

אפקיה. כיון שאין כבוד בלינומה. כמו שנאמר הליצן היה למלך הנציף יצר תינוק. חוצה. ובסוטה (מז). ובסנהדרין (קז): איתא יצר תינוק נהיה ליצן: דאית ביה ספרינפילד. ואין מדינה שאין זו ספרינפילד: ה"ג ואשה מהא שמאל דוחה וימין מקרבת. ורש"י גרס כן ואמר דכולה לשון יצר תינוק ואשה: תהא שמאל וכו': לשון חוצה הוא. והאמר קרא וכו': חיוז וכלל הספרים שלנו לית אשה אמר ר"י דל"ל דסליחת תינוק חיוז הו כלומר שכיון שאין הבן הליצן עושה כבוד לאביו אביו חיוז חיוז לסלת עליו. וסליחת אשה רשות הוא ועל זה סמכו אנשים שלנו שאינם מסלחים לנשיהם. והגית בו וכו': וליצן אינו לומד

תורה אור

שמעון בן אלעזר לקמן. ומימרה שהוצא צראשונה שיצר תינוק וכו' היא מימרה רבי שמעון בן אלעזר. ויש לומר שחשבה ליקה שחמאל עוד מאמרי רשב"א כמו שכבר מנאח ור"מ פירש שמה שאמר צרטוס להלן לעולם יהא אדם כך כקנה ואל יהא קשה כאלו הוצא צמענית (כ): צסס רבי אלעזר בן רבי שמעון ויש לומר דרבי שמעון ג"כ אמר דיבור זה צסס צנו ומעלה עליו הש"ס כאלו הוא צנו:

הרשל בריה דרבי קרמטבסקי ליצנא הוה אפקיה כי אתא ברטום ממדינתא דאית ביה ספרינפילד אמר ליה הלא תניא *יצר תינוק תהא שמאל דוחה וימין מקרבת אמר ליה אין אמר ליה ש"מ דאיתחייב איניש לסלוחי לבריה א"ל והאמר קרא *כבוד את אבך ואת אמך מאי עביד ברטום בהדיא שעתא אמר לליסה אחותיה לית תקוה ואמרה ליסה לא דאית לי דברין אשתבחין דאמר רבי שמעון בן אלעזר אמר ליה ברטום לרבי קרמטבסקי בבי מרחין *לעולם יהא אדם רך כקנה ואל יהא קשה כארו אמר ליה יהושע אמר *והגית בו יומם ולילה במילה א"ל ברטום *מי יביא גאולה הליצנים א"ל משם ראיה חלש דעתה דליסה אחותיה של ברטום ושלחה לברטום הא דאמר רב שימי דיום הצעיר אמר ליה ברטום והלא אמר גברא גדולה ישראל עמא זר הנהו למימרא דאנא שמעית לי דענייא אלא האי אתמאה וסופא אלפא שגא דשהין

מורה. במילה: רבי קרמטבסקי היה מוהל. ודע שאין דרך ארץ לדבר עם המוהל צעת המילה. א"ל מאן תנא. שדבר מופלאת הוא. רמב"ם. איני יודע מי הוא. ספרין דים המלח: איני יודע מה זה. גברא דממתקין: כאלמד"י מא"ץ בלע"ז. שמה מעינא: שאים יכול צדקן לאמור דבר כזה אולי יש מורה עם הליצנים גם כן. מאי אמר ליה ברטום אלא אמר לליסה: כלומר שצריך למנוקט אמר

שמות 2

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שם 5

סוטה מז. פסחים קז

תענית כ:

ג"ל מאן בר עולת תענית כז:

מנ"ה טו.

