



mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me! (9) May the LORD grant that each of you find security in the house of a husband!" And she kissed them farewell. They broke into weeping (10) and said to her, "No, we will return with you to your people." (11) But Naomi replied, "Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you? (12) Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, (13) should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of the LORD has struck out against me." (14) They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. (15) So she said, "See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law." (16) But Ruth replied, "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. (17) Where you die, I will die, and there I will be buried. Thus and more may the LORD do to me if anything but death parts me from you." (18) When [Naomi] saw how determined she was to go with her, she ceased to argue with her; (19) and the two went on until they reached Bethlehem. When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, "Can this be Naomi?" (20) "Do not call me Naomi," she replied. "Call me Mara, for Shaddai has made my lot very bitter. (21) I went away full, and the LORD has brought me back empty. How can you call me Naomi, when the LORD has dealt harshly with me, when Shaddai has brought misfortune upon me!" (22) Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest.

## 5. Ruth 4

(א) ובלעז עלה השער וישב שם והנה הגאל עבר אשר דבר בעז ויאמר סורה שבהפה פלני אלמני ויסר וישב: (ב) ויקח עשרה אנשים מזקני העיר ויאמר שברפה וישבו: ... (ה) ויאמר בעז ביום קנותה השדה מיד נעמי ומאת רות המואביה אשתהמת קניתי [קניתי] להקים שמהמת על נחלתו: (ו) ויאמר הגאל לא אוכל לגאל לי פן אשחית את נחלתי גאל לך אתה את גאלתי כי לא אוכל לגאל:

(1) Meanwhile, Boaz had gone to the gate and sat down there. And now the redeemer whom Boaz had mentioned passed by. He called, "Come over and sit down here, So-and-so!" And he came over and sat down. (2) Then [Boaz] took ten elders of the town and said, "Be seated here"; and they sat down.... (5) Boaz continued, "When you acquire the property from Naomi and from Ruth the Moabite, you must also acquire the wife of the deceased, so as to perpetuate the name of the deceased upon his estate." (6) The redeemer replied, "Then I cannot redeem it for myself, lest I impair my own estate. You take over my right of redemption, for I am unable to exercise it."

### ❖ Names in Agunot:

#### ➤ Yechezkel: The Prophet of the Exile

## 6. Talmud Moed Katan 25b

... מתיב רב נחמן בר חסדא ואמרי לה רב חנן בר חסדא (יחזקאל א, ג) היה היה דבר יקוק אל יחזקאל בן בוזי הכהן בארץ כשדים טפח ליה אבוה בסנדליה א"ל לאו אמינא לך לא תיטרוד עלמא מאי היה שהיה כבר

**Rav Nahman bar Hisda raised an objection** against this, **and some say** that it was **Rav Hanan bar Hisda**: Is it not stated: "**The word of the Lord came [haya haya] to Ezekiel the priest, son of Buzi, in the land of the Chaldeans**" (Ezekiel 1:3), thereby implying that a prophet can prophesy outside of Eretz Yisrael? **His father tapped him with his sandal** on his foot, thereby hinting to him that he should be quiet. **He said to him: Have I not told you not to trouble everyone** with questions in the middle of a eulogy? The Gemara answers the question: **What** is the meaning of the doubling of the word "**came [haya haya]**"? It implies **that it had already come** before, i.e., that Ezekiel had already begun to prophesy in Eretz Yisrael, and his prophecy in Babylonia was merely a continuation of that prophecy.

## 7. Sanhedrin 92b

אמר לו רבי נחמיה אם אמת למה משל ואם משל למה אמת משל היה ר"א בנו של ר' יוסי הגלילי אומר מתים שהחיה יחזקאל עלו לארץ ישראל ונשאו נשים והולידו בנים ובנות עמד ר"י בן בתירא על רגליו ואמר אני מבני בניהם והללו תפילין שהניח לי אבי אבא מהם

**Rabbi Neḥemya said to Rabbi Yehuda: If it was truth, why** do you refer to it as **a parable, and if it was a parable, why** do you refer to it as **truth? Rather, it means: In truth, it was a parable. Rabbi Eliezer, son of Rabbi Yosei HaGelili, says:** Not only was it not a parable, the **dead that Ezekiel revived ascended**

**to Eretz Yisrael and married wives and fathered sons and daughters. Rabbi Yehuda ben Beteira stood on his feet and said: I am a descendant of their sons, and these are phylacteries that my father's father left me from them.**

#### 8. *Agunot* (Reverse of Yechezkel)

And when the time of love arrived, her father dispatched a great many emissaries to all corners of Israel's dispersion to seek after "a boy befitting the Law," a jewel whose like could not be found in all the world. And here the Satan interfered, and not without cause did all begin to gossip and intimate that the man had affronted all the houses of study and *yeshivot* in the Holy Land by seeking a groom for his daughter from among the children of the Exile, of all things, outside the Land...but who would dare say to such a noble and luminary, "What are you doing?"

