

## אפילו בשעה שעושין צדקה –

### Even at the time when they give charity

#### Overview

רמב"ם interpreted the פסוק in ירמיה which states 'יהיו מוכשלים לפניך וגו' to mean that ירמיה prayed that even when they give charity, ה' should see that it should be given to unfitting people in order that the benefactors should not be rewarded. [תוספות may be somewhat puzzled by the severity of his anger.]

ולא גרסינן ישראל דאנשי ענות קאי:

**And our texts do not read** 'even in time when ישראל are צדקה'; the word ישראל does not appear in the text, **since** ירמיה **was referring only to the people of** <sup>1</sup>ענות (and not to the בני ישראל in general)<sup>2</sup>.

#### Summary

ירמיה was beseeching ה' to be severe with the people of ענות who wished to harm ירמיה; not with כלל ישראל.

#### Thinking it over

How does תוספות know that this פסוק is referring to the people of ענות?

<sup>1</sup> See (ב"ב ט,ב ד,ה ויהיו in) רש"י (ירמיה יח,ה) that ירמיה was complaining about the people of ענות. The פסוק of יהיו מוכשלים לפניך וגו' is at the end of that פרק.

<sup>2</sup> כלל ישראל perhaps assumes that it is unreasonable that ירמיה would be so harsh against all of ישראל.