

vants who serve their master for the sake of receiving a reward, but be like servants who serve their master without expecting a reward" (Ethics of the Fathers 1:3). He meant by this that one should believe the truth for the sake of the truth. We say of such a man that he serves out of love. To him the sages have applied the verse: "His profound desire is in God's commandments" (Ps. 112:1). Rabbi Eliezer added: "... in His commandments, but not in the reward of His commandments" (Avodah Zarah 19a).*

All of this is clear proof of what we have said. A passage from the *Sifre* makes the point even better. "Should you be tempted to say, 'I will study Torah in order to become rich, or in order to be called Rabbi, or in order to receive a reward in the world to come,' Scripture says (Deut. 11:13): 'To love the Lord your God'—whatever you do, do it only out of love." It has now been made quite clear to you that this is what the Torah means and our sages make fundamental. Only a disturbed fool whose mind is deranged by folly and by fantasy will refuse to recognize this truth.

Abraham our Father achieved this level; he served God out of love. We, too, must be aroused to move in this direction. However, our sages knew that this is a very difficult goal to achieve and that not every man could achieve it. One may understand the goal and still reject it, failing to apprehend that it is a principle of faith. Men do not do anything except to achieve profit or to avoid loss. Most men would regard any other action as useless and meaningless.

Under these circumstances it is hard to say to one who is studying Torah, "Do certain things and refrain from doing certain other things but not out of fear of divine punishment and not in order to acquire a reward." This is an exceedingly difficult thing to do because most men have not achieved such truth that they are able to be like Abraham our Father. Therefore, in order that the masses stay faithful and do the commandments, it was permitted to tell them that they might hope for a reward and to warn them against transgressions out of fear of punishment. It was hoped that they might be urged to strengthen their intentions so that they would ultimately grasp the truth and the way toward perfection, just like the child in the analogy which I cited above. It was for this reason that the sages charged Antigonus of Sokho with indiscretion. They had him in mind when they said, "O wise ones, be careful with your words" (Ethics of the Fathers 1:11). The masses, after all, lose nothing when they do the

*See *Guide*, III, ch. 54.

commandments out of fear of punishment and out of hope for reward, since they are not perfect. It is good for them insofar as it strengthens and habituates them in loyalty to what the Torah requires. Out of this effort they may be awakened to the knowledge of the truth and serve God out of love. This is what the sages meant when they said, "A man ought always to labor in the Torah, even if not for its own sake! For doing it not for its own sake, he may come to do it for its own sake" (Pesahim 50b).

You must know that the words of the sages are differently interpreted by three groups of people.

The first group is the largest one. I have observed them, read their books, and heard about them. They accept the teachings of the sages in their simple literal sense and do not think that these teachings contain any hidden meaning at all. They believe that all sorts of impossible things must be. They hold such opinions because they have not understood science and are far from having acquired knowledge. They possess no perfection which would rouse them to insight from within, nor have they found anyone else to stimulate them to profounder understanding. They, therefore, believe that the sages intended no more in their carefully emphatic and straightforward utterances than they themselves are able to understand with inadequate knowledge. They understand the teachings of the sages only in their literal sense, in spite of the fact that some of their teachings, when taken literally, seem so fantastic and irrational that if one were to repeat them literally, even to the uneducated, let alone to sophisticated scholars, their amazement would prompt them to ask how anyone in the world could believe such things true, much less edifying.

The members of this group are poor in knowledge. One can only regret their folly. Their very effort to honor and to exalt the sages in accordance with their own meager understanding actually humiliates them. As God lives, this group destroys the glory of the Torah and extinguishes its light, for they make the Torah of God say the opposite of what it intended. For He said in His perfect Torah, "The nations who hear of these statutes shall say: Surely this great nation is a wise and understanding people" (Deut. 4:6). But this group expounds the laws and the teachings of our sages in such a way that when the other peoples hear them they say that this little people is foolish and ignoble.*

*See *Guide*, III, ch. 31.