ודחוקין ודחקין אתו עד כאן לשוננו אמר ליה מאן תנא רבי הלל אמר ליה לא יהודה החסיד לא רבי משה בן מיימון לא ספרין דים המלח אמר ליה לא אלא רב שימי דיום הצעיר בדוחא כברך אמר ליה גברא דממתקין שמה מעינא אלתר קא סלח לבריה: גופא מאי אמר ליה ברטום אלא אמר לליסה דליסה תלמידת חכם הוה ואיהו קאמריה למימרא מעיקרא אלא משום דאיהו קאמריה לברטום ואיהו קאמריה לרבי קרמטבסקי כיון דברטום קאמריה לר"ק נקט אמר ליה ברטום פשימא ודקארי לה מאי קארי לה כיון דליסה תלמידת חכם הוה והאמור בשם אומרו מביא גאולה לעולם *כדאמר רבי אלעזר אמר רבי חנינא כל האומר דבר בשם אומרו מביא גאולה לעולם שנאמר *ותאמר אסתר למלך בשם מרדכי:

Translation

Herschel, the son of Rabbi Krustovsky was a clown. He (Rabbi Krustovsky) threw him (the son) out. When Bartus came from the state in which Springfield is, [Bartus] said to him (Rabbi Krustovsky): "Hasn't it been taught, 'with regards to a child's inclinations the left hand should push away and the right hand should bring close?'"1 He responded: "Yes." He said to him: "Isn't a person obligated to forgive his son?" He responded: "The verse states however, 'honor your father and mother.'"2 What did Bartus do at that moment? He said to Lisa his sister: "There is no hope," and Lisa said, "No (there is hope) because I have some dynamite stuff from Rabbi Shimon ben Elazar." Bartus said to Rabbi Krustovsky in the sauna: "A person should always be supple as a reed and not stiff as a cedar."3 He responded: "Joshua states: 'You shall meditate on the torah all day and all night.'"4 At a circumcision he said to him: "Who will bring the redemption? The jesters."5 He said to him: "From this you bring a proof?" Bartus' sister became distraught. She sent to him that which Rabbi Sammy Davis Junior said. Bartus said to him (Rabbi Krustovsky): "Didn't a great man say, 'Israel is a strange people. I [mean] to say that I have heard of persecution, but this is shocking. But at the end of 2,000 years that they waited and held on and struggled, they made it. End of quote.'" He responded: "Who taught thus, Rabbi Hillel?" He responded: No. "Judah the Pious?" "No." "Maimonides?" "No." "The Dead Sea Scrolls?" "No, rather it was Rabbi Sammy Davis Junior, an entertainer like your son." He (Rabbi Krustovsky) said to him (Bartus): "The Candy Man? Perhaps I've been mistaken." Immediately he forgave his son.

[Let us now return to] the statement itself: What does it mean "Bartus said to him?" Rather [it should read] "Lisa said." For Lisa was a Talmud scholar and she brought up the statements in the first place. Rather, since she said them to Bartus and he said them to Rabbi Krustovsky. Since Bartus said them to Rabbi Krustovsky, [the story] said "Bart said to him." This is obvious! And when it asked the question why did it ask the question? Since Lisa was a Talmud scholar and he that says something in the name of the person who said it (originally) brings redemption to the world, as Rabbi Elazar said in the name of Rabbi Chanina6 "He who says something in the name of the person who said it (originally) brings redemption to the world, as it written: 'And Esther said to the king in the name of Mordechai'7"

Sources

1 Sotah 47a, Sanhedrin 107b. However, note that the text isn't exactly as it appears here. See the commentary of Tosafot. In reality, the rule appears twice in both Sotah and Sanhedrin. First there is a statement, "Always have the left hand push away and the right hand draw near." Then, a little while down we have, "Rabbi Shimon ben Elazar taught: 'with regards to the inclination of a child or a woman, always have the left hand push away and the right hand draw near.'" I decided that Bart must have been quoting (however imperfectly), the second of these texts. The reasons I did so are (a) it directly talks about children, as does Bart's quote(b)Lisa makes a direct reference to Rabbi Shimon ben Elazar. Unfortunately, Bart's quote doesn't include "women," and Lisa's reference to Rabbi Shimon ben Elazar comes after the quote is used. But these difficulties just gave me a reason to write commentaries for Tosafot.

2 Exodus 20:11

3 Ta'anit 20b

4 Joshua 1:8

5 This statement appears to be taken from Ta'anit 22a where a certain two entertainers are identified as being worthy of the world to come.

6 Megilah 15a

7 Esther 2:22

Rashi

He threw him out: Because there isn't honor in being a clown. As it is said, "The clown has become the king, and the prophet has become the clown."

That Springfield is in: And there is no state that does not have a Springfield.

Thus we read: With regards to the inclination of a child or a woman.

