural assumptions about merit, virtue, behavior, and reward. However, unlike the open weeping we find in Rabbi Meir's response to his children's death, the weeping in this *sugya* is offered as a prescription for acquiring merit and forgiveness.

Response to rabbinic "Moral Cosmology"

It is odd to think of the rabbis as moviegoers, but if they were, they would, perhaps have their own genre of tearjerkers. In their context, the wellsprings of the eyes would perhaps not flow for lost love or other themes of contemporary tearjerkers. In addition to the categories of death discussed above, for the rabbis, the lump in the throat would arise in response to reflection upon or evidence of their subculture's moral cosmology. This term is one that I have coined to refer to how one's behaviors and moral merits interact with heavenly and earthly reward. Many rabbis are overcome with emotion when faced with a moment of insight about the World-to-Come, the meaning of righteousness and the ways of God. These issues, for the rabbis, are central to how they understand their actions in the world. The projects of Torah study and observance of

Mitzvot center around aiming for these deeply yearned-for goals. In other words, study and observance are important to the rabbis, because they lead to the World-to-Come and other opportunities to get close to God. Within the framework of male, rabbinic norms, weeping in response to such insight goes uncriticized. From their silence, we can glean that the rabbis do, in fact, understand such weeping as normative behavior.

Sacred Text

One of the main ways that rabbis encounter the ideas and meanings within their moral cosmos is through sacred text. In such a situation, it is common for a rabbi to weep, overcome with emotion at the import of a given text. We read one example of this in BT Hagigah 4b:

Whenever Rav Huna read the verse that says, "he shall see," [and is read] "he shall be seen," he wept. He said, [in the situation where] a servant [is so beloved of his master] that his master looks forward to seeing him, [how could it be that the master then] distances himself from him?" For it is written, "When you come to appear before me, who sought this from your hand, to trample My courtyards."⁴¹

We see a similar instance of Rav Huna's emotional response to a text in the Gemara's continuation of this *sugya*:

Whenever Rav Huna read this verse, he wept: "You shall offer *shelamim* offerings and eat there."⁴² [Rav Huna said]: "[in the situation where] a servant [is so beloved of his master] that his master looks forward to eating at his table, [how could it be that the master then] distances himself from him?" For it is written, "'Why do I need your many offerings?' Says Adonai."

The Gemara points out that Rav Huna was not the only one of the rabbis who showed his deep level of emotion through weeping in response to an aspect of rabbinic cosmology:

⁴¹ Isaiah 1:12.

⁴² Deuteronomy 27:7.

Whenever Rav Huna read this verse, he wept: "His brothers could not answer him, because they were in shock before him."⁴³ [If] the rebuke of flesh and blood is such, how much the more so is the rebuke of the Holy One, Blessed Be He.

Whenever Rav Elazar read this verse, he wept: "And Samuel said to Saul, 'why did you disturb me to raise me up?'"⁴⁴ If Samuel the righteous was fearful of judgment, how much the more so should we be." . . .

. . . Whenever Rabbi Ami read this verse, he wept: "He will give his mouth to the dust; perhaps there is hope."⁴⁵ He [R. Ami] would say, "All this [suffering]⁴⁶ and [it says only] 'maybe?!'"

Whenever Rabbi Ami read this verse, he wept: "Seek righteousness, seek humility and maybe you will be concealed on the day of God's anger."⁴⁷ He [R. Ami] would say, "All this and [it says only] 'maybe?!'"

Whenever Rav Asi read this verse, he wept: "Hate evil and love good. Establish justice at the gate. Maybe Adonai, the God of Hosts, will show grace . . ."⁴⁸ [R. Asi would say], "All this and [it says only] 'maybe?!'"

Whenever Rav Yosef read this verse, he wept: "there is one who is destroyed without justification."⁴⁹ He [Rav Yosef] would say, "Is there [any]one who leaves [the world] not at his time? Yes! This is like [the situation of] Rav Bibi bar Abaye whom The Angel of Death visited frequently."

Each of these rabbis reads a verse and feels emotionally overcome. Whether he confronts mortality, questions the fairness of the system of reward and punishment, or feels sorrow about the distance of God, each rabbi weeps upon reading a text. Since the text is the source of rabbinic meaning, it should not surprise us that it has the power to engender rabbinic weeping.

⁴³ Genesis 45:3.

⁴⁴ 1 Samuel 28:15.

⁴⁵ Lamentations 3:29.

⁴⁶ While I agree with the interpretation that "this" refers to suffering, I should note that I borrow it from Schottenstein.

⁴⁷ Zephaniah 2:3.

⁴⁸ Amos 5:15. The ending of the verse reads: "...to the remnant of Joseph"

⁴⁹ Proverbs 13:23.

We see this tendency in rabbinic literature again in BT Bava Kama 60a, when

Rav Yosef ponders the fate and worth of the righteous:

Rav Yosef taught in a Baraita: "What is the meaning of that which is written [about the night the first born of all the Egyptians were struck dead:] 'Not a man of you shall exit the entrance of his house until morning.'"⁵⁰ Because once permission was given to the destroyer [to destroy], it does not distinguish between the righteous and the wicked. And not only this, but [it] will begin with the righteous first, as it is written, "I will cut off from you the righteous and the wicked."⁵¹ [In response to this text] Rav Yosef wept, "Are all of them [the righteous] like nothingness [that they should be first in line for punishment]?" Abaye said to him, "It is a good thing for them, as it is written, 'It is because of the evil that the righteous was gathered in.'"⁵²

Upon reflecting upon the seemingly inappropriate fate assigned to the chosen, righteous few, Rav Yosef weeps. Significantly for our study, this weeping is left to speak for itself as a just, normative response to moral challenges of the text.

We read a similar instance of a rabbi struggling to understand how merit interplays with reward and punishment. In BT Hagigah 15b, Rabbi, critical of the life of Aher, questions the outcast's orphaned daughter. A heavenly response reminds him that God's ways and the ways of justice are mysterious:

The daughter of Aher came before Rabbi. She said to him, "Rabbi, support me [financially]." He said to her, "Whose daughter are you?" She said to him, "I am the daughter of Aher." He said to her, "Are there still those of his seed left in the world? Is it not written, '[He will never have] either grandchild or child among his people and no remainder among his habitations'?"⁵³ She said to him, "Remember his Torah and do not remember his deeds." Immediately, a fire came down and singed his bench [i.e., the bench where Rabbi was sitting]. Rabbi wept and said, "If those who find themselves disgraced by the Torah are dealt with thus, those who are honored by the Torah, how much more so [are they remembered and protected]."

⁵⁰ Exodus 12:22. The implied question here is: why were the Jews not permitted to leave that night?

⁵¹ Ezekiel 21:8. This proof-text works by pointing out that the righteous are listed first.

⁵² Isaiah 57:1. This text implies that the righteous will not have to see the evil that befalls their generation.

⁵³ Job 18:5, 17, 19.

Rebbi sees that his expectations about who should be rewarded and who punished are far from God's intent. He weeps with the power of this realization. In this moment, he also realizes that the merit of the "righteous" must be even greater; even closer to God. The power and glory of this overwhelms him, and he weeps. This apparently is a fitting and "manly" response for a rabbi in the face of such a realization.

The World-to-Come

We read further texts in the Gemara that corroborate the appropriateness of male rabbinic tears in response to moral revelations in traditional texts. Like the Hagigah text above, BT Avodah Zarah 18a demonstrates that rabbis cry, not just in response to any text, but specifically in response to texts relating to achieving a place in the World-to-Come. This theme of reward—and specifically the reward of life in the World-to-Come—is an important and emotional theme for the rabbis. When encountering texts that provide some clue about how to achieve a place in the World-to-Come or about what kind of person reaps this reward, the rabbis weep without apology. The World-to-Come is one of the supreme value concepts for one who lives in the *Beit Midrash's* world of Torah study and observance of Mitzvot; it is the apex of a life's achievement. And the rabbis are understandably emotional when coming close to knowledge of it.

We see this type of weeping in a text from Exodus Rabbah (*parashah 7: siman 4*):

Just as the praise of the Holy One, Praised Be He ascends to Him from the Garden of Eden from the mouths of the righteous, so does it ascend from *Gehinnom* from the mouths of the wicked, as it is written, "Passing through the Valley of Weeping, they make it a place of fountains"⁵⁴ What does this mean, "they make

⁵⁴ Psalm 84:7. The meaning of this verse is uncertain. The latter part of its translation above comes from Bialik and Ravnitzsky's *Legends of the Jews*, p. 574. Another version, the JPS, translates this verse as: "They pass through the Valley of Baca, regarding it as a place of springs."

it a place of fountains?"—that they cause their tears to flow like springs, until they cool off *Gehinnom* with their tears, and from there, praise ascends, as it is written, "Also, blessings clothe the teacher."⁵⁵

Here, the rabbis express one way that tears have the possibility of reaching heaven. For a member of the rabbinic community, experiencing anxiety about his ability to reach the Garden of Eden through his study or his deeds, this text is, indeed, a comfort. Not only is it possible to reach God from *Gehinnom*, but it is also possible to cool *Gehinnom*, bringing its residents closer to Eden. Here, a rabbi can interpret that his tears would be useful in moving from a spiritually negative place. While many of the examples we will read in this section emerge from a rabbi thinking or encountering ideas about the rabbinic moral cosmology, here we see something different: the rabbis write about how tears can be used in the process of encountering this moral cosmology itself.⁵⁶ Clearly, since such tears help a person get closer to Eden, to God or to the World-to-Come, they fall within the rabbis' norms of male behavior.

We read in BT Avodah Zarah 18a, the story of Rabbi Chanina ben Teradyon's death. Despite Roman edicts to the contrary, Rabbi Chanina ben Teradyon convened gatherings and taught Torah. When Roman officials encountered him defying their ruling, they wrapped him in a Torah scroll and in vine shoots and set him on fire. In addition, they brought tufts of water-soaked wool and wrapped him in them, so that he would not die quickly. Rabbi Chanina ben Teradyon's daughter tells him what a horrible thing it is to see him in such a state. He tells her that God will seek retribution for the

⁵⁵ Also can be translated as, "Also praises clothe [or cover] the first rains."

⁵⁶ The issue of *using* tears to navigate the moral cosmos is perhaps a feature of this text as a Midrash. The bulk of the texts in this section describe tears in the context of *reflecting* upon the rabbinic moral cosmology, and are from talmudic sources. It would be interesting to explore whether this is a stylistic difference between the two genres.

insult being done to God's Torah, and that retribution will therefore also be made on his behalf. After explaining to his students that he can see the letters of the Torah taking flight, they urge him to open his mouth to let in the fire and thus speed the process of his dying. Chanina ben Teradyon asserts that it is better for God to take his soul, since God is the one who gave it. The Roman executioner then makes an offer to the rabbi. He will increase the flame and remove the wool if Chanina agrees to take him to the World-to-Come. Chanina ben Teradyon agrees. When the rabbi's soul leaves, the executioner jumps into the fire, and a heavenly voice asserts that both of them have been received into the World-to-Come. We then read in the Gemara text of Rabbi's reaction to the story: "Rebbi wept and said, 'There is one who acquires [a place in] the World-to-Come in one moment [the executioner] and there is one who acquires the World-to-Come through many years [of devotion and spiritual striving].'" Just as he did upon learning of the honor and defense accorded Aher, Rebbi weeps upon learning and facing the reality of how heavenly justice is meted out. Again, the text offers Rebbi's tears as a description without caveat. This is simply the behavior of a normal rabbi, coming face-to-face with a deep and emotional cosmological knowledge.

Rebbi weeps again upon realizing the workings of the system of heavenly reward. We read in BT Hullin 7b of a series of exchanges between Rebbi and Rabbi Pinchas ben Yair, a figure who, presumably, does not like to accept invitations:

Rebbi heard [that Rabbi Pinchas ben Yair would be passing through the area].⁵⁷ He went out towards him and said to him, "Would you be willing to feast with me?" [Rabbi Pinchas ben Yair] said to him, "Yes." Rebbi's face lit up. [Rabbi Pinchas ben Yair] said to him, "Does it seem to you that I have vowed a prohibition from [benefiting] from Jews? [No! To the contrary! The people of] Israel are indeed holy. [But] there is one who wants [to offer hospitality] but

⁵⁷ I borrow this bracketed contextualization from Schottenstein.

doesn't have [the means]. And there are those who have [the means] but do not [truly] want [to offer hospitality or to share]. And it is written, 'Don't eat the bread of one who is bad to the poor and don't desire his delicacies, for his soul is like that of one keeping accounts, thus he says to you, 'Eat and drink,' but his heart is not with you.'⁵⁸ But you [Rebbi] want [to offer hospitality] and you have [the means, so I will accept.] However, since now I am hastening to toil in the matter of a Mitzvah; I will return to you."

When [Rabbi Pinchas ben Yair] came back, it occurred that he entered through the entrance [of Rebbi's house] in which stood white mules [that Rebbi owned], he said "The Angel of Death is in this house, and will I dine with him?!"⁵⁹ [Rabbi Pinchas ben Yair left]. Rebbi heard and went out towards him. He said to [Rabbi Pinchas ben Yair], "I will sell them [the mules]." [Rabbi Pinchas ben Yair] replied: "Do not place a stumbling block before a blind person."⁶⁰ [Rebbi replied], "I will untie them [set them free]." [Rabbi Pinchas ben Yair replied], "You will increase the obligation [that is, they will cause more harm for which you will be responsible once you set them loose]." [Rebbi replied], "I will mutilate them [to prevent them harming anyone]." [Rabbi Pinchas ben Yair replied], "There is the suffering of living creatures." [Rebbi replied], "I will kill them." [Rabbi Pinchas ben Yair replied], "There is [the command to] not destroy in a wasteful manner." As Rebbi pleaded with him greatly [to accept], a mountain arose between them. Rebbi wept and said, "If it is thusly in their lives [that is, in the lives of the righteous], in their deaths, how much the more so!

Rebbi weeps here upon "seeing" the power of the merit of a righteous man and his earthly and heavenly rewards. His interchange with Rabbi Pinchas ben Yair stands as evidence of the great honor and attention paid to the desires of the righteous, even in life. When Rebbi thinks about the reward given to the righteous in the World-to-Come, he is overcome by the idea of such reward. If it is even greater than the power that leads to fulfilling their desires on earth, the heavenly reward must be great indeed!

Rebbi is similarly moved by another account related to achieving the reward of the World-to-Come. The Gemara relates a tale of Ketiah bar Shallum, a Roman minister, who argued before Caesar for the preservation of the Jews. For his opposition against the

⁵⁸ Proverbs 23:6-7.

⁵⁹ It was believed that the bite of a white mule was deadly.

⁶⁰ Leviticus 19:14. This proof-text implies that the sale of dangerous creatures to another Jew would similarly imperil the buyer.

Caesar's desire to kill off the Jews, Ketiah bar Shallum is sentenced to be buried alive.

Circumcising himself at the last moment before being thrown into his "tomb," Ketiah bar Shallum secures for himself a place in the World-to-Come:

A heavenly voice came out and said, "Ketiah bar Shallum has been received into the life of the World-to-Come." Rabbi wept and said, "There is one who acquires his [place in] the World-to-Come in a moment, and there is one who acquires his [place in] the World-to-Come after many years [of spiritual striving]. (BT Avodah Zarah 10b).

Again, Rabbi is overcome by the mystery and power of how merit and reward function in the emotionally charged world of the rabbis and weeps.

In a passage from BT Avodah Zarah 16b-17a, we read of two rabbis who weep.

One, Rabbi Elazar ben Durdia, weeps perhaps both as a mechanism for navigating the rabbinic moral cosmos and as a response to it:

It was taught in a Baraita, they said about Elazar ben Durdia that he did not leave aside⁶¹ one prostitute in the world to whom he did not come.⁶² One time, he heard that there was a prostitute in an overseas city who would take a purse of dinars as her fee. He took a purse of dinars and went and crossed seven rivers for her. At the moment of the beginning of the thing [sex], she blew [i.e.: with her mouth] and said, "Just as that which is blown [the air] will not return to its place, thus they will not receive Elazar ben Durdia in repentance." He went and sat between two mountains and foothills. He said [to the mountains and foothills], "Mountains and foothills, ask mercy for me." They said to him, "Before we beseech on your behalf, we will beseech it for ourselves, as it is written, 'For the heavens like smoke will vanish and the earth will wear out like a garment.'"⁶³ He [Elazar] said, "Sun and moon, beseech mercy for me." They said to him, "Before we beseech on your behalf, we will beseech it for ourselves, as it is written, 'The moon is disappointed'⁶⁴ and the sun put to shame." He said, "Stars and constellations, beseech mercy for me." They said to him, "Before we beseech

⁶¹ "Leave aside" is taken from the Schottenstein translation. Other usages of *l'haniach*, such as lay, rest, put, deposit and ease do not work in the context of the translation.

⁶² The intent here is that there was no prostitute who did not receive his custom.

⁶³ Isaiah 54:10.

⁶⁴ Another translation could be "confounded." The best term, though, would also be "put to shame," just as in the b part of the verse. However, in order to preserve the parallel structure's use of different, synonymous words, I have chosen another term to indicate the verse's meaning—"disappointed."

mercy for you, we must do so on our own behalf. As it is written, 'And all the armies of heaven will decay.'" He [Rabbi Elazar ben Durdia] said, "This matter depends on no one but me!" He laid his head between his knees and wailed, weeping until his soul departed. A voice from heaven came forth and said, "Rabbi Elazar ben Durdia is [now] ready for the life of the World-to-Come." This here is [Rabbi Elazar] [repenting for] a transgression and [then] dying? . . .

Rabbi Elazar ben Durdia puts his head between his knees and weeps. He weeps, perhaps, because he is overcome by his realization that he has sinned too greatly to allow for repentance or even effective advocacy (from the hills, the sun, etc). But, like those weeping in *Gehinnom*, his weeping also serves a purpose: these tears create effective repentance. Because of these tears, he is able to enter the World-to-Come. Again, we see that such "useful" weeping is understood by the rabbis as normal, male behavior.

The *sugya* continues with Rebbi's response to this story, and the weeping it induces.

...[In response to this story] Rebbi wept and said, "There is one who acquires his [place in] the World-to-Come [through] many years and there is one who acquires his [place] in the World-to-Come in a single moment."

Here, Rebbi weeps in response to encountering an incident related to the rabbinic moral cosmos. Like a rabbi at a tearjerker, he is overcome by the power inherent in the idea that the World-to-Come can be reached in such a way. The Gemara does not criticize or warn against this weeping, thus hinting to us that such emotional outpouring, in such a situation, is well within the norms of rabbinic culture.

While we can observe rabbinic behavior in response to "World-to-Come" texts, tales and experiences, we should note something perhaps deeper at play: fear of death. What is the World-to-Come, psychologically, but a way to understand, accept and overcome death? It is the promise that there is something after this short and confusing time on earth. It is interesting for our study to note that the rabbis weep in many

instances of encountering death, and when they encounter suggestions about the World-to-Come. This paper bifurcates the experiences into the categories of "death" and "rabbinic moral cosmology." But, in a certain sense, both are aspects of the same fear and sorrow. It should not surprise us, then, that both incur normative weeping episodes. However, each situation, while unified by responding to the same fears, does accrue its own, unique character: weeping over death responds to the loss of the pleasures of *olam ha-zeh*, while recognizing the conciliatory reward that lies in store for the righteous dead could be characterized as tears of joy.

Weeping and Boundaries to the Rabbinic Community

Another category of situation that seems to provoke rabbinic tears relates to boundaries on the rabbinic community itself. In reading their texts, all these centuries later, the rabbis appear at the pinnacle of Jewish social and cultural life of their time. However, more accurately, the rabbis, built an intellectual and social edifice around which they structured their subcultural values. Fonrobert points out that the rabbis write stories that, "[center] around the utopian *beit midrash*" (58). By situating their subculture within the larger culture of Jews, the rabbis were able to establish hierarchies, value-laden ideas, and judgments.

Creating such a structure required the rabbis to establish boundaries, delineating who was in their group and central to it, and who was outside of it. The rabbis, according to Fonrobert, were involved in the process of trying to, "illustrate or encode legitimate and illegitimate ways of negotiating disagreement within the rabbinic movement and

proper and improper ways of dealing with dissent"⁶⁵ (58). As a result, we see a number of instances in which the rabbis express anxiety or demonstrate emotional responses to threats to these boundaries or threats to their places in them. Often, as we will see, these expressions take the form of weeping. As in the sections above, weeping here appears, in the language of the text and the voice of the Gemara, to fall within the boundaries of normative behavior.

We begin our examination of boundaries with a text from BT Yoma 18b and 19b. The Mishnah which begins this section of Gemara relates the Kohen Gadol's preparations for Yom Kippur. The text reads,

The sages of the court delivered him [the Kohen Gadol] to the sages of the Kohanim, and they took him up to the House of Avtinas. They administered an oath, took their leave of him and left. [The oath contained the following]: They said to him, "My master, Kohen Gadol, we are agents of the court, and you are our agent of the agent of the court. We charge you with an oath by Him who has caused His Name to dwell in this House that you will not change a thing from all that we have said to you." He would turn aside and weep, and they would turn aside and weep.

The Gemara continues to explain this strange passage on page 19b:

"He would turn aside and weep, [and they would turn aside and weep]." He would turn aside and weep, because they suspected him of being a Sadducee. And they would turn aside and weep, because Rabbi Yehoshua ben Levi said, "Whoever suspects innocent people is stricken in his body."

The issue in this text, in its most basic form, is the specific method that the Kohen Gadol will use to perform the required Yom Kippur ritual. The oath-taking seems to be a rabbinic innovation (perhaps merely a retrospectively imagined one) that assured the rabbis that those who had held Sadduceean power would not prevail in matters of ritual. The Kohen Gadol, presumably weeps because of the insult implied by the possibility that

⁶⁵ Fonrobert is specifically discussing the "Oven of Akhenai" text. It is my assertion that the same can be said for many of the texts we will explore here.

the rabbis could consider him a Sadducee—that is, unfit in his approach to his role and outside the realm of acceptance in the rabbinic world. To define him as a Sadducee defines him as an outsider. The rabbis, also feeling a fantasized tension between their shift from Sadduceean to rabbinic power, second-guess themselves. Despite their concerns that the priestly rituals be performed according to rabbinic custom, the rabbis are concerned that they have insulted the Kohen Gadol. The oath is necessary, from their point of view, because the Kohen Gadol may indeed be a Sadducee. However, the potential that they have insulted an “innocent” Kohen Gadol—one who has no connection to Sadduceean practice—means they have committed a terrible offense. Hence, they weep as well.

Here, we find evidence of normative weeping on the part of the Kohen Gadol. He feels the pressure of the rabbis’ insult. They potentially imply that he is outside the boundaries of the rabbinic world, and he weeps at the sting of this implication.

The rabbis’ weeping, while seemingly normative, does not address anxiety about their own place in the rabbinic community. Instead, they demonstrate anxiety about defining and preserving these boundaries. Perhaps they are saddened by the idea that they have hurt someone’s feelings and made an incorrect and harmful assumption. But, also potentially present is the notion that they have incorrectly assessed the placement of the communal boundaries. To consider someone on the inside as one on the outside reflects an inaccurate and improper keeping of boundaries. As men in such a quandary, it seems, good rabbis will weep.

The Kohen Gadol weeps in reaction to threats or challenges to his place in the rabbinic mainstream. Similarly, we read in BT Bava Batra 151a how Rav Ahadvoi

weeps with anxiety. He is likewise concerned about his perceived place in the rabbinic world:

The sister of Rav Tovi bar Rav Matnah [who was on her sickbed] signed over her property to Rav Tovi bar Rav Matnah in the morning. Towards evening, Rav Achadvoi bar Rav Matnah [his brother] came and cried to her. He said to her, "Now they will say, 'Mar [Rav Tovi bar Rav Matnah] is a true rabbinical scholar, and Mar [Rav Ahadvoi bar Rav Matnah] is not a true rabbinical scholar.'"

This text suggests that the sister's property is a symbol within the rabbinic world—perhaps merely because of the wealth its bearer will possess. Ahadvoi perceives his status as a scholar within the rabbinic world as contingent upon this inheritance. His anxiety over this issue is so great that he weeps in his plea. As above, the Gemara makes no judgment as to the appropriateness of this weeping, leaving the reader to understand it to be appropriate.

Rav Ahadvoi expresses concern over his status in the rabbinic world. But, in a well-known text about the Oven of Akhenai, Rabbi Eliezer is literally excommunicated from that world. This news induces expected weeping on his part. Interestingly, the text continues his story past his excommunication, indicating something paradoxical about rabbinic boundaries: Just as Aher is given "reward" in BT Hagigah 15b above, despite his excommunication, so does Rabbi Eliezer, in his response and in the events following his excommunication, retain access to rabbinic motifs related to God. In addition, he also retains a place central to the canon and discourse of rabbinic literature. Indeed, this "continuation" of his story past excommunication does not just "happen," but happens in our text. His claim on rabbinic discourse remains strong. We will see how this retention of cultural place works below.

These events unfold in the text below from BT Bava Metzia 59b. In the story of the Oven of Akhenai, Rabbi Eliezer uses a number of proofs to advance his ruling on the fitness of a particular oven. These proofs include shifts in what we would call natural events⁶⁶ as signs of the correctness of his ruling. In the end, despite the fact that a heavenly voice judges in R. Eliezer's favor, the court decides to excommunicate him.

The Gemara text reads:

They say that on the same day, they [the Sages] brought all the objects that Rabbi Eliezer had declared pure and burned them in fire. They voted concerning him and excommunicated him. And they said, "Who will go and inform him?" Rabbi Akiva said to them, "I will go, for perhaps a person who is not fit will go and inform him and bring about the destruction of the whole world." What did Rabbi Akiva do? He clothed himself in black and dressed himself in black, and he sat before him [Rabbi Eliezer] at a distance of four cubits. Rabbi Eliezer said to him, "Akiva, why is today different from other days?"⁶⁷ He [Rabbi Akiva] said to him, "My teacher, it seems to me that [your] colleagues are distancing themselves from you. [Then], he too tore his clothes and removed his shoes, and he removed himself off his chair and sat on the ground."⁶⁸ Tears flowed from his eyes. The world was stricken: a third of the olives, a third of the wheat and a third of the barley. And there are some who say, "Even dough already in the hands of a woman was spoiled.

Here, we witness a rabbi crying at the pain of being ejected from his community. He now resides on the outside and weeps in response to having crossed the boundary between his world and the world outside. Again, a rabbi weeps in a normative response to receiving outsider status.

Despite the implications of excommunication from the rabbinic world, it is significant to note that the world "outside" the boundaries of the rabbinic center weigh in

⁶⁶ I specify here that these "signs" were events contrary to what *we*, contemporary modern readers, would call natural events. For the rabbis, it seems, God could and would intervene at any point, rendering the distinction between "natural" and "supernatural" or between "science" and "spirit" not relevant categories.

⁶⁷ i.e. why are you sitting so far away from me today?

⁶⁸ Like Rabbi Akiva, Rabbi Eliezer is taking upon the trappings of mourning, upon hearing the news of his excommunication.

on the events. Just as the "rejected" *Bat Kol* claims the rightness and justice of Rabbi Eliezer's ruling, so the "world" of the produce of the land is stricken in response and perhaps empathy. Nonetheless, these "natural"--perhaps even divine--perspectives on the matter remain ineffective in toppling the walls of the rabbinic world. This rejection of the Divine perspective is a strong indication of the anxiety the rabbis feel in maintaining the power structures and social hierarchies of their world.

