

earth toss about, as is said *Remember, O Lord, and hold against the children of Edom the day of Jerusalem's destruction, the day they said: 'We [Israel] hence, toss them hence, every last one of them'* (Ps. 137:7).

[R. Abba bar Kahana and R. Levi Berabbi differ concerning the meaning of 'aru, 'aru, previously read "toss"']. R. Abba bar Kahana said it means "raze it, raze it," as in the verse *The broad walls of Babylon shall be razed ('ar'er)* (Jer. 51:58). R. Levi said it means "empty it, empty it," as in the verse *She hastened and emptied (t'ar) her pitcher into the trough* (Gen. 24:20). According to R. Abba bar Kahana who said 'aru means "raze it," the verse in the Psalm implies that the Edomites razed the city to its foundations [and stopped at that]. But according to R. Levi who said 'aru means "empty it, empty it," the verse in the Psalm implies that the Edomites took away the very foundations of the city.⁸

3. Another comment: *O thou afflicted . . . and is not comforted* (Isa. 54:11). R. Levi taught: Whenever Scripture says that something is not, it is implying that the converse will be. Thus Scripture says, *Sarah was barren; she had not a child* (Gen. 11:30); afterwards she did have a child: *Sarah gave children suck* (Gen. 21:7). Likewise, *Peninnah had children, but Hannah had not children* (1 Sam. 1:2); afterwards Hannah did have children: *The Lord remembered Hannah, and she conceived, and bore three sons and two daughters* (1 Sam. 2:21). Finally, *She is Zion, there is not one that careth for her* (Jer. 30:17); but then one will come who does care: *And a redeemer will come to Zion* (Isa. 59:20).

4. *Behold, I will lay thy stones in stibium* (Isa. 54:11): black stibium [used as cement for the white stones in the walls would make them look whiter], explains R. Abba bar Kahana, [even as powdered stibium applied to eyelids makes the white of the eye look whiter and the eyes more beautiful], as is said "With stibium she painted her eyes,

toss hither and yon." Š'rh is thus taken to mean "which is tossed hither and yon," the š being a mark of the šaf'el, the intensifying mode of the verb.

7. *IV: the day of Jerusalem, who said: Raze it, raze it, even to the foundations thereof*

8. Cf. Piska 3.7.

and then attired her head" (2 Kings 9:30). (Three things are said of sabbath: it promotes growth of the eyelashes, stops tears, and cures the affliction of the eye which is called "the princess").⁹

And yet thy foundations with sapphires (Isa. 54:11). R. Yudan and R. Phinehas differ about the meaning of the verse. R. Yudan took the verse to mean that each and every layer of stones to be set in Jerusalem's foundations would be as beautiful as a sapphire. But R. Phinehas [took the verse to mean that the foundations would be as hard as sapphire, the first to mean that if you suppose that sapphire is soft, the story of a man who went down to Rome to sell a sapphire will show you how hard it is]. The prospective buyer made his purchase of the sapphire contingent upon his testing it. The seller consented. What did the buyer do? He took the sapphire, laid it on an anvil, and struck it with a hammer. The anvil split, the hammer was smashed, but the sapphire was in no way diminished.¹⁰

5. And the turrets upon thy walls (šimšotayik) I shall make of kadkoq (Isa. 54:12). According to R. Abba bar Kahana, kadkoq means "this and that"; [thus Isaiah indicates that the stones of which the turrets are to be made will be alternately stibium and sapphire]. According to R. Levi, since [in Arabia the term for] bright red is kadkadyenon, ¹² R. Joshua ben Levi taught that the stones will be bright red kadkadyaya stones [which give off light in the dark].

Standing with [the prophet] Elijah on Mount Carmel, R. Joshua ben Levi asked him: "Will not my master show me these stones of kadku-

⁹ "Princess" is the name not only of a certain disorder of the eye, but also of a demon afflicting the eye.

¹⁰ The sapphire, a crystalline mineral, is second in hardness only to the diamond. Nevertheless, if subjected to the test described above, it would shatter even as a diamond would. For this information grateful acknowledgment is made to Albert M. Schaler.

¹¹ Kadkoq, which occurs only twice in the Bible, can be read kad kad, "this and that." See M'leh 87:1.

¹² See Aruk, s.v. kadkoq. R. Levi asserts that the Syriac word kadkadyenon was in use in Arabia.

daya?" Elijah said: "Yes," and contrived a miracle in order to show them to R. Joshua ben Levi. It so happened at that moment that a ship was sailing in the Great Sea. The ship was filled with heathen, but on it there was also a Jewish lad. When a mighty tempest of the sea fell upon the ship, Elijah appeared to the lad and said to him: "Go on an errand for me to R. Joshua ben Levi—show him the *kadkudaya* stones [that you will now pick up from the sea bottom],¹³ and I will save this vessel for your sake." The lad replied: "R. Joshua ben Levi, who is the greatest man of this generation, may not believe me." Elijah replied: "He will believe you, for he is a humble man. But when you show the stones to him, do not show them to him in the presence of any other person. Take him to a cave three miles distant from Lydda and there show them to him."

Thereupon, by a miracle, the lad got away safely from the ship. He then went to R. Joshua ben Levi, and finding him in the teacher's chair in the great academy of Lydda, said: "Sir, I have a private matter to confide to you." At once R. Joshua ben Levi rose and followed him. Come and see the humility of R. Joshua ben Levi, who, following the lad for three miles, did not inquire of him, "What is it that you want of me?" When they got to the cave, the lad said: "Sir, these are *kadkudaya* stones." As R. Joshua beheld them, their brightness shone forth so strongly that he was startled and let them fall to the ground where they disappeared.

