

The court of Shem – בית דינו של שם – The Sages received a tradition that Tamar was judged in a court that followed procedures predicated on truth. It followed the traditions of Shem, son of Noah, although Shem was no longer alive (Rivan).

From Me [mimmenni] these secrets emerged – מִמֶּנִּי – This homiletic interpretation is based on the term from the verse “than I [mimmenni],” which appears anomalous with Judah’s statement, as there was no reason for him to make this comparison.

## BACKGROUND

Divine Voice [bat kol] – בת קול – Many explanations have been suggested for this concept. Some explain that a Divine Voice is a subcategory of prophecy; even now, when prophecy has ceased, the Divine Presence remains (*Ge'anim; Tosafot*). Others suggest that a Divine Voice is an echo or sound whose source cannot be determined. In certain cases, it refers to when people overhear a conversation between others that happens to resolve a difficulty with which they were grappling. Similar cases are found in the Jerusalem Talmud (Maharatz Hayyut). Another possibility is that the term *bat* in this expression is referring to a biblical measure of liquid volume. *Bat kol*, then, is a voice heard by those who measure up, who are deemed worthy (Rosh; *Sefer HaNitzahon*).

## LANGUAGE

Numerical value [gimatriyya] – גִּמְטְרִיָּא – Apparently from the Greek *γεωμετρία*, *geometria*, meaning geometry or land measurement. The Sages employed the term in the broad sense of mathematics in general, and in the narrow sense of the numerical value of letters.

אמר רבי אלעזר: בשלשה מקומות הופיע רוח הקודש: בבית דינו של שם, ובבית דינו של שמואל הרמתי, ובבית דינו של שלמה. בבית דינו של שם – דכתיב “ויבר יהודה ויאמר צדקה ממני.” מנא ידע? דלמא כי היכי דאזל איהו לגבה – אזל נמי אינש אחרינא [לגבה]? יצאת בת קול ואמרה: ממני יצאו כבושים.

The Gemara cites a somewhat similar statement. Rabbi Elazar says: **In three places the Divine Spirit appeared before all to affirm that the action taken was appropriate: In the court of Shem,<sup>N</sup> in the court of Samuel the Ramathite, and in the court of Solomon.** The Gemara elaborates: This occurred in the court of Shem, as it is written in the context of the episode of Judah and Tamar: “**And Judah acknowledged them and said: She is more righteous than I [mimmenni]**” (Genesis 38:26). **How did Judah know that Tamar’s assertion that she was bearing his child was correct? Perhaps, just as he went to her and hired her as a prostitute, another person went to her and hired her as well, and he is not the father. Rather, a Divine Voice<sup>8</sup> emerged and said: It is from Me [mimmenni] that these secrets emerged.<sup>N</sup>** God affirmed that her assertion was correct and that it was His divine plan that Judah would father a child from Tamar.

Likewise, this occurred in the court of Samuel, as it is written: “**Here I am; testify against me before the Lord and before His anointed: Whose ox have I taken... And they said: You have neither defrauded us nor oppressed us... And he said to them: The Lord is witness against you, and His anointed is witness this day, that you have not found anything in my hand. And he said: He is witness**” (1 Samuel 12:3–5). Based on the context, instead of the singular: “**And he said,**” the plural: **And they said, should have been written, as the verse appears to be the reply of the Jewish people to Samuel’s challenge, attesting to the truth of his statement. Rather, a Divine Voice emerged and said: I, God, am witness to this matter.**

בבית דינו של שמואל – דכתיב “הנני ענו כי נגד ה' ונגד משיחו את שור מי לקחתי... ויאמרו לא עשקתנו ולא רצוננו... ויאמר עד ה' ועד משיחו... כי לא מצאתם בידי מאומה ויאמר עד;” “וואמר?” “וואמר” מיבעי ליה! יצאת בת קול ואמרה: אני עד בדבר זה.

This occurred in the court of Solomon, when the Divine Spirit appeared in the dispute between two prostitutes over who was the mother of the surviving child, as it is written: “**And the king answered and said: Give her the living child, and do not slay him; she is his mother**” (1 Kings 3:27). **How did Solomon know that she was the mother? Perhaps she was devious and was not the mother of the surviving child at all. Rather, a Divine Voice emerged and said: She is his mother.**

בבית דינו של שלמה – דכתיב “ויען המלך ויאמר תנו לה את הילד החי והמת לא תמיתהו (כי היא אמו); מנא ידע? דלמא איערומא מיערומא! יצאת בת קול ואמרה: “היא אמו.”

