

"על גַּפִּי מֹרְבִּי קָרוֹת". וְבָה בֵּר בֵּר חָנָה רַמִּי: בְּتִיב: "עַל גַּפִּי", וְכִתֵּב "עַל בְּסָא!" בְּתִחְלָה, עַל גַּפִּי, וְלִבְסָוִי, עַל בְּסָא".

The verses continue: "Upon the top of the highest places of the city." Rabba bar bar Ḥana raises a contradiction: It is written: "Upon the top of the highest places," and it is written afterward: "For she sits at the door of her house, on a seat in the high places of the city" (Proverbs 9:14). Is she at the top or on a seat? He explains: Initially, Adam was alone upon the top of a high place, and ultimately, Adam was on a seat that is set for a bridegroom, when Eve was paired with him.

"מי פָּתַי יִסְרָאֵל הַנֶּה חָסָר לִבְּ אַמְرָה לוֹ". אָמָר הַקְדּוֹשׁ בָּרוּךְ הוּא: מַיִּ פְּתָאָו לְזָהָא? אַשָּׁה אַמְרָה לוֹ, דְּכִתְבָּן נְאָף אַשָּׁה חָסָר לִבְּ."

The verse states in that passage: "Whoever is thoughtless, let him turn in here; as for him that lacks understanding, she tells him" (Proverbs 9:4). The Gemara explains: The Holy One, Blessed be He, said: Who lured this man to sin? The woman told him to sin. An allusion to the interpretation that one who is lured to sin by a woman is called one "that lacks understanding" is as it is written: "He who commits adultery with a woman lacks understanding" (Proverbs 6:32).

תָּנוּא: "דָּחִיה רַבִּי מֵיר אָמָר: אָדָם הַרְאָשׁוֹן מִכֶּל הָעוֹלָם כְּלֹלוֹ הַוּצָבֵר עַפְרוֹן, שָׁגָנָמָר: אַלְמִי רָאו עִינֵיכֶנֶךָ, וְכִתֵּב: 'בַּי' ה' עִינֵינוּ מִשְׁטָטוֹת בְּכָל הָאָרֶץ'". אָמָר רַב אָוֹשְׁבֵי מִשְׁמִיה דָבָר: אָדָם הַרְאָשׁוֹן

It is taught in a *baraita* that Rabbi Meir would say: The dust that served to form Adam the first man was gathered from the entire world, as it is stated: "When I was made in secret and wrought in the lowest places of the earth, Your eyes did see my unshaped flesh" (Psalms 139:15–16), and it is written: "For the eyes of the Lord run to and fro throughout the whole earth" (II Chronicles 16:9), indicating that this figure was formed from the whole earth, the place within the view of the Lord's eyes. Rav Oshaya says in the name of Rav: With regard to Adam the first man,

## Perek IV

### Daf 38 Amud b

גּוֹפוֹ מִבְּבָל וְרָאשׁוֹ מִאָרֶץ יִשְׂרָאֵל, וְאַבְרֹיו מִשְׁאָר אֶרְצֹות, עֲגֹבּוֹתָיו – אָמָר רַב אַחֲרָיו: מַאֲקָרָא דְּאַגְּמָא.

his torso was fashioned from dust taken from Babylonia, and his head was fashioned from dust taken from Eretz Yisrael, the most important land, and his limbs were fashioned from dust taken from the rest of the lands in the world. With regard to his buttocks, Rav Aḥa says: They were fashioned from dust taken from Akra<sup>1</sup> De'agma,<sup>2</sup> on the outskirts of Babylonia.

אָמָר רַבִּי יוֹחָנָן בָּרְ חָנִינָא: שְׁתִים עֲשָׂר שָׁעָות הָיוּ הַיּוֹם. שָׁעָה וְרָאשָׁונָה – הַוּצָבֵר – עַפְרוֹן; שָׁנִינָה – נֻשָּׁה גּוֹלָם; שְׁלִישִׁית – נְמַתָּחוֹ אַבְרֹיו; רְבִיעִית – נְוַרְקָה בְּזַנְשָׁמָה; חְמִישִׁית – עַמְדָה עַל רְגִלָּיו; שְׁשִׁית – קְרָא שְׁמָוֹת; שְׁבִיעִית – נְזֹרְוֹתָה לְזָהָא; שְׁמִינִית – עַל לְמַטָּה שְׁנִים וּוּדוֹר אַרְבָּעָה; תְּשִׁיעִית – נְצִוָּה שְׁלָא לְאַכְלָן מִן דְּאַיָּלָן; עֲשִׂירִית – סְרָה; אַתָּת עֲשָׂרָה – נִידּוֹן; שְׁעִירִית – שְׁרָה – נִתְרָה וְהַלְךָ לְזָהָא. שָׁגָנָמָר: אָדָם בְּקָר בְּלִילָין.

Rabbi Yoḥanan bar Ḥanina says: Daytime is twelve hours long, and the day Adam the first man was created was divided as follows: In the first hour<sup>3</sup> of the day, his dust was gathered. In the second, an undefined figure was fashioned. In the third, his limbs were extended. In the fourth, a soul was cast into him. In the fifth, he stood on his legs. In the sixth, he called the creatures by the names he gave them. In the seventh, Eve was paired with him. In the eighth, they arose to the bed two, and descended four, i.e., Cain and Abel were immediately born. In the ninth, he was commanded not to eat of the Tree of Knowledge. In the tenth, he sinned. In the eleventh, he was judged. In the twelfth, he was expelled and left the Garden of Eden, as it is stated: "But man abides not in honor; he is like the beasts that perish" (Psalms 49:13). Adam did not abide, i.e., sleep, in a place of honor for even one night.

אָמָר רַמִּי בָּרְ חָמָא: אֵין חִיה רְעוֹה שׁוֹלְטָה בְּאָדָם אֶלָּא אֵם בֵּן נְרוֹמָה לוֹ בְּבָהָמָה, שָׁגָנָמָר: "וְנִמְשָׁל בְּבָהָמָות נְרוּמוֹ".

Rami bar Ḥama says in explanation of the end of that verse: A wild animal does not have power over a person unless that person seems to the wild animal like an animal, as it is stated: "He is like the beasts that perish."

#### LANGUAGE

**Akra – אַקְרָא:** Apparently from the Greek ἄκρα, *akra*, meaning fortress or tower of the city.

#### BACKGROUND

**Akra De'agma – אַקְרָא דְּאַגְּמָא:** This is apparently the name of a Babylonian city, perhaps in the south of the country. According to the *Aruch* this was a lowly place, either from a physical or ethical standpoint, and for this reason it is said that from here the dust used to create Adam's buttocks was taken.

