

II.

BAVLI SANHEDRIN CHAPTER TWO

FOLIOS 18A-22B

2:1-2

- A. A high priest judges, and [others] judge him;
- B. gives testimony, and [others] give testimony about him;
- C. performs the rite of removing the shoe [Deu. 25:7-9], and [others] perform the rite of removing the shoe with his wife.
- D. [Others] enter levirate marriage with his wife, but he does not enter into levirate marriage,
- E. because he is prohibited to marry a widow.
- F. [If] he suffers a death [in his family], he does not follow the bier.
- G. “But when [the bearers of the bier] are not visible, he is visible; when they are visible, he is not.
- H. “And he goes with them to the city gate,” the words of R. Meir.
- I. R. Judah says, “He never leaves the sanctuary,
- J. “since it says, ‘Nor shall he go out of the sanctuary’ (Lev. 21:12).”
- K. And when he gives comfort to others
- L. the accepted practice is for all the people to pass one after another, and the appointed [prefect of the priests] stands between him and the people.
- M. And when he receives consolation from others,
- N. all the people say to him, “Let us be your atonement.”
- O. And he says to them, “May you be blessed by Heaven.”
- P. And when they provide him with the funeral meal,
- Q. all the people sit on the ground, while he sits on a stool.

M. 2:1

- A. The king does not judge, and [others] do not judge him;
- B. does not give testimony, and [others] do not give testimony about him;
- C. does not perform the rite of removing the shoe, and others do not perform the rite of removing the shoe with his wife;

- D. does not enter into levirate marriage, nor [do his brother] enter levirate marriage with his wife.
- E. R. Judah says, “If he wanted to perform the rite of removing the shoe or to enter into levirate marriage, his memory is a blessing.”
- F. They said to him, “They pay no attention to him [if he expressed the wish to do so].”
- G. [Others] do not marry his widow.
- H. R. Judah says, “A king may marry the widow of a king.
- I. “For so we find in the case of David, that he married the widow of Saul,
- J. “For it is said, ‘And I gave you your master’s house and your master’s wives into your embrace’ (2Sa. 12: 8).”

M. 2:2

I.1 A. A high priest judges [M. 2:1A]:

- B. *That is self-evident.*
- C. *It was necessary to make that point in the context of the statement that **others judge him.***
- D. *That too is self-evident. If others do not judge him, how can he serve as a judge? For has it not been written, “Gather yourselves together, yes, gather together” (Zep. 2: 1), on which R. Simeon b. Laqish said, “[The word for gather together bears the meaning of adorn, in consequence of which:] Adorn yourself and afterward adorn others.”*
- E. *Rather, since the framer of the passage wished to make reference to the king, **who does not judge others and is not judged by others**, he made reference in his clause on the high priest to the fact that **he does judge and is judged by others.***
- F. *And if you wish, I shall propose that what the framer of the passage teaches is in line with that which has been taught on Tannaite authority: **A high priest who committed homicide [if he did so] deliberately, he is executed; [if he did so] inadvertently, he goes into exile to the cities of refuge [Num. 35:9ff.]. [If] he transgressed a positive or negative commandment, [T: or, indeed, and of the commandments,] lo, he is treated like an ordinary person in every respect. [T. San. 4:1A-C].***
- G. *[Proceeding to the exegesis of the passage of Tosefta just now cited;] **If he did so deliberately, he is executed:***
- H. *That is self-evident.*
- I. *It was included because of the other part of the statement, **If he did so inadvertently, he goes into exile to the cities of refuge.***
- J. *But that fact also is self-evident.*
- K. *It was necessary to make it explicit. It might have entered your mind to claim that since it is written, “And he shall dwell therein until the death of the high priest” (Num. 35:25), only one who is subject to the remedy of return [at the death of the high priest] is subject to the rule [of taking refuge in the city to begin with]. But someone who is not subject to the remedy of return [at the death of the high priest] should not go into exile at all. For we have learned in the Mishnah: **[18B]***

He who kills a high priest and a high priest who committed involuntary manslaughter never leaves [the city of refuge] [M. 2:7B-D].

- L. *I might then have concluded that such a one should not go into exile at all.*
- M. *[The framer of the passage] tells us that that is not the case.*
- N. *But might I say that it is indeed the case?*
- O. Scripture has said, “Every man slayer may flee there” (Deu. 19: 3) — *including even a high priest.*
- P. **If he transgressed a positive or negative commandment, or indeed any of the commandments, lo, he is treated like an ordinary person in every respect [T. San. 4:1C].**
- Q. *Is it not possible that he will not transgress?*
- R. *This is the sense of the passage: If he transgressed a positive or negative commandment, lo, he is treated like an ordinary person in every respect.*
- S. *That is self-evident.*
- T. *It might have entered our mind to say that, since we have learned in the Mishnah, **A tribe, a false prophet, and a high priest, are judged only by a court of seventy-one judges [M. 1:6]**, in which connection R. Ada bar Ahbah said, “Every great matter they shall bring to you’ (Exo. 18:22), meaning matters involving a great [important] man, [such as the high priest], one should reach the conclusion that any and every matter affecting a great man [must come to such a court].*
- U. *So we are informed [that that is not the case].*
- V. *But perhaps that indeed is the case?*
- W. *Is it written, “Matters affecting a great man”? What is written is, “A great matter,” meaning, something that is quite literally a matter of importance.*

II.1 A. Gives testimony and others give testimony about him [M. 2:1B]:

- B. *And has it not been taught on Tannaite authority:*
- C. “And hide yourself from them” (Deu. 22: 4) — There are times in which you do hide yourself, and there are times that you do not hide yourself. How so? In the case of a priest, if [the man who needs help] is in a grave yard [where a priest may not go, for fear of contracting corpse uncleanness], or if it is an elder and the work involved is not in accord with the honor owing to him, or if it is a case in which his own work is greater in value than that of his fellow, for such a case it is written, “And you shall hide yourself. [Schachter, p. 94, n. 7: In the same way the duty of bearing testimony should be abrogated in favor of a high priest, since it is not in keeping with his exalted office.]
- D. Said R. Joseph, “He gives testimony for the king.”
- E. *But have we not learned in the Mishnah: **The king does not judge and others do not judge him [M. 2:2A], he does not give testimony and others do not give testimony about him [M. 2A:2B]?***
- F. Rather, said R. Zera, “He gives testimony for the son of the king.”
- G. But the son of a king falls into the category of an ordinary person!
- H. Rather: He gives testimony before the king.
- I. **And lo, the king does not join in the session of a sanhedrin [T. San. 2:15A]!**

- J. *On account of the honor owing to the high priest, the king will come and join in the session of the sanhedrin. The court then will take the testimony of the high priest. Then the king will go his way, and the rest of us [the rabbis] will then look into the case [on which the high priest has testified].*

II.2 A. *Reverting to the body of the text just now cited:*

- B. **The king does not join in the session of a sanhedrin,**
- C. **and neither the king nor the high priest joins in the session called for intercalating the year. [T. San. 2:15A-B].**
- D. As to a king in the sanhedrin, *it is written*, “You shall not speak in a case” (Exo. 23: 2), [reading the consonants differently, it is] “You shall not speak against the head [of the judges].” [Schachter, p. 94, n. 13: If the king were a member of the sanhedrin, other members would be inclined to suppress their opinions in deference to him.]
- E. **And neither the king nor the high priest joins in the session called for intercalating the year:**
- F. **The king**, on account of the army’s wages [for he would have a special interest in whether or not the year gets an extra month, if he is paying the army by the year],
- G. **and the high priest**, because of the cold in the fall [he would oppose adding an extra month, which places the Day of Atonement late in autumn].
- H. *Said R. Pappa, “The latter statement bears the implication that the year’s seasons fall [Schachter:] with the normal lunar months. [Schachter, p. 95, n. 4: When the year is intercalated, the weather in Tishri (ordinarily: September) is the equivalent of that of Marheshvan (ordinarily: October) in an ordinary year].”*
- I. *Is this the case? And lo, there were three cowboys, who were standing [and talking], and rabbis overheard them speaking.*
- J. *One of them said, “If the early and late sowing [wheat, barley] sprout together, it is Adar, and if not, it is not Adar.”*
- K. *The second said, “If the morning frost is harsh enough to kill an ox, but at mid-day the ox lies in the shade of a fig-tree and scratches its hide [because of heat], it is a Adar, and if not, it is not Adar.”*
- L. *The third said, “When your breath can blow against a strong east wind, it is Adar, and if it is not, it is not Adar.”*
- M. *The rabbis forthwith intercalated the year [Schachter, p. 95, n. 9: Thus we see that the purpose of intercalation is to readjust the seasons, and the second Adar then has the climate of the first Adar in normal years, therefore Tishri will have its usual degree of heat in an intercalated year.]*
- N. *But do you think that rabbis would intercalate the year depending on cowboys?*
- O. *They depended on their own calculations and the views of the cowboys supported their decision. [Schachter, p. 95, n.*

10: In case, therefore, intercalation has been prompted by a reason other than the readjusting of the seasons, the weather will vary according to the months.]