The worst offenders are preachers who preach and expound to the masses what they themselves do not understand. Would that they keep silent about what they do not know, as it is written: "If only they would be utterly silent, it would be accounted to them as wisdom" (Job 13:5). Or they might at least say, "We do not understand what our sages intended in this statement, and we do not know how to explain it." But they believe they do understand, and they vigorously expound to the people what they think rather than what the sages really said. They, therefore, give lectures to the people on the tractate Berakhot and on this present chapter, and other texts, expounding them word-for-word according to their literal meaning.*

The second group is also a numerous one. It, too, consists of persons who, having read or heard the words of the sages, understand them according to their simple literal sense and believe that the sages intended nothing else than what may be learned from their literal interpretation. Inevitably, they ultimately declare the sages to be fools, hold them up to contempt, and slander what does not deserve to be slandered. They imagine that their own intelligence is of a higher order than that of the sages, and that the sages were simpletons who suffered from inferior intelligence. The members of this group are so pretentiously stupid that they can never attain genuine wisdom. Most of those who have stumbled into this error are involved with medicine or astrology. They regard themselves as cultivated men, scientists, critics, and philosophers. How remote they are from true humanity compared to real philosophers! They are more stupid than the first group; many of them are simply fools.

This is an accursed group, because they attempt to refute men of established greatness whose wisdom has been demonstrated to competent men of science. If these fools had worked at science hard enough to know how to write accurately about theology and similar subjects both for the masses and for the educated, and if they understood the relevance of philosophy, then they would be in a position to understand whether the sages were in fact wise or not, and the real meaning of their teachings would be clear to them.

There is a third group. Its members are so few in number that it is hardly appropriate to call them a group, except in the sense in which one speaks of the sun as a group (or species) of which it is the only member. This group consists of men to whom the greatness of

*See *Guide*, II, ch. 29.

our sages is clear. They recognize the superiority of their intelligence from their words which point to exceedingly profound truths. Even though this third group is few and scattered, their books teach the perfection which was achieved by the authors and the high level of truth which they had attained. The members of this group understand that the sages knew as clearly as we do the difference between the impossibility of the impossible and the existence of that which must exist. They know that the sages did not speak nonsense, and it is clear to them that the words of the sages contain both an obvious and a hidden meaning. Thus, whenever the sages spoke of things that seem impossible, they were employing the style of riddle and parable which is the method of truly great thinkers. For example, the greatest of our wise men (Solomon) began his book by saying: "To understand an analogy and a metaphor, the words of the wise and their riddles" (Prov. 1:6).

All students of rhetoric know the real concern of a riddle is with its hidden meaning and not with its obvious meaning, as: "Let me now put forth a riddle to you" (Judges 14:12). Since the words of the sages all deal with supernatural matters which are ultimate, they must be expressed in riddles and analogies. How can we complain if they formulate their wisdom in analogies and employ such figures of speech as are easily understood by the masses, especially when we note that the wisest of all men did precisely that, under the guidance of the Holy Spirit? I have in mind Solomon in Proverbs, the Song of Songs, and parts of Ecclesiastes.*

It is often difficult for us to interpret words and to educe their true meaning from the form in which they are contained so that their real inner meaning conforms to reason and corresponds with truth. This is the case even with Holy Scriptures. The sages themselves interpreted Scriptural passages in such a way as to educe their inner meaning from literal sense, correctly considering these passages to be figures of speech, just as we do. Examples are their explanations of the following passages: "he smote the two altar-hearths of Moab; he went down also and slew a lion in the midst of a pit" (II Sam. 23:20); "Oh, that one would give me water to drink of the well of Bethlehem" (*ibid.* 23:15). The entire narrative of which these passages are a part was interpreted metaphorically. Similarly, the whole Book of Job was considered by many of the sages to be properly

*See *Guide*, introduction.

understood only in metaphoric terms. The dead bones of Ezekiel (Ezek. 37) were also considered by one of the rabbis to make sense only in metaphoric terms. Similar treatment was given to other passages of this sort.