#### NOTES

1. The first hour, etc. – שָׁעָה וְרָאשָׁונָה וּכְיִ – Other versions of this midrash list a different order of events. For example, in the *Midrash Tanhuma* the order is as follows: In the first hour, God considered forming a person; in the second, He consulted with the angels; in

the third, He gathered the dust; in the fourth, He mixed the dust with water; in the fifth, He shaped him; in the sixth, He formed him into an empty body; in the seventh, He cast a soul into him; in the eighth, He brought him into the Garden of Eden.

**NOTES**

If you agree, let us fashion a person – רצונם נעשה אָדָם: These episodes are not meant to be understood according to their straightforward interpretation, and many explanations have been offered. The Maharal explains this Gemara as teaching that all creations, in particular the human being, who is the pinnacle of Creation, need to correspond to the creations of the spiritual world as well. God's consulting with the angels means that He ascertained whether the existence of man would in fact correspond to the existence of the angels. When He saw that he would not, He eliminated those angels, until He created angels that could coexist with humanity (*Be'er HaGola*).

שְׁוֹעַה בֶּסֶף אָרָמִי סִפְרָן. אָמָר רֵב יְהוּדָה  
אֲפָרָו רֵב: בְּשֻׁעָה שְׁבָקֵשׁ הַקָּדוֹשׁ בָּרוּךְ  
הֽוּא לְבַרְאֹת אֶת הָאָדָם, בְּרָא בַּת אֶחָת  
שֶׁל מַלְאָכִי הַשְׁרָת, אָמָר לָהֶם: יְרַצְנָכֶם,  
נְעַשֶּׂה אָדָם בְּצָלְמָנוּ? אָמָר לָפָנָיו: רַבּוּנוּ  
שֶׁל עָולָם, מָה פְּשָׁעָיו? אָמָר לָהֶןּ: כֶּן:  
וְכֶן מְעַשְּׂיו.

אָמָר לָפָנָיו: רַבּוּנוּ שֶׁל עָולָם, מָה אָנוּ שְׁ  
כִּי תַּזְכְּרָנוּ? וְכִי אָדָם כִּי תַּפְקִדְנוּ? הַשּׁוֹיט  
אֲצַבְּעַוּ קַטְנָה בִּינְיָה וּשְׁרָפָם. וְכִי בַּת שְׁמִינִית,  
בַּת שְׁלִישִׁית אָמָר לָפָנָיו: רַבּוּנוּ שֶׁל עָולָם,  
רַאשׁוֹנִים שָׁאָמָר לָפָנִים, מָה הַזְּעִילָוּ? כֶּל  
הַעֲוָלָם כָּלָוּ שְׁלָקָ הוּא. בֶּל מָה שָׁאָתָה  
וּזְחָה לְעַשֹּׂת בְּעוֹלָמָךְ, עֲשָׂה.

בֵּין שְׁהָגִיעַ לְאַנְשֵׁי דָוָר הַמִּבְּוֹלָן וְאַנְשֵׁי דָוָר  
הַפְּלָגָה שְׁמַעְשִׁיכֶן מַקְוָלָלִי, אָמָר לָפָנָיו:  
רַבּוּנוּ שֶׁל עָולָם, לֹא יִפְהָא אָמָר וּרְאשׁוֹנִים  
לְפָנִים? אֲפָר לָהֶן: יוֹעֵד וּקְנָה אֲמִי הַוָּא יוֹעֵד  
שִׁיבָה אַנְיָא סְבָלִי גּוֹ.

אָמָר רֵב יְהוּדָה אָמָר רֵב: אָדָם הָרָא שׁוֹן  
מִסּוֹן הַעֲוָלָם וְעַד סְופָה הָיָה, שְׁנָאָמָר: לִמְנָן  
הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל הָאָרֶץ  
וּלְמִקְצָה הַשָּׁמַיִם וְעַד קַצְחָה הַשָּׁמַיִם. בֵּין  
שְׁפָרָת, הַנִּיחָה הַקָּדוֹשׁ בָּרוּךְ הוּא יָדו עַלְיוֹן  
וּמִעַלָּוֹן, שְׁנָאָמָר: אַחֲרָו וּקְדָם צְרָתָנִי  
וְתַּשְׁתַּחַת עַלְיוֹן בְּפֶכֶה.

אָמָר רֵבִי אַלְעָרָה: אָדָם הָרָא שׁוֹן מִן הָאָרֶץ  
עַד לְرִקְיעַ הַיּוֹם, שְׁנָאָמָר: לִמְנָן הַיּוֹם אֲשֶׁר  
בָּרָא אֱלֹהִים אָדָם עַל הָאָרֶץ וּלְמִקְצָה  
הַשָּׁמַיִם עַד קַצְחָה הַשָּׁמַיִם. בֵּין שְׁפָרָת,  
הַנִּיחָה הַקָּדוֹשׁ בָּרוּךְ הוּא יָדו עַלְיוֹן וּמִעַלָּוֹן,  
שְׁנָאָמָר: אַחֲרָו וּקְדָם צְרָתָנִי גּוֹ. קָשׁוֹ  
קָרְאֵי אַחֲרָדִי! אִירְיֵי וְאִידֵי חֶדָא מִידָה  
הִיא.

The Gemara presents a mnemonic for the statements that follow: At the time, to the end, Aramaic. Rav Yehuda says that Rav says: At the time that the Holy One, Blessed be He, sought to create a person, He created one group of ministering angels. He said to them: If you agree, let us fashion a person<sup>N</sup> in our image. The angels said before him: Master of the Universe, what are the actions of this person You suggest to create? God said to them: His actions are such and such, according to human nature.

The angels said before him: Master of the Universe: "What is man that You are mindful of him? And the son of man that You think of him?" (Psalms 8:5), i.e., a creature such as this is not worth creating. God outstretched His small finger among them and burned them with fire. And the same occurred with a second group of angels. The third group of angels that He asked said before Him: Master of the Universe, the first two groups who spoke their mind before You, what did they accomplish? The entire world is Yours; whatever You wish to do in Your world, do. God then created the first person.

When history arrived at the time of the people of the generation of the flood and the people of the generation of the dispersion, i.e., the Tower of Babel, whose actions were ruinous, the angels said before God: Master of the Universe, didn't the first set of angels speak appropriately before You, that human beings are not worthy of having been created? God said to them concerning humanity: "Even to your old age I am the same; and even to hoar hairs will I suffer you; I have made and I will bear; and I will carry, and I will deliver you" (Isaiah 46:4), i.e., having created people, I will even suffer their flaws.

