

XXIII.

BAVLI SHABBAT CHAPTER TWENTY-THREE

FOLIOS 148A-153A

23:1

- A. A man [on the Sabbath] asks for jugs of wine or oil from his fellow,
- B. provided that he does not say to him, “Lend [them] to me.”
- C. And so a woman [borrows] loaves of bread from her neighbor.
- D. And if one does not trust the other, he leaves his cloak with him and settles with him after the Sabbath.
- E. And so is the case on the eve of Passover in Jerusalem when that day coincides with the Sabbath:
- F. One leaves his cloak with him and takes his Passover lamb and settles with him after the festival.

- I.1** A. [A man [on the Sabbath] asks for jugs of wine or oil from his fellow, provided that he does not say to him, “Lend [them] to me”:] *Said Raba bar R. Hanan to Abbaye, “What differentiates the word choice ‘lend me for a long time’ from ‘lend me for a short time’ [that the former may not be used, the latter may]?”*
- B. *He said to him, “If he uses the language, ‘lend me for a long time,’ he will not end up writing it down [since he will remember], but if he uses the language, ‘lend me for a short time,’ he will end up writing it down.”*
- C. *“Well, if on a weekday it may happen that one may want to say, ‘lend me for a long time,’ but may say, ‘lend me for a short time,’ and yet he doesn’t pay attention and so ends up writing it down, on the Sabbath, too, he may end up writing it down?”*

- D. *He said to him, “On the Sabbath, since rabbis allowed use of the language only of ‘lend me for a short time,’ but not ‘lend me for a long time,’ there is a change in the ordinary practice, so someone will remember and not end up writing it down.”*

I.2

- A. *Said Raba b. Hanin to Abbaye, “Did the rabbis say, ‘On a festival day, insofar as it is possible [to do work] in an unusual way, one should [in fact] do it in an unusual way’? For [to the contrary], these women [that is, our wives] — when they fill up water pitchers on the festival day, they do not do it differently at all, [yet we do not say a thing to them about it]!”*
- B. *Abbaye said to him, “This is because it is impossible [to fill the pitchers in any other way]. For how should they do it? If one who usually fills a large pitcher [instead] fills a small one, she will have to do more walking, [making several trips]. If one who usually fills a small pitcher [instead] fills a large one, she will increase the load [she has to carry]. [148B] If she covers it with a lid, it might fall off, and she will wind up carrying it. If she ties [the lid on], it might become loose and she will wind up refastening it. If she spreads a cloth over it, it might get soaked with water, and she will wind up wringing [it out]. Therefore, it is impossible [to bring water home in an unusual manner].”*

I.3

A. *And said Raba b. Hanin to Abbaye, “We have learned in the Mishnah: [On a festival day] they do not clap hands, slap the thigh or dance, [lest they come also to play musical instruments] [M. Bes. 5:2]. But now, when we see that people do this [anyway], we do not say a thing to them!”*

B. *[Abbaye] said to him, “According to your view [that we should say something, how can you explain] that which Raba said: ‘[On a holy day] a person should not sit in the entrance to an alley, lest some object should roll away from him and he wind up carrying it four cubits in public domain, [which is forbidden on the holy day].’ But [contrary to this rule], women take their water pitchers and go and sit in the entrances to alleyways, and we don’t say a word to them [about it]! Rather, leave [these people of] Israel alone! It is better that they inadvertently sin, [not knowing the law], and that they not be made knowingly to transgress. [For, even if we did tell them the law, they would not follow it.] Here, too, leave [these people of] Israel alone.*

It is better that they inadvertently sin, [not knowing the law], and that they not be made knowingly to transgress.”

C. Now, one might draw the conclusion that this principle applies only in the case of rabbinic [law]. But in the case of a scriptural [prohibition], no! [In the case of a scriptural prohibition, the law must be stated, even if people will not follow it.] But no, that is not the case. It makes no difference whether the law is scriptural or rabbinic. [In either case] we do not say anything [to the people]. [An example for the case of a scriptural prohibition is cited.] For the time added [at the start of] the Day of Atonement, [during which people already should cease eating], is scriptural, yet people eat and drink [through this period], until dusk, and we do not say a thing to them [about it].

II.1 A. And so a woman [borrows] loaves of bread from her neighbor:

- B. *On the Sabbath it is forbidden to do so, but on a weekday it's quite all right. Therefore may we say that our Mishnah paragraph is not in accord with Hillel? For we have learned in the Mishnah: **And so does Hillel say, “A woman should not lend a loaf of bread to her girl friend unless she states its value in money. For the price of wheat may go up, and the two women will turn out to be involved in a transaction of usury [M. B.M. 5:9E-F].***
- C. *You may even say that it accords with Hillel; the one speaks of a place in which the value is fixed, the other where its value is not fixed. [Freedman: If the price of the loaf is fixed, even Hillel would concur, because if the price goes up, the lender will make an allowance when it is returned.]*

III.1 A. And if one does not trust the other, he leaves his cloak with him and settles with him after the Sabbath:

- B. *It has been stated:*
- C. *As to a loan made on the festival —*
- D. *R. Joseph says, “It is not subject to claim.”*
- E. *Rabbah said, “It is subject to claim.”*
- F. *R. Joseph says, “It is not subject to claim”: For if you say that it is subject to claim, he will end up writing down a record of the loan.*
- G. *Rabbah said, “It is subject to claim”: For if you say that it is not subject to claim, he will not give him what he needs and so it will end up withholding from him what is required for rejoicing in the festival.*

H. *We have learned in the Mishnah: And if one does not trust the other, he leaves his cloak with him and settles with him after the Sabbath. Now there is no problem if you take the view that such a loan is not subject to claim, and that explains why he has to leave his cloak with him and make a reckoning with him after the Sabbath. But if you say it is subject to claim, why does he have to leave the cloak with him? Let him lend it and reclaim the loan?*

I. *It is a case in which he said, "I don't want to have to go before the court and the judges."*

J. *Objected R. Idi bar Abin, "One who slaughters a heifer and divides it [among purchasers] on the New Year [of the year following the Sabbatical] — if the month was intercalated [if the last month of the Sabbatical Year was given an extra day, so that the transaction occurred during the Sabbatical Year], [the money owed to the butcher] is cancelled [by the Sabbatical Year]. But if [the month was] not [intercalated], [the money owed to the slaughterer of the heifer] is not cancelled [because the slaughtering did not take place during the Sabbatical Year] [M. Shebi. 10:2A-D]. Now if it is not subject to claim, then what exactly is cancelled by the Sabbatical Year?"*

K. *That case is exceptional, because it was retrospectively clarified that it was a weekday [the final day of Elul, not the first day of Tishré].*

L. *Come and take note of the latter clause: But if [the month was] not [intercalated], [the money owed to the slaughterer of the heifer] is not cancelled [because the slaughtering did not take place during the Sabbatical Year] [M. Shebi. 10:2A-D]. Now there is no problem if you take the position that it is subject to claim, and that explains why the passage specifies that it does not cancel the debt; but if you say it is not subject to claim, then what can the language, [the money owed to the slaughterer of the heifer] is not cancelled, possibly mean?!*

M. *It means, if the debtor pays him, the lender is to accept the money.*

N. *Well, then, does it follow, for the opening part of the rule, that if the debtor pays him, he isn't to accept the money back?*

O. *In the case described in the first clause, he has to say to him, "I release the debt," but in the second clause, he doesn't have to say, "I release the debt." That is in line with what we have learned in the Mishnah: **One who repays a debt [cancelled] by the Sabbatical Year — [the creditor] must [nevertheless] say to him, "I cancel [the debt]." [If the debtor then] said to him, "Even so [I will repay it]," he must accept it from him, as it is written, "And this is the word of remission [of debts]" (Deu. 15: 2). That is, the creditor must renounce the debt verbally [M. Shebi. 10:8A-E].***

A. R. Avayya would take a pledge. Rabbah bar Ulla would utilize an artifice.

IV.1 A. And so is the case on the eve of Passover in Jerusalem when that day coincides with the Sabbath. One leaves his cloak with him and takes his Passover lamb and settles with him after the festival:

B. Said R. Yohanan, "On the Sabbath one may designate as holy an animal for use for his Passover, and on the festival, an animal for use as his festal-offering."

