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"An Introduction to, and a Translation of, the
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"AN INTRODUCTION TO, AND A TRANSLATION OF, THE TOSEFTA SOTAH "

by

Murray I. Rothman

May, 1949

Submitted in partial fulfillment
of the requirements for the degree of
Master of Hebrew Letters

DR. ALEXANDER GUTTMANN,
Referee

TO THE SACRED MEMORY
of
MY DEAR MOTHER

TABLE OF CONTENTS

	<u>Page</u>
INTRODUCTION -----	I
CHAPTER I -----	1
CHAPTER II -----	5
CHAPTER III -----	9
CHAPTER IV -----	15
CHAPTER V -----	23
CHAPTER VI -----	29
CHAPTER VII -----	36
CHAPTER VIII -----	46
CHAPTER IX -----	52
CHAPTER X -----	56
CHAPTER XI -----	59
CHAPTER XII -----	65
CHAPTER XIII -----	66
CHAPTER XIV and -----	73
CHAPTER XV -----	76
NOTES -----	81-90
COMPARATIVE TABLE - TOSSEFTA and MISHNA -----	91-93

INTRODUCTION

It soon becomes apparent to one who is studying the Tosefta that a goodly portion of it cannot be understood without continued and constant reference to the Mishna. Thus, this translation of the Tosefta Sotah, and the notes appended thereto, is actually a translation of the Tosefta in the light of the Mishnaic literature.

The passages of the Tosefta may be classified into three types:

- (1) those which presuppose the Mishna and cannot be understood without it;
- (2) those which have little to do with the Mishna and do not seem to be related at all; and
- (3) those which are a repetition of the Mishna, usually with greater elaboration and the introduction of Haggadic material.

This inevitable comparison between the Mishna and the Tosefta aids one in achieving an understanding of the principles by which the Mishna was redacted. We find that, unlike the Tosefta, the Mishna often omits extensive controversies on the subjects which it discusses and gives a short summary of the essential views.

The Tosefta also enjoys lengthy explanations which characterize its style throughout, while the Mishna usually omits explanations altogether.

In addition to limiting discussion, the Mishna also reduces the number of discussants to the barest minimum. It often gives but one opinion in order to indicate that this view is the generally accepted one. The name of Rabbi Judah HaNasi, for example, occurs quite fre-

quently in the Tosefta, whereas this is seldom the case in the Mishna. This demonstrates that Rabbi Judah did not intend to express his own views; he meant, instead, to give the views which were most generally accepted.

In the light of these comments, we would expect the Mishna to be primarily a halachic compendium. In truth, it is actually that. It omits the rich aggadic material which is preserved in the Tosefta; the aggadic material which consists not only of midrashim and legends, but also of theological concepts, ethical doctrines and historical references.

The study and translation of the Tosefta soon brings to light the fact that the order in which the toseftas appear is not the same as the order of the mishnayoth. Some of the toseftas in the second chapter of Sotah, for example, find their equivalent in the third chapter of the Mishna Sotah, while others of the eighth chapter find their equivalent in the seventh chapter of the Mishna. Scholars differ as to the explanation for this marked phenomenon. Dr. Alexander Guttman, in his "Das Redaktionelle und Sachliche Verhaltnis Zwischen Mishna und Tosefta," (1928) proposes that the most plausible explanation seems to be that the Tosefta material was written on short sections of parchment, papyrus or the like, and when these sections were copied, they were not copied with care, insofar as the order is concerned. The many versions of the Tosefta which exist serve to substantiate this view, for the differences are

sometimes obviously attributable to carelessness rather than intent. We are told by Boaz Cohen, in his "Mishna and Tosefta - Shabbat", that the "differences between the textus receptus and the Erfurt MS. indicates that we do not have the Tosefta in the original form." In addition, we have a number of Aramaic expressions in the Tosefta, which indicate a lack of careful preservation of the texts which the copyists employed. Which of these is the true explanation for the discrepancies in order between the Mishna and the Tosefta is difficult to determine. No two scholars are in agreement with regard to the matter.

One of the important questions with regard to the Tosefta is, when was it redacted, and by whom? The Tosefta Sotah, with which this paper is primarily concerned, offers no answer. But one may say, on the basis of a study of the entire collection, that it was probably redacted shortly after the redaction of the Mishna. One is led to this conclusion by the fact that no material that can be dated after the close of the Mishna is to be found in the Tosefta. Boaz Cohen tells us "That the Tosefta was compiled early may also be inferred from the fact that both the Tosefta and the Mishna employ the term for the name of God, whereas in Amoraic sources is used." (Mishna and Tosefta; page 43)

And now, with regard to the question of redactor, We are told by Michael Higger that "The solution of the problem of the authorship of the Tosefta has been attempted by various scholars at differ-

ent periods. Tradition regards R. Hiyya as the author of the Tosefta. The tradition is based on the fact that the schools of the Amoraim regarded as authoritative only those tannaitic traditions which had their origin in the collection of R. Hiyya or R. Hoshiah. But if the collection of R. Hoshiah was also considered authoritative, there are equal grounds for assuming either that R. Hoshiah was the only author of the Tosefta, or that he and R. Hiyya edited the work in collaboration. It is argued further, that since R. Hiyya himself is mentioned in the Tosefta (Negaim 8,6), the final redaction of the work must be attributed to a later hand." ("A Yerushalmi View of the Authorship of the Tosefta": 1941)

On the other hand, we hear from Boaz Cohen that "In regard to the Tosefta, we have arrived at the conclusion that it was first compiled by the Beth Rabbi. The Tosefta is a compilation gathered from various sources of different dates, but did not exist in collected form before taken in hand by the Beth Rabbi." ("Mishna and Tosefta"; page VIII)

He tells us further, with regard to the question of authorship, that "In Kohellet R. to V.8 reference is made to the 'Tosefot shel Beth Rabbi.' Since this statement was interpolated in the Geonic period, this much is beyond doubt that the glossator was acquainted with the view which attributed the Tosefta to the Beth Rabbi." (page 41)

In addition, we learn from other sources that Rabbi speaks of a "Tosefta of Samuel" while Maimonides knows R. Hiyya as the redactor.

It thus becomes clear that the compiler of the Tosefta is not known. And it is doubtful whether any greater clarity in this matter will ever be arrived at, since the evidence is so sparse.

It seems to be more or less certain that the Tosefta was known to both the Palestinian and Babylonian Amoraim, although it was compiled in Palestine. The general agreement between the toseftas and the baraitic elements in the Talmud Yerushalmi would point to the fact that Palestine is its land of compilation. It might well be, however, that later Babylonian insertions were included.

As the name "Tosefta" indicates, it was intended primarily as an "Addition" to the Mishna. As we pointed out earlier, the halachic style which characterizes the Mishna, bringing with it succinctness, gave rise to the need for a more elaborate presentation of the matters treated in the Mishnaic collection of R. Judah HaNasi. In our own day, too, we find that without the Tosefta we cannot fully comprehend the Mishna and the Gemara which have played such a vital role in the formulation of the Judaism which we know today. It is unfortunate, therefore, that so little attention is paid to this valuable collection. It is even more deplorable that the critical edition which we have, the one by Zuckermandel, is based on the Erfurt Ms. which is far from the best. A more fortunate choice would have been the Vienna Ms. or the manuscript upon which the usual print is based. It is to be hoped that future students of the Tosefta will correct this situation.

. . .

CHAPTER I

P. 293, Line 1 - (1)

R. Jose b. Judah says in the name of R. Elazar: "If a man would warn¹ his wife (he must do so) before one witness or in his own presence alone,² and he may (then) make her drink³ (but only) on the evidence of two witnesses."⁴ They (the sages) responded to the statement of R. Jose b. Judah with the comment, "There is no limit to the matter."⁵

P. 293, Line 5 - (2)

What is the first testimony? It is the testimony of seclusion; what is the second testimony? it is the testimony of defilement; how much (time) is necessary for defilement?⁶ enough for intercourse; and how much (time) is necessary for intercourse? enough for sexual contact;⁷ and how much (time) is necessary for sexual contact? R. Elizer says, enough for the return of the palm tree,⁸ R. Joshua says enough for the pouring of a cupful, b. Azzai says enough for the drinking of it, R. Akiba says enough for the roasting of an egg, R. Judah b. Bethera says enough to suck up three eggs one after the other, Elazar b. Azariah says enough time for the weaver to tie a thread; Chanan b. Menahem says enough (time) for her to stretch forth her hand to take a loaf from the basket; and even though there is no proof for the matter⁹ it is a reminder, for it is said "for a whorish woman (a man is brought) to a piece of bread."¹⁰ R. Judah says, her husband's testimony¹¹ is trusted above that of any other person, because of a 'kal v'chomer;¹² for since in the case of a menstruant woman,¹³ punishable by 'koreth',¹⁴ the husband's testimony

is trusted, in the case of the suspected adultress where there is no punishment for intercourse with her (by the husband) her husband's testimony should certainly be trusted. So they (the sages) said to him, There is an objection (to this kal v'chomer): since intercourse with her (the suspected adultress) is not punishable by 'koreth', her husband's testimony should certainly not be trusted.¹⁵ Another refutation, even if you say it¹⁶ in the case of the menstruant woman against whom the restriction can be removed¹⁷ even after it has been imposed, can you also say it in the case of the Sotah, where there is no way to remove the restriction against her once it is imposed,¹⁸ and moreover it is said "forbidden waters are sweet."¹⁹

P. 293. Line 15 - (3)

R. Jose says, the Torah trusted the husband's testimony, for it is written "and the husband shall bring his wife to the priest."²⁰

P. 293. Line 16 - (4)

They take her up to the Eastern Gate and to the Nicanor Gate where they give suspected adultresses to drink (of the water of bitterness), purify women after childbirth,²¹ and cleanse lepers;²² for it is said "If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear (and the oath come before thine altar),"²³ and it is said, "Then hear thou in heaven, and do and judge,"²⁴ and it is said "If the woman be not defiled, but be clean, (then she shall go free)."²⁵

P. 293. Line 20 - (5)

She (the Sotah) stands inside (the sanctuary) and the priest stands outside, for it is said "And the priest shall place the woman before God."²⁶ The woman before God, but not the priest before God.

P. 293. Line 21 - (6)

In the same manner as they admonish her to reverse her statement¹⁷ they admonish her not to reverse her statement.¹⁸ They say to her, "If you are pure, and you are certain that you are pure, stand by your certainty, for this (bitter) water is like unto dry poison which, when it is placed on healthy flesh, does not harm it; but if there is a wound, it pierces it and enters 'n."

Two suspected adulteresses are not given the (bitter) water to drink at the same time, so that one will not be haughty with regard to the other, R. Judah says, not for this reason (are two not given to drink at the same time), but because it is said "And the priest shall bring her near."¹⁹ One is to be brought near, but not two.

P. 293. Line 26 - (7)

The priests cast lots amongst themselves; and the one upon whom the choice falls, even if he be the high-priest, goes forth and stands beside the suspected adulteress, lays hold of her garments - if they are torn, they are torn - if they are utterly rent - they are utterly rent - so that he lays bare her bosom and loosens her hair. R. Judah says: "If her bosom was comely, he did not lay it bare; if her hair was comely, he did not loosen it, because of the younger priests."²⁰

P. 293. Line 29 - (8)

Enough of the ashes of the red heifer to be visible on the water, as to the dust of the Sotah³¹ so as to be visible on the water, as to the blood of the bird-offering of the leper so as to be visible on the water, as to the spittle of the Y'bamah³¹ so as to be visible to the sages.

Page 294. Line 2 - (9)

The priests are permitted to put wine, oil and honey into the Meal-offering remnants, but are prohibited from allowing it to ferment.³¹

P. 294. Line 3 - (10)

All the Meal-offerings of the Torah require oil and frankincense except for the Meal-offering of the sinner and the Meal-offering of warning,³⁴ which do not require oil and frankincense, for it is said; "he shall pour no oil upon it nor put frankincense thereon."³⁵ R. Simeon says, all the Meal-offerings of the Torah do not require libations except the sin-offering of the leper and his guilt-offering, so that the offering of the sinner will not be more distinguished. R. Tarpon said, every time we see "memorial"³⁶ in the Torah, it is for good except in this case, for it is said "an offering of memorial, bringing iniquity to remembrance."³⁷ R. Akiba says, even this one³⁸ is for good, for it is said "If the woman be not defiled, but be clean, then she shall go free and shall conceive seed."³⁹

CHAPTER II

P. 294, Line 9

He (the husband) would take her Meal-offering and enter into the corridor,⁴¹ a gold tablet⁴² was fixed on the wall of the Sanctuary⁴³ which was visible from the corridor, he copies it, no less or no more, he goes out and stands at the side of the suspected adulteress, and reads and explains and takes pains with all the details of the section and announces in a language understandable to her so that she might know how and why she drinks,⁴³ how and why she is defiled. And he shall say unto her; "I place this oath upon you and may it come upon you; I place this oath upon you, that is the oath; may it come upon you, that is the curse.

P. 294, Line 14 - (2)

R. Meir says, (the suspected adulteress must say) "Amen, for that I have not been defiled. Amen, that she will not be defiled." Not only to the (bitter) waters test her immediately, but even if she goes astray twenty years afterwards, the waters will be stirred up against her,⁴⁴ for it is said "An offering of memorial, bringing iniquity to remembrance."⁴⁵ When he enters he writes and when he leaves he erases.⁴⁶ If, before the writing on the scroll was blotted out, she said; "I will not drink", or, she said; "I am defiled", or witnesses testified that she was defiled, the waters are to be poured away, for they have no sanctity, and her scroll must be hidden away⁴⁷ beneath the pivots of the sanctuary.

P. 294, Line 18 - (3)

If the writing on the scroll was blotted out and she then said, "I am unclean", the water is poured away and her meal-offering scattered on the

ash-heap. If the writing on the scroll was blotted out and she then said, "I will not drink," they urge her and give her to drink against her will. R. Judah says, "They would force open her mouth with iron tongs, coerce her and give her to drink against her will." R. Akiba said to him, "Why is she given to drink?" To test her; and, behold, she is already tested and condemned. But, in any event, it is possible that she might reverse her statement by the time her Meal-offering is brought forth, and say "I will not drink". Therefore, they coerce her and give her to drink against her will. R. Elazar says, "two jealousy-offerings"⁴⁸ are mentioned in this section; one jealousy-offering to the husband,⁴⁹ and one to the Lord."⁵⁰ why does Scripture say Simon ben Elazar says, "The woman shall say 'Amen! Amen!'" (because) she is deserving of much more punishment than that,⁵¹ for she has brought herself into a questionable position; but her curse is lightened, for it is said, "then she shall be free"⁵² of the punishment which she deserves." R. Judah says on behalf of R. Elazar ben Mathias, "What does 'then she shall be free and conceive seed'⁵³ mean?" (It means that if she would have given birth in pain she gives birth with ease; females, she gives birth to males; ugly ones, she gives birth to pleasant ones; dark ones, she gives birth to fair ones; short ones, she gives birth to tall ones; and instead of one by one, she gives birth to twins. An infant who is too far advanced for his age⁵⁴ brings ruin to the world.