Rav Yehuda says that Rav says: Adam the first man spanned from one end of the world until the other,<sup>N</sup> as it is stated: "Since the day that God created man upon the earth, and from the one end of heaven unto the other" (Deuteronomy 4:32), meaning that on the day Adam was created he spanned from one end of the heavens until the other. Once Adam sinned, the Holy One, Blessed be He, placed His hand on him and diminished him, as it is stated: "Behind and before You have created me<sup>N</sup> and laid Your hand upon me" (Psalms 139:5), that at first Adam spanned "behind and before," meaning everywhere, and then God laid His hand on him and diminished him.

Rabbi Elazar says: The height of Adam the first man was from the ground until the firmament, as it is stated: "Since the day that God created man upon the earth, and from the one end of heaven unto the other." Adam stood "upon the earth" and rose to the end of the heavens. Once Adam sinned, the Holy One, Blessed be He, placed His hand on him and diminished him, as it is stated: "Behind and before You have created me and laid Your hand upon me." The Gemara asks: The interpretations of the verses contradict each other. The first interpretation is that his size was from one end of the world to the other, and the second interpretation is that it was from the earth until the heavens. The Gemara answers: This and that, from one end of the world to another and from the earth until the heavens, are one measure, i.e., the same distance.

**NOTES**

Adam the first man spanned from one end of the world until the other, etc. – **אָדָם הָרָא שׁוֹן מִסּוֹן הַעֲוָלָם וְעַד סְופָה הָיָה כִּי**: The Gemara is apparently describing here the contrast between the spiritual capabilities of Adam the first man before his sin and after it (*Magen Avot*).

**אַחֲרָו וּקְדָם צְרָתָנִי** – Behind and before You have created me – Some interpret that this is referring to two creations that God created, first large, and afterward diminished in size (Maharsha).

ואמר רב יהודה אמר רב: אדם הראשון בלאשון  
אוממי ספר, שאמר: "וְלֹא מֵה יִקְרֹא רָעַנְךָ אֱלֹהִים!"

והיינו ואמר ריש ליקיש: מאין דכתיב: "זה ספר  
תולדת אדם"? מלמד שהרואה הקדוש ברוך  
הוא דור דור ודורשו, דור ודור ודור. בין  
שהגייע לדורו של רב עקיבא שמות בתורה  
ונתעצב במתנתו. אמר: "וְלֹא מֵה יִקְרֹא רָעַנְךָ  
אל".

ואמר רב יהודה אמר רב: אדם הראשון מין  
היה, שנאמר: "וַיֹּאמֶר ה' אֱלֹהִים לְאָדָם,  
וְלֹא תְּאַכֵּל לוֹ: אִיכְחָה?" אָן נָטָה לְבָבָךְ. רבבי יצחק  
אמר: מושך בערולתו היה. כתיב הכא: "וְהַמִּנְחָה  
כָּאָדָם עֲבָרוּ בְּרִית", וכותיב ה там: "אָתָּה בְּרוּתִי  
הפר".

רב נחמן אמר: כופר בעיקר היה. כתיב הכא:  
"עֲבָרוּ בְּרִית", וכותיב ה там: "אָתָּה בְּרוּתִי הַפָּר",  
"זָאמְרוּ עַל אֲשֶׁר עָבָו אָתָּה בְּרִית ה' אֱלֹהִי  
אֲבוֹתָם".

תנן ה там: "רַبִּי אַל יַעֲזֹר אָזָמָר: הַיְיָ שָׁקוֹד לְלִמּוֹד  
תּוֹרָה, וְרַע מָה שְׁתַּחַטֵּב לְאַפִּיקוֹרָס". אמר  
רַבִּי יוחנן: לֹא שָׁנוּ אָלָא אַפִּיקוֹרָס נָכְרִי. אָבֶל  
אַפִּיקוֹרָס יִשְׂרָאֵל - כָּל שָׁבֵן דְּפָקֵר טפי.

אמר רב יוחנן: כל מקום שפקרו הפניים  
תשובთן בצדך, ונשחה אנשים בצלמו, ואומר:  
"יזברא אליהם את האדם בצלמו". הבה  
נראה ובבלה שם שפטם - "וַיֹּירֶד ה' לְרֹאֶת  
אֶת הַעִיר וְאֶת הַמְּגֻדָּל". כי שם נגלו אליו  
האלים - "לֹא לְהַעֲנֵה אֶתְּנִי בַּיּוֹם צְרוֹת".

**And Rav Yehuda says that Rav says: Adam the first man spoke in the language of Aramaic, as it is stated in the chapter of Psalms speaking in the voice of Adam: "How weighty also are Your thoughts" to me, O God" (Psalms 139:17).**

**And this**, i.e., that the verse in Psalms is stated by Adam, is what Reish Lakish says: What is the meaning of that which is written: "This is the book of the generations of Adam" (Genesis 5:1)? This verse teaches that the Holy One, Blessed be He, showed Adam every generation and its Torah interpreters, every generation and its wise ones. When he arrived at his vision of the generation of Rabbi Akiva, Adam was gladdened by his Torah, and saddened by his manner of death. He said: "How weighty also are Your thoughts to me, O God," i.e., how it weighs upon me that a man as great as Rabbi Akiva should suffer.

**And Rav Yehuda says that Rav says: Adam the first man was a heretic,<sup>NB</sup> as it is stated: "And the Lord called to the man and said to him: Where are you"? (Genesis 3:9), meaning, to where has your heart turned, indicating that Adam turned from the path of truth. Rabbi Yitzhak says: He was one who drew his foreskin forward,<sup>N</sup> so as to remove any indication that he was circumcised. It is written here: "And they like men [adam] have transgressed the covenant" (Hosea 6:7), and it is written there: "And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he has broken My covenant" (Genesis 17:14).**

**Rav Nahman says: He was a denier of the fundamental principle** of belief in God. It is written here: "And they like men [adam] have transgressed the covenant," and it is written there: "He has broken My covenant," and it is written in a third verse: "And then they shall answer: Because they have forsaken the covenant of the Lord their God and worshipped other gods and served them" (Jeremiah 22:9).

