

King Solomon and His Demons: Session Three

Rabbi David Silber

Vayikra Rabbah 12:5

ויקרא רבה י"ב:ה'

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(ה) אָמַר רַבִּי יוֹדָן, כָּל אוֹתָן שֶׁבַע שָׁנִים
שָׁבְנָה שְׁלֵמָה בֵּית הַמִּקְדָּשׁ, לֹא שָׁתָה בָּהֶן
יִין, כִּיּוֹן שֶׁבָּנְאוּ וְנָשָׂא בְּתִיָּה בֵּת פְּרָעָה,
אוֹתוֹ הַלְּיָלָה שָׁתָה יִין, וְהָיוּ שָׁם שְׁנֵי
בְּלוֹזְמָאוֹת, אַחַת שְׁמַחָה לְבָנִין בֵּית
הַמִּקְדָּשׁ, וְאַחַת שְׁמַחָה לְבֵת פְּרָעָה. אָמַר
הַקְּדוֹשׁ בְּרוּךְ הוּא שֶׁל מִי אֶקְבֵּל שֶׁל אֱלוֹ אוֹ
שֶׁל אֱלוֹ, בְּאוֹתָהּ שָׁעָה עָלָה עַל דַּעְתּוֹ
לְהַחְרִיב אֶת יְרוּשָׁלַיִם, הֲדָא הוּא דְכָתִיב
(יִרְמִיָּה לֵב, לֹא): כִּי עַל אִפִּי וְעַל חֻמַּתִּי
הֵיטָה לִי הָעִיר הַזֹּאת וְגו', אָמַר רַבִּי הִלֵּל
בַּר הִילְנִי, כִּזְהָ שֶׁהוּא עוֹבֵר בְּמִקּוֹם הַמְּטַנְּף
וְעוֹקֵם חֻטְמוֹ. אָמַר רַבִּי חוּנְיָא שְׁמוּנִים מִיָּנִי
רְקוּדִין רְקָדָה בֵּת פְּרָעָה בְּאוֹתָהּ הַלְּיָלָה,
וְהָיָה שְׁלֵמָה יוֹשֵׁן עַד אַרְבַּע שָׁעוֹת בַּיּוֹם
וּמִפְתָּחוֹת שֶׁל בֵּית הַמִּקְדָּשׁ נִתְּנוֹת תַּחַת
רֹאשׁוֹ, הֲדָא הוּא דְתַנְּן עַל תְּמִיד שֶׁל שַׁחַר
שָׁקֵרְב בְּאַרְבַּע שָׁעוֹת, נִכְנָסָה אִמּוֹ
וְהוֹכִיחַתּוֹ, וַיֵּשׂ אוֹמְרִים יִרְבְּעָם בֶּן נָבֵט
נִכְנָס וְהוֹכִיחוֹ, וַיְכוּל הָיָה, רַבִּי חֲגִי בְּשֵׁם
רַבִּי יִצְחָק, עָמַד וְכָנַס אֶלְף מִתּוֹךְ שֶׁבִטּוֹ
וְנִכְנָס וְהוֹכִיחוֹ, הֲדָא הוּא דְכָתִיב (הוֹשֵׁעַ יג,
א): כַּדְבַּר אֶפְרַיִם רִיתָת, כַּדְבַּר יִרְבְּעָם
רִתוֹתוֹ שֶׁל שְׁלֵמָה, אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ
הוּא לָמָּה אַתָּה מוֹכִיחוֹ, נָשִׂיא הוּא
בְּיִשְׂרָאֵל, חֲיִיר שְׂאֵנִי מִטְעִימְךָ מִשְׁרָרוֹתוֹ
וְאִין אַתָּה יְכוּל לְעַמֵּד בָּהֶן, כִּיּוֹן שֶׁנִּכְנָס
לְמַלְכוּת, מִיָּד (הוֹשֵׁעַ יג, א): וַיֵּאשֶׁם בְּבַעַל
וַיִּמָּת. וְרַבְּנָן אָמְרִין וְדָאִי אִמּוֹ מוֹכִיחַתּוֹ,
נְטֵלָה קוֹרְדִיקוֹן שְׁלָה וְהֵיטָה מְסַרְסָתוֹ לְכָאן
וּלְכָאן וְאָמְרָה לוֹ (מִשְׁלִי לֹא, ב): מַה בְּרִי
וּמַה בַּר בְּטָנִי, אָמַר רַבִּי הוֹשֵׁעִיא מַה בְּנִי