P. 295, Line 3 - (4)

For every time that there is sexual intercourse between her⁵⁵ and her husband, he is guilty.⁵⁶ If her Meal-offering became unclean before it was sanctified in the vessel (of ministry) like all other Meal-offerings it may

be redeemed and eaten; but after it was sanctified in the vessel (of ministry) it must be left to decay, and it is then burned.⁵⁷

P. 295, Line 5 - (5)

If he took a handful of her Meal-offering and was not able to bring it (to the altar) before she died, or before the husband died, the (eating of the) remnants is prohibited. If he brought the handful (to the altar) and then she died or the husband died, then the remnants are permitted because the whole offering is brought about (in order to atone) for a doubtful behavior and atonement had already been made for it.

P. 295, Line 7 - (6)

If witnesses testified that she was unclean her Meal-offering is unacceptable in either case⁵⁸ if the witnesses were found to be perjurious her Meal-offering is secular in either case. The Meal-offering of any woman married to a priest, no matter whether she is of priestly, of Levite or of Israelite descent, may not be eaten because he (the husband) has a share in it, but all of it is a burnt-offering because he has a share in it. How is it done?⁵⁹ The handful is sacrificed separately and the remnants are sacrificed separately. R. Elazer ben Simon says, the handful is sacrificed by itself and the remnants are scattered on the ash-heap. The priest stands and sacrifices, which is not true of a woman of priestly descent.

P. 295, Line 13 - (7)

A man (father) has authority over his (minor) daughter to give her away in marriage by receiving a consideration, by contract and by intercourse; has a right of ownership of what she finds, of what she makes and

to make invalid her vows, which is not the case with a woman.⁴⁰

P. 295, Line 14 - (8)

A man can transgress a positive command, the observance of which depends on a certain time of day or season of the year, which is not the case with a woman. A man can transgress the law forbidding the shaving of the beard,⁴¹ and the law against cutting around (the corners of) the hair of the head,⁴² and the law against being defiled by the dead, which is not the case with a woman; and a man can be adjudged a rebellious son, while a woman cannot be adjudged a rebellious son.

P. 295, Line 17 - (9)

A man (who is a leper) must wrap himself up, and cut his hair (during the process of purification) while a woman need not wrap herself up and cut her hair. A man can be sold⁴³ and sold again, but a woman cannot be sold again; a man's ear can be pierced⁴⁴ but a woman's cannot; a man can sell himself as a Jewish slave, but a woman cannot sell herself as a Jewish slave; a man can buy a Hebrew slave, but a woman cannot buy a Hebrew slave.

C H A P T E R I I I

P. 295, Line 20 - (1)

R. Meir would often say: "From where do we know that with what measure a man metes it shall be measured to him again,(from)", "In measure, when it shooteth forth thou wilt debate with it, etc." "This would prove only that the Lord measures by a S'ah (measure)", how do we know (that the Lord also repays lesser sins like) Tarkab and half a Tarkab? Therefore, we are taught

From this we can learn only things that are measurable, from whence do we know that even small amounts are added up to equal a great sum? Therefore, we are taught (counting) one by one to find out the account."

P. 295, Line 23 - (2)

And thus we found it to be also in the case of the suspected adulteress, that with what measure she meted, it shall be measured to her. She stood before him, therefore, a priest stands her up before all to see her shame.

P. 295, Line 25 - (3)

She spread out a sheet, therefore a priest removes her hat from upon her head and places it beneath his feet; she beautified her face for him, therefore her face is turned pale; she painted her eyelids for him, therefore her eyes protrude.

P. 295, Line 27 - (4)

She girded herself with gold plate, therefore a priest brings rope of bast and ties it (around her) above her breast; she showed him her flesh,

therefore a priest shows her shame in public; she stretched forth her thigh to him, therefore her thigh melts away; she accepted him on her abdomen, therefore her abdomen swells ; she fed him delicacies, therefore her offering is the feed of animals; she gave him wine, in precious cups, to drink, therefore, a priest gives her bitter water to drink out of a cup of common earthenware; she acted in hiding, therefore the hidden One (the Lord) turns His countenance toward her (in wrath), as it is said, "The eye of the adulterer waiteth for the twilight, saying, no eye shall see me; and disguiseth (his) face."⁷¹

P. 296, Line 5 - (5)

Another explanation: (God) will reveal her (unchaste) secrets in public, as it is said, "Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation."

P. 296, Line 6 - (6)

The men of the (generation of the) flood did not revel except when things were going well with them, as it is said, "their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not, etc. They send forth their little ones like a flock, etc. They take the timbrel and harp, etc. They spend their days in wealth and their years in pleasantness."⁷²

P. 296, Line 9 - (7)

She caused it for them "And they said unto God, Depart from us, etc. What is the Almighty that we should serve Him, and what profit will we have

if we pray unto Him?" ⁷³ They said, what has He got over us but rain, (and) behold, we have streams by which we are sustained, and we do not need Him, as it is said, "There went up a mist from the earth and watered the whole face of the ground." ⁷⁴

P. 296. Line 13 - (8)

The Holy One, Blessed be He, said to them, "with the goodness which I gave you, you pride yourselves before me? I shall call you to account, as it is said, "For in seven days hence I shall cause rain to fall upon the earth, etc."

P. 296. Line 14 - (9)

R. Jose ben Dorman is says, "they were proud with regard to the eyeball which is similar to water" as it is said, "and the sons of God saw the daughters of men;" ⁷⁵ just so, the Holy One did not call them to account, except with water, as it is said, "On that day were all the fountains of the great deep broken open." ⁷⁶

P. 296. Line 17 - (10)

The men of the Tower (of Babel) were haughty only because of the goodness which He bestoweth upon them, as it is said, "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there." ⁷⁷ And 'dwelling' means eating and drinking. It caused them to say, "Come, let us build us a city, and a tower, whose top may reach unto heaven, etc. So the Lord scattered them from thence upon the face of all the earth." ⁷⁸

P. 296. Line 20 - (11)

The men of Sodom were haughty only because of (the great) good. What is said about Sodom, "earth, out of it cometh bread; under it as if it were fire. The stones of it are the place of sapphires, etc. A path which no fowl knoweth, and which the vultures eyehath not seen."⁷⁷

P. 296. Line 23 - (12)

They (the men of Sodom) said, "Behold, silver and gold come forth from our soil, we need no men to come into our midst, for they come only to take away from us". God said to them, "with the goodness (wealth) which I directed toward you, you cause the foot to be forgotten in your midst?"⁸⁰ I shall cause you to be forgotten from upon the face of the earth; as it is said, "forgotten of the foot, they are dried up, they are gone away from man."⁸¹ He that is ready to slip with (his) feet is as a lamp despised in the thought of him that is at east. The tabernacles of robbers prosper, and they that provoke God are secure, etc."⁸² She caused it for them, that which the Lord brought upon them as it is said, "As I live, saith the Lord God, Sodom, thy sister hath not done, she nor her daughter, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, etc."⁸³

P. 297. Line 6 - (13)

The Egyptians were not haughty before God except with water, as it is said, "And Pharaoh charged all his people saying, 'Every son that is born, etc.'"⁸⁴ Therefore, "Pharaoh's chariots and his host hath he cast into the sea."⁸⁵

P. 297. Line 8 - (14)

Sisera was not haughty before God except with his unpaid legions, as it

is said, "The kings came and fought and they took no gain of money."⁸⁶ Therefore, the Lord took them to task with unpaid legions, as it is said, "They fought from heaven, etc."⁸⁷ Sisera's people did not move from there, and did not look up to him for he was a common soldier.

P. 297. Line 11 - (15)

Samson rebelled with his eyes, as it is said, "And Samson said unto his father, 'Get her for me, for she pleaseth me well.'" ⁸⁸ Therefore, the Philistines gouged out his eyes, as it is said, "and the Philistines took him and put out his eyes and brought him down to Gaza."⁸⁹ Rabbi says, because the beginning of his corruption took place in ~~Gaza~~ he was smitten in Gaza.

P. 297. Line 14 - (16)

Absalom rebelled with his hair, as it is said, "And there was no man handsome as Absalom, etc."⁹⁰ "And when he cut the hair of his head, etc."⁹¹ Therefore, he was hanged by his hair, as it is said, "And his head caught hold of the oak, and he was taken up between the heaven and the earth, etc."⁹² R. Judah the Nasi says, Absalom was a lifelong Nazarite, as it is said, "And it came to pass after forty years, that Absalom said unto the king, "Let me go and pay my vow which I have vowed unto the Lord in Hebron. For thy servant vowed a vow while I abode in Geshur in Syria, saying, etc.;"⁹³ and he would cut his hair every twelve months, R. Jose says, every thirty days, as it is said, "at the end of the days."⁹⁴ R. Nehurai says, once a week, for it is said, "And they shall not cut their hair, etc."⁹⁵ And his hair was balanced (weighed) at two-hundred Shekalim,⁹⁶ which (even) the Tiberians and men of Sepphoris did not do, (with a stone which the Tiberians and

men of Sepphoris used for weighing).⁷⁷ And inasmuch as he came upon the ten concubines of his father, they thrust ten spearheads into his body, as it is written, "And ten young men that bore Joab's armour compassed about and smote Absalom and slew him."⁷⁸

P. 297, Line 24 - (17)

And inasmuch as he stole three things, the heart of his father, the heart of the court and the heart of Israel, therefore, it is said, "And he took three darts in his hand and thrust them through the heart of Absalom."⁷⁹

P. 298, Line 1 - (16)

Sennacherib reproached and blasphemed through a messenger, as it is said, "By thy messengers thou hast reproached the Lord."⁸⁰ So the Lord took him to account through a messenger, as it is said, "And the angel of the Lord went out and smote in the camp of the Assyrians, etc."⁸¹ And all of them (the smitten) were kings with crowns on their heads.

P. 298, Line 3 - (19)

Nebuchadnezzar said, "humans are not worthy (for me) to live amongst them. I shall make me a small cloud and live on it", as it is said, "I will ascend above the heights of the clouds, etc."⁸² The Lord said unto him, you said 'I will ascend to the heavens!', I will lower you to the depths; you said, "humans are not worthy to live amongst them," as it is said, "That they shall drive thee from man. and thy dwellings shall be

with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and setteth up over it the basest of men; the same hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, etc. All this came upon Nebuchadnezzar, at the end of twelve months."¹³

(Daniel 4.22, 26, 14, 30)

CHAPTER IV

P. 298, Line 11 - (1)

From all this we know only evil dispensation, from whence do we derive the dispensation of the good? Is the dispensation of the good more extensive or is evil dispensation more extensive? The dispensation of the good is five-hundred times more extensive than evil dispensation. With regard to evil dispensation it is said, "Visiting the iniquity of the fathers upon the children,"¹⁰⁴ (while) with regard to the dispensation of the good it is said, "and showing mercy unto thousands."¹⁰⁵ Thus, the dispensation of the good is five-hundred times more extensive than evil dispensation. And thus we found in Abraham's case, (that) with the measure which he measured it was meted to him. He ran before the angels thrice, as it is said, "And he saw and ran to meet them, etc."¹⁰⁶ And Abraham hurried to the tent to Sarah; "And Abraham ran to the flock." Even so did the Lord run before his descendants thrice, as it is said, "And he said, The Lord came from Sinai, and rose up from Seir unto them, He shone forth from Mount Paran."¹⁰⁷

P. 298, Line 16 - (2)

With regard to Abraham, it is said, "he bowed twice toward the ground."¹⁰⁸ In exactly the same language He announced his descendants to the future world. As it is said, "And kings shall be thy nursing fathers and their queens thy nursing mothers, and they shall bow down to thee with their face to the earth."¹⁰⁹ With regard to Abraham it is said, "Let a little water be fetched,"¹¹⁰ (therefore) He gave his descendants, in the desert,

a spring which flowed into the entire camp of Israel, and watered the wilderness, as it is said, "And from Bamoth in the valley that is in the country of Moab."¹¹ With regard to Abraham it is said, "And rest yourselves under the tree;"¹² thus the Lord gave them seven clouds; one on their right; one on their left, one before them, one behind them and one above them; and the divine cloud between them and a pillar of cloud went before them, lowering the mighty and raising the lowly and killing snakes and scorpions, and burning thorns and bramble, and making the way straight for them, as it is said, "And they departed from the mountain of the Lord three days journey."¹³ And what does he mean to say (when he says) "He took not away the pillar of the cloud by day,"¹⁴ the one of the day would complement the one of the night and the one of the night would complement the one of the day.

P. 299. Line 3 - (3)

With regard to Abraham it is said, "And I will fetch a morsel of bread,"¹⁵ so He gave them Manna as it is said, "And the people went about and gathered, etc."¹⁶ Just as a breast is all-important to the infant and all else is secondary, so the manna was all-important for Israel, and all else secondary. Just as the breast, even if the infant is nursed by it all day, is not harmed, so was the manna. And in addition to that, a two-thousand years supply of food descended for them each day.

P. 299. Line 6 - (4)

With regard to Abraham it is said, "And Abraham ran unto the herd,"¹⁷ so the Lord drove up quails from the sea for them, as it is said, "And there went forth a wind from the Lord, etc."¹⁸ And how high was it from

the ground? Two Amoth, said R. Akiba. R. Eliezer the son of R. Jose the Galilean says, "And let them fall by the camp as if they were a day's journey on this side;" ¹¹⁹ and what does he mean by "as if they were a day's journey on this side?" It means to tell us that it rose so high as to eclipse the sun. And what does he mean by "about two cubits high on the face of the earth?" ¹²⁰ So that no one would bend down, help himself and then feel bad.