C. *May we say that the following supports his view: **And so is the case on the eve of Passover in Jerusalem when that day coincides with the Sabbath. One leaves his cloak with him and takes his Passover lamb and settles with him after the festival?***

D. *Here with what situation do we deal? It is a case of one who assigns shares in a Passover-offering to others along with himself [and they have formally to enroll as members for that animal, so the payment is for a share in a beast that is already consecrated (Freedman)]. For in that case, the animal was already sanctified before hand.*

E. *But we have learned in the Mishnah: **They do not take shares in a beast to begin with on a festival day, [so as to determine the cost of the meat]. But they do take shares in it on the eve of the***

festival so as to slaughter and divide it among themselves [on the festival day itself] [M. Bes. 3:6A-B]!

F. *This is an exceptional situation, for, since the other is used to being with him, it is as though he had signed up on the beast before hand.*

G. *But lo, R. Oshayya taught as a Tannaite teaching: One may go to a shepherd where he is used to dealing and he may give him a sheep for his Passover-offering, and he sanctifies the animal for that purpose and fulfills his obligation with it.*

H. *There, too, since the other is used to being with him, it is as though he had signed up on the beast before hand.*

I. *But the language that is used is, and he sanctifies the animal for that purpose!*

J. *That derives only from the authority of rabbis.*

K. *But did R. Yohanan make any such statement? And didn't R. Yohanan say, "The law accords with the position of the unattributed Mishnah statement," and we have learned in the Mishnah: **And these are the acts [for which people are culpable] by virtue of [their being] a religious duty [that should be performed after the conclusion of the Sabbath or festival]: They do not declare objects to be sanctified, make a vow of valuation, declare something to be herem, or raise up heave-offering or tithe. All these actions on a festival they have declared [to be culpable]; all the more so [when they are done] on the Sabbath [M. Bes. 5:2G-I].***

L. *No problem, the one speaks of obligatory-offerings that are subject to a fixed time, the other, obligatory-offerings that are not subject to a fixed time. [The former may be sanctified on Sabbaths or festivals, since otherwise the obligation will not be met (Freedman).]*

23:2

- A. **A man may count the number of his guests and the finger food portions orally, but not by what is written down.**
- B. **And he casts lots with his children and the members of his household at the table [to decide who gets which portion],**
- C. **on condition that he not intend to offset a larger portion, against a small one,**

- D. because of [the prohibition of playing with] dice [on the Sabbath].
- E. And they cast lots on a festival day for [which priest gets which part of] Holy Things, but not for the portions.

I.1 A. [149A] [A man may count the number of his guests and the finger food portions orally, but not by what is written down:] *How come?*

- B. R. Bibi said, "It is a precautionary decree, lest he erase what is written down."
- C. Abbayye said, "It is a precautionary decree, lest he read ordinary writings [other than holy writings on the Sabbath]."

D. *What is at issue between them?*

E. *Writing written high up on the wall. From the perspective of him who has said, It is a precautionary decree, lest he erase what is written down, we do not concern ourselves with such a case; but from the perspective of him who has said, It is a precautionary decree, lest he read ordinary writings, we do concern ourselves with such a case.*

F. *But from the perspective of him who has said, It is a precautionary decree, lest he erase what is written down, shouldn't we take account of the possibility that he may read secular documents?*

G. *And furthermore, from the perspective of him who has said we do not take account of the possibility, lest he erase what is written down, haven't we learned in the Mishnah: **And [on the Sabbath] one should not search his clothes [for fleas], or read by the light of a lamp [M. Shab. 1:3D],** and said Raba, "That is the rule even if the lamp is located at a height twice a man's stature or two ox goads up, even ten rooms on top of one another"!*

H. *Rather, at issue between them is a case in which it is written on the wall, but toward the bottom. From the perspective of him who says, "we take account of the possibility that he may erase it," we do take account of that possibility. But according to whom who says, "Lest he read secular writing," we do not take account of that possibility, since no one is going to confuse a wall with a document.*

I. *Yes, but from the perspective of him who says, "Lest he read secular writing," shouldn't we take account of the possibility that he will erase the writing?*

J. *Rather, at issue between them is a case in which it is engraved on a tablet or a board. From the perspective of him who has said,*

“lest he erase,” we do not have to take account of any problems, since there will be no erasing here; but from the perspective of him who says, “The consideration is, lest he read secular writings,” we do take account of that possibility. And should you say, but no one is going to confuse a tablet or a board with a document, hasn’t it been taught on Tannaite authority: **One may count his guests, how many are outside and how many are inside, and how many portions he must prepare for them, from writing that is on the wall, but not from a tray and not from a notebook as he would do on an ordinary day [T. Shab. 17:6]**? So how are we to imagine that situation? Should we say, it is in fact written, then how does this one differ from the other? So it must mean that it is engraved, and yet it says in so many words, **from writing that is on the wall, but not from a tray and not from a notebook!**

K. So in point of fact, the difference concerns where it is written high up. And as to your problem with Rabbah’s ruling, Rabbah goes over an issue that divides Tannaite authority, for it has been taught on Tannaite authority: A man may count the number of his guests and the finger food portions orally, but not by what is written down. R. Aha permits doing so from writing on the wall. Now how are we to imagine the sense of that statement? Should we say, it is written low down? Then we should take account of the possibility that he may erase it. So it must mean that it is written high up. That proves that Rabbah’s ruling goes over ground of a Tannaite dispute.

L. That proves it.

I.2 A. These Tannaite authorities’ dispute runs along the lines of that of the following Tannaite authorities as well, as has been taught on Tannaite authority:

B. **They do not look into a mirror on the Sabbath [since he may realize his hair is uneven and he may go and get a scissors to fix it]. R. Meir permits doing so in the case of one that was affixed to the wall [T. Shab. 13:16C-D].**

C. Now what differentiates one that is affixed to the wall? Because in the interim of going to get the scissors, he may remember that he should not do so.