Now if you, reader, belong to either of the first two groups, pay no attention to my words nor to anything else in this section. You will not like it. On the contrary, it will irritate you, and you will hate it. How could a person who is accustomed to eating large amounts of harmful food find simple food in small quantities appealing, even though they are good for him? On the contrary, he will actually find them irritating, and he will hate them. Do you not recall the reaction of the people who were accustomed to eating onions, garlic, fish, and the like? They said: "Now our soul is dried away; there is nothing at all; we have nought save this manna to look to" (Num. 11:6).

But if you belong to the third group, when you encounter a word of the sages which seems to conflict with reason, you will pause, consider it, and realize that this utterance must be a riddle or a parable. You will sleep on it, trying anxiously to grasp its logic and its expression, so that you may find its genuine intellectual intention and lay hold of a direct faith, as Scripture says: "To find out words of delight, and that which was written uprightly, even words of truth" (Eccles. 12:10). If you consider my book in this spirit, with the help of God, it may be useful to you.

Now I can begin to discuss the matter with which I am really concerned. Know that just as the blind man cannot image color, as the deaf person cannot experience sounds, and as the eunuch cannot feel sexual desire, so bodies cannot attain spiritual delights. Like fish, who do not know what the element of fire is, because they live upon its opposite, the element of water, so are the delights of the spiritual world unknown in this material world. Spiritual delight does not come within our experience at all. We enjoy only bodily pleasures which come to us through our physical senses, such as the pleasures of eating, drinking, and sexual intercourse. Other levels of delight are not present to our experience. We neither recognize nor grasp them at first thought. They come to us only after great searching.

It could hardly be otherwise, since we live in a material world and are, therefore, able to achieve only inferior and discontinuous delights. Spiritual delights are eternal. They last forever; they never break off. Between these two kinds of delight there is no similarity of

any sort. It is, therefore, inappropriate for us who are masters of Torah or theologians to say that angels, stars, and spheres experience no delight. On the contrary, they really experience great delight in that they know by experience the true being of God the Creator. With this knowledge they enjoy delight which is both perpetual and uninterrupted. They have no bodily delight, nor could they, since they have no physical senses, as we do, through which they could get our kind of gratification.

We will be like them after death. Those men who choose to purify themselves will reach this spiritual height. They will neither experience bodily pleasures, nor will they want them. They will resemble a powerful king. He would hardly want to go back to playing ball with children as he did before he became king. Such games attracted him when he was a child and was unable to understand the real difference between ball playing and royal power. Like children we now praise and glorify the delights of the body and do not understand the delights of the soul.

If you consider carefully the nature of these two kinds of delight, you will perceive the inferiority of the first and the superiority of the second, even in this world. Thus, you find that most men will exert extraordinary amounts of intellectual and physical energy laboring at ordinary tasks in order to acquire honor and be exalted by their fellowmen. The pleasure which honor brings is not of the same sort as the pleasure derived from eating and drinking. Similarly, many men pursue vengeance over their enemies more intensely than they pursue any bodily pleasures. Many others deny themselves the keenest of bodily delights because they fear shame and public disgrace or because they seek to acquire a reputation for virtue. If this is the case even in this material world, how much more must it be so in the spiritual world! That world is the world to come.

In the world to come our souls will become wise out of the knowledge of God the Creator, as the higher physical bodies do, or even wiser. This spiritual delight is not divisible into parts, nor can it be described, nor can any analogy explain it. It is as the prophet said when he was awe-stricken at the lofty magnificence of that good: "How great is Your goodness which You have hidden away for them that fear You" (Ps. 31:30). Our sages also wrote: "In the world to come there is no eating, drinking, washing, anointing, or sexual intercourse; but the righteous sit with their crowns on their heads enjoying the radiance of the Divine Presence" (Berakhot 17a). In this pas-

ceeds, rebuilds the sanctuary on its site, and gathers the dispersed of Israel, he is beyond all doubt the Messiah. He will prepare the whole world to serve the Lord with one accord, as it is written: "For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent" (Zeph. 3:9).