P. 299. Line 11.-(5)

With regard to Abraham it is said, "And he stood by them." ¹²¹ So the Lord protected his descendants in Egypt, as it is said, "And the Lord passed over the door." ¹²²

P. 299. Line 12 - (6)

Abraham escorted the angels and the Lord escorted his (Abraham's) descendants, as it is said, "And the Lord went before them by day," ¹²³ and it is also said, "These forty years the Lord thy God hath been with thee." ¹²⁴

P. 299. Line 14 - (7)

Joseph was reckoned worthy to bury his father, therefore he was worthy that Moses should be occupied with him (his body), as it is said, "The wise in heart will receive commandments." ¹²⁵ And if Moses had not occupied himself with it, would not the Israelites have occupied themselves with it, as it is written, "And the bones of Joseph which the Children of Israel brought

out of Egypt, they buried in Shechem?"¹²⁶ But (the truth is that) since they saw Moses occupying himself with it, they said, "This is (in) his honor." And if Moses had not occupied himself with it, would not his tribesmen have occupied themselves with it, as it is written, "And it became the inheritance of the children of Joseph?"¹²⁷ But (the truth is that) since his descendants saw Moses and Israel occupying themselves with it they said, "This is (in) his honor, it should better be done by great people than by small. And how did he (Moses) know where he (Joseph) was buried? Serach, a daughter who was of that generation, told Moses (that) Joseph was buried in the Nile River, that the Egyptians made him a spit of metal and tied it with tin. So Moses went and stood at the (bank of the) Nile River and said: "Joseph, Joseph, the time has come for God to redeem Israel out of Egypt; The Holy One is waiting on you, Israel is waiting on you, the Divine Clouds are waiting on you. If you reveal yourself to us, good; if not, we are absolved from the oath with which you bound our ancestors." Joseph's coffin rose to the surface immediately. Moses took hold of it and it came toward him; and do not be amazed that the metal floated to the top, for it is said, "As one was felling a beam, the metal (ax head) fell (into the water) etc. And he cried out; and the man of God said, 'where did it fall?' And he showed him the place. And he cut down a stick and cast it thither and the iron did swim."¹²⁸ And in this case it is certainly so,¹²⁹ for if in the case of Elisha, the pupil of Elijah, the pupil of Moses, the metal floated, (in the case of) Moses, who is the teacher of Elijah) who (in turn) is the teacher of Elisha, how much the more so."¹³⁰ There are those who say that he was buried in

the burial-place of kings. (So) Moses went and stood by the burial-place of kings (and) said: "Joseph, Joseph, the time has come for God to redeem Israel out of Egypt; the Holy One is waiting on you, Israel is waiting on you, the Divine Clouds are waiting on you. If you reveal yourself to us, good; if not, we are absolved from the oath with which you bound our ancestors." Joseph's coffin arose immediately. Moses took hold of it and it came toward him. It is said, those two arks went with Israel along the way; one was the Holy Ark ^{or} and/was the coffin. All those who passed by would say, "What is the nature of these two arks?" They would say unto them "One is the Holy Ark and one is a coffin." They would (then) say unto them, "How is it possible for a Holy Ark to go with a coffin?" They would (then) say unto them, "The corpse which rests in this coffin carried out that which is written and rests in this one."¹³¹

P. 300, Line 13 - (8)

Moses was reckoned worthy (to occupy himself with the bones) of Joseph, (therefore) he was worthy that the Lord occupy Himself with him (Moses), as it is written, "And He buried him in the valley."¹³² This shows that he was lying within the realm of the Shechinah about four miles from the territory of Reuben within the territory of Gad; because he died within the territory of Reuben, as it is written, "And the sons of Reuben, etc."¹³³ And how do we know that he was buried in the territory of Gad? As it is written"¹³⁴ And to Gad he said, "Blessed be the one who expands Gad, for

there is the portion in which the lawgiver is buried".

P. 300. Line 17 - (9)

The angels would say, "The righteousness of the Lord he did and his justice with Israel."¹³⁵

P. 300. Line 18 - (10)

And so it is said in the case of the suspected adulteress, "When the Lord doth make thy thigh to rot, etc."¹³⁶ The thigh first began the sin, the thigh shall be smitten first; neither shall aught else of the body go free, as it is said, "And he shall make her drink the water, etc."¹³⁷

P. 300. Line 20 - (11)

And you find in the generation of the flood that man began to transgress first, as it is written, "And God saw that the wickedness of man was great in the earth, etc."¹³⁸ He was smitten first but the rest did not escape, as it is said, "And every living substance was destroyed."¹³⁹ Pharaoh began to transgress first, as it is said, "There arose up a new king over Egypt;"¹⁴⁰ he was smitten first but the rest did not escape, as it is said, "And the frogs shall come up both on thee, and upon thy people, and upon all thy servants."¹⁴¹

P. 300. Line 24 - (12)

The men of lesser significance in Sodom began to transgress first, as it is said, "But before they lay down,"¹⁴² They were smitten first but

the rest did not escape, as it is said, "And they smote the men that were at the door of the house, with blindness." ¹⁴³

P. 300. Line 25 - (13)

The spies began to transgress first, as it is said, "And they brought up an evil report of the land which they had searched, etc." ¹⁴⁴
They were smitten but the rest did not escape, as it is said, "I, the Lord, have said, 'I will surely do it.'" ¹⁴⁵

P. 301. Line 1 - (14)

The dwellers in the Land of Israel began to transgress first, as it is said, "Thus saith the Lord against all mine evil neighbors." ¹⁴⁶
They were smitten but the rest did not escape, as it is said, "Behold, I will pluck them out of their land, and pluck out the house of Judah from among them." ¹⁴⁷

P. 301. Line 3 - (15)

The prophets of Israel began to transgress first, as it is said, "For from the prophets of Jerusalem is profaneness gone forth into all the land." ¹⁴⁸ They were smitten first, but the rest did not escape, ^{is}
as it/said, "And of them shall be taken up a curse by all the captivity of Judah, etc." ¹⁴⁹

P. 301. Line 6 - (16)

Just as she (The Sotah) is forbidden to her husband, ¹⁵⁰ just so is she forbidden to the lover, ¹⁵¹ because she coveted one who did not possess

her. That which she sought was not given her,¹⁵¹ and that which she had is taken from her.¹⁵³

P. 301. Line 7 - (17)

And so we find in the case of the serpent who intended to murder Adam and wed Eve. (Therefore) the Lord said unto him, "I said that you would be king of all the animals and beasts, now "Thou art cursed above all animals."¹⁵⁴ I said that you would walk upright, now "Upon thy belly shalt thou go."¹⁵⁵ I said that you would eat delicacies like man does, now "dust shalt thou eat."¹⁵⁶

P. 301. Line 10 - (18)

You (serpent) said, "I shall murder Adam and wed Eve", now "I shall put enmity, etc."¹⁵⁷ Thus one can say with regard to the serpent that what he sought was not given him and what he had is taken from him.

P. 301. Line 12 - (19)

And so we found with Cain, Korah, Balaam, Doeg, Achitophel, Gehazi, Absalom, Adonijah and Uzzai, who coveted that of which they were not worthy; (therefore) what they sought was not given them and what they had is taken from them.

CHAPTER V

P. 301. Line 15 - (1)

A man who warns his betrothed or (warns) one that awaits his levirate marriage,¹⁵⁸ if she went into seclusion (with another man) after she entered the bridal chamber, then either she drinks (the bitter waters) or she does not obtain her marriage settlement.¹⁵⁹

P. 301. Line 16 - (2)

A young man who married a barren or an old woman and who has a wife and children, either she drinks (the bitter waters) or she does not obtain her marriage settlement.

P. 301. Line 17 - (3)

If a woman¹⁶⁰ was with child by this husband or she was nursing his child, either she drinks (the bitter waters) ~~or~~ she does not obtain her marriage settlement.

P. 301. Line 18 - (4)

A woman of priestly, of Levite or of Israelite descent who married a priest, a Levite or an Israelite; a bastard to a bastard; a Nethina to a Nethin;¹⁶¹ a proselyte woman to a proselyte;¹⁶² a freed slave and a sterile woman; either she drinks or she does not receive her marriage settlement. R. Simon ben Elazar says, "A sterile woman does not drink and does not receive her marriage settlement, for it is said, "Then she shall be free and shall conceive seed."¹⁶³ This applies to one who is able to conceive, not to a sterile woman who cannot conceive seed. But he

who warns his betrothed or one who awaits his levirate marriage, if she went into seclusion (with another man) before she entered into the bridal chamber, then she does not drink and does not receive her marriage settlement.

P. 301. Line 22 - (5)

A young man who married a barren or an aged woman and who has no wife and children, she does not drink and does not receive her marriage settlement. R. Elazer says, he can set her aside and take her back after the (prescribed) time.

P. 301. Line 24 - (6)

If a woman was with child by another husband or giving suck (to a child) by another husband,¹⁶⁷ then she does not drink and does not receive her marriage settlement. A woman is defiled by all ^{As} except by the minor and by one who is not a man.¹⁶⁸ R. Jose says, we give her to drink (even in such cases, for) maybe the deaf one will hear, the dumb one speak and the minor reach maturity, and perhaps her husband went far away or was incarcerated (at the time of her seclusion).

P. 301. Line 27 - (7)

A woman that commits lewdness with her little son and arouses his passions, Beth Shammai prohibit (from the priesthood) and Beth Hillel permit.

P. 301. Line 28 - (8)

One witness says she was defiled and one witness says she was not defiled, she does not drink and does not receive her marriage settlement.

R. Judah says he does not have the right to cause her to lose her marriage settlement, but if one witness says she was defiled while two say she was not defiled, or two say she was defiled while one says she was not defiled, the minority is cancelled out.

R. 302. Line 2 - (9)

R. Meir would say, just as there are differing opinions with regard to food, there are differing opinions with regard to women. There is the (type of) man who, when a fly falls into his glass, sets it aside and does not taste it. Such a one does women wrong for he has in mind to divorce her.¹⁶⁷ There is the man who, when a fly passes over his cup, pours it out and does not taste it; (he is) like Pappas ben Judah who locks the door before his wife.¹⁶⁸ There is the man who, when a fly falls into his glass, throws it out and drinks (the contents of the glass). This is the mode of most men, that they allow their wives to talk with their brothers and neighbors. Then, there is the man who, when a fly falls into his glass, takes it, sucks it, and eats what is in it. This is an evil man, who sees his wife go out with her head uncovered and her heart intimate with her slaves, her heart intimate with her neighbors, and spins in the street and bathes with other people, this one (type of woman) it is proper to divorce as it is said, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, etc., she is departed out of his house, and she goes and becomes another man's wife."¹⁶⁹ The verse calls him "another man's" for he (the second husband) is not the equal of the first husband (is morally inferior); for

the first one removed her from his house and this (the second) one accepted her into his house. If the second one is fortunate he removes her, and if not, she buries him, as it is said, "or if the latter husband dies,"¹⁷⁰ he is worthy of death, for he brought her into his house.

P. 302. Line 12 - (10)

One who lifts his eyes towards¹⁷¹ his wife's death so that he will inherit her (possessions) or marry her sister, the end will be that she buries him. And so it is with a woman who looks forward to her husband's death so that she may marry another, the end is that he buries her.

P. 302. Line 14 - (11)

One who betrothes a woman out of embarrassment before her brothers and relatives, the end is that she buries him. And so it is with a woman who is betrothed to him out of embarrassment before his relatives, the end is that he buries her. R. Meir says, anyone who weds a woman who is not pleasing to him transgresses five negative commandments: "Thou shalt not avenge; nor bear any grudge; thou shalt not hate thy brother; thou shalt love thy neighbor as thyself; thy brother shall dwell with thee."¹⁷² And not only that, but he destroys reproduction in the world.

P. 302. Line 18 - (12)

If a woman says to her husband, "The heavens be between me and you,"¹⁷³ they should make an effort toward reconciliation. For so we found in the case of Abraham to whom Sarah said, "The Lord judge between thee and me."¹⁷⁴ She said to him, "I see Ishmael building high places, hunting hoppers, and

sacrificing to idols. If he will teach my son, Isaac (to do these things) the name of heaven ¹⁷⁵ will surely be desecrated. So he said to her, "after one acts in another's behalf can he act to his disadvantage? After we made her a mistress, can we demote her out of the household? What will people say about us?" So she said to him, "behold, I say one thing and you say another. Let the Lord judge between us." He (the Lord) judged in Sarah's favor, for it is said, "In all that Sarah hath said unto thee, hearken unto her voice." ¹⁷⁶ And what does he mean by "all"; it comes to teach us that he judged in the second as he did in the first; just as the second was with regard to Hagar, so the first was with regard to Hagar.

P. 302. Line 26 - (13)

R. Akiba expounded: "And every earthen vessel", ¹⁷⁷ it does not say 'is unclean' but 'shall render unclean' so that it makes other things unclean. This teaches us that a loaf suffering second-grade uncleanness renders another unclean in the third grade. How does this come about? The oven is first (grade uncleanness), the loaf second, and that which touches the loaf, third. R. Joshua said, "Who will take away the dust from off thine eyes, O'Rabban Johanan ben Zakkai! - for thou didst say that another generation would declare the third loaf clean for there is no verse in the Torah (to prove it unclean); and now thy pupil Akiba brings a verse from the Torah to prove that it is unclean; for it is written [and every earthen vessel shall be unclean.]" R. Joshua said

R. Judah ben Peturri expounded in the name of R. Akiba, "And ye shall measure from without the city, etc." ¹⁷⁸ And in another place he says "from the wall of the city and outward a thousand cubits round about." ¹⁷⁹ It is impossible to say a thousand for two-thousand has already been said, and it is impossible to say two-thousand, for a thousand has already been said. So what does he mean by a thousand and what does he mean by two-thousand? The one thousand limits are the outskirts ¹⁸⁰ and the two-thousand cubits are the Sabbath limits. ¹⁸¹ R. Eliezer, the son of R. Jose, the Gallean, says, two-thousand cubits are the limits of the cities of Asylum. Subtract one thousand cubits and the result is that the pasture amounts to a fourth and the rest are fields and vineyards.

CHAPTER VI

P. 303. Line 11. - (1)

R. Joshua says in the name of ben Peturie, behold he says, "As God liveth who hath taken away my judgment, and the Almighty who has vexed my soul."¹⁸¹ This teaches us that a man does not vow by the life of the king except if he loves the king. In the name of R. Nathan, they said, "He also shall be my salvation, for an hypocrite shall not come before him."¹⁸³ Rebbi says, "Thou fearest God"¹⁸⁴ is said in Abraham's case and "Thou fearest God" is said in the case of Job; just as there (in Abraham's case) it is out of love, just so is it out of love here (in Job's case) and all the complaints which are stated in the section are stated only because of the occasion.¹⁸⁵

P. 303. Line 16 - (2)

R. Akiba expounded: When Israel came out of the (Red) Sea, the Holy Spirit rested upon them, and they said the 'Shirah'¹⁸⁶ like a child who recites the 'Praise' in the Synagogue, and they repeat every phrase after him. Moses says "I shall sing unto the Lord" and Israel says, "I shall sing unto the Lord".

