

Quandries of Quarantine Session 2

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Exodus 24:12-18

The LORD said to Moses, "Come up to Me on the mountain and wait there, and I will give you the stone tablets with the teachings and commandments which I have inscribed to instruct them." So Moses and his attendant Joshua arose, and Moses ascended the mountain of God. To the elders he had said, "Wait here for us until we return to you. You have Aaron and Hur with you; let anyone who has a legal matter approach them." When Moses had ascended the mountain, the cloud covered the mountain. The Presence of the LORD abode on Mount Sinai, and the cloud hid it for six days. On the seventh day He called to Moses from the midst of the cloud. Now the Presence of the LORD appeared in the sight of the Israelites as a consuming fire on the top of the mountain. Moses went inside the cloud and ascended the mountain; and Moses remained on the mountain forty days and forty nights.

שמות כ"ד:י"ב-י"ח

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲלֵה אֵלַי הַהָרָה וְהִנְהַיְתָם וְאֶתְנֶה לָּךְ אֶת־לְחֹת הָאֲבָן וְהַתּוֹרָה וְהַמִּצְוֹת אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם: וַיָּקָם מֹשֶׁה וַיְהוֹשֵׁעַ מִשָּׂרְתוֹ וַיַּעַל מֹשֶׁה אֶל־הָרַ הָאֵלֹקִים: וְאֶל־הַזִּקְנִים אָמַר שְׁבוּ־לָנוּ כִּי־הָיָה עַד אֲשֶׁר־נָשׁוּב אֲלֵיכֶם וְהִנֵּה אֶהְרֹן וְחִוֵּר עִמָּכֶם מִי־בַעַל דְּבָרִים יִגֹּשׁ אֲלֵהֶם: וַיַּעַל מֹשֶׁה אֶל־הָהָר וַיִּכַּס הָעָנָן אֶת־הָהָר: וַיִּשְׁכֵּן כְּבוֹד־ה' עַל־הָרַ סִינַי וַיִּכַּסְהוּ הָעָנָן שְׁשֵׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה בַּיּוֹם הַשְּׂבִיעִי מִתּוֹךְ הָעָנָן: וּמְרָאָה כְּבוֹד ה' פָּאֵשׁ אֲכַלֶּת בְּרֹאשׁ הָהָר לְעֵינַי בְּגַי יִשְׂרָאֵל: וַיִּבֵּא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בְּהָרַ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: (פ)

Yoma 3b-4a

§ With regard to the sequestering of the priest, **Reish Lakish said to Rabbi Yohanan: From where did you derive this** principle of sequestering? You derived it **from the inauguration. If so, just as** with regard to the **inauguration**, failure to perform **all** the details **that are written in its** regard **invalidates** it, **so too here**, with regard to Yom Kippur, failure to perform **all** the details **that are written in its** regard **invalidates** the Yom Kippur service. All the *halakhot* of sequestering must be precisely observed. **And if you say: Indeed, that is so; didn't we learn** in the mishna: **And they would designate another priest in his stead, and it is not taught** with regard to the designated priest: Seven days before Yom Kippur **they remove** him from his house, although ultimately he may perform the Yom Kippur service. Apparently, failure to sequester the priest does not invalidate the service. **And if you say** in response: **What** is the meaning of: **They would designate?** It means: **They would remove**; that is implausible. Were that so, **let** the mishna **teach either** with regard to both **this** High Priest **and that** designated replacement: **They would designate**; or with regard to both **this** High Priest **and that** designated replacement: **They would remove**.

יומא ג' ב ד' א

אמר ליה ריש לקיש לרבי יוחנן: מהיכא קא ילפת לה — ממלוואים, אי מה מלוואים כל הכתוב בהן מעכב בהן, אף הכא נמי — כל הכתוב בהן מעכב בהן. וכי תימא הכי נמי, והתנן: "ומתקנין לו כהן אחר", ולא קתני "מפרישין"! וכי תימא: מאי "מתקנין" — "מפרישין", ליתני או אידי ואידי "מתקנין", או אידי ואידי "מפרישין".

Rabbi Yoḥanan **said to** Reish Lakish: **Rather, from where do you, Master, derive** the *halakha* of sequestering before Yom Kippur? Reish Lakish **said to him**: I derive it **from Sinai, as it is written**: “**And the glory of the Lord abode upon Mount Sinai and the cloud covered him [vaykhasehu] six days, and He called to Moses on the seventh day** from the midst of the cloud” (Exodus 24:16). The masculine suffix *hu* in *vaykhasehu* can be interpreted either as him, referring to Moses, or as it, referring to the mountain.