D. *Well, even if it is not fixed to the wall, he will remember, en route to the scissors, that he should not cut his hair on the Sabbath.*

E. *Here we deal with a mirror of metal, in accord with what R. Nahman said Rabbah bar Abbuha said, for said R. Nahman said Rabbah bar Abbuha, “How come they have said, it is forbidden to use a metal mirror? Because someone usually removes straggling hairs with it.”*

- I.3** A. *Our rabbis have taught on Tannaite authority:*
B. **An inscription that runs under pictures or busts of rulers — they do not look at it on the Sabbath.**
C. **Not only so, but on an ordinary day they do not look at the busts, since it is said, “Do not turn to idols or make for yourselves molten gods” (Lev. 19: 4) [T. [Shab. 17:1-C](#)].**

- II.1** A. **And he casts lots with his children and the members of his household at the table [to decide who gets which portion]:**
B. *He may do so with his children and the members of his household, but not with outsiders? How come?*
C. *It is in accord with what R. Judah said Samuel said, for said R. Judah said Samuel, “Members of an association who are meticulous in their relationships with one another violate the prohibitions covering measure, weight, number, borrowing, and repaying on the Festival, and, [\[149B\]](#) in Hillel’s view, of usury as well.”*
D. *Well, if that is the operative consideration, then the same would apply to his children and the members of his household!*
E. *The reason that operates in the case of his children and the members of his household is in accord with what R. Judah said Rab said, for said R. Judah said Rab, “A person is allowed to lend money on interest to his children and dependants so as to teach them what interest tastes like.”*
F. *If that is the case, then it should be allowed to set off a big helping against a small helping!*
G. *True enough, and as a matter of fact, the formulation is flawed, and this is how it is to be read: **And he casts lots with his children and the members of his household at the table [to decide who gets which portion], even offsetting a larger portion, against a small one.***

- H. *How come?*
- I. *It is in accord with what R. Judah said Rab said, “**with his children and the members of his household** — but not with strangers.”*
- J. *How come?*
- K. *It is in accord with what R. Judah said Samuel said, “...offsetting a larger portion, against a small one even on a weekday, so far as outsiders are concerned, is forbidden. How come? Because of the prohibition of gambling.”*

III.1 A. And the priests cast lots on a festival day for [which priest gets which part of] Holy Things, but not for the portions:

- B. *What is the meaning of **but not for the portions**?*
- C. Said R. Jacob son of Jacob’s daughter, “...**but** not on festivals **for the portions** means, but not for shares of sacrifices made on the weekday.”
- D. *Well, that’s pretty obvious!*
- E. *What might you otherwise have thought? Since it is written, “For your people are like the priests who quarrel” (Hos. 4: 4), even the portions of weekdays, too, [may be subject to a lottery, to keep the priests from quarreling]. So we are informed that that is not the case.*

III.2 A. And said R. Jacob son of the daughter of Jacob, “Anyone whose fellow is penalized on his account do they not bring in to the precincts of the Holy One, blessed be He.”

B. *How on the basis of Scripture do we know that fact? Should we say because it is written, “And the Lord said, Who will persuade Ahab that he may go up and fall at Ramoth Gilead? And one said this way, and another, that way. And a spirit came forth and stood before the Lord and said, I will persuade him. And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And the Lord said, You shall entice him and shall prevail also; go forth and do so” (1Ki. 22:20-23)?*

C. *And we said in that regard: What is the meaning of “spirit”?*

D. R. Yohanan said, ‘It is the spirit of Naboth the Jezreelite.’ [Ahab had murdered him.]

E. *And what is the meaning of “go forth”?*

F. Said Rab, “Go forth from my precinct.”

G. *[If that is offered as the scriptural proof for the stated proposition, then] maybe this is the operative consideration, because it is written, “He who speaks falsehood shall not be established before my eyes” (Psa. 101: 7).*

H. And if it is derived from the following, “You are filled with shame for glory, drink you also, and be as one uncircumcised” (Hab. 2:16), *in which context it is stated, “You are filled with shame for glory” refers to Nebuchadnezzar, and “drink you also, and be as one uncircumcised” refers to Zedekiah, well, for one thing, the entire verse speaks of Nebuchadnezzar, and, moreover, what could that righteous man, Zedekiah, ever have done to him? For said R. Judah said Rab, “When that wicked man [Nebuchadnezzar] wanted to abuse that righteous one, Zedekiah, in such a way [in an act of sodomy], his penis stood erect for three hundred cubits and wagged in front of the whole assembly of captive kings, for it is said, ‘You are filled with shame for glory, drink you also, and be as one uncircumcised,’ and the numerical value of that last word is three hundred.”*

I. *Rather, proof comes from the following:* “Also to punish the righteous is not good” (Pro. 17:26). Now the sense of “is not good” means only, “but he is evil,” and it is written, “For you are a God that has no pleasure in wickedness, evil shall not sojourn with you” (Psa. 5: 5), “you are righteous, Lord, so evil cannot sojourn in your habitation.”

III.3 A. *How do we know that the word lots means “lottery”?*

B. Because it is written, “How are you you fallen from heaven, day star, son of the morning? How are you cut down to the ground, you who cast lots [the same word as occurs here] over the nations” (Isa. 14:12).

Further Exegesis of “How are you you fallen from heaven, day star, son of the morning? How are you cut down to the ground, you who cast lots [the same word as occurs here] over the nations” (Isa. 14:12)

- III.4** A. [“How are you you fallen from heaven, day star, son of the morning? How are you cut down to the ground, you who cast lots [the same word as occurs here] over the nations” (Isa. 14:12):] Said Rabbah bar R. Huna, “This teaches that he cast lots over all the eminent men of the kingdom to find out which of them should be his mome for the day.”
- B. And it is written, “All the kings of the nations, all of them sleep in glory” (Isa. 14:18).
- C. Said R. Yohanan, “They got some rest from his sodomy.”
- III.5** A. And said R. Yohanan, “Throughout the entire life of that wicked man, nobody ever laughed, as it is said, ‘The whole world is at rest and is quiet, they break forth into singing’ (Isa. 14: 7), *meaning, up to then there was no singing.*”
- III.6** A. And said R. Isaac said R. Yohanan, “One may not stand in that wicked man’s palace: ‘And satyrs shall dance there’ (Isa. 14:21).”
- III.7** A. And said R. Judah said Rab, “When that wicked man [Nebuchadnezzar] wanted to abuse that righteous one, Zedekiah, in such a way [in an act of sodomy], his penis stood erect for three hundred cubits and wagged in front of the whole assembly of captive kings, for it is said, ‘You are filled with shame for glory, drink you also, and be as one uncircumcised,’ and the numerical value of that last word is three hundred.”
- III.8** A. And said R. Judah said Rab, “When that wicked man descended into Gehenna, all those who had come down there before him trembled, saying, ‘Does he come to rule over us or to be as weak as we are?’ ‘Also are you become weak as we? Or are you to rule over us?’ (Isa. 14:10). An echo came forth and said, ‘Whom do you surpass in beauty? go down and be you laid with the uncircumcised’ (Eze. 32:19).”
- III.9** A. “How has the oppressor ceased! the golden city ceased” (Isa. 14: 4)
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- B. Said R. Judah said Rab, “This nation has ceased that said **[150A]**, ‘Measure out tribute and bring it to us.’”

C. Others say, “That demanded, ‘Bring more and more without measure.’”

III.10 A. “And excellent greatness was added to me” (Dan. 4:36) —

B. Said R. Judah said R. Jeremiah bar Abba, “This teaches that [Nebuchadnezzar] rode on a male lion, on the head of which he tied a snake as reins, in line with this verse: ‘And the beasts of the field also have I given him to serve him’ (Jer. 27: 6).”