P. 303. Line 18 - (3)

Moses says "The Lord is my strength and song"¹⁸⁷ and Israel says "The Lord is my strength and song". R. Eliezer, son of R. Jose, the Galilean, says, Like a man who reads the 'Praise' in the Synagogue and

they repeat every phrase after him. Moses says "I shall sing unto the Lord" and Israel says "I shall sing unto the Lord"; Moses says, "The Lord is my strength and song" and Israel says, "The Lord is my strength and song." R. Nehemiah says, It is similar to the recitation of the 'Shema' as it is said "And they spake, saying" which comes to teach us that Moses would begin and Israel would continue and conclude; Moses would say "Then sang Moses" and Israel would say "I will sing unto the Lord". Moses would say "The Lord is my song and strength" and Israel would say "He is my God and I will prepare Him an habitation". Moses would say "The Lord is a man of war" and Israel would say "The Lord is His name."¹⁸⁸

P. 303. Line 25 - (4)

R. Jose, the Galilean, says, as soon as they came up from the (Red) Sea and saw the Egyptians dead they sang the song. R. Meir says, even the unborn children (sang the song) as it is said "Bless ye God in the congregation; God, from the fountain of Israel".¹⁸⁹ And the infant pushed the breast from out of his mouth and sang the song, as it is said "Out of the mouths of babes and sucklings hast thou ordained strength."¹⁹⁰

P. 304. Line 2 - (5)

And to those angels who said "What is man that thou rememberest him?"¹⁹¹ He said, 'come and see the song. As soon as they saw Israel they too began the song, as it is said, "O' Lord, our God, how excellent is Thy name in all the earth."¹⁹² And R. Simon ben Elazer says, this portion was said with regard to the matter of the binding (of Isaac).

P. 304, Line 5 - (6)

R. Simon ben Johai says, R. Akiba would expound four things and I do likewise; and I prefer my explanation to his. R. Akiba expounded: (the word) 'laughter', and laughing means idol-worship, as it is said "and they arose and laughed" which teaches us that Sarah could see Ishmael building a high-place (for idol worship) and hunting hoppers and sacrificing to idols. R. Eliezer ben R. Jose, the Galilean, says, Laughter means lewdness, as it is said "The Hebrew servant, whom thou hast brought unto us, came in unto us to mock me,"¹⁹³ which teaches us that Sarah could see Ishmael treading in the gardens and raping the women. R. Ishmael says, laughter means the spilling of blood, as it is said "Let the young men now arise and play (laugh) before us. And Joab said, let them arise. Then there arose and went over by number twelve of Benjamin, which (pertained) to Ish-Bosheth, the son of Saul, and twelve of the servants of David. And they caught, every one, his fellow by the head, so they fell down together".¹⁹⁴ This teaches us that Sarah could see Ishmael shooting arrows with the intention of murdering Isaac, as it is said "As a mad man who casteth firebrands, arrows and death".¹⁹⁵ But I say, Heaven forbid! This would be impossible in the house of a saint. A man about whom it is written "For I know him, that he will command his children and his household after him",¹⁹⁶ his son should be a worshiper of idols and a practice of lewdness". But, the laughter here is with reference to inheritance. When Isaac was born, people said, A son was born to Abraham who will inherit two portions,¹⁹⁷

and Ishmael would laugh and say, I am the eldest and will inherit two portions. I deduce this from the answer, for it is said, "She said unto Abraham, Cast out this bondswoman and her son, for the son of this bondswoman shall not be heir with my son, with Isaac." ¹⁹⁸

P. 304, Line 21 - (7)

Behold he says, "If the flocks and the herds be slain for them" will it suffice for them? ¹⁹⁹ If all the fish of the sea (be caught) will it suffice for them, as it is said, "And if she be not able to bring a lamb." ²⁰⁰ Now, which (transgression) is more weighty, this one (above) or this one of "Hear now, ye rebels?" ²⁰¹ I would say, "Hear now, ye rebels"; but if a man desecrates the Holy Name in private, he is spared, and (if he violates it) in the open, he is not spared. Here it was in private the Torah spared him, and here, when it was in the open, the Torah did not spare him. R. Simon ben Elezar says, in private the Torah did not spare him, as it is written, "Thou shalt see now whether my word shall come to pass unto thee or not." ²⁰² But I say, Heaven forbid that such thoughts should occur to a saint. One about whom it is written "My servant Moses is not so" ²⁰³ should say The Lord does not satisfy us and our animals? For is it not (true) that when they were in Egypt, the Nile River would yield enough fish for them and the Egyptians; and the animals of the Egyptians suffice for them and for the Egyptians? But, (this concerns) the matter about which it is said "Ye shall not eat one day nor two days". ²⁰⁴ Moses

says, Ruler of the Universe, is it proper for them that you should give them (food, et al) and kill them? (It is like) saying to a man, take a loaf(of bread)and go to hell; or like saying to an ass, Take a measure of oats and we will decapitate you. They will say about me, you bear no good tidings. So he said unto him, and is it proper for them to say The Lord does not satisfy us and our animals? Let them perish and a hundred like them and let not my hand be stingy, even for an hour, as it is said, "Thou shalt see whether my word shall come to pass unto thee or not."²⁰⁵

P. 305, Line 10 - (8)

Rabban Gamaliel, son of R. Judah Ha Nasi, says, it is impossible to concern yourself with their nonsense. If you give them the meat of the small cattle they will say, we asked for the meat of the large cattle; if the (meat of the) large cattle, they will say the (meat of the) small cattle are what we asked, and we asked for beast and fowl; if (you give them) beast and fowl, they say, fish and hoppers are what we asked, as it is said "The flocks" and then "And the herds be slain for them or all the fish of the sea."²⁰⁶

P. 305, Line 14 - (9)

Behold, he says, the people who dwell in the waste places of Israel say, Abraham was one and he inherited the land. And since Abraham, who worshipped only one God, inherited the land, we who worship many gods

will certainly inherit the land. R. Eliezer ben R. Jose, the Galilean, says, Since Abraham, who only had one son and sacrificed him, inherited the land, we, whose sons and daughters are sacrificed to idols will certainly inherit the land. R. Nehemiah says, since Abraham, who did not have anything (concrete) to rely upon, inherited the land, we who have something ¹⁰⁷ to rely upon will certainly inherit the land. And I say, since Abraham, who was given only one commandment, inherited the land, we, whom he gave many commandments, will certainly inherit the land. From the answer which Ezekiel gave them, you learn; "Thus saith the Lord God, Ye eat with the blood," ²⁰⁸ that is (the prohibition against) a part cut off from a living animal. ²⁰⁹ "And lift up your eyes toward your idols," ²¹⁰ that is (prohibition of) idol worship. "And shed blood" ²¹¹ is literally that. "Ye stand upon your sword" ²¹² that is torturing the law. "Ye work abominations" ²¹³ that is homosexuality. "And ye defile every one his neighbor's wife", ²¹⁴ that is lewdness. You did not (even) observe the Noahite Laws, yet you say, we shall inherit the land.

P. 305, Line 26 - (10)

Behold he says, the fast of the fourth, the fast of the fifth, and the fast of the tenth. The fast of the fourth is the seventeenth day of Tammuz, at which time the city was broken open. And why is it called the fast of the fourth? Because it is in the fourth month. The fast of the fifth is the ninth day of Ab, at which time the Temple was burned.

And why is it called the fast of the fifth? Because it is in the fifth month. The fast of the tenth/day of Tebeth, at which time the King of Babylonia besieged Jerusalem, as it is said, "Son of man, write thee the name of the day, even of this same day,"²⁴ on the tenth day of Tebeth.

P. 306. Line 3 - (11)

And I say, the fast of the tenth is on the fifth of Tebeth. But in Judah they fast on (the day of the) deed, and in the exile on (the day of the) announcement; on the day that the announcement reached the exile; as it is said, "And it came to pass in the twelfth year of our captivity, in the tenth (month), in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, the city is smitten."²⁵ And they heard and made the day of announcement equal to the day of the burning. Is this not to be written first; why is it written last? To return the months to their proper order. I derive my words from R. Ariba, who says, on the first, last and on the last, first. And I say, on the first, first, and on the last, last.

CHAPTER VII

P. 306. Line 10 - (1)

The oath of the witnesses and the judges may be recited in any language. If he administers the oath five times in any language which they comprehend and they say 'Amen', 'Amen', behold, they are responsible

P. 306. Line 11 - (2)

What does the oath of the judges mean? Whoever owes an oath to his fellow man, the court tells him, be it known to you that all the world shook when "Thou shalt not take (the name of Thy God in vain)" ²¹⁶ was said. About all the transgressions of the Torah it is written, but about this one, "The Lord will not hold him guiltless."²¹⁷ "The Lord will hold him guiltless",/ All the transgressions of the Torah are collected from him (the transgressor), while this one is collected from him and from all mankind. And the sin of all the world is connected with it, as it is said, "By swearing, and lying, and killing, and stealing, and committing adultery, etc." ²¹⁸ All the transgressions of the Torah are collected from him, but this one from him and his relatives, as it is said, "Suffer not thy mouth to cause thy flesh to sin", ²¹⁹ and "thy flesh" means thy relatives, as it is said, "Hide not thyself from thine own flesh".²²⁰

P. 306. Line 17 - (3)

All the transgressions of the Torah are suspended for two or three generations, ²²¹ but this one (is punished) forthwith, as it is said, "I shall bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, etc." ²²² "I shall bring it forth", forthwith; "and it shall enter into the house of the thief": this is a deceiver. If one has no money coming from a friend and sues him for it, and makes him swear, his trees and stones shall be destroyed. The things which fire

cannot destroy, a false oath destroys. This comes to teach us that all the transgressions of the Torah are redeemed by him, while this one (is redeemed) from him and from his money.

P. 306, Line 21 - (4)

If he says, I will not swear, he is freed. If he says, I will swear; then those standing near him say "Depart, I tell you, from the tents of these wicked men"²¹³ and they administer the oath stated in the Torah, as it is said, "And I will make thee swear by the Lord, the God of Heaven, and the God of the earth."²¹⁴ They say to him, Know ye that we are not administering this oath to you with the conditions that you have in your heart, but with the conditions which we have in ours. And so we found that when the Lord administered the oath to Israel on the plains of Mosab, He said to them, "Know ye that I am not administering this oath on the conditions that you have in your heart, but on my own conditions, as it is said, "Neither with you only do I make this covenant and this oath."²¹⁵

P. 306, Line 28 - (5)

And whence do we know about "The generation that come after you?" as it is said, "And also with him that is not here with us this day."²¹⁶

P. 307, Line 1 - (6)

From this we know only about the commandments that were given on Mt. Sinai, whence do we know the deduced law?"²¹⁷ We learn it from "The Jews ordained and took upon them."²¹⁸

Page 307, Line 2 - (7)

The blessing of the Hallel²²⁹ and the Shema²³⁰ may be said in any language. Rabbi says, I say that the Shema may be recited only in Hebrew, as it is said, "And these words shall be".²³¹ The Priestly Benedictions, those (are the blessings) which the priests recite on the steps of the hall.²³²

P. 307, Line 4 - (8)

All are permitted to go up the steps of the hall, whether they be whole (in body) or blemished, whether it be his watch or not, except he who has blemishes on his face, his hands and his feet; (he) shall not lift his palms²³³ because the people look at him. Just as there was the lifting of the palms in the Sanctuary, so there is the lifting of the palms everywhere outside the Sanctuary.

P. 307, Line 7 - (9)

It happened that R. Hohanen ben Broka and R. Elazar Chosma came from Yavneh to Lud, and they received R. Joshua in Pekin. He said to them, what did you learn in the house of study today that was new? They said to him, we are your students and we drink your water.²³⁴ He said to them, it is impossible to have a house of study without anything new. Whose Sabbath was it?²³⁵ The Sabbath of R. Elazar ben Azariah. He said to them, "And on what did he expound?" "Gather the people together, men and women and children."²³⁶ If men come to study and women come to listen,

what do the children come for? In order to receive reward for those who bring them.

P. 307, Line 12 - 10.

He also expounded, "Thou hast avouched the Lord this day", ²³⁷
"And the Lord has avouched thee this day". ²³⁸

P. 307, Line 13 - (11)

He further expounded, the words of the sages are like the end of the handle of the plowshare. Just as the end of the handle of the plowshare directs the cow, so as to bring life to the world, so the words of the Torah bring life to the world. Since the end of the handle of the plowshare is portable, ²³⁹ are the words of the Torah also portable? He comes to teach us (that they are) like driven nails, not lacking any and ~~not~~ too many. He comes to teach us that 'driven' are the gatherings of scholars, the gatherings of scholars who sit together and say about the unclean that it is unclean and about the clean that it is clean.

P. 307, Line 17 - (12)

A man should not say to himself, behold those forbid and those permit; why am I studying? It comes to teach us, they were given by one shepherd. One shepherd received them, one God created them. So, you make your heart like an inner chamber and bring into it the words of the forbidders, and the words of the permitters. He said to them, No generation in which R. Eliezer ~~ben~~ Azariah lives, is an orphan generation.

P. 307. Line 20 - (13)

They would make him a wooden platform in the sanctuary and he would sit on it. R. Eliezer ben Jacob says, on the Temple Hill, as it is said, "And he read therein before the ~~street~~ that (was) before the water gate from the morning until midday, before the men and the women and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra, the scribe, stood upon a platform of wood, which they had made for the purpose, and beside him stood Matithia, and Shema, and Anaiah, and Urial, and Hilkiah and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Melchiah and Hashum, and Hashbadana, Zechariah and Meshullam. And Ezra opened the book in the sight of all the people, and when he opened it all the people stood up. And Ezra blessed the Lord, the Great God. And all the people answered [Amen, Amen', with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground." ^{24c}

P. 308. Line 5. (15)

On that day the priests were in the fortified and in the breached areas with golden trumpets in their hands, and they would blast and blow, and any priest who did not have a trumpet, it is as if he is no priest. There was a great deal of profit for the dwellers of Jerusalem, who would rent them the trumpets for one golden dinar. ^{24d}

P. 308, Line 8. - (16)

On that day R. Tarpon saw a crippled man standing and blowing the trumpet. From there (that incident) R. Tarpon said, A crippled man can blow (the trumpet) in the sanctuary. In the name of R. Nathan they said, Israel was deserving of destruction because they flattered (insincerely) Agrippa.