Interestingly, the incident of Rabbi Eliezer's excommunication is followed by a *sugya* relating the death of Rabban Gamliel—the Sage who helped excommunicate Rabbi Eliezer. Rabbi Eliezer is married to Ima Shalom, Rabban Gamliel's sister. She tries to prevent Rabbi Eliezer from offering *Tachanun* supplications, for fear that his prayers would be answered and her brother would be imperiled. When she fails to prevent him from offering *Tachanun* on a given day, she runs in to stop him mid-prayer. Unfortunately, she is too late. She receives a message issuing from Gamliel's house that her brother has died. When asked by her husband how she knew this might happen, she replied that the gates of wrongful oppression are never closed. She was convinced that her husband's supplications would be answered.

Thus, while Rabbi Eliezer weeps in response to his excommunication, and while he now stands outside of the rabbinic world, his prayers and supplications are still effective within the rabbinic cosmology and moral order. Just because he leaves the human and political realm of the *Beit Midrash* does not mean he is no longer one of the rabbis. In addition, the rabbis do not fail to include the Divine voice within his story—fixing him on the outside of their humanly-defined world and simultaneously linking him to the Source of all wisdom and the goal of their yearnings. Hence, in a certain way,

Rabbi Eliezer does not cease being a rabbi. And, his weeping is still the normative behavior of a rabbi. We should note, however, that the text's tone tries to balance the rabbinic community's condemnation of Rabbi Eliezer for his ignoring the communal will with the with the community's rigidity in relation to the individual, his traditions, and views. We read here a portrayal that tries to strike a middle ground between the power and rights of the community and those of the individual rabbi.

In examining this series of *sugyot*, we would be remiss if we did not address the gender issues inherent in Eliezer's particular incidents of weeping. Fonrobert and Jeffrey Rubenstein point out that it is significant that this incident of rabbi Eliezer's weeping follows upon a discussion of how women cry easily and bend the ear of heaven. Fonrobert writes, "Women cry easily, but it is Rabbi Eliezer who cries repeatedly" (63). Rubenstein elaborates, "'one must be particularly careful about wronging (*ona'ah*) one's wife. Because her tears are frequent, wronging her is close at hand.' When the sages provoke Eliezer to tears, the consequences of this injury are likewise close at hand" (43).⁶⁹ The consequences to which Rubenstein refers are the (super)natural disasters of which the story speaks and the death of Rabban Gamliel. Either the rabbis want to liken Eliezer's tears to those of women or perhaps they merely note that both kinds of tears evoke God's sympathy. Fonrobert criticizes Rubenstein's drawing of this parallel: "Rubenstein's hint – 'likewise' – poses the question rather than providing an answer, . . . But what effect does this structural parallel produce? It seems that the parallel and the simultaneous contrast between wronging the sage and wronging the wife merits some discussion, . . ." (64). Indeed, the closeness of the two texts could, in all likelihood, have

⁶⁹ This quote comes from Rubenstein but is embedded in the Fonrobert article.

had a cultural resonance for the rabbis that bore on their understanding of the gendered nature of Rabbi Eliezer's tears. Fonrobert queries, "What is the process of cultural imagining that produces this juxtaposition?" (69). She offers two possibilities that challenge what we have seen thus far about men and weeping:

...the effect of superimposing Rav's statement on the story is the feminization of Rabbi Eliezer. Rabbi Eliezer is put in the position of the wife. He learns about the ban when he is outside the *beit midrash*. The melodrama is placed outside of the *beit midrash*, and he cries outside of the "institutional" walls. ... The parallel process, then, is the masculinization of the *beit midrash* itself. It is the territory of rabbinic battles, where the rabbis defeat each other – *menatzhim zeh et zeh* – and ultimately even God.

Hence, Fonrobert argues, the rabbis use the incident of Rabbi Eliezer's excommunication as an opportunity to transform the nature of a particular man's weeping. In other words, though many rabbis weep, throughout rabbinic literature, Rabbi Eliezer's weeping is characterized—perhaps as part of his cultural exile—as similar to that of a woman. We saw above how women's tears seem to exist in a category of cultural value different than that of men. Does this mean that the rabbis are trying to turn Rabbi Eliezer into a woman? Fonrobert picks up on Boyarin's discussion of how the rabbis understand and "transform" masculinity under Roman rule,

Those practices and performances that defined the rabbi as feminized (*sic*) from the point of view of the dominant culture were those that constituted masculinity within the dominated culture – although here too the dominated men understood themselves in part, and in a positive sense, as feminized as well (Boyarin, 142, Fonrobert, 70).

If we accept Boyarin's analysis of how gender worked in this cultural context, and if we accept Fonrobert's use of his thinking in looking at this text, we are left with a conundrum: If the meaning of Roman or imperial gender is reversed in the context of the

rabbis under Rome, what does it mean when the rabbis reverse gender in their own subcultural context. In other words, this Boyarin position offers the following problem:

- 1) If the rabbis define their own masculinity as the opposite of a Roman man, this means that "masculine" rabbis weep.
- 2) If the rabbis as "masculine" men weep "men's" tears, and our text specifically tries to associate Rabbi Eliezer's tears with those of a woman, his tears will be "women's" tears.
- 3) If the rabbis are comfortable inverting gender and engaging in self-feminization, and if these constructions are, in fact, a part of rabbinic masculinity, why is it significant that Rabbi Eliezer is associated with women weepers? Indeed, what does it mean for him to be feminized in a group of men who accept "feminization" as part of their masculinity?

I agree with Fonrobert that the "foreshadowing [that uses the text about the wife who cries easily] is not just an arbitrary editorial choice" (70). Hence, this problem suggests that Boyarin's compelling thesis about the rabbis as politically-dominated, inverse constructors of masculinity has its limits. Indeed, while his premise informs much of how we understand rabbinic behavior, it does not bear out in all cases. Though the rabbis are willing to "feminize," they still use "feminization" as a cultural tool of insult or devaluing.

The Special Case of the Destruction of the Temple

In thinking about the rabbis' moral cosmology, we discerned a central theme of rabbinic concern: the World-to-Come. Another, similarly central theme for the rabbis is the Temples and their destruction. Rabbinic literature is replete with longing for and

references to the Temple, despite the fact that, for much of the Rabbinic period, the Temples did not stand. Nonetheless, the Temples remain symbols of all that the Rabbis yearn for and the bygone days when the Jewish people felt and were closer to God and were living in their own Land.

Interestingly, despite their deep longing for the Temple's restoration, the destruction of the Temples and the elimination of the possibility of its cultic practices laid the groundwork for the creation of the rabbinic world. Above, when we read of the tension between the rabbis and the Kohen Gadol on Yom Kippur (BT Yoma 18b and 19b), we read of a tension arising as eras shift. While this shift in era may have been an inaccurate characterization from an historical perspective, it was a shift that the texts construct as a conceptual feature of the rabbinic cultural milieu. A major rabbinic project is the building of a spiritual and behavioral edifice that will stand in the stead of a physical Temple. The rabbinic period busies itself partly with shifting the Jewish conceptual paradigm from a sacrificial cult to a portable, mitzvah and study based religious and social culture.

Nonetheless, perhaps for the sake of continuity and through the power of nostalgia, the rabbis long for the days of the Temple and for its ultimate restoration. We read this, not only in their own words and reflections, but in how they characterize God in rabbinic literature. We will explore God's response to and participation in issues of the Temple and its destruction in the section about God as a weeper. At this point, though, it is simply worth mentioning that the issue of the Temple's destruction was so central for the rabbis that it arises in a significant selection of their discussions about God.

We will begin our exploration of the rabbis' tears in regard to the Temple with a selection from BT Makkot 24a-24b. In this text, four major rabbis respond to the Temple's destruction. However, while many of the texts we have seen leave rabbinic tears unqualified and thus suggest their normative status, the crux of this two-part narrative lies in Rabbi Akiva's gentle criticism of the weeping.

Once it happened that Rabban Gamliel, Rabbi El'azar ben Azariah, Rabbi Yehoshua and Rabbi Akiva were walking along the road,⁷⁰ and they heard the voice of the Roman crowds in the plaza [of Rome], at a distance of one hundred and ten mil, and they began to weep. But Rabbi Akiva was smiling. They said to him, "For what reason are you smiling?" He replied to them, "And you, for what reason are you weeping?" They said to him, "These heathens that bow before idols and burn incense to idolatry dwell in peace and security – and as for us, the Temple which is the footstool of our God is burned in fire. Should we not weep?"

He [Rabbi Akiva] said to them, "For this reason I am laughing: For if such is [the reward] for those that transgress His will, then how much the more [will be the reward] for those who do His will."

Another time, they [these same Sages] were going up to Jerusalem. When they arrived at Mt. Scopus, they tore their garments. When they came to the Temple Mount, they saw a fox that was emerging from the Holy of Holies. They began to weep. But Rabbi Akiva smiled. They said to him, "For what reason are you smiling?" He said to them, "For what reason are you weeping?" They said to him, "For the place about which it is written: 'The stranger⁷¹ who comes close will die.'⁷² and now, 'foxes walk about there.'⁷³ Should we not weep?"

He [Rabbi Akiva] said to them, "For this reason I am laughing: for it is written, 'I will bring trustworthy witnesses to testify for me: The Kohen Uriah and Zechariah ben Yeverechiah.⁷⁴ What is the matter that unites Uriah and Zechariah? Uriah [prophesied] at the time of the First Temple and Zechariah at the time of the Second Temple. Rather, the Scripture makes Zechariah's prophecy dependent on the prophecy of Uriah. In [the prophecy of] Uriah it is written, 'Therefore, because of you, Zion will be plowed like a field.'⁷⁵ In Zechariah it is written,

⁷⁰ This incident takes place after the destruction of the Temple.

⁷¹ Non-Kohen.

⁷² Numbers 1:51.

⁷³ Lamentations 5:18.

⁷⁴ Isaiah 8:2.

⁷⁵ Not actually attributed to Uriah but is found in Micah 3:12.

'Again old men and old women will sit in the streets of Jerusalem.'⁷⁶ As long as the prophecy of Uriah has not been fulfilled, I feared that the prophecy of Zechariah would not be fulfilled. Now that the prophecy of Uriah has been fulfilled, it is certain that the prophecy of Zechariah will be fulfilled."

These words they [Rabbi Akiva's companions] said to him, "Akiva, you have comforted us! Akiva, you have comforted us!"

Rabbi Akiva not only comforts his companions, but he also offers them an alternate emotional response. However, despite his gentle criticism of their weeping, this criticism is not of the "inappropriate" gendered nature of their behavior. Their weeping is not called into question because they are men. Perhaps Rabbi Akiva calls their tears into question because of the leadership role they need to maintain. Or, perhaps he simply wants to comfort them. Whatever the case, Rabbi Akiva's laughing and smiling stands in contrast to the weeping of his colleagues. While this may call into question the propriety of their weeping as leaders or as rabbis, it does not call into question their weeping as men.

We begin to see how the rabbis' sorrow over the destruction of the Temple emerges out of a troubling aspect of their theology, namely, that God is less accessible in a post-destruction world. The rabbis have deep anxiety about how they can access God given the absence of the Temple. If the Temple was God's abode, and it is now destroyed, they must construct an alternate model of God's dwelling place and an alternate mode of accessing God if they are to survive culturally.

In the section on women, we read a text from BT Bava Metzia 59a that discusses wronging one's wife. We examine it here again for its relevance to the issue of the Temple's destruction and God's accessibility. The text reads:

⁷⁶ Zechariah 8:4.

Rav said: a man should always be wary of wronging his wife [verbally], for since her tears come easily, [the punishment for] her wronging is nearby [comes easily].

Rabbi El'azar said: "From the day that the Holy Temple was destroyed, the gates of prayer have been locked. As it is said, 'When I cry and plead, He stifles⁷⁷ my prayer.'⁷⁸ Even though the gates for prayer have been locked, the gates of tears have not been locked, for it is stated, "Hear my prayer, O God, and listen to my plea. To my tears, do not be deaf"⁷⁹

Not only do rabbis weep (as we have seen from numerous examples above), but they situate this weeping in a theologically relevant context. Their tears not only stand within the norm of male behavior, but they are a method by which God may be moved. More so than even prayer, the rabbinic correlative to Temple sacrifice, tears open God's ear to human pleas. Such a construct is essential in a project of rectifying the absence of God from His Temple. By wielding the power of the Psalms prooftexts, the rabbis are able to establish Rabbi El'azar one aspect of the paradigm shift from Temple to a portable God.

We have seen the rabbis weep in many situations. Often, where the text does not comment upon the weeping itself, we can assume that, in all likelihood, the code of rabbinic conduct does not look askance at such weeping. But, here, we not only find an absence of critique, we find a prooftext asserting the need for weeping in a time when God feels so far away.

⁷⁷ My word choice here is borrowed from Schottenstein.

⁷⁸ Lamentations 3:8.

⁷⁹ Psalms 39:13.

Other Weepers: Other "Men", The "People" and Communal Response to the Exile and Churban

While it is useful to look specifically at the rabbis as weepers, we can glean further insight about weeping and masculinity by looking at incidents of weeping in general. A larger and more extensive study could fully address the probability of understanding "people" as men. We have seen above how the weeping of women is characterized differently than that of men and given different cultural weight and meaning. That being said, we will note below the characterization of the "people's" weeping in the more positive terms that we generally see even rabbinic tears. This section also addresses the weeping of men who are not necessarily rabbis. In some cases, such weeping could be that of men with whom the rabbis strongly identify. Other cases offer figures with whom the rabbis do not so closely identify. These men's masculinity is never doubted, though they cry.

In many instances of the weeping of "the people" we witness Israel's woe in response to the Temple's destruction. We first will examine this phenomenon in a text that we saw above, in the section on women weepers. This text comes from BT Sanhedrin 104b. It also appears in Lamentations Rabbah 1:2 (24) and in Sotah 35a (below).

"She weeps, weeps in the night."⁸⁰ Why these two weepings? Rabbi said in the name of Rabbi Yochanan: "Once for [the destruction of] the first Temple and one

⁸⁰ *Eicha* 1:2. I refer to this text elsewhere in this paper in order to elucidate issues in the text related to women, but the translation of the verse in these places is "She weeps sore in the night." The double Hebrew usage of the *bet-khaf-hey* root indicates emphasis on the action of weeping. Hence, the translation "sore" emphasizes the extent of the weeping. The translation used here, more accurately indicated the double usage. This double usage is important to convey in order to make sense of the follow-up question: "Why these two weepings?"

for [the destruction of] the second Temple.” [And what is the significance of] “In the night?” Because of affairs that occurred at night, as it is written, “All the community raised up their voices and cried out, and the people wept on that night.”⁸¹ Rabbi said in the name of Rabbi Yochanan, “That day was the night of the ninth of Av. The Holy One, Blessed Be He said to Israel, ‘You wept a weeping without cause, [so] I will fix for you a weeping for the generations.’”⁸²

Another interpretation: “In the night,” because all who weep at night, their voices are heard.

Another explanation for ‘In the night’: All who cry out in the night, the stars and the constellations weep with him. Another explanation for ‘In the night’: That all who cry out in the night, anyone who listens to his voice weeps with him.⁸³

As we discussed in the section above, the destruction of the Temple was a central, theological concern of the rabbis. Here the “community” weeps for the destruction of the Temples. In all likelihood, the rabbis identify here with the people for two reasons: 1. The prooftext used comes from the incident of the Spies. As the rabbis are concerned with their own sin and subsequent expulsion from God’s realm, they would likely identify with the experience of the Spies’ sin. 2. The Spies text is used as a prooftext to explain the experience of the Temple’s destruction, which took place on the Ninth of Av. As an event central to the rabbis’ concern, the incident stands as a parallel concern of the weeping “community” in the talmudic text. Although we find in the text derision in the form of God’s voice (“You wept for no cause,”), this voice is balanced by recognition that compassion and empathy arise from the human realm (that all who cry out in the

⁸¹ Numbers 14:1. This refers to the incident of the Spies. The people at this point hear the Spies’ report and are filled with fear and doubt.

⁸² In this wrathful portrayal of God, He refers to the ultimate destruction of the Temples. The rabbis, then, superimpose their own, contemporary cause for weeping into the narrative of the Spies—as a retroactive explanation for the suffering they, themselves, endure and the retroactive weeping that they, themselves, weep.

⁸³ This text comes from BT Sanhedrin 104b. It also appears in Lamentations Rabbah 1:2 (24) and in Sotah 35a (below). This translation is drawn from the latter version.

night, anyone who listens to his voice weeps with him). The tone of the text asserts the presence of the weeping, but, as in many of the rabbinic weeping cases, stands in the text with support for the behavior.

In addition to the use of weeping on the part of the "community" we also read here comments about weeping in general. First, we learn that weeping in the night is heard (by God?) with special concern.⁸⁴ We also read that weeping at night causes the weeping of heavenly bodies and of those who hear. Hence, weeping by people in general (including the standard male "person") evokes little criticism. Rather, it is greeted with empathy. The tone, then, of this text, continues to affirm what we learned from the rabbis' weeping above: Weeping is understood by the rabbis as a legitimate masculine behavior.

We see again the treatment of the text that mentions a weeping "without cause" in *Eicha Rabbah* 1:2 (23). Here, the text places its emphasis on what characterizes a "true weeping"—the "reward" for the "weeping without cause":

Rabbi Shimon bar Yochai said, "The Holy One Blessed Be He said to Israel, 'You are weeping a weeping without cause. In the end, there will be a true weeping.' And where [in the Bible do we read] Israel weeping without cause? "And Moses heard the people weeping in their clans. . . And the whole community raised their voices and cried out."⁸⁵ And where [in the Bible do we read] Israel wept a true weeping? Rabbi Aibo and Rabbi Yehudah said in the name of Rabbi Simon: Rabbi Aibo said, "Once in Ramah and once in Babylonia: In Ramah, as it is written, 'A voice in Ramah is heard...'⁸⁶ In Babylonia, as it is written, 'By the rivers of Babylon...'"⁸⁷

⁸⁴ This claim is discussed in greater detail above.

⁸⁵ Numbers 14:1.

⁸⁶ Jeremiah 31:15. The rest of the verse reads, "Wailing and bitter crying. Rachel is weeping for her children. She refuses to be comforted for her children who are no more."

⁸⁷ Psalms 137:1. The rest of the verse reads, "there we sat, and indeed wept for the memory of Zion."

Rabbi Yehudah said in the name of Rabbi Simon, "Once in the state of Judah and once in Babylonia. In the state of Judah, they sorely wept in the night. In Babylonia, they wept by the rivers of Babylon."

Again, the community of Israel—a community with which the rabbis, as exiles, identify—weeps. Again we read of God's threatening chastisement for the weeping. However, God's retribution is pushed aside for the human justification of the community's weeping. Instead of denigrating the weeping of the community, the rabbinic text works to characterize whether weeping is true or not. And, unsurprisingly, the rabbis include the exile to Babylonia in their list of two "true weeping" examples. This *Eicha Rabbah* text also continues addressing the issue of the "double weeping" discussed above. Unlike the Sotah text, though, God shows greater compassion for the people's weeping:

Rabbi Aibo said, "The Holy One Blessed Be He said to Israel, 'As a reward for their weeping I will prepare them for their exile.' Is it not written, 'Thus said the Lord, 'Restrain your voice from weeping...' ⁸⁸ and there is hope after you,' says the Lord."

"She weeps, weeps sore." "Weep" for one calf and "weep sore" for two calves.

Another matter: For Judah and for Zion and for Jerusalem.

Another interpretation: She wept for the exile of the ten tribes. She wept sore for the exile of the tribe of Judah and Benjamin.

Another interpretation: Others wept and lamented with her.

The Holy One Praised Be He weeps and laments with her as it is written, "The Lord, God of Hosts cried, 'That will be a day for weeping and for eulogy.' ⁸⁹ The Ministering Angels cry and lament with her, as it is written, 'Behold, the Arielites

⁸⁸ Jeremiah 31:16. The rest of the verse reads, "and your eyes from tears, for there is reward for your actions, saith the Lord. They shall return from the land of the enemy."

⁸⁹ Isaiah 22:12.

cry out aloud..."⁹⁰ Rabbi Zeira said, "It is written, '*chitza*.' [Why?]"⁹¹ "*Chitza*" [meaning "partition" or "unusual act" because] it is collection on an account.

Rabbi Berachia said, "There are many that said, 'He took him outside.'"⁹²

"She wept." The heavens and the earth wept with her. Is it not written, "The sun and the moon darkened."⁹³

They wept. The mountains and hills wept and lamented with her. As it is written, "I saw the mountains...etc."⁹⁴

"She wept." The seventy nations wept and lamented with her. Rav Pinchas said, "The seventy bullocks that Israel brought to sacrifice on Sukkot on behalf of the seventy nations—they were in order that world would not be destroyed by them.

"She wept." The Assembly of Israel wept with her. Is it not written, "And the community raised their voices and cried out..."⁹⁵ Rav Hunia taught in a Baraita in the name of Rav Nehemiah, "It is written, 'And they raised'..."

Not only does God show greater compassion here for the weeping of the people, but God joins in the lament—a behavior we will see on the part of God in greater detail in the next section. Indeed, not only does God join in (and approve) the lament of the people, but, ultimately, so does the whole universe. Thus, this text further bolsters the normative status of the people's weeping, and, by extension, the weeping of men in the community.

We see the community's weeping again in *Pesikta Rabbati* 26:6. But, here, weeping meets a double-edged response. Jeremiah chastises the people for weeping, but simultaneously suggests that weeping should have occurred earlier.

⁹⁰ Isaiah 33:7. The rest of the verse reads, "The Messengers of Peace weep bitterly."

⁹¹ *Chitza* refers to the word that I have translated as "aloud." Rabbi Zeira wonders why this word is included.

⁹² Genesis 15:5. In this scene in Genesis, God is promising to Abraham that he will have offspring of his own issue. God takes Abraham outside and directs his eyes to the stars, telling him that his offspring will be as numerous as them.

⁹³ Joel 2:10.

⁹⁴ Jeremiah 4:24. The remainder of the verse reads, "...and they are quaking; and all of the hills are spoiling."

⁹⁵ Numbers 14:1. The remainder of the verse reads, "...and the people wept on that night."

Everyone arrived, weeping in a loud voice and cried out and said, "Jeremiah, our father, behold, you are abandoning⁹⁶ us." There, they dwelt and wept, as it is written, "By the Rivers of Babylon, there we sat and wept."⁹⁷ Jeremiah answered, and said to them, "I bear witness to the heavens and the earth that if you had wept such a weeping, even once, while you were in Zion, you would not have been exiled." As Jeremiah went, he wept and said, "Alas for you, most precious of cities."

The reprimanding voice, we notice, does not take issue with weeping per se, but with the timing of the weeping. From Jeremiah's perspective, there certainly is a time and place when weeping is appropriate—when the people were still in Zion. Jeremiah's position, filtered through this rabbinic text, is that weeping is a healthy, relevant part of a community's spiritual and moral life—a cultural project which certainly includes men, if not holding them at the center.

We see the motif of the people weeping throughout *Eicha Rabbah*. But such a portrait can seem distant and generalized—the community weeps; the people cry. Who are these people? What are their lives like? What roles do they play? A reader's mind is tempted to draw forth the hazy portrait of the mass of *B'nai Yisrael*, wandering the desert and muttering indistinctly as one unit. But, *Eicha Rabbah* also offers us more poignant portraits of personalized individuals. By means of the portrayal of the pain of specific people or specific groups of people, the authors of these passages seek to move us more deeply regarding the plight of exile. In one such text, we find the general "community" of weepers whittled away in order to give us a momentary glimpse of the young men of Israel. Perhaps there is no better potential representative of masculinity than a young man at the peak of his physical life and fitness. Despite their supposed vigor or given our

⁹⁶ The implication of this word is drawn from Bialik and Ravnitzsky.

⁹⁷ Psalms 137:1.

previous discussions, perhaps because of it, they are portrayed as weepers, further drawing out our compassion. The text reads:

"And her [Jerusalem]'s tears were upon her cheeks."⁹⁸ For her priests, as it is written, "And he will give to the priest the shoulder, the cheeks and the stomach."⁹⁹

Another interpretation: Regarding her strength, as it is written, "He found the fresh jawbone of a donkey."¹⁰⁰

Another interpretation: Regarding her judges, as it is written, "With a staff, they strike the cheek..."¹⁰¹

Another interpretation: Regarding the young men that were found at the moment that the enemies entered the Holy Temple. They seized the young men and bound their hands behind them, and they were weeping and the tears fell upon their cheeks. And they could not wipe them off. And they stayed on their cheeks, shriveling like a boil.¹⁰²

The voice of the text here tries to explicate the verse about "Jerusalem's" cheeks. It is interesting that, despite what we have learned about the normative status of men crying, the text seems to use the feminized and personified city as a metaphor of feminization for the young men. In exploring the use of the motif of the weeping female city, the text uses the weeping of young men to illustrate her weeping. The men are feminized through their identification with the city. The text demonstrates the horror of the exile experience through emasculating these men. Their hands are bound as a symbol of a loss of power associated with their masculinity. They cannot even wipe away their tears, let alone fight, with those bound hands. Their tears however are manly enough to cause a boil! They are ample testimony to their experience of loss and sorrow.

⁹⁸ Lamentations 1:2.

⁹⁹ Deuteronomy 18:3.

¹⁰⁰ Judges 15:15. The remainder of the verse reads, "...and he reached his hand and took it and slew a thousand men."

¹⁰¹ Micah 4:14. "...of the judge of Israel."

¹⁰² Eicha Rabbah 1:2 (25).

As with many of the talmudic texts we have discussed above, these men are not chastised for their weeping. Their weeping is understood by the rabbis as "normative," but we must qualify this "normativeness." Their weeping is normative in the sense that they are behaving as they should, it seems. However, the whole experience of the exile to Babylonia and the destruction of the Temple are in themselves abnormal from a Jewish perspective. In many texts where we find weeping the rabbis are concerned with a death in the family, the loss of community, or the power of their relationship (or lack thereof) with God. For the rabbis, these are "normal" experiences. The voices of *Eicha Rabbah*, though, stress the deep sense that the experiences underlying *Eicha* exceed the bounds of normalcy. Hence, it is difficult to discuss weeping in these texts as "normative." And, indeed, it seems that some instances of weeping are used to invert masculinity, thus emphasizing the non-normative status of the events being discussed.

There is, of course, the possibility that the ideas of masculinity in *Eichah Rabbah* are different than those of other texts, ones that perhaps see weeping as a more central and normative behavior of men in normative situations. We cannot know for sure. In any case, we find further evidence that the rabbis found the destruction and the exile to be cornerstone moments of sorrow and theological crisis. We find that, even in texts that ostensibly look back upon these events from a greater distance, rabbis respond to them with weeping, sorrow or a sense of loss.

We revisit the issues of normalcy, appropriate behavior and emotiveness in the context of another anecdote related to the exile experience. BT Gittin 58a retells the heart-wrenching and grotesque tale of two siblings, children of a high priest. Together, they represent the utter inversion of social norms: Those of the highest status are made

low, and their low status is exacerbated through their animalization: they are to be bred.

