

42:10-17 Job is restored

1. Ibn Ezra to 42:10

שבות איוב - שהיה נשבה ביד השטן הוציאו מרשותו:

"The captivity of Job" – which was held by the Satan; He now removed it from him.

2. Rashi to 42:14

ימימה - צחה ומלובנה כיום: קציעה - ריחה נודף ערב ומבושם כקציעה של בשם: קרן הפוך - על שם הקרן שנותנין בו כחול ובורית שנאמר "ותקרעי בפור עיניך" (ירמ' ד:ל)

*Yemimah* – pure and white, like day. *Ketziyah* – her fragrance wafted, sweet and spiced, like the *ketziyah* spice. *Keren haPuch* – for the horn in which they place alcohol dye and borit, as in Jeremiah 4:30.

3. Talmud, Bava Batra 16b

'ימימה' שהיתה דומה ליום, 'קציעה' שהיה ריחה נודף כקציעה, 'קרן הפוך' אמרי דבי רבי שילא שדומה לקרנא דקרש. מחייכו עלה במערבא: קרנא דקרש לקותא היא! אלא אמר רב חסדא: ככורכמא דרישקא במיניה, שנאמר "כי תקרעי בפור (ירמ' ד:ל)."

*Yemimah* for she resembled the day, *Ketziyah* for her fragrance wafted like *ketziyah*, *Keren haPuch* as they said in the yeshiva of Rabbi Shila, that she resembled the horn of the *keresh* [animal]. They laughed at this in Israel; the horn of the *keresh* is considered ugly! Rather, Rav Chisda said: Like garden saffron, as in Jeremiah 4:30.

4. When Iyov Left Egypt

<http://www.yutorah.org/lectures/lecture.cfm/855411>

Last Questions

5. Genuine empathy Job 2:11-13

6. Rabbi Shlomo Kluger (grandson of the more famous Rabbi Shlomo Kluger), Siach Shlomo

אכן שוד ושבר אם יקרו ויאתיו על איש ועל בני אדם יחד... אז אין להאיש ההוא אף כי פגעי הזמן נחתו בו יתר מבזולתו להרגיע את רוחו לבל יצר לו בצרת אחרים... באמרו כי מקבל הוא על עצמו באהבה, זאת היא מדה מגונה ודרך מכוערה דאין לקבל באהבה מכאוב, צער וצרת אחרים, והעושה ככה חולה על ראשו קללת חכמו ז"ל, "ת"ר בזמן שישראל שרויין בצער ופירש אחד מהם באים שני מלאכי השרת ומניחים ידיהם על ראשו, 'פלוגי זה שפירש מן הצבור אל יראה בנחמת הצבור'..."

But if harm comes upon a person and upon others... then that person, who may even suffer more than others, may not calm himself and avoid feeling the pain of others... saying that he accepts it upon himself with love. This is a repugnant trait and an ugly path; one may not accept with love the ailment, pain and trouble of others! One who does so is subject to the curse of our sages, "When Israel is in pain and one of them separates from the community, two ministering *malachim* place their hands on his head and say, 'So-and-so who separated from the community shall not see the comfort of the community.'"

7. Carol Newsom, The Book of Job: A Contest of Moral Imaginations, pg. 257-258

When the prose tale was taken on its own, the renewal it depicted was a triumphant expression of its confidence in the possibility of a moral and material wholeness in life. By being interrupted, however, and reappearing after the divine speeches, the end of the prose tale loses the monologic quality it possessed... the divine speeches encourage another reading of it as a posttragic epilogue to the whole book, one in which the goodness of life in all its fragility is embraced...

Not only the ostrich but several of the animals are said to laugh... Theirs is a defiant laughter, heedless of danger. They lack the capacity for tragedy. Their limits in the world are not tragic ones. But can the tragic Job be said to laugh? That depends on how one construes the enigmatic information – strangely gratuitous information – about Job's naming of his daughters with the names of nature's beauty ("dove"), of sensuous beauty ("cinnamon") and of erotic beauty ("horn of eye shadow") and endowing them with his own substance as an inheritance. Such playful names are a form of laughter – not heedless or anarchic laughter but human and therefore tragic laughter.

8. Two interesting additional books Rabbi Shimon Schwab, Rabbi Moshe Eisenmann