**§ We learned in a mishna there (Avot 4:4): Rabbi Eliezer says: Be persistent to learn Torah, and know what to respond to the heretic [la'apikoros].<sup>L</sup> Rabbi Yohanan says: This was taught only with regard to a gentile heretic, but not with regard to a Jewish heretic, as one should not respond to him. All the more so, if one does respond he will become more heretical. His heresy is assumed to be intentional, and any attempt to rebut it will only cause him to reinforce his position.**

**Rabbi Yohanan says: Any place in the Bible from where the heretics attempt to prove their heresy, i.e., that there is more than one god, the response to their claim is alongside them, i.e., in the immediate vicinity of the verses they cite. The verse states that God said: "Let us make man" in our image" (Genesis 1:26), employing the plural, but it then states: "And God created man in His image" (Genesis 1:27), employing the singular. The verse states that God said: "Come, let us go down and there confound their language" (Genesis 11:7), but it also states: "And the Lord came down to see the city and the tower" (Genesis 11:5). The verse states in the plural: "There God was revealed [niglu] to him when he fled from the face of his brother" (Genesis 35:7), but it also states in the singular: "To God Who answers [haoneh] me in the day of my distress" (Genesis 35:3).**

**Heretic – פָּנִים:** The heretics were primarily Christian and non-Christian Gnostics who had significant expertise in the Bible. They sought proof from the Bible for their belief in theological dualism and in God's rejection of the Jewish people. They also tried to undermine the significance of the Bible by raising internal contradictions. In

their battles against Jews and Judaism, the heretics often resorted to incitement and slander before the Roman authorities. The problem became so acute that the Sages were prompted to add a nineteenth blessing to the Amida prayer, the blessing concerning the heretics, praying for the demise of these heretics and slanderers.

## NOTES

How weighty also are Your thoughts [re'ekha] – מה יקרועך: The Ramah explains that this indicates that Adam was speaking Aramaic, as re'ekha is similar to the word *raleyonekha*, the Aramaic term for: Your thoughts.

Adam the first man was a heretic – אדם הראשון בלאשון: Rabbeinu Hananel explains that these negative portrayals of Adam are the way the heretics explained the verses cited in the Gemara. By contrast, the Ramah explains that each of these statements clarifies a different facet of Adam's sin.

He was one who drew his foreskin forward – מושך הנתלה היה: Although Adam was not commanded to circumcise himself, it stands to reason that he was created in perfect form, without a foreskin. He then pulled skin forward to duplicate the appearance of a foreskin, as though to repudiate the significance of the mitzva of circumcision. The Ramah explains this differently, that Adam was commanded to circumcise himself, and his failure to do so is described as drawing his foreskin forward.

Let us make man – שעשָׂה אָדָם: In the Jerusalem Talmud the plural term in this verse is explained by referencing the fact that there are three partners in the creation of all subsequent people: God, a father, and a mother.

## LANGUAGE

Heretic [apikoros] – אפיקורוס: From the name of the Greek philosopher Επίκουρος, Epikouros, whose utilitarian behavioral system of philosophy and rejection of the belief in the existence of the soul became a symbol of heresy.

## BACKGROUND

**NOTES**

Till thrones were placed – **עד ד' קרונָו רמי**: The throne in this Gemara is meant to be understood as a symbol of authority. The various interpretations address the manner in which God demonstrates His authority over the world.

**Nega'im and Oholot** – **נֶגֶּשִׁים וְאֹהֶלֶת**: Although the Mishna was redacted in its current form by Rabbi Yehuda HaNasi, several generations after Rabbi Akiva lived, there were groups of *mishnayot* organized into tractates before Rabbi Yehuda HaNasi's time. Another possibility is that Rabbi Elazar ben Azaria was referring not to the tractates of *Nega'im* and *Oholot*, but to the topics of leprosy marks and impurity imparted by a tent, respectively.

**שְׁםָוֶה כָּשָׁם** – **בַּבָּשָׂר**: Whose name is like the name of his Master – **בַּבָּשָׂר**: The proper discussion of this topic is reserved for those steeped in studies of esoterica. For the purposes of this Gemara, it suffices to say that an angel, as a messenger of God, can sometimes even be identified with God, as the angel is the instrument through which God acts in the world. It is clear that the messenger is not in fact like God.

**BACKGROUND**

**Aggada** – **אגָדָה**: Generally, the term *aggada* is taken to include all sections of the Talmud that are not halakhic in nature and that are therefore not subject to any final, definitive ruling. Consequently, all the theological and philosophical discussions, stories about individuals, ethical guidance and other such subjects are included in a category that is by no means homogeneous, called *Aggada*. *Halakha* and *aggada* resemble each other closely in method and in their ways of thinking, and the transition from one to the other is generally handled in the Talmud in a way that would not emphasize any practical distinction. The subject of the Talmud is reality in its broadest sense. This includes both those matters with regard to which it is possible to define specific obligations, called *halakha*, and those matters with regard to which it is impossible to define such obligations, called *aggada*.

Parables are stories used to illustrate a particular lesson. Curiously, later on this same *amud* the Gemara distinguishes between *aggada* and parables, whereas the latter would usually be considered a type of literature within the aggadic realm. The Gemara might be saying that Rabbi Meir devoted one-third of his lecture to parables and granted equal time to all the rest of his aggadic presentations.

"**כִּי מֵ גָּנוֹן גָּדוֹל אֲשֶׁר לוּ אֱלֹהִים קָרְבִּים**  
**אֲלֹוֹ בָּהּ אֱלֹהֵינוּ בְּכָל קָרְבָּנוּ אֵלֵינוּ יְהִי**  
**בְּעֶמֶק כִּי שְׂרָאֵל גָּנוֹן אֲחֵד בָּאָרֶץ אֲשֶׁר**  
**הַלְּבָנוֹן אֱלֹהִים לְפָרוֹת לוּ לְעָם.**" **עד ד'**  
**קָרְבָּנוּ רְמִי וְעַתִּיק יְומִין יְתִיבָּ."**

Rabbi Yoḥanan cites several examples where the counterclaim is in the same verse as the claim of the heretics. The verse states: "For what nation is there so great that has God so near to them as the Lord our God is whenever we call upon Him?" (Deuteronomy 4:7), where the term "near" is written in plural, *kerovim*, but the term "upon Him" is written in singular. Another verse states: "And who is like Your people, like Israel, a nation one in the earth, whom God went to redeem unto Himself for a people?" (II Samuel 7:23), where the term "went" is written in plural, *halekhu*, but the term "Himself" is written in singular. Another verse states: "I beheld till thrones were placed, and one that was ancient of days did sit" (Daniel 7:9); where the term "thrones" is written in plural, *kharsavan*, but the term "sit" is written in singular.

