

Adran alecha הדרן עלך

"We will come back to you"

Source Sheet by Miriam Camerini

Bereishit Rabbah 67:3

Rabbi Levi said: six things serve a human - three are under one's control, and three are not under one's control. The eye, the ear and the nose are not under one's control (...) The mouth, the hand, and the foot are under one's control. (...) Regarding the feet, if one wishes one can go to the houses of theatre and the houses of circus, while if one wants one can go to the houses of assembly [synagogues] and the houses of study.

בראשית רבה ס"ז:ג'

אמר רבי לוי ששה דברים משמשים את האדם, שלשה ברשותו ושלשה אינן ברשותו, העין והאזן וחטם, שלא ברשותו (...) הפה והיד והרגל, ברשותו (...) הרגל אי בעי הוא אזיל לבתי טרסטאות ולבתי קרקסאות, ואין בעי הוא אזיל לבתי כנסיות ובתי מדרשות.

Genesis 39:11

(11) One such day, he came into the house to do his work. None of the household being there inside...

בראשית ל"ט:יא

(יא) ויהי כהיום הזה ויבא הביתה לעשות מלאכתו ואין איש מאנשי הבית שם בבית:

Bereishit Rabbah 87:7

... How is it possible that there was none at home? Rabbi Yehuda said: "It was the day of the Nilus Festival and everybody went to see it and he didn't go". Rabbi Nechemia said: "It was a day of Theatre and everybody went to see it, and he didn't go".

בראשית רבה פ"ז:ז'

(ז) ויהי כהיום הזה ויבא וגו' ואין איש מאנשי הבית (בראשית לט, יא), אפשר פיתו של אותו האיש משתיר בלא איש, רבי יהודה ורבי נחמיה, רבי יהודה אמר יום גבול של גילוס הנה והלכו הכל לראות והוא לא הלך. ורבי נחמיה אמר יום תיאטרון הנה, והלכו הכל לראות, והוא לא הלך.

Psalms 1:1-2

תהילים א' א'-ב'

(1) Happy is the man who has not followed the counsel of the wicked, or taken the path of sinners, or joined the company of the insolent; (2) rather, the teaching of the LORD is his delight, and he studies that teaching day and night.

(א) אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לֹאִים לֹא יָשָׁב: (ב) כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וָלַיְלָה:

Avodah Zarah 18b

1) **The Sages taught:** With regard to **one who goes to stadiums** [*le'itztadinin*] where people are killed in contests with gladiators or beasts, **or to a camp of besiegers** [*ulkharkom*] where different forms of entertainment are provided for the besieging army, **and he sees there** the acts of **the diviners and those who cast spells**, or the acts of the clowns known as *bukiyon*, or *mukiyon*, or *mulyon*, or *luliyon*, or *belurin*, or *salgurin*, **this is categorized as “the seat of the scornful”;** **and with regard to** such places **the verse states: “Happy is the man that has not walked** in the council of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. **But his delight is in the Torah of the Lord”** (Psalms 1:1–2). **You learn** from here **that these matters bring a person to dereliction** of the study of Torah, since had he not sat in “the seat of the scornful,” he would delight in the study of Torah.

2) **And the Gemara raises a contradiction** from another *baraita*: **One is permitted to go to stadiums, because he can scream and save** the life of a Jew who would otherwise be killed there; **and it is permitted to go to a camp of besiegers, because** at times one can provide for the public welfare by petitioning the besiegers and saving the residents of the town, **provided that he is not counted** as one of them; **but if he is counted** as one of them, **it is prohibited**. This is **difficult**, as there is a

עבודה זרה י"ח ב

1) תנו רבנן ההולך לאיצטדינין ולכרקום וראה שם את הנחשים ואת החברין בוקיון ומוקיון ומוליון ולוליון בלורין סלגורין הרי זה מושב לצים ועליהם הכתוב אומר (תהלים א, א) אשרי האיש אשר לא הלך וגו' כי אם בתורת ה' חפצו הא למדת. שדברים הללו מביאין את האדם לידי ביטול תורה.

2) ורמינהי [הולכין] לאיצטדינין מותר מפני שצווח ומציל ולכרקום מותר מפני ישוב מדינה ובלבד שלא יתחשב עמהם ואם נתחשב עמהם אסור קשיא איצטדינין איצטדינין קשיא כרקום אכרקום בשלמא כרקום אכרקום ל"ק כאן במתחשב עמהן כאן בשאין מתחשב עמהן אלא איצטדינין איצטדינין קשיא תנאי היא דתניא אין הולכין לאיצטדינין מפני מושב לצים ור' נתן מתיר מפני שני