III.1 A. He performs the rite of removing the shoe, and others perform the rite of removing the shoe with his wife [M. 2:1C]:

- B. *Does the Tannaite authority at hand take the view that there is no difference whether the widow was merely betrothed or was partner to a fully consummated marriage?*
- C. *Now there is no difficulty understanding the rule in the case of a widow of a fully consummated marriage, you have a case of an affirmative religious duty and a prohibition ["A virgin of his people he shall take to wife" (Lev. 21:14) as against "A widow he shall not take" (Lev. 21:14)]. [So the high priest does not marry the widow at hand.] [19A] And a positive religious duty cannot set aside a negative one and a positive one. But as to doing so when the relationship is merely one of betrothal why should he not [marry her, rather than going through the rite of removing the shoe]? Let a positive religious duty come and set aside a negative religious duty. [The positive religious duty is to take the deceased childless brother's widow as his wife, so Deu. 25:5ff. The negative religious duty is not to marry a non-virgin, as indicated].*
- D. *It is a decree against his having sexual relations [to effect the levirate marriage] on account of later acts of sexual relations [which are not subject to a religious duty. He will have carried out his duty only by the first act of sexual relations.]*
- E. *It has been taught on Tannaite authority along these same lines; If [the high priest] went ahead and had sexual relations with the widow of his deceased childless brother, the first act of sexual relations has effected acquisition. But he is forbidden to go ahead and have further sexual relations with her, [but has to divorce her].*

IV.1 A. If he suffers a death in his family, he does not follow the bier [M. 2:1F]:

- B. *Our rabbis have taught on Tannaite authority:*
- C. *"Neither shall he go out of the sanctuary" (Lev. 21:12):*
- D. *He should not go out with them, but he may go out after them. How so?*
- E. **When the bearers of the bier are not visible, he is visible, and when they are visible, he is not [M. 2:1G].**

V.1 A. "And he goes with them to the city gate," the words of R. Meir. R. Judah says, "He never leaves the sanctuary, since it says..." [M. 2:1H-J]:

- B. *Has R. Judah given [Meir] a good argument?*
- C. *R. Meir may say to you, "If that is the sense of the verse at hand [as Judah explains] it, then he should also not go to his own home. But this is the sense of the matter: 'From the sanctuary he shall not go forth' means he should not go forth from his status as sanctified. But since in the present matter there is provision for giving full recognition to that status, he will not come to have contact [with corpse-matter]."*
- D. *And R. Judah?*

- E. *On account of his bitter mourning, it might happen that [unknowingly] he will come into contact with corpse-matter.*

VI.1 A. When he gives comfort to others [M. 2:1K]:

- B. *Our rabbis have taught on Tannaite authority:*
- C. **[And when] he stands in the line to give comfort to others, the prefect of the priests and the anointed [high] priests who has now passed out [of his position of grandeur] are at his right hand, and the head of his father's house, the mourners, and all the people are at his left.**
- D. **[When] he stands in the line to receive comfort from others [as a mourner], the prefect of the priests is at his right hand, and the head of the father's houses [the priestly courses] and all the people are at his left hand [T. San. 4:1 I, F].**
- E. *But [in the latter case] the anointed high priest who has left office does not come to him. Why not? [The present high priest] might be upset at his presence, thinking, "[My predecessor] is happy at my misfortune."*

VI.2 A. Said R. Pappa, "The present teaching on Tannaite authority yields three points: First, the prefect is the same as the one called in the Mishnah's version 'the one who is appointed.' Second, the mourners stand and the people pass by them. Third, the mourners are to the left of those who come to give comfort."

VI.3 A. Our rabbis have taught on Tannaite authority:

- H. The original practice was for the mourners to stand still and all the people to pass by them. There were two families in Jerusalem who competed with one another. This one said, "I shall pass first," and that one said, "I shall pass first." Sages ordained that the people should stand still and the mourners should pass by.
- B. Said Rammi bar Abba, "In Sepphoris R. Yosé restored the original practice, so that the mourners would stand still and all the people would pass by."
- C. And said Rammi bar Abba, "In Sepphoris R. Yosé ordained that a woman should not walk through the market place with her children behind her, on account of an incident that took place."
- D. And said Rammi bar Abba, "In Sepphoris R. Yosé ordained that women should talk aloud in the privy, so as to preserve privacy [since men would know not to come in]."
- E. Said R. Menassia bar Avat, "I asked R. Josiah, the elder, in the cemetery of Husal, and he said to me, 'There can be no line of comforters less than ten people, not counting the mourners,' and that is the case whether the mourners are standing and all the people passing by them, or whether the mourners pass by and all the people are standing still."

VII.1 A. And when he receives consolation from others [M. 2:1M]:

- B. *The question was raised: When he comforts others, what does he say to them?*
- C. *Come and take note: And he says, "May you be comforted."*
- D. *Now to what circumstances would such a statement pertain? If one should propose that it is when others comfort him, could he say to them, "Be comforted"? That would represent some sort of enchantment that he set against*

them! Rather it is that, when he comforts others, he says to them, “Be comforted.”

E. *That indeed is definitive proof.*

VIII.1 A. The king does not judge, and others do not judge him [M. 2:2A]:

B. Said R. Joseph, “That law applies only to Israelite kings. But as to the kings of the house of David, such a king judges and others judge them. For it is written, ‘House of David, thus says the Lord, execute justice in the morning’ (Jer. 21:12).”

C. *Now if others do not judge him, how can they judge others? And has it not been written, ‘Ornament yourselves and be ornamented’ (Zep. 2: 1), interpreted by R. Simeon b. Laqish to mean, ‘Adorn yourself and then adorn others’?”*

D. *What then is the reason that Israelite **kings are not judged and do not judge?***

E. It is because of a case that actually took place.

F. *King Yannai’s agent killed someone. Simeon b. Shetah said to sages, “Set your eyes against him and let us judge him.” They sent a message to him, “Your agent has killed someone.”*

G. *He sent back to them, “Send him to me.”*

H. *They replied to him, “You come too. ‘If a warning has been given to its owners’ (Exo. 21:29) is what the Torah has said, so let the owner of the ox come and take responsibility for his ox.”*

I. *The king came and took his seat.*

J. Simeon b. Shetah said to him, “King Yannai, stand on your feet, so that people can give evidence against you. And it is not before us that you stand, but before Him who spoke and brought the world into being that you stand, as it is said, ‘Then both the men between whom the controversy is shall stand’ (Deu. 19:17).”

K. He said to him, “It is not as you say, but as your fellows will say.”

L. **[19B]** [Simeon] looked to his right, and the sages looked to the ground. He looked to the left, and they looked to the ground.

M. Said Simeon b. Shetah to them, “You are lost in thought? Let the Master of thought come and exact a penalty from you.”

N. Forthwith Gabriel came and knocked them to the ground, and they all died.

O. At that moment they ruled: **The king does not judge and others do not judge him, he does not give testimony and others do not give testimony about him [M. 2:2A-B].**

IX.1 A. He does not perform the rite of removing the shoe, and others do not perform the rite of removing the shoe with his wife... [R. Judah says, “If he wanted to perform the rite of removing the shoe or to enter into levirate marriage, his memory is a blessing”] [M. 2:2C-E]:

B. *Is what R. Judah says] true? And has not R. Ashi said, “Even in the opinion of him who maintains that, as to a patriarch who was willing to forego the honor owing to him, the honor is foregone, but as to a king who was willing to forego the honor owing to him, the honor owing to him is not foregone, for it is said, ‘You shall in any way set him as a king over you’ (Deu. 17:15), meaning that fear of him should remain over you”?*

C. *A matter involving a religious duty is different [in Judah’s view].*

X.1 A. Others do not marry his widow [M. 2:2G]:

