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The Tzaddik and the Lamed Vov Legend

by

Laurence A. Kotok

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DIGEST

The object of this thesis is twofold. The first objective being to trace the development of the concept of the Tzaddik through the Tradition. The second objective is to examine and clarify the Lamed-Vov Legend. The two objectives are closely related to one another and as a result are treated as such. The first Chapter begins by establishing the etymological background for the root word נצח. This is done in order to form a definitional hypothesis with which to operate. The second section of the first Chapter examines the previous scholarly endeavors written concerning the root word נצח, as representative of the Biblical School of Higher Criticism. The first Chapter thereby attempts to firmly establish a mechanical understanding of the root word נצח and its noun form נצחיות.

Chapter two takes the specific definitional materials produced by the first Chapter and relates it to specific Biblical passages. This is done with the intent of determining exactly who the Biblical נצח is, and what he represents. In addition to clarifying the concept of the נצח within the Bible; there is an effort made at cataloguing specific themes which begin to be related Biblically to the נצח. From this Chapter an understanding of the major role which the Biblical material played in the latter formation of the concepts of the נצח and the Lamed-Vov נצח emerges.

The Talmud provides the source material for Chapter three. This Chapter examines the role of the ד'33 as it appears in the Talmud. The Talmudic materials provide the framework of the ד'33 in the Talmud, and show the maturing of the concepts which were found in the Biblical passages. From the Talmud is found the evolution of certain Biblical ideas into concrete concepts; this is found to be the case with the ד'33 and the Lamed-Vov.

Chapter four attempts to synthesize the preceeding materials which dealt mainly with the general ד'33 and apply that which was found to the concept of the Lamed-Vov ד'33. This process begins with attempting to examine, as well as pin down the Lamed-Vov Legend. A careful examination into the source of the legend is also provided. The next section of the Chapter lists all of the possible sources for the Lamed-Vov Legend, and tries to show how the legend grew out of the sources. The third section of this chapter is the culmination of all that has proceeded. Conclusions as to the thrust and relationship between the general concept of the ד'33 and the specific concept of the Lamed-Vov ד'33 are made. This is done with the idea in mind that there is a logical flow which joins the two concepts together.

I would like to thank Dr. Alexander Guttmann
for all of the help and understanding which
he showed me during the writing of this thesis.

It is truly Dr. Guttmann who taught me the
meaning of the concept to which I dedicate
this thesis:

תורה לשמה

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CHAPTER ONE

Towards a Definition of the Term p'93

A. The Etymology of p'93

The word p'93, which is the noun form of the root p93, is a word with an impressive past and present. The various concepts which have been represented by this word have all been based upon derivatives of the original root meaning of the word. In our particular discussion it is important to investigate the original meanings and definitions of p93 in order for us to fully understand the various ways in which the word has been used throughout the many layers of material.

When a check is made of the two foremost lexicons of the Old Testament, Gesenius and Brown, Driver, and Briggs, an understanding of the root meaning emerges. The word p'93 has a varied and wide heritage. The word appears in many languages carrying a similar meaning in all. In addition there appears to be an internal consistency within the various groups of languages pointing towards this shared definition. Let us at this point check exactly what the lexicon relates to us for the root p93.

p93 (root of following; New (Late) Hebrew, Aramaic in derivation; compare Arabic قَالَ speak the truth (also قَالَ hard, even, straight, perfect); Sabeian p93 just, epithet of king J. H. Mordtmann...; usually excellent ...; also verb favour, endow (one with something) Corpus Inscript. Semiticarum IV, No.198, 1.4...; Phenician p93 adjective just, right,

Tel el-Amarna (Canaanite) ṣaduḳ, innocent;
 Old Aramaic ṣṣṣ noun righteousness, loyalty,
 Nabataean ṣṣṣ adjective authorized,
 Palmyrene ṣṣṣ ṣṣṣ ; Saho ṣaduḳ,
 be true, clear...; Ethiopian ṣṣṣ be just,
 righteous, so New (Late) Hebrew ṣṣṣ Piel,
 Hiphil, Aramaic ṣṣṣ, ṣṣṣ) 1.

The interpretation of the preceeding material is as follows. The root ṣṣṣ comes to us from usage in many of the cognate languages to Hebrew. In Phenician the root word is found used as an adjective meaning just or right. The root appears in noun form in Old Aramaic meaning loyalty or righteousness. Sabean employs the root ṣṣṣ as does Phenecian; it is found to mean just and in certain cases meaning excellent. The consistent root theme of ṣṣṣ meaning righteousness or loyalty is also found in Old Aramaic, where the root is found used as a noun. Nabataean completes this particular group of languages with the further usage of the root being used as an adjective meaning authorized.

Going beyond the examples of the preceeding paragraph the root ṣṣṣ also comes to us with similar meaning from an examination of several archaeological finds. The Tel el-Amarna tablets provide us with an example of ṣṣṣ appearing as a noun with the meaning right. Another example of archaeological testimony as to the spectrum of meaning which the root ṣṣṣ illustrates emerges from an investigation of the Ugaritic Tablets which have been uncovered. Specifically Ugaritic Tablet 32:5 in Keret 1:1g exhibits the usage of the root ṣṣṣ having the meaning of rightful or legitimate.^{3.}

In addition to the preceeding materials which lead us to assign a tentative etymological definition to the root 𐤐𐤕𐤓; there is further proof found within the Semitic Language Group that the root 𐤐𐤕𐤓 universally possessed the meaning of either being just or righteous. In Ethiopic a member of the Semitic group the root displays a meaning of just or righteous. Another Semitic language Sahidic also shares the root 𐤐𐤕𐤓. In Sahidic the root has the meaning to be true. Old South Arabic according to Koehler and Baumgartner used the general root 𐤐𐤕𐤓 and within this language exhibited a meaning of to be just.

The root or more precisely the proposed root 𐤐𐤕𐤓 appears throughout the Near Eastern World, as shown through the frequency with which the word appears. As we have seen the root though found in many languages, some of which belonged to the same group, has exhibited a consistency of meaning. This core definition, though not confined to always appearing with the same precise meaning, has evolved a precise conceptual definition. The conceptual definition of 𐤐𐤕𐤓 being "just or righteous" was translated into the various idiomatic paradigms of the numerous languages wherein the root 𐤐𐤕𐤓 appears. The basic conceptual meaning never varies it is the way that meaning is concretized which varies. Also one notes from this study that the root itself remains consistent; 𐤐𐤕𐤓 appears in all of these languages. Taking into account the broad usage of the root 𐤐𐤕𐤓 and the consistency of

meaning when that root is found it is not at all illogical to assume that the root 𐤐𐤓𐤕 inherently possesses the meaning of being " just or righteous ".

B. A View of the Higher Criticism of 𐤐𐤓𐤕

The nineteenth century phenomenon of Biblical or Higher Criticism for the most part let no part of the Bible escape their scrutiny and investigation. They attempted to rediscover how the Bible was authored and the rational used by those who edited the different stratum of material. A facet of this overall investigation was the examination of words and concepts within the Bible which would provide greater understanding of the complete Biblical gestalt. One of the numerous words and concepts examined by these zealous scholars was the root 𐤐𐤓𐤕. Their results and conclusions will supplement the etymological findings which we have already cited, and thereby contribute to our total understanding and definition of the root word 𐤐𐤓𐤕.

