The Talmud and the Myth of Judeo-Christianity

The following digitally-scanned texts were taken from the Babylonian Talmud located at the IUPUI library in Indianapolis, Indiana during March of 2008. Most major university libraries have a copy of the Talmud which will reveal the same information discovered below.

Oddly, there are skeptics of alleged Talmudic perversions and blasphemies who doubt the reliability of the texts in question. It is suggested that these texts are not authentic, or that they are from an unauthorized Talmud. Perhaps the digital and editorial work in this document will help satisfy, or refute, such skeptics.

Note: The texts below are but a small fraction of the Talmudic texts that challenge the credibility, morality, and worth of this religious document and the Judaic religion whose authority is invested in therein.

Presentation

What follows is a hyperlinked table that lists the passages along with the general significance of each. The links take you to the beginning of the scanned section in which the respective offense is located. I have provided the whole section in order to give the reader greater context and a general feel for rabbinic chicanery.

Note: The pages of Hebrew literature read from right to left, not from left to right as English readers are accustomed.
Interpretive Note and Charge to Christians

Some texts may contain footnotes suggesting that more than one meaning may be inferred. For example, some rabbis have disputed whether Sanhedrin 67a refers to Jesus of Nazareth or to a second-century Jesus. Two things must be noted:

First, we Christians are commanded to take all thoughts captive to the obedience of our Lord. We should be willing to track and correct any hint of hostility against Him, His church and His kingdom. That some influential rabbis have interpreted reprehensible passages in their religiously-authoritative book as references to our Lord is grounds for our firm condemnation of the Talmud and its sympathizers, as well as their public repudiation of such profane filth.

Second, we must internally criticize political correctness by exposing violations of it in the book held sacred by the very community that engineered and imposes those PC standards. If Judaics operated by the same rules they force upon Gentiles, interpretative excuses and sophistry would still not save them. If the Koran or the New Testament had a “disputed” text that could be or has been interpreted as meaning that Jews are mere animals who deserve death for studying the superior, God-like Gentiles’ holy book, there would certainly be political sanctions against either faith group. If Jews could pressure the Vatican in 1966 to later rule that it does not interpret the New Testament to teach that Jews were responsible for the death of Jesus Christ (a non-inflammatory historical fact), then a fortiori may not Christians and Gentiles reciprocate against the far worse anti-Christian and anti-Gentile teachings in the Talmud?

The aim is not to honor political correctness, but rather to use their weapon against them. Christianity teaches many things that are politically incorrect, but we press the antithesis by affirming them in all of their taboo standing. We may discard a weapon after using it to subdue Christ’s enemies.

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weeks]. [44] When R. Meir once passed by a Synagogue he heard the reading of a section [of the scroll of Esther]. [44] 'How long,' he said to them, 'will you be cutting up the Torah into sections?' [44] 'We do it,' they replied, 'on account of my glory may sing praise unto Thee,' and he allowed them [to continue the practice]. People have adopted the practice of reading it on two Tuesday nights of Adar until fifteen days of the month have elapsed. In what manner is it read? At [the termination of] the first Sabbath of Adar the people read together up to In that night, and on the next Sabbath night they read from In that night up to and speaking peace to all his seed.

In the case of the Song of Songs, it is read on the last two nights of the [Passover] Festival, half of it on the first night and the other half on the second night.

Ruth [is read] on the termination of the first day of Pentecost to [the end of] its [first] half, and concluded on the termination of the last day of the Festival. Others hold that with all the Festivals, we begin to read [the respective scrolls] on the Saturday night preceding them. People have also adopted the following procedure, viz.: that no ruling is authoritatively laid down unless a custom [had been definitely established]. As regards the saying of the Rabbis that 'a custom cancels a ruling,' [it applies] to a custom of the pious men of old; but a custom which has no support from the Torah is only like an error of judgment.

**Rule 19.** As we read [the weekly portion] from the Torah and the hajjainah from the Prophet in daytime, so it is obligatory to read the scroll of Esther in daytime; and as it is stated, In the day that the enemies of the Jews hoped, on which it was taught in the Mishnah: The whole of the day is a proper time for the reading of the scroll of Esther.

**Rule 20.** There is no difference between scrolls [of Scripture] and tehillin and mezuzah save that the scrolls, etc. If a tehillin had worn out, no mezuzah may be made of it; but if a mezuzah had worn out it may be made into tehillin, because in sacred matters ascet to a higher degree of sanctity is allowed but not descent to a lesser degree.

**CHAPTER XV**

**Rule 1.** There is no difference between scrolls [of Scripture] and tehillin and mezuzah save that the scrolls may be written in any language, whereas tehillin and mezuzah may only be written in the Assyrian script. Rabban Simeon b. Gamaliel said: Even scrolls [of Scripture] were permitted by the Rabbis to be written only in Greek.

**Rule 2.** Although Rabban Simeon b. Gamaliel said: Even scrolls [of Scripture] were permitted by the Rabbis to be written only in Greek, the Sages did not agree with him. For Rabbi related. It once happened that Rabban Simeon b. Gamaliel was standing at the side of a building [in course of construction] on the Temple Mount, when a Targum of the book of Job was brought before him. He ordered the builder, 'Bury it under the course of stones.' But the Sages also maintained their ruling, because we have learned in the Mishnah: All holy writings may be saved from a fire irrespective of whether they are used in public reading or not; and although they are written in any language, they must be stored away.

And why do we not read [some of these scrolls]? On account of [possible] neglect of the House of Study.

The sheath of a scroll may be saved together with the scroll, and the tehillin bag together with the tehillin, although they contain money. To what place may one rescue them? To a closed alley. Ben Bathiya said: Even into an open alley.

**Rule 3.** Although the Sages have said that [some of] the Holy Writings may only be read from the [Sabbath] afternoon service onwards, yet they may be studied and expounded. If it is necessary [to refer to] a word, one may take a scroll and examine it. As regards secular documents, however, although Aquila under Rabbinic supervision. (x) The Hebrew square characters are described as 'Asyrian' because they came into common use for religious writings after the return from the Babylonian exile (cf. Sanhedrin [Soncino edition] 81b, 81a, and note). (y) [For the reason, cf. Meg. [Soncino edition] 9a.] (z) An eminent authority. (a) Quoted in V. 15 (p. 196). The following statements in the name of Rabban Simeon b. Gamaliel and the Sages respectively prove that both maintained their views. (b) Shab. XVI. 1 (Sonc. ed., p. 263). (c) The Pentateuch, Prophets and Hagiographa. (d) On the Sabbath by being removed from one domain to another, although this is not permitted with ordinary objects. (e) Such as the Prophets from which the hakhalah is selected. (f) Viz. the Hagiographa. (g) When they are worn out and no longer fit for use. Sacred writings must never be destroyed. (h) On the Sabbath when lectures are delivered in the House of Study by engaging in the reading of the books mentioned the public would neglect the lectures. (i) From a fire on the Sabbath. (j) Which otherwise would not be permitted to be moved. (k) Where movement on the Sabbath is less restricted than in the public domain. (l) When there are no public lectures in the Houses of Study (cf. Shab. [Soncino ed.] 111b).

(1) In Shab. loc. cit. the reading is 'a verse.'
they have ruled lines, it is forbidden to read them [on the Sabbath].

rule 4. Benedictions, in which many passages of the Torah were quoted, must not be saved from a fire [on the Sabbath]. Hence it was declared: They who write down benedictions are like those who burn the Torah.

It was related of a man who wrote benedictions that R. Ishmael went to examine him. As soon as he heard the sound of R. Ishmael's steps, he seized a bundle of written sheets and threw it into a bowl of water. In the following words [did R. Ishmael] address him, 'The punishment of the latter act is greater than for the former.'

rule 5. Why did he so address him? On account of the passages from the Torah which were quoted in them.

For R. Simeon b. Yoḥai taught: He who occupies himself with [only the study of] Scripture indulges in an indifferent practice, with Mishnah it is a practice for which a reward is conferred; as for one who occupies himself with Shas, there is no worthier practice, provided he had first studied Scripture and Mishnah.

rule 6. Always run to the Mishnah more than to the Shas. R. Jose b. Abin said: [The preceding Rule only applies to the time] before Rabbi had edited the Mishnah, but now that Rabbi has edited the Mishnah run to the Mishnah more than to the Shas.

rule 7. [The Sages], however, said: Scripture has been compared to water, the Mishnah to wine, and the Shas to spiced wine. The world cannot exist without water, it cannot exist without wine, and it cannot exist without spiced wine; but a rich man enjoys all three of them. So, too, it is impossible for the world to exist without Scripture and without Mishnah, but it can never exist without the Shas.

rule 8. The Torah has also been compared to salt, the Mishnah to pepper, and the Shas to spices. The world cannot exist without salt, without pepper and without spices; but the rich man enjoys all three. So, too, it is impossible for the world to exist without Scripture, without Mishnah and without the Shas.

rule 9. Happy is the man whose labour is in [the study of] the Shas. Not that he should skip Scripture and the Mishnah and come [direct] to the Shas; but he should learn Scripture and Mishnah with the object of coming to the Shas. Of such a person it is stated, 'The rich man's wealth is his strong city, and as a high wall in his own conceit.'

rule 10. Abba Gurion of Zadion said in the name of Abba Guria: A man should not teach his son to be an ass-driver, sailor, waggoneer, shepherd or shopkeeper, because their occupations are robbery. R. Judah, however, quoting him, said: Ass-drivers are mostly wicked, but sailors are mostly pious. The best of physicians are [destined for] Gehinnom and the most worthy of butchers is Amalek's partner. Bastards are mostly keen-witted, slaves are mostly arrogant, the children of reputed parents are mostly bashful, and children usually resemble the mother's brother.