- B. *It has been taught on Tannaite authority:*
- C. They said to R. Judah, “[David] married women of the royal family who were permitted to him, Merab and Michal, [but these were not his widows].”
- D. **His disciples asked R. Yosé, “How did David marry two sisters while both were yet alive?”**
- E. **He said to them, “He married Michal after the death of Merab.”**
- F. **R. Joshua b. Qorha says, “His act of betrothal of Merab was made in error, as it is said, ‘Give me my wife, Michal, whom I betrothed at a price of a hundred foreskins of the Philistines’ (2Sa. 3:14). [T. adds: Just as his act of betrothal was not a completely valid one, so his marriage was not a completely valid one]” [T. Sot. 11:18-19].**
- G. *From what sort of scriptural proof is this conclusion to be derived?*
- H. Said R. Pappa, “Michal is my wife, and Merab is not my wife.”
- I. *And what sort of error in the betrothal was there?*
- J. It is as it is written, “And it shall be that the man who kills him the king will enrich him with great riches and will give him his daughter” (1Sa. 17:25).
- K. *David went and killed him. [Saul] said to him, “You have a debt with me [which I owe to you], and one who betroths a woman by forgiving a debt does not accomplish the woman’s betrothal.” [Saul] went and gave her instead to Adriel, as it is written, “But it came to pass at the time when Merab, Saul’s daughter, should have been given to David, that she was given to Adriel the Meholathite to wife” (1Sa. 18:19).*
- L. *[Saul] said to [David], “If you want me to give you Michal, go and bring me a hundred foreskins of Philistines.”*
- M. *He went and brought him a hundred foreskins of Philistines.*
- N. *He said to him, “Now you have with me an unpaid debt [which I owe you], and also a perutah [coin].”*
- O. *Saul had the notion that, where there is a loan and a small coin, [the creditor] is thinking about the loan [in any transaction or exchange with the debtor, hence David will be thinking about the loan and his act of betrothal once more would be null]. But David was thinking that where there is a loan and a coin, one’s thought is about the coin.*
- P. *And if you wish, I shall propose that all parties concurred that where there is a loan and a coin owing, one’s thought is on the coin. But Saul took the view that [the foreskins] were worthless anyhow, while David took the view that they were fit for dog- or cat-food.*
- Q. *And how does R. Yosé interpret the language, “Give me my wife, Michal” (2Sa. 3:14)?*
- R. *R. Yosé interprets it in a way consistent with his reasoning in general. For it has been taught on Tannaite authority: **R. Yosé would interpret confused verses of Scripture: “It is written, ‘But the king took the two sons of Rizpah the daughter of Ayah whom she bore to Saul, Armoni and Mephibosheth, and***

the five sons of Michal, the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite (2Sa. 21: 8).

- S. “Now where do we find that Michal was given to Adriel the son of Barzillai the Meholathite? Was she not given only to Palti the son of Laish who was of Gallim, as it is said, ‘And Saul had given Michal, his daughter, David’s wife, to Palti, the son of Laish, who was of Gallim’ (1Sa. 25:44).
- T. But Scripture thereby links the marriage of Merab to the marriage of Michal. Just as the marriage of Michal to Palti the son of Laish was in transgression, so the marriage of Merab to Adriel was in transgression” [T. **Sot. 11:17A-C**].
- U. *And as to R. Joshua b. Qorhah, is it not written, “And the five sons of Michal, the daughter of Saul, whom she bore to Adriel” (2Sa. 21: 8)?*
- V. R. Joshua can say to you: **But did Michal produce them? And is it not so that Merab produced them? But Merab gave birth to them and Michal raised them, so they were called by Michal’s name, [T. adds: as it is said, ‘And the women of the neighborhood gave him a name, saying, A son has been born to Naomi’ (Rut. 4:17)] [T. **Sot. 11:20**].**
- W. [T. lacks:] “This serves to teach you that whoever raises an orphan in his house is regarded by Scripture as if he had given birth to him.

X.2 A. *R. Hanina says, “Proof [of the proposition just now cited] derives from the following verse of Scripture: ‘And the women of the neighborhood gave him a name, saying, A son has been born to Naomi’ (Rut. 4:17).”*

- B. “Now did Naomi give birth to the child? Was it not Ruth? But Ruth gave birth to the child, and Naomi raised him, so he bore Naomi’s name.”
- C. R. Yohanan said, “Proof [of the same proposition] derives from here: ‘And his wife, the Judahite [Bithia, the daughter of Pharaoh] bore Yered, father of Gedor [and Heber, father of Soco, the child, and Naomi raised him, so he bore Naomi’s name.”
- C. *R. Yohanan said, “Proof [of the same proposition] derives from here: ‘And his wife, the Judahite [Bithia, the daughter of Pharaoh] bore Yered, father of Gedor [and Heber, father of Soco, and Jekuthiel, father of Zanoah], and these are the sons of Bithia, daughter of Pharaoh, whom Mered took’ (1Ch. 4:18).*
- D. (“Mered was Caleb, and why was he called Mered? Because he rebelled (MRD) against the counsel of the spies.)
- E. “And did Bithia give birth [to Moses], and did not Jochebed do so?
- F. “But while Jochebed gave birth to him, Bithia raised him, therefore he bore her name.”
- G. *R. Eleazar said, “Proof derives from here: ‘You have with your arm redeemed your people, the sons of Jacob and Joseph, Selah’ (Psa. 77:16). Did Joseph beget [the people]? Was it not Jacob? But Jacob begot them and Joseph kept them alive, therefore they bore his name.”*
- H. Said R. Samuel bar Nahmani said R. Jonathan, “Whoever teaches Torah to his fellow’s son is credited by Scripture as if he begat him,

- I. “as it is said, ‘Now these are the generations of Aaron and Moses’ (Num. 3: 1), and later, ‘These are the names of the sons of Aaron’ (Num. 3: 1), so teaching the lesson that Aaron begat them and Moses taught them [Torah], and therefore they bore his [Moses] name.”
- J. “Therefore thus says the Lord to the house of Jacob, who redeemed Abraham’ (Isa. 29:22):
- K. Now where in Scripture do we find that Jacob redeemed Abraham?
- L. Said R. Judah, “He redeemed him from the trouble of raising children [because Abraham had few children, while Jacob had many]. That is in line with what is written, ‘Jacob shall not now be ashamed, neither shall his face now wax pale’ (Isa. 29:22).
- M. “‘He shall not now be ashamed’ — of his father.
- N. “‘Neither shall his face now become pale’ — because of his grandfather.”

- X.3 A.** It is written “Palti” (at 1Sa. 25:44), and it is written “Paltiel” (2Sa. 3:15) [so the second husband of David’s undivorced wife had two names].
- B. Said R. Yohanan, “He was really called Palti, and why was he later called Paltiel? Because God (el) saved him from transgression [namely, marrying an already-married woman].
 - C. “What did [God] do? He put a sword between him and her [so they did not have sexual relations], saying, ‘Whoever gets involved in this matter will be pierced by this sword.’”
 - D. But is it not written, “And her husband Palti went with her” (2Sa. 3:16)?
 - E. That he became like her husband [but he was not in fact ever he husband].
 - F. But is it not written, “He went weeping” (2Sa. 3:16)?
 - G. It was on account of the loss of the religious duty [Schachter: of self-restraint].”
 - H. “He followed her to Bahurim” (2Sa. 3:16): Both of them [Palti and his wife] were like youths [bahurim], who had not tasted the flavor of sexual relations [having remained celibate for their marriage].
 - I. Said R. Yohanan, “The strong desire affecting Joseph [Gen. 39:7-13] was modest for Boaz, and the strong desire affecting Boaz [Rut. 3:8-15] was modest for Palti ben Laish.
 - J. “The strong desire affecting Joseph was modest for Boaz, in line with that which is written, ‘And it came to pass at midnight, and the man was startled’ (Ruth 3: 8).”
 - K. What is the meaning of “was startled”?
 - L. Said Rab, “His penis became as hard as a turnip top. [A play on the consonants for ‘was startled’ which are shared with the word for turnip.]”
 - M. **[20A]** [Yohanan continues], “And the strong desire affecting Boaz was modest for Palti ben Laish” — as we have said.

- N. Said R. Yohanan, "What is the meaning of the verse of Scripture, 'Many daughters have done valiantly, but you excel them all' (Pro. 31:29)?"
- O. "'Many daughters have done valiantly' refers to Joseph and Boaz.
- P. "'And you excel them all' speaks of Palti, son of Laish."
- Q. Said R. Samuel bar Nahman said R. Jonathan, "What is the meaning of the verse of Scripture: 'Grace is deceitful and beauty is vain, but a woman who fears the Lord shall be praised' (Pro. 31:30)?"
- R. "'Grace is deceitful' speaks of Joseph.
- S. "'Beauty is vain' speaks of Boaz.
- T. "'A woman who fears the Lord shall be praised' speaks of Palti ben Laish.
- U. "Another interpretation: 'Grace is deceitful' speaks of the generation of Moses.
- V. "'Beauty if vain' speaks of the generation of Joshua.
- W. "'A woman who fears the Lord shall be praised' speaks of the generation of Hezekiah.
- X. "Another interpretation: 'Grace is deceitful' speaks of the generation of Moses and Joshua.
- Y. "'Beauty is vain' speaks of the generation of Hezekiah.
- Z. "'A woman who fears the Lord shall be praised' speaks of the generation of R. Judah b. R. Ilai.
- AA. "They said concerning R. Judah b. R. Ilai that six disciples [in his time] would cover themselves with a single cloak but [nonetheless] would spend their time studying Torah [despite gross want]."

The Talmud systematically takes up the sentences of the Mishnah-paragraph and explains them. The secondary expansions do not change the picture of a carefully-crafted document, for we do know the rules of forming composites.

2:3

- A. [If] [the king] suffers a death in his family, he does not leave the gate of his palace.
- B. R. Judah says, "If he wants to go out after the bier, he goes out,
- C. "for thus we find in the case of David, that he went out after the bier of Abner,
- D. "since it is said, 'And King David followed the bier' (2Sa. 3:31)."
- E. They said to him, "This action was only to appease the people."
- F. And when they provide him with the funeral meal, all the people sit on the ground, while he sits on a couch.