Biblical scholarship initiated its search into the meaning and conceptual uses of the root word 𐤐𐤓𐤕 in 1860. It was in this year that the first two articles written about this subject appeared in German Zeitschriften. The two^{4.} articles, one written by Ludwig Diestel and the other by August Ortloph^{5.}, both had as their goal the rediscovery of the original meaning of 𐤐𐤓𐤕. The tool which both men used was their knowledge of etymology; it was from this base that

they began their study. Etymology had already established a tentative meaning for the root ḥṣṣ; as we had noted previously that definition was: "to be just or righteous". Diestel and Ortloph employed the prior etymological evidence and then applied it within the method of Biblical Criticism. They found that the Arabic usage of the verb ḥṣṣ "to be straight" was the most precise rendition of the word in relation to the varied uses of the word ḥṣṣ in the Bible. This particular definition of ḥṣṣ does not appear to be essentially different than past renderings of the root word. The truly innovative change to the definitional structure of the root was the addition to the definition of "to be straight" which Diestel proposed. Diestel reasoned as a result of his investigation that in addition to the pure definition of ḥṣṣ there was another dimension to the definition found as a result of Biblical Criticism. This extra dimension was that the word ḥṣṣ in the Bible meant "to be straight", but in addition implied some norm by which the degree of 'straightness' could be measured. The inclusion of a norm by which the word ḥṣṣ was Biblically defined, became the focus of all subsequent scholarship on this word.

August Ortloph who along with Diestel had begun the study of the root ḥṣṣ; attempted to take Diestel's conclusion one step further. Ortloph accepting the idea of a Biblical norm which defined the word ḥṣṣ, went about to define that norm. His method was to categorize the various

instances where the word pi3 appeared, and in this way attempt to discover what that norm comprised. His research led him to the following four categories: 1. the relation of the individual Israelite to his people, 2. the relation of Israel and her members to Yahweh, 3. the relation of Yahweh to the nations, and 4. the relation of Yahweh to Israel and her individual members.^{6.}

The pinpointing of a universal norm by which the word pi3 was defined did not flow specifically from Ortloph's study. In 1874 Albrecht Ritschle became the next major scholar to pickup the yet unsolved controversy. He based his work upon the previous foundings and agreed with Diestel's original premise that pi3 involved the conformity to some norm. This conclusion Ritschle used to support his own work in the second edition of Die Christliche Lehre von der Rechtfertigung und Versoehnung. The most important result of his work with this problem was his use of Ortloph's method of categorizing and his resultant conclusion. Rather than accepting Diestel and Ortlophs' conclusion that there was a specific norm through which the meaning of pi3 was governed; Ritschle injected a new idea that the norm itself could vary from situation to situation.

The idea of a varying norm became a guiding principle in the subsequent work done on this subject. Emil Kautzech writing in 1881 became the scholar to crystalize the work that preceeded him into a cogent discussion. His work Ueber

die Derivate des Stammes נצב in Alttestamentlichen Sprach-
gebrauch became for the time the authoritative work in the
field. Kautzech's study was so widely accepted because of
his first rate reputation as a semitic scholar and the
exhaustive research which he conducted into the material.

Drawing on Ritschle's conclusion that the norm upon
which נצב relies varied from situation to situation;
Kautzech illustrated the different situations. His first
example was that "sometimes it could be an objective measure
of weights or volume, sometimes it might be an ethical pre-
supposition or an idea"^{7.} In other cases he theorized that
the norm could either be a physical norm or a spiritual
norm,^{8.} but in every case he maintained that the idea of
conformity to a norm was always present. He also felt that
there was a forensic dimension within the varied norms which
defined נצב; he saw this as being "in the right in speech
or action, in a legal sense without emphasis on ethical
action"^{9.} The ethical quality was also a norm whereby נצב
was defined in other cases; Kautzech explained this area as
the overall character of and behavior of an individual or
people.

All in all the work which Kautzech produced set the
limits for future study of this area. The first new idea to
be offered to this field of study did not appear till forty
years later. In 1926 Otto Procksch began his examination
into the idea of נצב through his work in Christentum

und Wissenschaft. Procksch became intrigued by the three dominant usages of the root נצב in Biblical material; he found these to be: נצב, נ'צב, and ננצב. These three forms according to Procksch comprised the formula for finding the true meaning of נצב. Basing his hypothetical definition upon the previous work done on the subject of נצב being determined by a norm; Procksch attempted to provide a novel interpretation of that norm. He reasoned that that which was in reality normative was the determining order in a circle of persons. In further explaining his definition Procksch illustrated the necessity of the three forms of נצב within his definitional structure. A נ'צב was the man who took the proper inner stance attitude within the normative order. The word נצב stood for the normative order; whereas ננצב^{10.} stood for the proper inner stance within such an order. There is a marked similarity between Procksch's understanding of נ'צב and ננצב; the only difference being the former refers to masculine usage, the latter refers to feminine usage. The important end result of Procksch work was that he saw נצב inherently embodying the norm by which it was defined. In addition he took the noun forms of the root נצב and saw them to be proper nouns denoting the specific feminine or masculine individuals who exhibited the proper inner stance attitude within the normative order represented by the root נצב.^{11.}

The Scandinavian School of Biblical Criticism which

was to become a major force in Biblical criticism also took interest in the search for the meaning of ḥṣṣ. An advanced student at Uppsala named Fahlgren wrote Sedaka, Nahestehende und entgegengesetzte, Begriffe im A. T. in 1932. This work by Fahlgren was the next step in the evolving study of ḥṣṣ. In this work he attempted to find the meaning of ḥṣṣ through an examination of its antonyms in Biblical usage. Fahlgren's major conclusions draw in part, as with all the previous studies, upon earlier attempts to untangle the meaning of ḥṣṣ from the text. Synthesizing the work of Procksch, who assigned normative roles to the noun forms of ḥṣṣ, and Ortloph, who was the first to realize that the norm by which ḥṣṣ¹² was governed was determined by different relationships, Fahlgren began his study.

Employing the past conclusions Fahlgren proposed that the derivatives of ḥṣṣ were used to denote the conformity to the various norms which sprang out of the relationships between man and man, or between God and man. He further concluded that ḥṣṣ underwent no development in meaning per se, rather the development which did occur was in respect to the content of the norms themselves. The subtle difference which he proposes reinforces the idea that it is the norms which not only vary, but also determine the concrete meaning of ḥṣṣ at any given time. His conclusion that the essential definition of ḥṣṣ never changed was a new concept, though in light of the general commitment to

varying norms which determined the meaning, his finding is not crucial. Fahlgren's contribution to the subject is a result of his idea that the norms which govern the meaning of 𐤓𐤓𐤔 underwent basic content changes. These norms through this definitional evolution brought about changes in meaning to the root 𐤓𐤓𐤔; whereas in the past scholars had looked upon the change in meaning as directly proportional to the particular norm 𐤓𐤓𐤔 was in a specific relationship with, Fahlgren added that the norms not only varied, but underwent a development of their content. This conclusion points to the nature of an evolving culture and the essence of societal growth and self-definition; which he feels present in Biblical civilization.