**הַנְּקָדָה לְפָהּ לִי?** **כְּדָבֵר יוֹחָנָן,** **דָּמָר רַבִּי**  
**יוֹחָנָן:** **אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא עֹשֶׂה דָּבָר**  
**אֶלְيָהוּ אָמֵן בְּנִמְלָאָה בְּפֶפְלִיאָה שֶׁל מְעֻלָּה,**  
**שְׁגָנָמֶר:** **"בְּגָרוֹת עִירִין פָּתָגְמָא וּבְמָאָמֶר**  
**קָדְשָׁין שָׁאַלְתָּא."**

**הַתִּיעַח בּוֹלָהִי,** **עד ד' קָרְבָּנוּ רְמִי וְיְמִי**  
**אִיכָּא לְמִירָא אֲחֵד לוּ וְאֲחֵד לְרוּוּ,**  
**דְּתִינָא:** **אֲחֵד לוּ וְאֲחֵד לְדוּרָה, דָּבָר רַבִּי**  
**עַקְיבָּא, אָמָר לוּ רַבִּי יוֹסֵי: עַקְיבָּא!** **עד**  
**מַתִּיתָה עֹשֶׂה שְׁכִינָה חֹזֵל אֶלְיָהוּ:** **אֲחֵד**  
**לְדוּן וְאֲחֵד לְאַדְקָה.**

**קָבְלָה מִינִיה, אוֹ לֹא קָבְלָה מִינִיה?** **תָּא**  
**שְׁמָעַ, דְּתִינָא:** **אֲחֵד לְדוּן וְאֲחֵד לְעַדְקָה,**  
**דָּבָר רַבִּי עַקְיבָּא, אָמָר לוּ רַבִּי אַלְשָׁוּרָן**  
**שְׁוֹרִיא:** **עַקְיבָּא! מָה לֹּא אֶצְלָהָגְדָה? כֵּלָן**  
**אֶצְלָגְנָעִים וְאֶתְלָוִתָּא!** **אֶלְיָהוּ:** **אֲחֵד לְכָפָא,**  
**וְאֲחֵד לְשָׁופְרָר. כָּפָא לִשְׁבַּעַלְיוּ, שָׁופְרָר**  
**לְהַדּוֹתָם רְגָלָיו.**

**אָמָר רַב נַחְמָן: הָאֵי מֵאַנְדָּרָע לְאַהֲדָוִי**  
**לְמִנְמָרִים כֹּרֶב אִידִית - לִיהְדוֹר, וְאֵילָא -**  
**לְאַלְהָדוֹר. אָמָר הָאָהָוָא מִינָּא לְבָבָ אִידִית:**  
**כְּתִיב:** **"וְאֶל מֹשֶׁה אָמַר עֶלְהָאֵל הַיְהּוּן."**  
**עֶלְהָאֵל"** **מִבְשֵׁשָׁ לִיהְיָה!** **אָמָר לְהָה: זֶהוּ**  
**מִטְּטוֹרָן, שְׁמוֹ בְּשָׁם רַבּוּ, דְּכִתִּיב:** **"כִּי**  
**שְׁמִי בְּקָרְבוּ."**

The Gemara asks: Why do I need these instances of plural words? Why does the verse employ the plural at all when referring to God? The Gemara explains: This is in accordance with the statement of Rabbi Yoḥanan, as Rabbi Yoḥanan says: The Holy One, Blessed be He, does not act unless He consults with the entourage of Above, i.e., the angels, as it is stated: "The matter is by the decree of the watchers, and the sentence by the word of the holy ones" (Daniel 4:14).

The Gemara clarifies: This works out well for almost all the verses, as they describe an action taken by God, but what is there to say concerning the verse: "I beheld till thrones were placed"?<sup>N</sup> The Gemara answers: One throne is for Him and one throne is for David, i.e., the messiah, as it is taught in a *baraita*: One throne is for Him and one throne is for David; this is the statement of Rabbi Akiva. Rabbi Yosei said to him: Akiva! Until when will you desacralize the Divine Presence by equating God with a person? Rather, the correct interpretation is that both thrones are for God, as one throne is for judgment and one throne is for righteousness.

The Gemara asks: Did Rabbi Akiva accept this explanation from Rabbi Yosei or did he not accept it from him? The Gemara suggests: Come and hear a proof to the matter from what was taught in another *baraita*, as it is taught in a *baraita*: One throne is for judgment and one throne is for righteousness; this is the statement of Rabbi Akiva. Rabbi Elazar ben Azarya said to him: Akiva! What are you doing near, i.e., discussing, matters of *aggada*?<sup>B</sup> Go near tractates *Nega'im* and *Oholot*,<sup>N</sup> which examine the complex *halakhot* of ritual purity, where your knowledge is unparalleled. Rather, the correct interpretation is that while both thrones are for God, one is for a throne and one is for a stool. There is a throne for God to sit upon, and a stool that serves as His footstool.

Rav Nahman says: This one, i.e., any person, who knows how to respond to the heretics as effectively as Rav Idit should respond to them, but if he does not know, he should not respond to them. The Gemara relates: A certain heretic said to Rav Idit: It is written in the verse concerning God: "And to Moses He said: Come up to the Lord" (Exodus 24:1). The heretic raised a question: It should have stated: Come up to Me. Rav Idit said to him: This term, "the Lord," in that verse is referring to the angel Metatron,<sup>L</sup> whose name is like the name of his Master,<sup>N</sup> as it is written: "Behold I send an angel before you to keep you in the way and to bring you to the place that I have prepared. Take heed of him and obey his voice; do not defy him; for he will not pardon your transgression, for My name is in him" (Exodus 23:20-21).

**LANGUAGE**

**Metatron** – **מִטְּטוֹרָן**: Some claim that this name derives from the Latin metator, meaning a measurer, one who marks off, or a fixer of boundaries. Others claim it is related to the Greek μετά θρόνον, *meta trono*, meaning: After the throne, that is to say, the ministering angel who stands, as it were, behind God's Throne of Glory.