P. 308, Line 10 - (17)

He reads from the beginning of "These are the words" ²⁴² up to the "Shema" and "It shall come ~~Deut. 1.1~~ to pass, if ye shall hearken diligently"; ²⁴³ "Thou shalt truly tithe" ²⁴⁴ to "When thou hast made an end of tith'ng" ²⁴⁵ R. Judah says, He did not have to start at the beginning of the book, but from the "Shema", and the section concerning the king, and other sections presented in it until the end of "For the Lord, your God, is he that goeth with you" ²⁴⁶. That is the name which was placed in the Ark, as it is said "And Moses sent them (to the war) a thousand of every tribe" ²⁴⁷. This teaches us that Phineas was anointed for war. "And the holy instruments" that is the Ark; but there are those who say, it is the priestly raiment, as it is said, "And the holy raiment which was Aaron's." ²⁴⁸

P. 308, Line 15 - (18)

R. Judah ben Lakish says, They had two arks with them. One which went out to battle with them had in it the fragments of the tablets, as it is said, "And they departed from the mount of the Lord three days

journey.²⁴⁹ And the one which was with them had in it a Torah scroll, as it is said "But they presumed to go up."²⁵⁰ Twice he (the high-priest) would speak to them; once on the borderline and once on the battlefield. What does he say on the borderline? Whoever wants to hear shall go and hear the words of the priest.²⁵¹ What does he say on the battlefield? "Hear, O Israel, ye approach this day unto battle against your enemies, etc." "What man is there who hath built a new house, etc."²⁵² If his house fell down and he rebuilt it, behold he returns. R. Judah says, if he introduced something new into it, he returns, but if not, he does not return. R. Elazar says, The men of Sharon did not return home because they rebuilt them (their houses) twice every seven years". And what man is he that hath planted a vineyard?²⁵³ If he planted five fruit trees of five types, or even five rows, behold he returns. E. Eliezer says, He means to say a vineyard.

P. 308, Line 24 - (19)

And what man is he that hath betrothed a wife;²⁵⁴ it does not matter whether he betrothes or carries out levirate marriage; even if she awaits levirate marriage of five brothers, or even if five brothers heard that their brother died in battle, all of them return.

P. 309, Line 1 - (20)

From this we know (that a man returns) only when he built a house and did not dedicate it, planted a vineyard and did not use the fruits

thereof, betrothed a woman and did not possess her. How do we know that if he built a house and dedicated it, but did not dwell in it for twelve months; planted a vineyard and made use of it but did not remain twelve months; betrothed a woman and possessed her but did not remain twelve months; how do we know that these do not stir from their place? Therefore, we are taught, "When a man hath taken a new wife",²⁵⁵ This also was included, and why is it explicitly mentioned? In order to compare with it. Just as this case possessing the characteristic that he betrothed a woman and possessed her but did not remain with her for twelve months, does not stir from his place, even so if a man builds a new house and dedicates it, or plants a vineyard and makes use of it but does not remain for twelve months, he does not stir from his place. The Torah taught us the proper way to behave; if a man has an income, he should acquire a house, and after that a field, and after that a wife, as it is said. "who hath built, who hath planted, who hath betrothed a woman" (in that order). And Solomon says likewise, "Prepare thy work without" - that is a house"; and make it fit for thyself in the field" - literally that; "and build thine house"²⁵⁶ that is a wife. Rabbi says, "Prepare thy work without" ---- that is Torah; "Make it fit for thyself in the field" - that is Mishnah; "and then build thine house" - that is Midrash.

P. 308, Line 12 - [21]

Another opinion; "Prepare thy work without" Those are the Halachoth (laws); "Make it fit for thyself in the field" - that is the good deed;

"And then build thine house" - expound and receive reward.

P. 309, Line 13 - (22)

"And the officers shall speak further, what man is there that is fearful?"²⁵⁷ for the transgressions which he hath committed, as it is said, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about;"²⁵⁸ These are the words of R. Jose, the Galilean. R. Akiba says, "The fearful" is certainly so, but why does he say "and the faint of heart"? Even the strongest of the strong, if he is kind, would return, as it is said, "Lest his brethren's heart faint as his heart."²⁵⁹ R. Simon says, any one who hears the words of the priest and does not return,²⁶⁰ he will in the end be killed and cause Israel to fall with him and exiles them from their land, among the nations, as it is said, "And another man shall possess it."²⁶¹ We might think that (he means) his uncle or cousin, (but since it is) said here "Another" and "another" is said later on, just as the latter case means stranger, even so does this case mean stranger. If he heard during the war that his brother died, if the battle had not yet begun, he returns; if it had begun, he does not return.

P. 309, Line 20 - (23)

There are those who go forth²⁶² and return, those who go forth and do not return, and those who do not go forth at all. All those (about whom it is) said that they go forth and return, pay the town tax, and supply water and food during the war, and repair the roads;

and the rest go forth and do not return.

P. 309. Line 23 - (24)

All those (about whom it is) said (that) they do not go forth at all, (such as) built a house and occupied it, planted a vineyard and made use of it, betrothed a woman and possessed her, but twelve months did not elapse, these do not go forth at all, do not pay the town tax (for defense), do not supply water and food for the war and do not repair the roads. R. Judah would call a "voluntary" war²⁴³ a "war for religious purposes; but for a war of "duty"²⁴⁴ all go forth, even a groom from his nuptial chamber and a bride from her chamber.

CHAPTER VIII

P. 309. Line 27 - (1)

Why does this apply to the blessings and the curses which Israel recited when they crossed the Jordan, as it is said "And it shall be on the day when ye shall pass over the Jordan".²⁶⁵ How did Israel cross the Jordan? Every day the Ark would travel behind two banners, as it is said "Then the Tabernacle of the congregation shall set forward",²⁶⁶ but on that day it travelled first, as it is said "Behold, the ark of the covenant of the Lord of all the earth passeth before you into Jordan".²⁶⁷

P. 310. Line 3 - (2)

Every day the Levites would carry the Ark, but on this day the Priests carried it, as it is said "And it came to pass, as soon as the soles of the feet of the priests came to rest, etc."²⁶⁷ R. Jose says, On three occasions did the priests carry the Ark - when Israel crossed the Jordan, when they encircled Jericho and when they returned ^{it} to its place.

P. 310. Line 6 - (3)

And since the feet of the priests were dipped into the water, the waters of the Jordan stood still, as it is said "The waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zeraton";²⁶⁷ the height of the water was twelve Mil by twelve Mil, said R. Judah; R. Elazar ben R. Shema said, which is faster, water or humans? You would say water is faster than humans (therefore) he teaches us that the water was heaped up, heap upon heap for three hundred mil, and all the rulers of

the peoples saw it, as it is said, "And it came to pass, when all the kings of the Amorites, who were on the side of the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until they passed over, that their heart melted, neither was their spirit in them any more, because of the children of Israel."²⁷⁰

P. 310, Line 14 - (4)

And thus did Rahab say to Joshua's messengers "For we have heard How the Lord dried up the water of the Red Sea for you, when you came out of Egypt, and what you did unto the two kings of the Amorites, etc." "And as we had heard these things, our hearts did melt, neither etc."²⁷¹

P. 310, Line 16 - (5)

While they were yet in the Jordan, Joshua said to them, Know ye that ye did not enter the land except to inherit its inhabitants, as it is said, "Then you shall drive out all the inhabitants of the land from before you, etc." "But if you will not drive out, etc."²⁷² if you do not accept, waters will come and carry you away.

P. 310, Line 19 - (6)

While they were yet in the Jordan, Joshua said to them, Lift up stones. "Every man of you a stone upon his shoulder, according to the number of tribes of the children of Israel,"²⁷³ and place them beneath the place where the priests stand. While they were yet in the

Jordan, Joshua said to them, "Take you hence, out of the Jordan, out of the place where the priests' feet stood, twelve stones."²⁷⁴

R. Judah says, Abba Halafta and Elazar ben Mesiah and Hanania be Hachinai stood on those same rocks and measured each one at forty S'ah. From this you can imagine how much there was in a cluster. And as soon as the last of the Israelites went out of the Jordan, the waters returned to their place. Thus, Israel found itself on one side and the Ark and priests on the other side. So the Ark carried its bearers across the Jordan. Thus we find that there were three types of stones, one which Moses placed on the shore of the Jordan on the plains of Moab, and one which they placed beneath the spot where the priests' feet stood in the Jordan, and one which they carried with them. R. Judah says, They wrote it²⁷⁵ on the altar. They said to him, How did the nations of the world learn the Torah? He said to them, God gave them the idea, and they sent notaries who copied the writing on the stones in seventy languages. At that very moment the fate of the nations of the world was sealed; complete destruction.

P. 311, Line 2 - (7)

R. Simon says, 'They wrote it on plaster' how? They pannelled (the stone) and plastered it with plaster and all the words of the Torah upon it, and wrote underneath, "That they teach you not to do, etc."²⁷⁶ If you repent, we will receive you.^{276a} Come and see how many miracles He performed for Israel. On the same day they crossed

the Jordan and came to Mount Gerizim, a distance of sixty miles, and no one stood in their way, for anyone who did was immediately seized with a panic, as it is said "I will send my fear before thee, etc."²⁷⁷

P. 311. Line 7 - (8)

And they brought the stones which they brought up from the Jordan, and built the altar, and sacrificed whole-offerings and peace-offerings, and took the stones and came and spent the night in their own place, as it is said "And you shall carry them over with you in the lodging place."²⁷⁸ We might think (that it means) any lodging-place, therefore he teaches us "where ye shall lodge this night."²⁷⁹ How do we know that they were in a heap? For it is said "And those twelve stones which they took out of the Jordan, did Joshua pitch in Gilgal;"²⁸⁰ which teaches us that he placed them in a heap.

P. 311. Line 11 - (9)

How did they recite the blessings and the curses? Six tribes went up to the top of Mt. Gerizim and six tribes went up to the top of Mt. Ebal. The priests and the Levites and the Ark stood below in the midst; the priests surrounded the Ark and the Levites surrounded the priests and (all) Israel were on this side and on that, as it is said, "And all Israel and their elders and their officers and their judges stood on this side of the Ark and on that."²⁸¹ What does Scripture mean? "Half of them over against Mt. Gerizim and half of them over against Mt. Ebal?"²⁸² It comes to teach us that the half of Mt. Gerizim was larger (fuller) than that at

Mt. Ebal because part of (the tribe of) Levi was at its foot.

R. Eliezer ben Jacob says, It is impossible for you to say that Levi was at its foot since it is already stated that Levi was on its top. From this we derive that the elders among the priests and Levites were at its foot and the rest at its top. Rabbi says, Those worthy to serve stood at its foot while those not worthy to serve stood at its top. They turned their faces toward Mt. Gerizim and began the blessings "Blessed be the man who maketh not a graven or a molten image". Toward Mt. Ebal and began the curses "Cursed be the man who maketh a graven image." Toward Mt. Gerizim and began the blessings "Blessed be he who establishes the sayings of this Torah". Toward Mt. Ebal and began the curses "Cursed be he who does not establish the sayings of this Torah."

P. 311, Line 23, - (10)

Blessing is mentioned in general and in particular; the curse is mentioned in general and in particular. "To learn and to teach, to observe and to do". This is four. Four and four are eight. Eight and eight are sixteen. And there are three punishments (Koreth) connected with each one, thus we have forty-eight punishments (Koreth). And so it was at Mt. Sinai and on the plains of Moab.

P. 311, Line 26 - (11)

R. Simon subtracts those of Mt. Gerizim and Mt. Ebal and introduces those of the Tent of Meeting. And there is no single word (of God) about which forty-eight punishments (of Koreth) have not been pronounced.

R. Simon ben Judah, of Akko, said in the name of R. Simon, There is no word of the Torah about which five-hundred three thousand, five hundred and fifty punishments (of Koreth) have not been pronounced, corresponding to the number of those who left Egypt. Rabbi said, If what R. Simon ben Judah says is true, there is no word in the Torah concerning which there are not pronounced thirteen punishments (Kerithoth), and in every one of them there are five hundred and three thousand five hundred and fifty.

CHAPTER IX

P. 312, Line 6 - (1)

If it (the heifer whose neck is to be broken) is found on the other side of the Jordan, then its neck is broken, as it is said "If one be found slain in the land",²³³ to include the other side of the Jordan. R. Elazar says, In every case where there was a slain person they would break the neck (of the heifer). So R. Jose ben Judah said to him, And if he was strangled and (his body) thrown onto a field would they break the neck? Therefore the word used is "Chalal"²³⁴ If so, why is "lying" (in the field) said? (To show that) even for one who is killed and hanged on a tree they would not break the neck. If (the corpse) is found at the entrance to the city, they would measure; for the commandment (reward) for preoccupation is in the measuring. How do they do it? The representatives of the court go out and gather up his belongings (for identification purposes) and bury him and mark the place (of his burial) until a court of the Temple Treasury (for congregational sacrifices) arrives and measures. If, in the meantime, the city becomes one of gentiles, or if it was close to Jerusalem, they would not measure but let it be, and measure outside of it. If it is found near to a frontier, or to a city in which (the great part) are gentiles, or to a city in which there is no court, they would not make measurement. They make measurement only to a city which has a court. But they let it be and measure outside of it; the place of its impress and surroundings is forbidden. And how large are the surroundings? Forty Amoth. Rabbi says fifty Amoth.

P. 312, Line 16 - (2)

The elders say, "Our hands have not shed this blood, neither have our eyes seen it."²⁸⁵ The priests say, "Be merciful, O Lord, unto Thy people whom Thou hast redeemed."²⁸⁶ The Holy Spirit says: "And the blood shall be forgiven them."²⁸⁷

P. 312, Line 18 - (3)

Three clauses, one beside the other; whoever said the one did not say the other. Similarly, we read "and she said, discern, I pray thee,"²⁸⁸ Tamar said, "she has been more righteous than I,"²⁸⁹ said Judah. "And he knew her again no more",²⁹⁰ said the Holy Spirit. Similarly we read, "We came unto the land whither thou hast sent us,"²⁹¹ said Joshua. "Let us go up" said Caleb. "Nevertheless, the people be strong" said the spies. Similarly we read, "The mother of Sisera looked out at a window, and cried through the lattice, why is this chariot so long in coming?"²⁹² Said Sisera's mother, "Her wise ladies answered her, etc. Have they not found, have they not divided the prey?" said Sisera's wife and his women. And the Holy Spirit says, "So let all Thine enemies perish, O'Lord."

P. 312, Line 25 - (4)

Similarly we read, "Who shall deliver us out of the hand of these mighty Gods?"²⁹³ said the righteous among them (i.e., the Philistines). The evil ones among them said "These are the Gods that smote the Egyptians with all the plagues in the wilderness;" ten plagues he had and they paid." The brave among them said, "Be strong and quit yourselves like men, O' ye Philistines, that ye be not servants to the Hebrews."

P. 312. Line 28 - (5)

Similarly we read, Micah the Morashthite said, "And the Lord repented of the evils which he had pronounced against them,"²⁹⁴ and which he did not do." The righteous among them said this. The evil ones among them said "And there was also a man who prophesied in the name of the Lord, Urijah, the son of Shemaiah, etc."²⁹⁵ "And when Jehoiakim, the king, with all his mighty men, and all the princes, heard his words, the King sought to put him to death."

P. 313. Line 3 - (6)

"And Urriah heard and fled and came to Egypt;²⁹⁶ and Jehoiakim the king sent men into Egypt; and they fetched forth Urriah out of Egypt and brought him unto Jehoiakim the king, who slew him with the sword", and he died. They said, Just as Urriah died, just so is Jeremiah deserving of death, "Nevertheless the hand of Ahikan the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death." This whole section is not in the proper order; whoever said one did not say the other.