Our study of the Biblical Criticism concerning the root 𐤓𐤓𐤔 has brought us to many conclusions and the opinions of many men. Perhaps the most important point to be gleaned from all of the numerous scholars is the symbiotic relationship felt to exist between 𐤓𐤓𐤔 and the norms which in each instance and generation create the boundaries within the word is defined. Specifically 𐤓𐤓𐤔 involves 'being just or righteous'; the way one is 'just or righteous' is determined by the norms which govern the specific situation.

NOTES

1. Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, page 841
2. J. A. Knudtzon, Die El-Amarna Tafeln, 1915; 287:32 as reported by Koehler and Baumgartner, page 794
3. Cyrus H. Gordon, Ugaritic Materials, page 315
4. Ludwig Diestel, " Die Idee der Gerechtigkeit, vorzueglich in Alten Testament ", biblisch theologisch dargestellt, Jahrbuecher fuer Deutsche Theologie, 1860
5. August Ortloph, " Ueber den Begriff von $\text{ד}^{\text{ר}}\text{ב}$ und den wurzelverwandten Woertern im zweiten Theile des Propheten Jesaja ", Zeitschrift fuer die gesammte lutherische Theologie und Kirche, 1860
6. *ibid*
7. Emil Kautzech, Ueber die Derivate des Stammes $\text{ד}^{\text{ר}}\text{ב}$ im Alttestamentlichen Sprachgebrauch, 1881, page 53
8. *ibid*, page 39
9. *ibid*, page 54
10. Otto Procksch, " Die Hebraeische Wurzel der Theologie ", Christentum und Wissenschaft, 1926, page 454
11. *ibid*, page 454
12. *op. cit.* , August Ortloph

CHAPTER TWO

THE BIBLICAL UNDERSTANDING OF ד'ק

The Biblical experience and literature is full of numerous variants of the basic root דק. Throughout the Bible are examples of this root used as nouns, adjectives, and verbs; what is of importance is that no matter in which form the root appears it always conveys a similar meaning. From our study of etymology we have found this universe of meaning to center around the idea of 'being just or right'. It is this idea which is employed in Biblical usage. As has been noted the root appears in different forms and as such carries an appropriate meaning flowing from the core definition.

The particular form of the root דק which we will consider in this chapter is ד'ק. It is this noun form of the root which in certain Biblical instances is used as a title to describe the certain nature of a man. The quality which it points to and the way in which the word is used is the Biblical precursor of what will become the Talmudic Tzaddik. The origins of that concept are apparent in the unwinding of the Biblical understanding of ד'ק.

In addition to the aforementioned use of ד'ק; we also find examples where the word is used in a legal sense. A meaning which, though Biblically removed from symbolically standing for an individual, did contribute to

the repository of meanings which were to be considered as within the realm of the conceptual meaning of ד'קד.

August Ortloph, one of the pioneers in the study of ד'קד in the Bible, established four major categories within which he placed the various Biblical examples of ד'קד.^{1.} The categories which he instituted, explained in the first chapter, involve the idea that the term ד'קד is in constant flow as determined by the relationship in which it is found. The particular relationship which is of utmost importance in this section is where the term ד'קד is applied to a person. This stress is the result of the premise that the latter day concept and individual who would be known as a Tzaddik, could be directly traced to the Bible. The Bible served as a mode of formulation for the concept.

The foremost Biblical example of ד'קד applied as a title to a man is the story of Noah.^{2.} It is in this story that the Biblical author expresses the concept of ד'קד and shows the ramifications of such a title. There are certain questions that are needed to be answered: 1. What does ד'קד mean in this case? 2. What is the relationship between Noah and the term ד'קד? and 3. What generalizations can be made in regard to this particular usage that can guide further conclusions?

Our first commitment in our examination of this example is to look directly at the text and to attempt to find the definition for ד'קד which is implied by the context.

The verse which provides us with our example reads: " These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God".^{3.} The hebrew of the verse more clearly illustrates the juxtaposition of q'93;
וְהָיָה נֹחַ אִישׁ צַדִּיק וְשֹׁמֵר אֶת אֱלֹהֵי^{4.} It is from this example that we can derive meaning for the term q'93.

The Revised Standard Version of the Bible interprets the verse as follows, " 'Noah was a righteous man', i.e. he stood in right relationship to God".^{5.} This particular understanding of the verse established certain criteria which are important to our study. In terms of defining q'93 it assigns the predominantly accepted definition of being ' righteous or just'. This usage defines Noah's personal being and clarifies through example how an individual merits the title of q'93. Another clue which leads us to accept the operational definition of q'93 to be 'one who is righteous or just' is the way q'93 appears in the text. The word does not appear alone in this case, but its meaning is rather strengthened by the immediate use of l'93. The two words taken as a unit of meaning clearly show that the individual who is referred to as a q'93 is special. His uniqueness involves his place among men and his position in relation to God.

Noah as a human being is defined and stratified by his name being mentioned in relationship with the term q'93. It declares to the reader who Noah is and what type of person is viewed as q'93. The question of how we are to understand

this verse is dealt with by Rashi, the eleventh century French Rabbi who wrote a commentary on the Bible. The way Rashi interprets the verse sheds light upon the relationship and meaning of the word נִצָּן. It is important to note that even though Rashi was, chronologically, greatly removed from the Biblical period; his writing and synthesis of the material grants numerous insights into the developmental concept of the נִצָּן.

Rashi writes in response to Genesis 6:9, the verse we are considering: " ' These are the progeny of Noah: Noah was a righteous man'- since the text mentions him it sings his praise, in accordance with what is said, (Proverbs X:7) 'The mention of the righteous shall be for a blessing.'"^{6.} The first question Rashi attempts to answer in this section is: What was the necessity for using the word נִצָּן in conjunction with Noah ? The answer Rashi posits is based on another verse which establishes the elevated position of the נִצָּן. (Proverbs 10:7)

The next question which Rashi deals with is : Why does the text follow its description of Noah with וְנִצָּן ? " ' In his generations ' - Some of our Rabbis explain it (this word) to his credit: he was righteous even in his generation; it follows that if he had lived in a generation of righteous people he would have been even more righteous owing to the force of good example. Others, however, explain it to his discredit: in comparison to his own generation he

was accounted righteous, but had he lived in the generation of Abraham he would have been accounted as of no importance (cf. Sanh. 108a).^{7.} This comment by Rashi clearly shows the normative dimension of ד'י. Whether the first or second opinion which Rashi gives us is correct, the importance of the statement is found in the temporal limitation put on ד'י by ל'י.

The example of Noah points out some of the definitional and conceptual boundaries of the word ד'י. Noah is called by the title ד'י, a term meaning 'just or righteous'. The use of ד'י as a title which describes the nature of the human being to which it is attached is a characteristic which will become in Talmudic times a standard occurrence. Rashi helps us understand how the concept of ד'י became to be understood. In addition his comments clarify the normative nature of ד'י; in this example the norm which governs the scope of the term ד'י is ל'י.