23:3

- A. **A man should not hire workers on the Sabbath.**
- B. **And a man should not ask his fellow to hire workers for him.**
- C. **They do not wait at twilight at the Sabbath limit to hire workers,**
- D. **or to bring in produce.**
- E. **But one may wait at the Sabbath limit at twilight to guard [produce, and after nightfall] he brings back the produce in his hand.**
- F. **A governing principle did Abba Saul state, “Whatever I have the right to say [to another person to do], on that account I have the right to wait at twilight at the Sabbath limit.”**

I.1 A. **[And a man should not ask his fellow to hire workers for him:]** *Well, what might be the difference between the man and his neighbor [that we have to be told he may not ask the fellow to hire for him, since he cannot hire for himself]?*

- B. Said R. Pappa, “Reference is made to a gentile friend.”
- C. Objected R. Ashi, “Making such a statement to a gentile would constitute a violation of the general principle of Sabbath rest!”
- D. *Rather, said R. Ashi, “You may even say that it is an Israelite fellow. So we are informed that, while a man should not ask his fellow to hire workers for him, he may say to him, ‘Let’s see whether you stand with me this evening.’ [Both understand the sense of the statement, but there is no violation of the law.]”*

I.2 A. *And who then stands behind the Mishnah rule? It is R. Joshua b. Qorhah, for it has been taught on Tannaite authority: A man may not say to his fellow, “Well, we shall see whether you will join me to work for me in the evening.”*

- B. **R. Joshua b. Qorhah** says, “A man may say to his fellow, ‘Well, we shall see whether you will join me to work for me in the evening’” [T. **Shab. 17:11**].

- I.3** A. Said Rabbah bar bar Hannah said R. Yohanan, “The decided law accords with R. Joshua b. Qorhah.”
- B. And said Rabbah bar bar Hannah said R. Yohanan, “What is the scriptural basis for the position of R. Joshua b. Qorhah? ‘Not finding your own pleasure nor speaking your own words’ (Isa. 58:13). An act of speech is forbidden, but expressing an unarticulated thought is permitted.”

I.4 A. R. Aha bar R. Huna pointed out the following contradiction to Raba: “Did R. Yohanan say, ‘An act of speech is forbidden, but expressing an unarticulated thought is permitted’? *Then it would follow that expressing an unarticulated thought is not comparable to an act of speech.* But didn’t Rabbah bar bar Hannah say R. Yohanan said, ‘In any place it is permitted to conceive an unarticulated thought [of Torah] except in the bathhouse and toilet’?”

B. *“That case is exceptional, since we require fulfillment of the verse, ‘And your camp shall be holy’ (Deu. 23:15), and that condition has not been met in this case.”*

C. *“Yes, but here, too, it is written, ‘That he see no indecent act of speech in you’ (Deu. 23:15)!”*

D. *“That is required in line with what R. Judah said, for said R. Judah, ‘As to a naked gentile, it is forbidden to recite the Shema in his presence.’”*

E. *Why specify a gentile? The same would be so for an Israelite!*

F. *The formulation is meant to move from what doesn’t have to be said to what does, namely: It is not necessary to say that it is forbidden to do so in front of an Israelite, but as to a gentile, since in his regard it is written, “whose flesh is the flesh of asses” (Eze. 23:20), I might have supposed that it is all right to do so. So we are informed that that is not the case. [One may not recite the Shema under the specified condition involving a gentile.]*

G. *But might I say that it is the case that one may do so?*

H. Said Scripture, “And they did not see their father’s nakedness” (Gen. 9:23).

- I.5** A. *But is an act of speech forbidden? And lo, both R. Hisda and R. Hamnuna said, “As to accounts having to do with religious duties, it is permitted to reckon them on the Sabbath.”*
- B. And said R. Eleazar, “They may decide on amounts of philanthropy for the poor on the Sabbath.”
- C. And said R. Jacob bar Idi said R. Yohanan, “They may supervise matters involving life and death and matters of public welfare on the Sabbath, and they may go on the Sabbath to synagogues to attend to the public interest.”
- D. And said R. Samuel bar Nahmani said R. Yohanan, “One may go on the Sabbath to theaters and circuses and basilicas to deal with the public interest.”
- E. *And a Tannaite authority of the household of Menasseh [said], “They arrange marriages for girls’ betrothals on the Sabbath, and on the Sabbath make arrangements to have a child taught to read and taught a trade.”*
- F. Said Scripture, “Nor finding your own affairs nor speaking your own words” — your affairs are what is forbidden, affairs of Heaven are permitted.

- I.6** A. Said R. Judah said Samuel, “Reckoning minimal accounts and trivial matters is permitted on the Sabbath.”
- B. *So, too, it has been taught on Tannaite authority:* It is forbidden to reckon past accounts or future accounts, but it is permitted to reckon minimal accounts **[150B]** and trivial matters is permitted on the Sabbath.
- C. *By way of contradiction:* On the Sabbath they reckon accounts that aren’t necessary, but they don’t reckon accounts that are necessary. How so? A person may say to his fellow, “So-and-so many workers I hired for this field,” “So-and-so many denars I spent for this house.” But he may not say to him, “I spend so much and I have yet to spend so much.”
- D. *Well, by your reasoning the rule itself poses a problem! [You say you may not calculate past accounts, but that is just what is happening.] Rather, in the one case he still has the worker’s wages, in the other, he no longer has the worker’s wages. [In the former case, it is forbidden, since the money still has to be paid.]*

II.1 A. They do not wait at twilight at the Sabbath limit to hire workers, or to bring in produce:

- B. *Our rabbis have taught on Tannaite authority:*
- C. There was a case of a certain pious man, in whose field a breach was made, so he decided to fence it. He remembered it was the Sabbath, and he didn't do it. A miracle was done for him. A caperbush grew up on the spot, from which he and his entire household made a living.

II.2 A. Said R. Judah said Samuel, "It is permitted for someone to say to his fellow on the Sabbath, 'Tomorrow I'm going to such and such a town,' the reason being that, if there are way stations on the road [within two thousand cubits of one another], he may make the trip anyhow."

- B. *We have learned in the Mishnah: They do not wait at twilight at the Sabbath limit to hire workers, or to bring in produce. Now in light of what has been said, there is no problem understanding why one may not do so in connection with hiring workers, since on the Sabbath he couldn't hire them. But as to not bringing in produce, why not say, if there are partitions there, he may bring in the produce [so why can't he do so even now]?*
- C. *You would find such a case where the produce was still attached to the ground [so he cannot pick it on the Sabbath under any conditions].*
- D. *But didn't R. Oshayya teach as a Tannaite statement: They don't wait at twilight at the Sabbath limit to bring in straw and stubble. Now, as to stubble, there is no problem, since that can refer to what is still unharvested, but what is the problem with straw?*
- E. *It could be stinking straw [which may not be handled on the Sabbath because it is repulsive].*
- F. *Come and take note: They may wait at twilight at the Sabbath limit to supervise the affairs of a bride or the affairs of a corpse. So one may do so for the affairs of a bride or the affairs of a corpse, but for no other purpose! Now there is no problem understanding another with a purpose analogous to the affairs of a bride, for instance, where he wants to cut a myrtle for him; but what can be a purpose analogous to the affairs of a corpse? It would involve bringing coffin and shrouds, but the Tannaite authority is specific that it may be for a corpse but not for any other purpose! But why should this be the case? Say: It would be permissible for another analogous purpose too, in line with the argument, if there are partitions, he may bring articles even on the Sabbath?*