אִין כְּתִיב כָּאן אֶלֶּא מֵה בְּרִי, אֵלֹו צִוְּאוֹת
וְאַזְהָרוֹת שֶׁל תּוֹרָה שֶׁנִּקְרְאוֹת בַּר, כְּמֵה
דְּאֵת אָמַר (תהלים ב, יב): נִשְׁקוּ בַר, שְׁכַל
דְּבַרְיָה בְּרִים. (משלי לא, ב): וּמֵה בַר
נְדָרִי, אָמְרָה לִיִּה בְּרִי הַרְבֵּה נָשִׁים נָשָׂא
אָבִיךָ וְכִיּוֹן שָׁבָא נִתֵּן הַנְּבִיא וְאָמַר לוֹ (דברי
הַיָּמִים א כב, ט): הִנֵּה בֶן נוֹלַד לְךָ כִּי
שְׁלֵמָה יִהְיֶה שְׁמוֹ, הִיְתָה כָּל אַחַת אוֹמְרַת
אִם מֵעַמְדַּת אָנִי שְׁלֵמָה אָנִי מִקְרִיבָה כָּל
קֶרְבָּנוֹת שְׁבִתוֹרָה, וְעַכְשִׁיו עַמְדַּתִּי
וְקֶרְבָּנוֹתִי בְיָדֵי וְאֵתָה יֵשֵׁן, (משלי לא, ג):
אֵל תִּתֵּן לְנָשִׁים חֵילֶךָ וְדַרְכֶיךָ לְמַחֹת
מְלָכִין, אָמְרָה לוֹ, בְּנִי, דוֹר הַמְּבוּל עַל יָדֵי
שָׁהִיו שְׁטוּפִים בְּזִמָּה נִמְחוּ מִן הָעוֹלָם,
(משלי לא, ד): אֵל לְמַלְכִים לְמוֹאֵל, אָמַר
רַבִּי יוֹחֲנָן אִין נוֹתֵנִין מַלְכוּת לְמִי שֶׁמְפַלֵּיג
עַל דְּבָרִים שֶׁל אֵל, וּמִי שֶׁעוֹשֶׂה דְּבָרִים שֶׁל
אֵל, הוּא נִתּוֹן מֶלֶךְ. (משלי לא, ד): אֵל
לְמַלְכִים שֶׁתּוֹ יֵין, אֵל יִשְׁתּוּ מַלְכִים יֵין שְׁמָא
יִשְׁכָּחוּ וְיֹאמְרוּ כְּאוֹתוֹ שֶׁאָמַר (שמות ה, ב):
מִי ה' אֲשֶׁר אֲשַׁמַּע בְּקִלּוֹ, (משלי לא, ד):
וּלְרוֹזְנִים אִי שֶׁכַר, אוֹ כְּתִיב, אוֹי מִן קֶדֶם
חֲמָרָא. (משלי לא, ה): פֶּן יִשְׁתֶּה וְיִשְׁכַּח
מַחְקֵק, כָּל הַשׁוֹתֶה יֵין הַרְבֵּה סוֹף שֶׁהוּא
שׁוֹכַח בְּמַאֲתִים אַרְבָּעִים וּשְׁמוֹנֶה אֲבָרִים
שָׁבוּ, הֲדָא הוּא דְכְּתִיב: פֶּן יִשְׁתֶּה וְיִשְׁכַּח
מַחְקֵק, מַחְק"ק כְּתִיב, וְאִינוֹן מַאֲתִים
אַרְבָּעִים וּשְׁמוֹנֶה. רַבִּי חֲנִינָא בַר פֶּפְא
אָמַר, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא בֵּית גְּדוֹל
הִיָּה לִי וְלֹא הֶחְרַבְתִּיו אֶלֶּא מִפְּנֵי הַיֵּין,
וְרַבֵּן אָמַרִי שְׁנֵי רוֹזְנִים הָיוּ לִי וְלֹא מִתּוֹ
אֶלֶּא מִפְּנֵי הַיֵּין, דְּתַנִּי רַבִּי יִשְׁמַעְאֵל לֹא מִתּוֹ
שְׁנֵי בָנָיו שֶׁל אֶהְרָן אֶלֶּא מִפְּנֵי שֶׁנִּכְנְסוּ
שְׁתַּוְיֵי יֵין וְכו', אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְפִי
שֶׁבְּעוֹלָם הַזֶּה הַיֵּין תִּקְלָה לְעוֹלָם, לְעַתִּיד
לְבוֹא אָנִי עוֹשֶׂהוּ שְׁמַחָה, הֲדָא הוּא דְכְּתִיב
(יואל ד, יח): וְהָיָה בַּיּוֹם הַהוּא יִטְפוּ
הַהָרִים עֲסִיס.

Proverbs 31

משלי ל"א

(1) The words of Lemuel, king of Massa, with which his mother admonished him: (2) No, my son! No, O son of my womb! No, O son of my vows! (3) Do not give your strength to women, Your vigor, to those who destroy kings. (4) Wine is not for kings, O Lemuel; Not for kings to drink, Nor any strong drink for princes, (5) Lest they drink and forget what has been ordained, And infringe on the rights of the poor. (6) Give strong drink to the hapless And wine to the embittered. (7) Let them drink and forget their poverty, And put their troubles out of mind. (8) Speak up for the dumb, For the rights of all the unfortunate. (9) Speak up, judge righteously, Champion the poor and the needy. (10) What a rare find is a capable wife! Her worth is far beyond that of rubies. (11) Her husband puts his confidence in her, And lacks no good thing. (12) She is good to him, never bad, All the days of her life. (13) She looks for wool and flax, And sets her hand to them with a will. (14) She is like a merchant fleet, Bringing her food from afar. (15) She rises while it is still night, And supplies provisions for her household, The daily fare of her maids. (16) She sets her mind on an estate and acquires it; She

(א) דְּבַרֵי לְמוֹאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר־יִסְרָתוּ
אִמּוֹ: (ב) מֵה־בְּרִי וּמֵה־בְּרִיבְטָנִי וּמֵה־
בְּרִיבְדָרִי: (ג) אַל־תִּתֵּן לְנָשִׁים חֵילְךָ
וּדְרָכֶיךָ לְמַחֹת מַלְכִּין: (ד) אַל לְמַלְכִּים
לְמוֹאֵל לְאֵל לְמַלְכִּים שְׁתוּיִן וְלוֹזְנִים אוֹ
[אִי] שֹׁכֵר: (ה) פֶּן־יִשְׁתֶּה וְיִשְׁכַּח מִחֻקַּק
וְיִשְׁנֶה דִין כָּל־בְּנֵי־עֵינָי: (ו) תִּנוּ־שֹׁכֵר לְאוֹבֵד
וְיִין לְמַרִי נַפְשׁ: (ז) יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ
וְעִמְלֹו לֹא יִזְכַּר־עוֹד: (ח) פִּתַּח־פִּיךָ לְאֵלִים
אֲלֵ־דִין כָּל־בְּנֵי חֲלוּף: (ט) פִּתַּח־פִּיךָ
שִׁפְט־צֶדֶק וְדִין עֵינִי וְאֲבִיוֹן: (י) (פ)
אֲשֶׁת־חַיִל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָה:
(יא) בֵּטַח בָּהּ לֵב בַּעֲלָהּ וְשִׁלְל לֹא יִחְסֹר:
(יב) גִּמְלַתְהוּ טוֹב וְלֹא־רָע כֹּל יָמֵי חַיֶּיהָ:
(יג) דַּרְשָׁה צֶמֶר וּפְשָׁתִים וְתַעַשׂ בַּחֲפֶז
כַּפֵּיהָ: (יד) הִי־תֵהָ כְּאֲנִיּוֹת סוּחָר מִמַּרְחָק
תָּבִיא לַחֲמָה: (טו) וְתִקֶּם וּבַעֲד לַיְלָה
וְתִתֵּן טָרֶף לְבֵיתָהּ וְחֵיק לְנַעֲרֹתֶיהָ: (טז)
זָמְמָה שָׂדֶה וְתִקְחָהּ מִפְּרִי כֶּפֶף יָהּ נֹטַע
[נֹטְעָה] כָּרֶם: (יז) חֲגֹרָה בַּעֲד מִתְּנִיָּה
וְתִאֲמַץ זֶרְעוֹתֶיהָ: (יח) טַעֲמָה כִּי־טוֹב
סוּחָרָה לֹא־יִכָּבֵהּ בַּלַּיִל [בַּלַּיִלָה] נֹרָה: (יט)
יָדֶיהָ שִׁלְחָהּ בְּכִישׁוֹר וְכַפֵּיהָ תִּמְכּוּ פֶלֶךְ:
(כ) כֶּפֶה פֶּרֶשָׁה לְעֵינֵי וַיִּדְיָהּ שִׁלְחָהּ לְאֲבִיוֹן:
(כא) לֹא־תִירָא לְבֵיתָהּ מִשִּׁלְג כִּי כָל־בֵּיתָהּ
לִבְשׁ שָׁנִים: (כב) מִרְבָּדִים עֲשֶׂתָהּ־לָהּ שֵׁשׁ
וְאַרְגָּמָן לְבוּשָׁה: (כג) נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ
בְּשִׁבְתָּהּ עִם־זִקְנֵי־אַרְצָה: (כד) סָדִין עֲשֶׂתָהּ
וְתִמְכֹּר וְחָג וְרִנָּה לְכַנְעֵנִי: (כה)
עַד־וְהָדָר לְבוּשָׁה וְתִשְׁחָק לַיּוֹם אַחֲרוֹן:
(כו) פִּיהָ פִּתְחָהּ בַּחֲכָמָה וְתוֹרַת־חַיִּים
עַל־לְשׁוֹנָהּ: (כז) צוֹפִיָּה הִלִּיכּוֹת בֵּיתָהּ
וְלָחֵם עֲצָל וְתֵהָ לֹא תֵאֱכַל: (כח) קָמוּ בְּנֵיהָ
וְיִאֲשְׁרוּהָ בַּעֲלָהּ וְיִהְיֶה־לָּהּ: (כט) רַבּוֹת בָּנוֹת
עָשׂוּ חַיִל וְאֵת עֲלִית עַל־כָּל־נָה: (ל) שִׁקָּר
הַחַן וְהַבֵּל הִיפִי אִשָּׁה יִרְאֵתָהּ הִיא