Chapter 12

(¶ 1 Let no one think that in the days of the Messiah any of the laws of nature will be set aside, or any innovation be introduced into creation. The world will follow its normal course. The words of Isaiah: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (Is. 11:6) are to be understood figuratively, meaning that Israel will live securely among the wicked of the heathens who are likened to wolves and leopards, as it is written: "A wolf of the deserts does spoil them, a leopard watches over their cities" (Jer. 5:6). They will all accept the true religion, and will neither plunder nor destroy, and together with Israel earn a comfortable living in a legitimate way, as it is written: "And the lion shall eat straw like the ox" (Is. 11:7). All similar expressions used in connection with the Messianic age are metaphorical. In the days of King Messiah the full meaning of those metaphors and their allusions will become clear to all.*

(¶ 2 Said the rabbis: "The sole difference between the present and the Messianic days is delivery from servitude to foreign powers" (Sanhedrin 91b). To take the words of the prophets in their literal sense, it appears that the inauguration of the Messianic era will be marked by the war of Gog and Magog; that prior to that war, a prophet will arise to guide Israel and set their hearts aright, as it is written: "Behold, I will send you Elijah the prophet" (Mal. 3:23). He (Elijah) will come neither to declare the clean unclean, nor the unclean clean; neither to disqualify those who are presumed to be of legitimate descent, nor to pronounce qualified those who are presumed to be of illegitimate descent, but to bring peace in the world, as it is said: "And he shall turn the hearts of the fathers to the children" (*ibid.* 3:24).

Some of our sages say that the coming of Elijah will precede the advent of the Messiah. But no one is in a position to know the details of this and similar things until they have come to pass. They

*See *Guide*, III, ch. 11; also II, ch. 29.

are not explicitly stated by the prophets. Nor have the rabbis any tradition with regard to these matters. They are guided solely by what the Scriptural texts seem to imply. Hence there is a divergence of opinion on the subject. But be that as it may, neither the exact sequence of those events nor the details thereof constitute religious dogmas. No one should ever occupy himself with the legendary themes or spend much time on Midrashic statements bearing on this and like subjects. He should not deem them of prime importance, since they lead neither to the fear of God nor to the love of Him. Nor should one calculate the end. Said the rabbis: "Blasted be those who reckon out the end" (Sanhedrin 97b). One should wait (for his coming) and accept in principle this article of faith, as we have stated before.

(¶ 3 In the days of King Messiah, when his kingdom will be established and all Israel will gather around him, their pedigrees will be determined by him through the Holy Spirit which will rest upon him, as it is written: "And he shall sit as a refiner and purifier . . ." (Mal. 3:3). First he will purify the descendants of Levi, declaring: "This one, of good birth, is a priest; this one, of good birth, is a Levite." Those who are not of good birth will be demoted to the rank of (lay) Israelites, for it is written: "And the Tirshatha said to them that they should not eat of the most holy things, till there stood up a priest with Urim and Tummim" (Ezra 2:63). It is inferred therefrom that the genealogy of those considered to be of good lineage will be traced by means of the Holy Spirit, and those found to be of good birth will be made known. The descent of the Israelites will be recorded according to their tribes. He will announce: "This one is of such-and-such a tribe, and this one of such-and-such a tribe." But he will not say concerning those who are presumed to be of pure descent: "This is a bastard; this is a slave." For the rule is: once a family has been intermingled with others, it retains its status.

(¶ 4 The sages and prophets did not long for the days of the Messiah that Israel might exercise dominion over the world, or rule over the heathens, or be exalted by the nations, or that it might eat and drink and rejoice. Their aspiration was that Israel be free to devote itself to the Law and its wisdom, with no one to oppress or disturb it, and thus be worthy of life in the world to come.

