

הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל

הנהגות הב"ח

הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל

תורה אור השלם

הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל

אשכוליה ענבים

הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל
הוא מן המטל דה"ל

the day on which Israel was redeemed from Egypt.^[52] "כסף,,
אלו צדיקים – The "[pieces of silver" are an allusion to the
righteous.^[53] – וכן הוא אומר – And so we find elsewhere that silver
is used as a metaphor for the righteous, as it says:^[54] "צָרוּר הַכֶּסֶף
לְקַח בְּיָדוֹ" – He has taken the bundle of silver [coins] in His hand.
This verse refers to God's removal of the righteous before the
destruction of the First Temple.^[55] אלו – חמר שערים וְלָתֵר שְׁעָרֵימָּה
– The "chomer [equal to thirty se'ah] of barley" and the "lesech [equal to fifteen se'ah] of
barley" are an allusion to the forty-five righteous in whose merit
the world exists. Clearly, we see that these forty-five righteous are
divided into two groups of thirty and fifteen. ואינו יודע אם שלשים
– However, on the basis of this verse alone, I do not know whether the thirty are here in Babylonia and
the fifteen are in Eretz Yisrael, וְאֵם שְׁלִשִׁים בְּאֶרֶץ יִשְׂרָאֵל וְחֲמֵשֶׁה
בְּאֶרֶץ בָּבֶל – or whether the thirty are in Eretz Yisrael and the
fifteen are here in Babylonia; וְאֵם שְׁלִשִׁים בְּאֶרֶץ יִשְׂרָאֵל וְחֲמֵשֶׁה
בְּאֶרֶץ בָּבֶל – however, when [Scripture] states elsewhere:^[56] and I [Zechariah] took the thirty [pieces of silver
[given to me by Hashem] and I threw it into the Temple of
Hashem,^[57] to the treasurer, הוּא אומר שלשים בארץ ישראל וחמשה
בארץ בבל – you may say with certainty, that the thirty are in Eretz
Yisrael and the fifteen are here in Babylonia. – אבא – Abaye

And a majority of [the righteous in Eretz Yisrael] are to be found in the syna-
gogue that is under the attached chamber.^[58]

The Gemara expands upon the exposition of the verse, "and I
took the thirty [pieces of] silver, and I threw it into the Temple of
Hashem":

– And this is also the meaning of that which is
written in the preceding verse:^[59] וְאֵם שְׁלִשִׁים בְּאֶרֶץ יִשְׂרָאֵל וְחֲמֵשֶׁה
בְּאֶרֶץ בָּבֶל – And I [Hashem] said to them [the nations of the world]:^[60] "If it is proper
in your eyes, give Me My fee; and if not, refrain." And they
weighed My fee thirty [pieces of] silver. – Rav Yehudah said:
אלו שלשים צדיקי אומות העולם שאומות העולם – These "thirty [pieces of] silver" are an allusion to
the thirty righteous among the nations of the world, in whose
merit the nations of the world exist.^[61]

An alternative interpretation of the verse just cited:
– אלו שלשים מצות שקבלו עליהם בני נח – Ulla said:
These "thirty [pieces of] silver" that Hashem took from the
nations as "His fee" are an allusion to the thirty commandments
that the Noahites accepted upon themselves.^[62] ואין מקיימין
– אחת – One is