plants a vineyard by her own labors. (17) She girds herself with strength, And performs her tasks with vigor. (18) She sees that her business thrives; Her lamp never goes out at night. (19) She sets her hand to the distaff; Her fingers work the spindle. (20) She gives generously to the poor; Her hands are stretched out to the needy. (21) She is not worried for her household because of snow, For her whole household is dressed in crimson. (22) She makes covers for herself; Her clothing is linen and purple. (23) Her husband is prominent in the gates, As he sits among the elders of the land. (24) She makes cloth and sells it, And offers a girdle to the merchant. (25) She is clothed with strength and splendor; She looks to the future cheerfully. (26) Her mouth is full of wisdom, Her tongue with kindly teaching. (27) She oversees the activities of her household And never eats the bread of idleness. (28) Her children declare her happy; Her husband praises her, (29) "Many women have done well, But you surpass them all." (30) Grace is deceptive, Beauty is illusory; It is for her fear of the LORD That a woman is to be praised. (31) Extol her for the fruit of her hand, And let her works praise her in the gates.

תְּתַהַלֵּל: (לא) תְּנַוְּלָהּ מִפְּכֵי יָדֶיהָ וַיְהִלְלוּהָ
בְּשַׁעֲרֵים מַעֲשֵׂיהָ:

Sanhedrin 101b:11-15

The Gemara resumes its discussion of Jeroboam. **And from where do we derive that Jeroboam does not enter into the World-to-Come?** It is derived from a verse, **as it is written: “And by this matter there was a sin to the house of Jeroboam, and to eradicate it and to destroy it from off the face of the earth”** (I Kings 13:34). It can be interpreted to mean: **To eradicate it in this world, and to destroy it for the World-to-Come. Rabbi Yoḥanan says: For what virtue was Jeroboam privileged to ascend to monarchy?** It is due to the fact that he rebuked Solomon for his sins. **And for what misdeed was he punished and lost everything?** It is due to the fact that he rebuked Solomon and humiliated him in public, as it is stated: **“And this was the cause that he lifted his hand against the king: Solomon built the Millo, and repaired the breaches of the city of David his father”** (I Kings 11:27). Jeroboam said to Solomon: **David, your father, created breaches in the wall so that the Jewish people could ascend for the pilgrimage Festival, and you sealed them in order to marshal forced labor [angarya] for the daughter of Pharaoh, your wife. And what is**

סנהדרין ק"א ב:י"א-ט"ו

ומנא לן דלא אתי לעלמא דאתי דכתיב (מלכים א יג, לד) ויהי בדבר הזה לחטאת בית ירבעם ולהכחיד ולהשמיד מעל פני אדמה להכחיד בעולם הזה ולהשמיד לעולם הבא אמר רבי יוחנן מפני מה זכה ירבעם למלכות מפני שהוכיח את שלמה ומפני מה נענש מפני שהוכיחו ברבים שנאמר (מלכים א יא, כז) וזה הדבר אשר הרים יד במלך שלמה בנה את המלוא סגר את פרץ עיר דוד אביו אמר לו דוד אביך פרץ פרצות בחומה כדי שיעלו ישראל לרגל ואתה גדרת אותם כדי לעשות אנגריא לבת פרעה ומאי וזה אשר הרים יד במלך אמר רב נחמן שחלץ תפיליו בפניו אמר רב נחמן גסות הרוח שהיה בו בירבעם טרדתו מן העולם שנאמר (מלכים א יב, כו) ויאמר ירבעם בלבו עתה תשוב הממלכה לבית דוד אם יעלה העם הזה לעשות זבחים בבית ה' בירושלים ושב לב העם הזה אל אדוניהם אל רחבעם מלך יהודה והרגוני ושב אל רחבעם מלך יהודה אמר גמירי דאין ישיבה בעזרה אלא למלכי בית יהודה בלבד כיון דחזו ליה לרחבעם דיתיב ואנא קאימנא סברי הא מלכא והא עבדא ואי יתיבנא מורד במלכות הואי וקטלין לי ואזלו בתריה מיד (מלכים א יב, כח) ויועץ המלך ויעש שני עגלי זהב ויאמר אליהם רב לכם מעלות ירושלים הנה אלקיך ישראל אשר העלוך מארץ מצרים וישם את האחד בבית אל ואת האחד נתן בן מאי ויועץ אמר רבי יהודה שהושיב רשע אצל צדיק אמר להו חתמיתו על כל דעבידנא אמרו ליה הין אמר להו מלכא בעינא למיהוי אמרו ליה הין כל דאמינא לכו עבידתו אמרו ליה הין אפילו למפלח לעבודת כוכבים אמר ליה צדיק ח"ו אמר