- G. *You'd find such a case with respect to the corpse where the purpose is to cut shrouds for him. [By analogy: One might want to wait there to be ready to cut out a suit, and that is forbidden (Freedman).]*

III.1 A. But one may wait at the Sabbath limit at twilight to guard [produce, and after nightfall] he brings back the produce in his hand:

- B. *And even though he did not recite the Prayer that Distinguishes the Sacred Day from Ordinary Days [habdalah]? But didn't R. Eleazar b. Antigonos say in the name of R. Eliezer b. Jacob, "It is forbidden for someone to carry on his affairs before he has recited the Prayer that Distinguishes the Sacred Day from Ordinary Days [habdalah]"? And should you say that he recited that prayer in the Prayer [recited as the last one on the Sabbath], didn't R. Judah say Samuel said, "He who recites the Prayer that Distinguishes the Sacred Day from Ordinary Days [habdalah] in the Prayer itself has to say that same prayer over a cup of wine anyhow." And should you say that he did recite it over a cup of wine, is a cup going to be available out in the field [where he says the Prayer]?*
- C. *R. Nathan bar Ammi explained before Raba, "This rule was repeated for the season of wine pressing" [when there will be wine out in the fields, and that is when one may wait at the Sabbath limit as stated in the rule].*

III.2 A. *Said R. Abba to R. Ashi, "In the West this is how we say the prayer: '...He who distinguishes the sacred from the ordinary,' and then we do our needs."*

B. *Said R. Ashi, "When I was at the household of R. Kahana, he would say, '...Who distinguishes between the sacred and the ordinary,' and then we chopped wood."*

IV.1 A. A governing principle did Abba Saul state, "Whatever I have the right to say [to another person to do], on that account I have the right to wait at twilight at the Sabbath limit":

- B. *To which clause of the Mishnah does Abba Saul make reference? Should I say that he makes reference to the first clause, namely, **They do not wait at twilight at the Sabbath limit to hire workers, or to bring in produce?** [151A] Then instead of the language, **Whatever I have the right to say [to another person to do], on that account I have the right to wait at twilight at the Sabbath limit**, he should say, Whatever I do not have the right to say [to another person to do], on that account I do not have the right to wait at twilight at the Sabbath limit! But if he makes reference to the second clause,*

namely, But one may wait at the Sabbath limit at twilight to guard [produce, and after nightfall] he brings back the produce in his hand, then what it should say is, Whatever I have the right to wait at twilight at the Sabbath limit, I have the right to say [to another person to do], on that account!

- C. *In point of fact, he makes reference to the second clause, and Abba Saul stands on the following statement that R. Judah said Samuel said, “One is permitted to say to his fellow, ‘Guard my produce that is in your Sabbath limit, and I shall guard your produce that is in mine,’” and to this, Abba Saul says to the initial Tannaite authority: don’t you concede that one may say to his fellow, Guard my produce that is in your Sabbath limit, and I shall guard your produce that is in mine? Then say, **Whatever I have the right to say [to another person to do], on that account I have the right to wait at twilight at the Sabbath limit.***

IV.2 A. *What does this governing principle serve to encompass in addition?*

- B. *It serves to encompass that which our rabbis have taught on Tannaite authority: They do not go to the Sabbath limit to wait nightfall to bring in a beast. But if the beast was standing outside the Sabbath limit, one calls it and it comes on its own.*
- C. *A governing principle did Abba Saul state, “Whatever I have the right to say [to another person to do], on that account I have the right to wait at twilight at the Sabbath limit.”*
- D. *And they wait at the Sabbath limit to supervise the affairs of a bride or those of a corpse, to bring him a bier and shrouds. And they say to a person, “Go to such and such a place, and if you can’t get them there, bring them from somewhere else; if you can’t get them for a maneh, get them for two.”*
- E. *R. Yosé b. R. Judah says, “But that is on condition that one should not mention the exact purchase price to him” [T. [Shab. 17:12-13](#)].*

23:4

- A. **They wait at the Sabbath limit at twilight to attend to the business of a bride,**
- B. **and the affairs of a corpse,**
- C. **to bring it a coffin and wrappings.**

- D. A gentile who brought wailing pipes on the Sabbath — an Israelite should not make a lament with them,
- E. unless they came from a nearby place,
- F. [If] they made for him [a gentile] a coffin and dug a grave for him, an Israelite may be buried therein.
- G. But if this was done for an Israelite, he may not ever be buried therein.

I.1

- A. *What is the definition of a nearby place?*
- B. Rab said, “Literally, from a nearby place.”
- C. And Samuel said, “We take account of the possibility that the reeds were located outside the city wall during the night [even though they weren’t in his house, and so we impose a lenient ruling here].”
- D. *A close reading of the Mishnah wording yields that same result: [If] they made for him [a gentile] a coffin and dug a grave for him, an Israelite may be buried therein. Therefore, if it is subject to doubt, it is permitted to use them for an Israelite. Here, too, if it is subject to doubt, it is permitted.*
- E. *But it has also been taught on Tannaite authority in accord with the position of Rab: A city in which Israelites and gentiles dwell, and in which was a bathhouse heated on the Sabbath, if the majority is gentiles, one washes in it forthwith [at the end of the Sabbath]. And if the majority was Israelite, one must wait a sufficient time for the water to be heated. Half and half one must wait a sufficient time for the water to be heated. R. Judah says, “In the case of a small bath, if there is in it [a gentile of high] estate, one washes in it forthwith” [M. Makh. 2:5].*

I.2

- A. *What is the definition of [a gentile of high] estate?*
- B. Said R. Judah said R. Isaac b. R. Judah, “If there is in town a personage who owns ten slaves who heat up for him ten kettles all at once, then, if it is a small bath, an Israelite also may bathe in it on the spot.”

II.1

- A. [If] they made for him [a gentile] a coffin and dug a grave for him, an Israelite may be buried therein. But if this was done for an Israelite, he may not ever be buried therein:
- B. *Why so? Here, too, let him wait a sufficient span of time for such things to have been made?*
- C. *Said Ulla, “We deal with a case of a grave that is standing in an army camp [where Jews would not ordinarily be buried].”*

- D. *Well, that would solve the problem of the grave, but as to the bier, what is to be said?*
- E. Said R. Abbahu, “It refers to a bier that is lying on a gentile’s grave.”

23:5A-J

- A. **They prepare all that is needed for a corpse.**
- B. **They anoint and rinse it,**
- C. **on condition that they not move any limb of the corpse.**
- D. **They remove the mattress from under it.**
- E. **And they put it on [cool] sand so that [151B] it will keep.**
- F. **They tie the chin,**
- G. **not so that it will go up, but so that it will not droop [further].**
- H. **And so in the case of a beam which broke —**
- I. **they support it with a bench or the beams of a bed,**
- J. **not so that it will go up, but so that it will not droop further.**

- I.1 A. But didn’t R. Judah say Samuel said, “There was the case of a disciple of R. Meir who followed him into the bathhouse and wanted to swill the ground for him, but he told him, ‘They don’t swill the ground.’ He wanted to oil the ground for him, but he said to him, ‘They don’t oil the ground’”?
 - B. *Well, you could well confuse ground with ground, but you couldn’t confuse a corpse with the ground* [Freedman: the reason is not that handling is forbidden but that he not make ruts, and no one will think that if a corpse may be oiled, the ground may be oiled too].