Rava said: **From where do you draw these conclusions? None of these proofs is absolute. Perhaps in the case of Judah, once he calculated the passage of the months and the days from when he engaged in intercourse with Tamar and it happened to correspond with the duration of her pregnancy, he realized that her assertion is correct. There is no room to suspect that another man was the father, as the principle is: Based on that which we see, we establish presumptive status; based on that which we do not see, we do not establish presumptive status.**

אמר רבא: ממאי? דלמא יהודה, כיון דחשיב ירחי ויומי ואיתרמי – דחיוני מחוקיני. דלא תיוני לא מחוקיני.

With regard to Samuel too, no proof may be cited from the use of the singular, as on occasion the **entire Jewish people is referred to in the singular, as it is written, e.g.: “The Jewish people is saved by the Lord”** (Isaiah 45:17).

שמואל נמי – כולהו ישראל קרי להו בלשון יחיד, דכתיב “ישׂראל נושע בה.”

With regard to Solomon too, perhaps he reasoned that **due to the fact that this woman is merciful and seeks to spare the baby and this woman is not merciful, it is evident that the former is its mother. Rather, Rava concludes: There is no proof from the verses that a Divine Spirit appeared in those circumstances; rather, there is a tradition that this is the case.**

שלמה נמי – מדהא קא מרתמתא והא לא קא מרתמתא! אלא גמרא.

§ Rabbi Simlai taught: There were 613 mitzvot stated to Moses in the Torah, consisting of 365 prohibitions corresponding to the number of days in the solar year, and 248 positive mitzvot corresponding to the number of a person’s limbs. Rav Hammuna said: **What is the verse that alludes to this?** It is written: “**Moses commanded to us the Torah, an inheritance of the congregation of Jacob**” (Deuteronomy 34:4). The word *Torah*, in terms of its numerical value [gimatriyya],<sup>L</sup>

דרש רבי שמלאי: שש מאות ושלש עשרה מצות נאמרו לו למשה, שלש מאות וששים וחמש לאוין כמנין ימות החמה, ומאתים וארבעים ושמונה עשה כנגד איברי של אדם. אמר רב המנונא: מאי קרא – “תורה צוה לנו משה מורשה,” “תורה” בגימטריא

## NOTES

We heard from the mouth of the Almighty – מפי ה' הַגְבוּרָה שְׁמַעְנוּ: These two mitzvot, "I am the Lord your God" and "You shall have no other gods in My presence," which constitute a separate paragraph in the Torah, are the only ones in the Ten Commandments that God stated in the first person, i.e., "I am," and "in My presence."

He who walks wholeheartedly, etc. – הוֹלֵךְ תָּמִים וְכוּ': God commanded Abraham to traverse the land, and although Abraham encountered trials and tribulations over the course of his wanderings, e.g., famine, abduction of Sarah, finding a burial spot for her, he remained wholehearted and did not complain to God (*Hakotev*).

Who has no slander, etc. – לֹא רִגַל וְכוּ': The Rivan explains that Jacob was initially reluctant to agree to a plan that involved deceit and to obtain the blessings by deceiving his father.

## HALAKHA

When he would see a Torah scholar – שֶׁבִּשְׂעָה שֶׁהִיא – רֹאֶה תַלְמִיד חָכָם: There is a mitzva for a king to treat with deference those who study Torah. When members of the Sanhedrin and the Sages of Israel appear before him, the king stands before them and seats them alongside him. Jehoshaphat, king of Judea, would treat every Torah scholar in that manner; he would arise and embrace him and kiss him. This is appropriate conduct in private. In public, in the presence of his subjects, the king must neither stand nor speak softly, so that his subjects will fear him (Rambam *Sefer Shofetim, Hilkhot Melakhim UMilhemoteihem* 2:5).

שֵׁית מֵאָה וְחָד סְרֵי הָיוּ, "אֲנֹכִי" וְ"לֹא יְהִיָּה לְךָ" – מִפִּי הַגְבוּרָה שְׁמַעְנוּ.

(סימן דמשמ"ק ס"ק).

בֵּא דָוִד וְהַעֲמִידֵן עַל אֶחָת עֶשְׂרֵה, דְּכַתִּיב "מִזְמוֹר לְדָוִד [ה'] מִי גִיּוֹר בְּאֶהְלֶךְ מִי יִשְׁכֵּן בְּהַר קֹדֶשׁךָ. הוֹלֵךְ תָּמִים וּפּוֹעֵל צְדָק וְדֹבֵר אֱמֶת בְּלִבָּבוֹ, לֹא רִגַל עַל לְשׁוֹנוֹ לֹא עֲשָׂה לְרֵעֵהוּ רָעָה וְחִרְפָּה לֹא נִשְׂאָה עַל קָרְבּוֹ. נִבְּוָה בְּעֵינָיו נִמְאָס וְאֵת יִרְאֵי ה' יִכְבֵּד נִשְׁבַּע לְהִרְעוֹ וְלֹא יָמַר. בְּסִפּוֹ לֹא נָתַן בְּנֶשֶׁךְ וְשָׁחַד עַל גְּבִי לֹא לָקַח עֲשָׂה אֱלֹה לֹא מוֹט לְעוֹלָם."