The next Biblical example of the term ד'י^{8.} applied to human beings is the story of Sodom and Gemorrah. In this story one is reminded of Abraham bargaining with God over the fate of these two cities. The argument for saving the cities as proposed by Abraham was based upon a plea for the righteous, the ד'י who would be destroyed with the rest of the inhabitants of the cities. As the story unfolds the number of ד'י required for God to spare the cities is lowered from fifty to ten. From this story we are able to

derive certain characteristics which appear to illustrate the elevated position of the ḥ'ḥ. The ḥ'ḥ emerges from this incident as a special type of human being, one whose behavior in some way not only effects his own position in life, but also the position of others.

Bereshit Rabbah in attempting to deal with the question of God's justness if he were to destroy the cities of Sodom and Gemorrah, comes upon another dimension to the definitional universe of the term ḥ'ḥ.

"Wilt thou indeed sweep away the righteous with the wicked? R. Huna said in R. Aba's name: 'Wilt thou indeed (HA-AF) sweep away (TISPEH): Thou confine anger, but anger cannot confine Thee. R. Joshua b. Nehemiah interpreted it: The anger (af) which Thou bringest upon Thy world, wouldst Thou destroy therewith the righteous and the wicked! And not enough that Thou dost not suspend judgment of the wicked for the sake of the righteous, but Thou wouldst even destroy the righteous with the wicked! " 9.

We see through this passage an attempt on the Midrash's part to define ḥ'ḥ or righteous as all guiltless or innocent.

Notice the contrast between the wicked and the righteous in this passage. The author is trying to deal with an already existant history which describes the destruction of the two cities. In his attempt to explain the destruction, he tries to answer two questions which appear to be unanswerable: 1. Doesn't God maintain the lives of the wicked for the sake of the righteous? ("And not enough that Thou dost not suspend judgment of the wicked for the sake of the

righteous..." 10.) and 2. How could God, who is just, kill innocent people along with the wicked, even if the killing of the wicked could be justified ? ("... but Thou wouldst even destroy the righteous with the wicked ! " 11.) The answers to both of these questions is found in the importance placed upon the p'93 and the evolution of the concept which beginning Biblically gains importance through the years.

The question of how God could destroy the righteous along with the wicked is also dealt with by Rashi. Rashi's answer to the question gives further proof to the statement that the importance of the p'93 grew in geometric proportion from Biblical times onward. "...will Your anger urge you to destroy righteous with wicked ? ... Should You, however, say that the righteous cannot save the wicked - but why should^{12.} You kill the righteous at all ?"

The Sodom and Gemorrah story brings to the surface some different aspects of the p'93. From this story one derives the elevated stature of the p'93; it is he who all are worried about. It is the p'93 who Abraham uses as a bargaining tool for the lives of the wicked. The p'93 in this story has the power to act as a pledge or in essence has so much extra righteousness that he can compensate for the evil of others. When the ten men cannot be found the concern shifts from the total population to those few righteous people who live in the cities. Their position as p'93 is looked upon with such importance that the question becomes

a concern for how God could destroy the righteous along with the wicked. Even the few ע'ק'ק who might be in the cities of Sodom and Gemmorah were considered to be of such value that their survival is crucial, and raises questions of the ultimate justness of God. It must be remembered that it is the ק'ק who is seen to be capable to create such a situation; it is the ק'ק who is favored with such power within the human condition. It is the ק'ק in the story of Sodom and Gemorrah who appears able to use his righteousness or justness to the benefit of others.

The stories of Noah and Abraham's plea for Sodom and Gemorrah are the two foremost Biblical examples of the term ק'ק applied as a title or name to human beings. The Bible contains many other uses of the word; many appear in ^{13.} the Psalms and in Proverbs. The word in these cases though it contributes to the total definitional structure of the root is not of utmost importance to our study. The Biblical examples of the root ק'ק where it is used in a legal sense has a more profound effect upon the formulation of the concept of the ק'ק. This conclusion is based upon the observation that where the word is used in a legal sense it is many times in relationship with a person, who is exhibiting this attribute.

The importance of the Biblical passages where the root ק'ק is used in a legal sense is understood when the synthesis is made between what the word means used as a

legal term and how this meaning is applied to the individual who is referred to as a ד'ש. This eventual correlation, which is an essential part of the conceptual transformation of the root שש and its noun form ד'ש, becomes clear through the examination of a few Biblical examples.

The book of Exodus provides us with an example of ד'ש used in a legal sense. The verse reads: " Then Pharaoh sent, and called Moses and Aaron, and said to them, ' I have sinned this time; the Lord is in the right, and I and my people are in the wrong....' " ^{14.} The Hebrew of the verse illustrates the use of the word ד'ש as applied to God and the word ר'שע as applied to Pharaoh and his people. The word in this context is defined through the parallel; it is God who is correct in the situation, it is God who is exhibiting the quality of a ד'ש. The legal nature of the word is seen in the translation of the verse. God is in the right; God is correct in his judgment and the sentence is therefore vindicated. ד'ש is used here as a qualifier of God; it qualifies him in a legal or forensic situation. The quality of ד'ש which God demonstrates in this example is a quality which the concept of the ד'ש will also incorporate. It is the ד'ש who is just and right not only in his total personality, but also in his dealings legal or social with others. In a way we see how the human ד'ש is patterned after God, who displays the quality of being a ד'ש.

Other examples of the word ḥṣṣ used in a legal sense are found in the book of Deuteronomy. The verses under consideration are as follows: "And what great nation is there, that has statutes and ordinances so righteous as all this law which I set before you this day ? " ^{15.} "You shall not pervert justice; you shall not show partiality; and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous." ^{16.} , and "If there be a quarrel between men; and they step nigh unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked." ^{17.} These three verses all exhibit similar uses of the word ḥṣṣ , and as such contribute to the our total understanding of the word ḥṣṣ.

The first of the three verses uses the word ḥṣṣ to describe 'the laws and ordinances' which God has given to Israel. The word ḥṣṣ implies the essential nature of those laws and by the use of ḥṣṣ establishes a parallel between the idea of human righteousness and legal righteousness.

The second verse: " You shall not pervert justice... and subverts the cause of the righteous"; discusses the role of ḥṣṣ in the legal system. The verse prohibits the use of bribery because it ' subverts the cause of the righteous'. It is the righteous who are honest and above suspicion of bribery. The wicked if allowed to bribe the court would be not only be perverting justice, but the way they would be

accomplishing this end would be by hurting the cause of the righteous. Justice is synonymous with the righteous.

In a legal confrontation between the wicked and the righteous, the judges are instructed by the third verse to find for the righteous. This conclusion provides two possible interpretations: 1. the p'33 is always guiltless in relation to a wicked person, or 2. the ultimate goal of the Biblical legal system is righteousness. Whichever case is picked the end result is the same, the concept of p'33, whether as the individual or as the legal paradigm embodies the highest principal of human conduct and morality.

The Biblical p'33 is both a person and an ideal. We see him function as a person in the stories of Noah and Sodom and Gemorrah. In these episodes we found the quality of being a p'33 capable of producing changes within the human condition. The p'33 as a man is a special person, doing special things, demonstrating his 'justness or righteousness' through his actions. The legal uses of p'33 also add to our total understanding of the term. Through the legal examples we see an emerging parallel between God who is viewed as righteous, and the man who does righteously. The legal view also shows the use of the word p'33 as synonymous with righteousness, and points the way that the p'33 should follow. It is all of these themes which are eventually joined to produce the unified concept of the p'33 as a human being in the Talmud.