R. Simeon b. Yoḥai taught: Kill the best of the heathens in time of war; crush the brain of the best of serpents. The most worthy of women indulges in witchcraft. Happy is he who does the will of the Omnipresent.
CHAPTER XVI

RULE 5. Nehorai said: I abandon all professions in the world and teach my son only Torah, because a man enjoys part of its reward in this world while the principal remains intact for the world to come. The other professions, however, are not so. For should a person come to sickness, old age or suffering and is unable to carry on his work, he would die of starvation; whereas with the Torah it is not so, but it protects him from all evil in his youth and gives him a future and hope in his old age. What does it say in Scripture of his youth? But they that wait for the Lord shall renew their strength. And what does it say of his old age? They shall still bring forth fruit in old age.

RULE 6. R. Joshua b. Levi said: With regard to the aggadah, he who writes it down has no share in the world to come; he who expounds it is cursed, when he who listens to it receives no reward.

R. Hinnena b. Papa taught: The Lord spoke with you face to face—face implies two, to face also implies two, thus providing four expressions of face [alluding to Scripture], Mishnah, halakhah and aggadah; an awestruck face for Scripture, a neutral face for Mishnah, a friendly face for Shas and a smiling face for aggadah.

RULE 7. R. Nehemiah in the name of R. Jacob b. Jannai, remarked on the text, As in water face answereth to face. It is customary to have a master who desires to teach and a student who does not want to learn, or a student who desires to learn and a master who does not want to teach him; but in this case the Master desires to teach and the student to learn.

RULE 8. R. Isaac Nappaḥa began his discourse as follows: Stay me with dainties refers to the well-founded halakhah; refresh me with apples refers to the aggadah whose fragrance is like that of apples. For I am love-sick. R. Isaac said: In the past when money was plentiful one longed to hear a word of the halakhah, but now that money is scarce one longs to hear a word of aggadah.

RULES 9. R. Tanhum b. Hanhali said: If the Torah had been given as a clear-cut code, no judge would have a locus standi in laying down a ruling; but now a judge has a locus standi, for if he declares a thing to be clean there are [authorities] who declare a thing in a similar condition to be unclean, and if he decides that it is unclean there are [authorities] who declare a thing in a similar condition to be clean.

RULE 10. R. Jannai said: The Torah which the Holy One, blessed be He, gave to Moses was delivered to him in forty-nine aspects of uncleanness and forty-nine aspects of cleanliness, as it is stated, And his banner (wedgig), the numerical value of letters being forty-nine.

RULE 11. R. Abahu said in the name of R. Johanan: R. Aβhonas had a distinguished disciple who knew how to interpret the Torah in forty-nine aspects of uncleanness and forty-nine aspects of cleanliness, not one reason being the same as another. Consequently if those who rule a thing to be unclean are in the majority it is unclean, and if those who rule a thing to be clean are in the majority it is clean. Whence did he learn all these? [From his extensive studies], because he was learned in the Scriptures, expert in the Mishnah, distinguished in Talmud and brilliant in aggadah.

RULE 12. It was related of R. Johanan b. Zakai that he did not neglect the study of a single passage of the Torah. He also studied [all] Scripture, Targum, Mishnah, halakhah and aggadah. He learned everything. It was also related of him that he declared, If all the heavens were sheets, all the treasuries and all the seas ink, they would not suffice for recording my wisdom which I acquired from my masters; and yet I have gained no more of the wisdom of the Sages than a fly [acquires] which dips in the great sea and deprives it of the tiniest drop.

RULE 13. From whom did he receive the Torah? From Hillel and Shammai. It was said of Hillel that he had not omitted to study any of the words of the Sages, even all languages, even the speech of mountains, hills and valleys, the speech of trees and herbs, the speech of wild beasts and cattle, the speech of money is scarce, and especially when we are oppressed by [tax] from the government, one longs to hear a word from Scripture and the word of [aggadah] (a) Which is easy, consoling and entertaining (b) lit. cut (c) lit. 'standing of feet', reading with M and H anti. evn. (d) Since he could not use his discretion and reasoning power (e) The clause but ... stand is inserted by GRA. It is lacking in M and H. (f) He can always find authority in support of his view. (g) Of prohibition and permissibility respectively.

(canticle of the verse being over me is love). The word is interpreted of the Torah, which is God's banner, entrusted to his mark of His love. Each Heb. letter denotes a number. (a) Or, 'with obvious scrupulous and meek' (Rabbi). (c) Cf. the note of GRA. (d) That according to R. Aβhonas's disciple and R. Tanhum (In Rule 6), the interpretations are as many on one side as on the other. (a) Because, in addition to their majority, they also have as many ancient authorities as they rely as their opponents. (b) Light bright, intelligent, a reason (c) I.e. the Pentateuch. (d) Including the Prophets and the Hagiographa. (e) M has 'proverbs about foxy'; V and H insert 'and proverb'. (f) A set apart (g) CF. ARN XXX S. P. NS. (h) Rabban Johanan b. Zakai. (cf. for the etymology, Suk. (Soncino ed.) 67a.)

* For the continuation of the English translation of this page see overleaf.
Continuation of translation from previous page as indicated by §

demons and parables. Why [did he study] all these? Because it is stated, 'The Lord was pleased, for His righteousness' sake, to make the teaching great and glorious.'

R. Joshua b. Levi said: I have never looked into a book of aggadah except once when I looked and found written therein that the one hundred and seventy-five sections of the Torah, in which occurs any expression of speaking, saying or commanding, correspond to the number of years of our father Abraham; for it is written, Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for the sake of the man, and it is also written, The greatest man among the Ansheim. On this account the Rabbis instituted one hundred and seventy-five orders in the Torah [to be read in public worship] every Sabbath as regularly as the continual burnt-offering.

The hundred and forty-seven psalms included in the Book of Psalms correspond to the number of Jacob. This is intended to teach you that all the praises which Israel offer to the Holy One, blessed be He, correspond to the number of years of our father Jacob. What is the reason? [Scripture states,] Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

The hundred and twenty-three times that Israel respond with Halleluyah correspond to the number of years of Aaron. What is the reason? [Scripture states,] Halleluyah, praise God beheddo, which is interpreted as 'with His holy man', i.e. Aaron, the holy man of God.

Nevertheless I was afraid at night.

A minor who is not allowed to read portions of the Shema must not say 'Holy' in the benediction Tayar privately, but with a congregation he may respond together

with the others. An adult, however, who reads portions of the Shema, may say 'Holy' because it is in the order [of the Biblical text], but as for the 'Holy' of the Amidah, since he would have to say 'We will reverence and sanctify Thee', it is not proper for him to say it if less than ten adults are present. A minor, furthermore, may not be counted in the quorum of ten for Barak; the reading of the Torah and haddush until he is thirteen years of age; but no examination is carried out in such cases.

CHAPTER XVII

The words of the wise are as goads ... they are given from one shepherd, and one shepherd has uttered them. Therefore they must be saved from a fire. A book of the aggadah, although not allowed to be written, must nevertheless be saved from a fire. What is the reason? It is a time to work for the Lord; they have made void Thy law.

[The sequence of the Sabbath readings] is interrupted for New Moons, Hanukkah, Purim, Easte, ma'amadot and the Day of Atonement.

In what manner are the interruptions made if the New Moon or the days of Hanukkah fall on a Sabbath? [In the former case] seven persons read the regular Sabbath section while the eighth reads that of the New Moon, viz. the two portions And on the sabbath day and And in your new moons; and if the first day of Hanukkah falls on a Sabbath, seven read that section of the Sabbath while the eighth reads, And it came to pass on the day that Moses had made an end up to he made the candlestick.
not positive ones. 11 [594] But the precept of observing social laws is a positive one, yet it is reckoned?—It is both positive and negative. 12

R. Johanan said: A heathen who studies the Torah deserves death, for it is written, Moses commanded us a law for an inheritance; 13 it is our inheritance, not theirs. 1 Then why is this not included in the Noahian laws?—On the reading mo'orosah [an inheritance] he steals on the reading mo'orosah [betrothed], he is guilty as one who violates a betrothed maiden, who is stoned. 4 An objection is raised: R. Meir used to say, Whence do we know that even a heathen who studies the Torah is a High Priest? From the verse, Ye shall therefore keep my statutes, and my judgments; which, if man do, he shall live in them. 5 Priests, Levites, and Israelites are not mentioned, but men, hence thou mayest learn that even a heathen who studies the Torah is a High Priest!—That refers to their own seven laws. 7

Our Rabbis taught: But flesh with the life thereof, which is the blood thereof, shall ye not eat, 8 this prohibits flesh cut from the living animal. R. Hanania b. Gamaliel said: It also prohibits blood drawn from a living animal. What is his reason?—He reads the verse thus: flesh with the life thereof [shall ye not eat]; blood with the life thereof shall ye not eat. But the Rabbis maintain that this reading teaches that flesh cut from live reptiles is permitted. 1 Similarly it is said, Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. 2 But the Rabbis maintain that the verse teaches that the blood of arteries, with which life goes out, is forbidden as blood. 3

Why was it first enjoined upon the sons of Noah, and then repeated at Sinai?—As the dictum of R. Jose b. Hanina. For R. Jose b. Hanina said: Every precept which was given to the sons of Noah and repeated at Sinai was meant for both [heathens and Israelites]; that which was given to the sons of Noah but not repeated at Sinai was meant for the Israelites, but not for the heathens. Now, the only law thus commanded to the children of Noah and not repeated at Sinai was the prohibition of the sinew that shrank [nerves ischiadicus], and in accordance with R. Judah's view. 6

The Master said: Every precept which was given to the sons of Noah and repeated at Sinai was meant for both [Noachides and Israelites]. On the contrary, since it was repeated at Sinai, should we not assume it to be meant for Israel only?—Since idolatry was repeated as Sinai, and we find that the Noachides were punished for practising it, 1 we must conclude that it was meant for both. That which was given to the sons of Noah but not repeated at Sinai was meant for the Israelites, but not for the heathens. On the contrary, since it was not repeated at Sinai, should we not assume that it was meant for the Noachides and not for Israel?—There is nothing permitted to an Israelite yet forbidden to a heathen. Is there not? But what of a beautiful woman?—There it is because the heathens were not authorised to conquer. 1 But what of a thing word less than a perusah?—There it is because the heathens do not forgive. 6

12 Every precept which was given to the sons of Noah and repeated at Sinai was meant for both [Noachides and Israelites].

