

Emor 5786

Radbaz, Shu"t Radbaz I 187

You asked me to give you my view regarding these lawbreakers who transgress with a mighty hand, wantonly, and when people come to punish them they say they will convert out. Should we punish them without concern, or not?

Sifra Emor 14:18

From where did he depart? From Moshe's court, for he came to plant his tent in the camp of Dan. They said to him, "Who are you to plant in the camp of Dan?" He replied, "I am from the daughters of Dan." They said to him, "The text says, 'Each with his flag by the signs according to their father's house, the Children of Israel shall camp.'" He entered Moshe's court and departed having lost, and he stood and blasphemed.

Taz, Divrei David to Vayikra 24:10

And from him coming to plant his tent in the tribe of Dan there is no question either, for one could say that even though the command for the flags was in the second year, still, they themselves gathered each unique tribe individually...

Exodus Rabbah 2:2

Moses, too, the Holy One blessed be He tested him only with flocks. Our Rabbis say: When Moses, may he rest in peace, was herding Yitro's flock in the wilderness, a kid fled from him. He pursued it until it reached cover. Once it reached cover, it happened upon a pool of water, and the kid stopped to drink. When Moses reached it, he said: 'I didn't know that you were running due to thirst. You are tired.' He carried it on his shoulder and was walking. The Holy One blessed be He said: 'You have the compassion to behave with the flocks belonging to flesh and blood in this manner; by your life, you will herd My flock, Israel.' That is: "Moses was herding."

Bavli Sanhedrin 99b

"The sister of Lotan was Timna." Who was she? Timna was a daughter of kings, as it says, "Aluf Lotan, Aluf Timna," and each aluf is an uncrowned empire. She wanted to convert, and came to Avraham, Yitzchak and Yaakov, but they did not accept her. She became a concubine for Eliphaz ben Esav, saying, "Better a maid for this nation, and

not a matron for another nation.” Amalek, who pained Israel, emerged from her, because they should not have distanced her.

Bavli Sotah 47a

Always, the left should push away and the right should draw near, unlike Elisha who pushed away Gehazi with both hands, and not like Yehoshua ben Perachah who pushed away one of his students with both hands.

Bavli Kiddushin 72a

When Rebbe died, he said... There is a Babylonian town named Birka, where two brothers trade wives with each other. There is a Babylonian town named Birta d'Satya [or: a town that strays], and today they strayed from after Gd, the pond flooded with fish on Shabbat and they went and trapped them on Shabbat. Rabbi Achi, son of Rabbi Yoshiyahu ex-communicated them, and they assimilated out.

Rama, Shulchan Aruch Yoreh Deah 334:1

We ex-communicate one who deserves ex-communication. And even where there is concern that he might then depart on a bad path, we are not concerned for this.

Bavli Kiddushin 20a-20b

See how harsh is the ‘powder’ of shemitah! One who trades in shemitah produce will sell his movable items in the end... He won't realize it, and he will sell his fields in the end... It will not suffice until he sells his home... It will not suffice until he sells his daughter... It will not suffice until he borrows for interest... It will not suffice until he sells himself... And not to you but to a stranger, as it says, “to a stranger,” and not to a full convert but to a ger toshav as it says “to a ger toshav.” “The family of a stranger” – an idolater. And when it says “to the root [of the family of a stranger],” it means one who is sold to idolatry itself! Abbaye replied: There the text brings him back, as was taught in the yeshiva of Rabbi Yishmael: Since this one went and became a priest for idolatry, should we say the rock should be pushed [in the pit] after the one who fell in? It says, “After he is sold, he shall be redeemed, one of his brothers shall redeem him.”

Chatam Sofer 2: Yoreh Deah 322

It is not remote to say that one who catches fish on Shabbat did not perform a biblical prohibition, only rabbinic with a root in the Torah, and yet he ex-communicated them

because they challenged, and so he was not concerned for their children after them. But one who is stubborn and a routine sinner, who could say we should not be concerned for his children, who may be righteous? How could we chase them away from sheltering in the portion of Gd?

Bavli Nedarim 81a

Be careful with the children of the needy, from whom Torah shall emerge, as it says, “Water shall flow from dalyav” – Torah shall come from them.

Bavli Sanhedrin 96a

Be careful with the children of the uneducated [or: those who are not scrupulously observant], from whom Torah shall emerge.

Isaiah 40:26

Lift your eyes to the Heavens and see – who created these? He who produces their multitudes by number, calling each by name! Because of His great strength and power, not one will be lost