I.1 A. *Our rabbis have taught on Tannaite authority:*

- B. In a place in which women are accustomed to go forth after the bier, they go forth in that way. If they are accustomed to go forth before the bier, they go forth in that manner.

- C. R. Judah says, "Women always go forth in front of the bier."
- D. **"For so we find in the case of David that he went forth after the bier of Abner."**
- E. **"For it is said, 'And King David followed the bier' (2Sa. 3:31)."**
- F. **They said to him, "That was only to appease the people [M. 2:3D-E]."**
- G. "They were appeased, for David would go forth among the men and come in among the women, go forth among the women and come in among the men,
- H. "as it is said, 'So all the people and all Israel understood that it was not of the king to slay Abner' (2Sa. 3:37)."

I.2 A. *Raba expounded, "What is the meaning of that which is written, 'And all the people came to cause David to eat bread' (2Sa. 3:35)?"*

- B. "It was written, 'to pierce David' [with a K], but we read, 'to cause him to eat bread' [with a B]."
- C. "To begin with they came to pierce him but in the end to cause him to eat bread."

I.3 A. Said R. Judah said Rab, "On what account was Abner punished? Because he could have prevented Saul but did not prevent him [from killing the priest of Nob, 1Sa. 22:18]."

- B. R. Isaac said, "He did try to prevent him, but he got no response."
- C. And both of them interpret the same verse of Scripture: "And the king lamented for Abner and said, Should Abner die as a churl dies, your hands were not bound or your feet put into fetters" (2Sa. 2:33).
- D. *He who maintains that he did not try to stop Saul interprets the verse in this way: "Your hands were not bound nor were your feet put into fetters" — so why did you not try to stop him? "As a man falls before the children of iniquity so did you fall" (2Sa. 3:33).*
- E. *He who maintains that he did try to stop Saul but got no response interprets the verse as an expression of amazement: "Should he have died as a churl dies? Your hands were not bound and your feet were not put into fetters."*
- F. *Since he did protest, why "As a man falls before the children of iniquity, so did you fall"?*
 - G. *In the view of him who has said that he did protest, why was he punished?*
 - H. Said R. Nahman bar Isaac, "Because he held up the coming of the house of David by two and a half years."

II.1 A. **And when they provide him with the funeral meal, [all the people sit on the ground, while he sits on a couch] [M. 2:3F]:**

- B. *What is the couch?*
- C. *Said Ulla, "It is a small couch [Schachter, p. 106, n. 3: not used for rest but placed in the home merely as an omen of good fortune]."*
- D. *Said rabbis to Ulla, "Now is there something on which, up to that time, he had never sat, and now we seat him on that object?"*
- E. *Raba objected to this argument, "What sort of problem is this? Perhaps it may be compared to the matter of eating and drinking, for up to this point we gave him nothing to eat or drink, while now we bring him food and drink. But if there*

is a question, this is the question: As to a couch [of the present sort], it is not necessary to lower it but it is stood up. *Now if you think that the couch under discussion is a small couch [such as was described above], why is it not necessary to lower it? Has it not been taught on Tannaite authority:* He who lowers beds [in the house of mourning] does not lower the mourner's bed alone but all of the beds in the house.' [So why not lower the one under discussion?]"

- F. *But what is the problem? Perhaps it falls into the category of a bed set aside for the storage of utensils, concerning which it has been taught on Tannaite authority:* If it was a bed set aside for storing utensils, it is not necessary to lower it. *Rather, if there is a problem, this is the problem:* R. Simeon b. Gamaliel says, "As to a small couch, one loosens the loops, and it will fall on its own." *Now if you maintain that it is a small couch [such as was described above], are there any loops?*
- G. *Rather, when Rabin came, he said, "One of the rabbis told me, and it was R. Tahalipa by name, that he would frequent the leather-workers market, and he asked one of them, 'What is a couch?' And he was told, 'It is the name of a bed of skins.'* [Schachter, p. 107, n. 2: Its strapping consisted of leather instead of ropes. Not being supported by long legs, it stood very low, and therefore on practical grounds, the first Tannaite authority maintains that it must not be undone and lowered, as the leather will be spoiled through the damp earth, while Rabban Simeon b. Gamaliel holds that there is no fear of this.]"
- H. Said R. Jeremiah said R. Yohanan, "A couch [20B] has its webbing affixed on the inside, while a bed has its webbing affixed on the outside."
- I. **An objection was raised: At what point in the process of manufacture do wooden objects become susceptible to uncleanness [as useful objects]? As to a bed and a cradle, it is when they have been sanded with a fish-skin [M. Kel. 16:1] [which polishes the surface].** *Now if a bed has its webbing on the outside of the frame, what need is there to smooth the wood with a fish-skin? [The webbing covers the wood anyhow]. But both sorts have the webbing on the inside, and the webbing of a bed is inserted through slits, while the webbing of a couch is inserted through loops.*
- J. Said R. Jacob said R. Joshua b. Levi, "The decided law accords with the opinion of Rabban Simeon b. Gamaliel."
- K. Said R. Jacob bar Ammi, "In the case of a bed the poles of which protrude, it is enough to set it up [on one side] [Schachter, p. 107, n. 8: because if actually lowered, it may appear to be standing in its usual position, since then the poles protrude upwards]."

The entire Talmud is devoted to the amplification of the Mishnah's materials.

2:4A-D

- A. [The king] calls out [the army to wage] a war fought by choice on the instructions of a court of seventy-one.
- B. He [may exercise the right to] open a road for himself, and [others] may not stop him.
- C. The royal road has no required measure.

D. All the people plunder and lay before him [what they have grabbed], and he takes the first portion.

I.1 A. *But has not the point [of M. 2:4A] already been made on Tannaite authority: They bring forth the army to wage a war fought by choice only on the instructions of a court of seventy-one [M. 1:5B]?*

B. *Since the Tannaite framer of the passage dealt with all sorts of matters pertaining to the king, he included also a reference to his bringing forth the army to wage war by choice.*

I.2 A. Said R. Judah said Samuel, “Everything included in the chapter [1Sa. 8] on the king the king is permitted to do.”

B. “But Rab said, ‘What is stated in that chapter is included only to make the people fear [having a king], as it is said, “You shall in any manner set him as king over you” (Deu. 17:15) meaning that fear of him should be upon you.’

C. *The foregoing dispute follows along the lines of a dispute among Tannaite authorities, as follows:*

D. **R. Yosé says, “Everything that is spelled out in the pericope of the king the king is permitted to do.”**

E. **R. Judah says, “That pericope is written only to make the people revere him [cf. M. San. 2:5C],**

F. **“for it is written, ‘You will surely set a king over you’ (Deu. 17:14), so that fear of him will be upon you.”**

G. **And so did R. Judah say, “Three commandments were imposed upon the Israelites when they came into the land.**

H. **“[They were commanded] to appoint a king, to cut off the descendents of Amalek and to build the chosen House.**

I. **[T. adds:] “If so, why were they punished in the days of Samuel [for wanting a king]? Because they acted too soon.”**

J. **R. Nehorai says, “This pericope was written only because of [future] complaints [with the king],**

K. **“For it is said, ‘And you will say, I will set a king over me’ (Deu. 17:14).”**

L. *It has been taught on Tannaite authority: R. Eleazar [b. R. Yosé] says, “The elders asked in the proper way, as it is said, ‘Give us a king to judge us’ (1Sa. 8: 6).*

M. **“But the ordinary folk went and spoiled matters, as it is said, ‘That we also may be like all the nations, and our king will judge us and go before us to fight our battles’ (1Sa. 8:20)” [T. San. 4:5H-Q].**

I.3 A. *It has been taught on Tannaite authority:*

B. **R. Yosé says, “Three commandments were imposed upon the Israelites when they came into the land. They were commanded to appoint a king, to cut off the descendents of Amalek, and to build the chosen House” [T. San. 4:5K-L].**

C. *Now I do not know which of them comes first.*

- D. When Scripture says, “The hand upon the throne of the Lord, the Lord will have war with Amalek from generation to generation” (Exo. 17:16), one must conclude that first of all they are set up a king.
- E. For “throne” refers only to the king, as it is said, “The Solomon sat on the throne of the Lord as king” (1Ch. 29:23).
- F. Still, I do not know whether they are to build the chosen House first, or to cut off the seed of Amalek first.
- G. When Scripture says, “And when he gives you rest from all your enemies round about,” then it goes on, “Then it shall come to pass that the place which the Lord your God shall choose” (Deu. 12:10), we reach the conclusion that first of all comes cutting off the seed of Amalek.
- H. So too in the case of David it says, “And it came to pass when the king dwelt in his house, and the Lord had given him rest from his enemies round about,” and then it goes on, “that the king said to Nathan the prophet, See, now, I dwell in a house of cedars” (2Sa. 7:1-2).