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(1) The seven Noahian laws deal with things which a heathen must abstain from doing. But when we say that a heathen must not observe a day of rest, we bid him to do a positive action, viz., work.

(1) Positive to dispense justice; negative: to refrain from injustice. But the Sabbath is entirely positive. (2) Deut. XXXIII. 4. (3) This seems a very strong presumption. In the J. E. (loc. cit.) it is suggested that R. Johanan feared the knowledge of Gentiles in matters of jurisprudence, as they would use it against the Jews in their opponents' courts. In support of this it may be observed that Talmud places R. Johanan's dictum (which, of course, is not to be taken literally) immediately after the passage dealing with the setting up of law courts by Gentiles. It is also possible that R. Johanan's objection was to the studying of Oral Law by Jewish Christians, as the possession of the Oral Law was held to be the distinguishing mark of the Jews. It is significant that it was R. Johanan who also said that God's covenant with Israel was only for the sake of the Oral Law. (Cl. Ex. Rab. 47.) (4) In Pes. 44b two opinions on the reading of this verse are recorded. One view is that it should be read, Most commanded us a law for an inheritance (moshe melakah), in accordance with the Scriptural text. Another version is, Most commanded us a law for a betrothal (reading me'orosah melakah, i.e. as something betrothed, consecrated to us, from me'orosah = me'orosah). On the first view, this prohibition is included in that of robbery; on the second, that of adultery. (5) Lev. XVIII. 5. (6) Which includes observing. (7) It is meritorious for them to study these; but not laws which do not pertain to them. (8) Gen. IX. 4.

(1) V. infra 59b. (2) Deut. XII. 23. Thus, the bleeding being equated with the life, it may not be eaten whilst 'the life' is with the flesh, i.e., whilst the animal is alive. (3) The prohibition of blood is mentioned in the same chapter in connection with the slaughter of the animal: 15 seq. Nevertheless thou mayest kill and eat flesh in all thy gates. Only ye shall not eat the blood. Now, owing to this juxtaposition, I might think that only the blood that gushes forth from the throat when the animal is slaughtered is forbidden. Therefore the second injunction in v. 18 equates the prohibition of blood with that of flesh cut from the living animal. Just as the latter is forbidden in itself, so the former is forbidden irrespective of any connection with slaughter. In Keb. 21a R. Johanan and Resh Lakish dispute as to what is meant by 'the blood with which life goes out'. (4) R. Judah maintains that this was forbidden to the children of Jacob, who, living before the giving of the Law, are accounted Noachides. But the Rabbis maintain that this was given at Sinai, but that Moses when writing the whole Pentateuch, was commanded to insert it in Gen. XXXII. 33, so as to elucidate its reason. (5) For if it were not so repeated, it would be natural to suppose that its application was a universal one. Hence its repetition would seem to limit it to Israel.
c boreheaded in the streets. 1

R. Eleazar said in R. Hanîna's name: If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, and he shall cleave, which excludes unnatural intercourse. 4 Raba objected: Is there anything for which a Jew is not punishable and a heathen is? But Raba said thus: A heathen who violates his neighbour's wife unnaturally is free from punishment. Why so?—[Scripture saith:] To his wife, but not to his neighbour's; and he shall cleave, which excludes unnatural intercourse. 9

R. Hanîna said: If a heathen smites a Jew, he is worthy of death, 5 for it is written, And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian. 6 R. Hanîna also said: He who smites an Israelite on the jaw, is as though he had thus assuaged the Divine Presence: for it is written, One who smitieth man [i.e. an Israelite] attacketh the Holy One. 9

[Mnemonic: lîfîs, his servant, Sabbath.] 10 Resh Lakish said: He who lifts his hand against his neighbour, even if he did not smite him, is called a wicked man, as it is written, And he said unto the wicked man, Wherefore wouldst thou smite thy fellow? 21 Wherefore hast thou smitten him is not said, but wherefore wouldst thou smite, showing that though he had not smitten him yet, he was termed a wicked man. Zeîri said in R. Hanîna's name: He is called a sinner, for it is written, But if not, I will take it by force; 8 and it is further written, Wherefore the sin of the young men was very great before the Lord. R. Huna said: His hand should be cut off, as it is written, Let the uplifted arm be broken. 7 R. Huna had the hand cut off [of one who was accustomed to strike other people]. 9 R. Eleazar said: The only thing to be done with him is to bury him, as it is written, And a man of [uplifted] arm, for him is the earth. 9 R. Eleazar also said: The earth was given only to the strong, 6 as it is said, But as for the mighty man, for him is the earth. 7 Resh Lakish said also: What is the meaning of the verse, He that serveth his land shall be satisfied with bread? 28 If one endows himself to his land [continually tilling thereon] he shall be satisfied with bread: if not, he shall not be satisfied with bread. Resh Lakish also said: A heathen who keeps a day of rest, deserves death, for it is written, And a day and a night they shall not rest, 8 and a master said: Their prohibition is their death sentence. 10 Rabina said: Even if he rested on a Monday. Now why is this not included in the seven Noahian laws?—Only negative injunctions are enumerated.

c (1) Even non-jewish married women did not walk bareheaded in the streets, and this bondwoman, though not legally married, would do likewise. If she appeared bareheaded, it was a sign that her connection with the slave to whom she had been allotted was now broken. (2) His wife derives no pleasure from this, and hence there is no cleaving. (3) A variant reading of this passage is: Is there anything permitted to a Jew which is forbidden to a heathen. Unnatural connection is permitted to a Jew. (4) By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction 'to his wife not but to his neighbour's wife' is incurred only for natural, but not unnatural intercourse. (5) [By the Hand of God, v. Yad, Melakim, 1.6]. (6) Ex. II, 12. That Moses slew the Egyptian for striking an Israelite, proving that he had merited it. (7) Deriving moseh from nashah. (8) Yâhi 220 is here derived from lâ' 289 the jaw. lit., 'smite the jaw.' (9) Prov. XX. 25. (10) V. supra 57u. n. bl. (11) Ex. II, 13.
d (1) 1 Sam. II, 16. This refers to the sons of Eli, who demanded their portion of the sacrifices before it was due, threatening physical violence if their demands were not satisfied. (2) Ibid. 16. (3) Job XXXVIII. 15. The editions give the reference as Job XXII, but this is an error caused by a slightly similar passage in XXXVI, 12. (4) This is not actually permitted in the Torah. Weiss (Dor II, 1) holds that R. Huna was influenced by Persian practice in this. (5) I.e., he must be buried, homiletical rendering of Job XXII, 8. (6) I.e., only a strong man should wish to possess land, as there are always quarrels in connection therewith. (7) Ibid. (8) Prov. XII, 11. (9) Gen. VIII, 22. 'They are hereby made to apply to men, and shall not be taken to mean 'may not.' (10) Eliezer f. E. V., p. 613, suggests that this may have been directed against the Christian Jews, who disregarded the Mosaic law yet observed the Sabbath, and great Maimonides who advances the following reason: The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole law (Yad, Melakim, 19). He also points out that 'Deserves death' expresses extreme indignation, and is not to be taken literally; cf. the recurring phrase, 'He transgresses the words of the Sages deserves death.' Ber. 68.]
answered him: [N.T.] Precisely so: He is indeed thrown upon him, because it is written, and thine shall be the righteousness.]

The scholars propounded: Is an assessment made for a debtor? Do we adduce [the law of] 'poverty' [written here] from that of 'valuations' or not?—Come and hear: For Raba said in word in his letter: 4 I asked this thing of all my teachers, and they gave me no answer thereon. But in truth, the following problem was raised: 5 If one says, 'I vow a maneh for Temple purposes,' 6 is he assessed? R. Jacob, on the authority of Bar Pada, and R. Jeremiah, on the authority of life, said: It follows a minoira from an ordinary debtor: if no assessment is made even for a debtor, to whom [the pledge] is returned, then in regard to kedesh, 7 where it [the pledge] is not returned, surely there is no assessment! But R. Johanan ruled: It is written, [When a person shall make] a vow by thy valuation [shall the persons be for the Lord]: 10 just as a means test is applied for 'valuations', so also for a vow to kedesh. And the other?—That is to teach the judgment [of a limb] according to its importance: just as in 'valuations' [a limb] is judged according to its importance, so in a vow to kedesh too.

But let there be an assessment for a debtor, a minoira from 'valuations': If an assessment is made in the case of 'valuations', where [the pledge] is not returned: then surely there should be an assessment for a debtor, where [the pledge] is returned:—Scripture writes, But if he be poorer than thy estimation: 'he', but not a debtor. And the other?—This teaches that he must remain in his poverty from beginning to end.

Now, in the case of [a vow to] kedesh, let it [the pledge] be returned, 4 a minoira from a debtor: If it [the pledge] is returned to a debtor, for whom there is no means test, surely it is returned in the case of [a vow to] kedesh, seeing that an assessment is made there!—The Sura saith, That he may sleep in his own roost, and bless thee, 8 thus excluding kedesh, which needs no blessing. Does it not? But it is written, When thou hast eaten and art full, then thou shalt bless the Lord thy God; 19 But Scripture saith, And it shall be accounted as righteousness [i.e., a charitable act] unto thee; 7 hence it [the law of returning] holds good only for him [the creditor] for whom the act of righteousness is necessary, 8 thus excluding kedesh [as a creditor], which does not require [the merit of] righteousness.

b Rabban a. Abba ha standing in a non-Jewish cemetery. Said he to him: Is a means test to be applied in favour of a debtor?—He replied: We deduce [the law of] poverty [written here] from that of 'valuations'. In respect of 'valuations' it is written, But if he be poorer than thy valuation ... according to the means of him that vowed shall the priest value him. Whilst of a debtor it is written, And if thy brother be woeen poor ... then thou shalt relieve him.

(a) If one said, 'I vow the 'valuation' of my head, heart, liver or any vital organ, he must give his entire value, since his whole life depends upon it. Hence, similarly, if one said, 'I vow the price of my heart etc., to kedesh' (not using the word 'valuation'), he must give his entire value. In a vow of 'valuations' the amount is fixed according to age and sex, irrespective of the man's actual worth; whereas in an ordinary vow he is assessed at his value if sold as a slave.