(¶ 5 In that era there will be neither famine nor war, neither jeal-

(ב) שאלה שניה - בענין "הכל בידי שמים חוץ מיראת שמים".¹

תשובה - כל מה² שאמרת אתה, כפי³ כל מעשה בני האדם אינו⁴ בגזרה מלפני הבורא⁵ - הוא האמת שאין בו⁶ דפי, ולפיכך נותנין לו שקר אם הלך בדרך טובה⁷, ונפצעין ממנו אם הלך בדרך רעה. וכל מעשה בני אדם⁸ בכלל יראת ה' היא⁹, וסוף כל דבר ודבר ממעשה בני האדם כא לידי מצנה או לידי עברה. וזה¹⁰ שאמרו חז"ל¹¹: "הכל בידי שמים"¹² - במנהגו של עולם¹³ ותולדתו¹⁴ וטבעו, כגון מיני אילנות וחיות ונקשות ומדעות¹⁵ ונגלגלים ומלאכים, הכל בידי שמים. וכבר הרחבנו בענין זה בפרוש אבות¹⁶, והבאנו ראיות, וכן בתחלת החבור הגדול¹⁷ אשר חברנו לכל¹⁸ המצוות. וכל המניח דברים שבארנו, שהן בניין על

בבירור שנוסח א נכון, ואין כאן אלא איגרת אחת, הכוללת שלוש תשובות, והרמב"ם מזכיר בקצרה בלשונו את השאלות (הש' לעיל עמ' קצ"ה).

1. ברכות לג: 2. בי"א לית. 3. נ"א: אינם. ונ"א (ממעשה): מעשי בני האדם אינם. 4. בני"א נוסף: יתעלה. 5. נ"א: בה. 6. נ"א: הטובה (ולפי"ז יש לנקד: בדרך). וע' בהערות המשלימות. 7. נ"א: האדם. 8. נראה שצ"ל: הוא. נ"א (מיה): שמים הם. 9. א: וזהו. 10. נ"א: חכמים. ונ"א: רבותינו ז"ל. 11. א: של עולם. ודרך הכתיבה של הרמב"ם ככפנים, ע' לעיל הערה 32, וכע"ז במקומות נוספים להלן. 12. בני"א לית. ונ"א: ותולדותיו. 13. = והשכלים. והכוונה לשכל בכח' של האדם, ע' הקדמת המשנה עמ' ס"ח, ע"ו. ונפשות' נראה דהיינו שאר בעלי החיים: עופות, רמשים ודגים, ע' הל' יסודי התורה ד, א (או: הנפש החיונית שבאדם, שהוא משתתף בה עם שאר בעלי החיים, שם הל' ח). ובני"א לית ונפשות'. ומכל מקום מנויות כאן מלמטה למעלה כל דרגות החיים שמעל הדומם, ע' שם ב, ג (וגם ג, ט). 14. נ"א: מסכת אבות. ונ"א: משנת מסכת אבות. והכוונה בעיקר להקדמת המסכת, שמונה פרקים, פרק ח' (וע' גם בגוף הפירוש א, יג, ושם ג, יח"ט, ושם ד, כח). 15. בהל' תשובה פ"ה ואלך (כל ספר המדע נקרא 'תחילת' החיבור, כי בו מבוארים הענינים השורשיים-היסודיים, ההתחלות של התורה). 16. נ"א: בכל. 17. נ"א

שורה 4 אם הלך בדרך רעה - ע' הערה 6, ואם נ"א הוא העיקרי - יש לפרש את הבדל הלשון (בדרך הטובה - בדרך רעה) על פי האמור בשמונה פרקים, ראש פ"ד, שהדרך הטובה ממוצעת בין שתי דרכים רעות, ע"ש.

שורה 4 וכל מעשה בני אדם בכלל יראת ה' וכי - ע' שמונה פרקים פ"ה, הל' דעות ג, ב"ג.

שורה 8 וכבר הרחבנו בענין זה בפירוש אבות וכי - וע' עוד להלן תפו, 3, ובהערות המשלימות שם.