In addition to the inversion of social hierarchies and the control of the children, as though they were animals, the text's power also lies in the aberrational sexual aspects of the tale.

The social tumult and lack of any sense or remnant of social values is further underscored by forced and taboo sexuality. The text reads:

Rav Yehudah said in the name of Rav: "There was an incident in which the son and the daughter of Rabbi Ishmael ben Elisha were captured [and sold] to two masters. Some time later the two masters met in a certain place. One said, 'I have a slave who is unequalled in beauty in all the world.' And the other one said, 'I have a slave woman whose beauty is unequalled in all the world.' They said, 'Come, let us mate one with the other and divide their offspring.' They brought them [the son and daughter of Rabbi Yishmael ben Elisha] into a room. This one, he sat in a corner, and that one, she sat in another corner. He said, 'I am a priest, the son of High Priests, marrying a slave woman?!' She said, 'I am a daughter of a priest, the daughter of High Priests, marrying a slave?!' They wept all night. When dawn arose, they recognized each other and fell one upon the other, and longingly, wept until their souls departed. In regard to them, Jeremiah laments, 'For these things do I weep; waters fall from my very eyes!'"¹⁰³

In this text, the weeping of these priestly children may be used by the rabbis as a symbol of the utter sorrow and degradation of the people that these individuals represent.

However, the fact that one of the figures is male does not give us enough evidence to draw any relevant conclusions. He is very young—the tone seems to characterize him as child-like. Where weeping is concerned he may be understood to be in a different category than a fully-grown man, despite the master's hope he will reproduce.

Furthermore, the young girl weeps as well, offering us no contrast for understanding the behavior as masculine or feminine.

It would be interesting to explore whether weeping, for the rabbis, at times operates as a non-gendered behavior. This particular incident describes the weeping of

¹⁰³ Lamentations 1:16.

the young man and woman as identical behaviors. In looking at the corpus of rabbinic literature, such identical weeping episodes do not stand out as a recurring feature. However, if this text is further evidence that the normalcy of the post-destruction social world has disappeared, it might be possible to see this weeping as wholly separate from the weeping of other texts. Perhaps when all social structures have collapsed, perhaps wordless, uncontrolled weeping is the only response that is appropriate. It is a primal noise. Perhaps, regardless of gender, the rabbis see certain states of affairs—specifically, the destruction and exile—as breaking the boundaries of categories as immutable and central as gender.¹⁰⁴

The coda to the above text is the proof-text presented in Jeremiah's voice: The incident described is the source of his weeping. In addition, we see the children weeping. It is difficult to make an assessment of how this weeping represents masculinity for the rabbis. It is not within the confines of this study to address the role that male biblical weepers play in the rabbinic concept of masculinity. We can only note that Jeremiah's words and claims about weeping do not create an issue for the rabbis. However, extrapolating a claim about the rabbis' own constructs of masculinity from this would require a more thorough analysis of male weepers as they are portrayed in the Bible.

The Special Case of the Temple: Weeping and Singing

While struggling with the issue of the Temple's destruction, the rabbis directly explore weeping as a counterpoint to singing. Here, they exercise a kind of spiritual vigor in attempting to conceptually transform weeping—in the context of aberrational destruction and exile. We read in *Eicha Rabbah* – Parasha 4:11 - section 14:

¹⁰⁴ In our own age, a correlative might be the *Shoah*.

It is written, "A song of Asaph: O, God, the nations are come into your inheritance."¹⁰⁵ Should Scripture not have said rather, "The weeping of Asaph? The lament of Asaph? The dirge of Asaph?" Why does it say, "A song of Asaph?" Rather the situation may be likened to a king that made a bridal chamber for his son, and he plastered, paneled and painted it, but his son decided to live immorally. Immediately, the king came into the chamber and tore the curtains and broke the rods. The son's tutor took a reed pipe and played upon it. It was asked of him, "The king overthrew his son's marriage bower and you sit and sing?!" [The tutor] said to them, "I sing because he overturned his marriage bower and did not wield the heat of his anger on his son." Thus it was when it was said to Asaph, "The Holy One Blessed Be He has destroyed His Temple hall and His sanctuary and you sit and sing?!" He said to them, "I sing, because the Holy One Blessed Be He wielded the heat of his anger on wood and stone and did not wield the (full) heat of his anger on Israel.

Here we glimpse a poignant literary "snapshot" of the depth of the rabbis' struggle and sorrow. They work vigilantly to transform their sense of distance from God and of their sense of rejection and sinfulness into a blessing. While we have seen many instances of normative masculine weeping, and while weeping in exile perhaps exceeds the need for gender categories, the rabbis nonetheless attempt to extricate themselves from a life of tears.

Singing is also a feature of a Midrash of defiance and rebellion against the Babylonian captors. In this text from Midrash Pesikta Rabbati 31:4, we read how the Levites cling to their weeping and refuse to make music. In this incident, their weeping and refusal (in the form of self-mutilation) represent—perhaps paradoxically--fortitude and spiritual vigor:

When Nebuchadnezzar came and burned the Holy Temple and exiled Israel and captured them, he did not make [allow for] rest stops [the whole time during which they traversed] the Land of Israel. Rather, they [the Babylonians] chased after them, as it is written, "Upon our necks, we are pursued."¹⁰⁶ Why did [the Babylonians] chase them? For, they were afraid for their lives, saying, "The God

¹⁰⁵ Psalm 79:1.

¹⁰⁶ Psalms 5:5.

of this nation is waiting for them to do *teshuvah*. It may be that they will do *teshuvah* while they are [still] in their own land, then He will do to us as He did to Sennacherib." Thus, they did not [allow for] rest stops in all of the Land of Israel. And [so only] when they [the Israelites] came by the Rivers of Babylon, and they [the Babylonians] saw that they themselves had them in their hands, on their land, then they allowed for a rest stop. [At this point] some [of the Israelites] turned to eating and drinking. And some turned to weeping and lamenting. Nebuchadnezzar said to them, "Why are you sitting and weeping?" And he called the tribe of Levi and said to them, "Ready yourselves so that [while] we eat and drink, I want you to stand and strike your harps before me in the way that you struck them in your Holy Temple before your God." They [the Levites] looked at one another and said, "Is it not enough for us that we destroyed His Holy Temple with our sins that now we stand and strike our harps before this dwarf?" Suddenly, they stood together and hung their harps on the willow trees that were there. And then, they governed themselves,¹⁰⁷ and placed the thumbs of their hands in their mouths and mangled them or bit them off.

[Regarding this] David expounded on "By the Rivers of Babylon, there we sat and wept..."¹⁰⁸ There, on the willow trees, we hung our harps,"¹⁰⁹ [implying] that the tribe of Levi hung there their harps on willow trees on the banks of the river. "For there, our captors asked us for words of song, our tormentors for [their own] joy, [saying,] "Sing us one of the songs of Zion." How can we sing a song of God..."¹¹⁰ They did not say, "We will not sing," rather, "How shall we sing?" They [the Israelites] showed them [the Babylonians] their fingers and said to them, "Do you not know that our hands were in bonds of iron and our fingers were mutilated. Look! How shall we sing?"

The moral and spiritual value of weeping is a clear feature of this text. Indeed, weeping is portrayed as the upstanding, appropriate and admirable response to the Israelites' situation. Rather than transforming their weeping into singing, as in the previous text, music-making is represented as a potential obliteration of the community's identity. Indeed, it is viewed by the author of this text and his characters as an exacerbation of their sinful rejection of God. Thus, in the first "music" text, music is used to highlight the remaining relationship that God has with Israel; in the second, it threatens to devalue

¹⁰⁷ In other words, they mustered self-control.

¹⁰⁸ Psalms 137:1. The rest of the verse reads, "as we thought of Zion."

¹⁰⁹ Psalms 137:2.

¹¹⁰ Psalms 137:3-4. Verse 4 continues with, "on alien soil."

and further weaken that relationship. Inversely, weeping in the first text undermines the more optimistic and grateful view of the God-Israel relationship; the second uses weeping as a testament to a flawed Israel's continuing commitment to their relationship with God.

The Ultimate 'Rabbinic' Self: God as a Weeper in Rabbinic Literature

In examining how the rabbis understand weeping and its relationship to masculinity, we must assess how the rabbis apply weeping to their theological constructions. One of the ways that the rabbis express their understanding of masculine ideals is through their portrayals of God. While we can posit more feminine images of God that might be at play in rabbinic thought,¹¹¹ the rabbis largely understand God in masculine terms. As in any social and cultural discourse that wrestles with ideas of theology, the rabbis are limited in their representation of God by the limits of human language and their own cultural assumptions. The rabbis cannot create, experience or express a God-idea that emerges from an absolute, a-cultural context. In addition, they cannot express a God-idea that emerges from a culture different from their own. Hence, any representation of God that we read in rabbinic texts is both an expression of rabbinic ideals of male behavior and a counterpoint that operates in tension with these rabbinic ideals. God is both the perfect male (rabbi) and something else: the God of the exiled, flawed, "perfect" male (rabbi).

One of the problems in examining these portrayals of God is the theological challenge of anthropomorphism. Because they are limited by language and their own cultural constraints, we often find the rabbis representing God in human terms. David Stern articulates some of the difficulty with this personification of God. He is especially concerned about the theological implications of his own study; namely, looking at representations of God from a literary perspective:

. . . the major question raised by the presence of anthropomorphic statements in rabbinic literature is not "What did the rabbis believe about God?" or "How

¹¹¹ Such as the *Bat Kol* and the *Shechinah*.

sophisticated was their understanding of God's nature?" or "Did they believe He had a body or not?" but rather "What is God's character? What type of personality does He have?"

To treat the representation of God in rabbinic literature as a problem of literary characterization is not to demean Him. It is also, I hope, not an anachronism. By calling God a character, I do not mean to suggest that He was either a fiction to the rabbis or any less an object of worship for them. Quite the opposite: to the extent that the rabbis were intent upon characterizing God, it was precisely to make Him *more* of a God whom they could worship (79).

The texts that portray God show us how the rabbis understood and experienced God and God's actions, as well as what they needed, wanted and expected from God.

It should not surprise us to find the rabbis creating a description of God rendered in terms familiar to their cultural context. Stern continues,

[One] portrayal of God, . . . appears to be modeled on the Roman emperor (or one of his representatives in Palestine). . . . The recognition of this imperial model for the rabbis' portrait of God . . . suggests how deeply rooted in history, in their own historical moment, was their construction of God (90).

It is interesting to note that Stern points out the use of an imperial model as one example of how the rabbis portrayed God. Given what we discussed above about Boyarin's ideas regarding rabbinic masculinity constructions and the rabbis' relationship to the imperial power, this assessment seems odd indeed. Just as the rabbis want to play both sides of the field in co-opting the female body, perhaps they want to both co-opt and reject the power of Rome in their conception of God. In any case, what we learn here is that, despite concerns we might have about the theological limits of anthropomorphism, we can locate rabbinic culture, ideals and concerns—including ideas about masculinity—in rabbinic portrayals of God. Thus, when God weeps, this event urges us to ask how this portrayal is a mirror image of rabbinic, male self-conception.

Many texts that portray a weeping God emerge out of the rabbis' cultural tension related to the Temples' destruction and the exile. God weeps alongside his besieged, exiled people, expressing sympathy and solidarity. This solidarity is expressed by a Midrash from Exodus Rabbah 2:5:

As it is written... "My dove, my twin"¹¹² . . . Rabbi Yannai said, "As with twins, when the head of one aches, so the other feels it, thus, if it were possible to say, the Holy One Blessed Be He says, "I am with him in his suffering."¹¹³ And it [Scripture] says, "In all their suffering, he [too] was suffering."¹¹⁴ The Holy One Blessed Be He said to him [Moses], "Do you feel¹¹⁵ that I am in a state of suffering, even as Israel is in a state of suffering? Take note of the place from which I speak with you: from within a thornbush. (If it were possible to say such a thing [about God]), I am a partner with them in their suffering."

Although this solidarity and sympathy have a strong presence in rabbinic literature, the rabbis also portray the weeping God as strangely impotent and temperamental. The challenge for us as readers is to extrapolate from these portrayals how these representations of God interplay with rabbinic ideas of masculinity.

In BT Hagigah 5b, we read a discussion of the appropriateness of God's weeping. The text asserts that God weeps, but the rabbis struggle with the implications of a weeping God:

"And if you do not listen to this, My Spirit will weep in hidden chambers because of your pride."¹¹⁶ Rav Shmuel bar Inya said, in the name of Rav: "The Holy One, Blessed Be He has a place, and its name is *Mistarim*."

What is the meaning of "because of your pride?" Rav Shmuel bar Yitzchak said, "Because of the exaltedness of Israel that was taken from them and given to idol

¹¹² This midrash is playing with the roots *tav-mem* and *tav-vav-mem*—the former meaning "simple" or "faultless;" the latter meaning "twin." A more literal translation would yield, "My dove, my faultless one." For the purposes of this midrash's discussion, though, the more logical wordplay translation is as above: "My dove, my twin."

¹¹³ Psalms 91:15.

¹¹⁴ Isaiah 63:9.

¹¹⁵ The implication here being, "are you aware that. . .?"

¹¹⁶ Jeremiah 13:17.

worshippers.” Rabbi Shmuel bar Nachmani said, “Because of the exaltedness of the Kingdom of Heaven [that was removed].”

[The Gemara asks:]

But is there weeping in the presence of the Holy One Blessed Be He? Rav Pappa said, “There is no weeping before the Holy One Blessed Be He, for it is written, ‘Glory and majesty are before Him; strength and delight are in His place.’”¹¹⁷

[The Gemara answers:]

There is no difficulty. This [God’s weeping] refers to the inner chambers. This [Rav Pappa’s verse from Chronicles] refers to the outer chambers. And in the outer chambers [is there] no [weeping]? Behold, it is written, “And the Lord, God of Hosts, called on that day, for weeping and for eulogizing and for baldness and for girding with sackcloth.”¹¹⁸

[The Gemara points out why this example does not fit the norm for weeping:]

The destruction of the Temple is different, for even the Angels of Peace wept. As it is written, “Behold, the Arielites cry out; Angels of Peace weep bitterly.”¹¹⁹

God weeps here, but the text offers two limitations to this weeping. In other words, since it is perhaps shocking to think of God as weeping—after all does God not have power over all events?—the rabbis provide two conditions that neutralize God’s weeping. First, God only weeps in His hidden chambers, thus preserving His “public” role of power. Second, as we discussed in the section above, the Temple’s destruction seems to be in a special category for weeping. Its impact defies normal expectations for weeping, even in the case of God.

We see this motif of “hiddenness” again in a text from Seder Eliyahu Rabbah,¹²⁰

¹¹⁷ 1 Chronicles 16:27.

¹¹⁸ Isaiah 22:12. This statement serves as a rebuttal to the Gemara’s earlier assertion that weeping was only done in the outer chamber. Here *vayikra* is understood as a kind of weeping—one which serves as proof that weeping was done in the outer chamber as well. The next section of this passage will rebut this observation, by pointing out that the destruction of the Temple offers a special case—one in which the usual rules about weeping do not apply.

¹¹⁹ Isaiah 33:7. “Arielites” is one translation, but Schottenstein renders it “Altars” based on the use of the word in Isaiah 29:1, in which the Altar is called “Ariel.”

¹²⁰ p. 154 (Friedmann edition).

Come and see how great is the mercy of the Holy One Praised Be He upon Israel forever. . . .In every generation that you find righteous, compassionate and upright men [in exile]¹²¹ [the Holy One] clasps His hands, one to the other, and pulls them to his heart, then He crosses his arms and weeps for them in secret. Why does he weep for them in secret? It is unseemly for a lion to weep before a fox. It is unseemly for a master to weep before his students. It is unseemly for a king to weep before the least of his servants. It is unseemly for the master of the house to weep before his paid laborers. As it is written, "If you will not give heed, my inmost soul will weep for your pride. . . ."¹²²

Again, the rabbis construct or experience their understanding of God in what could be considered dangerously or disturbingly human terms. Thus, they retreat into using hiddenness: God can weep over the Temple's destruction and the exile of the people, but if we do not see it, the weeping is somewhat neutralized. The text's list of analogies (lion/fox, king/servant, master/laborers) underscore the tension the rabbis felt in response to the destruction. They wanted to convey the sense of ache and loss that were associated with the destruction and to justify weeping in response, but they also understood the need to have a God who was a strong and unshakeable leader. To the extent that God was a projection of the rabbis' ideals of themselves, they may have felt both the need to weep and the need for strong leadership.¹²³

The Hagigah text continues and in the subsequent lines manages to bridge the rabbis' (perhaps) theoretical concern with the destruction of the Temple to their decidedly rabbinic cultural project of rendering Torah study as central to their cultural discourse. Indeed, one could argue that they are building a "Temple" of texts. As an aside to the

¹²¹ I am assisted in this nuance by Bialik and Ravnitzky.

¹²² Jeremiah 13:17. The remainder of the verse reads, "... and I will weep many tears, and tears will fall from my eyes for conquered is the flock of Adonai."

¹²³ Incidentally, this text features circumstances in which the rabbis understand weeping to be inappropriate: that of a leader needing to maintain power over his subordinates. Despite the emotional appropriateness of weeping we may want to apply here, restraint is required.

issue of weeping, we notice the rabbis harnessing the power of God's tears—so easily used to undergird the impact of the destruction and the suffering of its exiles—to the project of building a “rabbinic” Temple out of the edifice of study. Hence, God's tears are used simultaneously to lament an old loss and to grant status to the “Temple” of study that the rabbis have erected in its stead:

[The Gemara continues by exploring the rest of the verse:]

“I shall surely weep and tears shall fall from my eyes for God's flock is captured.”¹²⁴ Rabbi El'azar said, “Why these three tears?” One for the first Temple and one for the second Temple and one for [the people of] Israel who were exiled from their place. And there are some who say one for the neglect of the Torah.

[The Gemara asks]:

It is understandable according to the one who said [that the third “tear” is] for the Israelites who were exiled. That is the meaning of what is written, “The flock of Adonai is taken into captivity.”¹²⁵ But, for those who say that [the third “tear” is] for the neglect of the study of Torah, what is the meaning of “The flock of Adonai is taken into captivity?”

[The Gemara answers]

Since the Israelites were exiled from their place, there is no greater [reason] for the neglect of [the study of] Torah than this.

The rabbis taught in a Baraita: For three [types of people], the Holy One Blessed Be He weeps every day: For one for whom it is possible to occupy himself with Torah but does not [thusly] occupy himself; For one for whom it is not possible to occupy himself with Torah study but [thusly] occupies himself; and for a communal leader who behaves in an overly prideful manner toward the community.

We see from both sections of this text that the rabbis represent the God (made in their image) as a male, weeping God. While the rabbis struggle here with a God who weeps, ultimately, they reconcile this image with their own cultural project of reifying study. In so doing, they reiterate what we learned a few sections above on the weeping of rabbis: It

¹²⁴ Jeremiah 13:17.

¹²⁵ The second half of the above-mentioned verse.

is appropriate for a male figure to weep over issues of Torah. The rabbis still do not seem, perhaps, completely comfortable with a God whose leadership and absoluteness includes the implications offered by tears. Nonetheless, the tension and inexplicability of their suffering via the exile experience urges them to create a portrayal of God that shares both blame, sorrow and inexplicability. In other words, the rabbis do not always know what to do with their ideas of God while they are in the midst of suffering and its inherent theological conundrums.

Just as God weeps for the people because of the destructions and because of the neglect of the study of Torah, so God also weeps for the specific sufferings that the Babylonians enacted against the Israelites. As we read above, section 31:4 of Pesikta Rabbati describes the offenses that the Babylonians exercised against Israel in their transport from Zion to the land of their exile. In one anecdote from this text, Nebuchadnezzar sees the leaders of Judah, naked and in chains, walking along the edge of the river. Incensed that they held their heads high, he ordered his servants to burden their necks. The servants proceed to form Torah scrolls into sacks, fill them with sand, and place them on the necks of the Judean leaders.

At this point in the tale, God returns in grief and fury to the scene, threatening to return the world to its original chaos. In response, the ministering angels plead with God not to destroy the world, as He has already destroyed His dwelling place on earth.

God then lashes out at the Ministering Angels, saying, that He is the One who foresees how the world will end, "Until you grow old, I am He."¹²⁶ "Therefore I say,

¹²⁶ Isaiah 46:4.

leave me be. I will weep bitterly. Do not labor to comfort me."¹²⁷ Instead, God sends the Ministering Angels to comfort the people and to lift their burdens. Indeed, the text even dares to suggest that God Himself also descended to the earth to lift the people's burdens. As it is written, "For your sake, I have reached out to Babylon."¹²⁸

We see at play in this text the contradictory images of a weeping God that we mentioned above: God is both impotently weeping alone, and God is an empowered comforter of human sufferers. David Stern writes that God is, "a beleaguered, often browbeaten figure, perhaps possessed of absolute power, but either corrupted by that power or unsure about how to use it confidently" (90). Again, the rabbis struggle with what kind of God can both allow the suffering of Israel and also wield the power that fits their desired conception of God.

God as a weeping sufferer repeats in another text from *Eicha Rabbah*. We read a text in the previous section that interpreted the phrase, "For these things do I weep" (Lamentations 1:16), as the voice of Jeremiah. *Eicha Rabbah* treats this verse in a variety of ways in its midrashic interpretations. For the purposes of our analysis of God as a weeper, we will examine a text below that characterizes the "I" in the verse as God, not as Jeremiah.¹²⁹ Lamentations Rabbah 1:16, section 45 reads:

¹²⁷ Isaiah 22:4.

¹²⁸ Isaiah 43:14. The rest of the verse, significantly, reads, "I will bring down all of its bars and the Chaldeans will call out their lamentation."

One reason I have provided a paraphrastic account of this tale is because I was only able to locate it in its English version. I found it in the Bialik and Ravnitzky collection on page 149 #17.

¹²⁹ You will note that, like the text that attributes this phrase to Jeremiah, the Midrash personifies the exile experience through an anecdote about the men and women of Israel, under Roman rule.

The wife of Trajan (may his bones be ground to dust) gave birth on the eve of Tish'a B'Av, and the Jews went into mourning.¹³⁰ And [then the child] died on Chanukah. [The Jews] went and said to one another, "What shall we do? Shall we kindle the [Chanukah] lights or not?" They said, "We will light, and what happens, happens." Some people went and made an evil report to Trajan's wife. [They said,] "When your son was born, the Jews mourned, and when he died they lit wicks." She sent and said to her husband, "[Leave aside] conquering those Barbarians and come and conquer these Jews that are rebelling against you." He calculated that he could make the trip in ten days, but the wind favored him, and he came in five days. And upon his entry, he found [Jews] engaged in the verse, "Adonai will bring a nation against you from afar, from the ends of the earth, which will swoop like an eagle; a nation whose language you will not understand."¹³¹ [Trajan] said to them, "I am him [the eagle]. I had hoped [to come] in ten days, but I came in five days." And he surrounded them with his legions, and he slaughtered them. Then, he said to the women, "Listen to my legions,¹³² and if you do not, I will do to you what I did to your husbands." They said to him, "Like what you did to our men, do to our women." He surrounded them with his legions and killed them, so that the blood of the one [the women] mingled with the blood of the other [the men] and streamed in the sea until it reached the River Kypri. And the Holy Spirit cried out and said, "For these things do I weep."¹³³

God weeps for the people's suffering. The rabbinic voices of this Midrash offer an image of a God that weeps alongside the people, even if He is unable to intervene at the moment of their deaths.

The rabbis ultimately portray God as a weeper, but in some Midrash, we see evidence of the rabbis' discomfort with the weeping of God. Proem 24 of *Eicha Rabbah* offers a lengthy portrait of God's weeping and the intercession of the angels at this outpouring of emotion. This proem expounds the verse, "And the Lord God of Hosts called on that day for weeping and lamentation."¹³⁴ In this text God weeps over the fact that He has abandoned His earthly dwelling as a result of Israel's sin. God also responds

¹³⁰ On account of the commemorative fast.

¹³¹ Deuteronomy 28:49.

¹³² I.e. Do what they say.

¹³³ Lamentations 1:16.

¹³⁴ Isaiah 22:12a.

here to the possibility that he is made to look like a fool in the presence of other nations. Metatron intercedes, urging God to let him weep on God's behalf. God rejects this gesture and intimates that He will weep in a hidden place should Metatron not leave Him to weep in peace. Although God ultimately continues to weep, and weeps further in the text, the text here contains a hint of the rabbis' discomfort. Metatron's (perhaps unwise) voice remains, expressing the tension that exists when God weeps. The rabbis continue in *Eicha Rabbah*, reiterating this image of an impotently (if sympathetically) weeping God. Again, this tendency in rabbinic representations of the weeping God perhaps reflects the rabbinic struggle to reconcile their idea of an omnipotent God with the reality of the destruction and their need to assert an ongoing relationship with God. This tendency could also stem from a need to identify with God—ultimately the ideal “rabbi”—in the rabbis' own sense of powerlessness. The following text from Proem 25 of Lamentations Rabbah is a case in point:

“The glory of Adonai went out from the [threshold]¹³⁵ of the house and stood above the cherubs.”¹³⁶ . . . “What is the meaning of going out?” Rav Aha said, “[God] was like a king that went out from his palace in anger. Nevertheless, as he went out and turned and embraced and kissed the walls of the palace and the pillars of the palace and wept and said, “Oh! Farewell my palatial home! Farewell, O, house of my kingship! O, farewell, house of my dear ones! O farewell, my residence! O, [fare]well!” Thus it was when the Holy Presence was going out from the Holy Temple, He turned and embraced and kissed the walls of the Holy Temple and the pillars of the Holy Temple and wept and said, “O, farewell, my Holy Temple! O, farewell, House of my Kingship! O, farewell, House of My Dear Ones! O, farewell, my residence! Farewell!

God's anger and temper seem to be so far out of His control, that He, Himself, weeps over his own acts of destruction. This is a curious representation of an omnipotent figure.

¹³⁵ JPS reads this as “platform”—specifically the platform on which the Temple stood. “Threshold” is Bialik and Ravnitzky's choice, and fits more logically into the context of this midrash.

¹³⁶ Ezekiel 10:18.

He appears more like a petulant prince than the Master of the Universe. But, in offering this portrayal, the rabbis are able to maintain the idea of God as a king and also maintain their sense that God is longing for and is connected to Israel.

Though God here is perhaps a petulant potentate, by rendering God in anthropomorphic terms, the rabbis are able to more closely identify with God and thusly construct their own masculinity: They can see their own (or other humans') leadership flaws. The weeping king, by virtue of the fact that he is likened to God, does not suggest a flaw in gender. Through this comparison, we see that kings, rabbis and other men who lead sometimes weep, especially when confronted with the suffering of loved ones.

The rabbis also personify God, this time in connection with natural wonders, in BT Berachot 59a. Here, God's tears are connected to the occurrence of earthquakes. The Gemara discusses the source of earthquakes, asking:

What are *zevaot*? Rav Ketina said: "An earthquake."