(b) The first Tanna of our Mishnah, who states: But if he [the debtor] died, he need not return the pledge to his heirs, which implies that it is always returned to the debtor himself, shewing that certain objects are assessed as vital and exempted from seizure. (If he vowed his 'valuation' whilst a poor man, but became wealthy before being assessed, he must pay in full. That is deduced from the emphatic 'he', i.e., at assessment too he must be too poor for the fixed valuation. (4) Day active by day, and night active by night (Cf. 546. n. 97). (5) Deut. XXIV. 13. (6) Ibid. VIII. 10. Thus, even God demands of man a blessing! (7) Ibid. XXIV, 13. (8) To be worthy of being deemed righteous before God.

b (1) It was believed that Elijah often appeared to saintly men.
he transgresses all these injunctions. What does this mean?—R. Shesheth said: This: If a man lends [money] to his fellow, he may not [himself] take a pledge of him; and if he did take a pledge of him [by means of a court officer], he is bound to return it; whilst 'he transgresses all these injunctions' refers to the last clause. 7 Raba said: It is thus meant: If a man lends money to his neighbour, he may not take a pledge of him [himself]; and if he took a pledge of him [through the court], he must return it. 8 Now, when is this? If the pledge was not taken at the time of the loan. But if it was taken at the time of the loan, he is not bound to return it to him. 9 Whilst 'he transgresses all these injunctions' refers to the first clause. 5

R. Shizu limited before Raba: Thou shalt return unto him until the sun goeth down—this refers to night attire; in any case thou shalt deliver him the pledge again when the sun goeth down—to an object of day attire. Said he to him: Of what use is an article of day attire by night, and a night attire by day? Shall I then delete it? he asked. No, was his reply. It reads thus: Thou shalt return unto him until the sun goeth down—this refers to an article of day attire, which may be taken in pledge by night; in any case thou shalt deliver him the pledge again when the sun goeth down—to a night attire, which may be taken in pledge by day.

R. Johanan said: If he took a pledge of him, returned it, and then he [the debtor] died, he may detain it from his children. An objection is raised: R. Meir said: Now, since a pledge is taken, why is it returned? 8 9 9 'Why is it returned?' [you ask]?—Surely Scripture a. l. however, observes that it is evident from the Talmud that they were well-versed in these two, and therefore conjectures that the reference is to the Tosefta (i.e., the addendum Baraitas, excluded by Rabbi from his Mishnah compilation). In point of fact, the dictum quoted by Eliezer here is not found in any Mishnah. It does not form part of our Tosefta either, but our Tosefta is not identical with that mentioned in the Talmud. V. also Weiss, Deo, III, p. 186-7. A (4) He was poor and had to eke out a living. (5) Deut. XXIV, 12. E.V.: 'with his pledge.' (6) Surely the pledge, even of a wealthy man, may not be used by the creditor, since that constitutes interest! (7) Only in the case of a poor debtor must a night article be returned for the night, and a day one by day, but not in the case of a wealthy debtor. Thus Shesheth thus assumes the text to be corrupt, and emends it considerably.

[146] He asked him further: Whence do we know that a naked man must not separate [terumah].—From the verse, That He see no unclean thing in thee. 6 Said he [Rabbah] to him: Art thou not a priest? Why then dost thou stand in a cemetery?—He replied: Has the Master not studied the laws of purity? 7 For it has been taught: R. Simeon b. Yohai said: The graves of Gentiles do not defile for it is written, And ye my flock, the flock of my pastors, are men; only ye are designated 'men.' 8 He replied: I cannot even adequately study the four [orders]; can I then study sixty? 9 And a why? he inquired. I am too hard-pressed, he answered. He then led him into Paradise and said to him: Remove thy robe and collect and take away some of these leaves. So he gathered them and carried them off. As he was coming out, he heard a remark, 'Who would so consume his [portion in the world] to come as Rabbah b. Abbahu has done?' Thereupon he scattered and threw them away. Yet even so, since he had carried them in his robe, it had absorbed their fragrance, and so he sold it for twelve thousand dinaries, which he distributed among his sons-in-law.

Our Rabbis taught: And if the man be poor, thou shalt not sleep in his pledge: 1 hence, if he is wealthy, thou mayest sleep thus. What does this mean?—Said R. Shesheth: This is the meaning: And if the man be poor, thou shalt not sleep whilst his pledge is in thy possession; but if he is wealthy, thou mayest do so. 4

Our Rabbis taught: If a man lends [money] to his fellow, he may not take a pledge of him, nor is he bound to return it to him, and...
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AND THERE IS WITH REGARD TO THEM NO CHARGE OF NON-VIRGINITY. A WOMAN PROSLEYTE, A WOMAN CAPTIVE AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] MORE THAN THREE YEARS AND ONE DAY OLD—THEIR KETHUBAH IS A MANEH, AND THERE IS WITH REGARD TO THEM NO CHARGE OF NON-VIRGINITY.

GEMARA. Rab Judah said that Rab said: A small boy who has intercourse with a grown-up woman makes her as though she were injured by a piece of wood. When I said it before Samuel he said: ‘Injured by a piece of wood’ does not apply to flesh. Some teach this teaching by itself; [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her as though she were injured by a piece of wood; whereas Samuel said: ‘Injured by a piece of wood’ does not apply to flesh. R. Oshaya objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR, BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH.' Raba said. It means this:

When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than three, it is as if one puts the finger into the eye; but when a small boy has intercourse with a grown-up woman he makes her as ‘a girl who is injured by a piece of wood,’ and [with regard to the case of] ‘a girl injured by a piece of wood,’ itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Hama said: The difference of opinion is [only] when she knows her, for R. Meir compares her to a mature girl, and the Sages compare her to a woman who had intercourse with a man. But if he did not know her, all agree that she has nothing. And why does R. Meir compare her to a mature girl? Let him compare her to a woman who had intercourse with a man!—[In the case of] a woman who had intercourse with a man, a deed had been done to her by a man, but in her case no deed has been done to her by a man. And why do the Rabbis compare her to a woman who had intercourse with a man? Let them compare her to a mature girl! [In the case of] a mature girl no deed whatsoever has been done to her, but in her case—a deed has been done to her.

‘But if he did not know her, all agree that she gets nothing,’ R. Nahman objected: If she says, ‘I was injured by a piece of wood,’ and he says, ‘No, but thou hastad intercourse with a man,’ Rabban

a (1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood. (2) Lit., ‘is notin’. (3) i.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah. (4) The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel. (5) Lit., ‘says’. (6) Lit., ‘here’, that is, less than three years old. (7) i.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 454. (8) Between R. Meir and the Sages. (9) The husband. (10) he knew, when he married her, that the bride was thus injured. (11) The one

b (1) And had no virginity. Therefore her kethubah is only a maneh, as that of a widow. (2) Lit. ‘the words of all’. (3) Lit., ‘it is nothing’. As he was kept in ignorance of what happened to her, she does not get even a maneh (Rashi). (4) Lit., ‘by the hands of man’. (5) Lit., ‘this’. (6) Lit., ‘instead of comparing’. (7) Her sign of virginity vanished through her maturity. (8) Through the piece of wood. (10) This is the concluding part of the statement.

For the continuation of the English translation of this page see overleaf.
Gamaliel and R. Eliezer say that she is believed.\(^{14}\) But, said Raba, whether he knew her\(^{15}\) and whether he did not know her,\(^{15}\) according to R. Meir (her kethubah is) two hundred [zuz];\(^{16}\) whereas according to the Rabbis, if he knew her (her kethubah is) a maneh, [it] he did not know her, she gets nothing.\(^{17}\)

Raba however changed his opinion,\(^{18}\) for it has been taught: How [does] the bringing out of an evil name? [take place]? \(^{19}\) He\(^{20}\) c comes to court and says, 'I, So-and-so,\(^{1}\) have not found in thy daughter the tokens of virginity.' If there are witnesses that she has been unchaste under him,\(^{2}\) she gets a kethubah of a maneh.\(^{3}\) [But surely] if there are witnesses that she has been unchaste under him, she is to be stoned?\(^{4}\) —It means this: If there are witnesses that she has been unchaste under him, she has to be stoned; if she was unchaste before [the betrothal], she gets a kethubah of a maneh. Now R. Hyya b. Abin said [that] R. Shesheth said: This teaches.\(^{6}\) If he married her in the presumption that she is a virgin and she was found to have had intercourse with a man,\(^{7}\) she gets a kethubah of a maneh. Whereupon R. Nahman objected: If one marries a woman and does not find in her virginity, [and] she says, 'After thou hadst betrothed me [to thyself] I was forced and [thus] thy field has been inundated,' and he says, 'No, but before I betrothed thee [unto me] thou hast intercourse with a man, my bargain is [thus] a mistaken one.' [etc.]\(^{10}\) and this assuredly

\(^{14}\) V. infra 156. This shows that she gets the kethubah even if he did not know that she had been thus injured.\(^{12}\) I.e., knew, when he married her, that she had been injured.\(^{13}\) Did not know that she was thus injured.\(^{14}\) And the author of the Mishnah which states that she is believed, will be R. Meir, and she receives two hundred zuz.\(^{15}\) V. n. 4. [And our Mishnah which states that she gets only a maneh will represent the view of the Sages in the case where he knew her].\(^{16}\) Lit., 'and Raba went back on himself.'\(^{17}\) Cf. Deut. XXII, 13, 14.\(^{18}\) The husband.

