

Who Are the People in Our Neighborhood?

#1 Samaritans

Shomer(on)im or Kutim?

דרכי כותים פעמים כעובדי כוכבים פעמים כישראל ורובן כישראל.

The Samaritans in some of their ways resemble the Gentiles and in some resemble Israel, but in the majority they resemble Israel. (Masechet Kutim 1:1)

Population:

4th century CE 1 million

12th century 2000

16th century 200

1919 150

1948 250

Today 950

Our Story

In the end, God removed Israel from the divine presence, as they had been warned through all God's servants the prophets. So the Israelites were deported from their land to Assyria, as is still the case. The king of Assyria brought [people] from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and he settled them in the towns of Samaria in place of the Israelites; they took possession of Samaria and dwelt in its towns. When they first settled there, they did not worship God; so God sent lions against them that killed some of them. They said to the king of Assyria: "The nations that you deported and resettled in the towns of Samaria do not know the rules of the God of the land; therefore [that God] has let lions loose against them that are killing them—for they do not know the rules of the God of the land." The king of Assyria gave an order: "Send there one of the priests whom you have deported; let him go and dwell there, and let him teach them the practices of the God of the land." So one of the priests whom they had exiled from Samaria came and settled in Bethel; he taught them how to worship God. However, each nation continued to make its own gods and to set them up in the cult places that had been made by the people of Samaria; each nation [set them up] in the towns in which it lived. (Kings I 17)

Gerizim VS Shilo VS Moriah

An Israelite may circumcise a Samaritan and a Samaritan can circumcise an Israelite. R. Judah said: A Samaritan may not circumcise an Israelite because he only circumcises him in the name of Mount Gerizim. (Masechet Kutim 1:9)

When may they be received into the Jewish community? When they have renounced Mount Gerizim and acknowledged Jerusalem and the resurrection of the dead. From then onwards one who robs a Samaritan is like one who robs an Israelite. (Masechet Kutim 2:8)

Alexander and the Samaritans

The twenty-fifth of Tevet is the day of Mount Gerizim on which no mourning is permitted. It is the day on which the Kuttim demanded the House of our God from Alexander the Macedonian so as to destroy it, and he had given them the permission; whereupon some people came and informed Simon the Just. What did the latter do? He put on his priestly garments, robed himself in priestly garments, some of the noblemen of Israel went with him carrying fiery torches in their hands. They walked all night, some walking on one side and others on the other side, until the dawn rose. When the dawn rose he [Alexander] said to them [the Samaritans] Who are these? They answered: the Jews who have rebelled against you. As he reached Antipatris the sun shone forth and they met. When he saw Simon the Just, he descended from his carriage and bowed down before him. They said to him: A great king like yourself should bow down before this Jew? He answered: His image it is which wins for me in all my battles. He said to them: What have you come for? They said: Is it possible that star worshippers should mislead you to destroy the House where prayers are said for you and your kingdom that it never be destroyed! He said to them: Who are these? They said to him: These are Kuttim who stand before you. He said: They are delivered into your hand. At once they perforated their heels, tied them to the tails of their horses and dragged them over thorns and thistles until they came to Mount Gerizim, which they ploughed and planted with vetch, even as they had planned to do with the House of God. And that day they made a festive day. (Yoma 69a)

The Samaritans and the Rabbis

It was taught: Cuthean matzah is allowed, and one can use it to fulfill his obligation of matzah on Pesach. Rabbi Eliezer forbids it because they are not thoroughly versed in the minute details of the precepts. Rabbi Shimon ben Gamliel says: every precept that the Cutheans have adopted, they observe it with minute care, even more than the Israelites. (Kiddushin 76a)

Initially, they would light torches After the Samaritans [*Kutim*] corrupted the Sages instituted that messengers should go out (Mishnah Rosh HaShanah 2:2)

Why are Samaritans forbidden to enter the Jewish community? Because they have become mixed up with the priests of the high places. R. Ishmael said: They were originally genuine proselytes. Why, then, are they forbidden? Because of the illegitimate females and because they do not perform the levirate duty to a married woman. (Masechet Kutim 2:7)

Essential Principles

אימנתי בך ה'

ובמשה בן עמרם
עבדך

ובתורה הקדושה

ובהר גריזים בית
אל
וביום נקם ושלם

I believe in God
And in Moses ben Amram his servant
And in the Holy Torah
And in Mount Gerizim, the house of God
And in Judgment Day

Devarim 11:30 Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the terebinths of Moreh?