Hence, in accordance with the view of R. Joshua ben Levi, [R. Levi concluded that] because of the brightness of the *kadkudaya* stones, of which the turrets upon Jerusalem's walls will be made, Isaiah calls these turrets *šimšotayik*, "thy shining battlements"¹⁴ (Isa. 54:12).

And thy gates of gems hollowed out¹⁵ (*ibid.*). R. Jeremiah, citing R. Samuel bar Isaac, said: From a single pearl the Holy One will hollow

13. See Ginzberg, *Legends*, 6, 333.

14. R. Joshua ben Levi associates *šimšotayik*, a hapax legomenon, with *šemēs*, "sun." [Gesenius-Brown regards *šimšotayik* as an irregular plural of *šemēs*. L.N.]

out the east gate of the Temple together with its two wickets.

R. Johanan sat in his chair in the great synagogue of Sepphoris, expounding. The Holy One will hollow out the east gate of the Temple and its two wickets out of one pearl. A certain heretic, a seafaring man who was present, said: "Why, you can't find a pearl even as large as a pigeon's egg, and this person, sitting in a teacher's chair no less, talks like this!"

Some time afterwards, as the heretic was sailing upon the Great Sea, his ship sank, and he went down to the bottom of the sea where he saw ministering angels hollowing, shaping, and carving designs in an object. He asked them: "What's that?" They replied: "It is the east gate of the Temple with its two wickets being made out of one pearl."

Thereupon, by a miracle, he escaped safely thence.

A year later, the heretic returned and found R. Johanan sitting in his chair, expounding the same passage in Isaiah, and saying: The Holy One will hollow the east gate of the Temple with its two wickets out of one pearl. The man said: "Old man, old man, all that you have to tell us, tell; all the glowing things you can say, say. If mine own eyes had not seen what I saw, I would never have believed it." R. Johanan said: "Had your eyes not seen what you have seen, you would not have believed what I was saying in my instruction in Torah?" Thereupon R. Johanan lifted his eyes and looked at the man, and in that instant the man turned into a heap of bones.

A story of a pious man who, while walking on a beach in Haifa, wondered: Is it possible that the Holy One can hollow the east gate of the Temple with its two wickets out of a single pearl? Whereat a Divine Voice came forth and said: If you were not completely pious, the measure of justice would strike you down. The world—all of it—made in six days, as is said *In six days the Lord made heaven and earth*

15. The commentator interprets *kāh* in the sense of "to bore, hollow out," and not in the sense of "kindle" (hence "carbuncle, fiery red," as in IV). See Rashi on B. Šabb. 100a.

(Exod. 31:17), and yet you are wondering whether the east gate of the Temple with its two wickets can be made out of a single pearl? Thereupon the pious man, entreating mercy for his life, said: Master of universes, it was only in my heart that I wondered—I did not utter the words with my lips.

At once a miracle was performed for him. The sea before him was divided, and he saw ministering angels hollowing, shaping, and carving designs in an object. He asked them: What is that? They replied: It is the east gate of the Temple with its two wickets being made out of one pearl.

6. *And thy entire border of precious stones* (Isa. 54:12). R. Benjamin ben Levi said: The borders of Jerusalem will be entirely marked out by precious stones and pearls of purest ray, and all Israel will come and take as many of them as they desire. For, in the world as we know it, borders of land are marked with stones and with cists;¹⁶ whereas in the time-to-come borders will be marked with precious stones and pearls of purest ray. Hence *And thy entire border of precious stones*. As a matter of fact, said R. Levi, it would take an area of twelve by eighteen miles to accommodate all the precious stones and pearls of purest ray that will mark out Jerusalem's borders. [These will serve without fail to make peace among men in the world-to-come]. Now, in the world as we know it, when a man owes money to another, he is apt to say, "Let us go and try our case before a judge," who at times succeeds in making peace between them and at times does not succeed in making peace between them. In any event, both are not likely to come out satisfied. But in the time-to-come, when a man owes money to another, he will say: "Let us go and try our case before the king Messiah in Jerusalem." Upon reaching the borders of Jerusalem, however, and finding within them an abundance of precious stones and pearls of purest ray, he will take two stones and give them to the

16. A shrubby plant, with deep and straight roots, used for hedges to mark boundaries. See Ginzberg, *Legends*, 4, 15–16.

other, saying: "Do I owe you more than the value of these?" And the other will say: "You did not owe me as much as these are worth—you are now absolved of obligation and are free of debt." Hence it is written: *He maketh peace by means of thy borders* (Ps. 147:14).

All thy children shall be taught of the Lord; and abundant shall be the peace of thy children (Isa. 54:13). [In keeping with the abundance of precious stones and pearls of purest ray, the time of the Messiah is] four times referred to in Scripture as a time of abundant peace. In his days shall the righteous flourish; and abundance of peace, till the moon be no more (Ps. 72:7); *Abundant peace shall have they that love Thy law* (Ps. 119:165); *The humble shall inherit the land, and delight themselves in the abundance of peace* (Ps. 37:11); and the verse just quoted, *All thy children shall be taught of the Lord; and abundant shall be the peace of thy children* (Isa. 54:13).