"הוֹלֵךְ תָּמִים" – זֶה אֲבָרְהָם, דְּכַתִּיב "הִתְהַלֵּךְ לִפְנֵי הוֹיָה תָּמִים",

"פּוֹעֵל צְדָק" – כְּגוֹן אֲבָא חֲלָקִיָּהוּ,

"וְדוֹבֵר אֱמֶת בְּלִבָּבוֹ" – כְּגוֹן רַב סַפְרָא.

"לֹא רִגַל עַל לְשׁוֹנוֹ" – זֶה יַעֲקֹב אֲבִינוּ, דְּכַתִּיב "אוֹלֵי יְמִשְׁנֵי אָבִי וְהִיתִי בְּעֵינָיו כְּמִתְעַתֵּעַ",

"לֹא עֲשָׂה לְרֵעֵהוּ רָעָה" – שְׁלֹא יֵרֵד לְאוֹמְנוֹת חֲבִירוֹ,

"וְחִרְפָּה לֹא נִשְׂאָה עַל קָרְבּוֹ" – זֶה הַמְקַרֵּב אֶת קְרוֹבָיו,

"נִבְּוָה בְּעֵינָיו נִמְאָס" – זֶה חֲזַקִּיָּהוּ הַמֶּלֶךְ שֶׁגִּיר עֲצֻמוֹת אָבִיו בְּמִטָּה שֶׁל חֲבָלִים,

"וְאֵת יִרְאֵי ה' יִכְבֵּד" – זֶה יְהוֹשֻׁפָט מֶלֶךְ יְהוּדָה, שֶׁבִּשְׂעָה שֶׁהִיא רֹאֶה תַלְמִיד חָכָם הִיא עוֹמֵד מִכְּסֵּאוֹ וּמְחַבְּקוֹ וּמְנַשְׁקוֹ וְקוֹרָא לוֹ "אָבִי אָבִי, רַבִּי רַבִּי, מְרִי מְרִי".

is 611, the number of mitzvot that were received and taught by Moses our teacher. In addition, there are two mitzvot: "I am the Lord your God" and: "You shall have no other gods" (Exodus 20:2, 3), the first two of the Ten Commandments, that we heard from the mouth of the Almighty,<sup>n</sup> for a total of 613.

The Gemara provides a mnemonic for the biblical figures cited in the course of the discussion that follows: *Dalet, mem, shin, mem, kuf; samekh, kuf*; representing David, Micah, Isaiah, Amos, Habakkuk, Amos, and Ezekiel.

Rabbi Simlai continued: King David came and established the 613 mitzvot upon eleven mitzvot, as it is written: "A Psalm of David. Lord, who shall sojourn in Your Tabernacle? Who shall dwell upon Your sacred mountain? He who walks wholeheartedly, and works righteousness, and speaks truth in his heart. Who has no slander upon his tongue, nor does evil to his neighbor, nor takes up reproach against his relative. In whose eyes a vile person is despised, and he honors those who fear the Lord; he takes an oath to his own detriment, and changes not. He neither gives his money with interest, nor takes a bribe against the innocent. He who performs these shall never be moved" (Psalms, chapter 15). Eleven attributes that facilitate one's entry into the World-to-Come appear on this list.

The Gemara analyzes these verses: "He who walks wholeheartedly";<sup>n</sup> this is referring to one who conducts himself like our forefather Abraham, as it is written concerning him: "Walk before Me and be wholehearted" (Genesis 17:1).

"Works righteousness"; this is referring to one such as Abba Hilkiyyahu, a laborer who would not pause from his labor even to greet people; he righteously continued working.

"And speaks truth in his heart"; this is referring to one such as Rav Safra, who was reciting *Shema* when a person approached him to purchase an item. He intended to accept the man's offer, but he was unable to respond because it is prohibited to interrupt the recitation of *Shema*. The buyer misinterpreted Rav Safra's silence and concluded that Rav Safra demanded a higher price, so he raised his offer. Rav Safra insisted on selling him the item for the sum that he was offered initially.

"Who has no slander<sup>n</sup> upon his tongue"; this is referring to one who conducts himself like our forefather Jacob, who did not want to mislead his father in order to receive his blessings, as it is written: "Perhaps my father will feel me, and I will be in his eyes like a fraud" (Genesis 27:12).

"Nor does evil to his neighbor"; this is referring to one who did not infringe upon another's trade, constituting illegal competition.

"Nor takes up reproach against his relative"; this is referring to one who draws his relatives near, and does not distance them when they embarrass him.

"In whose eyes a vile person is despised"; this is referring to one who conducts himself like King Hezekiah, who dragged the bones of his evil father, King Ahaz, in a bed of ropes, because he despised those considered vile by God.

