

*Tanach in a Day is dedicated by Sarena and David Koschitzky in memory of Riva Koschitzky z"l  
This shiur is dedicated by the Zobin family in memory of Zena's father Yakov Moshe ben Yitzhak Zvi Hakohen z"l*

## The Wolf and the Lamb, Russia and Ukraine

*Isaiah 11, 1-9 (Koren trans.) | ישעיהו יא, א-ט*

(1) And there shall come forth a rod out of the stem of Yishay, and a branch shall grow out of his roots:

(א) ויצא חֹטֶר מִגֹּזַע יִשָׁי וְנֹצֵר מִשְׁרָשָׁיו יִפְרֶה:

(2) and the **spirit** of Hashem shall rest upon him, the **spirit** of wisdom and understanding, the **spirit** of counsel and might, the **spirit** of knowledge and of the fear of Hashem;

(ב) וְנָחָה עָלָיו רוּחַ ה' רוּחַ חֵכְמָה וּבִינָה רוּחַ עֶצְהָ וְגִבּוּרָה רוּחַ דַּעַת וְיִרְאַת ה':

(3) and his delight shall be in the fear of Hashem: and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears:

(ג) וְהִרְיָחוּ בִּירְאַת ה' וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא-לְמִשְׁמַע אָזְנוֹ יֹחִיחַ:

(4) but with Justice shall he judge the poor, and decide with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

(ד) וְשֹׁפֵט בְּצֶדֶק דְּלִים וְהוֹחִיחַ בְּמִישׁוֹר לְעַנְוֵי-אָרֶץ וְהִכָּה-אָרֶץ בְּשֵׁבֶט פִּיו וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע:

(5) And Justice shall be the girdle of his loins, and faithfulness the girdle of his reins.

(ה) וְהָיָה צֶדֶק אָזוֹר מִתְּנָיו וְהָאֱמוּנָה אָזוֹר חֻלְצָיו:

(6) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

(ו) וְגַר זֵאֵב עִם-כֶּבֶשׂ וְנֹמֵר עִם-גְּדִי יִרְבֹּץ וְעֵגֶל וּכְפִיר יִמְרִיא יַחְדָּו וְנֶעֱר קֹטָן נֶהַג בָּם:

(7) And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

(ז) וּפְרָה וְדָב תִּרְעִינָה יַחְדָּו וְרִבְצוּ יְלֵדֵיהֶן וְאַרְיֵה כֹבֵקֵר יֹאכַל-תֵּבָן:

(8) And the sucking child play on the hole of the cobra, and the weaned child shall put his hand on the viper's nest.

(ח) וְשֹׁעֲשֵׁעַ יוֹנֵק עַל-חַר פֶּתֶן וְעַל מְאוּרַת צִפְעוֹנֵי גְמוּל יָדוֹ הָדָה:

(9) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the **knowledge of Hashem**, as the waters cover the sea.

(ט) לֹא-יָרְעוּ וְלֹא-יִשְׁחִיתוּ בְכָל-הָרַקְדָּשִׁי כִּי-מְלֵאָה הָאָרֶץ דַּעַה אֶת-ה' כַּמַּיִם לַיָּם מְכַסִּים:



**The Wolf and the Lamb / Jean de La Fontaine (1668) <sup>1</sup>**

*If I'm able to do it, it's got to be right:*

A little lamb is her thirst quenching,  
in a stream where the waters are flowing.

Suddenly, a starving wolf is stumbling,  
to this very spot he is approaching.

"What makes you so bold to mess with my property?"  
he shouted full of rage and fury,  
"You'll have to pay the price of your temerity!"

"Sir", responds the little lamb,  
"may your Majesty not display so much anger,  
but rather kindly consider,  
that though I was indeed lapping up,  
I was drinking down the stream the amount of only one cup!  
I stood more than twenty paces further down,  
so please, I was not here to spoil your crown!"

"I say you did", the wolf shouted,  
"and I know you spoke ill of me three times last year, I counted!"

The lamb was shocked- "Last year?  
"But I wasn't even here!  
I was still being fed by my mother"

-"then if not you", replied the wolf, "it was for sure your brother."  
But brother I have none, I swear"!

-"Then it was one of your relatives, maybe the bear.  
Say what you say, I'm very sorry, but now it's time for you to pay."

Thereupon, just by the stream,  
the wolf eats the lamb, what a scheme! <sup>2</sup>

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<sup>1</sup> Le Fontaine was a French fabulist and one of the most widely read French poets of the 17th century. He is known above all for his *Fables*, which provided a model for subsequent fabulists across Europe and numerous alternative versions in France, as well as in French regional languages.

<sup>2</sup> **The Original:** La raison du plus fort est toujours la meilleure: Nous l'allons montrer tout à l'heure. Un Agneau se désaltérait. Dans le courant d'une onde pure. Un Loup survient à jeun, qui cherchait aventure, Et que la faim en ces lieux attirait. Qui te rend si hardi de troubler mon breuvage? Dit cet animal plein de rage: Tu seras châtié de ta témérité. Sire, répond l'Agneau, que Votre Majesté Ne se mette pas en colère; Mais plutôt qu'elle considère Que je me vas désaltérant Dans le courant, Plus de vingt pas au-dessous d'Elle; Et que par conséquent, en aucune façon, Je ne puis troubler sa boisson. Tu la troubles, reprit cette bête cruelle, Et je sais que de moi tu médis l'an passé. Comment l'aurais-je fait si je n'étais pas né ? Reprit l'Agneau ; je tette encor ma mère Si ce n'est toi, c'est donc ton frère. Je n'en ai point. C'est donc quelqu'un des tiens: Car vous ne m'épargnez guère, Vous, vos Bergers et vos Chiens. On me l'a dit : il faut que je me venge." Là-dessus, au fond des forêts. Le loup l'emporte et puis le mange, Sans autre forme de procès...

**1. סנהדרין צ"ד ע"א | Sanhedrin 94a:**

ביקש הקב"ה לעשות [חזקיהו](#) משיח... אמרה מדת הדין לפני הקב"ה רבש"ע ומה [דוד מלך ישראל](#) שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח [חזקיהו](#) שעשית לו כל הנסים הללו ולא אמר שירה לפניך תעשהו משיח לכך נסתתם

**The Holy One, Blessed be He, sought to designate [King Hezekiah](#) as the Messiah... The attribute of justice said before the Holy One, Blessed be He: Master of the Universe, and if with regard to [David, king of Israel](#), who recited several songs and praises before You, You did not designate him as the Messiah, then with regard to [Hezekiah](#), for whom You performed all these miracles, delivering him from [Sennacherib](#) and healing his illness, and he did not recite praise before You, will You designate him as the Messiah?**

**2. אבן עזרא, "וגר" | Ibn Ezra, there:**  
וגר זאב וגו'. דרך משל מהשלום שיהיה בימיו:

*The wolf shall dwell, etc.* The peace that will be in his days is now figuratively described.

**3. רד"ק, "וגר" | Rabbi David Kimhi, there:**

שלא יטרפו הבעלי חיים הטורפים, ולא יהיו נטרפים הבעלי חיים הבייתיים, אבל ישבו כולם בשובה ונחת, ושיהיה זה בלבד בארץ ישראל... והיה הנס הזה מורה על רוב השלום, לא בלבד בין האנשים, כי אם גם בין הבעלי חיים הבלתי מדברים.

Let not the beasts of prey maul, and let not the domestic animals be mauled, but let them all sit in peace and contentment. And this will happen only in the Land of Israel... and this miracle will emphasize the essence of peace, saying that not only people will have peace between them, but also peace will be among animals.