Now, since it states: “And He called to Moses on the seventh day,” what is derived from the previous explicit mention of **six days? These** six days are mentioned as a **paradigm**, from which a general principle is derived **that anyone who enters the camp of the Divine Presence**, the site of the revelation at Mount Sinai, or the place where the Divine Presence rests, the Holy of Holies, **requires prior sequestering for six days** of sanctification. The Gemara asks: **Wasn't it seven**, not six, days of sequestering that **we learned** in the mishna? Reish Lakish answered: **The mishna** that requires sequestering for seven days **is** the opinion of **Rabbi Yehuda ben Beteira, who is concerned about the ritual impurity of the priest's home**, i.e., his wife. This is done lest he become impure through relations with a menstruating woman, which is ritual impurity lasting seven days. Therefore, he is removed from his home for seven days.

Rabbi Yoḥanan said to Reish Lakish: Granted, according to my opinion, **that I derive** the *halakha* of sequestering **from the inauguration**, that explains **that which is taught** in the *baraita*: With regard to both **this** priest engaged in the burning of the red heifer **and that** High Priest prior to Yom Kippur, **one sprinkles upon him** for **all seven** days the purification water mixed with ashes from samples **from all** the previous red heifer **sin-offerings that were** safeguarded **there** in the Temple. The reason for this practice is **that there was also sprinkling during the inauguration. However, according to your opinion, that you derive it from Sinai, was there** in fact **sprinkling at Sinai?**

According to your opinion, why are the priests sprinkled? Reish Lakish **said to him: And according to your reasoning, does it work out well?** At the **inauguration**, the sprinkling was with **blood; here**, the sprinkling was with **water**. Rabbi Yoḥanan answered: **That is not difficult, as Rabbi Ḥiyya taught: Water replaced blood**, but both have the status of sprinkling. **However, according to your reasoning, at Sinai, was there sprinkling at all?** Reish Lakish **said to him**: The Sages **merely** established a **higher standard**, and this sprinkling is not a requirement.

§ The Gemara comments: A *baraita* **was taught in accordance with** the opinion of **Rabbi Yoḥanan** that the sequestering is

אמר ליה: אלא מר מהיכא גליף לה? אומר: מסיני, דכתיב: "וישכון כבוד ה' על הר סיני וכסהו הענן וששת ימים ויקרא אל משה ביום השביעי", מכדי כתיב: "ויקרא אל משה ביום השביעי", מאי "ששת ימים"? זה בנה אב: שכל הנכנס במחנה שכינה, טעון פרישת ששה. והא אנו שבועה תנו! מתניתין רבי יהודה בן בתירא היא, דחייש לטומאת ביתו.

אמר ליה רבי יוחנן לריש לקיש: בשלמא לדידי דגליפנא ממלואים, היינו דתנא: זה וזה מזין עליו כל שבועה מכל חטאות שהיו שם, דהואי נמי הנאה במלואים. אלא לדידה דלפת מסיני, הנאה בסיני מי הואי?

אמר ליה: ולטעמיה מי ניהא? במלואים דם, הכא מים! הא לא קשיא, דתני רבי חייא: נכנסו מים תחת דם. אלא לדידה, הנאה בסיני מי הואי? אומר ליה: מעלה בעלמא.

תנא כוותיה דרבי יוחנן, תנא כוותיה דריש לקיש. תנא כוותיה דרבי יוחנן: "בזאת יבא

derived from the inauguration; **and a baraita was taught in accordance with the opinion of Reish Lakish** that it is derived from Sinai. The Gemara elaborates: A *baraita was taught in accordance with the opinion of Rabbi Yoḥanan*: It was stated with regard to the inauguration: **“With this Aaron will come into the Sanctuary,** with a young bull for a sin-offering and a ram for a burnt-offering” (Leviticus 16:3). To what is the term: With this, referring? It is referring to **that which is stated in the matter.** **What is the matter?** It is **the matter of the inauguration.** In the manner that the priest was prepared for the inauguration, so too is he prepared for Yom Kippur. **And what is stated in the matter of the inauguration?** It is that **Aaron the priest withdrew for seven days and served one day, and Moses transmitted the Torah guidelines to him all seven days in order to train him in the Sanctuary service.**

אָהֲרֹן אֶל הַקֹּדֶשׁ, בְּמֵה שְׁאָמֹר בְּעֵנָן, מֵאִי הִיא — בְּעֵנָן דְּמִלֻּאִים. וְמֵה אָמֹר בְּעֵנָן דְּמִלֻּאִים — אָהֲרֹן פִּירֵשׁ שְׁבַעַה וְשִׁמֹּשׁ יוֹם אֶחָד, וּמִשָּׁה מִסֵּר לוֹ כָּל שְׁבַעַה כְּדִי לְחַנְכוֹ בְּעִבּוּדָה.