the meaning of the phrase **“and this was the cause that he lifted his hand against the king”**? Rav Naḥman says: **He removed his phylacteries before Solomon**, thereby demonstrating that he does not consider Solomon his superior. **Rav Naḥman says: The arrogance that existed in Jeroboam drove him from the World-to-Come, as it is stated: “And Jeroboam said in his heart: Now shall the kingdom return to the house of David. If this people go up to offer sacrifices in the House of the Lord in Jerusalem, then shall the heart of this people turn again to their lord, even to Rehoboam, king of Judea, and they shall kill me and return to Rehoboam, king of Judea”** (I Kings 12:26–27). Jeroboam calculated and **said: It is learned as a tradition that sitting in the Temple courtyard is permitted only for kings of the house of Judah alone. Once they see Rehoboam, who is sitting, and they see me standing, they will think: This, Rehoboam, is king, and that, Jeroboam, is the servant. And if I sit there, I will be considered a traitor against the throne, and they will kill me and follow him. Immediately**, the following took place: **“And the king took counsel, and made two calves of gold, and said to**

ליה רשע לצדיק ס"ד דגברא כירבעם פלח
לעבודת כוכבים אלא למינסינהו הוא דקא
בעי אי קבליתו למימריה

them: It is too much for you to ascend to Jerusalem; behold your gods, Israel, who brought you up from the land of Egypt. And he placed the one in Bethel and the other he placed in Dan”
 (I Kings 12:28–29). **What** is the meaning of the phrase **“and the king took counsel”**? **Rabbi Yehuda says:** It means **that** he assembled the elders of the kingdom of Israel and **seated a wicked person alongside a righteous** person and consulted them. **He said** to the elders: **Do you sign** a writ of authorization **for all that I am doing?** **They said to him: Yes.** **He said to them: I want to be the king.** **They said to him: Yes.** Jeroboam said to them: **Will you do everything I tell you to do?** **They said to him: Yes.** He said to them: **Even to worship idols?** **A righteous man said: Heaven forbid;** idol worship is unacceptable. The **wicked** man seated alongside him **said to the righteous** man: **Does it enter your mind that a man like Jeroboam would worship idols?** **Rather, he merely seeks to test** those sitting here, to determine **if they accept** and will obey **his pronouncements.**

Shabbat 56b:5-15

Rabbi Shmuel bar Naḥmani said

שבת נ"ו ב:ה'-ט"ו

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי

that **Rabbi Yonatan said: Anyone who says that King Solomon sinned is nothing other than mistaken, as it is stated: “And his heart was not perfect with the Lord his God, as was the heart of David, his father”** (I Kings 11:4). By inference: **Solomon’s heart was not equal to the heart of David, his father; however, he also did not sin. However, how then do I establish the meaning of the verse: “For it came to pass, when Solomon was old, that his wives turned away his heart after other gods”** (I Kings 11:4)? **That verse is in accordance with the statement of Rabbi Natan; as Rabbi Natan raised a contradiction between the two parts of the verse. On the one hand, it is written: “For it came to pass, when Solomon was old, that his wives turned away his heart after other gods.”** On the other hand, **isn’t it written: “And his heart was not perfect with the Lord his God, as was the heart of David his father,”** indicating that **Solomon’s heart was not equal to the heart of David his father; however, he also did not sin? Rather, the verse says as follows: For it came to pass, when Solomon was old, that his wives turned away his heart, in an attempt to spur him to go after other gods; however, he did not go after**