שורה 10 וכל המניח דברים שביארנו וכי אחת על פשטה וכי - ע' להלן תפת, 7.

יסודי עולם, והולך ומחפש בהגדה או במדרש¹⁷ או בדברי אחד מן הגאונים ז"ל, עד שימצא מלה אחת על פשטה¹⁸, ישיב בה על דברינו שהו דברי דעת ותבונה - אינו אלא מאבד עצמו לדעת, וני לו מה שיצעה בנפשו¹⁹.

5 וזה שאמר לה רבד: "בתו שלפלוני²⁰ לפלוני וממון²¹ פלוני לפלוני"²² - אם גזרה²³ השנה בכל היא²⁴, והדברים בפשט²⁵, למה נאמר בתורה²⁶: "פן ימות במלחמה איש אחר יקחנה" "ואיש אחר יחללנו"? וכי יש בעולם בעל דעה, יסתפק לו דבר זה אחר מה שקתוב בתורה? אלא כך ראוי למי שהוא מבין, ולבו נכון למול דרך האמת: שישים ענין זה המפרש בתורה עקר, ויסוד שלא יחרס, ויחד תקועה שלא תמיש²⁷, וכשימצא פסוק מדברי הנביאים או דבר²⁸ מדברי חכמים²⁸ חולק על עקר זה וסותר ענין²⁹ זה - ידרש ויבקש בעין לבו, עד שיבין דברי הנביא או דברי³⁰ החכם: אם יצאו³¹ דבריהם מכונים בענין המפרש בתורה - הרי מוטב, ואם לאו - יאמר: דברי הנביא הזה, או דברי חכם זה, איני יודע דברים שבגנו³², ואינן על פשוט³³. וזה שאמרו חז"ל³⁴: "בתו שלפלוני³⁵ לפלוני" - דרך שקר או דרך פרענות הוא זה. שאם עשה זה האיש או זאת האשה מצנה שראוי לתן שכרה בהן³⁶ וזוג יפה ומשבח - הקב"ה מזונן זה לזה. וכן אם ראוי לפרע מהן בזווג שתהא בו מלחמה וקטטה³⁷ תמיד - מזונן. וזה בענין שאמרו³⁸: "אפלו ממזר אחד בסוף

(מ'בהגדה): בהגדה מן ההגדות או במדרש מן המדרשות (נ"א: המדרשים). 18. = לפי פשטה. נ"א: פשוטה (ר' להלן שורה 15). ובני"א לית מ'על. 19. כלומר: מה שיעולג לנפשו בזה. נ"א (מ'שיעשה): שעשה בנפשו. ונ"א: שעשה לנפשו. 20. ונ"א (מ'בתו) בת פלוני. אך להלן שורה 15 ככפנים. 21. בני"א נוסף: של. 22. מועד קטן יח: 23. א: גזרת. 24. בני"א נוסף: זו. 25. נ"א: כפשוטן. 26. דברים כ, ו"ו (בסדר הפוך, והרמב"ם נקט לפי סדר המאמר 'בת פלוני לפלוני וממון פלוני לפלוני'). 27. נ"א תמוש. ונ"א (מ'תקועה): התקועה אשר לא תמוט. 28. נ"א: רז"ל. 29. נ"א בנין. 30. בני"א לית. 31. אולי יש לקרוא: יצאו. נ"א: ימצא. 32. = שבתוכם. 33. נ"א (מ'דברים): אותם ודברים שבגו הם ואינם על פשוטיהם. 34. נ"א (מ'שאמרו): שאמר החכם. 35. ע' לעיל הערה 20. 36. נראה שצ"ל: להן (או מ'שכרה) שכון בה. 37. נ"א (מ'שתהא): שתהיה (נ"א: שיהיה) בו קטטה ומלחמה. 38. בני"א נוסף

שורה 12 בעין ליבו - ע' להלן תקמג, 4, ובהערות המשלימות שם.