Yoma 4a-4b

§ And a *baraita was taught in accordance with the opinion of Reish Lakish* that sequestering is derived from Sinai: **Moses ascended in the cloud, and was covered in the cloud, and was sanctified in the cloud, in order to receive the Torah for the Jewish people in sanctity, as it is stated: “And the glory of the Lord abode upon Mount Sinai** and the cloud covered him six days, and He called to Moses on the seventh day from the midst of the cloud” (Exodus 24:16). **This was an incident** that occurred **after the revelation of the Ten Commandments** to the Jewish people, and these six days **were the beginning of the forty days** that Moses was on the mountain (see Exodus 24:18); this is **the statement of Rabbi Yosei HaGelili.** The opinion of Rabbi Yosei HaGelili corresponds to that of Reish Lakish; Moses withdrew for six days before receiving permission to stand in the presence of God.

Rabbi Akiva says: This incident occurred before the revelation of the Ten Commandments to the Jewish people, and when the Torah says: **“And the glory of the Lord abode upon Mount Sinai,”** it is referring to the revelation of the Divine Presence that began on the **New Moon** of Sivan, which was six days before the revelation of the Ten Commandments. And that which is written: **“And the cloud covered him,”** means the cloud covered it, **the mountain,** and not him, Moses. **“And He called to Moses”; Moses and all of the Jewish people were standing** at the foot of the mountain and listening, and if God did not mean that Moses was to climb the mountain, why did He call him? **The verse comes only to accord deference to Moses,** as the entire nation heard

יומא ד' א-ד' ב

תִּנְיָא כְּוֹתִיָּה דְרִישׁ לְקִישׁ: מִשָּׁה עֲלֵה בְּעֵנָן, וְנִתְכַסָּה בְּעֵנָן, וְנִתְקַדֵּשׁ בְּעֵנָן, כְּדִי לְקַבֵּל תּוֹרָה לְיִשְׂרָאֵל בְּקִדּוּשָׁה, שְׁנֵאמַר: “וַיִּשְׁכַּחן כְּבוֹד ה' עַל הַר סִינַי” — זֶה הָיָה מַעֲשֵׂה אַחַר עֲשָׂרַת הַדְּבָרוֹת, שֶׁהָיוּ תַּחֲלָה לְאַרְבָּעִים יוֹם, דְּבָרֵי רַבִּי יוֹסִי הַגְּלִילִי.

רַבִּי עֲקִיבָא אוֹמֵר: “וַיִּשְׁכַּחן כְּבוֹד ה'” — מִרְאֵשׁ חוֹדֶשׁ. “וַיִּכְסֶהוּ הָעֲנָן”, לְהַר. “וַיִּקְרָא אֶל מֹשֶׁה” — [מִשָּׁה] וְכָל יִשְׂרָאֵל עוֹמְדִין, וְלֹא בָּא הַכָּתוּב אֶלָּא לְחַלֵּק כְּבוֹד לְמֹשֶׁה.

God address him.

Rabbi Natan says: Moses was in fact called to enter the cloud; however, his entrance was not for the purpose of sequestering and purifying him, **rather, the verse comes only to cleanse the food and drink that was in his intestines, to render him like the ministering angels** who require neither food nor drink.

Rabbi Matya ben Harash says: The verse calling Moses into the cloud **comes only to intimidate** Moses, to instill in him a sense of awe of the Creator, **so that the Torah would be delivered with reverence, with quaking and with trembling, as it is stated:**

“Serve the Lord with awe, and rejoice with trembling” (Psalms 2:11). Apropos the end of the verse, the Gemara asks: **What** is the meaning of **“and rejoice with trembling”**? Joy and trembling seem contradictory. **Rav Adda bar Mattana said that Rav said: Where there is the joy of fulfilling a mitzva, there will be the trembling** of the awe of Heaven **there**.

§ Apropos the interpretation of the verse with regard to revelation, the Gemara asks: With regard to **what do Rabbi Yosei HaGelili and Rabbi Akiva disagree?** The Gemara explains that their dispute is parallel to the **dispute between these other tanna'im, as it was taught in a baraita: On the sixth day of the month** of Sivan, **the Torah, the Ten Commandments, was given to the Jewish people. Rabbi Yosei says: It was on the seventh day** of the month. According to the **one who said** that it was **on the sixth**, the Torah **was given on the sixth**, which is the day of the revelation of the Ten Commandments, **and on the seventh** day of the month Moses **ascended** the mountain, **as it is written: “And He called to Moses on the seventh day”** (Exodus 24:16).