"And he honors those who fear the Lord"; this is referring to one who conducts himself like Jehoshaphat, king of Judea, who when he would see a Torah scholar<sup>n</sup> would arise from his throne and hug him and kiss him, and call him: My father, my father, my teacher, my teacher, my master, my master.

I shall fast – אֵיךָ בְּתַעֲנִית – Even though this commitment does not have the authority of a vow, and he said it only to avoid eating in the house of the Nasi, he was meticulous in observing his commitment (see *Etz Yosef*).

“נִשְׁבַּע לְהִרְעוֹת וְלֹא יִמַר – כְּרַבִּי יוֹחָנָן, דְּאָמַר רַבִּי יוֹחָנָן: אֵיךָ בְּתַעֲנִית עַד שְׂאֵבָא לְבֵיתִי.

“He takes an oath to his own detriment, and changes not”; this is in accordance with the conduct of Rabbi Yohanan, as Rabbi Yohanan would say in the form of a vow when seeking to refrain from eating in another’s home: **I shall fast<sup>n</sup> until I will come to my house.** He would fulfill that vow and refrain from eating, even though he took the vow only to avoid eating in that place.

“כִּסְפוֹ לֹא נָתַן בְּנִשְׁךְ” – אֶפִּילוּ בְּרַבִּית גּוֹי.

“He neither gives his money with interest”; meaning he does not lend money with interest even to a gentile, which is permitted by Torah law.

“וְשׁוֹד עַל נְקִי לֹא לָקַח” – בְּגוֹן רַבִּי יִשְׁמַעְאֵל בְּרַבִּי יוֹסֵי.

“Nor takes a bribe against the innocent”; this is referring to one such as Rabbi Yishmael, son of Rabbi Yosei, who refused to sit in judgment in a case involving his sharecropper. Since the latter would bring him a basket of fruit, he was concerned that he might unconsciously favor him.

כְּתִיב “עֲשֵׂה אֱלֹהִים לֹא יִמוּט לְעוֹלָם”, כְּשֶׁהָיָה רַבָּן גַּמְלִיאֵל מְגִיעַ לְמִקְרָא הַזֶּה הָיָה בּוֹכֵה, אָמַר: מֵאֵן דְּעֵבִיד לְהוֹ לְבוֹלְהוּ – הוּא דְלֹא יִמוּט, הָא חֲדָא מִיַּנְיְהוּ – יִמוּט!

At the conclusion of the verses, it is written: “He who performs these shall never be moved.” The Gemara relates: When Rabban Gamliel would reach this verse he would cry, and he said: It is one who performed all these actions who shall never be moved; but if he performed only one of them, he shall be moved.

אָמְרוּ לֵיהּ: מִי כְּתִיב “עֲשֵׂה כָּל אֱלֹהִים?” “עֲשֵׂה אֱלֹהִים” כְּתִיב, אֶפִּילוּ בְּחֲדָא מִיַּנְיְהוּ. דְּאֵי לֹא תִימָא הָכִי – כְּתִיב קְרָא אַחֲרֵינָא “אֵל תִּטְמָאוּ בְּכָל אֱלֹהִים”, הָתָם נִמְי, הַנּוֹעֵעַ בְּכָל אֱלֹהִים הוּא דְמִטְמָא. בְּחֲדָא מִיַּנְיְהוּ לֹא? אֵלֹא לֹא, בְּאַחַת מִכָּל אֱלֹהִים, הֲכָא נִמְי – בְּאַחַת מִכָּל אֱלֹהִים.

The Sages said to him: Is it written: He who performs all these? Rather, the phrase “he who performs these” is written, indicating that one is blessed even in a case where he performed one of them. As if you do not say so, compare that to a different verse that is written with regard to severe transgressions punishable by *karet*: “Do not impurify yourselves with all these” (Leviticus 18:24). Would you say that there too it means that it is one who comes into contact with all these who becomes impure, but one who comes into contact with one of these, no, he does not become impure? Rather, is it not that the phrase “with all these” means: With one of all these? Here too it means that one who performs one of all these has a place in the World-to-Come.

כָּא יִשְׁעִיהוּ וְהֶעֱמִידוּן עַל שֵׁשׁ, דְּכְתִיב “הֲלֹךְ צְדָקוֹת וְדַבֵּר מִיִּשְׂרָאֵל מֵאֵם בְּבָצַע מַעֲשֵׂקוֹת נִעַר כְּפִיו מִתְמַדְּ בְּשׁוֹד אֵטֶם אוֹנּוֹ מִשְׁמַע דְּמִים וְעֵצִים עֵינָיו מִרְאוֹת בְּרַע”.