I.4 A. Said R. Simeon b. Laqish, “At first Solomon ruled over the creatures of the upper world, as it is said, ‘Then Solomon sat on the throne of the Lord as king’ (1Ch. 29:23). Then he reigned over the creatures of the lower world, as it is written, ‘For he had dominion over all the region on this side of the river, From Tifsah even to Gaza’ (1Ki. 5: 4).”

B. Rab and Samuel:

C. One said, “Tifsah is at one end of the world, Gaza at the other.”

D. *The other said, “Tifsah and Gaza were next to one another.*

E. And just as he ruled over Tifsah and Gaza, so he ruled over the entire world.”

F. But in the end he ruled only over Israel, as it is said, “I, Qohelet, have been king over Israel” (Qoh. 1:12).

G. Then he ruled over Jerusalem alone, as it is written, “The words of Qohelet, son of David, king of Jerusalem” (Qoh. 1:12).

H. In the end, he ruled only over his own bed, as it is written, “Behold it is the bed of Solomon, three score mighty men are about it” (Son. 3: 7).

I. In the end he ruled only over his staff, as it is written, “This was my portion from all my labor” (Qoh. 2:10).

J. Rab and Samuel:

K. One said, “[All he had at the end] was his staff.” The other said, “He had his pitcher.”

L. *Did he or did he not recover [his glory]?*

M. Rab and Samuel:

N. One said, “He did.” The other said, “He did not.”

O. *The one who said that he did not return to his high position says that he first was king and then an*

ordinary person, and the one who said that he reverted to his glory holds that first he was king, then an ordinary person and finally king again.

II.1 A. He may open a road for himself, [and others may not stop him] [M. 2:4B]:

- B. [With reference to M. 2:4D: **All the people plunder... and he takes the first portion**], *our rabbis have taught on Tannaite authority:*
- C. The royal treasuries [of a defeated foe] belong to the king, and as to the rest of the spoil that the army takes, half is for the king and the other half is for the people.
- D. *Said Abbaye to R. Dimi, and some say to R. Aha, “Now there is no difficulty in understanding that the royal treasuries should go to the king. That is as things should be. But how on the basis of Scripture do we learn that as to the rest of the spoil, half goes to the king and half to the people?”*
- E. *[The reply:] “As it is written, [21A], ‘And anointed [Solomon] unto the Lord to be prince and Sadok to be priest’ (1Ch. 29:22). An analogy is drawn between the prince and Sadok. Just as, in the case of Sadok, half belonged to him and half to his brothers [the other priests], so in the case of the prince, half belongs to him and half to his brothers.”*
- F. *And how do we know that that was the fact with Sadok himself?*
- G. *As it has been taught on Tannaite authority:*
- H. Rabbi says, “‘And [the showbread] shall be for Aaron and his sons’ (Lev. 24: 9) — half to Aaron, half to the sons.”

The program of glossing predominates, even though a few rather substantial composites are inserted as supplements of one sort or another.

2:4E-I

- E. **“He should not multiply wives to himself” (Deu. 17:17) — only eighteen.**
- F. **R Judah says, “He may have as many as he wants, so long as they do not entice him [to abandon the Lord (Deu. 7: 4)].”**
- G. **R. Simeon says, “Even if there is only one who entices him [to abandon the Lord] — lo, this one should not marry her.”**
- H. **If so, why is it said, “He should not multiply wives to himself”?**
- I. **Even though they should be like Abigail [1Sa. 25:3].**

I.1 A. *Does the dispute [at M. 2:4F, G] bear the implication that R. Judah seeks out the reasoning behind a verse of Scripture, and R. Simeon does not seek out the reasoning behind a verse of Scripture? But do we not find just the opposite? For it has been taught on Tannaite authority:*

- B. “As to a widow, whether she is poor or rich, people do not exact a pledge from her, for it is said, ‘You shall not take the widow’s raiment as a pledge’ (Deu. 24:17),” the words of R. Judah. R. Simeon says, “If she is rich, they do exact a pledge from her. If she is poor they do not exact a pledge from her, because one is liable to return it to her, and so may give her a bad name among her neighbors [by constant visitations].” *In that connection we raised the question, What is the sense of that statement? This is the sense of that statement: Because you take a pledge from her, you are liable to return the object to her, and so you give her a bad name among neighbors [so Simeon]. What follows is that R. Judah*

does not take account of the reasoning behind a verse of Scripture, and R. Simeon does take account of the reasoning behind a verse of Scripture.

- C. *In general R. Judah does not take account of the reasoning behind a verse of Scripture, but the present case is different, for he spells out the reason given in the Scripture itself. What is the reason that “he shall not multiply wives to himself”? It is because “his heart should not be turned aside.”*
- D. *And R. Simeon?*
- E. *He may reply to you that in general, we do interpret the reason behind a verse of Scripture. In the present case, therefore, the Scripture should have stated, “He should not multiply wives to himself” and then fallen silent. I should then have stated on my own then, “What is the reason that he should not multiply them? So that his heart should not turn away.” Why make “not turning away” explicit therefore? To indicate, **Even if there is only one who entices him to abandon the Lord, lo, this one should not marry her [M. 3:4H].***
- F. *Then how shall I explain the sense of “He should not multiply”?*
- G. **Even one like Abigail [M. 2:4I].**

- I.2** A. *As to the number of eighteen [specified at M. 2:4E], what is the source for that number?*
- B. *It is from the following verse of Scripture: “And unto David were sons born in Hebron, and his first-born son was Amnon, of Ahinoam the Jezreelites, the second, Chileab, of Abigail, the wife of Nabal the Carmelite, the third Absalom, son of Maacah; the fourth, Adonijah, son of Haggith; and the fifth, Shefatiah, son of Abital, and the sixth, Ithream, of Eglah, David’s wife. These were born to David in Hebron” (2Sa. 3:2-5). And the prophet said to him, “And if that were too little, then would I add to you the like of these and the like of these” (2Sa. 12: 8). Each “like of these” means six more [since the referent is the original six], so eighteen in all.*
- C. *Rabina objected, “Might I say that ‘Like of these’ stands for twelve, and the second such reference means twenty-four [Schachter, p. 113, n. 3: He increased the number in geometrical progression, 6, 12, 24]?”*
- D. *So it has been taught on Tannaite authority: “He should not multiply wives to himself” (Deu. 17:17) — more than twenty-four.*
- E. *In the view of him who interprets the “and,” the number is forty-eight.*
- F. *It has been taught on Tannaite authority along these very lines: “He should not multiply wives to himself” (Deu. 17:17) — more than forty-eight.*
- G. *And what is the reason for the view of the Tannaite authority who framed the Mishnah-passage at hand?*
- H. *Said R. Kahana, “He draws an analogy between the first ‘and the like’ and the second ‘and the like.’ Just as the former refers to six, so the latter refers to the six.”*
- I. *But there was Michal [beyond the six wives who are listed]?*
- J. *Rab said, “Eglah is Michal, and why was she called Eglah? Because she was as beloved of him as a calf [eglah] is of its mother.*
- K. *“And so it is said, ‘If you had not ploughed with my heifer’ (Jud. 14:18).”*

- L. *But did Michal have children? And is it not written, “And Michal, daughter of Saul, had no child to the day of her death” (2Sa. 6:23)?*
- M. Said R. Hisda, “To the day of her death she had none, but on the day of her death she had one.”
- N. *Now where, in point of fact, is the number of sons reckoned? It is in Hebron. But the case involving Michal took place in Jerusalem, for it is written, “Michal, daughter of Saul, looked out at the window and saw King David leaping and dancing before the Lord, and she despised him in her heart” (2Sa. 6:16).*
- O. And R. Judah, and some say R. Joseph, said, “Michal took her due punishment, which was childlessness.”
- P. *Rather, one might propose, prior to that event she had children, but afterward she had none.*
- Q. [Referring to the issue of the number of eighteen specified in the Mishnah-paragraph], is it not stated, “And David took concubines and wives out of Jerusalem” (2Sa. 5:13)?
- R. It was to reach the number of eighteen [wives].
- S. *What is the difference between wives and concubines?*
- T. Said R. Judah said Rab, “Wives are with a marriage contract and a rite of betrothal, concubines are without a marriage contract and without a rite of betrothal.”
- I.3** A. Said R. Judah said Rab, “David had four hundred sons, all of them born of beautiful captive women. All grew long locks plaited down the back. All of them seated in golden chariots. And they went forth at the head of troops, and they were the powerful figures in the house of David.”
- B. And R. Judah said Rab said, “Tamar was the daughter of a beautiful captive woman. For it is said, ‘Now, therefore, I pray you, speak to the king, for he will not withhold me from you’ (2Sa. 13:13). Now if you hold that she was the daughter of a valid marriage, would the king ever have permitted [Amnon] to marry his sister? But, it follows, she was the daughter of a beautiful captive woman.”
- C. “And Amnon had a friend, whose name was Jonadab, son of Shimeah, David’s brother, and Jonadab was a very subtle man” (2Sa. 13: 3): Said R. Judah said Rab, “He was subtle about doing evil.”
- D. “And he said to him, Why, son of the king, are you thus becoming leaner... And Jonadab said to him, Lay down on your bed and pretend to be sick... and she will prepare the food in my sight... and she took the pan and poured [the cakes] out before him” (2Sa. 13:4ff.): Said R. Judah said Rab, “They were some sort of pancakes.”
- E. “Then Amnon hated her with a very great hatred” (2Sa. 13:15): *What was the reason?*
- F. Said R. Isaac, “One of his hairs got caught [around his penis and cut it off] making him one whose penis had been cut off.”
- G. *But was she the one who had tied the hair around his penis? What had she done?*