Rav Ketina was walking on the road. When he reached the door of the house of a bone necromancer,¹³⁷ an earthquake shuddered. [Rav Ketina] said, "Does the bone necromancer know how an earthquake comes to be?" [The necromancer] raised his voice [and called out] to him, "Ketina, Ketina, why should I not know [how earthquakes come to be]? When the Holy One Blessed Be He remembers his children who are situated amidst the suffering of the nations of the world, He allows two tears to fall into the Great Sea, and their sound is heard from one end of the world to the other end, and that is [what we see as] an earthquake." Rav Ketina said, "This bone necromancer is a fraud and his words are fraudulent. If it is thus [that the Holy One drops two tears], then there should have been two earthquakes." But it was not [as Rav Ketina claimed, because] there were two earthquakes, and the reason that [Rav Ketina] did not make this known to him was so that there would not be a case in which the whole world would err by following [the bone necromancer in other matters].

¹³⁷ A necromancer is a kind of sorcerer or practitioner of witchcraft.

This text goes on to offer alternate sources for *zevaot*—such as God clapping God's hands, God stamping, God groaning...each explanation or source supported by a proof-text. Michael Fishbane notes this *sugya* as an example of how the rabbis identify "earth tremors . . . as the terrestrial expression of divine pathos" (64). Fishbane's interest in God's tears here arises from his interest in how *myth* works in rabbinic texts. He writes,

Taking these several strata of Talmudic evidence into account, I would reconstruct the following ideal-typical stages of mythic progression. In the beginning there were the unnamed and unknowable terrors of nature, which were subsequently mythicized as divine acts. . . . At a later point, these diverse *mythoi* were linked to scriptural proofs. This development gave the human *dicta* traditional authority, and set the stage for subsequent mythicizations of the sacred text (64).

We have noted earlier in this section how the rendering of God in human terms presents certain theological problems. However, Fishbane seems uninterested in these concerns. He is more interested in how situating the text in terms of a mythic progression elucidates the use of the personified God. Apparently, while the tears of God might seem to be a personification of God in the natural realm, we find that the "tears" explanation is rejected by Rav Ketina for two reasons that have nothing to do with portraying God in human terms. First, the text tells us that the necromancer's explanation is unacceptable for religio-political reasons: Rav Ketina does not want the necromancer to be given too much credence or authority. Second, the necromancer's authority is not grounded in scripture, a rabbinic precursor to a verifiable explanation.

Fishbane's mythic exploration does not take issue with tears as an expression of God's emotion from a gendered perspective. Like many of the texts we have investigated in this thesis, the absence of a gendered reading or textual comment on the gender of a

weeper may, in fact, be our strongest evidence that the tears involved fit within the normative expectations of male behavior. But, despite the lack of a gendered reading, it will be useful for our study to continue Fishbane's mythic analysis in a text that he subsequently discusses, on the heels of the earthquake discussion.

Up until this point, we have focused on the use of the *bet-khaf-hey* and *dalet-mem-`ayin* roots in our examination of weeping. But, our exploration of God as a weeper would be incomplete if we did not include a particular text that abandons our attachment to these roots. In BT Berachot 3a, we read how God "roars" in response to the exile of the people of Israel.

In a discussion of when to recite the Shema and how the rabbis believe we should measure time at night, we read,

It was taught in a Baraita: Rabbi Eliezer says, "There are three watches in the night, and at each and every watch, the Holy One Blessed Be He sits and roars like a lion. As it is written, "Adonai from on high roars, and from His holy abode, he gives forth his voice. He roars and roars¹³⁸ over His dwelling."¹³⁹ And a sign for this matter is: the first watch, a donkey brays; the second, dogs bark; the third, a baby nurses from his mother's breasts, and a woman talks quietly with her husband.

Later in the *sugya*, the Gemara elaborates on the idea of God roaring:

Rav Yitzchak bar Shmuel said in the name of Rav: "There are three watches in the night. And on each and every watch, the Holy One Blessed Be He sits and roars like a lion and says, 'Woe to the children because of whose sins I destroyed my Temple and burned my sanctuary and exiled them amongst the peoples of the world.'"

When looking at these sections from this *sugya*, we must first ask what the meaning of this "roaring" might be. One hypothesis might initially venture to say that "roaring"

¹³⁸ Fishbane renders this phrase, "roars mightily."

¹³⁹ Jeremiah 25:30.

implies anger on God's part. But, the follow-up section intimates that God's roaring is connected to a sense of woe related to the Temple's destruction and the people's exile.

From a mythic perspective, this text is given more weight and the interpretations more authority than that of the necromancer in the text above. Fishbane, through his lens of myth, points out the role and function of proof-text in validating the rabbinic interpretation. He notes that the rabbis are trying to clarify the number of watches in the night, in order to more clearly understand the Mishnah about when a person should recite the *Shema*. Fishbane quotes Jeremiah with emphases:

'The Lord roars [*yish 'ag*] from on high, and thunders from His holy dwelling; yea! He roars mightily [*sha 'og yish 'ag*] against [*'al*] His habitation' [Jer. 25:30].

From the proof-text cited in conclusion [immediately above], it is clear that the *mythologoumenon* recited at the beginning [the idea that there are three watches] is based on the threefold repetition of the verbal stem *sha 'ag*, "to roar" in the Jeremian proof-text; and it is just this hermeneutical procedure which marks the difference between the *mythos* of Rabbi Eliezer [in the preceding "earthquake" text] and that of the necromancer, who brings no proof-text and does not specify the time or times of divine pathos. He merely states that "when" or "whenever" the Holy One thinks of His suffering people he cries and groans. One may suppose that just this is the core *moteme* of the *mythos*, and that the temporal specificity of Rabbi Eliezer is the result of the odd conjunction between a *mythos* (of the divine voice) and a halakhic *logos* (concerning the nightly watches) (64-5).

For Fishbane, and perhaps for the rabbis of our text, the key issue with regard to God's weeping, moaning, tears, groaning, clapping and roaring is not whether, how, or even why God expresses sorrow; it is how the incidences of emotion are expressed in the text. Indeed, this whole thesis has examined not the "actual" emotions of the figures who weep, but rather the telling, and therefore the construction, of the tears within a gendered framework.

Fishbane's perspective harks back to this thesis' earlier section on weeping rabbis and the tearful response elicited by some texts (texts related to rabbinic understandings of "cosmology"). The concern in both types of cases is how the sacred textual tradition bears on the spiritual and emotional life of the rabbis. Thus, it is interesting to note that while the rabbis seem to be mostly unconcerned with the maleness, the masculinity, or the lack thereof of a God who weeps, they are quite concerned with how the emotions of men or a male-conceived God orients H(h)is weeping around the sacred text.

While these texts from BT Berachot seem to take normative, male weeping—even on the part of God—for granted, we should note that this normative weeping characterizes God's emotion as a response to the exile of the people and the destruction of the Temple.¹⁴⁰ Hence, in keeping with the descriptive methodology we have used throughout this paper, we note that the "source" of God's emotion remains caught up with the issues of the destruction and exile.

While the Temple's destruction elicits a number of texts that portray a weeping God, we find that the rabbis also portray a God who weeps in response to death. While such a scenario continues to humanize God and offer a variety of theological problems, the rabbis nonetheless ascribe to God the kind of emotional response to the destruction of His dwelling-place and people that they would express for the loss of their own loved ones.

¹⁴⁰ Fishbane offers an interesting discussion of the Jeremiah citation (25:30) and how Rabbi Eliezer transforms its initial character as a doom prophecy to a text of pathos for the destruction of God's abode. See page 65.

In a Midrash illustrating Moses' resistance to his own death, the text describes the moment when the leader's soul is finally taken from him. In Devarim Rabbah, Parashah 11:10 we read:

In the same moment, the Holy One Blessed Be He kissed him and took his soul with a kiss on the mouth. And the Holy One Blessed Be He was weeping, "Who will stand up with me against evil men? Who will take a stand for me against wrongdoers?"¹⁴¹ And the Holy Spirit said: "There has not arisen another prophet in Israel like Moses."¹⁴²

Emotionally, it is easy to connect this text's sense of loss with the sense of loss of many Israelites slain in the course of the *Churbanot*. However, the added, more personal character of God's relationship to Moses renders the text even more poignant. It is conceivable, though, that the rabbis of the midrash construct the character of this leave-taking and separation from within the emotional world of their own *Churban* experience or nostalgia. In any case, we see again the rabbis freely characterizing God as a weeper.

¹⁴¹ Psalms 94:16. Another version of this midrash: "Who will rise up in Israel's behalf at the time of my anger? Who will stand up for them during my children's warfare [with enemies]? Who will entreat mercy in their behalf when they sin before Me?" (Bialik and Ravnitzsky, 103). I was not able to find the Hebrew version of this latter text.

While structure of the two texts is the similar, the implication of the latter seems more significant for the rabbis. In the context of the loss of the Temple, the rabbis may be looking to Moses as an ideal figure, one who is sorely missed in their own time of psychological, theological and physical exile. In the rabbinic imagination, Moses seems to stand as a figure whose intercession is sorely missing from their contemporary context of suffering and loss.

The version in the text translated in the body of this paper falls short of making a self-referential rabbinic statement. It seems that "evil men" and "wrongdoers" applies not to those of Israel who have sinned (as in the Bialik and Ravnitzsky version) but to those so far outside the norm of Israel that they would not benefit from (nor do they deserve) intercession.

¹⁴² Psalms 34:10.

Concluding Thoughts

This thesis has argued that the rabbis construct their masculinity in opposition to the norms of the ruling imperial powers under which they lived. At times, this meant co-opting the power of the feminine as a method for subverting or criticizing the forceful, physically powerful ideals of masculinity that were upheld by their surrounding culture.

While this hypothesis is an important basis for understanding the rabbis' ideas about weeping as masculine and normative for them, it is not the only support we find. By looking at a variety of texts from a descriptive (not prescriptive) perspective, we have identified instances in which the rabbis constructed "masculine" men as shedders of tears. Primary among the methods of identification have been the absence of cultural evidence within the texts that takes issue with weeping as a man's behavior. At times, the rabbis offer a rubric through which appropriate tears are defined, but these texts are in the minority of those that feature tears.

We saw also that weeping was additionally associated with women, but that women's tears were either rendered as merely a literary motif, as in the case of Jerusalem as a female weeper, or devalued in contrast to men's tears. The rabbis similarly offer approval or silence in the face of the weeping of men in general or of "the people," perhaps as an extension of their construction of masculinity and their simultaneous cultural project of centralizing Jewish cultural norms within rabbinic ideology(ies). Many of the texts in this section helped the rabbis express, through textual figures and through *aggadah* about each other, their complex emotional connection to the experience of the exile and destructions.

We also saw how the rabbis explore this central theme through their theology. The rabbis do not shy from presenting a God who weeps for the loss, the exile and the destruction that the rabbis either experienced or with which the rabbis identified.

We could not effectively make a case that the rabbis see weeping as a feminine act, at least within the confines of their own construction. Weeping, for the rabbis, is a masculine and authentic way to express sorrow in some key, discrete situations, at least. We have seen rabbis weep in response to death, emotionally potent texts, realizations about aspects of the rabbinic 'moral cosmology,' and issues related to community boundaries. Central among these texts' tearful situations is the *Churbanot* and the exile.

Historically, it may have been the case that other situations would "appropriately" elicit male weeping. However, the above study attempts only an analysis of how the literature presents what its authors and redactors wanted the reader to understand as true. From the perspective of literary evidence, all we know is what the texts provide. And they provide us with a rabbinic masculinity that allows *at least* some situations of weeping.

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A. Appendix to "Jewish Masculinity in the Rabbinic Period"

BT Bava Metzia 83b

B. Appendix to "Categories of Crying: The Nature and Types of Tears
According the Rabbis"

BT Bava Metzia 58b-59b

הזהב פרק רביעי בבא מציעא

הזהב

A PERSON WANTS THESE things... BUT IS IT NOT true that A... TO MATCH what he already... thing should be subject to price

his position: ... He would respond that these... important to [a person] and... for a good match. לא... are not so important to him.

his position: ... overcharge for these things is not... אמר - Ameimar said: ... their value is not price fraud;

that adds some other exceptions

ר' יהודה בן בטירא אומר... אף המוכר סוס וקניף ושיטות... A HORSE, A SWORD, OR A... [THE TRANSACTION] IS... BECAUSE... ESSENTIAL TO LIFE.

בין אונאה בקריית

if - והא אתו רבנן

sham (see Rashi). [Accordingly,... about consecrated things... responsibility, he is exempt because... and falsely deny," the meaning... his fellow and falsely deny" in... unable to do so in this case;

overcharges, it is not deemed... the exemption from price fraud... the Torah scroll and not if the

plows together with a weak one... of a strong ox is anxious to buy... if someone has a piece of gold... precious stone, he searches for... already (Rashi). In both these... than the market price to the... more (see Ketos HaChoshen... sec. 20). Accordingly, if the... things, the buyer cannot sue for a

price fraud. This proves that the... even if the buyer was really... price.

the market price for these items... life. (See Shitah Mekubetzes for... Baraisa's ruling.)

means "defrauding" or "treating... he wrongs another - either... or through דברים, verbal... or deceiving him). Thus far, we... overcharging or underpaying. We... fraud" for the sake of clarity... verbal wrongdoing. The Mishnah

הזהב פרק רביעי בבא מציעא... אמר ר' יהודה בן בטירא אומר... אף המוכר סוס וקניף ושיטות... A HORSE, A SWORD, OR A... [THE TRANSACTION] IS... BECAUSE... ESSENTIAL TO LIFE.

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הזהב פרק רביעי בבא מציעא

סוטה
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BT Hagigah 3b

Midrash Esther Rabbah 9:4

ד. לאחר שעשה העץ, הלך אצל מרדכי, ומצאו שנה יושב בבית המדרש והתינוקות, יושבים לפניו ושקים במתניהם ועוסקים בתורה והיו צועקים ובוכים, ומנה אותם, ומצא שם (שנים עשר) שנים ועשרים אלה תינוקות, השליך עליהם שלשלאות של ברזל והפקיד עליהם שומרים, ואמר, למחר אהרג אלו התינוקות תחלה ואחר כך את מרדכי, והיו אמותיהם מביאות להם לחם ומים ואומרות להם, בנינו, אכלו ושתי קדם שתמותו למחר, ואל תמותו ברעב, מיד היו מניחין ידיהם על ספריהם ונשבעים, בחד מרדכי ובניו, לא נאכל ולא נשתה, אלא מתוך תעניתנו נמות, געו כלם בבקשה

4. It is written (5:14-6:1), "The idea pleased Haman, and he had the gallows prepared. That night, the sleep of the King was disturbed." How is it that just at the moment when Israel was at its gravest danger, God caused Achashverosh to save Mordechai and the Jewish people? What was so special on that particular night (*balailah hahu*) that brought about the deliverance? It had to be the prayers and outcries of the Jews.

Even though Zeresh had advised Haman to approach the King in the morning (5:14), Haman could not rest without preparing his murderous plans that very night. **After Haman prepared the gallows, he went to Mordechai and found him sitting in the study hall. The young children were sitting before him wearing sackcloth on their loins and immersed in Torah study, crying and weeping.** These were the children Mordechai had gathered around him (see 8:7) and whom Haman had threatened to harm first (see 7:13).

He wanted to know how many guards, weapons and killers he needed, so he counted them and found twenty-two thousand young children there. He threw them in iron chains, appointed guards over them and said, "Tomorrow I will kill these little children first, and afterward I will hang Mordechai." He no longer intended to wait until the following Adar to begin the genocide with the little children. Instead, he planned to execute them the next day prior to hanging Mordechai, just to torment him.

Their mothers would bring them bread and water and say to them, "Our children! Eat and drink, before you die tomorrow by the sword. But do not die of starvation now. Death by the sword would be morally preferable to death by starvation, since the former is involuntary and the latter is voluntary. Moreover, it was not absolutely certain at that moment that Haman's plans would be carried out. **Immediately, they placed their hands on their holy books and swore, "By the life of our teacher Mordechai, we will neither eat nor**

עד שעלתה שועתם למרום ושמע הקדוש ברוך הוא קול בכיתם בבשתי שעות
בלילה, באותה שעה נתגלגלו רחמיו של הקדוש ברוך הוא, ועמד מכסא דין
וישב בכסא רחמים, ואמר, מה קול גדול הזה שאני שומע, בגדיים וטלאים,
עמד משה רבנו לפני הקדוש ברוך הוא, ואמר, רבנו של עולם לא גדיים ולא
טלאים הם, אלא קטני עמך, שהם שרויים בתענית היום שלשה ימים ושלשה
לילות, ולמה רוצה האויב לשחוטם בגדיים וטלאים, באותה שעה, נטל הקדוש
ברוך הוא אותן אגרות שגזר עליהם, שהיו חתומות בחותם של טיט, וקרעם,
והפיל על אחשורוש בהלה באותו לילה, הלא הוא דכתיב, 'בלילה ההוא, וגו'.

drink. We would rather perish while fasting!" They all wept loudly, until
their cries for help rose up to the heavens.

The Holy Blessed One heard their crying after the second hour of the
night. At that moment, the compassion of the Holy Blessed One was
elicited. The third hour of the night is the final hour of the first watch of the night.
At that time, God is most sympathetic and receptive to our prayers (*Ber. 3a*), and He
held back the Attribute of Strict Justice (as in *Ber. 7a*). He arose from the Throne
of Judgment, and sat down on the Throne of Mercy (see *A.Z. 3a*), and said,
"What is this great sound that I hear, like the sound of kids and lambs?"

Moses our Teacher now seized the long-awaited opportunity to advocate on
behalf of Israel, following Elijah's advice (see 7:18). He stood before the Holy
Blessed One and pleaded, "Master of the Universe! These are not kids and
lambs. Rather, they are the little ones of Your people Israel, who have
been immersed in fasting this day for three days and three nights,
imprisoned and shackled. Tomorrow, the enemy wants to slaughter them like
kids and lambs, and he intends to enjoy blaspheming and confounding Your Torah
while he is doing it (*Yalk. Shim. II 1057*).

At that moment, the mercy of the Holy Blessed One was stirred. He took
the letters of condemnation He had decreed against them, sealed as they
were with pitch, and tore them up. Moses described in detail the dire plight of
the children, which moved God to deploy His attribute of Mercy. He then rescinded
the Divine decree against Israel and frustrated Haman's plot (*Yalk. Shim. II 1057*). He
cast terror upon Achashverosh that night. This whole narrative explains what
was so special about that night, and so it is written (6:1), "That night, the sleep
of the King was disturbed."

BT Ta'anit 25b

סל ציטירן דאס זיין (ישראל) : אנקעטע סל' שווער וואסער שווער

כל בעל דעה שיש להפסיק את המלחמה הזו, יצא למסע קמפיין שבו ינסה לשכנע את הציבור כי המלחמה הזו היא לא רק מלחמה אלא גם מלחמה על חירות. המלחמה הזו היא לא רק מלחמה על חירות אלא גם מלחמה על חירות.

BT Shabbat 151b

BT Hagigah 5b

[illegible]

[REDACTED]
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BT Sanhedrin 104b

BT Moed Katan 27b

C. Appendix to "It's Not the Same Thing': Women's Tears
and Weeping in the Rabbinic Mind"

Lamentations Rabbah 13

המחבר: ד"ר יצחק שניידר, מנהל מחלקת המחקר, משרד החינוך, תל אביב. תאריך: 1978. מס' הדפוס: 1000. מחיר: 100 ש"ח. כמות: 1000 עותקים. מקום הדפוס: תל אביב. שנת הדפוס: 1978.

ॐ नमो भगवते वासुदेवाय

[illegible]

יחזקאל מדרגה

[illegible]

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

[illegible]

ישראלית אשר לא עלינו כל חובותיך ודך, יספיקה אשר עד סוף ימי — בעלד
ת — הנה, יספיקה אשר לא עלינו כל חובותיך ודך, יספיקה אשר עד סוף ימי — בעלד
כל ויסיבה אשר לא עלינו כל חובותיך ודך, יספיקה אשר עד סוף ימי — בעלד
יש כלשם המעשה, יספיקה אשר לא עלינו כל חובותיך ודך, יספיקה אשר עד סוף ימי — בעלד

Lamentations Rabbah 1:2 (see BT Sanhedrin 104b)

BT Sanhedrin 104b (see Appendix B)

BT Sanhedrin 47a

10

BT Moed Katan 28b

ואלו מגלחין פרק שלישי מועד קטן

מסורת חז"ל

משהו דעשעדיקן האט סוף
: רבי יעקב מארלייניש סא
ג. דאססיל פארשטאט לא
(א) ופירן דאמאין פארשטאט

הנה קין נא חוטאת ונחש
המקטן המרעיל והמכזב
והמסוכן להנחש:
והמסוכן להנחש:
והמסוכן להנחש:
והמסוכן להנחש:
והמסוכן להנחש:
והמסוכן להנחש:
והמסוכן להנחש:

[illegible]

בצ"ח נשים כבוד
סמחה אצל לא
השפלות מדי חפץ. אפר
רובא וי לאלא וי
חולבא. פידוש ודי
הספיק ודי חסדת ודי
הפנות חסדות ודי
החלק סמחה די חלק
הסמחה די כח שלם
הסמחה ודי ח"י לי שחא
הסמחה חסדה שלם
הסמחה חסדה, חסדה
הסמחה חסדות חסדות
חסדה חסדה חסדה חסדה
חסדה חסדה חסדה חסדה
חסדה חסדה חסדה חסדה
חסדה חסדה חסדה חסדה

וְאָמַר ה' וְיִי לְאֵלֶיךָ וְיִי לְחֵבְלֶיךָ אִמֶּר רַחֵם נָא
וְיִי לְחֵבְלֶיךָ וְאָמַר רַחֵם נָא וְשִׁבְעִית אִמֶּר
לְאֵשְׁכֶיךָ וְאָמַר רַחֵם נָא וְשִׁבְעִית אִמֶּר
וְכֵן רַחֲמֵי הָאֵל רַחֵם רַחֵם וְשִׁבְעִית אִמֶּר
חֲרִיף שְׁלֵמִי וְזוּדֵי וְאָמַר רַחֵם נָא וְשִׁבְעִית
וְיִזְכֶּרְךָ אִמֶּר רַחֵם נָא וְשִׁבְעִית אִמֶּר
וְרַחֵם נָא וְשִׁבְעִית אִמֶּר כִּי מִדָּוִד
וְרַחֵם נָא וְשִׁבְעִית אִמֶּר כִּי מִדָּוִד
וְרַחֵם נָא וְשִׁבְעִית אִמֶּר כִּי מִדָּוִד
וְרַחֵם נָא וְשִׁבְעִית אִמֶּר כִּי מִדָּוִד

מערקן וועללא "תבוא וזה רב
וזה קטן" וואס מ'זאגט אין

[illegible]

למחשבה חזקת המעלה
מן השמיים וידע המוח
המים במעלה. כלומר
בין שטח המעלה ופי
המחשבה המוחית וידע המוח

[illegible]

גִּיּוֹרָא קֶשֶׁה יֵצֵאת גִּשְׁמָה מִן הַנֶּחֱרָף

[illegible][illegible][illegible]

רש"י כ"ח

ה. (על גן) המבקשת כי כל אק בידה וחיזוי. ממש
היה אם השם וזמן פחות שיה שכן משה וכן דמשה
היה. אי לה להלכה הולם מלמעלה תורם ואי (למדי)

סמפוזיום בראשי חרשי
בעל כל פנים. היננה
מקנה וי למזל וי

Genesis Rabbah, parashah 18

Bava Metzia 59a (see Appendix B)

BT Sanhedrin 104b (see Appendix B)

BT Moed Katan 27b (see Appendix B)

BT Bava Metzia 84a

וּמָשָׁה לִידֶיהָ
king appoint
thieves and I
encountered
לִהְיוֹת לְהָרִיגָה
over the peo
Yishmael th
"What can I
לִהְיוֹת לְהָרִיגָה
father fled
Ludkia."