According to the **one who said** that the Torah was given **on the seventh** of the month, **it was given on the seventh and Moses ascended on the seventh, as it is written: “And he called to Moses on the seventh day.”** The Gemara proceeds to link the two disputes. **Rabbi Yosei HaGelili holds in accordance with** the opinion of **the first tanna** in the *baraita*, **who said** that it was **on the sixth** of the month **that the Torah was given; therefore, this incident occurred after** the revelation of **the Ten Commandments**. That is why he explains the verse **“And the glory of the Lord abode on Mount Sinai and the cloud covered him for six days”** to mean that the cloud covered **Moses, and He called to Moses on the seventh day to receive the rest of the Torah. As, should it enter your mind** to interpret the verse as follows: **“And the glory of the Lord abode”** from the **New Moon** of Sivan; **“And the cloud covered it,”** the mountain; **“And He called to Moses on the seventh day,”** to receive only the Ten Commandments; **didn't they already receive** the Ten

רבי נתן אומר: לא בא הכתוב אלא למרק אכילה ושתייה שבמעיו, לשומו כמלאכי השרת.

רבי מתניא בן חרש אומר: לא בא הכתוב אלא לאיים עליו, כדי שתהא תורה ניתנת באימה, ברתת ובזיע, שנאמר: “עבדו את ה' ביראה וגילו ברעדה”. מאי “וגילו ברעדה”? אמר רב אדא בר מתנה אמר רב: במקום גילה שם תהא רעדה.

במאי קא מיפלגי רבי יוסי הגלילי ורבי עקיבא? בפלוגתא דהני תנאי, דתנאי: בששה בחודש ניתנה תורה לישראל, רבי יוסי אומר: בשבעה בו. מאן דאמר בששה: בששה ניתנה, ובשבעה עלה (דכתיב: “ויקרא אל משה ביום השביעי”). מאן דאמר בשבעה: בשבעה ניתנה, ובשבעה עלה, [דכתיב: “ויקרא אל משה ביום השביעי”]. רבי יוסי הגלילי סבר לה כתנא קמא, דאמר בששה בחודש ניתנה תורה, הלכך זה הנה מעשה אחר עשרת הדברות. “וישכון כבוד ה' על הר סיני ויכסהו הענן ששת ימים” — למשה, “ויקרא אל משה ביום השביעי” — לקבולי שאר תורה. דאי סלקא דעתך “וישכון כבוד ה'” מראש חודש, “ויכסהו הענן לקר ויקרא אל משה ביום השביעי” לקבולי עשרת הדברות, הא קבילו להו משישה, והא אסתלק ענו משישה! ורבי עקיבא סבר לה כרבי יוסי, דאמר: בשבעה בחודש ניתנה תורה לישראל. בשלמא לרבי עקיבא, היינו דמשפחת לה בשבעה עשר בתמוז נשתברו הלווחות: עשרין וארבעה דסיון, ושיטסר דתמוז, מלו להו ארבעין יומין דהנה ברה, ובשכסר בתמוז נחית ואתא ותברינהו ללווחות. אלא לרבי יוסי הגלילי, דאמר: ששה דפרישה וארבעין דהר, עד עשרין ותלת בתמוז לא אתבור לווחות! אמר לה רבי יוסי הגלילי: ארבעין דהר בהדי ששה דפרישה. אמר מר: “ויקרא אל משה” — משה וכל ישראל עומדין, מסייע ליה לרבי אלעזר. דאמר רבי אלעזר: “ויקרא אל משה” — משה

Commandments **on the sixth** of the month, **and the cloud** that was on the mountain **already departed on the sixth** of the month? **And Rabbi Akiva holds in accordance with** the opinion of **Rabbi Yosei, who said that on the seventh of the month the Torah was given to the Jewish people.** That is why Moses was summoned on the seventh of the month immediately after the revelation of the Ten Commandments. The Gemara asks: **Granted**, according to the opinion of **Rabbi Akiva** that the Torah was given on the seventh of Sivan and Moses then proceeded to climb the mountain and remain there for forty days, **that** explains the calculation **that you find: On the seventeenth of Tammuz the tablets were shattered**, according to the standard tradition. How so? Calculate **twenty-four** days until the end of **Sivan and sixteen** days of **Tammuz; they total the forty days that he was on the mountain. On the seventeenth of Tammuz he descended** from the mountain **and came and shattered the tablets. However, according to Rabbi Yosei HaGelili, who said:** There were **six** days of **sequestering** after the Torah was given and an additional **forty** days **that** Moses was on the **mountain, the tablets were not shattered until the twenty-third of Tammuz**, contrary to the standard tradition. **Rabbi Yosei HaGelili** could have **said to you: The forty** days **that** Moses was on the **mountain include the six** days of **sequestering.** § **The Master said** in that *baraita* cited above that when the Torah says: **“And He called to Moses,”** it means that **Moses and all of the Jewish people were standing** and listening. The Gemara suggests that this **supports** the opinion of **Rabbi Elazar, as Rabbi Elazar said** that when the Torah says: **“And He called to Moses,”** it means that **Moses and all of the Jewish people were standing** and listening **and the verse comes only to accord deference to Moses.** From Rabbi Elazar’s statement it is clear that all of Israel heard the voice of God.