יִנְתֵן: כָּל הָאוֹמֵר שְׁלֹמֹה חָטָא אִינוּ אֶלָּא טוֹעָה, שְׁנֵאמַר: “וְלֹא הָיָה לְבָבוֹ שְׁלֵם עִם ה' אֱלֹקָיו כְּלֶבֶב דָּוִד אָבִיו” — כְּלֶבֶב דָּוִד אָבִיו הוּא דְלֹא הָוָה, מִיְחָטָא נְמִי לֹא חָטָא. אֶלָּא מָה אָנִי מְקַיִים “וַיְהִי לְעֵת זְקִנְתֵּי שְׁלֹמֹה נִשְׂיֹו הִטּוּ אֶת לְבָבוֹ” — הֵהִיא כְּרַבִּי נִתָּן. דְּרַבִּי נִתָּן רַמִּי, כְּתִיב: “וַיְהִי לְעֵת זְקִנְתֵּי שְׁלֹמֹה נִשְׂיֹו הִטּוּ אֶת לְבָבוֹ”, וְהִכְתִּיב: “כְּלֶבֶב דָּוִד אָבִיו” — כְּלֶבֶב דָּוִד אָבִיו הוּא דְלֹא הָוָה מִיְחָטָא נְמִי לֹא חָטָא! הִכִּי קְאָמַר: “וַיְהִי לְעֵת זְקִנְתֵּי שְׁלֹמֹה נִשְׂיֹו הִטּוּ אֶת לְבָבוֹ לְלֶכֶת אַחֲרֵי אֱלֹקִים אַחֲרִים” — וְלֹא הֵלֵךְ. וְהִכְתִּיב: “אֲזַי יִבְנֶה שְׁלֹמֹה בַּמָּה לְכַמוֹשׁ שְׂקֵץ מוֹאֵב” — שְׂבָקֵשׁ לְבָנוֹת וְלֹא בְּנָה. אֶלָּא מֵעֵתָה: “אֲזַי יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַה'” — שְׂבָקֵשׁ לְבָנוֹת וְלֹא בְּנָה?! אֶלָּא דְבָנָה, הִכָּא נְמִי דְבָנָה! אֶלָּא כְּדַתְנִיא, רַבִּי יוֹסִי אוֹמֵר: “וְאֵת הַבְּמוֹת אֲשֶׁר עַל פְּנֵי יְרוּשָׁלַיִם אֲשֶׁר מִיַּמִּין לְהַר הַמִּשְׁחָה אֲשֶׁר בְּנָה שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל לְעִשְׂתֵּרֶת שְׂקֵץ צִידִנִים וְגו'”. אֶפְשָׁר בָּא אֶסָּא וְלֹא בִיעָרָם, יְהוֹשֻׁעַ וְלֹא בִיעָרָם, עַד שְׂבָא יֵאשִׁיָּה וּבִיעָרָם? וְהִלָּא כָּל עֲבוּדָה זָרָה שְׂבָאֲרֵץ יִשְׂרָאֵל אֶסָּא וְיְהוֹשֻׁעַ בִּיעָרוּם! אֶלָּא מְקִישׁ רֵאשׁוּנִים לְאַחֲרוּנִים, מָה אַחֲרוּנִים לֹא עָשׂוּ וְתִלָּה בְּהֵן לְשַׁבַּח, אִף רֵאשׁוּנִים לֹא עָשׂוּ וְתִלָּה בְּהֵן לְגַנְאִי. וְהִכְתִּיב: “וַיַּעַשׂ שְׁלֹמֹה הָרַע בְּעֵינֵי ה'!” אֶלָּא מִפְּנֵי שֶׁהָיָה לוֹ לְמַחֹת בְּנִשְׂיֹו וְלֹא מִיַּחָה מַעֲלָה עָלָיו הַכְּתוּב כְּאֵלֹוֹ חָטָא. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: נוּחַ לוֹ לְאוֹתוֹ צְדִיק שֶׁיְהִי שֶׁמֶשׁ לְדָבָר אַחֵר, וְאֵל יִכְתֹּב בוֹ “וַיַּעַשׂ הָרַע בְּעֵינֵי ה'”. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: בְּשַׁעָה שְׁנַשָּׂא שְׁלֹמֹה אֶת בֵּית פְּרָעָה, הִכְנִיסָהּ לוֹ אֶלְף מִיַּיִן זָמַר, וְאָמַרָהּ לוֹ כֶּךָ עוֹשִׂין לְעֲבוּדָה זָרָה פְּלוּנִית, וְכֶךָ עוֹשִׂים לְעֲבוּדָה זָרָה פְּלוּנִית, וְלֹא מִיַּחָה בַּהּ. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: בְּשַׁעָה שְׁנַשָּׂא שְׁלֹמֹה אֶת בֵּית פְּרָעָה יָרַד גְּבַרְיָאֵל וְנָעַץ קִנְהַ בַּיָּם וְעָלָה בוֹ שִׁירְטוּן,

them. The Gemara asks: **Isn't it written: "Then did Solomon build [yivne] an altar for Kemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon"** (I Kings 11:7), indicating that Solomon did in fact stray after idols? The Gemara answers: This can be understood to mean **that** Solomon **sought to build** an altar for idols **but did not build** it. The Gemara objects: **But now** if that is the way to understand the future tense verb form *yivne*, what of another instance where the same form is employed: **"Then did Joshua build [yivne] an altar to the Lord God of Israel in Mount Eival"** (Joshua 8:30)? There too, would you say that Joshua **sought to build** an altar **but did not build** one? **Rather**, there, in the case of Joshua, it means that **he** actually **built it**. **Here too**, with regard to Solomon, it means that **he** actually **built** the altar. **Rather**, this verse should be understood **as it was taught** in a *baraita* that **Rabbi Yosei says**: The verse states: **"And the altars that were before Jerusalem, which were on the right hand of the Mount of Olives, which Solomon the king of Israel had built for Ashtoret the abomination of the Zidonim, and for Kemosh the abomination of Moab, and for Milkom the**

ועליו נבנה כרך גדול [של רומי]. במתניתא
 תנא: אותו היום שהכניס ירבעם שני עגלי
 זָהָב, אָחַד בְּבֵית אֵל וְאָחַד בְּדָן, נִבְנְהָ צָרִיף
 אָחַד, וְזֶהוּ אֵיטְלִיָּאָה שֶׁל יוֹן.

abomination of the children of Ammon, did the king defile” (II Kings 23:13). All these were destroyed by Josiah. The Gemara asks: **Is it possible that the righteous king Asa came and did not destroy them, and the righteous king Jehosaphat came and did not destroy them until Josiah came and destroyed them? Didn't Asa and Jehosaphat destroy all the idolatry in Eretz Yisrael? Rather, the verse juxtaposes the earlier ones, i.e., Solomon, to the later ones, i.e., Josiah. Just as the later ones, Josiah, did not effect the destruction of the altars, as it was done by his predecessors, and nevertheless the verse attributes it to him to praise him as if he had destroyed all those altars, so too, the earlier ones, Solomon, did not effect the construction, and nevertheless the verse attributes it to him to disgrace him as he did not prevent their construction. The Gemara raises another question. Isn't it written: “And Solomon did evil in the sight of the Lord” (I Kings 11:6), clearly indicating that Solomon sinned? Rather, since he should have protested against the conduct of his wives, i.e., their involvement in idolatry, but he did not protest, the verse ascribes to him liability as if he had sinned. Rav Yehuda said**

that **Shmuel said: It would have been preferable for that righteous man, Solomon, to be a servant** tasked with drawing water and hewing wood **for another matter**, i.e., idolatry, **and not** have the verse **write about him: “And he did evil in the sight of the Lord,”** even though he did not. **Rav Yehuda said that Shmuel said: When Solomon married Pharaoh’s daughter, she brought to him a thousand musical instruments and said to him: This is the way we do it for this idolatry, and this is the way we do it for that idolatry, and he did not protest that talk. Rav Yehuda said that Shmuel said: When Solomon married Pharaoh’s daughter, the angel Gabriel descended from heaven and implanted a reed into the sea, and a sandbar grew around it, growing larger each year, and upon it the great city of Rome was built,** which became God’s instrument to punish Israel. **It was taught in a *baraita*: On that very day that Jeroboam introduced two golden calves, one in Beth-El and the other in Dan, a single small hut was constructed,** which was the first house constructed there. **And that was the inauguration of Italy of Greece.**