The Gema
and R' Yishr
עַן בְּקֵרִי הַדְרִי
When R' Yis
R' Shimon ו
with their r
pair of cattl
יָהּ נִנְקָה בְּתו
- סְקוּרוֹתָא
"Yo!
that it is im
- שְׁלֵקֶם
stomachs ar
noblewoman
הָבִי אֲמָרוּ לָהּ
answered he
her, יְרֵחוּ
הָבִי אֲמָרוּ לָהּ
told her,
flesh."⁽⁴⁾

The Gemara
וְלֹא הָיוּ רֵי
should have
יָסוּל בְּאֵלֵינוּ
folly. - ? -
The Gemara
אֲנִי עַל בְּנֵיהֶם
statement of
The Gemara
אָמַר רַבִּי יִחְזִק
- R' Yishm.
- was the

1. This is the (who might a not, however vineyard of it and the origi could justify-hand, was ap [and he thus
2. [Therefore children are .
3. *Judges* 8: proportion to
4. *Rashi* cit blewoman su wives and th that their wi that, if so, th to satisfy th which no am
5. *Proverbs* 2
6. [She had e

כי הלא נעשה לרעה. מינה האנך לחסו נגבים ולסדס: לבי
הידי. פס לא פס: קהל דרשי. לבי נבי: פיישו. כי
נתיק מחסו מרס מחז שרסו גזול: משהושה: שרס
נעמה: אינו שלם. שארס יסון להקק נשויסם: שלם גזול
מחסו. מרסס על נשויסו גזול תורה אור

[illegible][illegible]

ענין ליהודי לאחרי מצוה ולאמרי הודא אקרייה ואחריה
 קריה רבבין והענין והדומה ומכל די ומכל קריה מאיסר
 וכן רבי יוחנן אמר משום ר' בבבא ריש לקיש אמר
 אלא אהרן לו היום בדין לו הבא בדין לו אמר
 וישיבה דבי יוחנן חלש ריש לקיש אהרן אהרנה
 היה יורשד אני אהרנה בשביל אלמנתי אמר לה
 וזהו קא מצנש ר' יוחנן בריה מביא רבנן רבנן מן
 קא שמעיה אלו היה קשה כל מילתא דהוה אמר
 לקשה בדין לקשה בדין אמר מילתא דהוה קשה
 ארבעה פסוק ומילתא דהוה שמעיה וזה אמר
 וזהו קא חילי וקרי מצוה וקא בבי ואמר הוה
 ריש דעשה [מצוה] בער רבנן דמי עליה ונח גפשה
 אפילו

ז' אדר א"ה שנת תשס"א
 כלל בארץ 3 חלק
 ס' חלק ס' חלק

[פי פני יצחק ב. רמ
 שם גבול וס' וס' וס'
 פירוש זה רמ רמ

א' תמוז
ה'תש"ז
ה'תש"ח
ה'תש"ט

57

ॐ नमो
 भगवते
 नमो
 नमो

[וּלְמִי שֶׁנֶּחֱדָה]

[אֲנִי לְאַחֲרָיִךְ כְּרִמָּה
כִּי אֶלֶף לֵבָא בְּיָדִי]

המחלקה המרכזית לביטחון
המדינה

D. Appendix to "Rabbinic Tears and the Construction of Masculinity"

BT Bava Metzia 84a (see Appendix C)

BT Berachot 5b

גליהן השם
עם דב' מ' . לון
לחם אלה מ'
א' שם דף 20 פ"ב
מ' ד' לוחם :

• १९९३ :

BT Ketubot 103b

BT Moed Katan 27b (see Appendix B)

Midrash Mishlei (31)

פרשה לא

דבריו למואל מלך משא אשר יסרתו אמו, מלמד שקפדתו אמו על העמוד, ואמרה לו, מה ברי ומה בר בטני ומה בר נדרי, אתה בן שונתי אותך לקדש. אל תתן לנשים חילך, למה? שלא יגנבו דעתך ויחלשו כחך. פן ישתה וישכח מחקך, אלו דברי תורה חקוקים מזה הם כתובים. דבר אחר, משא אשר יסרתו אמו, באותה שעה שה שלמה בית המקדש, נשא בת פרעה, והיתה צהלת ומשחקת שמחה המקדש, ועלתה צהלת בת פרעה מצהלת בית המקדש, דין הוא מחלא פלא עלמא מחנפי למלכא, באותה שעה עלה במחשבה הקדוש ברוך הוא להחריב את ירושלים, שנאמר: (ידיה לב, לא) כי על ועל חמתי היתה לי העיר הזאת וגו'. באותו היום נתקרב תמיד של בארבע שעות, כיצד? עשתה בת פרעה כמין פרסת, וקבצה בה כו' ומזלות, ופרשה אותו למעלה ממטתו, וכל זמן שהיה שלמה רוצה ל... היה רואה אותם הפוכים והמזלות, והיה ישן עד ארבע שעות, באותו היום נתקרב תמיד של שחר בארבע שעות:

אשת חיל מי ימצא, זו היא התורה. ורחוק מפנינים מכרה, שהיתה לפני לפנים, וכה משה והורידה לישראל. אמרו, מעשה היה ברפי מאיר שהיה יושב בבית המדרש בשבת בשעת מנחה ודורש, מתו שני בניו, מה עשתה אמן? הניחה שניהם על המטה ופרשה סדין עליהם, במוצאי שבת בא רבי מאיר מבית המדרש, אמר לה, היכן שני בני? אמרה לו, לבית המדרש הלכו, אמר לה, צפיתי בבית המדרש ולא ראיתי אותם, נתנה לו כוס של הבדלה. חזר ואמר, היכן שני בני? אמרה לו, פצמים הלכו להם למקום פלוני ועכשו הם באים. הקריבה לפניו לאכל, מאחר שפרך אמרה לו, רבי, שאלה אחת יש לי לשאל, אמר לה, אמרי. אמרה לו, קדם היום בא אדם אחד ונתן לי פקדון עכשו בא, נחזר לו או לאו? אמר לה, בתי, מי שיש לו פקדון אצלו אינו צריך להחזירו לרבו? אמרה לו, חוץ מדעתך לא הייתי נותנה אותו, מה עשתה? תפשתו בידו והעלתה אותו לאותו הסדר, והקריבה אותו למטה, ונטלה הסדין מעליהם, וראה שניהם מתים מנחים על המטה, התחיל בוכה ואמר, בני בני, רבי רבי, בדרך ארץ. ורבי, שהיו מאירין פני בתורתן. באותה שעה אמרה לו, רבי מאיר רבי,

לא כן אמרת לי שאנו צריכין להחזיר הפקדון לרבו, כן: (איוב א, כא) יי נתן ויי לקח. בדבר הזה נחמתו ונחה דעתו ונתישבה, לכן נאמר: אשת חיל מי ימצא. מפני מה נתחייבו בניו של רבי מאיר ומתו שניהם בבית אחת? מפני שהיו רגילין להניח בית המדרש, ויושכין באכילה ובשתיה:

היתרה באניות סוחר וגו', אם אין אדם גולה עצמו על דברי תורה, אינו למד תורה לעולם. ואין לחם אלא דברי תורה, שנאמר: (משלי ט, ^ה) לכו לחמו בלחמי. ותקם בעוד לילה ותמן טרף לביתה וחק לנערותיה, כל זמן שתלמיד חכם יושב ועוסק בתורה בלילה, הקדוש ברוך הוא מושך עליו חוט של חסד ביום, שנאמר: (תהלים סב, ט) יומם יצוה יי חסדו ובלילה שירה עמי וגו'. ולא עוד, אלא שהקדוש ברוך הוא ממציא לו מזונותיו בכל יום ויום, שנאמר: ותמן טרף לביתה, ואין טרף אלא מזונות, שנאמר: (תהלים קיא, ה) טרף נתן ליראיו יזכר לעולם בריתו. ואומר: (בראשית ח, יא) ומבא אליו היונה לעת צרב והנה עלה וית טרף בפיה. אמרה, אשרי אדם שמזונותיו מורין כזית ומסורין בידו של הקדוש ברוך הוא, ולא מתקין כדבש ומסורין ביד בשר ודם, למה? שהקדוש ברוך הוא זן ומפרנס את כל בריותיו, שנאמר: (תהלים קמה, טז) פותח את ידו ומשביע לכל חי רצון. לא תירא לביתה משלג כי כל ביתה לבוש שנים, חזקה אמר, משפט רשעים בגיהנם שנים עשר חדש, ששה חדשים בחמה, וששה חדשים בצנה, בתחלה הקדוש ברוך הוא מכניסם בהן והוא מכניסן (י"ח) בחמה בגיהנם, והם אומרים, זו היא גיהנם של הקדוש ברוך הוא, ואחר כך הם יוצאין לשלג, והם אומרים, זהו היא צנתו של הקדוש ברוך הוא, בתחלה הם אומרים זה, ולבסוף וי. זהו שדוד אמר: (תהלים ט, ג) ויעלני מבור

חיים טובים

חוט של חסד, ולא עוד אלא שהקדוש ברוך הוא ממציא לו מזונותיו בכל יום ויום. נראה דהכונה, דאף על גב דיש לו חוט של חסד בעיני כל רואיו, ולחנות שהולך מקיפין לו כל צרכיו, הנה הקדוש ברוך הוא מטיב עמו שלא יצטרך לזה, אלא ממציא לו מזונותיו בכל יום ויום, ולא בחקפה אפילו מיום לחבר, כי אם מעות מזומנות, וקונה בזול כזון שנותן מיד בלתי חקפה.

ששה חדשים בחמה וששה בשלג, כבר רשמתי בזה בזכירה לחיים ח"א סדר וחי דף רח"ל ע"ב. וכמאמר לבוש שנים מילה ופרעה ציצית ותפילין וכו' גם כן שם ובא לציון יעוין שם, אלא דיש שינוי דעיקר המאמר דעירב מצות סמוכות זו לזו הנעשות כאחת עם מה שדברה תורה כלשון בני אדם בלשון כפול שדרשו פה.

מחריי בחן

(י"ד) בחמה בגיהנם עיין בילקוט ראה אנכי רמז תתצ"ב ובילקוט תהלים רמז תשל"ג:

BT Shabbat 151b (see Appendix B)

BT Shabbat 105b

Exodus Rabbah (*parasah 7: siman 4*)

BT Avodah Zarah 16b-17a

ויעקב איז בפר כטבאי שמו. צ"ל דלץ וז עקב מינא דפרק
 לץ מעמידן (לפס ד' ע). דרמא קמא לרבי אבא דהלי
 לז הארץ מיס ר"ב אלז נראה דהאז שזא לרשעות אז
 פן דמא (לפס ס:) אכל עקב מינא דרבי יסל לרשע האז

[illegible]

חד פצי אפיתחא לעבודת
גמולתו גמולתו גמולתו

BT Hagigah 4b

[illegible]

הגזרת רבנים

[illegible]

כן חסדו של הקדוש ברוך הוא על ארחי כפה
 כי לא יקרא בבי' ויחבר שמאל אל שאלו לכה
 ומה שמאל הצדק והה מתיירא ומדן אל על ארחי
 אי איה רכתיב ויחבר ויחבר אל שאלו אלהים
 ימי משפט חד שמאל ואחד רחל שמאל ואחיה
 יה ולמא חם ושלום לריטו מביעטא קם בידא
 מביעטא חם קיטמה רבי אמי כי מבי לאר כי קר
 אלו יד תקח אבד סל רהו ואלי רבי אמי כי מבי
 וז עק בקשו ענה אלי תסתח ביום אף יה אבי
 אמי כי מבי לאר קר בבי' ויחבר רע והרבו
 ויחבר אלי תקן ה' אלהי צבאות סל רהו ואלי
 יקרא בבי' ויחבר נספה כליב משפט ויחבר
 ויה אף כי רהו רכב כליב רבי אמי תה שבה
 יד ליה לשלוחה ול אייתי לי מים מכלא שיער
 מים מכלא וידק אבד ליה אנו מים מכלא
 אבד ליה אי הכי אודה אבד ליה תהלי ואייתנה
 יכלה לה דת נקטא מתיירא בידה דתה קא שרר
 ומתיירא

[illegible][illegible]

BT Bava Kama 60a

BT Hagigah 15b

עין משפט
ורב טעם

א מ' ע"ד פתח
ע"מ חסד ב' פתח
י"ד ע"ד פתח :

בסודות העולם

[illegible]

(ח) [עירן דקק ת דקק]
 (ט) [מבחרן דף דף]
 (י) [מבחרן דף דף]
 (יא) [מבחרן דף דף]
 (יב) [מבחרן דף דף]
 (יג) [מבחרן דף דף]
 (יד) [מבחרן דף דף]
 (טו) [מבחרן דף דף]
 (טז) [מבחרן דף דף]
 (יז) [מבחרן דף דף]
 (יח) [מבחרן דף דף]
 (יט) [מבחרן דף דף]
 (כ) [מבחרן דף דף]

[illegible]

לעוקא פסקא א פסקא אל: «ואת שדך מה
תעשה כי תלבש שני כי תעדי עין ודב
בן ורעוע בן עין לעזא תחית וי
עלילה לבי כישתא אחרית עד ועלילה
תחלית: כי כישתא כולה פסק ליה כי
אזל ונתא (6) לכתרא אל פסקא אל פסקא אל
«ולעזא אבא אלדא מה קל למר וק
והא ודא עוקא וזה מצבם בלשנה
אשמועם כמה דאמר ליה ולאישע אבא
אלדא אבא רמזי כמתי ויה בדיה
וקיעיה ושדדיה לחלית: כי כישתא ואבא
דאמר אבא אי הא ביר כמתי וזה קרעא
לחית כי זה עשית דאמר לחי לא מר
לחית: וזה פשטא דאמי לוי אל מר

ולידיעה משום דנקם באווייתא ולא לנקמא דאחי לחי משום דהוא אמר
 דם מובד ולידיעה ולחיו לנקמא דאחי מתי אמות ואעלה עשן מקברו כי
 נפשד דר' מאד מליק קופרא מקבריה דאחי אבד ר' יוחנן בערומא
 וליקמא רבה (א) דהוה כטול ולא מצלי לאעיליה וא נפשה דר' מאן מתי
 ליה מאן אמר מתי אמות ואבכה עשן מקברו כי נה נפשה דר' יוחנן פסק
 קופרא מקבריה דאחי פתח עליה דהוא ספרטא אפילו שומר הפתח לא
 עקמד לפעך רבתי בתי של אחי אפילו דכבי אמה לא רבי פנחס
 אפילו לה בתו כי את אמה לו בתי של אחי אבי אבד לו עייני של שרעו
 ובעולם הוא כתיב *לא נן לו ולא נבד בעמי ואין שרד במעריו אמה לו (א)
 וכובר לחרתו ואל תכזר מעשיו מד ידה אוש וכסבה ספסלו של רבי בבה
 ואמר רבי ומה למתנן בה כי למשתבחן בה על אחת כמה וכמה ורמי
 נהר גמר תורה מפרשה דאחי דהוא רבה דר' רמי אהרן ארמי
 יוחנן *מאי דכתיב ה'י שער' כן יסמך דעת תורה יבקש משה כי
 למלאך ה צבאות הוא *אם דומה דר' למלאך ה צבאות יבקש תורה
 מפרשה ואם אל יבקש תורה מפרשה אמר ר' רמי קרא אשכח דהש
 דהם אוקר ושמו דברי רבמים ולכן תשת לרעתי לרעום לא אבד אלא
 לרעתי כי רמיא מרבה *שמעתי כי דמי ודמי אוקר ושמו ענד
 וכוית אבך וגי קשו קראי אוהדי לא קשיא הא בגיול הא בקסן כי אתא
 דר' רמי אמר אמר בערומא רמי (א) אבל תולא ושדא שיהלא לברא דרש
 דמיא אמר רבתי *אל גת אגרי דתולא באבי תרלז ואל למה
 ונפסלו תיה לרתי לומר כי מה אגרי זה אגרי שפסלוהו בגיט ובצאה
 אין מה שכתבו ונאם אף תיה אגרי שסתי אין תורנו ובאסת אשכחה
 ורבה כי שילא לאיליה איל מאי קא ענד דהביה איל קאמר שפעתא
 ומפשידי דכולי רבנן ומפרשה דרמי איל קאמר איל מאי משום דקא
 גמר שפעתא מפרשה דאחי איל מאי רמי רמן מנא תרלז אבל קליפו
 ורק איל השתא קאמר מאד בני (א) אוסר *בזמן שארם מצוקה שכינה מה
 לשון אוקר קלי מרמיש קלי מרמיש קלי מרמיש קלי ורמיש קלי ורמיש קלי
 שעינים (א) קרו על רמן של גדיקס שנשכר אשכחה שמואל לרבי יהודה דהלי
 גדיקסיה דרמיש וסא בבי איל *שיטנא מאי סא בבה איל כי וסורא מאי

[illegible][illegible][illegible]

הנהלת חשבונות

[illegible]

בלידן חש"ם

וישתי דיה זמר ה
זמר ויבתיב בשח
עין בעין קף א עיל

תאריך: 10.01.2019

[illegible]

॥ श्री गुरुभ्यो नमः ॥

פירוש
 ונחמנו
 פירוש (הענין)
 ב לא יתן לו ולא
 פירוש ונחמנו
 פירוש (הענין)
 ח ב שאלת פירוש

דעתו ודעתו

1. התורה והנביאים
 2. המשנה והגמרא
 3. המורה נבוכים
 4. השולחן ערוך
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 6. הרי"ף
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 100. המסכתות

ה'שפ"ג בת ד"א י"ט

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
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 ॥ श्रीगणेशाय नमः ॥

17. *Chlorophyll a* (Chl *a*)

המדינה. בדין. נקח
 שכל ישראל היה מקום
 אחד, וכל איש נקמה
 היה שומר דבר זה. וכל
 נקח רצח לא שלמה

ל' תשרי ה'תש"א. מלך מנחם

התורה. מה מלחמה מה
ש' קלום קל לים אז לים
זמר (במלך ירמיהו לז. יח)
ש' בלוי סמנו (לזרן סמו)
דק שלם שלם סלום סמו
י' סמו סמו סמו סמו
סמו סמו סמו סמו

... ..

מחוללים נאום כח ית. ומודין למאבדן
 ויש חסידים ג. יח. (ח) לך. דעת חסידה

[illegible]

דור. סמוכה ושכר פועלים לעצמם בדרכים ושכר פועלים וקלוח ג. יר. דרב. סכר פועל

הנהגתו של הרב יצחק אייזיק ווארשאווינער, זצ"ל, הייתה שיש להקדים את חידושי התורה ודרכי התורה, ורק לאחר מכן להעביר את הנושאים האחרים. הרב יצחק אייזיק ווארשאווינער, זצ"ל, הייתה שיש להקדים את חידושי התורה ודרכי התורה, ורק לאחר מכן להעביר את הנושאים האחרים. הרב יצחק אייזיק ווארשאווינער, זצ"ל, הייתה שיש להקדים את חידושי התורה ודרכי התורה, ורק לאחר מכן להעביר את הנושאים האחרים.

BT Avodah Zarah 18a

BT Hullin 7b

BT Avodah Zarah 10b

בספרות ויזרים

[illegible]

הגהות רב"ח

(ב) רשמי ריש גזר לה
וה כעלמס (חדש סח
לממד למחשבת) סח-
תיר סח סח
(ג) חרש' ריש חרש
דח סח סח סח סח
סח:

מדינת אזור השלום

[illegible][illegible][illegible][illegible]

১৯৭৭ খ্রিঃ ১০ মাস ১০ তারিখ
 ১৯৭৭ খ্রিঃ ১০ মাস ১০ তারিখ
 ১৯৭৭ খ্রিঃ ১০ মাস ১০ তারিখ
 ১৯৭৭ খ্রিঃ ১০ মাস ১০ তারিখ

49999 49999

פרינציפאל מנהלים וסגן
מנהל כרתי. מיכאל
סגן מנהל ליווי חשבון
מנהל ניהול חשבון חשבון
פרינציפאל גורמנט של
הכל (מנהל כללי) לית דין

הנהלת המוסדות

רדמות. של יתק
מחד סל' וסמית בל
ישראל. סל' סמית
מקיים סל' סמית
סל' סמית ר' סמית
רדמות סמית
סמית רדמות סמית

שבתות ומועדים
(ג) אם לא נתייחד
אין שבת ומועדים
אין שבת ומועדים

לומר שמוך הבח סם ברחם שמי
מלכ: דוד שדר יהי למבועים
כחו בלמי פוריש למלך סם
יכרת אע"י: דוד שדר יהי חס
ליצוילם בלמי למלך סם פלח:
פפוראח, דלסלסום סל שר כח
שקט בלמי: דלמי אפופיה: סל

יפסחו בקוץ הרחש הסוסים וגם
 יעזבו: והדחו סניניה מנעו עליהם
 הוללים ממך יצילו הוללים למלכ
 דמי העתקת לחור ען סקן הקטן
 חס: שנתקן מנחה לען קטן
 הולר (see 1): לביהה דרבי: לנדה
 מורה: שמשון ארת עמשם: לפס
 מנחם: שפה ארת ענשהם
 ענשהם

סליה אבאב וזיחיה
נשכה נבר קך
רעית בר חמא דודה
קך בעידתא ראתנת
⁹ עיל דין בר אייש
או עובדא רגו אבאב
ור בר חמא אשתריה

[illegible]

וְהָיָה כִּי יִשְׁמָעֵל מִצֵּעַ תַּחְתָּךְ לְעוֹלָם הָבָא אֶתְּנָה אֵל הַחֲבוּתִים וְלֹא יִהְיֶה שָׂרִיד לְבֵית עֲשׂוֹ בְעֵשָׂא
וְהָיָה אֵל הַחֲבוּתִים שָׂרִיד עֲשׂוֹ וְכֹל לִבְלִי חַל לְבֵית
וְהָיָה אֵל הַחֲבוּתִים שָׂמָּה אֲדָרִם מַלְכִּיה וְכֹל נִשְׂאִיה אֵל
כֹּל נִשְׂאִיה וְלֹא כֹל שָׂרִיה תַּחַּי נָפִי הָבִי מַלְכִּיה
נִשְׂאִיה וְלֹא כֹל שָׂרִיה מַלְכִּיה וְלֹא כֹל מַלְכִּיה פֶּרֶם

(היו) והוצא קיסרא דההו כח אלוהאי ואמר לרו
 ש' ויבא בתלמי קמעה ויהי לו יתירה ואמר
 : אמר לרו קמעה בר שלום חדא ולא יכלת לרו
 ואמרע הווחת השמים פשרתי אחכם : מ"א קאמר
 ורווחת האי ארבעת הוחות לארבע הוחות מעבי ליה
 : בלא הוחות בר א"א תלמי כלל ישראל ועוד פרו
 :

מִיָּמָד שֶׁפִּיר קִאֲמֵרָה מִזֶּה כֵּל רֹחֵב (ס' מִלְכָּא) שְׂדֵה
הָהָה נִקְסָן לֵה וְאוֹלָן אִמְרָה לֵה הִיא מִצְרִיתָא וְוִי
בְּלֵא מִכְסָא נָפַל עַל רִישָׁא תְּעוּלְתָּהָ קִמְעָה אִמֵּר
בְּרִיתָ כִּי קָא שְׂדֵה לֵה אִמֵּר כֵּל נִכְסָאֵי לִרְעֵי וְחִבְרִיו

לאורכן ולבניו ^אמחצה לאורן ומחצה לבניו יצתה בת
שלום מזמן לחי העוה"ב ^בבסה רבי ואמר יש קצה
קצה עולמו בכמה שנים אנפנינו שמישה לרבי אורכן
ובפנינו א"ר תפודה ובילה כי שכיב אורכן אמר רב

[illegible]

שדר היה טופר-ראש. לפניה קשה מה פלה דעטו של רבי ממלה
לומר שזמננה ועד קשה שלנפח מז ב רבי מעט
בן גולה כפירוש ר"ם והערך^ו שדר היה גרילה לומר גולה גילה
טעם והתלפס מרעם ידעשתי גילה ויחיהם שדר היה סקנרם

ויבא ה' שדר ליה
 ורוח אפוניבא אבר
 אבר (רבי) לא
 אבר ליהו לשאן דה
 דאנו בחדא דאני מר
 הניא נקראת דהני עי
 כל יומא הנה מיימי

אבא דבי רבי וד
אל בעדא דאחאי
ומא דאשכחא ד
יתבי אמר לא אמנא
לא נשכח בך קמא
אל (אימא) דא
דאחאי אבא ד
דאחאי אבא ד

הוא היה שם מה נעשה לו להקץ
אשר עשו בו ומה נעשה לו להקץ
אשר עשו בו ומה נעשה לו להקץ
אשר עשו בו ומה נעשה לו להקץ

וזהו קבל אמו הדין
ליה דקפול' אין משיבוי
ואייל קא מזלזלין ביה
ואחייא זרדריה אמר

מחה מתים סודו בענין
אינוש קבד כל חסיד
מאכל ידה משק ליה
לפרויא זה גרוץ קבי

לפדריך אמר לא
במלכותו טלי ראי
לעולם דראוי איל
מעשה עשו תניא גבי
עשו בעתה מעשה ע'
מלכה ולא כל מלכה
ולא כל מלכה כל

לאפסותם בן אפרים
 קסעה בר שלום מאי
 קחיבי וברכותא מי
 אמר לו קסעה ורח
 לטולד רחביב חי
 אלימא דברחתקן
 אלמא בשם שאמי לטולד

מלכותא קטניה איה
ליה לקטניא חיליא כ
ליה "לאילפא דאולא
דיבית מבסי חלפית ו

יצא רע ודרש ויהיה
קל ואמרה קסיעה בו
עולמו בשעה אחת ויש
שמישה לרב כי שכיב

[illegible]

17 א מ"י ס"ד סט"ס
ס"ד סט"ס ס"ד
ד:

עו דעגאל

[illegible]

פתח החדר והתחיל
 הקריקס פתח המערכת
 עד בית של רבנו הקדוש
 שניה אסתרם בא דרך
 המעלה בכל יום בשנה
 אצל רבי וזה הנהגת
 הכהנים שהיו בזה ענין
 כי שאלו יצאו החזן למי
 וזה הכתב שסמכו
 וזהו הדין שכל רב אבן
 לו למה ידעל לעד חזן
 והדעות שאלו ענין חזן

אדם כעת בחדר אליו אדם
לו לית דין ילדו אדם
כלומר מלמד אדם אדם לו
אם ק יצא ישרה לו
היטב בחצר וזה העבר
העצום כלומר אם זה
מלמד ידע אדם אדם וכן
האמנותה וזה קטל
כמו העני עליה הענייה
וכן העני לו אדם ידע

רבות עשו בחימה פשוטה
 עשו חציו שבה אחד
 מלכה חלם כל מלכה [ול]
 ושררה חלם כל שרה
 מלכה חלם כל מלכה
 שרה לאמנותה וכל
 ושררה פרט לעשרה ב'
 שמה וזהו אצור וזהו
 קצר וזהו שמו ליחוד
 ואם לזכור וזהו שמו
 כי שמוהו לו שמו שכל
 וזהו שמו וזהו שמו
 וזהו שמו לו קצרה
 וזהו שמו לו קצרה
 וזהו שמו לו קצרה

יְהוָה לִמְנוּחַ וְיִשְׂרָאֵל
בְּרִצְוֹת דְּרוֹת הַשָּׁמַיִם וְהָאָרֶץ
כִּשְׁמֵי אֲמֵנוּ לִמְנוּחַ
בְּלֵל דְּרוֹת קִי יָא
אֲמֵנוּ לִמְנוּחַ בְּלֵל יִשְׂרָאֵל
וְהִי קִשְׁלָה לְדִי רִשְׁוֹה
בְּקִי קִשְׁלָה לְךָ מְלִיכֹה
קִשְׁלָה אֲמֵנוּ לִיחַ [יִשְׂרָאֵל]
שְׁפִיר קִשְׁלָה שְׁפִיר מִלִּי
מִן חִי מְלִיכָה שְׁפִיר לִי
[יִשְׂרָאֵל] חִלְלָה יָא

למכור. הנה, כי יגלה
 סודו כי קדו שור ליה
 לקדשו את כל המה
 ליה עקבה ולחברו
 יגד יגד ודוד ודוד
 למדו ולמדו למדו
 מהנה ולמדו מהנה כי
 זה ליה עקבה מהנה
 ולחברו מהנה יגד
 כי המה קדשו כי
 שמו מהנה ליה מהנה

הבא בזה רבי ואמר יש
קדוה עלול בבמה שנים
קשרה קדו עלול בשנה
אחת. אמריתם שמשנה
לרב כ"ח פה אמריתם
אמר רבי שמעון חבילה
אדמו שמשנה לרב

כד מיון אבן רב
נחמדיה

[illegible]

BT Yoma 18b and 19b

BT Bava Batra 151a

BT Bava Metzia 59b (see Appendix B)

BT Makkot 24a-24b

עין משפט
ג' סנה

עין משפט
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עין משפט
ג' סנה

הנחת הבית
(ב) חס' ד'ס מל'ס
ח'ס' מל'ס כח קד
מל'ס ח'ס' קל'ס
מל'ס ח'ס' מל'ס
מל'ס ח'ס' מל'ס
מל'ס ח'ס' מל'ס

לפי כאלהם במסכת יאמר זה ויחזיק לחזון נחמה כחט יתברך :

[illegible][illegible][illegible]

הערה: המידע המוצג כאן אינו מהווה ייעוץ או המלצה להשקיע או להימנע מהשקעה, ויש להתייעץ עם יועץ השקעות מוסמך. המידע אינו מהווה חלק מהצעת מכירה או קנייה של כל ני"מ המוצג, ואינו מהווה כל תחילתו של ני"מ.