- I.2 A. **They prepare all that is needed for a corpse:**
 - B. *What does the word **all** encompass?*
 - C. *It is to encompass that which our rabbis have taught on Tannaite authority:*
 - D. They may bring cooling utensils and metal utensils and put them on the corpse’s belly so that it not swell, and they may stop up his holes, so that air shouldn’t get in. And this is what Solomon, too, said in his wisdom, “‘Or ever the silver cord be snapped asunder’ (Qoh. 12: 7)— this refers to the spinal cord; ‘and the golden bowl be broken’ — this refers to the penis; ‘and the pitcher be broken at the fountain’ — this refers to the belly; ‘and the wheel be broken at the cistern’ — this refers to the shit.”

- I.3 A. And so Scripture states, “And I will spread dung on your faces, even the dung of your feasts” (Mal. 2: 3) —

B. Said R. Huna, and some say, said R. Haga, “This refers to people who abandon teachings of the Torah and treat all their days as festivals.”

- I.4** A. Said R. Levi said R. Pappi said R. Joshua, “After three days the belly bursts and the contents are cast before his face and say, ‘Take back what you put in me.’”

23:5K-M

- K. They do not close the eyes of a corpse on the Sabbath,
L. nor on an ordinary day at the moment the soul goes forth.
M. And he who closes the eyes of a corpse at the moment the soul goes forth, lo, this one sheds blood.**

- I.1** A. *Our rabbis have taught on Tannaite authority:*
B. He who closes the eyes of a dying man as the soul goes forth — lo, such a one sheds blood. The matter may be compared to a flame that is flickering out; if someone put his finger on it, it goes out at once.

- I.2** A. *It has been taught on Tannaite authority:*
B. Rabban Simeon b. Gamaliel says, “He who wants the eyes of a corpse to be closed — let him blow wine into his nostrils and put oil between the two eyelids and hold the two big toes, and they will close on their own.”

- I.3** A. *It has been taught on Tannaite authority:*
B. Rabban Simeon b. Gamaliel says, “For a day old infant they desecrate the Sabbath, for David, king of Israel, in death they don’t desecrate the Sabbath.
C. “For a day old infant they desecrate the Sabbath: The Torah has said, ‘Desecrate for him a single Sabbath, so that he may keep many Sabbaths.
D. “For David, king of Israel, in death they don’t desecrate the Sabbath: Once a person dies, the religious duties no longer take effect for him.”
E. That is in line with what R. Yohanan said, “‘Free among the dead’ (Psa. 88: 6) — when a person dies, he is free of religious duties.”

- I.4** A. *And it has been taught on Tannaite authority:*
B. R. Simeon b. Eleazar says, “An infant a day old — it is not necessary to guard him from weasels or mice, but as to Og, king of Bashan, when dead, it is necessary to guard from from

weasels and mice: ‘And the fear of you and the dread of you shall be upon every beast of the earth’ (Gen. 9: 2) — so long as someone is alive, fear of him affects dumb creatures; once he dies, fear of him ceases.”

- I.5** A. *Said R. Pappa, “We have as a tradition: ‘A lion doesn’t attack two people together.’”*
B. *Yeah, sure, but we know fursure it does!*
C. *It is as R. Ammi bar Abba said, for said R. Ammi bar Abba, “A wild beast cannot take power over a human being until he appears to the beast as an animal: ‘Man that is in honor and doesn’t understand is like beasts that perish’ (Psa. 49:14).”*
- I.6** A. *Said R. Hanina, “It is forbidden to sleep in a room all alone, and whoever sleeps in a room all alone — Lilith grabs him.”*
- I.7** A. *And it has been taught on Tannaite authority:*
B. *R. Simeon b. Eleazar says, “Act while you find the occasion and have the chance and the power to do it. And Solomon in his wisdom also said, ‘Remember also your creator in the days of your youth or ever evil days come’ (Qoh. 12: 1) — this refers to the time of old age; ‘and the years draw nigh when you shall say, I have no pleasure in them’ — this refers to the days of the Messiah, in which there is no longer any consideration of inherited merit or guilt.”*
C. *This differs from what Samuel said, for said Samuel, “The only difference between this age and the days of the Messiah is Israel’s subjugation to the kingdoms of the world alone, as it is said, ‘For the poor shall never cease out of the land’ (Deu. 15:11).”*
- I.8** A. *It has been taught on Tannaite authority:*
B. *A person should always ask for mercy to be spared this measure, for if he doesn’t descend into poverty, his son will, if not his son, his grandson, ‘because for this thing’ (Deu. 15:10).”*
C. *A Tannaite statement of the household of R. Ishmael: “What goes around comes around.”*
- I.9** A. *Said R. Joseph, “We have it as a tradition that a neophyte rabbi is never in want.”*
B. *Yeah, well, anyhow, we know that there are plenty of them who suffer want.*

C. *Even if he suffers poverty, still, he doesn't have to go begging at peoples' doors.*

- I.10** A. *Said R. Hiyya to his wife, "When a poor person comes, bring him bread quickly, so that others will be quick to give bread to your children."*
B. *She said to him, "You're cursing them!"*
C. *He said to her, "There is a verse of Scripture to that effect: 'because for this thing' (Deu. 15:10), in connection with which there is a Tannaite statement of the household of R. Ishmael: 'What goes around comes around.'"*

- I.11** A. *It has been taught on Tannaite authority:*
B. *Rabban Gamaliel b. Ribbi said, "'And he shall give you mercy and have compassion on you and multiply you' (Deu. 13:17) — whoever has mercy on other people will be shown mercy from Heaven, and whoever doesn't show mercy to other people won't be shown mercy from Heaven."*

- I.12** A. *"Or ever the sun and the light be darkened" (Qoh. 12: 2) — this refers to the forehead and the nose.*
B. *"And the moon" — this refers to the soul.*
C. *"And the stars" — this refers to the cheeks.*
D. *"And the clouds after the rain return" — this is the light of the eyes, which is lost from weeping.*

- I.13** A. *Said Samuel, "For tears, up to age forty one can recover, from that time, he can't."*
B. *And said R. Nahman, "As for eye-shadow, up to age forty it improves the vision, after that, even if the paint stick is as thick with paint as a weaver's pin, it may stop damage but not improve the eyesight."*
C. *Yeah, so what's the point?*
D. *The thicker the paint stick, the better it is for the eyes.*

- I.14** A. *R. Hanina's daughter died, but he didn't weep for her. Said his wife to him, "So did you just kick a chicken out of your house?"*
B. *He said to her, "Should I undergo two things, first, bereavement, second, blindness?"*
C. *He concurs with what R. Yohanan said in the name of R. Yosé, son of the laundry woman, "There are six kinds of tears, three that are good, three bad. Tears of weeping, smoke, [152A] and the privy*

are bad. Tears of medicine, laughter, and herbs are good”
[Fathers According to Rabbi Nathan XLI:VII.1].