Shabbat 30a:3-30b:2

The Gemara relates: **This question was asked before Rabbi Tanḥum from the village of Nevi: What is the ruling with regard to extinguishing a burning lamp before a sick person on Shabbat?** The Gemara relates that Rabbi Tanḥum delivered an entire homily touching upon both aggadic and halakhic materials surrounding this question. **He began and said: You, King Solomon, where is your wisdom, where is your understanding? Not only do your statements contradict the statements of your father David, but your statements even contradict each other. Your father David said: “The dead praise not the Lord, neither any that go down into silence” (Psalms 115:17); and you said: “And I praised the dead that are already dead more than the living that are yet alive” (Ecclesiastes 4:2). And then again you said: “For a living dog is better than a dead lion” (Ecclesiastes 9:4).** These are different assessments of life and death. He resolved the contradictions in the following manner: **This is not difficult. That which David said: “The dead praise not the Lord,” this is what he is saying: A person should always engage in Torah and**

שבת ל' א-ג' ל' ב:ב'

שָׂאוּל שְׂאִילָה זוֹ לְעִילָא מֵרַבִּי תַנְחוּם דְּמֵן נוּי: מַהוּ לְכַבּוֹת בּוֹצִינָא דְנוּרָא מִקְמִי בְּאִישָׁא בְשַׁבָּתָא? פִּתַח וְאָמַר: אֲנִתְּ שְׁלֵמָה אֵן חֲכֻמְתָךְ, אֵן סוּכְלִתְנוּתְךָ? לֹא דִיִּךְ שְׁדַבְרִיךְ סוּתְרִין דְּבַרִּי דְּוֹד אַבִּיךְ, אֲלֵא שְׁדַבְרִיךְ סוּתְרִין זֶה אֶת זֶה. דְּוֹד אַבִּיךְ אָמַר: “לֹא הַמֵּתִים יְהַלְלוּ יְהוָה”, וְאֵת אָמַרְתָּ: “וְשָׁבַח אֲנִי אֶת הַמֵּתִים שְׁכָבָר מֵתוּ”, וְחִזְרַתְּ וְאָמַרְתָּ: “כִּי לְכָלֵב חַי הוּא טוֹב מִן הָאָרִיָּה הַמֵּת!” לֹא קִשְׂיָא, הָא דְקָאֵמַר דְּוֹד “לֹא הַמֵּתִים יְהַלְלוּ יְהוָה” — הֵכִי קָאֵמַר: לְעוֹלָם יַעֲסוֹק אָדָם בְּתוֹרָה וּבְמִצְוֹת קוֹדֵם שְׂמִימֹת, שְׂכִינֵן שְׂמִת, בְּטֵל מִן הַתּוֹרָה וּמִן הַמִּצְוֹת וְאִין לְהַקְדוּשׁ בְּרוּךְ הוּא שְׁבַח בּוֹ. וְהֵינּוּ דְאָמַר רַבִּי יוֹחָנָן, מֵאִי דְכָתִיב: “בַּמֵּתִים חֲפְשִׁי” — כִּיִּן שְׂמִת אָדָם נַעֲשֶׂה חֲפְשִׁי מִן הַתּוֹרָה וּמִן הַמִּצְוֹת. וְדְקָאֵמַר שְׁלֵמָה “וְשָׁבַח אֲנִי אֶת הַמֵּתִים שְׁכָבָר מֵתוּ”, שְׁכַשְׁחָטָאוּ יִשְׂרָאֵל בְּמַדְבָּר, עֵמַד מְשֶׁה לְפָנֵי הַקְּדוּשׁ בְּרוּךְ הוּא וְאָמַר כְּמָה תְּפִלוֹת וְתַחֲנוּנִים לְפָנָיו וְלֹא נַעֲנֶה, וְכַשְׂאָמַר “זְכוֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֶבְדֶּיךָ” — מִיָּד נַעֲנֶה. וְלֹא יָפָה אָמַר שְׁלֵמָה “וְשָׁבַח אֲנִי אֶת הַמֵּתִים שְׁכָבָר מֵתוּ”? דְּבַר אַחֵר: מְנַהֲגוּ שֶׁל עוֹלָם, מְלַךְ בְּשֵׁר וְדָם גּוֹזֵר גְּזָרָה — סָפֵק מְקַיְיֵמִין אוֹתָהּ סָפֵק אִין מְקַיְיֵמִין אוֹתָהּ. וְאִם תִּמְצִי לומר מְקַיְיֵמִין אוֹתָהּ — בְּחַיִּי מְקַיְיֵמִין אוֹתָהּ בְּמוֹתוֹ אִין מְקַיְיֵמִין אוֹתָהּ. וְאִילוּ מְשֶׁה רִבִּינוּ גְזַר כְּמָה גְזִירוֹת וְתִיקֵן כְּמָה תִקְנוֹת וְקַיְיֵמוֹת הֵן לְעוֹלָם וּלְעוֹלָמֵי עוֹלָמִים. וְלֹא יָפָה אָמַר שְׁלֵמָה “וְשָׁבַח אֲנִי אֶת הַמֵּתִים וְגוֹ”? דְּבַר אַחֵר: “וְשָׁבַח אֲנִי וְגוֹ”, כְּדַרְבּ יְהוּדָה אָמַר רַב. דְאָמַר רַב יְהוּדָה אָמַר רַב: מֵאִי דְכָתִיב “עֲשֵׂה עִמִּי אוֹת לְטוֹבָה וְיֵרָאוּ שׁוֹנְאֵי וַיְבוֹשׂוּ” — אָמַר דְּוֹד לְפָנֵי הַקְּדוּשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, מְחוּל לִי עַל אוֹתוֹ

mitzvot before he dies, as once he is dead he is idle from Torah and mitzvot and there is no praise for the Holy One, Blessed be He, from him. And that is what Rabbi Yoḥanan said: What is the meaning of that which is written: **“Set free among the dead, like the slain that lie in the grave, whom You remember no more”** (Psalms 88:6)? **When a person dies he then becomes free of Torah and mitzvot. And that which Solomon said: “And I praised the dead that are already dead”**; he was not speaking of all dead people, but rather in praise of certain dead people. **As when Israel sinned in the desert, Moses stood before the Holy One, Blessed be He, and he said several prayers and supplications before Him, and his prayers were not answered. And when he said: “Remember Abraham, Isaac, and Israel, Your servants”** (Exodus 32:13), his prayers were answered immediately. Consequently, **did Solomon not speak appropriately when he said: “Wherefore I praised the dead that are already dead”**? Certainly the merit of the deceased forefathers is greater than that of the righteous people who are alive. **Alternatively, the way of the world is such that when a flesh-and-blood prince issues a**