[illegible]

סליק סימני פסקי תוספות מממכת מכות

BT Bava Metzia 59a (see Appendix B)

E. Appendix to "Other Weepers: Other "Men", The "People" and
Communal Response to the Exile and *Churban*"

BT Sanhedrin 104b (see BT Sotah 35a)

Lamentations Rabbah 1:2 (24) (see BT Sotah 35a)

BT Sotah 35a

Lamentations Rabbah 1:2 (23)

לכאן באו הנביאים לעירו כיון שהוא יוצא ומראה להם פנים מיד הן בורחין.
 פעם אחת באי הנביאים אל ימיני חששה לי. אבל הקב"ה אינו כן אלא
 (ישיש נה) הן לא קצרה יד י"י מהושיע וגו'. שנות ימין עליון ארשב"ל אם
 חליין הן אית סבר דכל דחשש סופיה מבריא אם שיניי ימין ליה סבר.
 והיא דעתיה דריב"ל דאמר כי אם מאוס מאמתנו אם מאיסה היא רית
 סבר ואם קציפה היא אית סבר. דכל מאן דבעים סופיה מרצה.
 ארשב"ל אמר הקב"ה לישראל אתם בביתם בכיה של תפלות סופכם
 להיות בוכים בכיה של ממש. והיכן בכו ישראל בכיה של תפלות (נמנע
 יא) וישמע משה את העם בוכה למשפחותיו (ס"ד) ותשא כל העדה ויתנו
 את קולם. והיכן בכו ישראל בכיה של ממש. ר' איבו ור' יהודה בר
 סימון. ר' איבו אמר אחד ברמה ואחד בבבל. ברמה דכתיב (ישיש נה)
 קיל ברמה נשמע וגו'. בבבל דכתיב (סליס קלו) על נהרות בבל וגו'. ריב"ס
 אמר א' ביהוד מדינתא ואחד בבבל. ביהוד מדינתא בכו תבכה בלילת
 בבבל על נהרות בבל. א"ר איבו אמר הקב"ה לישראל בשכר אותה תבכיה
 אני מבנים גליותיכם. הה"ד (ישיש נה) כת אמר י"י מנעי קולך מבכי וגו'
 ויש תקוה לאחרייתך נאם י"י: (כד) בכו תבכה. בכו על על אחד תבכה על
 שני עגלים. ד"א על יהודה ועל ציון וירושלים. ד"א בכו על גלות עשרת
 השבטים תבכה על גלות שבט יהודה ובנימין. דבר אחר בכו ומבכה
 אחרים עמה. בוכה ומבכה הקב"ה עמה דכתיב (ישיש נה) ויקרא י"י
 אלמים צבאות ביום ההוא לבכי ולמספר. בוכה ומבכה מה"ש עמה
 דכתיב (ס"ג) הן אראלם צעקי חצצה א"ר ועירא חיצה כתיב חיצה היא
 נביה דנכסיניה. א"ר ברכיה כמד"א (נחליס טו) ויוצא אותו החצצה. בכו
 בוכה ומבכה שמים וארץ עמה הה"ד (יאל נ) שמש וירח קדדו. בכו בוכה
 ומבכה הרים ונבעות עמה הדא הוא דכתיב (ישיש ו) ראיתי את ההרים
 וגו'. בכו בוכה ומבכה ע' אומות עמה. א"ר פנחס אותם ע' פרים
 שהיו ישראל מקריבין ברג כנגד ע' אומות הם כרי שלא יצדה העולם מהם.
 בכו בוכה ומבכה כנ"י עמה הה"ד (ממ יד) ותשא כל העדה וגו'. ר' חנינא
 מתני

מתנות כהונה

אסיפת אמרים

(ישיש): דנכסיניה. לשון נכס וכו' ו' שחטה. נשחטה וימין כתיב: אמר להם ימיני חששה לי
 מהר"ס. הכל ט'. וכן הוא בילקוט תלים וכן עיקר:
 אמר להם ימיני ט'. וכן היה בלחם ולחם לא יכול להשע: הן לא קצרה וגו' גרמ'. וסיפיה
 דקרא כי אם עונותיכם היו מחדלין: דכל דחשש סופיה. ט'. אם מהמח תלי נחמית כח
 הימין עוד ים חקוקה שכל החולה בל' מאכריו סופי יכול להמרפא אבל אם נחמית טוב אין חקוקה
 וכלן היא ט' חולה שגל' כי אם עונותיכם וגו' אם ישון לו ככר ים חקוקה וימין ה' פשוט לקבל
 שמים: מאוס מהמחטו עין בסוף המגלה: תפלות. נחמס ועל לא דבר מל' הוא וספלי:
 בירוד מדינתא. היא ירושלים כד' נחמד על יכוד: עגל אחד שטטו כדמבר שאלן לך פקודת
 שאלן זה מספקדום עון העגל: שני עגלים. של ירבעם: ד"ר א"ר זעירא חלה היא גטס
 דנכסיניה. ועין כד' פר' כ"צ וילקוט ישעיה ורב זעירא בל' נחלוק ולומר שאלן הכתוב מדבר
 חלה בעקידת יחזק ודמפרש וחזל וחזי שאלן חקוקה המאמר פה חלה חלב שדרש כן כד' כחט
 ג"כ כח: חיצה כו'. עיין דעתי הוא מן הפסל שהאב יתחב אם בנ וכן חולא אחר
 החולה חק להשנה הפסל הוא שישלם הוא ע"ז מערב המלות: שלא ישלם כו'. ויחזק קן
 העולה והלחתי בלחם אמת דגרם בלח ידה העולם מהם: יצדה. ע' יחרג: כנסת ישראל.
 ידע

Pesikta Rabbati 26:6

ופשחו בן מלכיה את דברי ירמיהו מדבר אל כל העם לאמר (עס לים א') ויהי שוב כעיר ימות בחרב ברעב ודבר מה). אותה השעה באו להם אצל צדקיהו המלך. אמרו לו הרכה האיש הזה מתנבא עלינו רעות. אינו דורש שלום למקום הזה. ענה ואמר להם הרי הוא בידכם עשו כמוב בעיניכם (ו). נטלו [את] ירמיהו והשליכו אותו לבור מלכיה בן המלך. והיה הכור מלא מים. עשה לו הקדוש כרוך הוא ניסים. ירדו להם המים למשן והמים למעלה ויטבע ירמיהו במים (ח). והיה יונתן הסופר סחרו ומונה אותו ואמר לו הרכין ראשך על המים שטא תבא שינה לעיניך (ט).

וישמע עבד מלך הכושני (עס טז ז') הוא היה אחר מארבעה בני אדם שנקראו כושי. ציפורה. וישראל. [ושואל]. ועבד מלך הכושני (באלון טז). ולכא נקרא שמו כושי אלא כשם שהכושי ניכר בעורו כך היה ניכר בטעשיו הטובים בתוך סלסיריו של צדקיהו (ז). בא אצל צדקיהו ואמר לו הוי יודע שאם מת ירמיהו בתוך הכור ניתנה העיר להשונאים. אמר לו צדקיהו קח אתך שלשה אנשים והעלה ירמיהו מן הכור (ח). ובקושי העלוהו. נכנס עבד [מלך] הכושני לבית המלך והוציא משם בלא הסכבות ובלא מלחים. והלך ועמד לו על הכור והיה קורא ואומר ארזי (כמלך) ירמיה ארזי ירמיה. אין קול ואין עונה. נתן ידיו בלבושיו וקרעם והיה בוכה וחולך. וירמיהו היה שומע אלא שהיה סתירא שטא יונתן הסופר הרשע היה (ז). כיון ששמע קולו בוכה. אמר [מי] הוא שקורא אותי וכוכה. אמר לו הוא עבד מלך הכושני. חי אתה. הייתי סבור שאתה מת. הרי החבל (מניסו) [הניחו] תחת אצילי ידיך והמלחים (נ). ויעלו את ירמיהו מן הכור.

וישב ירמיה בחצר המטרה (עס טז כ"ח) בעת (כינסם) [ההיא כינס] נבוכדנצר את מחנותיו ויצאו על ירושלים (ד). כשהגיע לרבכלה ישב לו שם. שהיה מתיירא שלא יעשה לו כמו שעשה לסנחריב. אותה שעה קרא לנבוכדנצר ונשא ראש על כל החיילות. ואמר לו לך כבוש את ירושלים. הלך נבוכדנצר ויצר על ירושלים בשנת תשע למלכותו של צדקיהו עד שנת אחת עשרה למלכותו (ט). ולא היו יכולים לכבש את ירושלים. שלא נחתם נור דינם עד עכשיו. ברם כשהגיע קיצם של ציון וירושלים ליהרס קץ (ס) [היה] לכל בני אדם קץ לכל החיים (נ). שבשבעה עשר בתמוז אירעו חמש פורעניות לישראל. נשתכרו הלוחות. בוסל התמיד. הובקעה העיר. שרף אפוססטמוס את התורה. והעמיד צלם בהיכל (ס). אבל בתשעה באב נשרף בית המקדש (נ).

ויחזק הרעב בעיר (ירצים יז ו') והיו בנות ציון מחכרות בשווקים והיו רואות אילו את אילו. זאת אומרת לחבירתה למה יצאת לשוק שלא יצאת לשוק מימך. והוא עונה ואומרת לה מכסה אני ממך (ט). קשה היא מכת הרעב. [איני] יכולה לסבול. והן אוחזות זו בזו וחוזרת מבקשות בתוך העיר ולא היו [מולאים] [מוצאות] וחיו מנספות את העמודים (ס) ומתות עליהם בראש כל סינה. ובניהן יונקים חלבן היו מהלכין על

באיר

מגן דוד

עז

לא חפץ בלשון המקרא וע"כ עסקתי מלת וכו'. (ד) צעקל כחצו חס ד צ ר י ס א ז ר ירמיהו מדבר וית' ית פתגמיו דירמיה מעלל. (ה) כפ"י המקראות עס. (ו) צעקלחט עס. (ז) צעקלחט וצנור לין עיס כי אס טיט. ורשו מדכתיב א ין ונל כחצו ל א ס י ו מכלל דהוס חלל סנכצו לו נקיס. (ח) צד"פ חיתל עס ד ו וצונס וכו'. וכולל מעלון סן יסדקד טועצ. וצילקוט ירמיה כ"ח חיתל עס ד ו וי ססוס טיטוט. (ט) וכים צילקוט ירמיה ל"ז. ועי' צפרי ססלונחך פ"י ל"ט וצריפ עס חוט ט'. ולדעחס צרוך בן כרים סיס ועי' צריפ וס' ירמיה עס. (ז) צילקוט עס צרוך ס ל ט י נ. (ח) צעקלחט כחצו ס ל ט י ס ועי' צריפ וס' ירמיה עס. וצילקוט סופיק כלן דלח כחס קסה מכת סרעצ טלטים צני חלס סעלוהו צקעי. (נ) צילקוט ססמטי טן וירציהו וכו'. (נב) הגסתי עפ"י סילקוט וכן הגיהו סז"ל וסרז"ו. וכולל עפ"י סעקלחט עס. (ד) וכן סגיס סז"ל. וצד"פ חיתל כנס חלל סססרס מלת ס י ח. (ס) כולל עפ"י סעקלחט דירמיה ל"ט ויז ועלבים ז' כ"ה. (ז) כן הגיה סז"ל וס' ססוס עפ"י סעקלחט דסחקל ז' כס סחור סדני ס' ללחח סרלל קן צל הקן על חרצס כססות סחרי. (ח) צנחנס פ"ד וססניח ועי' צריפ עס. וצירל דססניח עס דלחח סניי סני סססוד ולס סניי סססוד (ז' ל"ח ע"פ). (ס) עיין צנחנס עס. (ט) צנחנס כלל למס לל סללס לך. (ס) עססח סולחס סרעצ.

(יזס) [יריהם] ועל רג בפיו שטא ימשוך לי לקיים מה שנאמר ב אמר המקום לירמיהו שעה חשב ירמיהו כי לי המקום לך קנה מן השמים ונתן רגלי לבית שאדונו אינו מניחיו והלך לו. שלא עם הרוג הרגתם. באא אמצעית מקום שהיו בית המקדש שם יש המקדש עד (מלכו) ארבעה לסידים של שנסרף [ביהמק]. נג ביתך. אססרוסוס ושחמו אותו אצל ה אוי לי אכא חסדתי הכחנים והלויס שנס ונשרוס : כשראו חס יענו אותן השונאים סו שהיתה הולכת לירחו ראה אותו נבוכדנצר. (ואמר) לו אס חייב אתה להרוג שכל מי שעובר שבנעויות אראה ברם בניי. ובן שסוך על סחרי. וכן והולכו בכלה. והיה

באיר

סל) צליכס רכס עס חלל ססן סיר ססססס לסס סילקוט. אסססיקוט לקטן סרלס ירציס צעלחט ס ססטרס בלוחס עסס. ס ס' אססרופוס ס כיוחם סל פססי כסוסם סססחוס סקוסח לך וכו דסקליס פ"ד ס"ז וכו' (ז) צ"ל כ סר ל ס ד לך. וסין צריפ יי דרך סססרס עס עסס לפסי ססססיס ססלך ס ודלו סל לזיקוט יולל וססוקלל י"ז. ולסי יי סססרסי. סס) לפי ססו עיין צעקלחט יסרו פ'

ומר לי לבבך אתה הולך ובבבלי תמות ובבלי עיניך לא יראו. ולא הייתי שמוע
: והיניי בבבלי ועיני לא ראוות (אסף) [אותה] כ: ירמיה הנביא יצא מענתות לבא
לים. נמל עיניו וראה עשן בית המקדש עולה. אמר כלבו שמוא חזרו ישראל
לה להקריב קרבנות שהרי עשן הקטורת עולה. בא ועמד לו על החומה וראה
מקדש עשוי לו גרירות גרירות שו אכנים וחומוי ירושלמים מסוגרת. התחיל
אומר מיתיתי ה' ואסת חוקתי ותוכל וגו' (ינעים כ' ז' עב). הלך לו לדרו
צווח ואומר. באינו דרך הלכו להם חסאים. באינו דרך הלכו האכודים. אלא אני
אובד [עמחם] ענ. היה [לך עמחם] [הולך] ורואה את השביל מלא דם. והארץ
ת בדם הרוגיה מאן ומכאן ענ. קבע פניו לארץ וראה פססות רנלים יונקים
ש שהיה מתלכים בשבי. היה גוזן ואמר ונסנקן עד. כשהגיע לנלות גיספן
היה בוכה לנגדם והם לנגדו. ענה ואמר להם אחי ועמי כל כך אידי לכם עני
שלא הייתם שומעים לרברי בכואתי ענ. כיו שהגיע לנחר פרת ענה נבחראד
י אם טוב בעיניך לבוא אתי בבלי [טס מ' ד']. חשב ירמיה כלבו ואמר. אמם אני
עמחם לבבלי אין מנחם לנלות הנשאר מהם ענ. יצא לו מהם. נמלו חנליות
וראו ירמיהו שפירש מהם. הפנינו [נעו] כולם בכביה בקול רם ענ וצווחו ואמרו
ירמיה (יפני) [הרי אתה] מניחנו. שם] ככו שכן כתב על נהרות בבלי שם
גם בכינו [מסליס קל"ז ח' עס]. וענה ירמיה ואמר להם. אני מעיד שמים וארץ
כימים בכייה אחת עד שאתם כציו לא גליתם עט. היה ירמיה הולך ובוכה
מרחב על יד המדינות.

אמר ירמיהו כשהייתי עולה לירושלים נמלתי עיני וראיתי אשה אחת יושבת
הדר. (לבושה) שחורים ושערה סתור צועקת מבקשת מי ינחמנה ואני צועק
מי ינחמני. קרבתי אצלה ודברתי עמה. ואמרתי לה אם אשה את דברי עמי
וח את התלמי מלפני. ענתה ואמרה לי. איך מכירני. אני היא שהיו לי שבעה
יצא אביהם למדינת הים. עד שאני עולה ובוכה עליו הרי שניכא (ס) ואמר לי
בית על שבעה בניך והרגם. איני יודע על מי אככה ועל מי אסתור שעריי.
ואמרתי אין אתה מוכה מן (פעך) [אמי] ציון והיא עשויה מרעית לחיות חשדן.
ואמרה לי. אני אפך ציון. אני היא אם השבעה. שכן כתב אומללה יולדת
ה (ינחם טו ט'). אמר לה ירמיה דומה מכתך (למכת) [למכתו] של איוב. מאיוב

עין	מגן דוד	סמיר
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[illegible]

נמלו בניו ובנותיו. ומסר נמלו בנייך ובנותייך. מאיוב נמלתי כספו וזהבו. ומסר נמלתי כספך וזהבך. לאיוב השלכתי לתוך האשפה. ולריך עשיתי אשפה של זבל. וכשם שחזרתי ונחמתי את איוב כך אני עתיד לחזור ולנחמך. לאיוב כסלתי בניו ובנותיו ולריך אני עתיד לכפול בנייך ובנותייך. לאיוב כסלתי כספו וזהבו ולריך אני עתיד לעשות בן. לאיוב נעתי מן אשפה ועליך הוא אומר התנערי מעפר קומי שבי ירושלים (תענוף י"ב ז' פא). בשר ודם בנה אותך. בשר ודם החריבך. אבל לעתיד לבא אני בונה אותך. שכן כתוב בונה ירושלים ה' נדחי ישראל יבנם (תסלים קמ"ז ז'). אמן במהרה בימינו הקדוש ברוך הוא יקיים את המקרא שכתב עלינו וסדויי ה' ישובון ובאו לציון ברינה וגי' (תעניה ל"ט י' פנ).

פכ"ז

שמעו דבר ה' בית יעקב

וְכָל מִשְׁפָּחֹת בֵּית יִשְׂרָאֵל [יֹרְשִׁיהָ ב' ד'] (ה)

הכתוב אומר אם ישמעו ויעבדו יכלו ימיהם במדבר [וגו'] ואם לא ישמעו
במשלח יעבדו (לוי י"ז י"א ד"ג). אם שומעים ישראל להקדוש ברוך הוא ועובדים
אותו ממלאים ימיהם במדבר כשם שאמר דוד ימי שנותינו בהם שבעים שנה וגו' (תהלים ל"א)
וכשם שאמר משה מספר ימך אמלא (מנחת כ"ג כ"ז) : אם ישמעו ויעבדו [יכלו ימיהם
במדבר]. אתה מוצא שתי שנים עשתה הארץ סירות מרובים מה שלא עשתה כל ימות
העולם. שנה (לחם כניסמן) [אחת בכניסתן] לארץ (יערלם). שנאמר ויבואו עד אשכול
ויביתו משם ומורה ואשכול וגו' (נחמד כ"ג כ"ג). יש אומרים ששה עשר היו
שומענים (ד). כשם שהסועלים הם פוענים ששה [עשר] לארבעה ארבעה (וגו') (ס).
שנה אחת שכלו בן הארץ. כן אתה מוצא שכתב שם ועשרה אנשים נמצאו שם
ויאמרו אל ישמעאל אל תימננו כי יש לנו ממונים בשדה חמים ושעורים ושמן ודבש
ויחדל ולא המיתם בתוך אחיהם (ירמיה י"א ס'). אלא שלא היה (נ) [לחם] מקום היכן

מנחם דוד

באל וכו' וליכ. פא) זילקוט ירויה ט"ו וסס הקיפור קטוב עיו"ט. (פז) צוקרא כחזו וצלו ז"י ו
 ובל זה הקיפור יקד הסייען הקיבה אז צמלחת ספק יפה כחללה. אלל
 שטייה סגנון הקיפור. א ח א ט צפסיקתא נסירה פי"ב על אפערחה דדברי. יש גח טסס
 פתיחות. ולס"כ דורס הפסיקיס הרלשונים למטר רחא. ח' לללי קולך וסלי פתיחתא ח' דליכה
 דבתי. ז' עד מחי פתלים וסלי- זילקוט וטלי סתקל"ב ויטסייה ט"ב. ג' אצותיכס ליה סס. ד'
 מעבד מעבד וסלי וסלי דמיה רכיו. כ' וסס לל חורישו וגי' סס. ו' נכיל חקיס לרס וגי'ס.
 וכלל פסיקתא סס עד ל' רס וסועתקה ג"כ זילקוט ח"בה טסס ודורס. אלל טעין רח רכיו
 וכלל יחוסק סס צפסיקתא העלמר על הסריס דקוק פתיחתא דליכה רבתי צפסירוס העלמריס
 עיון סס.

ס"כ"ו א) הלא הפטרס שנייה עב' דרענעוואל. ב) צוקלא כחצו י' צ"ו. ג) כ"ה צילקו
ויעים מ"א וכן הגיוס ה"א. והר"ו. ד) הלא שיעה ר"ע דדריש ל"ש אחד ל"ש אחד לשונות
רביים, וכ"י היו. ק"ו באשכול. וז' בחלנים ורמונים ונוטא בל"ס. צירעלמי דקוטס פ"ז ה"ה.
עיי"ש (והצברים) ונענעס עס וכן צחוק' קוטס ל"ד פ"א צד"ה טורעני עיי"ש. ה) כ"ז וכן
הג"ה ה"א. ופ"רעו הדגד באן דרך פשוט עשני מויעות היו שטראלן צהס האשכול על כחפס.
פ"ד ד' אגעים הולכים דלסל כל מוט ומוט ונעסלים המוט על כחפס (ובי"י) צצלי וצירעלמי עס
יבנה שפי' רעיי והקופות והר"ש ענדעס עס צוקל העשכחל. וצילקו ויעים עס ה"א. ו ע"ס
נ"י א ד ס ו פ כ י ס ו. ו ולולי שטאמער זס חקר לבנין קודם צחלר ויאל. ולחור האמער
צ"י קוטס צצל הצילקו. וזס אפער צעבאל הצילקו בל"ס. צחלר שפלייט ויעה לחור עפ"י
הגמולא הענלי עס שטערעל אגעים היו טוראלי. ח' האשכול. וי' צרמון וחלח. ויהושע וכלז לז
שלו כלל (והס"ה היו צעשלי בל"ס עפ"י הירושלמי) ו א ו ת ו לאו דוקא אשכול קאי אלא אבולא.

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Lamentations Rabbah – Parasha 4:11 - section 14

Pesikta Rabbati 31:4

ברוך הוא רבונו של עולם מה אתה סבור שאין דוחק לפניך לקרב את הקץ. (ל"ח)
 [בשבילנו אינו] דוחק. אלא בשביל ימינך עושה נ'. עד מתי תהא ימינך מבושנת
 למען יחלצוך ידידיך הושיעה ימינך וענני [תפלים ס' ז']. לפיכך כשאמרה ציון עזבני
 ושבחני אמר לה הקדוש ברוך הוא יכול את אני לשכח אותך. ימיני מבושנת
 בשבילך ואני שוכח אותך. ואם שוכח אני אותך ימיני אני שוכח. אם אשכחך
 ירושלים תשכח ימיני [נל]. דבר אחר אם אשכחך ירושלים אמר
 רבי לוי בשם רבי חמא בר רבי חנינא לפי שלעתידי לבא עתיד הקדוש ברוך הוא
 לעשות אחלי חופות של כבוד לצדיקים כל אחד ואחד לפי כבודו כמה ישיגיה
 אומר וברא ה' על מכוני הר ציון ועל מקראיה ענן ועשן יומם ואש להבה לילה כי
 על כבוד חופה [ישיגיה ד' ס' נג]. והכל אומרים מה כל הכבוד הזה קול רנה. והם
 אומרים להם קול רנה וישועה באחלי צדיקים וגו' ימין ה' ירוםמה ימין ה' עושה חיל
 [תפלים ק"ס י"ד וע"ז]. לפיכך כשאמרה ציון וה' שכחני אמר לה הקדוש ברוך הוא
 אני הכתבתי בכבודי שאני עתיד לעשות לצדיקים בנאולתכם. שהכל עתיד להיות
 מקלסם אתכם ואומרים קול רנה וישועה [וגו'] ימין ה' רוממה ימין ה' עושה חיל. ואת
 אומרת וה' שכחני אם אשכחך ירושלים תשכח ימיני ועל הדעת [המלשונים] [הראשונה]
 שאמר רבי אבהו בשם רבי שמעון בן לקיש אתה מוצא נג' [לפיכך] כשגילה הקדוש
 ברוך הוא לדניאל את הקץ מהו אומר לו בכוף ואתה לך לקץ תגוה ותעמוד
 לגוללך לקץ הימין [דניאל י"ב י"ג]. מהו לקץ הימין. כשתעזור קיצה של ימין
 ז'. אמרו לו ישראל כשתנאול אותנו משיעבוד מלכותו ותושיע את ימינך עלינו
 לומר שירות ומצדות על הפלאים שאתה עושה לנו ועל הושיעות שאתה עושה
 לימינך ממור שירי לה' שיר הרש כי נתפלות עשה הושיעה לו ימינו חיוע קדשו
 [תפלים ל"ח ל"ה] הוי אם אשכחך ירושלים תשכח [י"ס נ"ג נה].

דבר אחר ותאמר ציון עזבני ה' וה' שכחני מהו ה' וה'. אמרה לו אפילו שתי מדות של רחמים שכתובים כך ה' ה' אל רחום וחנון (שמוס' ל"ד ו') עזבו אותי ושכחו אותי עזבני ה' וה' שכחני טו):

דבר אחר ותאמר ציון עזבני ה' וה' שכחני עשה אותי הפקר לאומות בלעם
שכחה וסאה שהם עשויים הפקר. כמה שכתב ובקצרכם את קציר ארצכם לא תכלה סאת
שדך [לקצר] ולקט קציר לא תלקט [ונג'] לעלי ולגר [תעזוב אותם ויקלט י"ט ע"ו]:

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F. Appendix to "The Ultimate 'Rabbinic' Self: God as a Weeper in
Rabbinic Literature"

F. Appendix to "The Ultimate 'Rabbinic' Self: God as a Weeper in
Rabbinic Literature"

Exodus Rabbah 2:5

80 ב,ד(3) ויבא אל הר האלהים חרבה (ג 1). ה' שמות יש לו: הר האלהים, הר בשן, הר גבנונים, הר חורב, הר סיני. הר האלהים — ששם קבלו ישראל אלהותו של הקב"ה. הר בשן — שכל מה שאוכל אדם בשנוי בשביל התורה שניתנה בהר. וכן הוא אומר: אם בחקתי תלכו (ו' כו 3) — ונתתי גשמיכם בעתם (שם 4). הר גבנונים — נקיה מכל מום. הר חורב — שממנה נטלה 85 סנהדרין רשות להרוג בחורב. ור' שמואל אומר: שמשם נטלו אמות העולם אפופסין, שנאמר: והגוים חרב יחרבו (יש' ס 12) — מחורב יחרבו. הר סיני — שמשם ירדה שנאה לאמות העולם עליו.