וְכָל יִשְׂרָאֵל עֹמְדִין, וְלֹא בָּא הַפְּתוּב אֶלָּא לְחֵלֶק לֹו כְּבוֹד לְמֹשֶׁה.

I Kings 19:1-16

When Ahab told Jezebel all that Elijah had done and how he had put all the prophets to the sword, Jezebel sent a messenger to Elijah, saying, “Thus and more may the gods do if by this time tomorrow I have not made you like one of them.” Frightened, he fled at once for his life. He came to Beer-sheba, which is in Judah, and left his servant there; he himself went a day’s journey into the wilderness. He came to a broom bush and sat down under it, and prayed that he might die. “Enough!” he cried. “Now, O LORD, take my life, for I am no better than my fathers.” He lay down and fell asleep under a broom bush. Suddenly an angel touched him

מלכים א' ט"ז:א'-ט"ז

וַיִּגַּד אַחְזָב לְאֵיזֶבֶל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵי וְאֵת כָּל־אֲשֶׁר הִרְגָה אֶת־כָּל־הַנְּבִיאִים בְּהָרֵב: וַתִּשְׁלַח אֵיזֶבֶל מַלְאָךְ אֶל־אֱלִיָּהוּ לֵאמֹר כֹּה־נִעֲשִׂיוֹן אֱלֹהִים וְכֹה יוֹסֵפוֹן כִּי־כַעַת מִחֶרֶץ אֲשֵׁים אֶת־נַפְשְׁךָ כִּנְפֹשׁ אֶחָד מֵהֵם: וַיֵּרָא וַיִּלְקֶם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֵא בְּאֵר שֶׁבַע אֲשֶׁר לִיהוּדָה וַיִּנַּח אֶת־נַעְרֹו שָׁם: וְהוּא־הֵלֵךְ בְּמִדְבַר דֶּרֶךְ יוֹם וַיָּבֵא וַיִּשָׁב תַּחַת רְתֵם אַחַת [אַחַד] וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמִוּת וַיֹּאמֶר וְרַב עֲתָה ה' קָח נַפְשִׁי כִּי־לֹא טוֹב אֲנִי מֵאֲבֹתַי: וַיִּשְׁכַּב וַיִּישָׁן תַּחַת

and said to him, "Arise and eat." He looked about; and there, beside his head, was a cake baked on hot stones and a jar of water! He ate and drank, and lay down again. The angel of the LORD came a second time and touched him and said, "Arise and eat, or the journey will be too much for you." He arose and ate and drank; and with the strength from that meal he walked forty days and forty nights as far as the mountain of God at Horeb. There he went into a cave, and there he spent the night. Then the word of the LORD came to him. He said to him, "Why are you here, Elijah?" He replied, "I am moved by zeal for the LORD, the God of Hosts, for the Israelites have forsaken Your covenant, torn down Your altars, and put Your prophets to the sword. I alone am left, and they are out to take my life." "Come out," He called, "and stand on the mountain before the LORD." And lo, the LORD passed by. There was a great and mighty wind, splitting mountains and shattering rocks by the power of the LORD; but the LORD was not in the wind. After the wind—an earthquake; but the LORD was not in the earthquake. After the earthquake—fire; but the LORD was not in the fire. And after the fire—a soft murmuring sound. When Elijah heard it, he wrapped his mantle about his face and went out and stood at the entrance of the cave. Then a voice addressed him: "Why are you here, Elijah?" He answered, "I am moved by zeal for the LORD, the God of Hosts; for the Israelites have forsaken Your covenant, torn down Your altars, and have put Your prophets to the sword. I alone am left, and they are out to take my life." The LORD said to him, "Go back by the way you came, [and] on to the wilderness of Damascus. When you get there, anoint Hazael as king of Aram. Also anoint Jehu son of Nimshi as king of Israel, and anoint Elisha son of Shaphat of Abel-meholah to succeed you as prophet.