The dignitary saw that his plans had been realized with all success, and said in his heart: "Now it's only fitting that this groom should teach in my grand *yeshiva* in the Holy City Jerusalem, may it be rebuilt and strengthened, and from all the world students will flow to it to hear Torah and tradition from Zion."

➤ **Freidel** – the only Yiddish name in the story. For her, Yechezkel returns to Exile.

➤ **Ben Uri**

#### 9. *Agunot*

What did he do? He sent for and gathered all sorts of the greatest craftsmen and built a stately palace, plastered it and painted it and frescoed it and brought wagonfuls of precious holy books, not a word lacking among them for the study of Hashem. He designated too a small sanctuary for prayer and decorated it with all types of finery, and summoned the worthiest scribes to write a Torah scroll, and silversmiths to craft adornments for the holy books and scrolls. And what was the point of all this? So that the prayer of that young scholar would be near to his teaching, and in a place in which one would find it proper to say: "*This is my G-d, and I shall enshrine him.*"

And furthermore, the dignitary gave his thoughts over to improving and beautifying the house of Hashem with all manner of lovely decorations, and set his heart towards building a Holy Ark that would exceed all others in beauty, the sort of splendorous work the like of which "*no eye had seen.*"

#### 10. *Shemot 31*

(א) וַיְדַבֵּר יְקוֹק אֱלֹהֵימֶשֶׁה לְאַמֵּר: (ב) רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בְּרֵאִוְרִי בְּיָחִיר לְמִטֵּה יְהוּדָה: (ג) וְאַמְלֵא אֹתוֹ רוּחַ אֱלֹקִים בְּחָכְמָה וּבְתוּבָה וּבְדַעַת וּבְכָל־מְלָאכָה: (ד) לְחַשֵּׁב מַחְשְׁבֹת לַעֲשׂוֹת בְּזָהָב וּבְכֶסֶף וּבְנֹחָשׁוֹת: (ה) וּבַחֲרֹשֶׁת אֲבֹן לְמַלְאָת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכָה: (ו) וְאַנִּי הִנֵּה נֹתְתִי אֹתוֹ אֶת אֱהִיאֵב בֶּן־אֲחִיסָמֵד לְמִטֵּה־דָן וּבְלֵב כָּל־חַכְמֵי־לֵב נֹתְתִי חָכְמָה וְעָשׂוֹ אֶת כָּל־אֲשֶׁר צִוִּיתִי:

(1) The LORD spoke to Moses: (2) See, I have singled out by name Bezalel son of Uri son of Hur, of the tribe of Judah. (3) I have endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft; (4) to make designs for work in gold, silver, and copper, (5) to cut stones for setting and to carve wood—to work in every kind of craft. (6) Moreover, I have assigned to him Oholiab son of Ahisamach, of the tribe of Dan; and I have also granted skill to all who are skillful, that they may make everything that I have commanded you:

➤ **Achiezer**

#### 11. *Bamidbar 1*

(יב) לִדָּן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:

(12) From Dan, Ahiezer son of Ammishaddai.

12. **Bereishit 30:6** – Connected to Dina (Dina Stern <http://www.daat.ac.il/daat/vl/agnonshteren/agnonshteren03.pdf>)

(ו) וַתֹּאמֶר רַחֵל דְּנָנִי אֱלֹקִים וְגַם שָׁמַע בְּקוֹלִי וַיִּתְּנֵלִי בֵן עַל־כֵּן קָרָאתָ שְׁמוֹ דָּן:

And Rachel said, "God has vindicated me; indeed, He has heeded my plea and given me a son." Therefore she named him Dan.

#### 13. *Bereishit 49*

(טז) דָּן דָּן עִמּוֹ כְּאֶחָד שְׁבֹטֵי יִשְׂרָאֵל: (יז) יְהִי־דָן עַל־יְדֵיךָ שְׂפִיפִן עַל־יֶאֱרַח הַנְּשֻׁד עַקְבֵי־יֹסֵס וַיִּפֹּל רַכְבוֹ אַחֲוֹר: (יח) לִשְׂוֵעֲתֶךָ קִנִּיתִי יְהוָה:

(16) Dan shall govern his people, As one of the tribes of Israel. (17) Dan shall be a serpent by the road, A viper by the path, That bites the horse's heels So that his rider is thrown backward. (18) I wait for Your deliverance, O LORD!