\(^{1}\) Lit., 'such and such a person,' the husband is addressing the father of his young wife.\(^{19}\) I.e., that she had intercourse with a man after their betrothal.\(^{20}\) Lit., 'there is unto her.'\(^{21}\) V. infra 46c.\(^{22}\) Lit., 'a daughter of stoning.' [ Cf. Deut. XXII, 20, 21.] [How then can she have a claim to a kethubah?\(^{23}\) Lit., 'this says.'\(^{24}\) Before the betrothal.\(^{25}\) By a man to have intercourse with him.\(^{26}\) Lit., 'his field.'\(^{27}\) V. Mishnah, infra 17b.\(^{11}\) I.e., the words 'my bargain is a mistaken one' imply that the husband in making this charge denies her the right to receive anything at all. This refutes R. Shesheth's view that she is entitled in such a case to one maneh.\(^{12}\) I.e., were present.\(^{13}\) Lit., "and it was difficult unto them," i.e., they felt the difficulty presented by the cited Mishnah.\(^{14}\) R. Shesheth.\(^{15}\) R. Nahman.\(^{16}\) I.e., R. Nahman, by asking the question from the cited Mishnah.\(^{17}\) I.e., entirely a mistaken bargain and she gets nothing. The question of R. Nahman was therefore a great question.

\(^{1}\) Lit., 'That is difficult.' The Baraitha of Kethuboth 46b, which says that she was unchaste before the betrothal she gets a kethubah of a maneh.\(^{4}\) Lit., answer.\(^{5}\) I.e., that she had intercourse with a man after their betrothal.\(^{6}\) And this is in contradiction with what Raba said just now, namely, that if the young wife was found to be injured by a piece of wood, she has a kethubah of a maneh.\(^{7}\) Lit., 'hear from this.'\(^{8}\) From Raba's statement that one injured thus gets a kethubah of a maneh.\(^{9}\) Expresed by Raba previously that, according to the Rabbis, if the husband did not know before the betrothal that the bride was injured, she gets no kethubah at all.\(^{9}\) Lit., 'that she was not hidden.'\(^{9}\) The woman married again after the death of, or divorce by the first husband.
head. He asked him: "What is your punishment? [in the other world]? He replied: What I decreed for myself. Every day my ashes are collected and sentenced is passed on me and I am burnt and my ashes are scattered over the seven seas. He then went and raised Balaam by incantations. He asked him: Who is in repue in the other world? He replied: Israel. What then, he said, about joining them? He replied: Thou shall not seek their peace nor their prosperity all thy days for ever. Then he asked: What is your punishment? He replied: With boiling hot semen. He then went and raised by incantations the sinners of Israel. He asked them: Who is in repue in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols. It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple.

Through a cock and a hen Tur Malka was destroyed. How?—It was the custom that when a bride and bridegroom were being escorted a cock and a hen were carried before them, as if to say, Be fruitful and multiply like fowls. One day a band of Roman soldiers passed by and took the animals from them, so the Jews fell on them and beat them. So they went and reported to the Emperor that the Jews were rebelling, and he marched against them. There came against them one Bar Daroma who was able to jump a mile, and slaughtered them. The Emperor took his crown and placed it on the ground, saying, Sovereign of all the world, may it please thee to deliver me and my kingdom into the hands of one man. Bar Daroma was tripped up by his own utterance, as he said, Haste not thou, 0 God, cast us off, and thou goest not forth, 0 God, with our hosts. But David also said thus—David wondered if it could be so. He went into a privy and a snake came, and he dropped his gut [from fright] and died. The Emperor said: Since a miracle has been wrought for me, I will let them off this time. So he left them alone and went away. They began to dance about and eat and drink and they lit so many lamps that the impress of a seal could be discerned by their light a mile away from the place. Said the Emperor: Are the Jews making merry over me? And he again invaded them. R. Assi said: Three hundred thousand men with drawn swords went in to Tur Malka, and slaughtered for three days and three nights, while on the other side dancing and feasting was going on, and one did not know about the other.

The Lord hath swallowed up all the habitations of Jacob and hath not pitied. When Rabin came he said in the name of R. Johanan: These are the sixty thousand myriad of cities which King Jannai had in the King’s Mountain. For R. Judah said in the name of R. Assi: King Jannai had sixty myriad of cities in the King’s Mountain, and in each of them was a population as large as that of the Esparza, save in three of them which had double as many. These were Kefar Bish, Kefar Shlaimyin, and Kefar Dikraya. [The first was called] Kefar Bish [evil village] because they never gave hospitality to visitors. The second was called Kefar Shlaimyin because they made their living from shlaimyin [watercress]. Kefar Dikraya [village of males] according to R. Johanan, was so called because women used to bear males first and finally a girl and then no more. ‘Ulla said:

I have seen that place, and it would not hold even sixty myriad of reeds. A certain Min said to R. Hama: You tell a lot of lies. He replied: Palestine is called land of the deer. Just as the skin of the hind cannot hold its flesh, so the land of Israel when it is inhabited can find room but when it is not inhabited it contracts.

Once when R. Maryumi b. Helkiah and R. Helkiah b. Tobiah and R. Huna b. Hiyya were sitting together they said: If anyone knows anything about Kefar Sekania of Egypt, let him say. One of them thereupon said: Once a betrothed couple [from there] were carried off by heathens who married them to one another. The woman said: I beg of you not to touch me, as I have no Kethubah from you. So he did not touch her till his dying day. When he died, she said: Mourn for this man who has kept his passions in check more than Joseph, because Joseph was exposed to temptation only a short time, but this man every day. Joseph was not in one bed with the woman but this man was; in Joseph’s case she was not his wife, but here she was. The next then began and said: On one occasion forty bushels [of corn] were selling for a denar, and the number went down one, and they investigated and found that a man and his son had had intercourse with a betrothed maiden on the Day of Atonement, so they brought them to the Beth din and they stoned them and the original price was restored. The third then began and said: There was a man who wanted to divorce his wife, but hesitated because she had a big marriage settlement. He accordingly invited his friends and gave them a good feast, and made them drink and put them all in one bed. He then brought the white of an egg and scattered it among them and brought witnesses and appealed to the Beth din. There was a certain elder there of the disciples of Shamai the Elder, named Baba b. Buta, who said: This is what I have been taught by Shamai the Elder, that the white of an egg contracts when brought near the fire, but semen becomes faint from the fire. They tested it and found that it was so, and they brought the man to the Beth din and haggled him and made him pay her Kethubah. Said Abaye to R. Joseph: Since they were so virtuous, why were they punished?—He replied: Because they did not mourn for Jerusalem, as it is written: Rejoice ye with Jerusalem and be glad for her, all ye that love her, rejoice with her all ye that mourn over her.

Through the shaft of a litter Bethar was destroyed. It was the custom when a boy was born to plant a cedar tree and when a girl was born to plant a pine tree, and when they married, the tree was cut down and a canopy made of the branches. One day the daughter of the Emperor was passing when the shaft of her litter broke, so they lopped some branches off a cedar tree and brought it to her. The Jews thereupon fell upon them and beat them. They reported to the Emperor that the Jews were rebelling, and he marched against them.

He hath cut off in fierce anger all the horn of Israel. R. Zara said in the name of R. Abbahu who quoted R. Johanan: These are the eighty [thousand] battle trumpets which assembled in the city of Bethar when it was taken and men, women and children were slain in it until their blood ran into the great sea. Do you think this was near? It was a whole mile away. It has been taught: R. Eleazar the Great said: There are two streams in the valley of Yadin, one running in one direction and one in another, and the Sages estimated that at that time they ran with two parts water to one of blood. In a Baraita, it has been taught: For seven years the Gentiles fertilised their vineyards with the blood of Israel without using manure. [579]

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1) Deut. XXIII. 7. 2) Because he enticed Israel to go astray after the daughters of Moab. V. Sot. 106a. 3) [MS. M. Jesus]. 4) Lit. ‘Son op. cit. p. 191. 5) Identified with Sachnin near Ascalon. Klein, D. ZDPV. 1910, 151. 6) [Dikraya, N. of Beth Gubrin (Eleutheropolis); v. E. of. 315].
Ephraim: 'Judah is my lawgiver' — this refers to Ahitophel, [1052] who is descended from Judah; 'Moab is my washpot,' — to Geshari, who was smitten on account of matters connected with bathing; 'ever Edom will I cast out my shoe' — to Doeg the Edomite; ['Philistia, triumph thou because of me.' — The ministering Angels exclaimed before the Holy One, blessed be He, 'Sovereign of the Universe! If David comes, who slew the Philistine and gave possession of Gath to thy children, [and complains at Thy giving a share in the world to come to Doeg and Ahitophel], what wilt thou do with him?' He replied, 'It is My duty to make them friends with each other.'

Why is this people of Jerusalem ridden back by a perpetual backsliding?" Rabbah b. Bar Hana said: The Kenesseth Yisrael gave the prophet a victorious answer. [For] the prophet said to Israel, 'Return and repent: your fathers who sinned — where are they? They replied, 'And your prophets who did not sin — where are they? As it is written, Your fathers, where are they? — and the prophets, do they live for ever?' He answered them, 'Yet [your fathers] repented and admitted [the b justice of their punishment].' As it is written, But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of Hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.'

Samuel said: Ten men came and sat down before him [sc. the prophet]. Said he to them, 'Return and repent.' They answered, 'If a master sells his slave, or a slave divorces his wife, — has one a claim upon the other?' Thereupon the Holy One, blessed be He, said to the prophet, 'Go and say to them, Thus saith the Lord, Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.' This agrees with Rash. who said: Why does Scripture write, David my servant, Nebuchadnezzar my servant? Because it was revealed and known to Him who spoke, and the world was created that Israel would argue thus: therefore the Holy One, blessed be He, forestalled [them] by calling him His servant, and when a servant acquires property — to whom does the servant belong, and to whom the property?

And that which cometh into your mind shall not be at all, that ye say. We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. R. Nahman said: Even with such fury let the Merciful rage against us, but that He redeem us.

For he doth chastise him to discretion, and his God doth teach him. Rabbah b. Bar Hana said: The prophet urged Israel. 'Return and repent.' They replied, 'We cannot: the Tempter rules over us.' He said to them, 'Curb your [evil] desires.' They replied, 'Let his God teach us.'