Rabbi Simlai’s exposition continues: Isaiah came and established the 613 mitzvot upon six, as it is written: “He who walks righteously, and speaks uprightly; he who despises the gain of oppressions, who shakes his hands from holding of bribes, who stops his ears from hearing blood, and shuts his eyes from looking upon evil” (Isaiah 33:15).

“הֲלֹךְ צְדָקוֹת” – זֶה אַבְרָהָם אָבִינוּ, דְּכְתִיב “כִּי יִדְעִיתוּ לְמַעַן אֲשֶׁר יֵצֵא וְגו’

The Gemara elaborates: “He who walks righteously”; this is referring to one who conducts himself like our forefather Abraham, as it is written concerning him: “For I have known him, that he will command his children ... to perform righteousness and justice” (Genesis 18:19).

”וְדַבֵּר מִיִּשְׂרָאֵל” – זֶה שְׂאִינוּ מְקַנְיֵט פְּנֵי חֲבֵירוֹ בְּרַבִּים,

“And speaks uprightly”; this is referring to one who does not shame another in public.

”מֵאֵם בְּבָצַע מַעֲשֵׂקוֹת” – בְּגוֹן רַבִּי יִשְׁמַעְאֵל בֶּן אֵלִישָׁע.

“He who despises the gain of oppressions”; this is referring to one such as Rabbi Yishmael ben Elisha, who refused to sit in judgment in a case involving one who gave him priestly gifts, to avoid the appearance of impropriety.

”נִעַר כְּפִיו מִתְמַדְּ בְּשׁוֹד” – בְּגוֹן רַבִּי יִשְׁמַעְאֵל בְּרַבִּי יוֹסֵי,

“Who shakes his hands from holding of bribes”; this is referring to one such as Rabbi Yishmael, son of Rabbi Yosei, who, as explained above, refused to sit in judgment in a case involving his sharecropper.

”אֵטֶם אוֹנּוֹ מִשְׁמַע דְּמִים” דְּלֹא שְׁמַע בְּוִילוּתָא דְּצוֹרְבָא מִרְבֵּנּוּ וְשִׁתִּיק בְּגוֹן רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמּוֹן.

“Who stops his ears from hearing blood”; this is referring to one who would not hear derision of a Torah scholar and remain silent, such as Rabbi Elazar, son of Rabbi Shimon, who was well known for this.

נשים – שים – Women when they stand over the laundry – It is prohibited to watch women when they are standing over their laundry (Rambam Sefer Kedusha, Hilkhoh Issurei Bia 21:21; Shulhan Arukh, Even HaEzer 21:1).

BACKGROUND

Stand over the laundry – Garments were typically laundered in a river or another water source. In order to avoid wetting their clothes, the women laundering the garments would raise their skirts and roll up their sleeves.

“וְעָצַם עֵינָיו מִרְאוֹת בְּרָע” קָרְבִי חֵיָא בַר אֲבָא דְאָמַר רַבִּי חֵיָא בַר אֲבָא: זֶה שְׂאֵינוּ מִסְתַּכְּל בְּנָשִׁים בְּשָׂעָה שְׂעוּמָדוֹת עַל הַבְּבִיסָה.

“And shuts his eyes from looking upon evil” is to be understood in accordance with the statement of Rabbi Hiyya bar Abba, as Rabbi Hiyya bar Abba says: This is referring to one who does not look at women when they stand over the laundry<sup>hb</sup> at the river. The women would lift the garments they were wearing to keep them out of the water, and thereby expose part of their bodies.

וְכָתִיב “הוּא מְרוֹמִים יִשְׁכֹּן”.

And it is written with regard to one who performs these matters: “He shall dwell on high; his fortress shall be the munitions of rocks; his bread shall be given, his waters shall be sure” (Isaiah 33:16).

בֵּא מִיכָה וְהֵעֵמִידֵן עַל שְׁלֹשׁ, דְּכָתִיב “הַגִּיד לְךָ אָדָם מַה טוֹב וּמָה ה’ דּוֹרֵשׁ מִמֶּךָ כִּי אִם יַעֲשׂוֹת מִשְׁפָּט וְאֶהְבֵּת חֶסֶד וְהִצַּנֵּעַ לְכַת עִם (ה’) אֱלֹהֶיךָ”.

Micah came and established the 613 mitzvot upon three, as it is written: “It has been told to you, O man, what is good, and what the Lord does require of you; only to do justly, and to love mercy, and to walk humbly with your God” (Micah 6:8).

“עֲשׂוֹת מִשְׁפָּט” – זֶה הַדִּין, “אֶהְבֵּת חֶסֶד” – זֶה גְּמִילוּת חֶסֶדִים, “וְהִצַּנֵּעַ לְכַת” – זֶה הוֹצֵאת הַמֵּת וְהַכְּנֵסֶת בְּלֶה. וְהֵלֵא דְבָרִים קָל וְחֹמֶר, וּמָה דְבָרִים שְׂאֵין דְּרִכּוֹן לְעֲשׂוֹתָן בְּצַנְעָא. אָמְרָה תּוֹרָה “וְהִצַּנֵּעַ לְכַת”, דְּבָרִים שְׂדִרְכָם לְעֲשׂוֹתָם בְּצַנְעָא עַל אַחַת כַּמָּה וְכַמָּה!