רַתֶּם אֶחָד וְהִנֵּה זֶה מִלֶּאֱדָה נִגְעָה בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל: וַיֵּבֶט וְהִנֵּה מִרְאֵשׁוֹתָיו עֲגַת רֶצֶפִים וַצִּפְחַת מַיִם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּשֶׁב וַיִּשְׁכַּב: וַיֵּשֶׁב מִלֶּאֱדָה ה' וַשְּׂנִית וַיִּגַע בּוֹ וַיֹּאמֶר קוּם אֲכֹל כִּי רַב מִמֶּה הִדְרָד: וַיִּקֶּם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בְּכַח וַהֲאֵכִילָה הִיא אַרְבַּעַיִם יוֹם וְאַרְבַּעַיִם לַיְלָה עַד הַר הָאֱלֹהִים חֲרֹב: וַיִּבְאֵשׁ אֶל־הַמְּעָרָה וַיִּלְךְ אִשׁ וְהִנֵּה דְבַר־ה' אֵלָיו וַיֹּאמֶר לוֹ מִה־לָּךְ פֹּה אֵלַיְהוּ: וַיֹּאמֶר קָבֵא קָבֵא אֵתִי לָהּ: וַאֲלֵקִי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרְסוּ וְאֶת־בְּרִיתְךָ הֲרִגוּ בְּחָרֵב וְאוֹתָר אֲנִי לְבָדִי וַיִּבְקְשׂוּ אֶת־נַפְשִׁי לְמַחְתָּה: וַיֹּאמֶר צֵא וְעַמְדַת בְּהַר לְפָנַי ה' וְהִנֵּה ה' עֹבֵר וַרְיוֹחַ גְּדוֹלָה וְחֲזָק מִפְּרוֹק הָרִים וּמִשַּׁבַּר סְלָעִים לְפָנַי ה' לֹא בְרוּחַ ה' וְאֶחָד הָרִים רָעַשׁ לֹא בְרָעַשׁ ה': וְאֶחָד הָרָעַשׁ אֲשֶׁר לֹא בְּאֵשׁ ה' וְאֶחָד הָאֵשׁ קוֹל דְּמָמָה דָּקָה: וַיְהִי וַיִּשְׁמַע אֵלַיְהוּ וַיִּלֶּט פָּנָיו בְּאֶדְרָתוֹ וַיִּצָּא וַיַּעֲמֵד פֶּתַח הַמְּעָרָה וַיְהִי אֵלָיו קוֹל וַיֹּאמֶר מִה־לָּךְ פֹּה אֵלַיְהוּ: וַיֹּאמֶר קָבֵא קָבֵא אֵתִי לָהּ: וַאֲלֵקִי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרְסוּ וְאֶת־בְּרִיתְךָ הֲרִגוּ בְּחָרֵב וְאוֹתָר אֲנִי לְבָדִי וַיִּבְקְשׂוּ אֶת־נַפְשִׁי לְמַחְתָּה: (ס) וַיֹּאמֶר ה' אֵלָיו לָךְ שׁוּב לְדֶרֶכְךָ מִדְּבַרְךָ דַּמְשִׁק וּבֵאתָ וַיִּשְׁחַת אֶת־חֲזוֹנָאֵל לְמַלְךְ עַל־אַרְם: וְאֵת יְהוּא בֶן־נִמְשִׁי תִמְשַׁח לְמַלְךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בֶן־שַׁפְט מֵאַבְל מְחוֹלָה תִמְשַׁח לְנָבִיא תַחְתֶּיךָ:

Shabbat 33b:5-10

In this *baraita* Rabbi Yehuda is described as head of the speakers in every place. The Gemara asks: **And why did they call him head of the speakers in every place?** The Gemara relates that this resulted due to an incident that took place **when Rabbi Yehuda and Rabbi Yosei and Rabbi Shimon were sitting, and Yehuda, son of converts, sat beside them. Rabbi Yehuda opened and said: How pleasant are the actions of this nation, the Romans, as they established marketplaces, established bridges, and established bathhouses. Rabbi Yosei was silent. Rabbi Shimon ben Yoḥai responded and said: Everything that they established, they established only for their own purposes. They established marketplaces, to place prostitutes in them; bathhouses, to pamper**