אֵלֶּה כִּי נְפָלָחָה לְהָ! בְּתִיב: "אֵל תִּמְרוֹ בָּזָ – אַל תִּמְרִנָּנוּ בָּזָ. אֲםִרְתָּן בָּזָ אֵשָׁא לְפָשָׁעָכָם" לְפָהָה לְ? אָמָר לְהָ: הַמְּנוּתָא בֵּין, דָּאַפְּלִוָּה בְּפָרָוָנָקָא נְמִי לְאָ קְבִילִיה, דְּבִתִּיב: וַיֹּאמֶר אֱלֹהִים אָם אֵין פְּנֵיךְ הַלְּכִים" וּ. "

The heretic said to him: If so, if this angel is equated with God, we should worship him as we worship God. Rav Idit said to him: It is written: “Do not defy [tammer] him,” which alludes to: Do not replace Me [temireni] with him. The heretic said to him: If so, why do I need the clause “For he will not pardon your transgression”? Rav Idit said to him: We believe that we did not accept the angel even as a guide [befarvanka]<sup>NL</sup> for the journey, as it is written: “And he said to him: If Your Presence go not with me raise us not up from here” (Exodus 33:15). Moses told God that if God Himself does not accompany the Jewish people they do not want to travel to Eretz Yisrael.

אָמָר לְהָ הַהוּא מִינָּא לְרַבִּי יִשְׁמָעָאֵל בָּרְבִּי יוֹסֵי: בְּתִיב: “וְהַדְּמֵעַר עַל סְדָם וְעַל עַמְרָה גְּפּוּרִית וְאַשְׁמָאת הָ,” “מִתְאָתוֹ מִבְּשִׁיעַ לְהָ! אָמָר לְהָ הַהוּא פּוֹבָס: שְׁבִקְיָה, אַנְּאָה מְהֻדָּרָנָא לְהָ, דְּבִתִּיב: “וַיֹּאמֶר לִמְךָ לְנַשְׁׁיו שְׂדָה וְצָלָה שְׁמַעַן קְלִי נְשִׁי לְמַנְעָן,” “שְׁנִי” מִבְּשִׁיעַ לְהָ! אָלָא: מִשְׁתְּחִיעַ קָרָא הַכִּי, הַכִּא נְמִי מִשְׁתְּחִיעַ קָרָא הַכִּי. אָמָר לְהָ: מִנְאָה לְךָ? מְפַרְקִיהָ דְּרַבִּי מָאוֹר שְׁמַעַעַל."

דָּאַמְרָ רַבִּי יוֹחָנָן: כִּי הַהָּ דְּרִישָׁ רַבִּי מָאוֹר בְּפְרִיקִיה הַהָּ דְּרִישָׁ תִּלְתָּא שְׁמַעַתָּא. תִּלְתָּא אַגְּדוֹתָא, תִּלְתָּא מִתְלָי. וְאָמָר רַבִּי יוֹחָנָן: שְׁלַשׁ מֵאוֹת מִשְׁלָוֹת שׁוּעָלִים הָיוּ לְרַבִּי מָאוֹר, וְאָנוּ אֵין לְנָא אַלְאָ שְׁלַשׁ.

**NOTES**  
That we did not accept the angel even as a guide – **דאַפְּלִוָּה בְּפָרָוָנָקָא נְמִי לְאַקְבִּילִינָא**: The Maharsha explains that initially the heretic understood that when the verse states: “Do not defy [tammer] him; for he will not pardon your transgressions” it meant that the Jewish people must be careful not to transgress the word of the angel, as the angel would not forgive their transgressions if they did. Rav Idit explained that the verse should be understood differently; that the Jewish people should not substitute the angel for God, as the angel is powerless to forgive their transgressions on his own. The heretic asked why, if that is the case, did the Jewish people need the angel to accompany them at all. Rav Idit responded that in fact the Jewish people did not accept the accompaniment of the angel (see *Hiddushei Aggadot LaMaharal*).

**LANGUAGE**  
Guide [parvanka] – **אַפְּרָנָקָא**: From the Middle Iranian parwānak, meaning guide or messenger.

The Gemara relates: A certain heretic said to Rabbi Yishmael, son of Rabbi Yosei: It is written: “And the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven” (Genesis 19:24). The heretic raised the question: It should have stated: From Him out of heaven. A certain launderer said to Rabbi Yishmael: Leave him be; I will respond to him. This is as it is written: “And Lemech said to his wives: Adah and Zillah, hear my voice; wives of Lemech, hearken to my speech” (Genesis 4:23). One can raise the question: It should have been written: My wives, and not: “Wives of Lemech.” Rather, it is the style of the verse to speak in this manner. Here too, it is the style of the verse to speak in this manner. Rabbi Yishmael said to the launderer: From where did you hear this interpretation? The launderer said to him: I heard it at the lecture of Rabbi Meir.

The Gemara comments: This is as Rabbi Yohanan said: When Rabbi Meir would teach his lecture he would expound one-third halakha, one-third aggada, and one-third parables. And Rabbi Yohanan says: Rabbi Meir had, i.e., taught, three hundred parables of foxes, and we have only three.

## Perek IV

### Daf 39 Amud a

אֶבֶות אָכְלָוּ בָּסָר וְשִׁפְעָנִים תְּקִנָּהָנָה, "מְאֹזֶן צָדָק אָבִנִי צָדָק," צָדִיק מָצָרָה נְחַלְלֵז וְיָבָא רְשֻׁעָתְהָוּ.

And they are the parables concerning the following verses: “The fathers have eaten sour grapes,<sup>N</sup> and the children’s teeth are set on edge” (Ezekiel 18:2); “Just balances, just weights... shall you have” (Leviticus 19:36); and “The righteous is delivered out of trouble, and the wicked comes in his stead” (Proverbs 11:8).

אָמָר לְהָ קִידְרָ לְרַבִּן גַּמְלִיאֵל: “אָלְהִיכָּם גַּנְבָּה הָוָא, וְכַתְבֵּב זִיפְלָה אַלְהִים תְּרַדְמָה: עַל הַאֲדָם וַיִּשְׁן”. אָמָרָה לְהָ: “לְפָהָה שְׁבִקְיָה, דָּאַנְאָ מְהֻדָּרָנָא לְהָ”. אָמָרָה לְהָ: “תַּנוּ לִי דּוֹבוֹס אָחָד”. אָמָר לְהָ: “לְפָהָה לְךָ? ”לְיִסְטִין בָּאָו עַלְינוּ הַלִּיְלָה, וְנַעֲלוּ יְמָם”. אָמָר לְהָ: “לְיִסְטִין שְׁלַכְפָּר וְהַנְּחָה לְנוּ קִיטָּונָן שְׁלַחְבָּב”. אָמָר לְהָ: “לְיָוֹאֵי שִׁבְעָה עַלְינוּ בְּכָל יוֹם”. וְלָאֵי פָהָה הַהָּ לוּ לְאַדְמָ חֲרָאַזְוָן שְׁנַטְלָוּ מַמְנוֹן צַעַע אַחֲת וְנַתְנוּ לוּ שְׁפָה לְשִׁמְשָׁו?”