NOTES

- 52. The prefix כ can be translated, depending on the context, as either for, with, in or on. Thus, the phrase במקשה צער can be rendered on the fifteenth; i.e. the fifteenth of Nissan.
- 53. Thus, the verse reads: And I [Hashem] acquired it [the Jewish nation] for Myself on the fifteenth of Nissan [when I redeemed them from Egypt on account of] the righteous [among them] (Rashi).
- 54. Proverbs 7:20.
- 55. The Gemara in Sanhedrin (96b) relates that when Israel's Moabite and Ammonite neighbors heard the prophets of Jerusalem prophesying the destruction of Jerusalem, they sent a message to Nebuchadnezzar to come and conquer the Land of Israel. Nebuchadnezzar replied that he was afraid that God would punish him. To this, they sent him the following response (ibid. v. 19): The Man is no longer in His house, i.e. God has removed His presence from the Jews, and they are no longer under His protection. Nebuchadnezzar replied that he is afraid that God is close by and is ready to answer their prayers that He return to them. To this, Ammon and Moab sent back (ibid.): He has gone on a distant journey, i.e. they have sinned so greatly that God has become very distant from them, so He will not return and protect them even if they will beseech Him to do so. Nebuchadnezzar replied that they have righteous people whose prayers God will accept. To this, they countered with the verse cited here: He has taken the bundle of silver [coins] in His hand, i.e. there are no righteous alive among the Jews for God has already taken the souls of the righteous (silver) with him (Rashi).
- Maharal indicates that silver is used as a metaphor for the righteous because [fine] silver symbolizes purity (Chidushei Aggados). The brother of the Maharal states that it is because how one acts with one's money is integral to being deemed righteous: No person should be assumed to be a righteous man unless he is known to be righteous in his financial dealings (Sefer HaChaim, Chaim Tovim §5).
- 56. Zechariah 11:13.
- 57. Which is located in Eretz Yisrael.
- 58. אפיקא, afta, is a low structure attached to the side or rear of a house; see Rashi and Bava Basra 61a with Rashbam אפיקא. It seems that this was not a large or imposing synagogue and the persons who prayed there were humble people (Maharal). The Gemara's point is this: One should not think that all the thirty righteous people in whose merit the world exists need to be well-known public figures; to the contrary, most of them will not be well known. If you wish to search them out, you will find them among those reserved persons who sit in the modest sections of the synagogue, not among those who sit in the positions of prominence and splendor (Ben Yehoyada).

- 59. Ibid. v. 12. The two verses [12 and 13] refer to one episode, as the Gemara proceeds to explain.
- 60. Rashi points out that this passage is dealing with the nations of the world, as it says earlier (v. 10): And I took My staff Noam and broke it, to annul My covenant that I had sealed with all the nations.
- 61. That is, in this verse Hashem says to the nations, "Give Me My fee," i.e. return to me the righteous ones among you on account of whom you have been rewarded. The verse then continues with Hashem saying, "And they weighed My fee thirty [pieces of] silver," i.e. they returned to me the thirty righteous ones among them. Scripture then continues with the verse cited above (v. 13): And Hashem said to me, "Throw them into the [Temple] treasury," and I took the thirty [pieces of] silver, and I threw it into the Temple of Hashem, to the treasurer. Hashem commanded that these thirty righteous individuals be thrown into the Temple treasury, i.e. that these thirty be embedded in every generation of Jews [in Eretz Yisrael] (Rashi with Hagahos HaBach; cf. Maharsha, Chidushei Aggados).
- 62. Rashi states that these thirty commandments have not been detailed for us. Still, it is derived from this exposition that they did accept upon themselves thirty commandments, whichever they may be. However, R' Menachem Azariah of Fano presents a list of these thirty commandments based on the Gemara in Sanhedrin (56a-60a) and relating generally to the seven basic precepts of the Noahide Code. The thirty commandments, which follow, are all negative commandments except as noted: (1) idolatry; (2) passing a child through the fire as part of the Molech ritual (see Sanhedrin 64a-b); (3) the use of divinations; (4) the use of illusions [or, alternatively, predicting the prime time for embarking on a venture]; (5) making decisions based on omens unrelated to the undertaking; (6) sorcery; (7) conjuring groups of animals or insects through his charms; (8) consulting an Ov; (9) consulting a Yid'oni; (10) necromancy; (11) engaging in forbidden unions; (12) the positive commandment to be fruitful; (13) the positive commandment to multiply; (14) engaging in a male-male union, even merely to enter a marriage contract; (15) mating diverse species of animals together; (16) performing castration; (17) grafting one species onto a tree of a different species; (18) murder; (19) striking the mouth of an Israelite; (20) blasphemy; (21) the positive commandment to honor the Torah; (22) the positive commandment to engage in the study of those parts of the Torah that are relevant to Noahites; (23) theft; (24) studying those parts of the Torah that are exclusive to the Jewish people; (25) the positive commandment to maintain civil law; (26) observing the Sabbath; (27) eating a limb torn from a live animal; (28) drinking blood extracted from a live animal; (29) eating neveilah [see, however, Rashi to 92b, בריה במקליון]; (30) cannibalism (Asarah Maamaros, Maamar Chikur Din 3:21; see there).

