

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 statement 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 (who says in the episode "A Child should pushed aside with the left hand and drawn closer with the right.") 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, and (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 22b

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 is no honor in being a clown. As it is said, "The clown has become the king, and the prophet has become the clown."¹

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. This is the language of obligation.

But the verse has stated: To say, that since a son who is a clown does not honor 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.²

The Dead Sea Scrolls: I don't know what this is.³

The Candy Man: [This is said] with shock. [*Gavrah demamtakin* means] Candy man in the foreing tongue. (transliteration, in the manner that Rash"i often translates words into old French).

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 firs place: Because she knew the statements of the Tanaim (the early Rabbis).

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

Notes

¹ "Y'hiyeh Tov," David Broza composer and singer, lyrics Yehonatan Gefen.

² Maimonides lived 1135-1204. Rashi died in 1105.

³ The Dead Sea Scrolls were discovered in the 20th century.

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 away 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 the son of Rabbi Elazar 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: Maimonides?

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.