§ The Roman emperor said to Rabban Gamliel:<sup>P</sup> Your God is a thief, as it is written: “And the Lord God caused a deep sleep to fall upon the man and he slept; and He took one of his sides, and closed up the place with flesh instead” (Genesis 2:21). The daughter of the emperor said to Rabban Gamliel: Leave him, as I will respond to him. She said to her father: Provide one commander [dukhus]<sup>L</sup> for me to avenge someone’s wrongdoing. The emperor said to her: Why do you need him? She said to him: Armed bandits came to us this past night, and took a silver jug [kiton]<sup>L</sup> from us, and left a golden jug for us. The emperor said to her: If so, would it be that armed bandits such as these would come to us every day. She said to him: And was it not similarly good for Adam the first man that God took a side from him and gave him a maid servant to serve him?

The emperor and Rabban Gamliel – **קִידְרָ וְרַבִּן גַּמְלִיאֵל**: The Rabban Gamliel mentioned here is Rabban Gamliel of Yavne, the Nasi of the Jewish people after the destruction of the Second Temple. Chronologically, this emperor would be one of the

Roman emperors who rose to power after the end of Vespasian’s dynasty, perhaps Trajan, who also took an interest in various fields of science and literature, as well as the beliefs of different peoples.

**NOTES**  
The fathers have eaten sour grapes – **אָבָות אָכְלָוּ בָּסָר**: Rashi cites a tradition that the Gemara is referring to one parable that discussed all three verses cited, and this accords with alternate versions of the text of the Gemara. The geonim cite a tradition of a parable concerning the first verse, as follows: There was a hungry lion who requested of a fox to show him a place to find food. The fox showed him a fat man, deep in prayer. There was a covered pit before the man. The lion feared to attack him, as he was deep in prayer. The fox said: You have nothing to fear, neither you nor your children will be punished if you attack him; only your grandchildren will be punished. The lion attacked the man, but fell into the pit. He turned to the fox and asked him: According to your words, why was I punished? The fox replied: You must have been punished for the sin of your grandfather. The lion asked: Is it fair that “the fathers have eaten sour grapes, and the children’s teeth are set on edge”? The fox replied: You should have considered that matter before you attacked the man, as you would have caused suffering to your grandchildren.

**LANGUAGE**  
Commander [dukhus] – **דוֹכָוֹת**: From the Latin dux, meaning leader, in particular, a military leader.  
Jug [kiton] – **קִיטָּוָן**: From the Greek κώθων, kothon, meaning drinking vessel.

**NOTES**

I know your God, etc. – וְיַדְעָנָא אֶלְלהִיכּוּ וּבוּ: The Ramah explains that the emperor was in fact asking Rabban Gamliel to show him the Jewish God.

He who created mountains did not create wind – מַיְ שָׁבֵרָא חֲרִים לֹא בָּרוּךְ: The emperor tried to support his belief in dualism, by stating that the god who created a spiritual matter such as the wind could not have created a physical matter such as a mountain. Rabban Gamliel responded by citing the example of the human being, who is a combination of the spirit and a body. The emperor claimed that in fact two gods created the human being as well, one the body and one the soul. Rabban Gamliel then responded that the moment of death proves otherwise, as the body ceases to function at the moment the soul departs (Maharsha).

**BACKGROUND**

The number of the stars – מִקְפָּר לְפָזְבִּים – Astronomers of the past have tried to number the stars visible to the naked eye, and counted fewer than two thousand stars visible in the northern hemisphere. The Sages of Israel estimated that the number of stars is much greater, and practically it would be impossible to count them. Today, with the aid of telescopes, it is possible to distinguish many millions of stars, and no one has suggested that it is possible to number them precisely.

**Magus – מַגְוִשָּׁא:** Magus is the ancient Persian title for Zoroastrian magician-priests. A form of this word appears in the Prophets (Jeremiah 39:3) as the name of the Babylonian prince Rab-mag. From its Persian origin the word was adopted by other languages, such as Greek and Latin, to mean a magician.

**Hurmiz, Ahurmiz – הָוֻרְמִי, אַהוּרְמִי:** Hurmiz is similar to the Middle Persian form of the name Ahura-Mazda, the wise god, the supreme Zoroastrian deity, who, according to their belief, is the origin of all the good in the world.

Ahurmiz is a form of the name Ahura-Mainyu, the evil spirit, the evil god in the Zoroastrian religion, who fights over the dominion of the world with Ahura-Mazda. Some manuscripts record here: Ahri-men, which is the Middle Persian form of this name.

אמָרָה לָהּ: "הַכִּי קָמְבֵּינָא: אַלְאַ לְשָׁקְלִיהָ בְּהַדְיאָ?"  
אַמְרָה לִיהְ: "אִיְתוֹ לִי אָוְמְצָא דְּבָשָׂרָא." אִיְתוֹ  
לָהּ אַזְתְּבָה הַוְתִּי בְּחַשְׁאָ, אַפְּיקְתָּה, אַמְרָה לִיהְ:  
אַכְּלָה מַהְאָיָ? אַמְרָה לִיהְ: "מַאֲיָסָא לִי." אַמְרָה  
לִיהְ: "וְאַדְםַ הַרְאָשׁוֹן נִמְיָ, אֵי חֹתֶשׁ שְׁקִילָה  
בְּהַדְיאָ - הַהָּהָ מַאֲיָסָא לִיהְ."

אמָרָה לִיהְ קִיסְרַ לְרָבָן גַּמְלַיאָל: "יַדְעָנָא אֶלְלהִיכּוּ  
מַאֲיָ עַבְדָּי וְהַיְנָן תִּיבָּ." אִתְגַּנְדָּן וְאִתְנַהָּן  
אַמְרָה לִיהְ: "מַאֲיָ הָאָיָ?" אַמְרָה לִיהְ: "בֶּן אָחָד יְשָׁלֵם  
לִי בְּרַכְפִּי הַיָּם וְשָׁלֵם לִי גַּעֲגָעוּמִים עַלְיוֹן. בְּעַנְיָא  
דְּמַחוּתִי לִיהְ נִיהָלֵלָה." אַמְרָה: "מַיְ יַדְעָנָא הַיָּכָא  
עִירָה?" אַמְרָה לִיהְ: "דְּאִיכָּא בְּאָרְעָא, לֹא יְדַעַת  
דְּאִיכָּא בְּשָׁמְיָא יְדַעַת?"