The Gemara elaborates: “To do justly,” this is justice; “to love mercy,” this is an allusion to acts of loving-kindness; “and to walk humbly with your God,” this is an allusion to taking the indigent dead out for burial and accompanying a poor bride to her wedding canopy, both of which are to be performed without fanfare glorifying the doer. The Gemara notes: And are these matters not inferred a fortiori? If, with regard to matters that tend to be conducted in public, e.g., funerals and weddings, the Torah states “walk humbly” when doing them, then in matters that tend to be conducted in private, e.g., charity and Torah study, all the more so should they be conducted in private.

חֹזֵר יִשְׁעִיהוּ וְהֵעֵמִידֵן עַל שְׁתֵּים, שְׁנֵאָמַר “כֹּה אָמַר ה’ שְׁמְרוּ מִשְׁפָּט וְעֲשׂוּ צְדָקָה”. בֵּא עֲמוֹס וְהֵעֵמִידֵן עַל אַחַת, שְׁנֵאָמַר “כֹּה אָמַר ה’ לְבַיִת יִשְׂרָאֵל דְּרִשׁוּנִי וְחִיו” מִתְקִיף לֵה רַב נַחֲמָן בַּר יִצְחָק: אֵימָא דְּרִשׁוּנִי בְּכָל הַתּוֹרָה! אֵלָּא בֵּא חִבְקוּק וְהֵעֵמִידֵן עַל אַחַת, שְׁנֵאָמַר “וְצַדִּיק בְּאִמּוֹנָתוֹ יִחְיֶה”.

Isaiah then established the 613 mitzvot upon two, as it is stated: “So says the Lord: Observe justice and perform righteousness” (Isaiah 56:1). Amos came and established the 613 mitzvot upon one, as it is stated: “So says the Lord to the house of Israel: Seek Me and live” (Amos 5:4). Rav Nahman bar Yitzhak objects to this: There is no proof that the verse in Amos is establishing all the mitzvot upon one; say that Amos is saying: Seek Me throughout the entire Torah, as the verse does not specify the manner in which one should seek the Lord. Rather, say: Habakkuk came and established the 613 mitzvot upon one, as it is stated: “But the righteous person shall live by his faith” (Habakkuk 2:4).

אָמַר רַבִּי יוֹסֵי בַר חֲנִינָא: אַרְבַּע גְּזֵירוֹת גָּזַר מֹשֶׁה רַבֵּינוּ עַל יִשְׂרָאֵל, בָּאוּ אַרְבַּעַה נְבִיאִים וּבִיטְלוּם. מֹשֶׁה אָמַר: “וַיִּשְׁכֵּן יִשְׂרָאֵל בְּטַח בְּיַד עֵינֵי יַעֲקֹב”. בֵּא עֲמוֹס וּבִיטְלָה, [שְׁנֵאָמַר] “חָדַל נָא מִי יַקוּם יַעֲקֹב”, וְכָתִיב “נַחַם ה’ עַל זֹאת”.

Rabbi Yosei bar Hanina says: Moses our teacher issued four decrees upon the Jewish people, and four prophets came and revoked them. Moses said: “And Israel dwells in safety, the fountain [ein] of Jacob alone” (Deuteronomy 33:28), indicating that the Jewish people will dwell in safety only when they reach a lofty spiritual level similar to [me’ein] that of Jacob our forefather. Amos came and revoked it, as it is stated: “Lord God, cease, I beseech You; how shall Jacob stand, as he is small” (Amos 7:5), and immediately afterward it states: “The Lord regretted this; it too shall not be, says the Lord God” (Amos 7:6).

מֹשֶׁה אָמַר: “וּבְגוֹיִם הָהֵם לֹא תִרְגָּעוּ”. בֵּא יִרְמְיָהוּ וְאָמַר “הֲלוֹךְ לְהִרְגִיעוּ יִשְׂרָאֵל”.

Moses said: “And among these nations you shall have no repose” (Deuteronomy 28:65). Jeremiah came and revoked it, and said: “Even Israel, when I go to cause him to rest” (Jeremiah 31:1), indicating that the Jewish people will find rest even in exile.

מֹשֶׁה אָמַר: “פִּקְדוֹ עוֹן אָבוֹת עַל בְּנֵים”. בֵּא יְחִזְקֵאל וּבִיטְלָה, “הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת”.

