

I. Hebrew/Aramaic and “inside” translation

אמר רבי אבדימי דמן חיפה

Said Rabi Avdimi that from Haifa:

מיום שחרב בית המקדש

From day that-was-destroyed the house-of-sanctuary

ניטלה נבואה מן הנביאים

Was-removed prophecy from the prophets

וניתנה לחכמים

and-was-given to-the-sages.

אטו חכם לאו נביא הוא

So [do you mean to say] a sage not a prophet he is?!

הכי קאמר אע"פ שניטלה מן הנביאים

[you] should say: even though that lifted from the prophets,

מן החכמים לא ניטלה

from the sages not lifted.

אמר אמימר וחכם עדיף מנביא

Said Ameimar: And a sage is more (abundant than/bigger than/preferable to) a prophet

שנאמר (תהלים צ, יב) ונביא לבב חכמה

As it is said: And navi (prophecy) is the heart of wisdom.

(Psalm 90:12)

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבֵּא לִבְבַּח חֻכְמָה:

To count our days rightly, instruct, that we may get a heart of wisdom. (Robert Alter)

Root of נִבֵּא is bet-vav-alef - to come

Root of נְבִיא is nun-bet-alef/yud - to burst forth, to be inspired

מי נתלה במי

Who hangs on who?

הוי אומר קטן נתלה בגדול

You (should) say small hangs on big.

II. "Outside" translation

Rabbi Avdimi from Haifa said: From the day the (2nd) Temple was destroyed, prophecy departed from the prophets. And was given to the sages.

Does he mean to say that sages weren't already prophets, before the destruction of the Temple?

He should say, Even though prophecy departed from the prophets, it didn't depart from the sages.

Ameimar said: And a sage is greater than a prophet, as (Torah) says: *A prophet has a heart of wisdom. (interpreted from "that **we may come into a heart of wisdom.**")*

Who hangs on / depends on whom?

You should say the smaller thing depends on the bigger thing.

III. Summary & Questions

Prophets - had wisdom and prophecy until the destruction of the Temple.

Sages - have wisdom and prophecy still.

Sages are more than prophets. The Torah says so.

How do the sages receive prophecy?

How is that working here?

How do **we** receive prophecy / revelation? How do we know?