NOTES

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2. Genesis 6:9 - 11:32
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4. Genesis 6:9
5. *ibid*, 6:9
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13. Robert Young, Analytical Concordance to the Bible, 1936
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15. Deuteronomy 4:8
16. Deuteronomy 16:19
17. Deuteronomy 25:1

CHAPTER THREE

THE TALMUDIC UNDERSTANDING OF ד'93

The completed Talmud comes to us from a period far removed from the Biblical era. The centuries which comprise what we call the Talmudic Period stretch the period between the first century C. E. and the fifth century C. E.¹. It is during this time period that the principles of Pharasaic Judaism become in a sense cannonized in Talmudic literature. The Pharasees represented a new ideology in Judaism; the substance of their ideas though grounded in Biblical Judaism was tempered by a new and enlarged approach. The specific details are really not essential to our discussion at this point. The crucial legacy of the Pharisees which we are concerned with is their utilization of the nascent Biblical idea of the ד'93 in their literature. It is in the Talmud that the ד'93 becomes a common occurrence.

From our study of Biblical texts we found certain characteristics which marked the emergence of the concept of the ד'93. We saw through the examples of Noah and the Sodom and Gemorrah story the power and status associated with the Biblical ד'93. As has been noted it is the Bible which provides the base upon which the concept is built. Recognizing the origin of the concept the transition to the Talmudic material is easily accomplished, and it is the goal of this chapter to make that transition.

The characteristics which defined the ד'93 in the

Bible become paradigmatic of the Talmudic אדם. Whereas in the Bible these ideas are confined to a small group of people, the Talmud provides us with many, many examples of the term אדם used to describe a human being; in fact as was seen in the Bible it is also used as both a title and as a proper noun. These widespread examples tell us several things: 1. the concept had become popularized, 2. the concept developed along with the material that came to be known as the Talmud, and 3. the people in popularizing the concept as a form of believed folk tale added to the core meaning of the אדם.

The process by which the concept became enlarged is seen through examples in specific areas. The first area that will be discussed is the power over events which the Talmud attributes to the אדם. The second area will be the Talmudic understanding of the role of the אדם in relation to God, the world, and the people. From these examples will we see emerging the אדם as a human being, as a complete concept of reality.

The Talmud tells us many things about the אדם, many things which tend to make one think of a mystical, magical facet of the אדם and his characteristics. This possible hypothesis appears in the following examples.

In tractate Taanit we find two examples where the אדם is credited with special powers, both of which contribute to the feasibility of a magical facet to the אדם.

"Once Rabbi ordered a fast and no rain

fell. Thereupon 'Ilfa (some say Rav 'Ilfa), (stepped down before the ark and recited the prayer) 'He causes the wind to blow' and the wind blew, (he continued) 'He causes the rain to fall' and rain fell. Rabbi then asked him, what is your special merit ? He replied; I live in a poverty stricken remote place where wine for Kiddush and Havdalah is unobtainable, but I take the trouble to procure for myself wine for Kiddush and Havdalah and thus help others to fulfill their duty. " 2.

The preceeding passage attributes to the p'93 the ability to bring rain and wind. As we recall the words וְיָרֵד מָטָר וְיִשְׁלַח ה' מִן הַשָּׁמַיִם מַיִם are recited as part of the Amidah within the second benediction from Shemini Atzereth to Passover. The passage points out that it is the p'93 who is capable of making the prayer for this event. It is the p'93 whose prayer is heard and answered. From this passage we also see a description of the p'93; his actions make him fit - he helps others at his burden to fulfill their duty. If one continued to read this section in the Talmud another story similar to the one above would appear; it reinforces the role of the p'93 as a special type of person. He is special not only in makeup, but also in action.

The second passage which we will examine from Tractate Taanit is one which describes the p'93 in a way which we are familiar with from Biblical example.

"Raba was dejected because of the special honor shown to Abaye, and he was therefore told, Be content that(through your merit) the whole city is protected." 4.

The p'93 as a protector of cities finds its origin in the

5.
Sodom and Gemorrah story. There too the continued existence of a city was based upon the merit of the א'י'י.

It is important at this point to clarify the magical nature of the א'י'י. The א'י'י is magical in the sense that his prayers or his actions are able to change or bring about events; what is of essential bearing on this matter is that it is always God working through the א'י'י, who is responsible for all things. The events which occur or the qualities attributed to the א'י'י are two dimensional; there is primarily the nature of God which allows the א'י'י to function, and secondarily there is the א'י'י himself that makes all things possible within him. It is this relationship between God and the א'י'י which if the dimension of God working through the א'י'י was ignored yields magic. The acts which the א'י'י does are done with the help of God.

From another part of the Talmud we learn how it is that the א'י'י in our example from Taanit 24a was able to cause rain to fall and wind to blow. The answer is tied up within the relationship between God and the א'י'י. The א'י'י enjoys a special position and status in relationship to God. One of the rewards of this relationship is the granting of the prayers of the righteous.

" ... Rav Eleazar said in the name of Rav Benjamin ben Japeth: Why is the prayer of the righteous compared to a hind? To tell you that just as with the hind, as long as it grows, its antlers form additional branches every year, so with the righteous, the longer they abide in prayer, the more will their

prayer be heard". 6.

The Talmudic role of the tzaddik is one filled with admiration and praise. The tzaddik is an exemplary human being. As a result of his actions God does many things for the world.

"Rav Samuel ben Nahami said Rav Jonathan's name, The Righteous are destined to resurrect the dead...." 7.

It is the righteous, as a specific group of people who enable God to fulfill his promises to the people. The elevated status of the tzaddik explains how he is the one selected to be God's agent in the carrying out of Divine plans.

"Rav Johanan said, The righteous are greater than the ministering angels, for it is said, 'He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.' " 8.

The Talmud also makes an interesting comment as to the relationship between the world and the tzaddik. Biblically the roots for this relationship were present, but it is in the Talmud that the idea of the world being created and maintained for the sake of the righteous becomes a full blown concept.

"Rav Eleazar further said: Even for the sake of a single righteous man would this world have been created for it is said: 'And God saw the light that it was (for one who is) good', and good means but the righteous, as it is said, Say ye of the righteous that he is the good one". 9.

"Rabbi Hiyya ben Abba said in the name of Rabbi Johanan: No righteous man dies out of this world, before another, like himself, is created, as it is said: 'The sun also ariseth,

and the sun goeth down' - before the sun of Eli set, the sun of Samuel of Ramathaim rose. Rabbi Hiyya ben Abba also said in the name of Rabbi Johanan, The Holy One Blessed be He, saw that the righteous are but few, therefore He planted them throughout all generations, as it is said, 'For the pillars of the earth are the Lord's, and He hath set the world upon them'. 10.

'Rabbi Hiyya b Abba said also in the name of Rabbi Johanan: Even for the sake of a single righteous man does the world endure, as it is said: 'But the righteous is the foundation of the world'...". 11.