P. 313. Line 8 - (7)

Similarly, we read, "The burden of Ninevah. The book of the vision of Nahum The Elkoshite".²⁹⁷ And it is said, "Slow to anger, and great in power, and will not at all acquit the wicked". "He rebuketh the sea and maketh it dry". This entire section is not in proper order; whoever said one did not say the other.

P. 313, Line 10 - (8)

Similarly we read, "To the chief-musician upon Jonath-Elem, etc."²⁹⁸

"Do you indeed speak righteousness?"²⁹⁹ This entire section is not in proper order; whoever said the one did not say the other.

P. 313, Line 12 - (9)

Similarly we read, "I raised thee up under the apple tree; There thy mother brought thee forth, etc."³⁰⁰ Up to here the Holy Spirit speaks.

Israel says "Set me as a seal upon thine heart, etc." The other nations say, "For love is strong as death, etc."

CHAPTER I

P. 313. Line 15 - (1)

When a righteous person is born goodness comes to the world, as it is said, "And he called his name NOAH, saying etc."³⁰¹ When he dies, evil comes to the world, as it is said "The righteous perisheth and no man layeth it to heart, etc."³⁰² And it is said, "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness."³⁰³ Peace goes to the grave.

P. 313. Line 17 - (2)

When the wicked are born, evil comes to the world, as it is said, "When the wicked cometh them cometh also contempt, and with ignominy reproach."³⁰⁴ And when they are removed, evil is removed with them, as it is said, "When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting."³⁰⁵ And it is said, "And there shall cleave nought of the cursed thing to thine hand."³⁰⁶

P. 313. Line 20 - (3)

When the wicked are born, anger comes into the world. When the wicked leave the world, anger leaves the world. From this we learn only that they suspend (evil) because of the righteous only during their lifetime; how do we know that even after their death?³⁰⁷ As it is said, "And it came to pass after seven days".³⁰⁸ These were the seven days of mourning for Methuselah the righteous one which suspended (detained) the evil from coming into the world.

P. 313, Line 23 - (4)

Another opinion: This teaches us that the Lord altered the ways of the universe during them (the seven days). And the sun rose in the west and set in the east.

P. 314, Line 2 - (5)

Another opinion: The Lord gave them seven days of the other worldly variety, and they ate and drank in order that they might know what they missed. As long as Abraham was alive, there was plenty, as it is said, "And Abraham was old, and well up in years".³⁰⁹ When he died what does it say? "And there was a famine in the land."³¹⁰

P. 314, Line 4 - (6)

When Isaac was born there was plenty, as it is said "Then Isaac sowed in that land."³¹¹ As long as Abraham was alive the wells gave forth water. When Abraham died the Philistines stopped them up. Why? Because they said, They are an obstacle for us on account of the invaders who come upon us.³¹² As long as Isaac was alive, there was fruitfulness, as it is said, "Then Isaac sowed in that land."³¹³

P. 314, Line 8 - (7)

As soon as Jacob went to Aram Naharaim, Laban was blessed, as it is said, "For I have learned by experience that the Lord hath blessed me for thy sake."³¹⁴

P. 314, Line 9 - (8)

And when Joseph went down to Egypt, the household of Potiphar was blessed, as it is said, "And from that time (that) he made him overseer in his house."³¹⁵

P. 314, Line 10 - (9)

Until Jacob went down to Egypt there was hunger in Egypt. After he went down, what does Scripture say "Here is seed for you and ye shall sow."³⁶
E. Jose says, When Jacob died, it returned, to its former status (of hunger), as it is said, "Now therefore fear ye not, I will nourish you."³⁷ And later it is written "and where I will nourish thee".³⁷

P. 314, Line 11 - (10)

As long as Joseph was alive, Israel was in peace (security), after he died, what does Scripture say, "Now there arose up a new king over Egypt."³⁸

CHAPTER XI

P. 314, Line 14 - (1)

As long as Miriam was alive the well satisfied Israel's needs. After she died what does Scripture say, "And there was no water for the congregation."³²⁰ As long as Aaron was alive, the pillar of cloud led Israel. After he died what does Scripture say, "And when King Arad the Canaanite heard, etc."³²¹ he said, their guide, which conquered the land for them, is gone.

P. 314, Line 17 - (2)

As long as Moses was alive, the Manna fell for Israel. After Moses died what does Scripture say, "And the Manna ceased on the morrow."³²² They eat the manna, not only during Moses' lifetime, but even after his death. For they ate the manna which they collected (on the day of Moses' death) on the seventh day of Adar for thirty-nine days, until the sixteenth of Nissan, and they sacrificed the Omer in Gilgal, as it is said, "And the children of Israel did eat ~~manna~~ for forty years."³²³ Scripture need not have said "Until they came to the borders of the land of Canaan;"³²⁴ and why does Scripture say "Until they came to the borders of the land of Canaan?" To tell us that if the manna had not ceased they would not have eaten of the produce of the land of Canaan.

P. 314, Line 22 - (3)

R. Elazar ben Azariah says, it is comparable to a human king who said to his servant, pour me something warm (to drink). He said to him, I have

nothing warm. So he said, Then pour me something cold. Just so, if the manna had not ceased falling, they would not have eaten of the produce of the land of Canaan.

P. 315. Line 3- (4)

As long as Joshua was alive, the nations did no harm to Israel. After he died, what does Scripture say, "And the children of Israel served Chushan-rithashaim eight years."³¹⁵ Chushan-rithashaim (is called that) because it committed two evils; one - it enslaved Israel, and two - it violated the oath.

P. 315. Line 6 - (5)

As long as Samuel was alive, the Philistines would fall into Israel's hands, as it is said "And the hand of the Lord was against the Philistines all the days of Samuel". After he died what does Scripture say, "And Samuel died, and the Philistines gathered their armies together to fight with Israel." It is written, "And Samuel died"¹²⁶ and it is written "Samuel died",³²⁷ what is the meaning of this? "And Samuel died" a natural death; "and Samuel died" because of the matter involving Saul. R. Elazar says, Behold, it is written "And he said to her, What form is he of? And she said, An old man is cometh up; and he is covered with a mantle."³²⁸ And would it not have occurred to you that he was alive? (Therefore he must tell us) that he was already dead." And they buried him in Ramah, in his city." Don't we already know that Ramah is his city? But Scripture means to tell us that all Israel mourned him just as Ramah mourned him.

P. 315, Line 13 - (6)

During that same year that Israel left Egypt the manna fell on the sixteenth day of Iyar and ceased on the seventh day of Adar; and on the sixteenth day of Nisan there was no more left, as it is said, "And the children of Israel ate the manna for forty years". And were not thirty days lacking (for a full forty years?) But they ate the cakes which they brought up from Egypt, and which they had. And from the seventh of Adar until the sixteenth of Nisan, thirty-nine days, until they sacrificed the Omer in Gilgal.

P. 315, Line 17 - (7)

Whence do we know that Moses was born on the seventh day of Adar? For it is said, "And he said unto them, I am a hundred and twenty years old this day."³²⁹ Today my days are rounded out.

P. 315, Line 18 - (8)

Whence do we know that Moses died on the seventh of Adar? For it is said, "And the children of Israel wept for Moses in the plains of Moab thirty days".³³⁰ And it is said, "Now, after the death of Moses the servant of the Lord, the Lord spake unto Joshua, the son of Nun: Moses my servant is dead; now therefore arise, go over."³³¹

P. 315, Line 21 - (9)

"And the people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal."³³² Count thirty-three days backward and behold, Moses died on the seventh day of Adar.

P. 315, Line 22 - (10)

R. Jose, son of R. Judah says, Israel had three worthy intercessors - Moses, Aaron and Miriam; and for their sake was Israel given three gifts - the well, the pillar of cloud and the ~~manna~~. The well, for Miriam's sake. And when Miriam died the well was no longer; it was ~~returned~~ for the sake of Moses and Aaron. When Aaron died, the pillar of cloud was no longer; but both of them were returned for the sake of Moses. When Moses died, all three of them were no more; and they did not return, as it is said, "Three shepherds also I cut off in one month".³³³ And the (hornet's) plague did not cross the Jordan, but stopped at the banks of the Jordan and cast bile amongst them.

P. 316, Line 4 - (11)

Similarly, you say "When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at ZELZAH."³³⁴ And where do we find that Rachel was buried in the border of Benjamin; was she not buried in the border of Judah? For it is said, "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem."³³⁵ And it is said, "But thou, Bethlehem Ephratah".³³⁶ But he said to him, while I am talking to you, they (the asses) are at Rachel's grave (i.e. in Judah's territory). Go thou, and they will come and you will find them in the territory of Benjamin.

P. 316, Line 8 - (12)

Similarly, you say, "Now Saul shode in Gibeah under a tree in Ramah, having his spear in his hand."³³⁷ If in Ramah, how then in Gibeah? But,

(this is the meaning) who established Saul in Gibeah? The court of Samuel who dwells in Ramah.

P. 316, Line 10 - (13)

Similarly, you say, "Our feet shall stand within thy gate, O Jerusalem."³³⁸ It is possible to say this, but who established our feet in battle? The court of David who dwells within the gates of Jerusalem.

P. 316, Line 12 - (14)

Similarly, you say, "All the land shall be turned as a plain from Geba to Rimmon South of Jerusalem."³³⁹ And was not the south of Jerusalem a plain and Geba Rimmon a stony and scaly ground?³⁴⁰ But just as Geba Rimmon is destined to become a plain approaching Jerusalem, so all the lands will become plain (so as to approach Jerusalem more easily).

P. 316, Line 15 - (15)

Similarly, you say "And the five sons of Michal, the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite."³⁴¹ Where do we find that Michal was given to Adriel? Was she not given to Phalti, as it is said "But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim."³⁴² But he compares the betrothal of Michal to the betrothal of Merab. Just as the betrothal of Merab to Adriel was in sin, so the betrothal of Michal was in sin.

P. 316, Line 20 - (16)

The students of R. Jose asked him, How could David marry his wife's sister? He said to them, He married her after Merab's death.

P. 316, Line 21 - (17)

R. Joshua son of Korcho said, The betrothal was not complete, as it is said "Deliver my wife Michael"³⁴³ Just as the betrothal was not complete, so the marriage was not complete.

P. 316, Line 22 - (18)

It is written "And the five sons of Michal the daughter of Saul",³⁴⁴ and it is written "And Michal the daughter of Saul had no child."³⁴⁵ But Merab gave birth and Michal reared, and they were called hers, as it is said, (in a similar instance,) "And the women, her neighbors, gave it a name saying, There is a son born to Naomi."³⁴⁶ And it is said "These are the generations of Aaron and Moses."

CHAPTER XII

P. 316, Line 26 - (1)

"In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa, King of Judah."³⁴⁷ Is this possible? For did Asa not bury Baasha in the twenty-sixth year of his reign? But this has reference to the thirty-six years (since) it was decreed, concerning the kingdom of the house of David, that it would be divided, and eventually be reunited.

P. 317, Line 3 - (2)

And it also has reference to the thirty-six years that it was decreed that the kings of Aram would be a hindrance to Israel and would eventually fall into his hands. "And he died, even as the Lord had said unto Elijah, and Joram reigned in his place for he had no son." And it is said, "In the second year of the reign of Joram son of Jehoshaphat, king of Judah." Is it possible to say this; did not Jehoshaphat reign after him for five years? So how can he say "In the second year of the reign of Jehoshaphat, king of Judah? But, as soon as Jehoshaphat went up to battle with Ahab - in Ramoth-Gilead, it was decreed that Jehoshaphat would be killed, as it is said, "And it came to pass, when the captains of the Chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight; but Jehoshaphat cried out; and our Lord helped him; and God moved them to depart from him."³⁴⁸ He was de-

serving of death, but because he cried out he added seven years, and he counted them for his son.

P. 317. Line 11 - (3)

"Joram was thirty-two years of age when he ascended the throne; and he reigned in Jerusalem for eight years".³⁴¹ And about Ahaziah his son Scripture says, "Ahaziah was forty-two years of age when he ascended the throne; and he reigned in Jerusalem for one year."³⁵⁰ E. Jose said, How is it possible for a son to be two years greater than his father? But, as soon as Asa married Omri's daughter to his son Jehoshaphat, it was decreed that the reign of the house of David would be ended with the house of Ahab, as it is said, "And the destruction of Ahaziah was of God by coming to Joram; for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab;"³⁵¹ and both of them fell on that day.

P. 317. Line 18 - (4)

Similarly, "All of these were reckoned by genealogies in the days of Jotham, King of Judah, and in the days of Jeroboam, King of Israel."³⁵² Is it possible to say this? Did not Uziah bury Jeroboam; and bury three other kings after him? This teaches us that all the years that Uziah was stricken, Jotham his son ruled the people.

P. 317. Line 21 - (5)

Until Elijah was "cut into seclusion"³⁵³ the Holy Spirit was plentiful in Israel, as it is said, "And the sons of the prophets that

were at Beth-El came forth to Elisha, and said unto him, knowest thou that the Lord will take away thy master from thy head today?"³⁵⁴ And they went and stood afar off, and they crossed the Jordan. We might think that it was because they were few, so Scripture tells us, "And fifty men of the sons of the prophets."³⁵⁵ We might think that they were small,³⁵⁶ so Scripture tells us, "Knowest thou that the Lord will take away thy master": thy master and not our master, which teaches us that they were wise men, like Elijah. And when Elijah was "put into seclusion" it was removed from them, as it is said, "And they said unto him, if there be with thy servants eighty strong men, let them go and seek thy master."³⁵⁷ Is it possible that yesterday they told him "Today the Lord took your master" and now he says to him "Let them go and seek your master". But the Holy Spirit left them. And what/Scripture means by "until they became ashamed"? This teaches us that he was ashamed of them lest they say, He does not wish to receive his master.

3. 318. Line 6 - (6)

As long as Elisha was alive, the bands of Aram were not hostile to Israel. After he died, what does Scripture say? "And the bands of the Moabites invaded the land."³⁵⁸

CHAPTER XIII

P. 318, Line 6 - (1)

When the First Temple was built, the Tent of Meeting was set aside - its boards, its clasps, its pillars and its pedestals. Nonetheless, they did not use anything but the table and the candelabrum which Moses made, and they did not have to be anointed (with oil) anew for the first consecration³⁵⁹ was for that time and for the days to come. And when Isaiah came, he set aside the Ark, and the battle of manna, and the bottle of oil of consecration, and Aaron's rod and the chest, as it is said, "And he said unto the Levites that taught all Israel, holy unto the Lord, Put the holy ark in the house which Solomon did build, it shall not be a burden upon your shoulders."³⁶⁰ He said to them, Set aside the Ark so that it shall not be revealed to Babylonia, like the rest of the utensils.