אמָרָה לִיהְ קִיסְרַ לְרָבָן גַּמְלַיאָל: "בְּהַבָּבָי: מָזָה  
מִסְפָּר לְפָזְבִּים." מַאֲיָ רְבּוֹתְיהָ? אַנְּאָ מַצְנָא  
לְמִמְנָא כּוֹבֵבִי! אִיְתָי תְּבּוּשִׁי שְׂדִינָה!  
בְּאַרְבָּלָא וְקָא מְהֻדָּר לְהֹזֶן. אַמְרָה לִיהְ: "מִנִּינָה?"  
אַמְרָה לִיהְ: "אַזְקְמִינָה!" אַמְרָה לִיהְ: "רְקִיעַ נְמִי  
הַכִּי הַדְּרָא."

אִיכָּא דְּאָמְרָה: הַכִּי אַמְרָה לִיהְ: "מַנְיָ לִי כּוֹבֵבִי!"  
אַמְרָה לִיהְ: "אַיְמָא לִי בְּכִיךְ וְשִׁינְךְ כִּמָּה הַהָּהָ?"  
שְׁדָא דִּיהְ לְפָזְבִּיהְ וְקָא מַנְיָ לְהֹזֶן. אַמְרָה לִיהְ:  
"דְּאִיכָּא בְּפּוֹמִינָךְ, לֹא יְדַעַת, דְּאִיכָּא בְּרַקְיעָא  
יְדַעַת?"!

אמָרָה לִיהְ קִיסְרַ לְרָבָן גַּמְלַיאָל: "מַיְ שָׁבְרָא חֲרִים  
לֹא בָּרוּךְ, שְׁנָאָמָר: בַּיְתָה יוֹצֵר הָרִים וּבְרָא,  
רוֹתָחָן." אַלְאָ מַעֲתָה גַּבְּיָ אָדָם, דְּבָקִיעָה: יִבְרָא,  
זַיְצָר, הַכִּי נְמִי מַיְ שָׁבְרָא וְהַלְאָ בָּרוּךְ?"

טְפַח עַל טְפַח יִשְׁ בּוּ בְּאָדָם, וְשַׁנְיִ נְקָבִים יִשְׁ בּוּ  
מַיְ שָׁבְרָא וְהַלְאָ בָּרוּךְ? שְׁנָאָמָר: "הַנְּטָע אָזְן  
הַלְאָ יִשְׁמַע וְאָמַר יָצַר עַן הַלְאָ יִבְטַח?" אַמְרָה לִיהְ:  
איָן. אַמְרָה לִיהְ: "וּבְשַׁעַת מִיתָּה בָּלִין נְרַפְּיָסִי?"

אַמְרָה לִיהְ הַהָוָא אַמְגּוֹשָׁא לְאַמִּימָר: "מְפָלָגָן  
לְשִׁלְאָא - דְּהָוֻרְמִי, מְפָלָגָן לְהַתְּאָי - דְּאַהָוֻרְמִי."  
אַמְרָה לִיהְ: "אָמַן הַכִּי שְׁבִיק לִיהְ אַהָוֻרְמִי  
לְהָוֻרְמִי לְעַבְוּרִי מַיְאָ בְּאָרְעָה?"

The emperor said to her: This is what I was saying: But if it is good for Adam, let God take his side from him in the open, not during the time of his deep sleep, like a thief. She said to him: Bring me a slice of raw meat. They brought it to her. She placed it under the embers, and removed it after it was roasted. She said to him: Eat from this meat. The emperor said to her: It is repulsive to me. Although he knew that this is how meat is prepared, seeing the raw meat made it repulsive to him. She said to him: With regard to Adam the first man as well, had God taken her from him in the open, she would have been repulsive to him. Therefore God acted while Adam was asleep.

The emperor said to Rabban Gamliel: I know your God,<sup>N</sup> what He does and where He sits. Meanwhile, the emperor was moaning and groaning. Rabban Gamliel said to him: What is this? Why are you in distress? The emperor said to him: I have one son in the cities overseas and I miss him. Rabban Gamliel said to him: I want you to show him to me. The emperor said: Do I know where he is? Rabban Gamliel said to him: If you do not know that which is on earth, is it possible that you do know that which is in the heavens?

The emperor said to Rabban Gamliel: It is written in praise of the Lord: "He counts the number of the stars;<sup>8</sup> He gives them all their names" (Psalms 147:4). What is His greatness? I can also count the stars. Rabban Gamliel brought quinces, put them in a sieve, and spun them. He said to the emperor: Count them. The emperor said to him: Stand them still so that I can count them. Rabban Gamliel said to him: The firmament also revolves like this, therefore you cannot count the stars in it.

Some say that this is what the emperor said to him: I have counted the stars. Rabban Gamliel said to him: Tell me how many teeth and incisors you have. The emperor put his hand in his mouth and was counting them. Rabban Gamliel said to him: You do not know what is in your mouth, but you do know what is in the firmament?

The emperor said to Rabban Gamliel: He Who created mountains did not create wind,<sup>N</sup> rather two separate gods created them, as it is stated: "For, lo, He forms mountains and creates wind" (Amos 4:13); one is described with the verb "forms," and the other with the verb "creates." Rabban Gamliel said to him: If that is so, then with regard to Adam, as it is written concerning him: "And God created" (Genesis 1:27), and also: "And the Lord God formed" (Genesis 2:7), so too should one say that He who created this did not create that?

If you will claim that different gods created different parts of Adam, that will not suffice. A person has one handbreadth by one handbreadth of facial countenance, with two types of orifices in it, eyes and ears. Should one say that He who created this did not create that; as it is stated: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (Psalms 94:9)? The verse employs two verbs for the eyes and ears alone. The emperor said to him: Yes, different gods created different parts of the face. Rabban Gamliel said to him: And at the moment of death, are they all appeased? Do all these gods agree as one that the time arrived for the person to die?

The Gemara relates: A certain magus<sup>8</sup> said to Ameimar: From your midpoint and up is in the domain of Hurmiz, the god of good, who created the significant and important parts of the body, and from your midpoint and down is in the domain of Ahurmiz,<sup>8</sup> the god of bad. Ameimar said to him: If so, how does Ahurmiz allow Hurmiz to urinate in his territory? A person drinks with his mouth, which is in his upper half, and urinates from below.