The preceeding three examples clearly summarize the Talmudic position and concept of the elevated position of the 713. The world was created on his behalf, there is always a constant number of 713, and the world remains in existence for the sake of the righteous.

The Talmud picks up the idea of a constant number of 713, as represented by, "...No righteous man dies out¹² of this world, before another, like himself, is created". The idea emerges in a specific concept revolving around the general core of the 713; this idea comes to be known as the Lamed-Vov Legend.

"Did not Abaye in fact state, "The world never has less than thirty-six righteous men who are vouchsafed a sight of the Shechinah every day, for it is said, 'Happy are they that wait LO' (Isaiah 30:18) and the numerical value of LO is thirty-six." 13.

As we have previously seen God does various things on behalf of the merit of the 713. Some of these involve intercession by God in natural events; i.e. the occurrence of rain and wind. Other references are made to the creation and

the continued existence of the world as direct results of the role of the p'93. In addition the Talmud also provides us with material which shows that at times God suspends the natural order of things for the sake of the righteous.

" 'And tarried there all night, because the sun was set' (Genesis 28:10), Having prayed he wished to proceed: thereupon the Holy One, Blessed be He said, ' This righteous man has come to my habitation, shall he depart without a nights rest ? Immediately the sun set...'14.

The p'93 emerges in another section of the Talmud providing another service for the human community; it is the deeds of the p'93 which keeps judgement from the world. This idea corresponds to previous passages which point to the existence of the world as directly related to the merit of the p'93.

" Hezekiah further stated in the name of Rabbi Jeremiah, who said it in the name of Rabbi Simeon ben Yohai, I am able to exempt the whole world from judgement from the day that I was born until now, and were Eliezar, my son, to be with me (we would exempt it) from the day of the creation of the world to the present time, and were Jotham the son of Uziah with us (we would exempt it) from the creation of the world to its final end". 15.

From yet another Talmudic source we learn of the distinct influence the p'93 had upon the general community. The influence is seen in many areas; a constant theme which we have seen before and will see once again exhibited in the following example is the comparison made between the work of the righteous and the various other agents of God. The paradigmatic end result of each of these examples is the

overwhelming statement of superiority of the נ'ר in relation to other human beings and the other of God's creations. It is important to note that the superiority of the נ'ר is not a pompous or haughty dimension of the נ'ר and his personality, rather it is superiority in moral and ethical behavior. The נ'ר is compared and subsequently found to be superior to the other created things by others who make the comparison. It is not the נ'ר who compares himself to the ministering angels or sees himself as responsible for the creation and continued existence of the world. All of the comparisons and statements about the נ'ר are made by other people in regard to the נ'ר. This distinction serves as a key insight into the humility and modesty of the נ'ר.

" Bar-Kappara expounded: The work of the righteous is greater than the work of heaven (creation) and earth, as it is written, 'Yea my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens', (Isaiah 48:13), while in (regard to) the work of the hands of the righteous it is written, ' The place which thou hast made for Thee to dwell in, O Lord, the sanctuary, O Lord, which Thy hands have established' (Exodus 15:17. "16.

The Talmud in retrospect does many things to complete the conceptualization of the נ'ר. We have so far seen the many examples of Talmudic literature which comprise the skeletal structure of the נ'ר. From the examples we have seen the many ways in which the נ'ר is seen: his deeds, his elevated position in the cosmos, his role in fulfilling God's

wishes, and the way in which the q'33 is at all costs represented as a humble, average person. The q'33 is not only a physical reality, but he is a goal, an archetype human form to be strived after by others. It is very interesting how this concept is fostered in both of its dimensions: the human being who is the q'33 and the ideal of the q'33.

The concept of the q'33 appears throughout the Talmudic strata, as has been noted, there is though a developmental nature to the concept. This developmental evolution of the concept is seen in the categorization of different types of p'q'33.

"A righteous man who prospers is a perfectly righteous man; the righteous man is in adversity is not a perfectly righteous man. The wicked man who prospers is not a totally wicked man; the wicked man who is in adversity is perfectly wicked man." 17.

This passage from Berakot tells us of the existence of two types of p'q'33. The one is the 71NC q'33, and the other is the normal q'33. The distinction raised by this text shows a definite stratification of the two types of p'q'33 contained therein. There is also a didactic quality to the selection which attempts to provide a visible test for the recognition of the real q'33. The passage defines the person who is "righteous and prospers" as the true example of a completely righteous man. Though the passage may primarily be trying to deal with the general question of why the

righteous suffer; it is nevertheless an illustration of a hierarchy of ר'ז'ז'ז.

The preceeding example does not stand alone as proof of the categorization and stratification of ר'ז'ז'ז. The following example also points to this phenomenon.

" Said Rav Aba ben Kahana; What is the meaning of the verse, 'That be far from thee to do after this manner, to slay the righteous with the wicked.' (Genesis 18:25) What Abraham said is; Sovereign of the universe, it is profanation to do after this manner, and does not God act after this manner ? Is it not written, 'And I will cut off from thee the righteous and the wicked ?'. (Ezekial 21:8) That refers to one who is wholly righteous ? Is it not written, And begin (the slaughter) with my sanctuary, which, Rav Joseph learned, should not be read ' my sanctuary ', but ' my sanctified ones ', namely the man who fulfills the Torah from aleph to tav ? There, too, since it was in their power to protest against (the wickedness of the others) and did not protest, they are not regarded as thoroughly righteous." 18.

The ר'ז'ז'ז ר'ז'ז'ז, the wholly righteous , who are referred to in this selection have a special role assigned to them. The ר'ז'ז'ז should have protested against the wickedness of others, but since they did not, they could not be counted among that group of ר'ז'ז'ז who are known as wholly righteous. It was the wholly righteous who would have exerted his righteousness as a tool against the evils in the world. The ז'ז'ז ר'ז'ז'ז has a role to be active; if he rejects this responsibility he is no longer considered to be wholly righteous. Through his negation of the translation of his being into an active protest against those force which stand in

opposition to the universal quality of righteousness, he becomes less than what he might ideally represent. The 71ND p'93 is a step along the evolutionary path of the concept of the p'93.

The Talmud as a body of literature and law which genuinely reflects the life and the times during which it is compiled teaches us a great deal about the p'93. From the Bible we saw the beginnings of trends which became concretized and conceptualized in the bulk of Talmudic material. Many of the original Biblical themes remain intact, yet there is development and embellishment. The p'93 emerges from the Talmud as not only a full grown man, but as a complete concept.