R. Eliezer says, The Ark was revealed to Babylonia, as it is said, "Behold, the days come, that all that is in this house shall be carried away; no-thing shall be left, saith the Lord."³⁶¹ The "thing" are the Ten Commandments contained therein. R. Simon says, Behold Scripture tells us "And when the year was expired, King Nebuchadnezzar sent, and brought them to Babylon, with the goodly vessels of the house of the Lord;"³⁶² That is the Ark. R. Judah says, It was set aside (hidden) in its own place, as it is said "And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without".³⁶³

Page 318, Line 19 - (2)

When the First Temple was destroyed, the kingship departed from the house of David, and the Urim and Thummim no longer functioned, and the cities of refuge ceased, as it is said "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim".³⁶⁴ It is similar to a man who tells his friend, "Until Elijah comes," or "Until the dead shall rise again". When Haggai, Zechariah and Malachi died, later prophets, the Holy Spirit ceased in Israel; nonetheless, pronouncements would be made through the divine voice.

P. 318, Line 23 - (3)

A story is told about the sages who entered the home of Gurov in Jericho and heard a divine voice say: There is a man here who is deserving of the Holy Spirit but his generation is not deserving of it. They fixed their eyes upon Hillel the Elder; and when he died they said, Behold a modest man, behold a pious man the follower³⁶⁵ of Ezra.

P. 319, Line 2 - (4)

Another time, they were sitting in Yabneh and heard a divine voice say: There is a man here who is deserving of the Holy Spirit but the generation is not deserving of it. They fixed their eyes upon Samuel The Younger; and when he died they said, Behold a modest man, behold a pious man the follower³⁶⁶ of Hillel. He also said at

the time of his death, Simon³⁶⁷ and Ishmael³⁶⁸ by the sword and their colleagues by (other means of) death and the rest of the people for plunder, and many troubles will pursue them, and they said it in Aramaic. Also concerning R. Judah ben Babba they³⁶⁹ wished to say (this kind of eulogy) but the time was inopportune.

P. 319, Line 8 - (5)

Jochanan the High Priest heard from the Holy of Holies, The sheep³⁷⁰ which went to wage war in Antioch, gained a victory. And they checked this time and determined that this was the hour of their victory.

P. 319, Line 9-(6)

Simon the Just heard (from the Holy of Holies) "That idol is destroyed, concerning which the enemies said that it should be in the Temple". And Caius Caligula was slain and his decrees were annulled. He heard it in Aramaic.

P. 319, Line 11 - (7)

As long as Simon the Just was alive the west candle burned permanently. After he died, they went and found it extinguished. From then on it was extinguished at times and burned at times, while the fire of the pile of wood (on the altar in the Temple) burned constantly. Once they arranged it in the morning it grew brighter all day,³⁷¹ and they would sacrifice on it the daily burnt offering, the additional offering and their libations and they added to it only the two logs of the twilight, as it is said "And the priest shall burn (wood) upon it."³⁷²

When Simon the Just died the fire of the pile of wood (on the altar in the Temple) became weaker and they had to add wood all day long. (As long as Simon was alive) there was blessing in the two loaves and in the shewbread. The two loaves were divided during the convocation period and the shewbread was divided, during the pilgrimage festivals, to all the watches. There were those who ate and were satiated and there were those who had an abundance even though each one had only the equivalent of the size of an olive. After Simon the Just died, the blessing left. (Even though) the sedate ones removed their hands³⁷³ and the gluttons divided it (among themselves) they did not get more than (the equivalent of) a pea.

P. 319. Line 20 - (8)

There is the story of a Sepphorisian who took his share and the share of his friend, and nonetheless had only the equivalent of a pea, and they called him miser³⁷⁴ until this day. He said to them, This year I shall die. They said, (to him) How do you know? He said to them, Every (year on the) Day of Atonement an old man dressed in white and wrapped in white would join me; he would enter with me and leave with me. This year he entered with me but did not leave with me. After the holiday he became ill for seven days and died, and his colleagues refused to use "The Name" during the benediction.³⁷⁵

P. 319. Line 24 - (9)

The wakers, they are the Levites who say on the priest's platform "Awake, why sleepest thou, O'Lord?"³⁷⁶ Is there sleep before Him? Is

it not already said "The guardian of Israel shall neither sleep nor slumber?" But, when Israel is in trouble and the other nations of the world are at peace they say "Awake, why sleepest thou, O'Lord?"

P. 320. Line 2 - (10)

The stunners,³⁷⁷ those were the ones who dragged the calf by its horns as was the custom with idol worship. R. Jochanan ben Zakkai said to them, How long will you feed the altar unacceptable animals?³⁷⁸ Until his time, the hammer would be struck on the half-festive days;³⁷⁹ he also decreed concerning the confession with regard to the tithes and did away with³⁸⁰ the fruits about which there is a suspicion as to whether the proper tithes were taken, because he sent to all the cities of Israel and saw that they were only separating the large (important) Terumah.³⁸¹ The First Tithe and the Second Tithe, some did separate and some did not separate. So he said, (the violation of the laws of) Terumah is punishable by death, and the Terumah of the Tithe³⁸² if Tevel (i.e., not separated) is punishable by death. And a man would designate The Terumah and the Terumah of the Tithe and give it to the priest; and the Second Tithe he would redeem with money; and as for the rest of the Tithe and the Tithe of the poor, the receiver must prove that he is entitled to receive it.³⁹³

CHAPTER XIV

P. 320, Line 10 - (1)

R. Jachanan ben Zakkai says, When murderers became many, the rite of breaking the heifer's neck ceased, since the rite of breaking the heifer's neck applies only where there is doubt, but now they murder in the open.

P. 320, Line 11 - (2)

When adulterers became many (the rite of the bitter) water ceased, since they gave it to drink only in cases of doubt.

P. 320, Line 12 - (3)

When pleasure seekers became many, the respect for the Torah ceased and the law was corrupted. When the "whisperers"³¹⁴ multiplied in court, the wrath (of the Lord) descended upon the world and The Holy Spirit left Israel.

P. 320, Line 14 - (4)

When the flatterers³¹⁵ multiplied, "Ye shall not respect persons in judgment"³¹⁶ ceased and "Ye shall not be afraid"³¹⁷ stopped, and they broke the yoke of heaven and the yoke of a human king reigned over them.

P. 320, Line 15 - (5)

When men who forced goods on private people³¹⁸ multiplied, bribery increased and justice was thwarted, and they retrogressed and did not

progress. And so Scripture says, "And his sons walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment."³⁸⁹

P. 320. Line 17 - (6)

R. Meir says, They³⁹⁰ asked for their portions. R. Judah says, They forced goods on private people. R. Akiba says, They appropriated an additional heap of tithes unto themselves. R. Jose says, The gifts (tithes) they took with their hands (instead of waiting to receive them). Even though Eli did not curse Samuel except with a condition (i.e., if) he saw how it was applied to him.

P. 320. Line 20 - (7)

When those became numerous who say, I accept thy favor, and I shall appreciate thy favor,³⁹¹ then (the spirit of) "Every man shall do what is right in his eyes", became prevalent, the government deteriorated and became increasingly offensive. When "Every man shall do what is right in his own eyes" became prevalent, the men of lesser significance became powerful and the men of importance became insignificant. When misers and thieves, who are similar to murderers, became numerous, then hard-hearted men became numerous and every individual would be uncharitable to his neighbor. When "their heart goeth after their covetousness"³⁹² became many, then those who say about evil that it is good and about good that it is evil, became numerous. When those who say about evil that it is good and about good that it is evil became numerous, the whole world was filled with woe.

P. 320, Line 25 - (8)

When the "pullers of the spittle"³⁹³ became numerous, students became few and the glory of the Torah ceased. When the boastful became numerous, the daughters of Israel began to marry boastful ones because our generation sees only the superficialities.

P. 320, Line 27 - (9)

When the high-necks and painted eyes became numerous, the bitter waters became many,³⁹⁴ but they ceased.³⁹⁵ When the men of independent heart³⁹⁶ became many, division became frequent in Israel and two Torahs (teachings) came into being. When the students of Shammai and Hillel, who did not wait upon scholars sufficiently, became numerous, division became frequent in Israel, and two Torahs (teachings) came into being.

P. 321, Line 3 - (10)

When the receivers of gifts became numerous, the days became fewer and the years became shorter and goodness ceased. When the receivers of charity from the people of other nations became numerous, the other nations became more numerous and Israel less numerous, and Israel had no peace in the world.

CHAPTER XV

P. 321. Line 5 - (1)

When the Temple was destroyed, the Shmir-worm³⁹⁷ ceased.
R. Judah says, The Shmir-worm was a creation, and was created during the six days of creation and when it is placed on stones they were engraven before it like the (wax-covered) tablets, iron is shattered by it, and nothing can stand up against it. What do you do with it?³⁹⁸ You wrap it in a woolen pad and place it in a leaden tube filled with barley flour. And with it Solomon built the Temple, as it is said, "And the house when it was built, was built of stone made ready before it was brought thither, etc."³⁹⁹ These were the words of R. Judah. R. Nehemiah says, He would plane the stones on the outside, and then bring them in. Rabbi said, The words of R. Judah seem more appropriate with regard to the stones of the sanctuary, while the words of R. Nehemiah with regard to the stones of his house.

P. 321. Line 12 - (2)

Rabban Simon ben Gamahiel said, Know ye that the dew was cursed. Originally, when the dew would fall on the chaff and the straw it would turn white, as it is said "A small round thing."⁴⁰⁰ now it turns it black. Originally, every city that had more dew than its neighbors, its fruits were more numerous, but now its fruits are less numerous. R. Simon ben Gamahiel says in the name of R. Joshua, Because of the

destruction of the Temple there is no day without a curse, and the dew has not fallen in blessing, and the fruits have lost their savour, and he would have liked to have stopped on the first day.⁴⁰¹

R. Jose says, the fruits have also lost their fatness. R. Simon ben Elazar says, (when) purity (ceased in Israel) it took away the flavour and the fragrance; (when) the Tithes (ceased) they took away the oil and the corn.

P. 321. Line 19 - (3)

When R. Eliezer died, the Torah ceased; when R. Joshua died, men of counsel and thought ceased; when R. Akiba died, the arms of Torah and the springs of Wisdom ceased; when R. Elazar ben Azariah died, the crown of the wise men ceased, "for the crown of the wise is their riches."⁴⁰²

P. 321. Line 21 (4)

When Ben Azzai died, there were no more diligent students.

P. 321. Line 22 - (5)

When Ben Zoma died, there were no more expounders; when R. Hanina ben Dosa died, there ~~were~~ no more men of deed; when Abbe Jose ben Kitmas died, there was no more piety; when R. Simon ben Gamaliel died, the locust came and troubles grew many; when Rabbi died the troubles were doubled.

P. 321. Line 24 - (6)

R. Simon ben Gamaliel says, For every trouble which comes upon the community, the Beth-din⁴⁰³ cancels a joyous occasion because of it.

P. 321. Line 26 - (7)

When the Sanhedrin ceased, song ceased on joyous occasions. In what way did the Sanhedrin help Israel? With regard to what is said "And if the people of the land do any ways hide their eyes;"⁴⁰⁴ When the Sanhedrin was in existence they would collect payment from him, but now they collect from him and his relatives, as it is said, "Then I will set my face against that man and against his family."⁴⁰⁵ It is similar to one who committed a crime against a city. So they gave him over to a murderer, but he was tougher than the murderer. So they gave him over to a governor, but he was tougher than the governor. So they gave him over to a (Roman) centurion and he put him in the oven. Just so do the last troubles make one forget the first.

P. 322. Line 4. - (8)

These are the wreathes of the grooms,⁴⁰⁶ of salt and of sulphur, but of rose and myrtle were permitted to them. These are the wreathes of the brides; of gold; but she may go forth with a king's hat.⁴⁰⁷ Rabban Gamaliel's school permitted to study Greek because they are needed for the rulership.

P. 322. Line 7 - (9)

A man should not whitewash his house with whitewash or with a whitewash solution, but if he mixed straw or sand then it is permitted. R. Judah says, if he mixed in coarse sand then it is whitewash and is

forbidden, but with straw it is permitted. These are the bridal-canopies,⁴⁰⁸ those which shine, which are gold-covered, but he can make a hut and hang on it any variety he desires. But a bride should not go forth in a sedan-chair in the city. R. Ben Babba decreed even against a bottle (of perfume), but they did not acknowledge it.

P. 322, Line 11. - (10)

R. Simon ben Gamaliel said, From the day that the Temple was destroyed, the law is that we should not eat meat or drink wine, but Beth-din decrees for the community only those things which they can carry out. He would say, Behold they command that we do not study Torah, let us command Israel not to marry, and Israel would be destroyed and the seed of Abraham brought to an end. Therefore, let Israel alone; it is better that they should sin unknowingly than that they should sin knowingly.

P. 322, Line 15 - (11)

When the Temple was destroyed, ascetics multiplied in Israel, and they did not eat meat or drink wine. R. Joshua met them and said to them, My son, why do you not eat meat? They said to him, Shall we eat meat from which a daily offering was made on the altar, and which has now ceased? He said to them, Why do you not drink wine? They said to him, Shall we drink wine from which libations were poured on the altar, and which have now ceased?

P. 322. Line 19 - (12)

He said to them, Then we should also not eat figs and grapes for offerings during periods of convocation were brought of them; we should not eat bread, because the two loaves and the shewbread were brought from it; we should not drink water, for they poured of it during the holidays. They were silent. He told them that not to mourn at all is impossible, for the decree was already decreed, but to mourn overly much is (also) impossible; but this is what the sages said, A man should plaster his house with plaster, and should leave a small bit as a memor^y of Jerusalem.