contradiction between the statement about attending **stadiums** in the first *baraita* and the statement **about** attending **stadiums** in the second *baraita*, and is similarly **difficult** as there is a contradiction between the statement about **a camp of besiegers** in the first *baraita* and the statement **about a camp of besiegers** in the second *baraita*. The Gemara continues: **Granted**, the apparent contradiction between one statement about **a camp of besiegers** and the other statement **about a camp of besiegers** is **not difficult**, as **here**, the first *baraita* is referring to a case **where he is counted** as one of **them**, and **there**, the second *baraita* is referring to a case **where he is not counted** as one of **them**. **But** with regard to the contradiction between the ruling about attending **stadiums** in the first *baraita* and the ruling **about** attending **stadiums** in the second *baraita*, it is **difficult**. The Gemara answers: This issue is a dispute between *tanna'im*, as it is taught in a *baraita*: **One may not go to stadiums, because they are considered "the seat of the scornful."** And Rabbi Natan **permits** attending stadiums **due to two** reasons; **one** is **because he can scream and save** the life of someone who would otherwise be killed, **and** the other **one** is **because** even if he cannot save the man's life, **he can provide testimony** that a **woman's** husband died, which will enable her **to marry** again.

3) The Sages taught: **One may not go to theaters [letarteiot] or circuses [ulkirkaseiot] because they sacrifice offerings there to objects of idol worship; this is the statement of Rabbi Meir. And the Rabbis say: It is prohibited to go to a place where they sacrifice offerings, due to a suspicion of idol worship, and it is also prohibited to go to a place where they do not sacrifice offerings, due to it being**

דברים אחד מפני שצווה ומציל ואחד מפני שמעיד עדות אשה להשיאה.

3) תנו רבנן אין הולכין לטרטאות ולקרקסאות מפני שמזבלין שם זיבול לעבודת כוכבים דברי ר' מאיר וחכמים אומרים מקום שמזבלין אסור מפני חשד עבודת כוכבים ומקום שאין מזבלין שם אסור מפני מושב לצים מאי בינייהו אמר ר' חנינא מסורא נשא ונתן איכא בינייהו דרש ר' שמעון בן פזי מאי דכתיב אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא

considered **“the seat of the scornful.”** The Gemara asks: **What is** the practical difference **between** the opinion of the Rabbis and that of Rabbi Meir? After all, according to both opinions it is prohibited to attend theaters or circuses. **Rabbi Ḥanina of Sura said:** The difference **between them** arises in the case of one who **engaged in business** there. According to Rabbi Meir, the profits are forbidden as the proceeds of idol worship, as Rabbi Meir maintains that the gentiles certainly worship idols at theaters or circuses. Conversely, according to the Rabbis, the profits are forbidden only if it is established that they worshipped idols there. § Apropos the earlier discussion of the evils of scornfulness, the Gemara cites several statements that criticize such behavior. **Rabbi Shimon ben Pazi taught: What is the meaning of that which is written: “Happy is the man that has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful” (Psalms 1:1)? Since he did not walk in the counsel of the wicked, how could he stand with them? And since he did not stand, how could he sit with them? And since he did not sit with them, how could he have scorned?** Since he never joined the company of the wicked, he would have no reason to be involved with them in any manner. **Rather,** the verse serves **to say to you that if he walked** with the wicked, **he will ultimately stand** with them. **And if he stood** with them, **he will ultimately sit** in their company, **and if he sat, he will ultimately scorn** along with them.

4) **Rav Ketina says:** Concerning **anyone who scoffs, his sustenance is lessened, as it is stated: “He stretches out his hand with scorners” (Hosea 7:5),** meaning that God withdraws His providence from scoffers and does not

ישב וכי מאחר שלא הלך היכן עמד ומאחר שלא עמד היכן ישב ומאחר שלא ישב היכן לץ אלא לומר לך שאם הלך סופו לעמוד ואם עמד סופו לישב ואם ישב סופו ללון.

(4) אמר רב קטינא כל המתלוצץ מזונותיו מתמעטין שנאמר (הושע ז, ה) משך ידו את לוצצים..

(5) שמא יאמר אדם הואיל ולא הלכתי

provide for them.

So.. Now we know why artists starve! ;-)

5) Lest a person say: Since I did not go to theaters and circuses, and did not stand in bestial contests, I will go and indulge in sleep, the verse states: "And he meditates in His law day and night" (Psalms 1:2). This demonstrates that it is not sufficient simply to avoid transgressions; rather, it is necessary to engage actively in Torah study.

לטרטיות ולקרקסיות ולא עמדותי
בקנגיון אלך ואתגרה בשינה ת"ל
ובתורתו יהגה יומם ולילה.

Genesis 37:24

(24) and took him and cast him into the pit. The pit was empty; there was no water in it.