- H. *Rather, say, she had tied a hair around his penis and made him into one whose penis had been cut off.*
- I. *Is this true? And did not Raba explain, "What is the sense of the verse, 'And your renown went forth among the nations for your beauty' (Eze. 16:14)? It is that Israelite women do not have armpit or pubic hair."*
- J. *Tamar was different, because she was the daughter of a beautiful captive woman.*
- K. "And Tamar put ashes on her head and tore her garment of many colors" (2Sa. 13:19):
- L. *It was taught on Tannaite authority in the name of R. Joshua b. Qorhah, "Tamar established a high wall at that time [protecting chastity]. People said, 'If such could happen to princesses, all the more so can it happen to ordinary women.' If such could happen to virtuous women, all the more so can it happen to wanton ones!"*
- M. Said R. Judah said Rab, "At that time they made a decree **[21B]** against a man's being alone with any woman [married or] unmarried."
- N. *But the rule against a man's being along with [a married woman] derives from the authority of the Torah [and not from the authority of rabbis later on]. For R. Yohanan said in the name of R. Simeon b. Yehosedeq, "Whence in the Torah do we find an indication against a man's being alone [with a married woman]? As it is said, 'If your brother, of your mother, entice you' (Deu. 13: 7). And is it the fact that the son of one's mother can entice, but the son of the father cannot entice? Rather, it is to tell you that a son may be alone with his mother, and no one else may be alone with any of the consanguineous female relations listed in the Torah."*
- O. Rather, they made a decree against a man's being alone with an unmarried woman.
 - P. "And Adonijah, son of Haggith, exalts himself, saying, I will be king" (1Ki. 1: 5):
 - Q. Said R. Judah said Rab, "This teaches that he tried to fit [the crown on his head], but it would not fit."
 - R. "And he prepares chariots and horses and fifty men to run before him" (1Ki. 1: 5):
 - S. So what was new [about princes' having retinues]?
 - T. *Said R. Judah said Rab, "All of them had had their spleen removed [believed to make them faster runners] and the flesh of the soles of their feet cut off [Schachter, p. 115, n. 12: so that they might be fleet of foot and impervious to briars and thorns]."*

Unit I clarifies the deeper methodological issue at M. **2:4F-G**, and unit II deals with M. **2:4E**.

2:4J-M

- J. “He should not multiply horses to himself” (Deu. 17:16) — only enough for his chariot.
- K. “Neither shall he greatly multiply to himself silver and gold” (Deu. 17:16) — only enough to pay his army.
- L. “And he writes out a scroll of the Torah for himself” (Deu. 17:17)
- M. When he goes to war, he takes it out with him; when he comes back, he brings it back with him; when he is in session in court, it is with him; when he is reclining, it is before him,
- N. as it is said, “And it shall be with him, and he shall read in it all the days of his life” (Deu. 17:19).

I.1 A. *Our rabbis have taught on Tannaite authority:*

- B. “He shall not multiply horses to himself” (Deu. 17:16).
- C. Is it possible to suppose that [he may not possess] even sufficient animals for his chariots and horsemen?
- D. Scripture says, “To himself,” meaning, for his own use he does not multiply them, but he does have a multitude for his chariots and horsemen.
- E. How shall I explain the use of the words “horses” [rather than his horses]?
- F. This refers to horses that remain idle.
- G. How do we know that even a single horse that remains idle violates the commandment not to multiply horses?
- H. Scripture states, “That he should multiply a horse” (Deu. 17:16).
- I. But if the rule is that even a single horse that is idle falls under the prohibition against not multiplying horses, why does Scripture speak of horses in the plural as well?
- J. It is to indicate that should one violate the rule, he is liable for violating a negative commandment on account of each horse.
- K. *[To review:] The basic consideration, then, is the fact that the All-Merciful has written the word “for himself.” Had it not done so, might we have supposed that even the number sufficient for his chariots and horsemen he may not possess? [Surely not, since the king has to have an army.]*
- L. *No, it was necessary to make that specification [“to himself”] to allow the king to have a large number [of horses in his army].*

II.1 A. **Neither shall he greatly multiply to himself silver and gold” (Deu. 17:16) — only enough to pay his army [M. 2:4K]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. “Neither shall he greatly multiply to himself silver and gold” (Deu. 17:16):
- D. Might one suppose that the prohibition covers even enough to pay his army?
- E. Scripture says, “To himself” — to himself he may not multiply silver and gold, but he may multiply silver and gold sufficient to pay his army.
- F. *[To review:] The reason therefore appears to be that the All-Merciful has written “to himself.” Had it not written “to himself,” should I have supposed that even sufficient funds to pay his army he may not collect?*

- G. *No, it was necessary to include the exclusionary reference, to allow for a large budget.*
- H. *Now if you maintain that the word “to himself” serves an exegetical purpose, how will you explain the equivalent usage in “He shall not multiply wives to himself” (Deu. 17:16)? It serves to exclude from the rule ordinary people, [who may have any number of wives].*

II.2 A. *R. Judah contrasted verses as follows: “It is written, ‘And Solomon had forty thousand stalls of horses for his chariots’ (1Ki. 5: 6), and elsewhere, ‘And Solomon had four thousand stalls for horses and chariots’ (2Ch. 9:25). How so? If he had forty thousand stables, each one of them had four thousand horse stalls, and if he had four thousand stables, each one of them had forty thousand horse stalls.”*

B. *R. Isaac contrasted verses as follows: “It is written, ‘Silver was nothing accounted for in the days of Solomon’ (1Ki. 10:21), and it is written, ‘And the king made silver to be in Jerusalem as plentiful as stones’ (1Ki. 27: 3), [so silver did have some value]. There is no contradiction. The former verse refers to the time before Solomon married the daughter of Pharaoh, the latter verse refers to the time after he married the daughter of Pharaoh.”*

C. *Said R. Isaac, “When Solomon married the daughter of Pharaoh, Gabriel came down and stuck a reed in the sea, and a sandbank gathered around it, on which the great city of Rome was built.”*

D. *And said R. Isaac, “On what account were the reasons behind rules of the Torah not revealed? Because two verses of Scripture contain an account of the reasons [behind them], and the greatest one in the world [Solomon] stumbled in them.*

E. *“It is written, ‘He shall not multiply wives to himself’ (Deu. 17:17: ‘That his heart not turn away’), and Solomon said, ‘I shall have many wives, but my heart will not turn away.’*

F. *“And it is written, ‘When Solomon was old, his wives turned away his heart’ (1Ki. 11: 4).*

G. *“And it is written, ‘He shall not multiply to himself horses’ (Deu. 17:17: ‘so as not to bring the people back to Egypt’) and Solomon said, ‘I will have many horses, but I will not bring the Israelites back to Egypt.’*

H. *“And it is written, ‘And a chariot came up and went out of Egypt for six hundred shekels of silver’ (1Ki. 10:29).”*

III.1 A. **And he writes out a scroll of the Torah for himself (Deu. 17:17) [M. 2:4L]:**

B. *It has been taught on Tannaite authority:*

C. *But that is one the condition that he not take credit for one made by his ancestors.*

D. *Said Rabbah, “Even though one’s fathers have left him a scroll of the Torah, it is his religious duty to write one for himself, as it is said, ‘Now therefore write you this song for yourself’ (Deu. 31:19).”*

E. *Abbaye objected [citing a Tannaite teaching], “And the king writes a scroll of the Torah for himself, so that he should not take credit for one made by his ancestors. That applies to a king, not to an ordinary person.”*

F. *No, it was necessary to indicate that he should have two scrolls of the Torah.*

- G. *So it has been taught on Tannaite authority: “And he shall write for himself the repetition of this Torah” (Deu. 17:18):*
- H. **He writes for himself two scrolls of the Torah, one that goes out and comes in with him, and one that remains in his treasury.**
- I. **The one that goes out and comes in with him does not, in point of fact, go in with him to the bath house or to the privy, for it is said, “And it shall be with him and he shall read in it” (Deu. 17:19) — thus referring to places in which it is proper to read in it [T. [San. 4:8F](#), cf. 4:7I].**

Composite on the Writing and Revelation of the Torah

- III.2** A. Said Mar Zutra, and some say Mar Uqba, “In the beginning the Torah was given to Israel in Hebrew writing and in the Holy Language [of Hebrew]. Then it was given to them in the time of Ezra in Assyrian writing and in the Aramaic language. The Israelites chose for themselves Assyrian letters and the Holy Language and they left for common folk Hebrew letters and the Aramaic language.”
 - B. *Who are the common folk?*
 - C. Said R. Hisda, “The Samaritans.”
 - D. *What is “the Hebrew writing”?*
 - E. Said R. Hisda, “The Libunaah-script.”