שורה 14 איני יודע דברים שבגוון ואינן על פשוטן - ע' להלן תפת, 10, שמו, 2-18, ובהערות המשלימות שם.

מתוך תכריך תשובות אל ר' פינחס הדיין

[המקור העברי (אוטוגרף?)]

(א) הנהו תרי מימרי בעוסק בתורה לשמה ושלם לשמה²
לא קשין אהדדי, שמתרויהו³ שמעינן⁴
שאין ראוי לעסק אלא לשמה, ולשמה הוא העקר, ולא
נצטוינו אלא לעסק בה לשמה, והעוסק שלא לשמה⁵ רתוי⁶
לו שלא נברא. ואף על פי כן⁷ טוב⁸ הוא העוסק⁹ בה שלא לשמה מזה
שלא עסק בה כל עקר, שזה¹⁰ שעסק בה
שלא פהגן, הואיל ועסק - מתוך שלא לשמה יבוא לשמה.
.....¹¹

1. ר' במבוא תצלוס כעמ' תנ"ו. 2. הכוונה מזהסתם לגמ' ברכות יז, לעומת פסחים
נ; ע"ש. 3. בכתב-היד נכתב תחילה (כנראה): 'שבת', ונמחק בהעברת קו
עליו. 4. בכה"י נכתב תחילה: 'שמעת', ונמחק בהעברת קו. 5. כלומר: וראה כזה את
התכלית, ואינו שואף להגיע לדרגת לשמה, כדלקמן. 6. נראה שכך היא הקריאה הנכונה,
ע' פיהמ"ש חגיגה ב, א, ולא כלוצקי (ר' מכוא) שקרא: ראוי. 7. בכה"י נכתב בראשי
חיבות, ולכאורה קוראים שם: 'ואע"פ', בלי כ', אך לפני הפ', הקטועה קצת בגגה, ניכרת
איוו תוספת קטנה. ואולי היה כתוב מתחילה 'ואע"פ', ותוקן ל'ואעפ"כ' על ידי הוספת פ'
קטנה לפני האות האחרונה, ושינוי הפ' האחרונה לכ', והתיקון לא יצא לגמרי
ברור. 8. בכה"י נכתב תחילה: 'מוטב', ונמחק בהעברת קו. 9. בכה"י נכתב תחילה:
'לעסוק, ותוקן (או להפך): תחילה נכתב 'העוסק, ותוקן ל'לעסוק'. 10. בכה"י נכתב
תחילה: 'למה לפי שמה', ונמחק בהעברת קו. 11. כאן מופיעות שתי תשובות הלכתיות,
שור'ת מהד' בלאו, ס"י תנ"ו. משום חשיבות הענין ארשום כאן תיקונים לפי תצלוס כה"י
(ר' עמ' תנ"ז. מספרי השורות דלקמן לפי מהד' בלאו. מחיקות הרמב"ם - בסוגריים
עגולים: השלמות משוערות וכן הערות שלנו - בסוגריים מרובעים):

ס"י תנ"ו - שורה 2: ונמצאו (?) בדבר שלש מחלוקת. שם: המחלוקת רבנן ור'
מאיר. שורה 4-5: [שלוש הנקודות מקומן אחר (ונמצא)]. שורה 5: וקאשי להדרתה (ע'
עמ' שצ"ד הערה 70). שם: בסופא. שורה 6: וזה. שורה 7: דברי (רבא כ) ר' יוחנן
כרא (צ"ל: כרבא, ואגב שיטפא - אחר שמחק את 'רבא כ' ורצה להוסיף אחר
יוחנן 'כרבא' - נשמטה ב'). שם: לא תגמר מידי (?) [או: (מדר)]. שורה 8: וכמו

שורה 5 שאין ראוי לעסוק אלא לשמה וכו' ואעפ"כ וכו' - ע' הקדמת חלק עמ'
מנו-מזו ה"ל תלמוד תורה ו ה ה"ל תשובה י א-ה