Sayings and Stories on Old Age

- I.15** A. “In the day when the keeper of the house shall tremble, and the strong men shall bow themselves” (Qoh. 12: 2) —
B. “In the day when the keeper of the house shall tremble”: This refers to the sides and the ribs.
C. “And the strong men shall bow themselves”: This refers to the legs.
D. “And the grinders cease” — the teeth;
E. “And those that look out of the windows darkened” — the eyes.
- I.16** A. Said Caesar to R. Joshua b. Hananiah, “How come you didn’t come to the celebration?”
B. *“The mountain is snow, surrounded by ice, the dog doesn’t bark, the grinders don’t grind.”*
C. *The household of Rab said, “What I didn’t lose I’m looking for.”*
- I.17** A. *It has been taught on Tannaite authority: R. Yosé bar Qisma says, “Better are two than three, woe is for the one thing that goes and doesn’t come back.”*
B. *So what’s that?*
C. *Said R. Hisda, “It’s youth.”*
- I.18** A. *When R. Dimi came, he said, “Youth is a crown of roses, age, a crown of willow-rods.”*
- I.19** A. *It has been taught on Tannaite authority in the name of R. Meir, “Chew well with your teeth and you will find it in your steps: ‘For then we had plenty of food and were well and saw no evil’ (Jer. 44:17).”*
- I.20** A. *Said Samuel to R. Judah, “Sharp wit! Open your mouth and let your food come in. Until age forty food is better, then, drink is better.”*
- I.21** A. *Said a eunuch to R. Joshua b. Qorhah [that is, the bald], “How far is it from here to Baldtown?”*
B. *“As far as from here to Eunuch-city.”*
C. *Said a Sadducee to him, “A bald buck is forth four denars.”*
D. *“A castrated goat is worth eight.”*
E. *He saw he wasn’t wearing shoes and remarked, “He who rides on a horse is king, on an ass, a free man, who walks with shoes on his*

feet is human; who has none of these — one who is dead and buried is better off.”

F. He said to him, “Eunuch, eunuch, you said three things to me, now hear three things from me: The glory of a face is its beard, the joy of the heart is a wife, ‘the heritage of the Lord is children’ (Psa. 127: 3); blessed be the Omnipresent, who denied you all of these things!”

G. “He said to him, “Baldy, contentious baldy!”

H. “You’re a castrated buck and you want to pick a fight?”

- I.22** A. Said Rabbi to R. Simeon b. Halafta, “How come we didn’t receive you on the festival in the way in which my ancestors would receive yours?”
- B. He said to him, “You know, the rocks have gotten tall, what is near has gotten distant, two have become three, and the peacemaker of the household [sexual relations] has ceased.”
- I.23** A. “And the doors shall be shut in the streets” (Qoh. 12: 4) — this refers to the holes of a man.
- B. “And the sound of the grinding is low” — because the stomach doesn’t digest things.
- C. “And one gets up at the sound of a bird” — even a bird will wake him from sleep.
- D. “And all the daughters of the music shall be brought low” — even the voices of male and female singers sound like a whisper.
- I.24** A. And so said Barzillai the Gileadite say to David, “I am today four score years old, can I discern between good and bad?” (2Sa. 19:35) — this shows that opinions of old men change.
- B. “Can your servant taste what I eat or drink” — this shows that the lips of the old grow slack.
- C. “Can I hear any more the voice of men and women singers?” — this shows that the ears of the old are heavy.
- I.25** A. *Said Rab, “Barzillai the Gileadite was a liar, for there was a servant in Rab’s house who was ninety-two years old, and he could taste food.”*
- B. *Raba said, “Barzillai the Gileadite was lewd, and whoever is lewd — old age catches up with him.”*
- I.26** A. *It has been taught on Tannaite authority:*

- B. R. Ishmael b. R. Yosé says, “Disciples of sages, as they grow old, get more wisdom: ‘With aged men is wisdom and in length of days understanding’ (Job. 12:12). But when the ignorant get older, they get stupider: ‘He removes the speech of the reliable and takes away the understanding of elders’ (Job. 12:20).”

- I.27** A. “Yes, they shall be afraid of that which is high” (Qoh. 12: 5) — even a little hill looks like a high mountain.
B. “And terrors shall be in the way” — when he walks on the road, his heart is filled with fear.
C. “And the almond tree shall blossom” — that is the coccyx [Freedman: the lowest end of the vertebrae protrudes in old age].
D. “And the grasshopper shall be a burden” — the rump.
E. “And desire shall fail” — the passions.

I.28 A. *R. Kahana was reciting this passage before Rab. When he reached this verse, Rab sighed.*

B. *That shows that Rab’s sexual desire had come to an end.*

C. *Said R. Kahana, “What is the meaning of the verse of Scripture, ‘For he decreed and it was’ (Psa. 33: 9)? This refers to a woman. ‘He commanded, and it stood’ — this refers to children.”*

I.29 A. *A Tannaite statement: Though a woman is a pot full of shit and her mouth is full of blood, everybody pursues her.*

I.30 A. “Because man goes to his long home” (Qoh. 12: 5) —

B. *Said R. Isaac, “This teaches that to every righteous person is given a dwelling appropriate to his standing. The matter may be compared to the case of a king who came into town together with his staff. All go into the same gate, but each spends the night in a lodging fitting to the honor that is owing to him.”*

I.31 A. *And said R. Isaac, “What is the meaning of the verse, ‘For youth and the prime of life are vanity’ (Qoh. 11:10)? What a man does in his youth blacken his face in old age.”*

I.32 A. *And said R. Isaac, “The worm causes pain for the corpse as much as does a needle in the flesh of a living person: ‘But his flesh upon him who has pain’ (Job. 14:22).”*

- I.33** A. Said R. Hisda, “A man’s soul mourns for him for seven days: ‘And his soul mourns for him’ (Job. 14:22), ‘and he made a mourning for his father seven days’ (Gen. 50:10).”

Behavior in the Presence of the Corpse. The Soul

- I.34** A. Said R. Judah, “In the case of a deceased for whom there is no survivor to be comforted, ten people go and sit in the place in which he died [and do the obsequies].”

B. *There was the case of someone who died in the neighborhood of R. Judah. There was no survivor to be comforted. [152B] Every day Rab Judah assembled ten men and they sat in his place. After seven days the deceased appeared to him in a dream and said to him, “May your mind be at rest, for you set my mind at rest.”*

- I.35** A. Said R. Abbahu, “Whatever they say in the presence of the deceased he knows until the sealing stone closes his grave.”

B. *There was a dispute in this matter between R. Hiyya and R. Simeon b. Rabbi. One said, “Until the sealing stone is placed over his grave,” the other said, “until the flesh rots away.”*

C. *And as to the other, who said, “until the flesh rots away,” “But his flesh upon him has pain and his soul within him mourns.”*

D. *As to the one who said, “Until the sealing stone is placed over his grave,” “and the dust return to the earth as it was and the spirit returns to God” (Qoh. 12: 7).*

- I.36** A. *Our rabbis have taught on Tannaite authority:*

- B. “And the dust return to the earth as it was and the spirit returns to God” (Qoh. 12: 7) —
- C. Give it back to him: Just as it was given to you, in purity, so give it back to him in purity.
- D. The matter may be compared to the case of a mortal king who divided up royal garments among his staff. The intelligent ones among them folded them up and laid them away in a chest. The stupid ones went and did their daily work in them. Some time later the king wanted his garments back. The intelligent ones among them returned them to him immaculate. The stupid ones returned them dirty. The king was pleased to great the intelligent ones but angry with the stupid ones. To the intelligent ones he said, “Let the garments be sent back

to storage, and they will go home in peace.” On the stupid ones he said, “Let the garments be sent to the laundry, and let them be sent to prison.”