עון. אמר לו: מחול לך. אמר לו: עשה עמי אות בחיי. אמר לו: בחייך איני מודיע, בחיי שלמה בנך אני מודיע. כשבנה שלמה את בית המקדש, ביקש להכניס ארון לבית קדשי הקדשים. דבקו שערים זה בזה. אמר שלמה עשרים וארבעה רננות, ולא נענה. פתח ואמר: “שאו שערים ראשיכם והנשאו פתחי עולם ויבא מלך הכבוד”. רהטו בתריה למיבלעיה, אמרו: “מי הוא זה מלך הכבוד”. אמר להו: “ה’ עזוז וגבור”. חזר ואמר: “שאו שערים ראשיכם ושאו פתחי עולם ויבא מלך הכבוד מי הוא זה מלך הכבוד ה’ צבאות הוא מלך הכבוד סלה”, ולא נענה. כיון שאמר: “ה’ אלקים אל תשב פני משיחך זכרה לחסדי דוד עבדך”, מיד נענה. באותה שעה נהפכו פני כל שונאי דוד כשולי קדירה, וידעו כל העם וכל ישראל שמחל לו הקדוש ברוך הוא על אותו עון. ולא יפה אמר שלמה: “ושבח אני את המתים שכבר מתו”?! והיינו דכתיב: “ביום השמיני שלח את העם ויברכו את המלך וילכו לאהליהם שמחים וטובי לב על כל הטובה אשר עשה ה’ לדוד עבדו ולישראל עמו”. “וילכו לאהליהם” — שמצאו נשותיהן בטרה. “שמחים” — שנהנו מזיו השכינה. “וטובי לב” — שנתעברו נשותיהן של כל אחד ואחד וילדה זכר. “על כל הטובה אשר עשה ה’ לדוד עבדו (ולישראל עמו)”. “לדוד עבדו” — שמחל לו על אותו עון. “ולישראל עמו” — דאחיל להו עון דיום הכפורים. ודקאמר שלמה: “כי לכלב חי הוא טוב מן האריה המת”, כדרב יהודה אמר רב. דאמר רב יהודה אמר רב, מאי דכתיב: “הודיעני ה’ קצי ומדת ימי מה היא אדעה מה חדל אני” — אמר דוד לפני הקדוש ברוך הוא: רבוננו של עולם, הודיעני ה’ קצי. אמר לו: גזרה היא מלפני שאין מודיעין קצו של

decree on the public it is uncertain whether they fulfill it and uncertain whether they do not fulfill it. And even if you want to say that they fulfill it, it is only during his lifetime that they fulfill it; after he dies they do not fulfill it. But Moses our teacher issued several decrees and instituted several ordinances, and they are in effect forever and ever. And, if so, is it not appropriate that which Solomon said: “Wherefore I praised the dead that are already dead”? Alternatively, another explanation is given for the verse: “And I praised the dead that are already dead,” is in accordance with that which Rav Yehuda said that Rav said. As Rav Yehuda said that Rav said: What is the meaning of the verse that was written: “Work on my behalf a sign for good; that they that hate me may see it, and be put to shame” (Psalms 86:17)? David said before the Holy One, Blessed be He: Master of the Universe, forgive me for that sin in the matter of Bathsheba. He said to him: It is forgiven you. David said to Him: Show me a sign in my lifetime so that all will know that You have forgiven me. God said to him: In your lifetime I will not make it known that you were forgiven; however, in the lifetime of your son Solomon I will make it known. When

בְּשָׂר וְדָם. “וּמִדַּת יְמֵי מָה הִיא” — גְּזֵרָה הִיא מִלְפָּנַי שְׂאִין מוֹדִיעִין מִדַּת יְמֵיו שֶׁל אָדָם. “וְאִדְעָה מָה חֲדַל אָנִי” — אָמַר לוֹ: בְּשִׁבְתָּ תָמוּת. אָמוּת בְּאֶחָד בְּשִׁבְתָּ? אָמַר לוֹ: כְּבָר הִגִּיעָה מַלְכוּת שְׁלֹמֹה בְּנִךְ, וְאִין מַלְכוּת נֹגַעַת בְּחִבְרָתָהּ אֶפִּילוּ כְּמֵלֶךְ נִימָא. אָמוּת בְּעָרְבֵי שִׁבְתָּ? אָמַר לוֹ: “כִּי טוֹב יוֹם בְּחִצְרֶיךָ מֵאֶלְפִי” — טוֹב לִי יוֹם אֶחָד שְׂאֵתָה יוֹשֵׁב וְעוֹסֵק בְּתוֹרָה מֵאֶלְפִי עוֹלוֹת שְׁעֵתִיד שְׁלֹמֹה בְּנִךְ לְהִקְרִיב לְפָנַי עַל גְּבֵי הַמִּזְבֵּחַ. כָּל יוֹמָא דְשִׁבְתָּא הָוָה יְתִיב וְגָרִיס כּוּלֵי יוֹמָא. הֵהוּא יוֹמָא דְבַעֲי לְמִינַח נְפֻשִׁיהָ, קָם מִלְּאֶךְ הַמּוֹת קָמִיהָ וְלֹא יָכִיל לֵיהּ, דְּלֹא הָוָה פְּסִיק פּוּמִיָּה מְגִירָסָא. אָמַר: מֵאִי אֶעְבִּיד לֵיהּ? הָוָה לֵיהּ בּוֹסֵתְנָא אַחוּרֵי בֵיתֵיהּ, אֵתָא מִלְּאֶךְ הַמּוֹת סְלִיק וּבְחִישׁ בְּאֵילָנֵי. נִפְקַ לְמִיחְזֵי. הָוָה סְלִיק בְּדַרְגָּא, אִיפְחִית דְּרָגָא מִתּוֹתֵיהּ, אִישְׁתִּיק וְנַח נְפֻשִׁיהָ. שְׁלַח שְׁלֹמֹה לְבֵי מְדֻרְשָׁא: אָבָא מַת וּמוּטֵל בְּחִמָּה, וּכְלָבִים שְׁלֵי בֵית אָבָא רַעֲבִים — מָה אַעֲשֶׂה? שְׁלַחוּ לֵיהּ: חֲתוּךְ נְבִלָה וְהַנַּח לְפָנַי הַכְּלָבִים. וְאַבִּיךָ, הִנַּח עָלָיו כְּפָר אוֹ תִינוּק וְטִלְטְלוּ. וְלֹא יָפָה אָמַר שְׁלֹמֹה: “כִּי לְכָלֵב חֵי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת”. וְלַעֲבִין שְׂאִילָה דְשְׂאִילָנָא קְדָמִיכוּן: נֵר קְרוּיָה “נֵר”, וְנִשְׁמְתוּ שְׁלֵי אָדָם קְרוּיָה “נֵר”. מוּטֵב תִּכְבֶּה נֵר שְׁלֵי בְּשָׂר וְדָם מִפְּנֵי נֵרוֹ שְׁלֵי הַקְדוּשׁ בְּרוּךְ הוּא.