Moses said: “He visits the transgression of the fathers upon the sons” (Exodus 34:7). Ezekiel came and revoked it: “The soul that sins, it shall die” (Ezekiel 18:4), and not the children of that soul.

מֹשֶׁה אָמַר “וְאֶבְדְתֶם בְּגוֹיִם”. בֵּא יִשְׁעִיהוּ וְאָמַר “וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל”.

Moses said: “And you shall be lost among the nations” (Leviticus 26:38). Isaiah came and revoked it, and said: “And it shall be on that day the great shofar shall be sounded, and those lost in the land of Assyria shall come” (Isaiah 27:13).

**אֲכִילַת קִישׁוּאִין** – Consumption of cucumbers – Some explain that this is referring to large cucumbers, as typically one was unable to finish them and some would remain. Alternatively, cucumbers are difficult to digest, and they fight back, as it were, against those who consume them.

**הַמוֹנֵה שֶׁל רוֹמֵי** – The multitudes of Rome – In those days Rome was one of the largest cities in the world, with about one million inhabitants. Relative to the small cities in Eretz Yisrael it was a huge metropolis, whose multitudes could be heard at a great distance.

**פְּלוֹטָה** – Puteoli – There are many variant readings of this term. Some say that it is a variation of capitolium, meaning Capitoline Hill, one of the seven hills of Rome. Others maintain that it is the city Potalos or Puteoli in the Campania region in southern Italy. Various sources indicate that the Sages of Israel would reach Rome via southern Italy.

אָמַר רַב: מִסְתַּפְּנֵי מֵהָאֵי קָרָא "וְאֲבִדְתֶם בְּגוֹיִם". מִתְקִיף לָהּ רַב פָּפָא: דְּלִמָּא כְּאֲבִידָה הִמְתַּבְּקִישׁת, דְּכִתִּיב "תִּתְעִיבִי כְּשֶׁה אֲבָד בְּקֶשׁ עֲבָדְךָ". אֵלָּא מִסִּיפָא [דְּקָרָא] "וְאֲבִידָה אֶתְכֶם אַרְץ אֲיִבִּיכֶם". מִתְקִיף לָהּ מִרְ וּזְטָרָא: דְּלִמָּא כְּאֲכִילַת קִישׁוּאִין וְדִילוּעִין.

Rav says: I am afraid of that verse: "And you shall be lost among the nations." Rav Pappa objects to this: Perhaps it means that the Jewish people will be like a lost item that is sought by its owner, and God will restore those lost in exile, as it is written: "I have gone astray like a lost lamb; seek Your servant" (Psalms 119:176). Rather, Rav was afraid from that which is written in the latter portion of that verse, where it is written: "And the land of your enemies shall consume you." Mar Zutra objects to this: Perhaps it means like the consumption of cucumbers<sup>8</sup> and gourds, which are not consumed in their entirety. Some is left over, from which additional plants can grow.

§ Apropos tribulations of exile and hope for redemption, the Gemara relates: And it once was that Rabban Gamliel, Rabbi Elazar ben Azarya, Rabbi Yehoshua, and Rabbi Akiva were walking along the road in the Roman Empire, and they heard the sound of the multitudes of Rome<sup>8</sup> from Puteoli<sup>8</sup> at a distance of one hundred and twenty mil. The city was so large that they were able to hear its tumult from a great distance. And the other Sages began weeping and Rabbi Akiva was laughing. They said to him: For what reason are you laughing? Rabbi Akiva said to them: And you, for what reason are you weeping? They said to him: These gentiles, who bow to false gods and burn incense to idols, dwell securely and tranquilly in this colossal city, and for us, the House of the footstool of our God, the Temple, is burnt

וּכְבֵר הָיָה רַבִּין גַּמְלִיאֵל וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא מִהַלְכִין בְּדֶרֶךְ וְשָׁמְעוּ קוֹל הַמוֹנֵה שֶׁל רוֹמֵי מִפְּלוֹטָה [בְּרַחוּק] מֵאָה וְעֶשְׂרִים מִיל, וְהִתְחִילוּ בּוֹכִין. וְרַבִּי עֲקִיבָא מִשְׂחֵק. אָמְרוּ לוֹ: מִפְּנֵי מָה אַתָּה מְשִׂחֵק? אָמַר לָהֶם: וְאַתֶּם מִפְּנֵי מָה אַתֶּם בּוֹכִים? אָמְרוּ לוֹ: הֲלָלוּ גוֹיִם שְׂמִשְׁתַּחֲוִיִּים לְעֵצָבִים וּמִקְטָרִים לְעַבּוּדָה וְרַחֵם יְיָ וְשִׁבִּין בְּטַח וְהִשְׁקֵט, וְאֲנִי בֵּית הַדָּוָם רַגְלֵי אֱלֹהֵינוּ שָׂרוּף

## Perek III

## Daf 24 Amud b

בְּאֵשׁ, וְלֹא נִבְכָּה? אָמַר לָהֶן: לִכְךָ אֲנִי מְצַחֵק, וְזֶה לְעוֹבְרֵי רְצוֹנוֹ כֶּךָ – לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כְּמָה וְכְמָה!

by fire, and shall we not weep? Rabbi Akiva said to them: That is why I am laughing. If for those who violate His will, the wicked, it is so and they are rewarded for the few good deeds they performed, for those who perform His will, all the more so will they be rewarded.