But the verse has stated: To say, that since a son who is a clown does no honor to his father, the father is not obligated to forgive him.

And you shall meditate on it etc: And a clown doesn't study Torah.

At circumcision: Rabbi Krustovsky was a mohel. But know, that it is not proper to talk to a mohel during the circumcision.

He said to him: "Who taught thus": Because it is a great statement.

Maimonides: I don't know who he is.

The Dead Sea Scrolls: I don't know what this is.

The Candy Man: (transliteration).

Perhaps I've been mistaken: For if an entertainer could say a thing like this, perhaps there is Torah with the clowns as well.

What does it mean "Bartus said to him?" Rather [it should read] "Lisa said.": To say, that it needed be "Bartus said in the name of Lisa."

Said it in the first place: Because she knew the statements of the Tanaim.

It is simple: For it doesn't need to say "Bart said in the name of Lisa" for we know that Bartus doesn't speak words of Torah by himself because he was not a Talmud scholar at all.

Tosafot

This translation also engages in some commentary. If, even after reading my commentary, you still don't exactly understand what Tosafot is saying, then I have done my job.

The inclination of a child: This refers to an obligation (of forgiveness). And in Sotah (47a) and Sanhedrin (106b) there is "The inclination of a child and a woman the left hand should push way and the right hand should draw near." And Rashi read thus (in our text as well) and said that all of this is the language of obligation. And in all our texts (of this text) there is not the word "woman." Rabbi Yitschak explained that it must be that

forgiving a child is an obligation and forgiving a wife is optional. And on this our men rely when they don't forgive their wives.

That Rabbi Shimon the son of Elazar Said: But Bartus doesn't quote Rabbi Shimon later. and the statement that was brought originally that "with regard to the inclination of the child etc." is a statement of Rabbi Shimon the son of Rabbi Elazar. And there is room to say that Lisa thought she would find more statements of Rabbi Shimon ben Elazar similar to that which she already found. And Rabbenu Tam explained that that which Bartus says later, "A person should always be supple as a reed and not hard as a Cedar," is brought in Ta'anit (20b) in the name of Rabbi Elazar the son of Rabbi Shimon. And one can say that Rabbi Shimon also said this statement in the name of his son, and (therefore) the Talmud treats him (Rabbi Shimon) as if he were his (Rabbi Elazar's) Son.

The Simpsons Transcript

At Rabbi's Office:

Rabbi Hyman Krustovsky: You I told to go away.

Bart: But, but but, but Rabbi - does it not say in the Babylonian Talmud and I quote, "A Child should pushed aside with the left hand and drawn closer with the right."

Rabbi: Yes

Bart: Then doesn't your religion command you to make up with Krusty?

Rabbi: But in exodus, the fifth commandment says: "Honor thy father and thy mother." End of story.

At Library:

Bart: Oh, it's hopeless.

Lisa: Not quite. I got some dynamite stuff from Rabbi Simon Ben Eliazar

In Sauna:

Bart: At all times let a man be as supple as a reed and not rigid as a cedar

(Others murmur in the background)

Rabbi: But my short learned friend, the book of Joshua says, "You shall meditate on the torah all day and all night.

(others murmur approvingly).

At Circumcision

Bart: Is it not written in the Talmud, "who will bring redemption - the jesters."

Rabbi: Sorry my friend I'm still not convinced and this is hardly the time or the place to discuss it.

In Front of Library

Lisa: Here you go Bart. It's a long shot but that's all I can do without learning ancient Hebrew.

Playing chess in park

Bart: Rabbi, did not a great man say, and I quote, "The Jews are a strange bunch of people. I mean I've heard of persecution but what they went through is ridiculous. But the great thing is after thousand of years of waiting and holding on and fighting, they finally made it," end quote.

Rabbi: Oh, I never heard the plight of my people phrased so eloquently. Who said that, Rabbi Hillel?

Bart: Nope.

Rabbi: It was Judah the Pious

Bart: Nope.

Rabbi: Maimonideds?

Bart: Nope.

Rabbi: Oh, I got it. The dead sea scrolls.

Bart: I'm afraid not Rabbi. It's from Yes I can by Sammy Davis Junior. An entertainer like your son.

Rabbi: (gasp) The Candy Man? If a performer can think that way maybe I'm completely upside down on this whole problem.