Solomon built the Temple and sought to bring the Ark into the Holy of Holies, the gates clung together and could not be opened. Solomon uttered twenty-four songs of praise, as in his prayer there are twenty-four expressions of prayer, song, etc. (I Kings 8), and his prayer was not answered. He began and said: “Lift up your heads, O you gates, and be you lifted up, you everlasting doors; that the King of glory may come in” (Psalms 24:7). Immediately, the gates ran after him to swallow him, as they thought that in the words: “King of glory” he was referring to himself, and they said to him: “Who is the King of glory?” (Psalms 24:8). He said to them: “The Lord strong and mighty, the Lord mighty in battle” (Psalms 24:8). And he said again: “Lift up your heads, O you gates, yea, lift them up, you everlasting doors; that the King of glory may come in. Who then is the King of glory? The Lord of hosts; He is the King of glory. Selah” (Psalms 24:9–10), and he was not answered. When he said: “O Lord God, turn not away the face of Your anointed; remember the good deeds of David Your servant” (II Chronicles 6:42), he was immediately answered, and a fire descended from Heaven (II Chronicles 7:1). At that moment,

the faces of all of David's enemies turned dark like the charred bottom of a pot. And all of Israel knew that the Holy One, Blessed be He, forgave him for that sin. And if so, is it not appropriate what Solomon said: "And I praised the dead that are already dead," David, more than the living, Solomon, to whose request to open the gates of the Temple God did not respond? **And that is what is written: "On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had shown unto David His servant and to Israel His people"** (I Kings 8:66). The Gemara explains: **And went unto their tents**, in accordance with the common expression: One's house is his wife. It is explained **that** when they returned home **they found their wives ritually pure** from the ritual impurity of menstruation. **Joyful** means **that they enjoyed the aura of the Divine Presence** at the dedication of the Temple. **And glad of heart** means **that the wife of each and every one of them was impregnated and gave birth to a male.** The verse continues: **For all the goodness that the Lord had shown unto David His servant and to Israel His people. Unto David His servant** means

that at that opportunity they all saw **that God forgave him for that sin. And to Israel His people** means **that He forgave them** for the **sin of Yom Kippur**, as they did not fast that year (see I Kings 8:65). The Gemara continues: **And that which Solomon said: “For a living dog is better than a dead lion” (Ecclesiastes 9:4), is in accordance with that which Rav Yehuda said that Rav said. As Rav Yehuda said that Rav said: What is the meaning of that verse which David said: “Lord, make me to know my end, and the measure of my days, what it is; let me know how short-lived I am” (Psalms 39:5)? It means that David said before the Holy One, Blessed be He: Master of the Universe, Lord, make me to know my end; in how long will I die? God said to him: It is decreed before Me that I do not reveal the end of the life of flesh and blood. He asked further: And the measure of my days; on what day of the year will I die? He said to him: It is decreed before Me not to reveal the measure of a person’s days. Again he requested: Let me know how short-lived I am; on what day of the week will I die? He said to him: You will die on Shabbat. David requested of God: Let me die on the first day of the week so that the honor of Shabbat will**

not be tarnished by the pain of death. **He said to him:** On that day **the time of the kingdom of your son Solomon has already arrived, and one kingdom does not overlap with another** and subtract from the time allotted to another **even a hairbreadth**. He said to him: **I will** cede a day of my life and **die on Shabbat eve**. God **said to him:** **“For a day in your courts is better than a thousand”** (Psalms 84:11); **a single day in which you sit and engage in Torah is preferable to Me than the thousand burnt-offerings that your son Solomon will offer before Me on the altar** (see I Kings 3:4). What did David do? **Every Shabbat he would sit and learn all day** long to protect himself from the Angel of Death. On **that day on which** the Angel of Death **was supposed to put his soul to rest**, the day on which David was supposed to die, **the Angel of Death stood before him and was unable** to overcome him because **his mouth did not pause from study**. The Angel of Death **said: What shall I do to him? David had a garden [bustana] behind his house; the Angel of Death came, climbed, and shook the trees. David went out to see. As he climbed the stair, the stair broke beneath him. He was startled and was silent,** interrupted his studies for a

moment, **and died**. Since David died in the garden, **Solomon sent** the following question **to the study hall: Father died and is lying in the sun, and the dogs of father's house are hungry**. There is room for concern lest the dogs come and harm his body. What shall I do? **They sent an answer to him: Cut up an animal carcass and place it before the dogs**. Since the dogs are hungry, handling the animal carcass to feed them is permitted. **And** with regard to **your father**, it is prohibited to move his body directly. **Place a loaf of bread or an infant on top of him, and you can move him** into the shade due to the bread or the infant. **And** is it **not appropriate** what **Solomon said: "For a living dog is better than a dead lion."** The ultimate conclusion of this discussion is that life is preferable to death. **And** now, **with regard to the question that I asked before you;** Rav Tanḥum spoke modestly, as, actually, they had asked him the question. **A lamp is called *ner* and a person's soul is also called *ner***, as it is written: "The spirit of man is the lamp [*ner*] of the Lord" (Proverbs 20:27). **It is preferable that the lamp of a being of flesh and blood, an actual lamp, will be extinguished in favor of the lamp of the Holy One, Blessed be He, a person's soul**. Therefore, one is permitted to

extinguish a flame for the sake of a sick person.