שבת ל"ג בה-י"ו

וְאֵמַאי קְרוּ לִיה "רֹאשׁ הַמְדַבְּרִים בְּכָל מְקוֹם"? דִּיתְבִי רַבִּי יְהוּדָה וְרַבִּי יוֹסִי וְרַבִּי אֶשְׁמַעוֹן, וַיְתִיב יְהוּדָה בֵּן גָּרִים גְּבִייהוּ. פֶּתַח רַבִּי יְהוּדָה וְאָמַר: כַּמָּה נְאִים מַעֲשִׂיהֶן שֶׁל אוֹמְתָה זוֹ: תִקְנוּ שׁוּקִים, תִקְנוּ גְשָרִים, תִקְנוּ מִרְחָצָאוֹת. רַבִּי יוֹסִי שָׁתַם. נִעְנְהוּ רַבִּי אֶשְׁמַעוֹן בֵּן יוֹחָאי וְאָמַר: כָּל מַה שֶׁתִקְנוּ, לֹא תִקְנוּ אֶלָּא לְצוּרָה עֲצָמוֹן. תִקְנוּ שׁוּקִין — לְהוֹשִׁיב בָּהֶן זוֹנוֹת, מִרְחָצָאוֹת — לְעַדוּ בָהֶן עֲצָמוֹן, גְשָרִים — לְיִטוֹל מֵהֶן מַכְס. הֵלֶךְ יְהוּדָה בֵּן גָּרִים וְסִיפֵר דְבָרֵיהֶם, וַנִּשְׁמַעוּ לְמַלְכוּת. אָמְרוּ: יְהוּדָה שָׁעִילָה — יַתְעִלָה. יוֹסִי שָׁשַׁתְךָ —

themselves; and bridges, to collect taxes from all who pass over them. Yehuda, son of converts, went and related their statements to his household, and those statements continued to spread until they were heard by the monarchy. They ruled and said: Yehuda, who elevated the Roman regime, shall be elevated and appointed as head of the Sages, the head of the speakers in every place. Yosei, who remained silent, shall be exiled from his home in Judea as punishment, and sent to the city of Tzippori in the Galilee. And Shimon, who denounced the government, shall be killed.

Rabbi Shimon bar Yoḥai and his son, Rabbi Elazar, went and hid in the study hall. Every day Rabbi Shimon's wife would bring them bread and a jug of water and they would eat. When the decree intensified, Rabbi Shimon said to his son: Women are easily impressionable and, therefore, there is room for concern lest the authorities torture her and she reveal our whereabouts.

They went and they hid in a cave. A miracle occurred and a carob tree was created for them as well as a spring of water. They would remove their clothes and sit covered in sand up to their necks. They would study Torah all day in that manner. At the time of prayer, they would dress, cover themselves, and pray, and they would again remove their clothes afterward so that they would not become tattered. They sat in the cave for twelve years. Elijah the Prophet came and stood at the entrance to the cave and said: Who will inform bar Yoḥai that the emperor died and his decree has been abrogated?

They emerged from the cave, and saw people who were plowing and sowing. Rabbi Shimon bar Yoḥai said: These people abandon eternal life of Torah study and engage in temporal life for their own sustenance. The Gemara relates that every place that Rabbi Shimon and his son Rabbi Elazar directed their eyes was immediately burned. A Divine Voice emerged and said to them: Did you emerge from the cave in order to destroy My world? Return to your cave. They again went and sat there for twelve months. They said: The judgment of the wicked in Gehenna lasts for twelve months. Surely their sin was atoned in that time. A Divine Voice emerged and said to them: Emerge from your cave. They emerged. Everywhere that Rabbi Elazar would strike, Rabbi Shimon would heal. Rabbi Shimon said to Rabbi Elazar: My son, you and I suffice for the entire world, as the two of us are engaged in the proper study of Torah.

As the sun was setting on Shabbat eve, they saw an elderly man who was holding two bundles of myrtle branches and running at twilight. They said to him: Why do you have these? He said to them: In honor of Shabbat. They said to him: And let one suffice. He answered them: One is corresponding to: "Remember the

גגלה לציפורי. שמעון שגינה — יתרג.

אזל הוא ובריה, טשו בי מדרשא. כל יומא
הנה מתנא להו דביתהו ריפתא וכונא דמנא
וכרכי. כי תקיף גזירתא אמר ליה לבריה:
נשים דעתן קלה עליהו, דילמא מצערי לה
ומגלגלי לן.

אזלו טשו במערתא. איתרחיש ניסא איברי
להו חרובא ועינא דמנא, והוה משלחי מנייהו
והוה תבי עד צוארייהו בקלא. כולי יומא
גריסי. בעידן צלוני לבשי מיפסו ומצלו, והדר
משלחי מנייהו כי היכי דלא ליבלו. איתיבו
תריסר שני במערתא. אתא אליהו וקם
אפיתקא דמערתא, אמר: מאן לודעיה לבר
יוחי דמית קיסר ובטיל גזירתיה.