- E. So the Holy One, blessed be He, concerning the bodies of the righteous, says, “He enters into peace, they rest in their beds” (Isa. 57: 2). Concerning their souls, he says, “Yet the soul of my lord shall be bound up in the bundle of life with the Lord your God” (1Sa. 25:29). But of the bodies of the wicked he says, “There is no peace, says the Lord, for the wicked” (Isa. 58:22), and of their souls: “And the souls of your enemies, them shall he sling out, as from the hollow of a sling” (1Sa. 25:29).

I.37 A. *It has been taught on Tannaite authority:*

- B. R. Eliezer says, “The souls of the righteous are hidden away under the throne of glory: ‘Yet the soul of my lord shall be bound up in the bundle of life with the Lord your God’ (1Sa. 25:29). And those of the wicked are kept in prison. One angel stands at one end of the world, and another angel stands at the other end of the world, and they sling their souls from one to the other: ‘And the souls of your enemies, them shall he sling out, as from the hollow of a sling’ (1Sa. 25:29).”
- C. *Said Rabbah to R. Nahman, “So what about the middling ones?”*
- D. *He said to him, “If I’d not died, I couldn’t have told you this fact: This is what Samuel said, ‘These and those [the souls of the middling and of the wicked] are handed over to Dumah. These get rest, those get no rest.’”*

I.38 A. *Said R. Mari, “The righteous are destined to be dust: ‘And the dust return to the earth as it was’ (Qoh. 12: 7).”*

I.39 A. *Some grave-diggers were digging in the earth at R. Nahman’s. R. Ahai bar Josiah snorted at them. They came and told R. Nahman, “Somebody snorted at us.” He came and said to him, “Who are you?”*

- B. *He said to him, “I am Ahai bar Josiah.”*
- C. *He said to him, “Well, didn’t R. Mari say, ‘The righteous are destined to be dust’?”*
- D. *He said to him, “So who’s Mari? I know nothing of him!”*
- E. *He said to him, “But there is a verse of Scripture that makes the point: ‘And the dust return to the earth as it was’ (Qoh. 12: 7).”*
- F. *He said to him, “So whoever taught you the Scriptures of Qohelet didn’t teach you the Scriptures of Proverbs, where it is written, ‘but envy is the rottenness*

of the bones' (Pro. 14:30): Whoever has envy in his heart — his bones rot. Whoever has no envy in his heart — his bones don't rot."

- G. *[Nahman] touched him and saw that he was substantial. He said to him, "May the master rise and come to my house?"*
- H. *He said to him, "You've shown that you haven't even studied the prophets: 'And you shall know that I am the Lord when I open your graves' (Eze. 37:13)."*
- I. *He said to him, "But isn't it also written, 'for dust you are and to dust you shall return' (Gen. 3:19)?"*
- J. *He said to him, "That applies a moment before the resurrection of the dead."*

- I.40** A. *Said a Sadducee to R. Abbahu, "You people say, the souls of the righteous are hidden under the throne of glory. Then how did the necromancer working with bones bring up Samuel through his necromancy (1Sa. 28: 7)?"*
- B. *He said to him, "It was done within twelve months of death."*
 - C. *For it has been taught on Tannaite authority:*
 - D. *For the full twelve months after death, the body still endures, and the soul goes up and goes down. After twelve months, the body is null, [I53A] and the soul goes up but doesn't go down again.*
- I.41** A. *Said R. Judah b. R. Samuel bar Shila in the name of Rab, "On the basis of the funeral eulogy of a person, it is known whether he is destined to the world to come or not."*

B. Well, now, is that so? But didn't Rab say to R. Samuel bar Shila, "Be enthusiastic in my eulogy, for I'll be standing right there on the spot!"

C. No problem, in the one case a warm-hearted eulogy is given and is found moving, in the other, a warm-hearted eulogy is given and is not found moving.

- I.42** A. *Said Abbaye, "For instance, the master, whom everybody in Pumbedita loathes — who in the world is going to give a moving eulogy for you?"*

B. He said to him, "You and Rabbah bar R. Hanan will be quite sufficient, thank you very much."

- I.43** A. *R. Eleazar asked Rab, "Who is a person destined for the world to come?"*

- B. He said to him, “‘And your ears shall hear a word behind you, saying, This is the way, walk in it; when you turn to the right hand and when you turn to the left’ (Isa. 30:21).”
- C. R. Hanina said, “It is any one with whom our masters are pleased.”

I.44 A. “And the mourners go about the streets” (Qoh. 12: 5) —

- B. *The Galileans say*, “Do things [Freedman: that will be lamented] in front of your bier.”
- C. *The Judeans say*, “Do things [Freedman: that will be lamented] behind your bier.”
- D. *But there really is no conflict. The one spoke in accord with local custom, so did the other.*

I.45 A. *We have learned in the Mishnah there: R. Eliezer says, “Repent one day before you die” [M. Abot 2:10D].*

- B. His disciples asked R. Eliezer, “So does someone know just what day he’ll die?”
- C. He said to them, “All the more so let him repent today, lest he die tomorrow, and he will turn out to spend all his days in repentance.”
- D. And so, too, did Solomon say, “Let your garments be always white and don’t let your head lack ointment” (Qoh. 9: 8).

I.46 A. [“Let your garments be always white and don’t let your head lack ointment” (Qoh. 9: 8)] — said R. Yohanan b. Zakkai, “The matter may be compared to the case of a king who invited his courtiers to a banquet, but he didn’t set a time. The smart ones among them got themselves fixed up and waited at the gate of the palace, saying, ‘Does the palace lack anything?’ [They can do it any time.] The stupid ones among them went about their work, saying, ‘So is there a banquet without a whole lot of preparation?’ Suddenly the king demanded the presence of his courtiers. The smart ones went right before him, all fixed up, but the fools went before him filthy from their work. The king received the smart ones pleasantly, but showed anger to the fools. He said, ‘These, who fixed themselves up for the banquet, will sit and eat and drink. Those, who didn’t fix themselves up for the banquet, will stand and look on.’”

- B. R. Meir’s son in law in the name of R. Meir said, “They, too, would appear as though in attendance. But, rather, both parties sit, the one eating, the other starving, the one drinking, the other in thirst: ‘Therefore thus says the Lord God, behold, my servants shall eat, but you shall be hungry, behold, my

servants shall drink, but you shall be thirsty, behold, my servants shall rejoice, but you shall be ashamed; behold, my servants shall sing for joy of heart, but you shall cry for sorrow of heart' (Isa. 65:13-14)."

- C. Another matter: "Let your garments be always white and don't let your head lack ointment" (Qoh. 9: 8) —
- D. "Let your garments be always white": This refers to show fringes.
- E. "And don't let your head lack ointment": This refers to phylacteries.