The Samaritan version of the Torah: 30 Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the terebinths of Moreh **opposite Shechem?**

Devarim 27: 4 And it shall be when ye are passed over the Jordan, that ye shall set up these stones, which I command you this day, in **Mount Ebal**, and thou shalt plaster them with plaster.

The Samaritan version of the Torah: 4 And it shall be when ye are passed over the Jordan, that ye shall set up these stones, which I command you this day, in **Mount Gerizim**, and thou shalt plaster them with plaster

ואכלת לפני | יהוה אלהיך במקום אשר יבחר לשכן שמו שם (דברים יד: כג)
במקום אשר בחר אלוהים לשכן את שמו שם

How to Interpret Halacha?

לא-תבערו אש בכל משבתיכם ביום השבת: (שמות לה: ג)
וכתבתם על-מזוזות ביתך ובשעריך: (דברים ו: ט)

We're Building a Sukkah

ולקחתם לכם ביום הראשון פרי עץ הדור כפות תמרים וענף עץ-עבת וערבי-נחל ושמחתם לפני
יהוה אלהיכם שבעת ימים: (ויקרא כג: מ)
וימצאו כתוב בתורה אשר צוה יהוה ביד-משה אשר ישבו בני-ישראל בסכות בחג בחדש השביעי:
ואשר ישמיעו ויעבירו קול בכל-עריהם ובירושלם לאמר צאו החר והביאו עלי-זית ועלי-עץ שמן
ועלי הדס ועלי תמרים ועלי עץ עבת לעשת סכות ככתוב: (נחמיה ח: יד-טו)

Korban Pesach

The Paschal lamb was slaughtered in three groups, as it is stated: "And the whole assembly of the congregation of Israel shall slaughter it" (Exodus 12:6 . . .
The first group entered, and when the Temple courtyard became filled with them they closed the doors of the Temple courtyard. (Mishnah Pesachim 5:5)

Rav Hinnana said to him: But didn't Rav Hinnana the Elder say that Rabbi Asi said that Rabbi Yohanan said: If there is an oven that one fired and swept, and one then roasted the Paschal lamb in it, this is not a fulfillment of the Torah's command that the Paschal lamb must be roasted in fire, (Pesachim 75)

One may not roast the Paschal lamb on the metal spit nor on a metal grill [*askela*]. How does one roast the Paschal lamb? One brings a spit [*shappud*] of pomegranate wood and thrusts it into the mouth of the lamb until it reaches its anus, and one then puts its legs and entrails inside it and roasts it all together; this is the statement of Rabbi Yosei HaGelili. (Pesachim 74)

The priest who was closest to the altar would sprinkle a single sprinkling of blood against the base of the altar, (Mishnah Pesachim 5:6)

When Was the Temple?

נחמיה יג (כג) גַּם בַּיָּמִים הֵהֱם רָאִיתִי אֶת הַיְּהוּדִים הַשֹּׁבִיבִי נָשִׁים אֲשֶׁדָּדִיּוֹת עִמָּנִיּוֹת מוֹאֲבִיּוֹת: (כח)
וּמִבְּנֵי יוֹדָע בֶּן אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל חָתָן לְסַנְבַּלֵּט הַחֹרֶנִי וְאַבְרִיחָהוּ מֵעָלִי:

But the elders of Jerusalem being very uneasy that the brother of Jaddua the high priest, though married to a foreigner, , should be a partner with him in the high priesthood, so they commanded Manasseh to divorce his wife, or not to approach the altar, the high priest himself joining with the people in their indignation against his brother, and driving him away from the altar. Whereupon Manasseh came to his father-in-law, Sanballat, and told him, that although he loved his daughter Nicaso, yet was he not willing to be deprived of his sacerdotal dignity on her account, which was the principal dignity in their nation, and always continued in the same family.

And then Sanballat promised him not only to preserve to him the honor of his priesthood, but to procure for him the power and dignity of a high priest, and would make him governor of all the places he himself now ruled, if he would keep his daughter for his wife. He also told him further, that he would build him a temple like that at Jerusalem, upon Mount Gerizim which is the highest of all the mountains that are in Samaria (Josephus Antiquities of the Jews, Book 11, Chapter 8 2)