P. 322. Line 25 - (14)

A woman makes all her jewelry and estimates a small thing as a memory of Jerusalem, as it is said, "If I forget Thee, O'Jerusalem, let my right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."⁴⁰⁹

P. 323. Line 2 - (15)

Every one who mourns for Jerusalem, will be privileged to see its joy, as it is said, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her, rejoice for joy with her, all ye that mourn for her."⁴¹⁰

NOTES

1. Express his jealousy of.
2. With no witnesses present.
3. "The water of bitterness that causeth the curse." (Num.5.18)
4. That she had been secluded with another.
5. Since R. Jose C. Judah holds that a man may warn his wife in his own presence alone, there is no limit to the accusations which he can make in a fit of anger or jealousy.
6. Minimum period of seclusion which is of consequence.
7. The intimacy of the first stage.
8. To its original position after being blown by the wind.
9. i.e.- The opinion of Chanan b. Menahem.
10. Prov. 6.26.
11. That he has not had intercourse with his wife on the way to the priest for the drinking.
12. Inference from minor to major.
13. Where intercourse is.
14. Divine punishment.
15. for since there is no punishment, the temptation to sin is greater.
16. That the husband's testimony is to be trusted.
17. By ritual bath.
18. For since there is no way of removing the restriction, the temptation to sin is greater.
19. Prov. 9.17.
20. (Num.5.15) The husband alone, without witnesses, for he is not suspected.
21. Lev. 12.1 ff
22. Lev. 14.11
23. I Kings 8.31
24. I Kings 8.32
25. Num. 5.28
26. Num. 5.18
27. of innocence if she is guilty.
28. if she is innocent
29. Num. 5.16
30. who would be sexually aroused.
31. Num. 5 (17), 23
32. sister-in-law
33. introduced here because it is related to following section.
34. sign of jealousy; meal offering of Sotah
35. Num. 5.15
36. *Alj 17 23*
37. Num. 5.15
38. this mention of the memorial offering.
39. Num. 5.28
40. on which the section "Sotah" was inscribed.

41. leading to the interior of the Temple.
42. Midd. 4.1
43. the bitter waters
44. work injury in her body
45. Num. 5.15
46. the curse on the scroll
47. since it is useless
48. warning
49. Num. 5.15
50. Num. 5.18
51. which is prescribed in the Sotah laws
52. Num. 5.28
53. Num. 5.28
54. passage is unclear
cf. commentaries
55. the Sotah
56. There is no legal punishment. but he is guilty of committing a moral wrong.
57. After it is sanctified, it cannot be burned in that form.
58. whether the handful was brought to the altar or not
59. sacrificing the Mincha
60. A mother does not have these powers over her daughter
61. Lev. 19/27
62. Lev. 19.27
Naz. 57b
63. As a slave

64. if he wishes to continue as a slave after his six year term has expired
65. Is. 27.8
66. repays only great sins, overlooking the small ones
67. smaller measure
68. Is. 9.4: "For every battle is with confused noise"
69. that the Lord repays them
70. Ecc. 7.27
71. Job 24.15
72. Job 21.8ff
73. Job 21.14f
74. Gen. 2.6
75. Gen. 6.2
76. Gen. 7.11
77. Gen. 11.2
78. Gen. 11.4ff
79. Job 28.5ff
80. You deny people the right to visit your land.
81. Job 28.4
82. Job 12.5f
83. Ez. 16.48f
84. Gen. 1.22
85. Gen. 15.4
86. Judg. 5.19
87. Judg. 5.20
88. Judg. 14.3
89. Judg. 16.21

90. II Sam. 14.25
91. II Sam. 14.26
92. II Sam. 16.9
93. II Sam. 15.7f
94. II Sam. 14.26
95. Ex. 44.20
96. a measure
97. See Talmudic references,
Minchas Bikkurim
98. II Sam. 18.15
99. II Sam. 18.14
100. II K. 19.23
101. II K. 19.35
102. Is. 14.14
103. Daniel 4.22, 28, 14, 30
104. Ex. 20.5
105. Ex. 20.6
106. Gen. 16.2
107. Deut. 33.2
108. Gen. 16.2
109. Is. 49.23
110. Gen. 18.4
111. Num. 21.20
112. Gen. 18.4
113. Num. 10.33
114. Ex. 13.22
115. Gen. 18.5
116. Num. 11.8
117. Gen. 18.6
118. Num. 11.31
119. Num. 11.31
120. Num. 11.31
121. Gen. 18.6
122. Ex. 12.23
123. Ex. 13.21
124. Deut. 2.7
125. Prov. 10.8
126. Josh. 24.32
127. Josh. 24.32
128. II K. 6.5f
129. inference from minor to major
130. that the metal should float
131. the Holy Ark
132. Deut. 34
133. Num. 32
134. Deut. 33
135. Deut. 33
136. Num. 5.21
137. Num. 5
138. Gen. 6.5
139. Gen. 7.23
140. Ex. 1.8
141. Ex. 7.29
142. Gen. 19.4
143. Gen. 19.11

144. Num. 13.32
145. Num. 14.35
146. Jer. 12.14
147. *ibid.*
148. Jer. 23.15
149. Jer. 29.22
150. for sexual intercourse
151. who cannot marry her after leaving her husband
152. the lover
153. her husband
154. Gen. 3.14
155. *ibid*
156. *ibid*
157. Gen. 3.15
158. Deut. 25.5
159. the money due her
160. widow or divorcee
161. a descendant of the Gibeonites (Josh. 9.27)
162. a sojourner
163. Num. 5.28
164. who died or divorced her, and she married before the two years prescribed by the Rabbis had elapsed.
165. prohibited to her husband after seclusion with them.
166. animals
167. He is very jealous and will allow her no social intercourse.
168. so that she may not leave
169. Deut. 24.1,2
170. Deut. 24.3
171. looks forward to
172. Lev. 19.17f
173. since you do not treat me as a wife
174. Gen. 16.5
175. God
176. Gen. 21.12
177. Lev. 11.33
178. Num. 35.5
179. Num. 35.4
180. which pertain to the city but may not be built upon
181. for walking outside the city.
182. Job. 27.2
183. Job 13.16
184. Gen. 22.12
185. Job's unfortunate position
186. Ex. 15
187. Ex. 15.2
188. Ex. 15
189. Ps. 68.27
190. Ps. 8.3
191. Ps. 8.5
192. Ps. 8.10
193. Gen. 39.17

194. II. Sam. 2.14ff
195. Prov. 26.18
196. Gen. 18.19
197. The share of the eldest
198. Gen. 21.10
199. Num. 11.22
200. Lev. 12.8
201. Num. 20.10
202. Num. 11.23
203. Num. 12.7
204. Num. 11.19
205. Num. 11.23
206. Num. 11.22
207. The idols
208. Ex. 33.25f
209. ibid
210. ibid
211. ibid
212. ibid
213. ibid
214. Ex. 24.2
215. Ex. 33.21
216. Ex. 20.7
217. ibid
218. Hos. 4.2
219. Ecc. 5.5
220. Is. 58.7
221. the punishment therefor
222. Zeoh. 5.4
223. Num. 16.26
224. Gen. 24.3
225. Deut. 29.13f
226. ibid
227. The Rabbinic law
228. Esther 9.27
229. Praise
230. Profession of faith
231. Deut. 6.6
232. leading to the Temple
233. Priestly Benediction
234. We know what you teach us
235. Who taught this day?
236. Deut. 31.12
237. Deut. 26.17
238. Deut. 26.18
239. movable goods
240. Neh. 8.3ff
241. a coin
242. Deut. 1.1
243. Deut. 11.13

244. Deut. 14.22
245. Deut. 26.12
246. Deut. 20.4
247. Num. 31.6
248. Ex. 29
249. Num. 10.33
250. Num. 14.44
251. cf variants
252. Deut. 20.3ff
253. ibid
254. Deut. 20.7
255. Deut. 24.5
256. Prov. 24.27
257. Deut. 20.8
258. Ps. 49.5
259. Deut. 20.8
260. if he falls into any of those categories
261. Deut. 20
262. to serve in the army
263. war of aggression; secular or political
264. defensive war
265. Deut. 27.2
266. Num. 2.17
267. Josh. 3.11
268. Josh. 3.13
269. Josh. 3.16
270. Josh. 5.1
271. Josh. 2.10f
272. Num. 33.52ff
273. Josh. 4.5ff
274. Josh. 4.3
275. The Torah
276. Deut. 20.18
- 276a. *This is directed to all the nations except the seven which inhabited Canaan.*
277. Ex. 23.27
278. Josh. 4.3
279. ibid
280. Josh. 4.20
281. Josh. 8.33
282. ibid
283. Deut. 21.1
284. slain, but not strangled.
285. Deut. 21.7
286. Deut. 21.6
287. ibid
288. Gen. 38.25
289. Gen. 38.26
290. ibid
291. Num. 13.27ff
292. Judg. 5.28ff

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| 293. I Sam. 4.8f | 319. Ex. 1.8 |
| 294. Jonah 3.10 | 320. Num. 20.2 |
| 295. Jer. 26.20f | 321. Num. 21.1 |
| 296. Jer. 26.21ff | 322. Josh. 5.12 |
| 297. Nahum 1.1ff | 323. Ex. 16.35 |
| 298. Ps. 56.1 | 324. ibid |
| 299. Ps. 58.2 | 325. Jud. 3.8 |
| 300. Cant. 8.5ff | 326. I Sam. 28.3 |
| 301. Gen. 5.29 | 327. different Hebrew forms |
| 302. Is. 57.1 | 328. I. Sam 28.14 |
| 303. Is. 57.2 | 329. Deut 31.2 |
| 304. Prov. 18.3 | 330. Deut. 34.8 |
| 305. Prov. 11.10 | 331. Josh. 1.1 |
| 306. Deut. 13.18 | 332. Josh. 4.19 |
| 307. is evil suspended in the world? | 333. Zech. 11.8 |
| 308. Gen. 17.10 | 334. I Sam 10.2 |
| 309. Gen. 24.1 | 335. Gen. 35.19 |
| 310. Gen. 26.1 | 336. Micah 5.1 |
| 311. Gen. 26.12 | 337. I Sam 22.6 |
| 312. who are supplied with water by them | |
| 313. Gen. 26.12 | 338. Ps. 122.2 |
| 314. Gen. 30.27 | 339. Zech. 14.10 |
| 315. Gen. 39.5 | 340. scaly - place where refuse is deposited. |
| 316. Gen. 47.23 | 341. II Sam 21.8 |
| 317. Gen. 50.21 | 342. I Sam 25.44 |
| 318. Gen. 45.11 | 343. II Sam. 3.14 |

344. II Sam. 21.8
345. II Sam. 6.23
346. Ruth 4.17
347. II Chron. 16.1
348. II Chron. 18.31
349. II Chron. 21.5
350. II Chron. 22.2
351. II Chron. 22.7
352. I Chron. 5.17
353. ascended heavenward
354. II K. 2.3
355. II K. 2.7
356. insignificant
357. II K. 2.16
358. II K. 13.20
359. during Moses' time
360. II Chron. 35.3
361. II K. 20.17
362. II Chron. 36.10
363. I K. 8.8
364. Ezra 2.63
365. literally: the pupil
366. ibid
367. Rabbi Simon ben Gemaliel
368. Rabbi Ishmael, the High Priest
369. the disciples of Samuel
370. young men

371. without additional fuel
372. Lev. 6.5
373. did not eat
374. variant: a thief
375. of the priests
376. Ps. 44.24
377. So that the animals may be
slaughtered more readily
378. The process was not conducive
to proper ritual slaughter.
379. that type of work in which an
irretrievable loss would be
suffered if it were prohibited,
was permitted on the days between
the first and last days of Passover,
and of Succoth.
380. with inquiries concerning
381. priestly share
382. ten percent of the tithe
383. he need not give it.
384. those who whispered in the
judge's ear.
385. of the wealthy
386. Deut. 1.17
387. ibid
388. abused people by making them
their mercantile agents.
389. I Sam. 8.3
390. The levites
391. in official life
392. Ezek. 33.31
393. the idle rich

394. for these were temptations to sin
395. as stated above; since there was no longer doubt
396. who paid no heed to their teachers.
397. See Ab. 5.6. It was created at twilight on the last of the six days of creation. It was of great hardness, a barleycorn in size; Solomon used it to cut the stones for the Temple and it was used to engrave the names of the tribes on the two stones for the shoulders of the Ephod. (Ex. 28.9ff)
398. where does one keep it, since everything is destroyed by it.
399. I K. 6.7
400. Ex. 16.14
401. since the curses are becoming worse each day.
402. Prov. 14.24
403. i.e., the court
404. Lev. 20.4
405. Lev. 20.5
406. which were forbidden them after destruction of temple.
407. a certain style
408. which were interdicted after destruction of temple.
409. Ps. 137. 4,5
410. Is. 66.10

COMPARATIVE TABLE - TOSEFTA and MISHNA

<u>Tosefta</u>	<u>Mishna</u>	<u>Tosefta</u>	<u>Mishna</u>
<u>Chap. I</u>	<u>Chap. I</u>		
1, 2a	1	3a	III-3b
2b	2	3b, 3c, 3d, 3e, 3f, 4a	III-3c
2c, 3	3b	4b, 5	III-6a
4, 5	5b	6a, b	III-6b
6a	4b	6c	III-7b
6b	6	7-9	III-8
7a	5c	<u>Chap. III</u>	
7b	5d	1	I-7a
8	II-2b	2-5, 6-14	I-7b
9	II-1c	15	8a
10a	"	16-19	8b
10b	"	<u>Chap. IV</u>	
10c	"	1-6	I-9a
<u>Chap. II</u>		7-9	I-9c
1	III-1	10	I-7b
2a	II-5	<u>Chap. V</u>	
2b	"	1	IV-1a
2c	III-3a	2-4	"
2d	"	5, 6a	IV-3a
		5	IV-3b

<u>Tosefta</u>	<u>Mishna</u>	<u>Tosefta</u>	<u>Mishna</u>
6b, 7	IV-4b	<u>Chap. VIII</u>	
6c	IV-5	1-11	VII-5a, b
8a	VI-4a	<u>Chap. IX</u>	
8b-12	VI-4b	1a, 1b	IX-2a
13a	V-2	1c - 1g	IX-2b
13b	V-3	1h	IX-5
<u>Chap. VI</u>		2, 3a, 3b-9	IX-6
1	V-5	<u>Chap. X</u>	
2-5	V-4	1-10	IX-6
6-11	V-5	<u>Chap. XI</u>	
<u>Chap. VII</u>		1-18	
1-5b, 7a	VII-1	<u>Chap. XII</u>	
7b-12	VII-2	1-7	
13-16a	VII-8a	<u>Chap. XIII</u>	
16b	VII-8b	2a-8	IX-12a
17a	VII-8c	9, 10a	IX-10b
17b-18a	VIII-1	10b	IX-10c
18b	VIII-2a	10c	IX-10d
18c	VIII-3b	<u>Chap. XIV</u>	
18d	VIII-3c	1	IX-9a
18e	VIII-2b	2-10	-9c
19, 22c	VIII-2c	<u>Chap. XV</u>	
20a, 20b, 21	VIII-4	1	IX-12b
22a-24a	VIII-5	2a, 2b	-12c
24b	VIII-7	2c	-12d

<u>Tosefta</u>	<u>Mishna</u>
2d	-13
3a, 3b	-15d
3c	-15g
3d	-15f
4	-15b
5	-15c
5b	-15h
5c	-15i
5d	-15e
5e	-15m
6, 7	-11
8, 9a, 9b	-14
10-12	-15n
13-15	-15o