NOTES

1. Baron, Salo Wittmayer, A Social and Religious History of the Jews, 1952, Volume II, Ancient Times, part 2, pages 294-298
2. Ta'anit 24a
3. Idelsohn, A. Z. , Jewish Liturgy, 1967, page 197
4. Ta'anit 22a
5. Genesis 18:16 f
6. Yoma 29a
7. Pesahim 68a
8. Sanhedrin 93a
9. Yoma 38b
10. ibid 38b
11. ibid 38b
12. ibid 38b
13. Sukkah 46a
14. Sanhedrin 95b
15. Sukkah 45b
16. Ketubot 5a
17. Berakot 7a
18. Avodah Zarah 4a

CHAPTER FOUR

The Lamed-Vov Legend and its Origins

A. The Legend

There is within Jewish tradition and literature a legend revolving around the existence of thirty-six just men, ל' פ' צ' צ who exist in each generation, and upon whose merit the continuance of the world is predicated.^{1.} This is the frame of the legend which appears twice in the Talmud.^{2.} One would think that there would exist somewhere within the vast material which comprises the Jewish past a complete rendition of the Lamed-Vov Legend. This though is not the case. Whereas there are hundreds of other Biblical and Talmudic legends which can be found in toto somewhere within the Tradition, the Lamed-Vov Legend never appears in any greater detail than a few lines. It is these few lines which I feel serve as an abbreviated reference to the total legend, which has been able to survive without ever being written down as a complete story. The Lamed-Vov Legend is a legend which points to a continuing reality, thereby making the onetime writing down of its content unnecessary.

The Legend like the concept of the פ' צ' צ from which it derives its authority and vitality, is an evolving concept. Just as the meaning of the root פ' צ' צ and the noun form פ' צ' צ are determined by an external norm which has been found to vary through time and place^{3.}, so to the

ments reported about the ד'ל"ג in the Talmud. It is these statements attributed to the ד'ל"ג in general which are finally incorporated into the bulk of material which makes up the foundation of the Lamed-Vov Legend.

One might think while reviewing the apparent widespread knowledge about the Lamed-Vov Legend that it seems impossible that one could not find an authoratative source for the legend. On the contrary the unique nature of the legend may be found in its ability to have maintained itself over vast periods of time without ever taking definite shape. The legend appears to have been a well known motif among many different generations of Jews, as seen through the random occurrences of the legend popping up at different times schematically. There are perhaps two explanations for the few lines which have come to be known as representative of the Lamed-Vov Legend; the first is that there is really nothing more to the legend than the cursory statements which refer to the thirty-six just men who are responsible through their merit for the continuance of the world, or the second alternative is that the sparse and abbreviated references are signposts pointing to a larger well known legend, which needed no more of an introduction than a few lines providing the general theme. The second alternative is perhaps the most intriguing because it attempts to explain the widespread universal nature of the legend as an ongoing, for the most part, unwritten tradition.

Gershom Scholem in his book The Messianic Idea In Judaism undertook an examination of the Lamed-Vov Legend. One of his statements has great bearing upon our understanding of the legend; "What are the historical origins of this legend and how did it develop ? It is curious that, despite the wide popularity of this idea in Jewish circles, no scholarly studies of any kind have been written on its development."⁷ Let us examine the preceeding statement on two levels; the first, using the present as a mirror of the past, and the second, the previously stated possibility that the lack of material concerning the Lamed-Vov legend is only the result of the legend remaining non-literary.

What are the ramifications of Gershom Scholem's statement that there have been no scholarly studies written on the Lamed-Vov legend ? The primary answer which comes to mind is that there is not enough material to warrant such a search. The possibility of a more profound answer revolves around the relationship between what we consider today to be 'scholarly studies' and what motivated people in the past to write things down. The parallel which is being drawn is that just as in the past the Lamed-Vov legend was a generally known theme, which maintained itself and evolved through many centuries without the need for an elaborately written tradition, even today the same principal in a sense operates. The legend today still exhibits a certain general knowledge among Jews, as pointed out by Scholem, thereby making the writing down

of the legend superfluous. The vitality of the Lamed-Vov legend could be measured by the continuance of the non-literary tradition which has earmarked the legend since its inception.

Accepting the feasibility of the hypothesis which stated that the brief references to the Lamed-Vov legend scattered throughout the Tradition are in reality sign-posts pointing to the greater reality of an ongoing non-literary tradition, allows an innovative answer to be given to the problem. The answer relies upon the continued understanding that the legend was a folktale which was kept alive through the existence of a vital oral tradition and the secondary assistance of an abbreviated written tradition. In light of the sources which contribute to the Lamed-Vov legend and the centuries which they span, this answer appears to be logical.

B. The Sources

This section will provide the raw material from which the Lamed-Vov legend took shape. The sources will be arranged chronologically; beginning with the Biblical materials, then the Talmudic sources, and finally with the material found in the Tikkune Zohar. These materials will be catalogued in such a way that the relationships between the portions will easily be seen. All of the materials rely upon each other in creating the total concept.

The first materials to be seen contributing to the

heading of the Lamed-Vov legend are found within the Biblical period. The prime Biblical example which we referred to in chapter two was the story of Sodom and Gemorrah.⁸ It is from this source and the commentaries written by Rashi that the relationship between the ד'יג and the maintenance of the world is established. It is the ד'יג in this case who is portrayed as having sufficient merit to not only protect himself from destruction, but also to save the population of a region. The tradition fostered by this material is the result of a Biblically defined ד'יג. This particular story adds to the definitional universe of ד'יג the quality of being directly responsible for the continuance of the world, as a factor of the merit of a designated group of ד'יג. This example designates the number ten as the lower limit of ד'יג who could possibly save the cities of Sodom and Gemorrah or in a larger sense the world.

Genesis Rabbah commenting on the story of Sodom and Gemorrah provides us with a variation of the Lamed-Vov theme. This variation is also found in Genesis Rabbah in Parashat Noah. The material from these sources will be illustrated at this point due its direct relationship with the preceeding Biblical passages.

" Seeing that Abraham shall surely become - Hayah Yihyeh (Genesis 18:18) R. Tanhum said in the name of R. Hui Elai in R. Berekiah's name: He informed him that the world must never contain less than thirty righteous men like Abraham. R. Judan and R. Aha in R. Alex-

andri's name deduced it from this verse:
 ' Seeing that Abraham shall surely become '-
 Hayah Yihyeh: yod is ten, heh is five, yod
 is ten, and heh is five."9. (total 30, spell חיי)

" R. Hezekiah said in R. Jeremiah's name:
 Thus did R. Simeon ben Yohai say: The world
 possesses not less than thirty men as right-
 eous as Abraham. " 10.

The tradition proposed by these two examples from Genesis
 Rabbah provides for thirty just men, ל'ק'ל, at all times
 present in the world.

It is from the Talmud that we find the first
 specific references to the number thirty-six as the quantity
 of ל'ק'ל who exist in the world. It is interesting to
 note that Isaiah verse, 30:18, which is used as the source
 for the number thirty-six, never again appears used in this
 fashion.
 11.

" Did not Abaye in fact state, 'The world
 never has less than thirty-six righteous
 men who are vouchsafed a sight of the
 Shechinah every day, for it is said, ' Happy
 are they that wait L0 ' (Isaiah 30:18) and
 the numerical value of L0 is thirty-six." 12.

" Abaye said: The world must contain not
 less than thirty-six righteous men in each
 generation who are vouchsafed (the sight
 of) the Shechinah, for it is written,
 ' Happy are they that wait L0 ', (Isaiah 30:18)
 the numerical value of L0 is thirty-six." 13.

In addition to these two examples the Talmud provides us
 with another source which uses a different number as the
 total sum of ל'ק'ל who must be in the world.