FOUR COMMONERS, viz., BALAAM, DOEG, AHITOPHEL, AND GEHazeel. Belo'om [denotes without the people]. Another explanation: Balaam denotes that he corrupted a people. [The son of Beer [denotes] that he committed bestiality. A Tanna taught: Beer, Cushan-rishathaim and Laban the Syrian are identical; Beer denotes that he committed bestiality; Cushan-rishathaim, that he

Why is this people etc., repented and confessed their guilt.] (2) [Ibid. 6. (3) God having sold us to Nebuchadnezzar, He has no further claim upon us, and we have no cause to repent. 'This, in Samuel's view, was the victorious answer. (4) Is. L. 1. This violated the premises of their argument. (5) The latter in Jer. XLIII, 10; why was Nebuchadnezzar honoured with such an exalted title, whereby he was made equal to David? (6) This phrase has become liturgical, v. supra 760. (7) I.e., even if God had sold them to Nebuchadnezzar, they were still God's. (8) Ezek. XX, 31.]

(1) Is. XXVII, 16. (E.V. For his God does instruct him to discretion and doth teach him.) (a) The Evil inclination, the pe'ar hena'. (b) Le., 'Let God, who is master even over the Tempter, teach us to curb our desires.' This was in Rabbah b. Bar Hana's view the 'victorious answer' (Rashi). (4) U. v. balo'om, i.e., he has no portion in the future world together with other people. (5) U. v. bo'ulom, or U. v. bo'ulom, 'he devoured the people.' (Aruch). Both meanings are a play of words on his name. The reference is to Israel, as explained further on. (6) Lit., 'had connection with an animal.' Heb. be'ru'.
perpetrated two evils upon Israel: one in the days of Jacob, and the other in the days of the Judges. But what was his real name? Laban the Syrian.

Scripture writes, the son of Beor, but also his son was Beor. R. Johanan said: His father [Beor] was as his son in the matter of prophecy.

Now only Balaam will not enter [the future world], but other heathens will enter. On whose authority is the Mishnah [taught]?—On R. Joshua's. For it has been taught: R. Eliezer said, The wicked shall be turned into hell, and all the nations that forget God. The wicked shall be turned into hell—this refers to transgressors among Israel; and all the nations that forget God—to transgressors among the heathen. This is R. Eliezer's view. But R. Joshua said to him: Is it stated, and [those] among all the nations? Surely all the nations that forget God is written! But [interpret thus:] The wicked shall be turned into hell, and who are they—all the nations that forget God. Now, that wicked man [Balaam] gave a sign for himself [that he would not enter the future world by saying, Let me die the death of the righteous—meaning, If I die the death of the righteous [i.e., a natural death], my last end will be like his; but if not [i.e., if I die a violent death], then behold I go unto my people. And the elders of Moab and the elders of Midian departed. A Tanna taught: There was never peace between Midian and Moab. The matter may be compared to two dogs in one drove which were always enraged at each other. Then a wolf attacked one, whereupon the other said, If I do not help him, he will kill him to-day; and attack me to-morrow; so they both went and killed the wolf. R. Papa observed: Thus people say, 'The weasel and cat [when at peace with each other] had a feast on the fat of the luckless.' And the princes of Moab abode with Balaam. But whither had the princes of Midian gone?—As soon as he said to them, Lodge here this night, and I will bring you word again [as the Lord shall speak unto me], they reasoned, Does any father hate his son! R. Nahman said: Impudence, even against Heaven, is of avail: at first it is written, Thou shalt not go with them; yet subsequently it is said, Rise up, and go with them. R. Shesheth said: Impudence is sovereignty without a crown; for it is written, And I am this day weak, though anointed king, and these men the sons of Zeruiah be too hard for me.

R. Johanan said: Balaam limped on one foot, as it is written, And he walked haltingly, Samson was lame in both feet, as it is written, [Dan shall be a serpent by the way,] an adder in the path that biteth the horse's heels. Balaam was blind in one eye, as it is said, [and the man] whose eye is open. He practised enchantment by means of his membrum. For here it is written, falling, but having his eyes open; whilst elsewhere it is written, And Haman was fallen on the bed whereas Esther was.

It was stated, Mar Zutra said: He practised enchantment by means of his membrum. Mar the son of Rabina said: He committed bestiality with his ass. The view that he practised enchantment by means of his membrum is as was stated. The view that he committed bestiality with his ass is because here it is written, He bowed, he lay down as a lion and as a great lion; whilst elsewhere it is written, At her feet [1058] he bowed, he fell.
And knoweth the minds of the most High. a
Now, seeing that he did not even know the mind of his ass, could he know the mind of the most High? What is this about the mind of his ass? — For they [the elders] said to him, Why dost thou not ride upon thy horse? He replied, I have put it [to graze] in the dewy pastures. But the ass said to him, Am I not thine ass? b — Merely for carrying loads, [he replied]. Upon which thou hast ridden. — That was only by chance. c
Ever since I was thine until this day, [she added]. Moreover, I serve thee, as a companion by night. Here is written, Was I ever a want to do so unto thee; c whilst elsewhere it is written, And let her be his companion. d What then is meant by knowing the mind of the most High? — He knew how to gauge the exact moment when the Holy One, blessed be He, is angry, and that was what the prophet said to Israel: O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. e What is meant by that ye may know the righteousness of the Lord? — The Holy One, blessed be He, said to Israel: Know now how many acts of charity I performed for you in that I did not become angry all that time, in the days of Balaam the Wicked; for had I waxed angry during that time none would have remained or been spared of Israel's enemies. f And thus Balaam said to Balak, How shall I curse, whom God hath not cursed? or how shall I rage, when the Lord hath not roared? g This teaches that for the whole of that time the Lord had not been wrathful. h But normally God is angry every day. h And how long does His anger last? — A moment, as it is written. For his anger endureth but a moment; in his favour is life etc. i Or, if you like, deduce it from this verse, Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. j
Now, when is He angry? — In the first three hours [of the day], when the comb of the cock is white. But at all times it is white — At all other times it has red streaks, but at that moment [of God's anger] there are no red streaks in it.

A sectarian lived in the neighbourhood of R. Joshua b. Levi, who used to vex him. One day he took a fowl, tied it to the foot of his bed; b and sat down, saying, When that moment comes, I will curse him. But when that moment came, he dozed off. This proves, said he, that it is not fitting [to do this], for it is written, Also to punish, is not meet ["good"] for the righteous; e even of a sectarian, one should not speak thus. k

A Tanna taught in the name of R. Meir: When the sun shines and kings place their crowns upon their heads and adore the sun, immediately [the Almighty] becomes wrathful.

And Balaam rose up in the morning, and saddled his ass. l A Tanna taught on the authority of R. Simeon b. Eleazar: Love disregards the rule of dignified conduct. m [This is deduced] from Abraham, for it is written, And Abraham rose up early in the morning, and saddled his ass. n Hate likewise disregards the rule of dignified conduct: [this is deduced] from Balaam, for it is written, And Balaam rose up in the morning, and saddled his ass.

Rab Judah said in Rab's name: One should always occupy himself with Torah and good deeds, though it be not for their own sake, p

Min. v. Gloss.

b (1) 'Of his bed' is supplied from Ber. 79, where this story is repeated. Magical properties were ascribed to the feet of a bed. V. A. Marmonstein in MGGJ, 1917, p. 44 and 1918, p. 391, et seq., where a number of instances are given both from Talmudic and non-Talmudic literature of the feet of a bed being used in magic. For variants in the whole passage, cf. A.Z. et.
(2) When its comb is entirely white.
(3) Prov. XVII, 16. (4) I.e., one must not curse even a sectarian.
(5) Num. XXII, 21. (6) Gen. XXII, 1. Though the saddling of an ass is not work becoming for a great man, yet in his love for God and eagerness to carry out his commands, Abraham did it.
(7) V. next note.

< For the continuation of the English translation of this page see overleaf.>
for out of good work misapplied in purpose there comes [the desire to do it] for its own sake. For as a reward for the forty-two sacrifices offered up by Balak, he was privileged that Ruth should be his descendant. R Jose b. Huna said: Ruth was the daughter of Eglon, the grandson of Balak, king of Moab.

Raba said to Rabbah b. Mari: It is written, "And moreover the king's servants came to bless our lord king David, saying: 'God make the name of Solomon better than thy name, and make his throne greater than c thy throne." Is it mannerly to speak thus to a king?—He replied: They meant, according to the nature of [thy throne etc.]. For should you not say thus, [consider:] Blessed above women shall be the wife of Heber the Kenite be, blessed shall she be above women in the tent. Now who are the "women in the tent?"—Sarah, Rebecca, Rachel and Leah. Is it then meet to say thus?—But it means according to the nature of [their blessedness]. So here too, it bears the same meaning. Now, this conflicts with R. Jose b. Honi. For R. Jose b. Honi said: Of everyone a man is jealous, except his son and disciple. 'His son'—this is deduced from Solomon: 'His disciple'—[is deduced] if you like, say, from "Let a double quantity of thy spirit be upon me," or if you like, say, from "And he laid his hands upon him, and gave him a charge." 7

And the Lord put a thing in the mouth of Balaam. R. Eleazar said: An angel; R. Jonathan said: a hook.

R. Johanan said: From the blessings of that wicked man you may learn his intentions. 8 Thus he wished to curse them that they [the Israelites] should possess no synagogues or school-houses—[thick is deduced from] "How goodly are thy tents, O Jacob;" 9 that the Shechinah should not rest upon them—and thy tabernacles, O Israel, 10 that their kingdom should not endure—As the valleys are they spread forth; 11 that they might have no olive trees and vineyards—as gardens by the river's side; that their odour might not be fragrant—as the trees of lign aloes which the Lord hath planted; that their kings might not be tall—and as cedar trees beside the waters; that they might not have a king the son of a king— 1 He shall pour the water out of his buckets; 2 that their kingdom might not rule over other nations—and his seed shall be in many waters; that their kingdom might not be strong—and his king shall be higher than Agag: that their kingdom might not be awe-inspiring—and his kingdom shall be exalted. R. Abba b. Kahana said: All of them reverted to a curse; excepting the synagogues and school-houses, for it is written, But the Lord thy God turned the curse into a blessing for thee; because the Lord thy God loved thee; 3 the curse, but not the curses. 5

R. Samuel b. Nahmani said in R. Jonathan's name: What is meant by the verse, Faithful are the wounds of a friend; but the kisses of an enemy are deceitful? 6 Better is the curse wherewith Ahijah the Shilonite cursed Israel than the blessing wherewith the wicked Balaam blessed them. Ahijah the Shilonite cursed Israel by a reed, as it is said, For the Lord shall smite Israel, as a reed is shaken in the water. 7

[8] Though Balak offered up these sacrifices for a most unworthy purpose—viz. that Balaam might thereby be enabled to curse Israel—he was nevertheless rewarded for it, shewing that it has some merit. (9) V. Flor. 108.