III.3 A. *It has been taught on Tannaite authority:*

- B. **R. Yosé says, “Ezra was worthy for the Torah to have been given by him, had not Moses come before him. Concerning Moses ‘going up’ is stated, and concerning Ezra ‘going up’ is stated. Concerning Moses ‘going up’ is stated, as it is said, ‘And Moses went up to God’ (Exo. 19: 3). And concerning Ezra, ‘going up’ is stated, as it is written, ‘And he, Ezra, went up from Babylonia’ (Ezr. 7: 6). Just as in the case of ‘going up’ mentioned in connection with Moses, he taught Torah to Israel, as it is said, ‘And the Lord commanded me at that time to teach you statutes and judgments’ (Deu. 4:14), [so in the case of ‘going up’ mentioned in connection with Ezra, he taught Torah to Israel,] as it is said, ‘For Ezra had prepared his heart to expound the law of the Lord and to do it and to teach in Israel statutes and judgments’ (Ezr. 7:10)”**
- C. **And even though the Torah was not given through [Ezra], the script was changed through him.**
- D. **For it is said, [\[22A\]](#) “And the writing of the letter was written in the Aramaic character and interpreted in the Aramaic tongue” (Ezr. 4: 7).**
- E. **[T. adds:] Just as its interpretation was in Aramaic, so its writing was in Aramaic.**
- F. **And it says, “But they could not read the writing, nor make known to the king the interpretation thereof” (Dan. 5: 8) —**
- G. **[T. adds:] this teaches that on that day it was given [and not before].**
- H. **And it says, “And he shall write a copy of this law” (Deu. 17:18) — A Torah which is destined to be changed.**
- I. **And why was [the language] called Assyrian? Because it came up with them from Assyria.**

- J. It has been taught on Tannaite authority: Rabbi says, “In Assyrian writing the Torah was first given to Israel, and when they sinned, it was changed to Ro’as.
- K. “But when they repented [T: attained merit in the time of Ezra], Assyrian returned to them, as it is said, ‘Turn you to the stronghold, you prisoners of hope, even today do I declare that I will bring back the change unto you’ (Zec. 9:12)” [T. [San. 4:7L-Y](#)].
- L. Why is it called “Assyrian”? Because its script is upright [a play on the consonants shared by the words ‘Assyrian’ and ‘upright’].
- M. R. Simeon b. Eleazar says in the name of R. Eleazar b. Parta, who spoke in the name of R. Eleazar of Modi’in, “In the present kind of writing [the Torah] never changed in any way, it says, ‘The hooks (vavs) of the pillars’ (Exo. 27:10) — ‘vavs’ that are written like pillars. Just as pillars do not change, so ‘vavs’ do not change.
- N. “And it says, ‘And unto the Jews according to their writing and language’ (Est. 8: 9) — Just as their language has not changed, so their writing has not changed.
- O. [T. inserts here:] “And why is it called Assyrian (ashur)? Because they are upright (me’usharim) in their manner of shaping letters.”]
- P. If so, how shall I interpret, “And he shall write for himself a copy of this law” (Deu. 17:17)?
- Q. [This teaches that he writes for himself] two Torahs, one which comes in with him and goes out with him, and one which he leaves in his treasury [T. [San. 4:8A-E](#)].
- R. As to the one that is to go out and come in with him, he makes it in the form of an amulet and ties it on to his arm, as it is said, “I have set God always before me” (Psa. 16: 8).
- S. *As to the other [who does not think the writing was changed by deducing that fact from the use of the word “a copy of this Torah”], how does he treat the verse, “I have set God always before me”?*
- T. *He interprets that verse in accord with what R. Hannah bar Bizna said.*
- U. For R. Hannah bar Bizna said R. Simeon the Pious said, “He who prays has to see himself as if the Presence of God is before him, as it is said, ‘I have set God always before me’ (Psa. 16: 8).”
- V. *Now, from the viewpoint of R. Simeon, who takes the view that the script did not change, what is the meaning of the statement, “They could not read the writing nor make known to the king the interpretation thereof” (Dan. 5: 8)?*
- W. *Said Rab, “The passage was written in Gematria [Schachter, p. 121, n. 4: either a cryptograph which gives, instead of the intended words, its numerical value, or a cipher produced by the permutation of letters, as in this case]: YTT YTT ADK PWGHMT. How did he interpret it to them? [Schachter, p. 121, n. 6: By interchanging the letters of the alphabet, the first with the last, the second with the one before the last, the Hebrew then reads:] Mene, Mene, Tekel, Upharsin: ‘Mene, God has numbered your*

kingdom and brought it to an end. Tekel, you are weighed in the balances and are found wanting. Peres, your kingdom is divided and given to the Medes and the Persians' (Dan. 5:8ff.)."

- X. *Samuel said, [Schachter, p. 121, n. 7: The original words were written vertically, not horizontally, thus:] MMTWS, NNKPY, AALRN."*
- Y. *R. Yohanan said, "[From left to right, thus] ANM ANM LKT NYSRPW."*
- Z. *R. Ashi says, "It was written in such a way that [Schachter, p. 122, n. 2: Daniel shifted the second letter of each word to the beginning:] NMA NMA KTL PWRSYN."*

What is interesting is that the materials derive from Tosefta's complement to the present Mishnah-chapter, which seems to me to mean that a plan for how a given chapter of the Mishnah moved from document to document, from the Mishnah itself to the Tosefta, from the Tosefta to the framer of the Talmud is at hand. For nothing in the Mishnah's language demands the discussion before us, and the program of topics in the Mishnah hardly prepares us for what we find, first in the Tosefta, only then in the Bavli.

2:5

- A. **[Others may] not ride on his horse, sit on his throne, handle his scepter.**
- B. **And [others may] not watch him while he is getting a haircut, or while he is nude, or in the bath-house,**
- C. **since it is said, "You shall surely set him as king over you" (Deu. 17:15) — that reverence for him will be upon you.**
- I.1** A. Said R. Jacob said R. Yohanan, "Abishag would have been permitted to be married to Solomon, but was forbidden to be married to Adonijah.
- B. "She would have been permitted to Solomon, because he was king, and the king is permitted to make use of the scepter of [a former] king.
- C. "But she was forbidden to Adonijah, for he was an ordinary person."
- I.2** A. *And what is the story of Abishag [and Bath Sheba]?*
- B. It is written, "King David was old, stricken in years... His servants said to him, Let there be sought..." And it is written, "They sought for him a pretty girl..." and it is written, "And the girl was very fair, and she became a companion to the king and ministered to him" (1Ki. 1:1-5).
- C. *She said to him, "Let's get married."*
- D. *He said to her, "You are forbidden to me."*
- E. *She said to him, "When the thief fears for his life, he seizes virtue."*
- F. He said to them, "Call Bath Sheba to me."
- G. And it is written, "And Bath Sheba went into the king to the chamber" (1Ki. 1:15).
- H. Said R. Judah said Rab, "At that time [having had sexual relations with David] Bath Sheba wiped herself with thirteen cloths [to show that he was hardly impotent, contrary to Abishag's accusation]."
- I. Said R. Shemen bar Abba, "Come and take note of how difficult is an act of divorce. For lo, they permitted King David to be alone [with the woman], but they did not permit him to divorce [one of his other wives]."

The Evils of Divorce, Particularly of an Aging Wife

- I.3 A.** Said R. Eliezer, “Whoever divorces his first wife — even the altar weeps tears on that account, for it is said, ‘And this further did you do, you cover the altar of the Lord with tears, with weeping and with sighing, in so much that he regards not the offering any more, nor receives it with good will at your hand’ (Mal. 2:13). And it is written, ‘Yet you say, Why? Because the Lord has been witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and the wife of your covenant’ (Mal. 2:14).”
- I.4 A.** Said R. Yohanan, and some say, R. Eleazar, “A man’s wife dies only if people ask for money from him and he does not have it, as it is said, ‘If you have not wherewith to pay, why should he take away the bed from under you’ (Pro. 22:27).”
- B. And R. Yohanan said, “Any man whose first wife dies is as if the Temple was destroyed in his day. For it is said, ‘Son of man, behold I take away from you the desire of your eyes with a stroke, yet you shall not make lamentation nor weep, neither shall your tears run down.’ And it is written, ‘And I spoke to the people in the morning, and at evening my wife died.’ And it is written, ‘Behold I will profane my sanctuary, the pride of your power, the desire of your eyes’ (Eze. 24:16-18).”
- C. Said R. Alexandri, “For every man whose wife dies in his lifetime the world grows dark, as it is said, ‘The light shall be dark because of his tent and his lamp over him shall be put out’ (Job. 18: 6).”
- D. R. Yosé bar Hanina said, “His steps grew short, as it is said, ‘The steps of his strength shall be straightened’ (Job. 18: 7).”
- E. R. Abbahu said, “His good sense fails, as it is said, ‘And his own counsel shall cast him down’ (Job. 18: 7).”
- I.5 A.** Said Rabbah bar bar Hannah said R. Yohanan, “It is as difficult to match people up as it is to split the Red Sea, as it is said, ‘God sets the solitary in families, he brings prisoners into prosperity’ (Psa. 68: 7).”
- B. Is that really the accepted view? And did not Rab Judah say Rab said, “Forty days prior to the formation of the foetus, an echo goes forth and proclaims, ‘The daughter of Mr. So-and-so is assigned to Mr. Such-and-such, [the house of Mr. So-and-so is assigned to Mr. Such-and-such, the field of Mr. So-and-so is assigned to Mr. Such-and-such.”“]
- C. *There is no contradiction between the implications of the cited views. The former refers to the first marriage, the latter to the second.*
- I.6 A.** Said R. Samuel bar Nahman, “Everything can be replaced except for the wife of one’s youth,
- B. “as it is said, ‘And a wife of one’s youth, can she be rejected?’ (Isa. 54: 6).”
- I.7 A.** *R. Judah repeated on Tannaite authority to his son, R. Isaac, “A man finds true serenity only with his first wife, as it is said, ‘Let your fountain be blessed and have joy of the wife of [22B] your youth’ (Pro. 5:18).”*
- B. *He said to him, “Such as whom?”*
- C. *He said to him, “Such as your mother.”*