" But that is not so, for did not Raba

say; The row of (righteous men immediately) before the Holy One, Blessed be He, consists of 18,000, of it is written, It shall be 18,000 roundabout ? (Ezekial 48:35) That is no difficulty: the former number (36) refers to those who see him through a bright speculum, the latter to those who contemplate him through a dim one." 14.

Besides the previous examples which attribute specific numbers to the general tradition, there are many Talmudic passages which are essential to the total understanding of the concept. The ד'צב in the Talmud is assigned certain role functions; one of these is the part the ד'צב plays in the continuance of the world. Taking the various examples as representing pieces of the greater whole, which is the overall concept, one sees the function of the individual examples in relation to the whole.

" Raba was dejected because of the special honor shown to Abaye, and he was therefore told, Be content that (through your merit) the whole city is protected." 15.

" Rav Eleazar further said: Even for the sake of a single righteous man would this world have been created, for it is said, ' And God saw the light that it was (for one who is) good ', and 'good' means but the righteous, as it is said; Say ye of the righteous that he is the good one." 16.

" Rabbi Hiyya ben Abba said in the name of Rabbi Johanan; No righteous man dies out of this world, before another, like himself, is created, as it is said: ' The sun also rises and the sun goes down' - before the sun of Eli set, the sun of Samuel of Ramathaim rose. Rabbi Hiyya ben Abba said in the name of Rabbi Johanan: The Holy One, Blessed be He, saw that the righteous are but few, therefore he planted them throughout all generations, as it is said;

' For the pillars of the earth are the Lord's and He hath set the world upon them' ". I (I Samuel 2:8) 17.

" Rabbi Hiyya ben Abba said also in the name of Rabbi Johanan: Even for the sake of a single righteous man does the world endure, as it is said; ' But the righteous is the foundation of the world ' (Proverbs 10:25) ..." 18.

" Hezekiah further stated in the name of Rabbi Jeremiah, who said it in the name of Rabbi Simeon ben Yohai; I am able to exempt the whole world from judgement, from the day that I was born until now, and were Eliezar, my son, to be with me (we would exempt it) from the day of the creation of the world to the present time, and were Jotham the son of Uzziah with us (we would exempt it) from the creation of the world to its final end." 19.

" Bar-Kappara expounded: The work of the righteous is greater than the work of heaven (creation) and earth, as it is written; ' Yea my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens' (Isaiah 48:13), while in (regard to) the work of the hands of the righteous it is written, ' The place which thou hast made for Thee to dwell in, O Lord, the sanctuary, O Lord, which Thy hands have established ' (Exodus 15:17)." 20.

The above examples bring to the surface some of the recurrent themes which have been catalogued under the heading of the Lamed-Vov legend. They are: 1. the ל"ב can use his merit to protect cities, 2. the world would have been created for even one righteous man, the converse states that the world would be maintained for the sake of the righteous, 3. there are to always be a constant number of ל"ב in the world in every generation, 4. the merit of the righteous man is sufficient to keep the threat of

judgement from the world, 'judgement' serving in this case as the opposite of the continuance of the world, and 5. the ד'צב is always considered to be in a favored, elevated position.

The next strata of the Tradition which provides an example of the Lamed-Vov legend is the Tikkune Zohar. Yitzhak Baer writing about the period stated, " Near the close of the thirteenth century an anonymous cabalist composed ... the Tikkunim as a kind of sequel to the Zohar and a commentary on it".^{21.} The Tikkune Zohar picks up the theme of the Lamed-Vov legend and adds its own twist to it.

" There are seventy-two righteous men; this follows the example found in Tractate Sanhedrin. (97b) The proof for this (72) is found in the word LO, (Isaiah 30:18 ' Happy are they that wait LO '), Lamed-Vov equals thrity-six. There are thirty-six in the Land of Israel and thirty-six outside of the Land of Israel (in the galut)" 22.

C. Conclusion

There appear to be several traditions tangled together under the thematic province of the Lamed-Vov legend. All of the examples use the same themes and share much in common; the area of difference is the number assigned to the group of ד'צב who fulfill the concept. The options so far uncovered have yielded the numbers: 10, 30, 18,000, 36, and 72. I submit that the actual number has little consequence over the total thrust of the concept. The central idea

of the ד'ל"ג being able to maintain the existence of the world through his merit is kept intact throughout the examples. It is as a result of this consistent effort to protect the integrity of the general legend that the possible problem caused by the different number traditions is neutralized. The enduring principle which emerges from the sources is that the legend is not totally subsumed under one particular number tradition. Rather the legend displays its dynamic, evolutionary nature by assuming different number configurations at different developmental periods. It further appears that the number thirty-six was the latest of the number forms for the legend, and became representative of the legend as it evolved past the Talmudic period. This conclusion is based on the material presented by the Tikkune Zohar; though the total number is given as seventy-two, the relationship between the older thread of thirty-six righteous men and this new interpretation is clearly stated.

The Lamed-Vov legend is a type of legend. It does not rely upon any set number, though a certain abstract number has always been a part of the total legend. The kind of legend which has come to be identified by the name 'The Lamed-Vov legend' is based on the role of the ד'ל"ג as having an active part in insuring that the world is continued. We have seen this theme evolve from Biblical times, as well as it becoming a function of the ד'ל"ג and his function

in the world.

The relationship shown between the ד'לל and the Lamed-Vov ד'לל is indeed very close. The Lamed-Vov ד'לל derives his identity and general definitional scope from the concept of the ד'לל. The Lamed-Vov ד'לל is a specialized ד'לל; he is the result of the melding of a Biblical tradition and the emergent concept of the ד'לל. The Lamed-Vov legend is primarily dependent upon the concept of the general ד'לל; this general framework is then specialized under the specific category of the Lamed-Vov legend. As has been previously noted the specific category does not detract from the overriding fact that the Lamed-Vov ד'לל is first and foremost a ד'לל, who is fulfilling a specific task as defined by the boundaries of the Lamed-Vov legend. These boundaries are in no way confined to the mere numerical configuration which the title suggests, the number thirty-six has become associated with the legend during the Talmudic period and has appeared to become dominant.

The Lamed-Vov is a ד'לל, who fulfills his role as a ד'לל by keeping the world in existence through the merit he earns through his actions.

NOTES

1. Sukkah 46a
Sanhedrin 97b
2. ibid
3. Emil Kautzsch, Ueber die Derivate des Stammes ^{דור} Alttestamentlichen Sprachgebrauch, 1881, page 53
4. Ta'anit 24a
5. Ta'anit 22a
6. Genesis 18:16f
7. Gershom Scholem, The Messianic Idea in Judaism, 1971, page 251
8. Genesis 18:16f
9. Genesis Rabbah, Vayera 49:3
10. Genesis Rabbah, Noah 25:2
11. Aaron Hyman, דור ודור דור ודור, 1936-39, citations for Isaiah 30:18
12. Sukkah 46a
13. Sanhedrin 97b
14. Sanhedrin 97b
15. Ta'anit 22a
16. Yoma 38b
17. Yoma 38b
18. Yoma 38b
19. Sukkah 45b
20. Ketubot 5a
21. Yitzhak Baer, A History of the Jews in Christian Spain, 1961, Volume I, page 270
22. Tikkune Zohar, Chapter 21, page 50b

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