שׁוּב פַּעַם אַחַת הָיוּ עוֹלִין לִירוּשָׁלַיִם, בֵּין שְׁהִגִּיעוּ לְהַר הַצּוֹפִים, קָרְעוּ בְּגָדֵיהֶם. בֵּין שְׁהִגִּיעוּ לְהַר הַבַּיִת, רָאוּ שׁוֹעַל שְׂנִיצָא מִבֵּית קֹדֶשׁ הַקֹּדְשִׁים, הִתְחִילוּ הֵן בּוֹכִין וְרַבִּי עֲקִיבָא מְצַחֵק. אָמְרוּ לוֹ: מִפְּנֵי מָה אַתָּה מְצַחֵק? אָמַר לָהֶם: מִפְּנֵי מָה אַתֶּם בּוֹכִים? אָמְרוּ לוֹ: מִקּוֹם שְׂפָתוֹב בּוֹ "וְהָיָה הַקָּרֵב יוֹמֵת" וְעֲבָשׂוּ שׁוֹעֲלִים הַלְכוּ בּוֹ, וְלֹא נִבְכָּה?

The Gemara relates another incident involving those Sages. On another occasion they were ascending to Jerusalem after the destruction of the Temple. When they arrived at Mount Scopus and saw the site of the Temple, they rent their garments<sup>11</sup> in mourning, in keeping with halakhic practice. When they arrived at the Temple Mount, they saw a fox that emerged<sup>8</sup> from the site of the Holy of Holies. They began weeping, and Rabbi Akiva was laughing. They said to him: For what reason are you laughing? Rabbi Akiva said to them: For what reason are you weeping? They said to him: This is the place concerning which it is written: "And the non-priest who approaches shall die" (Numbers 1:51), and now foxes walk in it; and shall we not weep?

אָמַר לָהֶן: לִכְךָ אֲנִי מְצַחֵק, דְּכִתִּיב "וְאֲעִידָה לִי עֵדִים נְאֻמָּנִים אֵת אֹרִיָּה הַכֹּהֵן וְאֵת זְכַרְיָה בֶּן בִּרְכִיָּהוּ". וְכִי מָה עֲנִין אֹרִיָּה אֶצְל זְכַרְיָה? אֹרִיָּה בְּמִקְדָּשׁ רִאשׁוֹן, וְזְכַרְיָה בְּמִקְדָּשׁ שֵׁנִי אֵלָּא, תֵּלָה הַכְּתוּב נְבֻאָתוֹ שֶׁל זְכַרְיָה בְּנְבוּאָתוֹ שֶׁל אֹרִיָּה;

Rabbi Akiva said to them: That is why I am laughing, as it is written, when God revealed the future to the prophet Isaiah: "And I will take to Me faithful witnesses to attest: Uriah the priest, and Zechariah the son of Jeberechiah" (Isaiah 8:2). Now what is the connection between Uriah and Zechariah? He clarifies the difficulty: Uriah prophesied during the First Temple period, and Zechariah prophesied during the Second Temple period, as he was among those who returned to Zion from Babylonia. Rather, the verse established that fulfillment of the prophecy of Zechariah is dependent on fulfillment of the prophecy of Uriah.

## HALAKHA

When they arrived at Mount Scopus they rent their garments – שְׁהִגִּיעוּ לְהַר הַצּוֹפִים קָרְעוּ בְּגָדֵיהֶם – One who sees the Temple in ruins recites: Our sacred and glorious House, in which our ancestors praised You, has been burned in fire, and all that is precious to us has become a ruin. He then must rend his garment. From when is one obligated to rend his garment? It is from when he reaches Mount Scopus (Rambam *Sefer Zemanim, Hilkhot Ta'anit* 5:16; *Shulhan Arukh, Oraḥ Hayyim* 561:2).

## BACKGROUND

**שׁוֹעַל שְׂנִיצָא** – Fox that emerged – Based on the Sages mentioned, particularly Rabbi Yehoshua, it appears that this incident occurred near the time of the bar Kokheva revolt. Although the foundation of the Temple was in ruins, parts of it remained standing, and the Holy of Holies was not completely destroyed until the emperor Hadrian did so later. Although foxes typically live in caves, occasionally they reside in ruins as well. As the Temple Mount was desolate, it is not surprising that foxes resided in the location of the Temple.