- D. *Is this so? And did not R. Judah recite for R. Isaac, his son, the verse of Scripture, "And I find more bitter than death the woman whose heart is snares and nets" (Qoh. 7:26)?*
- E. *And he said to him, "Such as whom?"*
- F. *He said to him, "Such as your mother."*
- G. *She was easy to anger but easy to appease with a good word.*

I.8 A. Said R. Samuel bar Onia in the name of Rab, "A woman is unformed, and she makes a covenant only with him who turns her into a utensil, as it is said, 'For your maker is your husband, the Lord of hosts is his name' (Isa. 54: 5)."

B. *It has been taught on Tannaite authority:*

C. A man dies only for his wife, and a woman dies only for her husband.

D. A man dies only for his wife, as it is said, "And Elimelech, Naomi's husband, died" (Rut. 1: 3).

E. And a woman dies only for her husband, as it is said, "And as for me, when I came from Padan, Rachel died for me" (Gen. 48: 7).

II.1 A. And others may not watch him [while he is getting a haircut] [M. 2:5B]:

B. *Our rabbis have taught on Tannaite authority:*

C. A king gets a haircut every day, a high priest on Fridays, an ordinary priest once in thirty days.

D. "A king gets a haircut every day," as it is said, "Your eyes shall see the king in his beauty" (Isa. 33:17).

E. "A high priest on Fridays:" Said R. Samuel bar Nahman said R. Yohanan, "Since the priestly watches change [each Friday]."

F. "An ordinary priest once in thirty days:" because it is written, "Neither shall they shave their heads nor allow their locks to grow, they shall only poll their heads" (Eze. 44:20).

G. *We establish an analogy on the basis of the use of the word "allow their locks to grow" both here and in regard to the Nazirite. Here it is written, "They shall not let their locks grow" (Eze. 44:20) and there it is said, "He shall let the locks of the hair of his head grow long" (Num. 6: 5). Just as in the latter context, it is a matter of thirty days, so here it is a matter of thirty days.*

H. *So too we have learned: A pledge of Naziriteship not bearing a specified number of days lasts for thirty days [M. Naz. 1:3A].*

I. *And how do we know it in that case?*

J. *Said R. Mattenah, "It is because Scripture has said, 'He will be holy' (Num. 6: 5), and the numerical value of the letters for the word 'will be' is thirty."*

K. *Said R. Pappa to Abbaye, "May I propose that it means they should not let their hair grow long [for a full month] [so Schachter]?"*

L. *He said to him, "If it were written, 'They shall not let their hair grow long,' it would have been as you say. But now that it is written, 'They may not let their locks grow long,' the sense is, they may let it become long, but not too long."*

- M. *If that is the case, then the rule should apply now, just as does the rule governing excessive use of wine [by priests]. Just as in the case of wine, it was at the time that one came to the Temple that it was forbidden, but when one did not come to the Temple, it was permitted, so in the case of those who let the hair grow long, when one can come to the Temple it is forbidden, but when one cannot come to the Temple, it should be permitted.*
- N. *But is it the case that wine is permitted [even now] when it is not possible to come to the Temple? And has it not been taught on Tannaite authority:*
- O. Rabbi says, "I maintain that priests may not drink wine at any time, but what can I do? For the calamity that has overcome them [in the destruction of the Temple] also is their remedy [since they can drink wine until the Temple is rebuilt]." *And Abbayye said, "In accord with whose view do priests drink wine these days? It is in accord with the view of Rabbi."*
- Q. *That leaves the inferences that, from the viewpoint of rabbis, they are forbidden to drink wine.*
- R. *What is the reason in that special case? It is because of the hope that the Temple will be rebuilt quickly, so that we shall require a priest who is in shape to participate in the Temple cult, and [if priests are drinking wine routinely] such a one will not be available.*
- S. *But can not the same consideration apply here too, namely, we should require a priest who is in shape to participate in the Temple cult [and if the priests let their hair grow long, such a one will not be available]?*
- T. *In this case it is possible that the priest can quickly get a haircut and go into the Temple.*
- U. *But in the other case it is possible that the priest will take a snooze and be ready to go into the Temple.*
- V. *That is in line with R. Aha's statement, "A short walk or a little sleep take away the effects of wine."*
- W. *But in that regard has it not been stated, Said R. Nahman said Rabbah bar Abbuha, "That statement applies to one who has drunk no more than a quarter-log of wine, but if someone has drunk more than a quarter-log, a walk makes him all the more tired, and sleep will cause all the more drunkenness."*

- X. *R. Ashi said, "Those priests who are drunk defile the sacred service, so the rabbis made a decree against priests' drinking wine. Those whose hair is too long do not defile the service, so the rabbis made no decree against that condition."*
- Y. *An objection was raised: **The following priests are subject to the death-penalty [if they participate in the cult]: those who have excessively long hair and those who are drunk [T. Ker. 1:5C].** Now as to the drunk ones, that is in line with the verse of Scripture, "Drink no wine or strong drink, you or your sons with you, so that you do not die" (Lev. 10: 9). But what is the proof text for those with excessively long hair?*
- Z. *The ones who are drunk are comparable to the ones with long hair. It is written, "Neither shall they shave their heads nor let their locks grow long," followed by, "Neither shall they drink wine" (Lev. 10: 9). Just as drunkenness [during the sacred service] is subject to the death-penalty, so participating in the rite with excessively long hair likewise is subject to the death-penalty. And on the same basis: Just as priests who are drunk desecrate the sacred service, so priests with excessively long hair desecrate the sacred service.*

AA. *That is indeed a question.*

- II.2 A. *Said Rabina to R. Ashi, "As to this teaching [that priests whose hair is too long should not officiate and are subject to the death-penalty if they do], before Ezekiel came along, who stated it?"*
- B. *[The reply of Ashi:] "And in accord with your reasoning [that there should have been a source prior to Ezekiel], what do you make of what R. Hisda said? [R. Hisda said] 'This matter we did not learn from the Torah of Moses, until Ezekiel came along and taught it to us: "No alien, uncircumcised in heart and uncircumcised in flesh shall enter my sanctuary to serve me" (Eze. 44: 9). Now, before Ezekiel came along, who taught it?' But it was learned as a tradition, and Ezekiel came along and supplied scriptural support for the tradition, and here too, it was a tradition, and Ezekiel came along and supplied a scriptural basis for it."*

- C. *What is the sense of the statement, "They shall only poll their heads" (Eze. 44:20)?*
- H. *It was taught by a Tannaite authority: "Hair cut in the Julian style."*
 - I. *And what is that style?*
 - J. *Said R. Judah said Samuel, "An unusual hair cut."*
 - K. *What is it like?*
 - L. *Said R. Ashi, "[Schachter, p. 128:] The ends of one row of hair lie alongside the roots of the next."*
 - M. They asked Rabbi, "What sort of haircut did the high priest get?"
 - N. He said to them, "Go and look at the haircut of [my son-in-law,] the son of Eleasa."
 - O. *It has been taught along these lines on Tannaite authority:*
 - P. Rabbi says, "It is not for nothing that the son of Eleasa spent so much money for a haircut, but so that he may show what sort of haircut a high priest got."

Unit I is introduced because of the reference at M. 2:5A to using the king's scepter; the further units then continue the foregoing, that is, the theme of the difficulty of divorce and the same general topic, long-term marriage. The focus of interest — priests' haircuts, priests' abstention from wine — indicates that the relevant units have been assembled for a purpose quite other than the amplification of the Mishnah-paragraph at hand. Choosing the entire, completed construction for the present setting came only after the entire composition was complete.