← ב,ה(1) וירא מלאך ה' אליו (ג 2). הדא הוא דכתיב: אני ישנה ולבי ער (שה"ש ה 2), 'ישנה' מן המצות, 'לבי ער' לעשותן, עד: 'תמתי' (שם)

ליהרג פ / שמואל ג' בר נחמן פד / אומר
אמר נסד / אומות העולם אומות י' העולם
פ / 86 אפופסין אפופסין ג, אפופסין ד,
ג' שלהם פד / 87 שמשם שממנו ד, ח' פ /
ירדה שירד פ / עליו עלינו יס, ח' ב
(והשולם ב") / 89 ער ח' י' / עד ח' ג

ועגן פ, סיוון ד / 80 האלהים
אלהים שאיננו / 81 האלהים אלהים גר /
82 בשביל בוכות נפד / 84 גבנונים ג' פי
(ח' ד) נקי כגבינה ג"ט"ד / נקיה נקיים
ד / שממנה שממנו ד / נטלה נטלו
גד / 85 סנהדרין סנהדרין נכסס / להרוג

ב, ד(3) במ"ר א, ח; תנח' במדבר ז; תנ"כ במדבר ז; השווה שבת פט ע"א—ע"ב; מאן, המקרא, א, עמ' רה; אבכיר, ילקוט, רמז קסח; שמ"ר גא, ח. 80 ה' שבת — בתורה הוא קריו 'סיני' או 'חורב' וחז"ל מצאו לו שמות נוספים, שחלקם גמנו כאן (לאחרים ראה גינצבורג, ג, עמ' 271, הערה 113 והוסף ספר פתרון תורה, עמ' 112). ריבוי השמות מעיד על ריבוי פנים כפי שמפורט להלן, תוך מגיית חמשת השמות — המובאים בסדר אלפביתי — ודרשתם. 82 כל מה שאוכל וכו' — משחק מלים: בשן <בשינוי (והשווה בר"ר צח, יג [1264]), ורצונו לומר: אדם מתפרנס בזכות התורה. 84 נקיה מכל מום — קשה במקבילות: 'הר גבנונים' — הר שפסל כל התרים כד"א 'או גיבן או דקי' (ו' כא 20). גירסת נ"ס: 'נקי כגבינה' היא ניסיון לפירוש. ואולי מפרש 'גבנון' כמי שאינו גיבן, נקי ממום? השווה גם בר"ר צט, א [1272]. ממנה נטלה סנהדרין וכו' — כל מיתות בית-דין (ו'ח'ר'ב' הובא רק בשל משחק המלים עם 'חורב') תוקפן ומקורן בתורה שמסיני, 'שמ"ר סיני יצא ארבע מתות בית דין' (מאן). 86 אפופסין — מיוונית (ἀποφῶς); גור דין. חורבנו של אומות העולם לעתיד נקבע ברגע שקיבל עם ישראל את התורה בחורב. ראה עוד שבת, שם ושהש"ר על ד, א. 87 שמשם ירדה שנאה וכו' — ביסוד הדרשה משחק מלים סיני—שנאה. נראה שהכוונה לשנאה ששונא הקב"ה את העמים שלא קבלו את תורתו (וכך מובן כתנח' ובשבת). לפי גסחים ים השנאה היא שנאה (מחולה בקנאה) שרוחשים אומות העולם לישראל, רצח"ג (ונראה שיש למחוק את תיבת 'עליו', על-פי הצעת בעל א"א, והיא אולי תוספת בהשפעת הבבלי).

ב, ה(1) תנ"כ תולדות יח; שהש"ר על ה, ב; פס"ר טו, ו (ע ע"א—ע"ב); פסד"כ, החדש, ו (87—88); מאן, המקרא, א, עמ' רה; השווה שמ"ר לג, ג. קטע זה נראה להיות פתיחתא (לפתיחתא אחרת לפסוק זה ראה אצל מאן) המקשרת בין 'לבי ער' לבין 'בלבת אש'. בפסיקתות ובתנ"כ בא הקטע כפתיחתא לפסוקים אחרים (יב 2; בר' כז 28 — שניהם שימשו כראשי סדרים במגיל הקריאה הארצישראלים) והתופעה של העזקת פתיחתאות מהקשר להקשר ידועה. 89 ישנה מן המצות — המדברת היא (על-פי המקבילות) כנסת ישראל. בשל מצוקת העלות היא מצוה מקיום

90 בסיני — שנתממו עמי בסיני ואמרו: כל אשר דבר ה' נעשה ונשמע (כד 7).
אמר ר' ינאי: מה התומין הללו אם חשש אחד מהם בראשו חבירו כר, כביכול
אמר הקב"ה: עמו אנכי בצרה (תח' צא 15), ואומר: בכל צרתם לו צר (יש'
סג 9). אמר ליה הקב"ה: אם אי אתה מרגיש שאני שרר בצער, כשם שישאל
שריין בצער, הוי יודע ממקום שאני מדבר עמך, מתוך הקוצים. כביכול שאני
95 שותף עמן בצערן — [וירא מלאך ה' אליו בלבת אש מתוך הסנה].
ב,ה(2) וירא מלאך ה' (ג 2). אמר ר' יוחנן: זה מיכאל. ר' חנינא אמר:
זה גבריאל. ר' יוסי הארוך, בכל מקום שהיו רואין אותו היו אומרים: שם
רבינו הקדוש. כך, כל מקום שנראה — שם כבוד השכינה.

אמר לו פ' / הקב"ה נ' למשה נבספד, ח'
פ' / אמ' ח' ד' / אין א, ח' פ' / 94 שרויין
בצערן ח' נבס (והושלם נ"ס") / מתוך
מקום ב' / שאני' אני נפד / 95 עמן
עמהם אס, ח' נפד / 96 ח' נ' זה מיכאל
י' / אמר ר' יוחנן אמר יד, ח' פ' /
אמר' אומר פ' / 97 הארוך הארד אנס
(ותוקן א"נ"ס"), האריך יבס / בכל כל ד'
98 רבינו הקדוש תב"ר א, הקב"ה י', רבינו
ג, הבי"ה בס, הקדוש פ' / שנראה שוראה

(והושלם נ"ס) / 90 שנתממו שנתממו
שאי' / 91 ינאי יאני ג, יונה ד' / חשש חש
י' / מהם ח' ד' / חבירו כן כן (נ' האחר
כן י' ינבס, חבירו מרגיש כן (כן ד') פד,
נ' חבירו מרגיש נ"ס" / כביכול ח' ד' /
92 בצרה נ' ד"א מהו עמו אנכי בצרה כשיש
להם צרה אינם קוראים אלא להבי"ה במצרים
ותעל שועתם אל אלהים, בים ויצעקו בני
ישראל אל ה', וכאלה רבים ד' / ואומר וכתוב
י', ואמ' פ' / 93 אמר ליהן א"ל איגבסד,

המצוות (הקשורות בארץ ז) אף שהיא נכונה לקיימן בנפש תפצה. עד 'תמתי' — קיצור של מעתיק
(או עורך) שהכיר את הפתיחתא הארוכה מהקשר אחר, כאשר 'עד' הוא טרמינוס מקובל לקיצור
מאמרים. הקטע שעליו דולג כאן עוסק בקשרי ה' ועמו ובסופו כמה דרשות למשפט 'אחותי רעיתי
יונתי תמתי', כשתאחרונה שבהן דורשת 'תמתי' מלשון תמימות. 90 שנתממו — נהגו בתמימות,
ביושר לבב (וראה שמי"ב כב 26 ותה' יח 26). השווה עוד שבת פח ע"א — ע"ב ועח"ג. 91 תמתי —
תאומים (לכתיב דכאן השווה בר' כה 24) שדמיונם אינו רק חיצוני (ראה סנה' מו ע"ב) אלא עשוי
להתבטא גם באמפטיה רגשית. ראה גם שהש"ר על ד', ה' (על 'תאמי צביה') והוא מדרש אחר
על 'תמתי', הרואה בישראל ובה' תאומים כביכול. חשש פראש — ובדומה 'חושש בשגיו' (שבת
יד, ד) וכמהו רבים. חבירו כך — עח"ג. במקבילות (שהש"ר ופסדרי"כ): 'חבירו מרגיש', ו'כך'
פתיחה למשפט הבא. 92 עמו אנכי בצרה — ראה להלן ב, ה(2) השווה תנח' שמות יד; תנ"ב
שם יב ופדרי"א מ (צד ע"א). בנוסח ד' באה כאן תוספת ארוכה, וכבר חש יס"ת שאינה מעיקר
המדרש. לו צר — כך הקרי ואותו הוא דורש. הכתיב: 'לא'. 94 הוי יודע וכו' — היינו: דע
שאני שרר בצרה על"מי המקום שממנו אני מדבר וכו'. 95 וירא מלאך ה' אליו — הוספתי משפט
זה כדי להתוודע לקטע את חתימתו, כמקובל בפתיחתאות.
ב, ה(2) בר"ר צו, ג (1246). 96 זה מיכאל וכו' — דעה זו ידע גם ינאי (פיוטיו, עמ' עז).
לדעה אחרת, שלישית, ראה ת"י לפסוק. ייתכן שר' יוחנן לומד דבריו מדג' יב 1: 'ובעת ההיא
יעמד מיכאל... והיתה עת צרה', ואילו ר' חנינא ממשיך בקו הרואה בגבריאל מלאך בעל זיקה
מיוחדת למשה (ראה לעיל א, כג[2]; א, כד[2]; א, כה[2]). 97 ר' יוסי הארוך — עח"ג. בבר"ר
הוא קרוי 'ר' יוסי ערוך' ולא נתברר פירוש השם. דומה שהכוונה למשמשו של רבי, שנתלווה אליו
לכל מקום, הוא 'יוסף חפני' (כת' קג ע"א והשווה בר"ר ק, ב [1285]). ענין ר' יוסי בא להדגים
את הכלל המובא להלן. 98 כל מקום שנראה וכו' — מדובר במלאך (עח"ג ושמ"ר לב, ט).
כלל זה בא להסביר את החילוף החופשי בפרקנו בין 'אלהים' לבין 'מלאך ה'.'

BT Hagigah 5b (see Appendix B)

Seder Eliyahu Rabbah (Friedmann edition, p. 154)

ולא זו בלבד אלא כשבא נבוכדנצר מלך בבל והקיף את ירושלים. ונתקבצו ערי שבט יהודה ובנימין והיו יושבין בתוכה חבורות חבורות. שנאמר על מה אנחנו יושבים (ירמיה' י"ד). עמדו ונעלה בית אלהינו: כשהגיעו [ל]אפי פרת ושנתו מהן. והרגנו בהן יותר ממה שהרגנו בהן כשדוים: כשהיו מהלכין בדרך היו אומרים. אלהים אל דמי לך. אלהים אל דמי לך (תהלים פ"ב). הושיבה אותן רוח הקודש ואומרת להן. שושי עולם. כשעבדתם עבודה זרה על ההרים ועל הגבעות לא אמרתם. מי הוא דר בעולם. עכשיו אתם אומרים. אלהים אל דמי לך. מיד נתגלגלו רחמיו של הקב"ה. ובררו להם מיתת קורח ונתעטפו בבגדיהם וישנו. ולא עוד אלא שירד משמי שמים העליונים ממקום כבודו וגודלו ומלכותו ותפארתו וקדושתו ושמו הגדול ונשא עליהן קינה. שנאמר משא גיא חזיון וגו' תשואות מלאה עיר הומיה וגו' כל קצינך נדדו יחד וגו' על כן אמרתי שעו מני אמרר בבכי וגו' (ישעיה' כ"ב א' ע"ה): בוא וראה. כמה רחמיו של הקב"ה מרובין על ישראל לעולם. כל ימיהן עובדי עבודה זרה היו. כיון שעשו תשובה קלה ככה עליהן מיד: לפי דרכך אתה למד. שבכל דור ודור שאתה מוצא בני אדם צדיקים וחסידים וכשרין. טופח שתי ידים זו על זו ונותנן כנגד לבו. וחוזר ונותנן כנגד זרועותיו. ובוכה עליהן בין בסתר ובין בגלוי: מפני מה בוכה עליהן בסתר. גנאי לו לארי שיבכה בפני שועל. גנאי לו לרב שיבכה בפני תלמידו. גנאי למלך שיבכה בפני הדיוט של עבדיו. גנאי לבעל הבית שיבכה בפני פועל ששכר. שנאמר אם לא תשמעוהו במסתרים תבכה נפשי מפני גוה (ירמיה' י"ג י"ז). מה ת"ל מפני גוה. כדי שלא יתגאו כל העומדין לפניו למעלה ויאמרו. מה הנאתו של הקב"ה מבשר ודם. שנתן להן את התורה ולנו לא נתנה. לכך נאמר מפני גוה: ד"א מפני גוה. כדי שלא יתגאו שבעים לשונות שבארץ ויאמרו. מה הנאתו של הקב"ה שנתן להן תורה כו': מפני מה לא נאמר כאן כמה שנאמר להלן. ותמהרנה ותשאנה עלינו וגו' (שם פ' י"ז). אף כאן יאמר הכתוב. דממע תדמע ותחד (שם) [ענינו] דמעה (שם י"ג י"ז). כביכול אין רחמן לכל בירייה על ישראל אלא הקב"ה בלבד. שמתחילה חלק עליהן את עולמו. שנאמר נעשה אדם בצלמינו וגו' (בראשית א' כ"ו). וכן הוא אומר. דמע תדמע ותחד עיני דמעה: אף במקום אחר בכה עליהן הקב"ה וקבעה בכייה לדורות. שנאמר בכה תבכה בלילה וגו' (איכה א' ב'). וכי בלילה הן בוכין וביום אינן בוכין. אלא מאותה שעה נתרעעו דליותיהן של ישראל. שניגזרה גזירה על ר' עקיבה וחביריו.²⁰

²⁰ בפסיקתא רבתי פ"ח איתאמר בשם ר' יוחנן עיי"ש כמ"ע אות י': "ברו וביירו להם מיתת קרח ונתעטפו בבגדים וישנו. ונ"ל שהעיקר וישנו. דהיינו שנת עולם שמתו. ופי' וברו להם הוא שאם לא היו שותים מי פרת יאכלם תורב ביום. ואם שותים יאכלם קרח בלילה. וכירו להם מיתת קרח. ואמר מיד נתגלגלו רחמיו וכו' שלא יצטערו הרבה בייסורים קשים. שמתו להתפלל על חולת שפיתתו הגאה לו שימות עיי' ברין נדרים מ' ע"א: "לעיל פ"ז: "ברו וקטנעו וחסד. וענין המלאכים בכמה מקומות במדרשים שאמרו מה אנוש כי תזכרנו וגו': "במקרא כתוב דמעות: "ברו קטנעו וחסד קר בכה תבכה בלילה: "שתאמר הוא בצלם ובדמות בורא העולם ואין על גבו אלא בוראו. ופי' שהוא עובד לאחד מן הנבראים אינו כדמות בוראו. שאם הוא דומה לבוראו היאך יעבד לנברא וע"כ אבדו אתם קרובים אדם וכו': "ואמרו באיכה רבתי פ"א בכה ומנחת אחרים עמה בוכה ומנחת הקב"ה כמה דכתיב ויקרא ה' אלהים צבאות וגו' לבני ולמספד. ובסנהדרין ק"ד ע"כ אמרו ד"א בלילה שכל

Pesikta Rabbati 31:4 (see Appendix E)

Lamentations Rabbah 1:16 (45)

(תיג) **מרגאנוס** שחיק עצמות ילדה אשתו בליל מ' באב, והיו יהודאין אכלים, וסית בחנוכה, אמרין אילין לאילין מה נעביד גדליק אי לא, אמרי גדליק ומה דהיא דא, אולין ואמרין ליה לישן ביש, אמרי ליה לאינתו כד יליד בנך הוה אילין יהודאין אכלין, וכד סית אדליקין בוצינן, שלחת ואמרת לבעלה (תוד) עד דאת סכבש (כברכין) [ברכין] אתי וכבש ביהודאין הללו שמרדו בך, שיער גרמיה דהוא אתי בעשרה יומין ומעניה רוחא ואייתיתיה בחמשה יומין, ועל לכנישתא ואשכח יתרו דעסקן בהרין קריא, ישא ח' עליך גוי מרדוק מקצה הארץ כאשר יראה הנשר גוי אשר לא תשמע לשונו (וימים כח טז), אמר להון אנא הוא, דהוינא סבור מייתי לנביכן בעשרה יומין ואתאי בחמשה יומין, הקיפן הוא ולגיונותיו הרגן, אמר לגשים השמעו לגיונותיי, ואם לאו אני ערשה לכם כאשר עשיתי לבעליכם, אמרין ליה הין מה דעבדת בנכרייא עביד בנשייא, הקיפן הוא ולגיונותיו והרגן, ונתערב דמן של אלו עם דמן של אלו, (תמו) והיה בוקע בים עד שהגיע לקפרים, ורוח'ק צוחת ואומרת על אלה אני בוכה:

(תמו) **מעשה** בשני בניה של [ר] צדוק הכהן הגדול שנשבו אחד זכר ואחת נקבה, גפל זה לאחד (תיז) איסמריטיוס, [והו לאחד איסמריטיוס], הלך זה אצל הזונה ונתן לה את הזכר בשכרה, והלך זה אצל ההגונית ונתן לו את הנקבה בשכרה ביון, לקיים מה שנאמר ואל עמי ידו גורל ויתנו את דילד בזונה והילדה מכרה ביון וישתו (והא ד ג), בתר יומין אולת הדא זונה גבי דהוא

הערות ותקונים

נכר, חס הוא לסרט במלך שלפיו: (תיג) קתאטס שחיק עצמות ילדה אשתו בליל מ' באב. זה מוטעם גם להלן פ"ד פסוק קל"ט, ונדרסם ב"י מרכיטוס, ומלך הסופר הזה בעיניי כירושלמי סבס פ"ה ס"א דף כ"ה פ"ב וסס איחא פרוגיוטס כרסס, ולעיל הערה ט"ז א' העירוני שהטכסל הנוטס היא מריטוס, וכאשר נסס פין בענין הסופר לפיט ובירושמי מלכ כי המדרש לא האז הסופר מירושלמי, ובירושמי הוא שניאס במקום וסיו יאדס אכלס, בירושלמי ב"י וסיו מחטין, לפיט ומית בחטס, סייט סילד מת בחטס, ובירושמי מתה ביה בחטס, וכן כל במלך מוטוס בסגן כלסון מלכר הוא במדרש, ועיין במלך טיטס פ"ב ונרית מדרש אסתר בפתיחתא לקוח המלך מן מדרש איכס שלפיו, וכן נמלל במדרש מלךר האקרא מדרש עשרה מלכס (נדרסם בספר מצדות להרב החכם הכופל מוכר'ל חייס מלךר ארוחין כ"י דף ל"ח וסס מוסר ק: סלך מלךר אלכסדרר [הוא אלכסדרר] להלכס עם גרברייס וילדה אשתו כמון סגלל מקום ישראל הולכס יתסיס וטיכס על חרדן ביה אלהיס וכיון שהגיע איה חייטק להטכס מוסר, כמון ישראל שמחין ומליקין מרות וסמחא ומסחא ויוס מוכ כגל מקום ישראל סס, סמחא סמלכס וסמחא לבעלה עד שסחא ללכס בגרברייס טא וסלכס במדינת' כ' סחחיל להרונ ססס עד סכ' ססס מתגלגל אכן על מלך ארבעיס סלס וסארידס לייס מלךר י"ח מיל, וייס אומרים עד טרסס מיקוסס. אין סמק ט"ז עד שהגיע לקפרוס ופ"ט נהערות החסס ה"ל. וסמדרס סוס טלכ ממדרס איכס שלפיוט כסוססות דגריס: (תוד) עד דלח מכבס בגרין. הקיפן בגרין כמון טסוס כנדרסם ובירושמי. ובגרר היא מדינא גלסריק וסמחא נקראין בגרין: (תמו) וס' בוקע בים עד שהגיע לקפרים. וכ"ה בירושלמי סס, אלל נדרסם וסס ססס טוקע וסלך עד שהגיע לקפרוס נכר. המלה נכר היא כוסכס סוסס'ף אחד למרס מלך קפרים, וקפרים היא אי בייס האלמני (Cyprus): (תמו) מפסח בשני ביו על [ר] צדוק הכהן גדול שסבו אחד זכר ואחת נקבה כ'. כנדרסם יתח למלך "בגדול", וססס בגמרא בבלי נישין ל"ח פ"א מוסר המסחב ככט וככטו על ר' ישמעל בן אלישע, וסס סוס כסגן אחר מלכר מסופר סס ככט ביו על צדוק הכהן, ורסיו ביוחסין סלסל דף כ"ה כניא ח"ל: כפרק סמקון כט וכתו ככט וקדשו ססס כמון אכיסס, וככיס רכתי כי ככט וסכט סגכט ססס [ל"ל סס] בני ר' צדוק הכהן סככירו זס לוס ומח, וסלוי אין זס ר' צדוק אכיו על ר' אלפז, ועיין עוד ביוחסין סס דף כ"ז וכ"ח, וסגל קסר'ל (דף ק"ס מ"ב דוסס וסלרסיו) ככט ח"ל: כרבה איכס פ' על אלה איי טוכיס בן וכת סגכט סס בני ר' צדוק הכהן ססכירו זס אה זס ומח, לא בני ר' ישמעל בן אלישע, וסלוי אין זס ר' צדוק אכיו על ר' אלפז יוחסין סכ"ל, וסעס כמון סככט "לא בני ר' ישמעל בן אלישע" כי ביוחסין כניא רק על המלךר מניסין ססככיו כי במדרס איכס ככט ססס בני ר' צדוק, ומדרסס סלוקיס סס, וסמדרס כניא זס על בני ר' צדוק, וסככלי כניא סופר כדומס קלח על בני ר' ישמעל בן אלישע: (תיז) איסמריטיוס. המלה יונת ופ' איס לזא. ובנדרסם ב"י לקרדיוס וסס נ"י ו ססס, ועיין

Lamentations Rabbah, Proem 24
And
Lamentations Rabbah, Proem 25

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BT Berachot 59a

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רבה אחר הסם מנחם עזרה
 ונשבעו מלא נאום ונשבע
 ממנה בנאומה. עי' אחר כל הוא לא
 באי ארזה עזרה וכן פירש רב אלחנן:
הלכך מצינונו ולחזיהו. רוב
 עזרהו לא באהאל
 לעיני חקן בישבנה אחר סוס
 בערה נחך אלחן כ' אל מן
 נחל נבשנחם אל אהאלחן:
 סעוב

תתא רבי אובא תמא נח נחא
 וליה קלא קטינא קטינא אמאי
 שדיים בעער בין אומת העולם
 מסף העולם ועד סוף ודיע
 מליה כריבן א הכי נחא נחא
 ולא אודי ליה כי הכי דלא

אמר משה כפי שאתה רוצה
אמר אלהים ואלה
היה עשרת השבועות
האלהים יצא מן הסיני
והיה עשרת השבועות
האלהים יצא מן הסיני
והיה עשרת השבועות
האלהים יצא מן הסיני

אֶרֶץ חֲבֹנִן אִמִּי עֵינִי דִשְׁעִי
שָׁמַיִם רַב אִתָּא בִּי יַעֲקֹב אִמִּי
הָא רַב אִשִּׁי אִמִּי עֵינִי דְּהִלְדִּילִי
יִקָּא עַל פִּי דֵּי וּמִסְתַּבְּרָא בִּי רַב
אִתִּי מִפְּרָא : וְעַל הַחֲזוּתָא : יִפְּרָא
וְעַתָּא בִּלְיָא לֹא הִי וְהָא קָא

אב"י נמדי העפא תרתי שע
מסם ציה ווא קא חזין דקא
דך שבת וגבורתו מלא עולם :
קא יחזאה וברקא חזווא וברקא
הקן חזומת ותרתי עניי נמלקן
א מנה למבעי דחצי ורצי מלי

וְהָיָה שְׂמֵאָה בְּיָמֶיךָ וְהָיָה עֵץ
וְהָיָה בְּקֶדֶר וְהָיָה אֵל רַב כְּפֶא לֵאמֹר
וְהָיָה מִן שֶׁקֶד וְהָיָה לֹא קֶשֶׁר
וְהָיָה אִם ר' יִשְׁשֹׁבֵן בֶּן לִי
שְׁבֹלֶת שְׂמֵאָה וְהָיָה עֵץ
וְהָיָה אֵת הַקֶּשֶׁת בְּעֵינֵי צִדִּיק
וְהָיָה בְּיָמֶיךָ וְהָיָה עֵץ

[illegible]

עולם ועושה מעשה בראשית
ללא עולם ליבא אייביל הוצאה
אמר אבא אבי כי אתא מר
לשטא ופלגי דרפרם בר פפא
אמרו שדיב בהמק לא גרעות
קדחת וקא אשם כסותם :

ת"ד
 פך כספה מננים : אסמנא . רוח לפעית :

Summary

BT Berachot 3a

Devarim Rabbah – Parashah 11 (*siman yud*)

אֵלֶיהָ הִנָּבִיא" (מלאכי ג, כג). וְכָשֶׁם שֶׁעָלִיתָ אוֹתִי. עַל שְׁשִׁים רְבּוּא, כִּי אֲנִי מַעֲלָה אוֹתָךְ לְעֶמֶד לְבֹא בְחוּף הַמַּשִּׁים וְהַמָּשָׁה רְבּוּא צְדִיקִים גְּמוּרִים, שְׁנֵאָמַר: "הֵן קָרְבוּ יְמִיךָ"; "הֵן" גְּיִמְטְרִיא כִּי הוּא: ה - הַמָּשָׁה, נ - הַמַּשִּׁים. אָמַר ר' יוֹחָנָן: עֲשֵׂר מִיתוֹת כְּתוּבוֹת (עֲלִיו) עַל מָשָׁה וְאֵילֹו הֵן? "הֵן קָרְבוּ יְמִיךָ לְמוֹת" (לא, יד), "וּמוֹת בְּקֶרֶךְ" (לב, ג), "כִּי אֲנֹכִי מֵת" (ד, כב), "כִּי יִדְעָמִי אַחֲרֵי מוֹתִי" (לא, כט), "וְאֶף כִּי־אַחֲרֵי מוֹתִי" (לא, כז), "לִפְנֵי מוֹתִי" (לג, א), "בֶּן־מָשָׁה וְעֲשָׂרִים שָׁנָה בְּמוֹתִי" (לד, ז), "וַיָּמָת שָׁם מָשָׁה" (לד, ה), "וַיְהִי אַחֲרֵי מוֹת מָשָׁה" (יהושע א, א), "מָשָׁה עֲבָדִי מֵת" (שם, ב) - מִלְּמַד, שֶׁעַד עֲשֵׂר פְּעָמִים נִגְזַר עָלָיו, שֶׁלֹּא יָבִיט לְאֶרֶץ יִשְׂרָאֵל, וְעַד הַיּוֹם לֹא נִתְחַתֵּם גֹּזֵר הַדִּין הַקָּשָׁה, עַד שֶׁנִּגְלָה עָלָיו בֵּית דִּין הַגָּדוֹל וְאָמַר לוֹ: גֹּזֵרָה הִיא מִלִּפְנֵי, שֶׁלֹּא תַעֲבֹר, שְׁנֵאָמַר: "כִּי־לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן" (ג, כו). וְדָבָר זֶה הָיָה קֵל בְּעֵינָיו שֶׁל מָשָׁה, שְׁאָמַר: יִשְׂרָאֵל חֲסָאוּ חֲסָאָה גְדוֹלָה בְּפֶה פְּעָמִים, וְכֵן שֶׁבִקְשָׁתִי עָלֵיהֶם בְּחַמִּים, מִיָּד קָבַל מִמֶּנִּי, שְׁנֵאָמַר: "הֲרֹף מִמֶּנִּי וְאַשְׁמִידֵם" (ט, יד), מֵה כְּתוּב שָׁם: "וַיִּנָּחֶם ה' עַל־הַרְעָה" (שמות לב, יד); "אֲכַנּוּ בְּדָבָר וְאוֹרְשָׁנִי" (במדבר יד, יב), מֵה כְּתוּב שָׁם: "וַיֹּאמֶר ה': סִלְּחָתִי בְּדָבָרְךָ" (שם, כ); אֲנִי, שֶׁלֹּא חֲסָאֲתִי מִנְּעוּרִי, לֹא כָּל שָׁבוֹן, כְּשֶׁאֲתַפְּלֵל עַל עַצְמִי, שִׁיקְבַּל מִמֶּנִּי, וְכֵן שֶׁרָאָה הַקִּבְיָה, שֶׁקָּל

מַעֲלָה - רֹאה סוּף ט, ט. רִיבּוּא - ח' ט. י' עֲשֵׂר מִיתוֹת - עֲשֵׂר פְּעָמִים נִזְכָּרָה בַּמִּקְרָא מִיתָתוֹ שֶׁל מָשָׁה (בַּמִּדְבָּר לֹא נִזְכָּר הַמִּסְוִיקָה כִּפִּי שָׁחַם סוּחִיִּים בַּחֲרוּת), (עֲלִיו) - ח' ט. עַד שֶׁנִּגְלָה - לְאַחֵר שְׁנֵתָתָם גֹּזֵר הַדִּין, בֵּית דִּין הַגָּדוֹל - חֲדָשׁ אֵת הַמִּקְרָא, וְהִי אָמַר אֵלֶי: לֹא תַעֲבֹר אֶת הַיַּרְדֵּן חֲדָשׁ (דְּבָרִים לא, כ); שֶׁכָּל מִקְרָא שְׁנֵאָמַר "וְהִי" - וְהָיָה וְכֵן דִּבְרָה (רֹאה בְּרִיר רֹאשׁ 388; וְיִקְרֵי סוּף 300). כְּמֵה פְּעָמִים - בַּעֲלָה וּבַמִּגְלִילִים.