בראשית ל"ז:כ"ד

(כד) וַיִּקְחֵהוּ וַיִּשְׁלֹכוּ אֹתוֹ הַבְּרֶה וְהַבּוֹר
לֹא אֵין בּוֹ מַיִם:

Shabbat 22a

A Hanukkah lamp that one placed above twenty cubits is invalid, just as a *sukka* (...) The reason is the same in all three cases: People do not usually raise their heads and see objects at a height above twenty cubits. As there is a requirement to see all of these, they are deemed invalid when placed above that height. **And** the Gemara cites another statement that **Rav Kahana said that Rav Natan bar Manyumi taught in the name of Rav Tanhūm: What is the meaning of the verse that is written with regard to Joseph: "And they took him, and cast him into the pit; and the pit was empty, there was no water in it"** (Genesis 37:24)? **By inference from that which is stated: And the pit was empty, don't I know that there was no water in it? Rather, why does the verse say: There was no water in it?** The verse comes to emphasize and teach that **there was no water in it, but there were snakes and scorpions in it.**

שבת כ"ב א

נר של חנוכה שהניחה למעלה מ' אמה
פסולה כסוכה וכמבוי: ואמר רב כהנא
דרש רב נתן בר מניומי משמיה דרב
תנחום מאי דכתיב (בראשית לז, כד)
והבור רק אין בו מים ממשמע שנא'
והבור רק איני יודע שאין בו מים אלא
מה ת"ל אין בו מים מים אין בו אבל
נחשים ועקרבים יש בו:

I'm bringing this quote to show that there's a general idea among the rabbis that whatever is left empty (free time, for example) will very soon be filled anyways, so let it be filled with something proper, useful and "moral", rather than leave it to "snakes and scorpions".

Ruth 1:16

(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.

רות א':ט"ז

(טז) וַתֹּאמֶר רוּת אֶל-תַּפְגְּעֵי-בִי לְעִזְבֹּךְ לָשׁוּב מֵאַחֲרַיָּךְ כִּי אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבְאֲשֶׁר תִּלְבְּנִי אֶלִּין עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי:

Ruth Rabbah 2:22

Since she heard this, Naomi began to teach Ruth the basic rules of the converts; she said: "My daughter, it is not the custom of the daughters of Israel to frequent (go to) the theatres and the circuses of the Gentiles". To which Ruth answered: "Wherever you go, I will go." ...

רות רבה ב':כ"ב

(כב) וַתֹּאמֶר רוּת אֶל תַּפְגְּעֵי בִי לְעִזְבֹּךְ לָשׁוּב מֵאַחֲרַיָּךְ (רות א', טז) (...) כִּי יִינֹן שְׂשֻׁמָּעָה נְעָמִי כָּךְ הִתְחִילָה סוּדָרָת לָהּ הֵלְכוֹת גֵּרִים, אָמְרָה לָהּ בִּתִּי אֵין דֶּרֶכֶן נָשָׁל בָּנוֹת יִשְׂרָאֵל לִילָךְ לְבֵתִי תִיאַטְרָאוֹת וּלְבֵתִי קַרְקְסִיאוֹת נָשָׁל גּוֹיִם. אָמְרָה לָהּ, אֶל אֲשֶׁר תִּלְכִּי אֵלַי...

Sanhedrin 74a

Rabbi Yoḥanan says in the name of Rabbi Shimon ben Yehotzadak: (...) If a person is told: Transgress this prohibition and you will not be killed, he may transgress that prohibition and not be killed, because the preserving of his own life overrides all of the Torah's prohibitions. (...) Except for **idol worship, forbidden sexual relations, and bloodshed**. Concerning those prohibitions, one must allow himself to be killed rather than transgress them.

סנהדרין ע"ד א

א"ר יוחנן משום ר"ש בן יהוצדק נימנו וגמרו בעליית בית נתזה בלוד כל עבירות שבתורה אם אומרין לאדם עבור ואל תהרג יעבור ואל יהרג חוץ מעבודת כוכבים וגילוי עריות ושפיכות דמים

Avodah Zarah 76b

(HADRAN) May we return unto thee, Tractate Avodah Zarah!

עבודה זרה ע"ו ב

הדרן עלך מסכת עבודה זרה!
"Ancore" = "HADRAN"
today in Israeli Theatre.

SOPHOCLE'S ANTIGONE ACT 2

Χορός

πολλὰ τὰ δεινὰ κούδ' ἐν ἀνθρώπῳ δεινότερον πέλει.
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερὶς νότῳ
χωρεῖ, περιβρυχίοισιν
περὼν ὑπ' οἷδμασιν.

θεῶν τε τὰν ὑπερτάταν, Γᾶν
ἄφθιτον, ἀκαμάταν, ἀποτρεύεται
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος
ἱππεὶς γένει πολεύων.

CHORUS

Numberless are the world's wonders, but none
More wonderful than man; the stormgray sea
Yields to his prow, the huge crests bear him high; 280

Earth, holy and inexhaustible, is graven
With shining furrows where his plows have gone
Year after year, the timeless labor of stallions.



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