(ב) ולענין יוצאי תבה¹² -

כל אותן הדברים דברי הגדה הו, ואין מקשין בהגדה.
וכי דברי קבלה הו, או מילי דסברא¹³, אלא כל אחד
ואחד מעין בפסוק כפי מה שיראה לו בו, ואין בזה לא
דברי קבלה, ולא אסור ולא מתיר, ולא דין מן הדינין, ולפי
5 כד אין מקשין [בהו?]. ושמה תאמר לי, כמו שיאמרו רבים:
וכי דברים שבתלמוד אתה קורא הגדה? - הן, כל אלו הדברים
וכיוצא בהן הגדה הו מענינם¹⁴, בין שהיו כתובין בתלמוד,
בין שהיו כתובין בספרי דרשות, בין שהיו כתובין בספרי הגדה¹⁵.
.....¹⁶ ושלום.

שמואל. שורה 9: אבל ... ב[סו]פא. שורה 10: הוא פירוש ההוא מימרא. שורה 11: הו
שמע (קיבל) דאמר רבא(?) קיבל עליו. שורה 13: גמר דין מחלוקת רבא דאמר כרבנן
[וכהערה 9 צ"ל: רבא ... בן]. שורה 14: אינו יכול לחזור בו (... [מלה שנמחקה, כנראה אחר
הוספת המשפט בגיליון (הערה 9 שם)]. שורה 18: אינו יכול לחזור בו אפילו. שורה 21
דברי הכל.

ס"י תנ"ו - שורה 3: אמר לשון נגיפה ונתנו (?). שורה 4: [אבל] בע[נין]. שור
5-4: יש לומר (...) [וכי?] ... אדם יגח. 12. השאלה נסכה, כנראה, על סתירה בין שו
מימרות-אגדה בענין יוצאי תיבה (או על סתירה ממימרות-אגדה לפירוש של הרמב"ם קעני
שאולי נכתב לפני כן אל השואל). וצ"ב. 13. כלומר: אילו היו דברים המקובלים מסיני
או דברים המוכרחים מצד השכל, אי אפשר שתהיה בהם סתירה. 14. קריאת האו
הראשונה במלה מסופקת. קריאת לוצקי: 'בענינים' - אינה מתאימה לנראה בכה'
15. 'ספרי דרשות' הם, אולי, מדרשי אגדה על סדר הפסוקים (ע' לעיל עמ' תמ"ג בהער
המשלימות), ו'ספרי הגדה' - קובצי אגדה שלא על סדר הכתוב, כגון פרקי דר' אליע
וכד'. 16. כאן מופיעה תשובה הלכתית, שור'ת מהד' בלאו, ס"י תנ"ו. תיקונים (ר' ?
תנ"ו):

ס"י תנ"ו - שורה 5: לחמשה ועשרים הולכך פעמים תהיה נדה כשתראה בתוך השב
פעמים תהיה זן[בה]. שורה 6: בהם [ג' ימים?] תשב.

שורה 2 ואין מקשין בהגדה - ע' 'הקדמה' בסוף פתיחת מו"נ (עמ' י"ח). ונר
שהכוונה לאגדות הבאות להביע רעיונות מוסריים וכד', שמה שחשוב בהן הוא המו
החינוכי והלקח, ולא הדקדוק בפרטים. ואלו שנמצאו בהן סתירה לפי הסי
השביעית - הן האגדות העוסקות בסתרי תורה, שעליהן מדבר הרמב"ם בהקד
המשנה עמ' סה"ס, הקדמת חלק עמ' קלג, קסא-קסב, ופתיחת מו"נ עמ' ח"ט.
שורה 3 וכי דברי קבלה הן - נראה שהמונח 'הגדה', לעומת 'שמועה', 'אגדתא' לעו
'שמעתא' (ע' סוטה מא). - רומז להיות הדברים הגדת האומר, בהבדל מדב
שבקבלה מפי השמועה.