הדבר בעיניו של משה ואינו עומד בתפלה, מיד קפץ עליו
ונשבע בשמו הגדול, שלא יבנס לארץ ישראל, שנאמר:
"לכן לא הביאו את-הקהל הזה אל-הארץ" (שם כ, יב),
ואין "לכן" אלא לשון שבועה, שנאמר: "ולכן נשבעתני
לבית עלי" (שי"א ג, יד). וכן שראה משה, שנחתם עליו
גזר דין, גזר עליו תענית וצג עונה קטנה וצמד בתוכה
ואמר: איני זו מכאן, עד שתבטל אותה גזרה. באותה שעה
מה עשה משה? לבש שק ונתעטף שק ונתפלש באפר וצמד
בתפלה ובתחנונים לפני הקב"ה, עד שנוצצו שמים וארץ
וסדרי בראשית ואמרו: שמא הגיע צביונו של הקב"ה לחדש
את עולמו? יצתה בת קול ואמרה: צדין לא הגיע צביונו
של הקב"ה לחדש את עולמו, אלא "אשר בידו נפש כל-חי
ורוח כל-בשר-איש" (איוב יב, י). ואין "איש" אלא משה,
שנאמר: "והאיש משה צנו מאד" (במדבר יב, ג). מה
עשה הקב"ה? באותה שעה הכריז בקל שצר ושער של
כל רקיע ורקיע ובקל שצרי בית דין ובית דין, שלא יקבלו
תפלתו של משה ולא יצלו אותה לפניו, מפני שנחתם עליו
גזר דין. אותו מלאך שממנה על הכרזת אכזריאל שמו.

קפץ - ס: קצץ. לשון שבועה - (ט: ד, י: ר: שבועה) ראה שמרר סוף 110 במחנה.
עג עונה - עשה מעגל בקרקע (הסוזה משנה הענין ג, ה). לבש שק - על בשר,
מחנה לבדיו. ונתעטף שק - מלמעלה, על בגדיו. צביונו - רצונו. לחדש - (ט:
לכחות) להעניב העולם ולברוא עולם חדש. כלומר (לרשמי), השמים העצין היו סבירים,
שהקב"ה מבקש לבטל גזירתו. אבל אין לבטל גזירה שנחתמה בלי לבטל כל סדרי בראשית,
כשם שמי אנשי לחק תולדה מהשמיים בלי שתתפורר השמיים כולה (הסוזה הענין סוף
כח, א: ג, נח, לך, שאומר את העולם לתחלתו, אמר שיהיה נולד בשעה של מנוחה ז').
אשר בידו... - חרש (בדרך השיבוץ): רצוני לקיים את עולמי ולטול נפשו של משה.
בכל שערי בית דין - שכלכות הענין היא בעין מלכות הרקיע, הברושלים היו שלשה
בתי דין (תוספתא סנהדרין ג, א). אכזריאל - גזט אר: אכזריאל.

באותה שעה קרא הקב"ה
ידו בבהלה ונצלו כל
למעלה ובקשו לצלות
שהיתה תפלתו דומה לת
שהיתה תפלתו מצין ש
סופר של בני מרום על
אחרי קול רצש גדול: ה
(יב) - ואין "רצש" אלא ר
גם האיש משה גדול
כבוד-ה' במקומו: דש
שאמר הקב"ה: "לא תש
לו פנים ולא גמן לו תי
ברוך כבוד-ה' במקומו,
ולא לגדול. ומנן, שהת
נחמש עשרה פסמים: ה
(ג, כג) - "ואתחנן ג
משה לפני הקב"ה: ונש
שנצטערתי על ישראל
נצטערתי עליהם במצות
אמרתי: פשם שראיתי
שהגיע סובתם של י
את-היךדן הזה! הרי

בבהלה - בזהבון, רדו בבהלה-
בן חרש בדרך השיבוץ (ראה וק'
בראשית (ראה למעלה). סוף -
לשמך - בשמך. להם - הם (ח)

הדבר בעיניו של משה ואינו עומד בתפלה, מיד קפץ עליו
ונשבע בשמו הגדול, שלא יכנס לארץ ישראל, שנאמר:
"לכן לא תביאו את-הקהל הזה אל-הארץ" (שם כ, יב),
ואין "לכן" אלא לשון שבועה, שנאמר: "ולכן נשבעת
לבית עלי" (ש"א ג, יד). וכן שרא משה, שנחתם עליו
גזר דין, גזר עליו מענית ופג עינה קטנה ועמד בתוכה
ואמר: איני זו מכאן, עד שתבטל אותה גזרה. באותה שעה
מה עשה משה? לבש שק ונתעטף שק ונתפלש באפר ועמד
בתפלה ובמתנגנים לפני הקב"ה, עד שנוצצו שמים וארץ
וסדרי בראשית ואמרו: שמא הגיע זמנו של הקב"ה לסדש
את עולמו? זאת הנה בית קול ואמרה: צדין לא הגיע זמנו
של הקב"ה לסדש את עולמו, אלא אשר בידו נפש כל-חי
ורוח כל-בשר-איש (איוב יב, י). ואין "איש" אלא משה,
שנאמר: "והאיש משה ענו מאד" (במדבר יב, ג). מה
עשה הקב"ה? באותה שעה הקריז בקל שער ושער של
כל רקיע ורקיע ובכל שער בית דין ובית דין, שלא יקבלו
תפלתו של משה ולא יצלו אותה לפניו מפני שנחתם עליו
גזר דין. אותו מלאך שמקנה על הקרנות אכזריאל שמו.

קפץ — ט: קפץ. לשון שבועה — (ט: ד: ר: שבועת) ואח שמר טף 110 במידע.
עג עוגה — עשה מעגל בקרקע (חשוח משנה תענית ג, ח). לבש שק — על בשרו,
מתנת לבדיו. ונתעטף שק — מלמעלה, על בגדיו. צביונו — רצונו. לחדש — (ט:
לכרח) לתחית העולם ולברוא עולם חדש. כלומר (לדעתו), חשמים תארין חיו סבורים,
שחכיה מבקש לבטל גזירתו, אבל אין לבטל גזירה שנחתמה בלי לבטל כל סדרי בראשית,
כשם שאי אפשר לנתק תוליה מחשירות בלי שתתסדר השרשרת כולה (חשוח תענית טף
כה, א: נח, קל, שאחריה את העולם לתחילתו, אפשר שתוא נולד בשעה של מונחת ז'-
אשר בידו... — דוד (בדרך השיבוך): רצוני לקיים את עולמי ולטול נפשו של משה.
בכל שער בית דין — שכלכות תארין הוא קעין מלכות הרקיע, והירושלים חיו שלמה
בתי דינים (תוספתא סנהדרין ז, ג). אכזריאל — נוסח אחר: אכזריאל.

באותה שעה קרא הקב"ה ואתם להם למלאכי השבת:
רדו בבהלה ונצלו כל שצרי רקיע ורקיע, שנבר קול התפלה
למעלה ובקשו לצלות לרקיע מפני קול תפלתו של משה,
שהיתה תפלתו דומה לחרב, שהוא קורע וחותר ואינו מצטב;
שהיתה תפלתו מצין שם המפרש, שלמד מן וגוגאל רבו,
סופר של בני מרום. על אותה שעה הוא אומר: "ואשמע
אחרי קול רעש גדול: ברוך כבוד-ה' מקדמו" (יחזקאל ג,
יב) — ואין "רעש" אלא ויע, ואין "גדול" אלא משה, שנאמר:
"גם האיש משה גדול מאד" (שמות יא, ג). מהו "ברוך
כבוד-ה' מקדמו"? בשעה שראו גלגלי מרכבה ושרפי להבה,
שנאמר הקב"ה: "לא תקבלו תפלתו של משה, ולא נשא
לו פנים ולא נמן לו חיים ולא הכניסו לארץ ישראל, אמרו:
"ברוך כבוד-ה' מקדמו", שאין לפניו משוא פנים, לא לקטן
ולא לגדול. ומנן, שהתפלל משה באותו הפרק חמש מאות
ונחש עשרה פסמים? שנאמר: "ואתחנן אל-ה' בצת שהוא"
(ג, כג) — "ואתחנן" בגמטריא כך הוא. באותה שעה אמר
משה לפני הקב"ה: רבש"ע, גלוי וידוע לפניך יגיעי וצצרי,
שנצטצתי על ישראל, עד שיהיו מאמינים לשקד. פכה
נצטצתי עליהם במצותי עד שקבעתי להם תורה ומצוות!
אמרתי: בשם שראיתי בצרתם, כך אראה בטובתם. ועכשה,
שהגיעה טובתם של ישראל, אתה אומר לי: "לא תעבר
את-הירדן הזה! הרי אתה עושה תורתך פלסמה, שכתוב:

בבהלה — בחשון, רדו בבהלה — (ט: קטו) רדו מזה. על אותה שעה... — א:
מין ורשה בדרך השיבוך (ראח ויקר 14, 124 במידע). ויע — ויעזר, שנוצצו כל מעשי
בראשית (ראח למעלה). מהו... — למה ברכו או את שם אלהים? כך הוא — 315
לשמך — בשם. להם — בזה (ט), פלסתר — (מחזיק: פלסתר) ויקר, שקר.

גיומו תמן שקרוי (כד, טו) — והו' שלום עבודה של ארבעים שנה שצמלתי עד שיהיו עם קדוש ונאמן, שנאמר: ויהודה עד רד עם-אל ועם-קדושים נאמן (הושע יב, א). מלאך סמאל הרשע, ראש כל השטנים הוא, בכל שעה היה מצפה למיתתו של משה ואמר: מתי יגיע הקץ או הרגע, שבו ימות משה, שארד ואטל נשמתו הימנו. וצליז אמר דוד: מזופה רשע לצדיק וקבש להמיתו (תהלים לו, לב) — אין לה רשע בכל השטנים כלם כסמאל, ואין לה צדיק בכל הנביאים כמשה, שנאמר: ולא קם נביא עוד בישראל כמשה (לה, י). משל. למה הדבר דומה? לאדם שגדלמן לסצצת חטן ובלה. והיה אותו האיש מצפה ואומר: מתי יגיע שמחתם ואשמחה בה. כך היה סמאל הרשע מצפה לנשמתו של משה ואמר: מתי יהיה מיכאל בוכה ואני ממלא פי שחוק? עד שאמר לו מיכאל: מה, רשע, אני בוכה ואמה משחק? אל-תשחקי, איבתי לי, כי נפלתי קמתי, כי-אשב בחשך, ה' אור לי (מיכה ג, ח). כי נפלתי — בפסיתו של משה, קמתי — בפרנסותו של הושע, בשעה שהפיל ליא מלכים: כי-אשב בחשך — בחרבן בית ראשון ואחרון, ה' אור לי — לימות המשיח. עד כאן עלתה למשה שעה אחת. באותה שעה אמר משה לפני הקב"ה: רבש"ע, אם אין אמה מכניס אותי לארץ ישראל, הנח אותי בעולם הזה ואחיה ולא אמות. אמר לו הקב"ה למשה: אם לא

שכרו — של המועד. ועם קדושים — הושע: צמ, כמו צמ (ראה תרגום יתתן שם). ואשמחה בה — ואשמחה בהצנח (ט: ואשמחה). בפרנסותו — (ט: בפרנסתו; ד: מפרנסתו) ותגנת. ואחרון — ובת שני (ט: השנה תג ב, ט: בדל יחית כבוד תבית חזה האחרון (השני) מן הראשון. וגם ביונות משמשת תבנית תפסוס בשני לשונות: אחיון ואני. עלתה למשה — עברה עליה. בעולם הזה — בחיך לארץ.

אמיתך בעולם הזה, האיה אחיה לעולם הבא? ולא עוד, אלא שאמה עושה תורת פלסטר, שכתוב בתורתך על ידי: ואין מידי מצילי (לב, לו). אמר משה לפני הקב"ה: רבש"ע, אם אין אמה מכניס אותי לארץ ישראל, הנח אותי כמיתת השדה, שהן אוכלות עשבים ושותות מים וסויות ורואות את העולם, כך תהא נפשי קצחת מהן. אמר לו: רב-לך (ג, כו). אמר לפניו: רבש"ע, ואם לאו, הנח אותי בעולם הזה בעוף זה, שהוא פורח בכל ארבע רוחות העולם ומלקט מזונו בכל יום ולצת הערב חוזר לקנו, כך תהא נפשי קצחת מהם. אמר לו: רב-לך. מהו רב-לך? אמר לו: רב לה, אשר דברתי. כן שראה משה, שאין כל בריה יכולה להצילו מדרך המות, באותה שעה אמר: הצור תמים פצלו, כי כל-דרךיו משפט: אל אמונה ואין צול, צדיק וישר הוא (לב, ד). מה עשה משה? נטל את המגלה וכתב עליה שם המפרש, וספר השיר צדין לא מלא לכתב, עד שהגיע הרגע, שבו ימות משה. באותה שעה אמר הקב"ה לגבריאל: גבריאל, צא והבא נשמתו של משה. אמר לפניו: רבש"ע, מי שהוא שקול כנגד ששים רבוא, איה אני יכול לראות במותו? ומי שיש בו דברים אלה, איה אני יכול לפשות לו קצף? ואמר בן אמר לו למיכאל: צא והבא נשמתו של משה. אמר לפניו: רבש"ע, אני הייתי לו לרב והוא היה לי לתלמיד

האיה אחייך... — שהמיתת צדק תחיה היא. השנה אבות ד, כב: תלמידים למות, והמיתת לחיות. כחית השדה — השנה אורסיות יא, 483-491: לוקיאנט, קסקולט 13: עשירי חזית, ה' תורל, אורי מעני העם, ואמיל עבר תחת חיותו למגנס מלך, ובלבד שהגית לי לחזור לחיית. שאין כל בריה... — רמו לאגוז, שמשח בקש משמים וארץ ומחזיריט התבעות שיתפללו עליו ולא נענה (ראה תבניתא ואחוזנן, ו). השיר — שירת, וטאניני. מילא — (ט) חסמיק (ז), שקול — ראה שיר א טו, ג (השנה עד בריר סוף 750: שניר ראש 20), קצף — חלשון משונה (השנה נחמית ד, ב).

ולא יכול אני לראות במוח. ואמר כך אמר לסמאל הרשע:
 צא והבא נשמתו של משה. מיד לבש פצע ותגר חרבו
 ונתעטף אקוריות והלך לקראת משה. כן שראו אותו, שהוא
 יושב וכותב שם המפרש וזהו מראהו דומה לשמש, והוא
 דומה למלאך ה' צבאות, היה מתבאר סמאל מן משה.
 אמר: ודאי שאין המלאכים יכולים לטל נשמתו של משה.
 וטרם שהראה סמאל את עצמו למשה, היה משה יודע,
 שבא סמאל. וכן שראו סמאל את משה, אחרתו רצה
 נתיל פילודה ולא מצא פתחון פה לדבר עם משה, עד
 שאמר משה לסמאל: אין שלום, אמר ה' לרשעים (ישעיה
 מת, כב), מה תעשה בקאן? אמר לו: לטל נשמתך באתי.
 אמר לו: מי שגרה? אמר לו: מי שברא את כל הקריות.
 אמר לו: אין אתה נוטל נשמתו? אמר לו: כל באי העולם
 (נשמתם) מסורים לידי. אמר לו: יש בי כח מפל באי
 העולם. אמר לו: מה תהי? אמר לו: אני בן עמרם, שיצאתי
 מקצי אמי מהול ולא נצרכו למהלני. ובו ביום שנולדתי,
 מצאתי פתחון פה והלכתי בגלי ודברתי עם אבי ואמי,
 נאפלו חלב לא נקמתי. וקשהייתי בן שלשה חודשים, התנבאתי
 ואמרתי, שעתיד אני לקבל את התורה מתוך להבי אש.
 וקשהייתי מהלך בחוץ, נכנסתי לפלטרין של מלך ונטלתי
 פתרו מעל ראשו. וקשהייתי בן שמונים שנה, עשיתי אותות
 ומופתים במצרים והוצאתי ששים רבוא לציני כל מצרים

אין שלום... ולמכר אני מקום טעך בשלום. (נשמתם) — ה' ט. לידי — בירי (ט).
 מהול — ראש שמיר ראש 26. והלכתי בגלי — בראש, שורש: והנה גר בוכה-
 (שמות ב. ו) — מלמד, שהיה מנוגו בער ולא בילד (השוח שמיר ראש 28). לא ינקתי —
 השוח שמיר ראש 31. לפלטרין — לקליטון, לארמון. כתרו — (ט) ראש שמיר ראש
 32. שמונים שנה — שמונה ג. ז.

וקברתי את הים לשנים עשר קרעים ותפכתי מי קרה
 למחוק, ועליתי ודרכתי דרך בשמים והייתי תופש במלחמתם
 של מלאכים, וקבלתי תורה של אש ודברתי פתח פסא אש
 וספתי פתח צמוד אש, ודברתי צמו פנים בפנים ונצחתי
 בפמליא של מעלה וגליתי רזיהם לבני אדם, וקבלתי תורה
 מימינו של הקב"ה ולמדתי אותה לישראל: ועשיתי מלחמה
 עם סיוחן ועם עוג, שני גבורי אמות העולם, שבשעת המבול
 לא הגיעו מים לקרסליהם מפני גבהם, והעמדתי חסה
 ולבנה ביום עולם והפיתים במשה שבדי והרגתים. מי יש
 בקאי עולם שיכול לעשות כן? לה, רשע, בקאן! אין לה
 לומר כן, לה ברת מלפני, איני נותן נשמתו לה. מיד חזר
 סמאל והשיב דבר לפני הגבורה. אמר לו הקב"ה לסמאל:
 בוא והבא נשמתו של משה. מיד שלף חרבו מפצלה ועמד
 על משה. מיד קצף עליו משה ונטל את הפסא בידו, שחוקק
 בו שם המפרש, ופגע בו בסמאל בכל כחו, עד שנס מלפניו.
 ורץ אחריו בשם המפרש ונטל קרן הוד מבין עיניו ועזר
 את עיניו. עד כאן עלתה למשה סוף רגע. יצתה בת קול
 ואמרה: הגיע סוף מיתתה. אמר משה לפני הקב"ה:

קרעים — ט. גורים (ראש מכללת אמצע ל. א). מי מרה — שמונה טו, כה. ודרכתי —
 וטלתי. תופס במלחמתם של — (הלשון משונה) נאבקתי עם המלאכים (ראש שמיר
 סוף 256). תורה של אש — ראש סוף עמי 95. בפמליא — במלחמה עם המלאכים
 (ראש למעלה). וגליתי רזיהם — שכל המלאכים בעשו לו אותות ובילו לו רזיהם (ראש
 שבת ראש טט, א). לקרסוליהם — סיוחן ועוג בני דור המבול נאחזים היו (ראש גיח
 סוף טא, א). והעמדתי חסה — שחמדי משה את חסמה במלחמת סיוחן, כשם שחמדי
 תושע את חסמה בגבעון (ראש תענית ב, א). לפי אגדה אחרת עמדה לו חסמה למשה
 במלחמת עוגל (סאדי סוף 10). והכיתים — את סיוחן (ראש ספורי במדבר, קא) ואת
 עוג ראש עמי 29. ברכת גו, א. לומר כן — שאני ככל בני ישראל (ראש למעלה).
 חסמה — משה וחלומים (ט). קרן — ראש שמונה לה, ל. הוד — (רי: ודוד: וי ט) ראש
 במדבר כו, ב. את עיניו — של סמאל.

רבש"ע, זכר לי אותו היום שנגלית עלי בשנה ואמר לי:
 "לכה ואשלחה אל-פרעה והוצא את-עמי בני-ישראל ממצרים"
 (שמות ג, י); זכר לי אותו היום, שהייתי עומד על הר
 סיני ארבעים יום וארבעים לילה! בבקשה ממך, אל תמסרני
 ביד מלאך המות. זאתו בתי קול ואמרה לו: אל תתירא,
 אני בצדקי משה בך ובקבורתך. באותה שעה צמד משה
 וקדש עצמו בשרפים, וברד הקפיה משמי שמים העליונים
 לטל נשמתו של משה ושלשה מלאכי השרת עמו: מיכאל
 וגבריאל וזנוגאל. מיכאל הציץ משתו של משה, וגבריאל
 פרס בגד של בוז בראשותיו, וזנוגאל - מרגלותיו, מיכאל
 מצד אחד וגבריאל מצד אחר. אמר לו הקפיה למשה:
 "משה, השקף ציניך זה על גב זה" - והשקיף ציניו זה
 על גב זה. אמר לו: "הנח ידך על התורה" - והניח ידיו
 על התורה. אמר לו: "הקף רגליך זו על גב זו" - והקיף
 רגליו זו על גב זו. באותה שעה קרא הקפיה לנשמה מתוך
 גופו, אמר לה: בתי, מאה וצפורים שנה קצבתיה היום
 בגופו של משה, עכשו הגיע קצף לצאת. צאי, אל תאמרי.
 אמרה לפניו: רבש"ע, יודעת אני שאתה אלוה בל הרוחות
 נאדון כל הנפשות, נפשנות החיים והמתים מסורים בידך,
 ואתה בראתני ואתה יצרתני ואתה גמפני בגופו של משה
 מאה וצפורים שנה; ועכשו יש גוף טהור בעולם יותר מגופו

השקף - עצום, סגור. ציניך - עפעפי ציניך. על החזה - וכן בירושלמי ביד ראש
 ט, ג; איתו (מת) מושב כרוב? רגליו מופשטות וידיו על לברי. חקף - קרב, נסע
 (שלא יזיח רוח ביותם). על גב זו - כפון זו לה. קצבתיה היותך - הקצבתה לך
 שנותי, אלוה כל הרוחות - לשון הכותב במדבר טו, כב; אל אלוה הרוחות. נפשנות
 החיים - שכל זמן שאדם נתון בחיים, נמשך מקדוה ביד קונו, שנאמר (איוב יב, י) אשר
 בידו נפש כל חיי (ספרי במדבר, קלט). בראותני... ראה ברית ט, ג.

של משה, שלא נראה בו ריח סרוחה מעולם ולא רמה
 ותולעה? לכן אני אוהבת אותו ואני רוצה לצאת ממנו.
 אמר לה הקפיה: נשמה, צאי, אל תאמרי, ואני מצלה אותך
 לשמי השמים העליונים ואני מושיבה פחת כסא כבודי אצל
 כרובים ושרפים וגדודים. אמרה לפניו: רבש"ע, מאצל
 שכינתך מפרוס ירדו שני מלאכים, עזא ועזאל, וחקדו בגות
 (ארצות) [הקדש] והשחיתו דרכם על הארץ, עד שתלית
 אותם בין הארץ לרקיע, אבל בן עמרם, מיום שנגלית
 אליי בסנה, לא בא לאשתו, שנאמר: "ותדבר מרים ואהרן
 במשה על-אדות האשה הפשית, אשר לקח" (במדבר יב,
 א). בבקשה ממך, תניחני בגופו של משה. באותה שעה
 נשקו הקפיה ונטל נשמתו בגשיקת פה. והנה הקפיה בוכה:
 "מייקום לי עם-מקרים? מיי-ותיצב לי עם-פצלי און?"
 (תהלים צד, טז). ורוח הקדש אומר[ת]: "אלא-קם נביא עוד
 בישראל כמשה" (לד, י); שמים בוכים ואומרים: "אבד חסיד
 מן-הארץ" (מיכה ז, ב), ארץ בוכה ואומרת: "אשר באדם

רוח סרוחה - (ח' ט) נפשות רמות - כינים (ראה שחלה רבה ז, ג), ותולעה -
 תולעים שובבי מעים (ראה בבא קמא סוף פב, א), עזא ועזאל - שני מלאכים שידרו
 מן השמים לארץ כדי לטעות שום טובים מבני אדם, אבל משירדו קלקלו עם בגות האדם
 ולא יכלו לכבוש יצרים (ט' א, מד, בשם מדרש אבכ"ר), חמדו... - בראשית ו, ג, שתלית -
 ראה ט' שם, אשר לקח - למי הורש (ספרי במדבר צט), האשה הכושית אינה אלא
 ציפור (וה גם דעתו של דמטריוס הכרונגראף; ראה י' ברסמן, תוספות ותיקונים הוולגטיים
 סוף ע"י 136 ואילך), והם דיברו במשה על שורש ממנו (ראה ע"י סוף 148; שומר
 243), בנשיקת פה - שנאמר (דברים לז, ז): "וימת שם משה... על סי חיי" (אבד"ר
 50, א; שירי א, ב, ד), מי יקום לי... - וירש; מי יעמוד להם לישראל בשעת כעסו
 ומי יעמוד במלחמתם של בניו ומי יבקש רחמים עליהם, בשעת שנעצרים לטו? (הנחמא
 ואחנן, ו), באדם - בארץ (וירש), באדם מלשון, אדמה, כחכחל (תהלים).

אֵין (שם). וּבְשִׁבְעָשָׁר הַיּוֹשֵׁעַ [אֵת] רְבוֹ וְלֹא מִצָּא, הִנֵּה בֹקֵה
 וְאוֹמֵר: הַיּוֹשִׁיעָה, ה' בִּי-נִמֵּר חֲסִיד, כִּי פָסוּ אֲמוֹנִים מִבְּנֵי
 אָדָם (תהלים יב, ב), וּמִלֵּאכֵי הַשָּׁרֵת אוֹמְרִים: צִדְקַת ה'
 עָשָׂה (לג, כא), וַיִּשְׁרָאֵל הָיוּ אוֹמְרִים: וּמִשְׁפָּטָיו עִם-
 יִשְׂרָאֵל (שם). אֵלֹו וְאֵלֹו הָיוּ אוֹמְרִים: יָבוֹא שְׁלוֹם, יִטְחוּ
 עַל-מִשְׁכַּנֹּתָם, הֲלֹךְ נִכְחוֹי (ישעיה נז, ב): וְזָכַר צִדִּיק
 לְבִרְכָּהּ (משלי י, ז) וְנִשְׁמָתוֹ לַחַיִּי הָעוֹלָם הָבָא.

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הַיּוֹשִׁיעָה — רַמְזוֹ לַיּוֹשֵׁעַ. צִדְקַת... — רֹאה סוּף סִמָּן ה'. יָבוֹא שְׁלוֹם — הַשּׁוֹמֵר בְּטוֹבָה
 קד, א.