נפקו, חזו אינשי דקא כרבי ורעי, אמרין:
מניחין חיי עולם ועוסקין בחיי שעה. כל
מקום שנותנין עיניהו מיד נשרף. יצתה בת
קול ואמרה להם: להחריב עולמי יצאתם?!
חזרו למערתכם! הדור אזול איתיבו תריסר
רחי שתא. אמרי: משפט רשעים בגיהנם
שנים עשר חדש. יצתה בת קול ואמרה: צאו
ממערתכם! נפקו. כל היכא דהנה מחי רבי
אלעזר, הנה מסי רבי שמעון. אמר לו: בני,
די לעולם אני ואתה.

בהדי פניא דמעלי שבתא חזו ההוא סבא
דהנה נקיט תרי מדאני אסא ורהיט בין
השמשות. אמרו ליה: הני למה לך? אמר להו:
לכבוד שבת. ותיסגי לך בחד! — חד פנגד
"זכור" וחד פנגד "שמור". אמר ליה לבריה:

Shabbat day, to keep it holy” (Exodus 20:8), **and** one is **corresponding to: “Observe** the Shabbat day, to keep it holy” (Deuteronomy 5:12). Rabbi Shimon **said to his son: See how beloved the mitzvot are to Israel. Their minds were put at ease** and they were no longer as upset that people were not engaged in Torah study.

Rabbi Pinehas ben Ya’ir, Rabbi Shimon’s **son-in-law, heard and went out to greet him. He brought him into the bathhouse and began tending to his flesh. He saw that Rabbi Shimon had cracks in the skin on his body. He was crying, and the tears fell from his eyes and caused Rabbi Shimon pain.** Rabbi Pinehas **said to** Rabbi Shimon, his father-in-law: **Woe is me, that I have seen you like this.** Rabbi Shimon **said to him: Happy are you that you have seen me like this, as had you not seen me like this, you would not have found in me this** prominence in Torah, **as** the Gemara relates: **At first, when Rabbi Shimon ben Yoḥai would raise a difficulty, Rabbi Pinehas ben Ya’ir would respond** to his question with **twelve answers. Ultimately, when Rabbi Pinehas ben Ya’ir would raise a difficulty, Rabbi Shimon ben Yoḥai would respond** with **twenty-four answers.** Rabbi Shimon **said: Since a miracle transpired for me, I will go and repair something** for the sake of others in gratitude for God’s kindness, **as it is written: “And Jacob came whole** to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and he graced the countenance of the city” (Genesis 33:18). **Rav said,** the meaning of: **And Jacob came whole, is: Whole in his body, whole in his money, whole in his Torah.** And what did he do? **And he graced the countenance of the city;** he performed gracious acts to benefit the city. **Rav said: Jacob established a currency for them. And Shmuel said: He established marketplaces for them. And Rabbi Yoḥanan said: He established bathhouses for them.** In any event, clearly one for whom a miracle transpires should perform an act of kindness for his neighbors as a sign of gratitude. **He said: Is there something that needs repair? They said to him: There is a place where there is uncertainty with regard to ritual impurity**

חזי כמה חביבין מצות על ישראל. איתיבה דעתיהו.

שמע רבי פנחס בן יאיר חתניה ונפק לאפיה. עזיליה לבי בני, הנה קא אריד ליה לבישוריה. חזא דהנה ביה פילי בגופיה. הנה קא בכי וקא נתרו דמעת עיניה וקמצוקא ליה. אמר לו: אוי לי שראיתיך בכך. אמר לו: אשריד שראיתיך בכך, שאילמלא לא ראיתיך בכך — לא מצאת בי כד. דמעיקרא כי הנה מקשי רבי שמעון בן יוחי קושיא, הנה מפרק ליה רבי פנחס בן יאיר תריסר פירוקי. לסוף, כי הנה מקשי רבי פנחס בן יאיר קושיא — הנה מפרק ליה רבי שמעון בן יוחי עשרין וארבעה פירוקי. אמר: הואיל ואיתרחיש ניסא איזיל אתקין מילתא. דכתב: "ויבא יעקב שלם", ואמר רב: שלם בגופו, שלם בקמונו, שלם בתורתו. "ויחן את פני העיר", אמר רב: מטבע תיקון להם, ושמואל אמר: שווקים תיקון להם, ורבי יוחנן אמר: מרחצאות תיקון להם. אמר: איכא מילתא דבעי לתקוני? אמרו ליה: איכא דוכתא דאית ביה ספק טומאה