1 [1] I Kings I, 47. (2) I.e., God make the name of Solomon illustrious (lit., 'good') even as the nature of thy own, and make his throne great, according to the character of thy throne. [The επισημος is taken as partitive.] (3) Judges V, 24. (4) I.e., 'Blessed shall she be, with the blessedness of women in the tent.' [The επισημος is likewise treated as partitive.] (5) I.e., from the passage under discussion; David's servants were not afraid to wish Solomon a greater name than his own, knowing that he would not be jealous of his own son. He thus translates the verse literally. (6) II Kings II, 9, Elisha asked this of his master Elijah. (7) Num. XXVII, 23. This alludes to Moses' giving of his spirit to Joshua. (8) Ibid. XXIII, 5. (9) I.e., put an angel at his mouth, to curb his speech. (10) Every blessing is the reverse of the curse he wished to utter. (11) Ibid. XXIV, 5. 'Tent' is interpreted 'synagogues,' etc. (12) Ibid. The tabernacle symbolising the Divine Presence. (13) Ibid. 6; the spreading forth of the valleys symbolising length of time. (1) I.e., that no king should found a dynasty—a sign of unrest and civil war. (2) I.e., one king shall be descended from another. (3) His intention in every case was eventually fulfilled. (4) Deut. XXIII, 6. (5) I.e., only one intentioned curse was permanently turned into a blessing, viz., that concerning synagogues etc., as these were destined never to disappear from Israel. (6) Prov. XXVII, 6. (7) I Kings XIV, 15.
the days that David reigned over Israel were forty years: [1:76] Seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem;⁴ whilst [elsewhere] it is written, In Hebron he reigned over a Judah seven years, and six months.¹ Thus, these six months are not counted [in the first passage quoted], proving that he was smitten with leprosy.² He prayed to Him, 'Sovereign of the Universe! Forgive me that sin!' 'It is forgiven thee.'³ [Then] he showed me a token for good; that they which hate me may see it, and be ashamed; because thou, Lord, hast helped me, and comforted me.' He replied, 'In thy lifetime I will not make it known [that I have forgiven thee] but in the lifetime of thy son Solomon.' [Thus] When Solomon built the Temple, he wished to take the ark into the Holy of Holies, but the gates thereof cleaved to each other [and would not open]. He uttered twenty-four psalms,⁴ but was not answered. He then further supplicated, Lift up your head, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. And it is further said, Lift up your head, O ye gates, even lift them up, ye everlasting doors.¹ Still he was not answered. But on praying, O Lord God, turn not away the face of thine avowment: remember the mercies of David thy servant, he was immediately answered. In that hour the faces of David's enemies turned [black] as the bottom of a pot [in their discomfiture], and all Israel knew that the Holy One, blessed be He, had forgiven him that sin.

Gehazi,⁵ as it is written, And Elisha came to Damascus:⁶ whither did he go?—R. Johanan said: He went to bring Gehazi back to repentance, but he would not repent. 'Repent thee,' he urged. He replied, 'I have thus learnt from thee: Who he sins and causes the multitude to sin is not afforded the means of repentance.' What had he done?—Some say: He hung a loadstone above Jeroboam's

(sin. i.e. the Golden Calf), and thus suspended it between heaven and earth [by its magnetism]. Others maintain: He engraved the Divine Name in its [sc. the calf's] mouth, whereupon it [continually] proclaimed, 'I am the Lord thy God.'⁴ And 'Thou shalt have no other gods before me.' Others say: He drove the Rabbis away from him [sc. Elisha], as it is written. And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us;² proving that till then it was not too narrow.¹

Our Rabbis taught: Let the left hand repulse but the right hand always invite back: not as Elisha, who thrust Gehazi away with both hands, as it is written, And Naaman said, Be content, take two talents. And he urged him, and bound [two talents of silver in two bags . . .] And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Wast not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep and oxen, and maidenservants and maidservants? But had he taken so much? He had only taken silver and garments!—R. Isaac said: Just then Elisha was sitting and lecturing on the eight [unclean] reptiles.⁶ Now Naaman, the chief captain of the king of Syria, was a leper. A maiden, who had been captured from the land of Israel, said to him, 'If thou wilt go to Elisha, he will heal thee.' When he came there he said to him, 'Go and dip thyself in the Jordan.' 'Thou dost but ridicule me!' he exclaimed. But his companions urged him, 'What does it matter to thee? Go and test it.' So he went, dipped himself in the Jordan and was healed. He returned and offered him all he had, but he [Elisha] refused to accept it. Thereupon Gehazi left Elisha's presence, went and took whatever he did, and put it away. When he returned, Elisha saw a leprous eruption on his head. 'Thou wicked man,' he cried, 'the time has

opening to come there [on his way to a certain destination, unspecified], he was consulted about Ben-hadad's illness as related in the chapter. Therefore the Talmud asks, what then was the original purpose of his journey? [Maharshal]. b (1) Magical powers were ascribed to the Divine Name; v. supra 65a, n. 99. (a) Kings VI, 1. (1) Because they were not given access to him at all. This was said after Gehazi left Elisha; v. 27. (4) In the uncensored editions there follows here, 'and not like R. Joshua b. Perahiah, who repulsed Jesus the Nazarene with both hands. Gehazi, as it etc.' (5) II Kings V, 23-26. (6) [Name of the Chapter in Maimon Shabbath XIV, 1. Cf. Lev. XI, 29.]

< For the continuation of the English translation of this page see overleaf.
come for thee to receive thy reward [for studying the laws] of the
c eight reptiles! 1 So] The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.1 And he went out from his presence a leper as white as snow.2

And there were four lepers at the entering in of the gate.1 R. Jojaman said: They were Gehazi and his three sons. It was taught, R. Simeon b. Eleazar said: [Sexual] desire, to child and an woman—let the left hand repulse, but the right hand invite,3

Our Rabbis taught: Elisha was ill on three occasions: once when he incited the bears against the children, once when he repulsed Gehazi with both hands, and the third [was the illness] of which he died; as it is written, Now Elisha was fallen sick of his sickness wherever he died.4 Until Abraham there was no old age;5 whoever saw Abraham said, 'This is Isaac,' and whoever saw Isaac said, 'This is Abraham.' Therefore Abraham prayed that there should be old age, as it is written, And Abraham was old, and well stricken in age.6 Until Jacob there was no illness, so he prayed and illness came into existence, as it is written, And one told Joseph, Behold, thy father is sick.5 Until Elisha no sick man ever recovered, but Elisha came and prayed, and he recovered, as it is written, Now Elisha was fallen sick of sickness wherever he died.6

c (1) That is the meaning of 'Is a time to receive money, and... garments, and oliveyards etc.' Eight objects are enumerated, corresponding to the eight reptiles, the former being referred to by Elisha as a fit reward for studying the latter. (2) II Kings V, 17. The uncensored edition continues: What of R. Joshua b. Perahiah? When King Janai slew our Rabbi, R. Joshua b. Perahiah (and Jesus) fled to Alexandria of Egypt. On the resumption of peace, Simeon b. Shetach sent to him: From me, (Jerusalem) the holy city, to thee, Alexandria of Egypt (my sister). My husband dwelleth within thee and I am desolate. He arose, went, and found himself in a certain inn, where great honour was shown him. How beautiful is this Asenath! (The word denotes both inn and innkeeper.) R. Joshua used it in the first sense; the answer assumes the second to be meant. (3) Thereupon Jesus observed, 'Rabbi, her eyes are narrow.' 'Wretch,' he rebuked him, 'doth thou thus engage thyself.' He wounded four hundred trumpeters and excommunicated him. He (Jesus) came before him many times pleading. 'Receive me!' But he would pay no heed to him. One day he (R. Joshua) was reciting the Shema, when Jesus came before him. He intended to receive him and made a sign to him. He (Jesus) thinking that it was to repel him, went, put up a brick, and worshipped it. 'Reproach,' said he (R. Joshua) to him. He replied, 'I have thus learned from thee. He who sins and causes others to sin is not afforded the means of repentance.' And a Master has said, 'Jesus the Nazarene practiced magic and led Israel astray.' For a full discussion of this passage and attempted explanation of this anachronism making Jesus a contemporary of King Josu (1097 B.C.E.), v. Herford, op. cit. 51f. (4) The tradition of an early Jesus is also known to Epiphanius. Whether he derived this tradition from the Talmud or from an independent source is a moot point hotly contested by Klausen and Gutmann, v. MGGF. 1911, 250f., and 1913, 38. In any case there do not appear to be sufficient data available to account for this tradition (5) Ibid. VII, 4. (6) (Heb. year, r7v. v. Ezr. 39, 106f.) (7) Or must not attempt to suppress his desires altogether, which is unnatural, to regulate them. This may be a polemic against some of the early Christians who preached total abstinence. Again, in giving a child and a woman, do not be too severe, lest you discourage them altogether from repentance.

d (1) II Kings XIII, 14. 'Was fallen sick' denotes one illness, 'of his sickness' another, and 'whereso he died' a third (Rashi). (2) i.e., old age did not mark a person (3) Gen. XXIV, 1. He is the first of whom this is said. (4) One lived a allotted years in full health and then died suddenly. (5) Ibid. XLVIII, 1. (6) This shews that he had been sick on previous occasion too, but recovered. (7) Gen. VI, 1. (8) i.e., they will neither be judged, no be granted of my spirit to enable them to share in the world to come. (9) Ibid. XI, 8. (10) Ibid. 9.