#### 14. Bamidbar 10:25

(כה) וְנָסַע דָּגַל מַחֲנֵה בְנֵי דָן מֵאַסָּף לְכָל־הַמַּחֲנֵת לְצַבָּאתָם וְעַל־צַבָּאוֹ אַחִיעֶזֶר בְּרַעְמִישַׁדַּי:

(25) Then, as the rear guard of all the divisions, the standard of the division of Dan would set out, troop by troop. In command of its troop was Ahiezer son of Ammishaddai;

#### 15. Shemot 25:34

(לד) וְלַהוֹרֶת נָתַן בְּלִבּוֹ הוּא וְאַהֲלִיאֵב בֶּן־אַחִיסַמַּךְ לַמְטַהֲדִין:

(34) and to give directions. He and Oholiab son of Ahisamach of the tribe of Dan

#### 16. Rashi to Shemot 35:34

מִשְׁבֵּט דָן מִן הַיְרִידִין שְׁבַשְׁבָּטִים – מִבְּנֵי הַשְּׁפָחוֹת – וְהַשְּׁוֹהוּ הַמְּקוֹם לְבַצְלָאֵל לְמַלְאֲכַת הַמִּשְׁכָּן וְהוּא מְגֹדֹלֵי הַשְּׁבָטִים, לְקַיֵּם מֵה שֶׁנֶּאֱמַר וְלֹא נָפַר שׁוֹעַ לְפָנָי דָּל (איוב ל"ד):

He was of the tribe of Dan, of one of the lowest of the tribes, of the sons of the handmaids, and yet the Omnipresent placed him with regard to the work of the Tabernacle on a level with Bezalel although he was a member of one of the noble tribes (Judah)! in order to confirm what Scripture says, (Job 34:19) "He regardeth not the rich more than the poor" (Midrash Tanchuma 2:10:13).

#### 17. Bereishit Rabbah 97

[גור אריה יהודה] אמ' ר' חמא בר' חנינא זה משיח בן דוד שיצא משני שבטים, אביו מיהודה ואמו מדן, ובשניהן כת' אריות גור אריה יהודה, דן גור אריה (דברים לג כב)

Judah is a lion's whelp. Rabbi Chama b. Rabbi Chanina says this refers to Mashiach ben Dovid who comes from two tribes. His father is from Judah and his mother is from Dan, and regarding both it is written lions – Judah is a lion's whelp, Dan is a lion's whelp.

#### ➤ Dina

#### 18. Bereshit 34

(א) וַתֵּצֵא דִינָה בַת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרֵאוֹת בְּבָנוֹת הָאָרֶץ: (ב) וַיֵּרָא אֹתָהּ שָׁכֵם בֶּן־חַמּוֹר הַחִיטִּי נְשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶה: (ג) וַתְּדַבֵּק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֶּאֱהַב אֶת־הַנַּעַר וַיְדַבֵּר עִלְבָּן הַנַּעַר: (ד) וַיֹּאמֶר שָׁכֵם אֶל־חַמּוֹר אָבִיו לֵאמֹר קַח־לִי אֶת־הַיְלָדָה הַזֹּאת לְאִשָּׁה: (ה) וַיַּעֲקֹב שָׁמַע כִּי טָמְאָה אֶת־דִּינָה בַתּוֹ וּבְנֵיו הָיִינוּ אֶת־מִקְנֵהוּ בַשָּׂדֶה וְהַחֲרַשׁ יַעֲקֹב עַד־בָּאָם: ... (ו) וַיֹּאמֶר יַעֲקֹב אֶל־שָׁמְעוֹן וְאֶל־לוֹי עֲכָרְתֶּם אִתִּי לְהַבְאִישׁנִי בְּיֹשֵׁב הָאָרֶץ בְּכַנְעֵנִי וּבְפָרְזִי וְאֲנִי מְתִי מִסָּפֵר וְנֹאסְפִי עָלַי וְהַכּוֹנֵי וְנִשְׁמַדְתִּי אֲנִי וּבִיתִי: (לא) וַיֹּאמְרוּ הַכּוֹזְנֵה יַעֲשֶׂה אֶת־אֲחֻזַּתְנוּ: (פ)

(1) Now Dinah, the daughter whom Leah had borne to Jacob, went out to visit the daughters of the land. (2) Shechem son of Hamor the Hivite, chief of the country, saw her, and took her and lay with her by force. (3) Being strongly drawn to Dinah daughter of Jacob, and in love with the maiden, he spoke to the maiden tenderly. (4) So Shechem said to his father Hamor, "Get me this girl as a wife." (5) Jacob heard that he had defiled his daughter Dinah; but since his sons were in the field with his cattle, Jacob kept silent until they came home. ((31) But they answered, "Should our sister be treated like a whore?"

- Dina's name does not appear until the second section - Note from "Midrash and Marginality" Agunot" of S. Y. Agnon and Devorah Baron, Marc S. Bernstein, *Hebrew Studies* Vol. 42 (2001), pp. 7-58
- This is used regarding the husband of Rut as well.