(1) Ibid. XIII, 13. (2) i.e., their claim to a portion therein will not be admitted.
MISHNAH. [104b] If one writes two letters in one state of unawareness, he is culpable. If one writes with ink, chemicals, sikra, kimos, kanantum, or with anything that leaves a mark on the angle of two walls or on the two leaves [tables] of a ledger, and they [the two letters] are read together, he is culpable. If one writes on his flesh, he is culpable: he who scratches a mark on his flesh, E. Eliezer declares him liable to a sin-offering; but the sages exempt him. If one writes with a fluid, with fruit juice, with road dust, or with writer’s powder, or with anything that cannot endure, he is not culpable. If one writes with the back of his hand, with his foot, with his mouth, or with his elbow, if one writes one letter near [another] writing, or if one writes upon writing; if one intends writing a heth but writes two zayyinim; one letter on the ground and another on a beam; if one writes on two walls of the house, or on two leaves of a ledger which are not to be read together, he is not culpable. If one writes one letter as an abbreviation, R. Joshua b. Bathyra holds him liable, whilst the sages exempt him.


Or with anything that leaves a mark. What does this add?—It adds what was taught by R. Hanina: If he writes it [a divorce] with the fluid of taria, or gall-nut [juice], it is valid. R. Hiyva taught: If he writes it with dust, with a black pigment, or with coal, it is valid.

He who scratches a mark on his flesh, [etc.] It was taught, R. Eliezer said to the Sages: But did not Ben Stada bring forth witchcraft from Egypt by means of scratches [in the form of charms] upon his flesh? He was a fool, answered they, and proof cannot be adduced from fools.

If one writes one letter near [another] writing. Who teaches this?—Rabbah son of R. Huna. It does not agree with R. Eliezer. For if it agrees with R. Eliezer, surely he maintained, for one [thread] added to woven stuff, he is culpable. If one writes upon writing. Who teaches this? R. Hida. It does not agree with R. Judah. For it was taught: If one had to write the [Divine] Name, but [erroneously] intended to write Judah [YHWH] but omitted the daleth, he can trace his reed [writing pen] over it and sanctify it: this is R. Judah’s view; but the sages maintain: The [Divine] Name [thus written] is not of the most preferable.

It was taught: If one writes one letter and completes a book therewith, or weaves one thread and completes a garment therewith, he is culpable. Who is the authority?—Rabbah son of R. Huna. It is R. Eliezer, who maintained: [For] one [thread] added to woven stuff, he is culpable. R. Ashi said, You may even say that it is the Rabbis: completing is different.

R. Ammi said: If one writes one letter in Tiberias and another in Sepphoris, he is culpable: it is one [act of] writing but that it lacks being brought together. But we learn: If one writes on two walls of a house, or on two leaves of a ledger which cannot be read together, he is not culpable!—There the act of being brought together is lacking; but here the act of bringing together is not lacking.

A Tanna taught: If one corrects one letter, he is culpable. Now, seeing that if one writes one letter he is not culpable, if he [merely] corrects one letter he is culpable?—Rab Shesheth: The circumstances here are e.g., that he removes the roof [i.e., the upper bar] of a heth and makes two zayyinim thereof. Raba said: E.g., he removes the projection of a daleth and makes a reth thereof.

Son of Stada: surely he was the son of Pandira?—Rab Shesheth: The husband was Stada, the paramour was Pandira. But the husband was Papos b. Judah.—His mother was Stada. But his mother was Miriam the hairdresser—It is as we say in Pumbeditha: This one has been unfaithful to [lit., ‟turned away from’—masa‘] her husband. On the identity of Ben Stada v. Sanh. 67a, n. 1. (5) His action was too unusual to furnish a criterion. (6) V. infra 105a. The same principle applies here too. (7) The Tetragrammaton: the reference is to a Scroll of the Law, in which the Tetragrammaton must be written with sacred intention. In this word the son (YHWH) is a vowel. (8) Thus writing YHWH—the Tetragrammaton—after all, but without sacred intention. (9) Thus he counts retraacting as writing. (10) Rashi on one of the Hebrew Scriptures.

Two towns of Galilee. (1) Before the two letters can be read as one the paper must be cut away, so that they can be put together. (2) They are not, if the letters are written on the edges of two boards. (3) Surely not.
MISHNAH. A mesiseth is a [seducing] layman, and he who seduces an individual saying, 'there is an idol in such and such a place; it eats thus, it drinks thus, it does so much good and so much harm.' For all whom the Torah condemns to death no witnesses are hidden to entrap them, excepting for this one. If he incites two to idolatry, they themselves are witnesses against him, and he is brought to Beth din and stoned. But if he enticed one, he must reply, 'I have friends who wish to do so likewise [come and propose it to them too].' But if he was cunning and declined to speak before them, witnesses are hidden behind a partition, whilst he who was incited says to him, 'Make your proposal to me now in private.' When the mesiseth does so, the other replies, 'how shall we forsake our God in heaven to go and serve wood and stones?' Should he retract, it is well, but if he answers, 'it is our duty [to worship idols], and is seemed for us,' then the witnesses stationed behind the partition take him to Beth din, and have him stoned. If he says, 'I will worship it,' or, 'I will go and worship,' or, 'let us go and worship;' or, 'I will sacrifice [to it],' 'I will go and sacrifice,' 'I will burn incense,' 'I will go and burn incense,' 'let us go and burn incense;' 'I will make libations to it,' 'I will go and make libations to it;' 'let us go and make libations;' 'I will prostrate myself before it,' 'I will go and prostrate myself,' 'let us go and prostrate ourselves,' (guilt is incurred).

GEMARA. A mesiseth is a layman. Thus, only because he is a layman [is he stoned]; but if a prophet, he is strangled, who seduces an individual: thus, only if he seduces an individual, but if a community, he is strangled. Hence, who is the [Tanna of the Mishnah]?—R. Simeon. For it has been taught: A prophet who entices [people to idolatry] is stoned. R. Simeon said: He is stoned; those who led astray a seduced city are stoned. Thus it agrees with the Talmud, which maintains that these too are stoned, not strangled. Hence, the first clause is taught according to R. Simeon; the second according to the Rabbis—Rabina said: Both clauses are based on the Rabbis' ruling, but proceed from the universally admitted to the disputed. R. Papa said: When the Mishnah states a mesiseth is a nedef, it is only in respect of hiding witnesses. For it has been taught: And for all others for whom the Torah decrees death, witnesses are not hidden, excepting for this one. How is it done?—A light is lit in an inner chamber, the witnesses are hidden in an outer one [which is in darkness], so that they can see and hear him, but he cannot see them. Then the person he wished to seduce says to him, 'Tell me privately what thou hast proposed to me;' and he does so. Then he remonstrates; 'but how shall we forsake our God in Heaven, and serve idols?' If he retracts, it is well. But if he answers: 'it is our duty and seemly for us,' the witnesses who were listening outside bring him to the Beth din, and have him stoned.

MISHNAH. A maddith is one who says, 'let us go and serve idols.' A sorcerer, if he actually performs magic, is liable [to death], but not if he merely creates illusions. R. Akiba said in R. Joshua's name: of two who gather cucumbers [by magic] one may be punished and the other exempt: he who really gathers them is punished: whilst he who produces an illusion is exempt.

GEMARA. Rab Judah said in Rab's name: This Mishnah teaches of those who lead astray a seduced city.

A sorcerer, if he actually performs magic etc. Our Rabbis taught: Thou shalt not suffer a witch to live; whilst elsewhere is written: Thou shalt not suffer anything that breatheth to live. Just as there, the sword is meant, so here the sword is meant too. R. Akiba said: It is here stated, Thou shalt not suffer a witch to live; whilst elsewhere it is said, There shall not be a hand touch it, but he shall surely be stoned, or shot through; whether he be beast or man, it shall not live. Just as there, death by stoning is meant, so here too. R. Jose said to him, I have drawn an analogy between Thou shalt not suffer to live written in two verses, whilst you have made a comparison between Thou shalt not suffer to live, and it shall not live. R. Akiba replied: I have drawn an analogy between two verses referring to Israelites, for whom the Writ hath decreed many modes of execution, whilst you have
children of them." [474] Rab and Samuel [differ in their interpretation]: one said it was a miracle, while the other said it was a miracle within a miracle. He who said it was a miracle did so because there was a forest but there were no bears; he who said it was a miracle within a miracle did so because there was no forest nor were there any bears. [But according to the latter interpretation: there need have been [provided] bears but not a forest!] — [It was required] because [the bears] would have been frightened.  

R. Hanina said: On account of the forty-two sacrifices which Balak, king of Moab, offered, seven forty-two children cut off from Israel. But it is not so, for Rab Judah has said in the name of Rab: Always should a man occupy himself with Torah and the commandments even though it be not for their own sake, for from occupying himself with them, not for their own sake he comes to do so for their own sake; because as a reward for the forty-two sacrifices which Balak, king of Moab, offered, he merited that Ruth should issue from him and from her Issued Solomon concerning whom it is written, A thousand burnt-offerings did Solomon offer 10 10 And R. Jose b. Hihi said: Ruth was the daughter of Eglon the son of Balak. 11 11 Nevertheless his desire was to curse Israel. 

And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth etc. 12 [But how could it be so] since the water is naught and the land miserareth? 13 What, then, was its pleasantness? 14 — R. Hanina said: The favour of a place in the estimation of its inhabitants. R. Johanan said: There are three kinds of favour: the favour of a locality in the estimation of its inhabitants, the favour of a woman in the estimation of her husband, and the favour of an article in the estimation of its purchaser. 

Our Rabbis taught: Elisha was afflicted with three illnesses: one because he stirred up the bears against the children, one because he thrust Gehazi away with both his hands, and one of which he died; as it is said, Now Elisha was fallen sick of his sickness wherof he died. 15 15 Our Rabbis have taught: Always let the left hand thrust away and the right hand draw near. Not like Elisha who thrust Gehazi away with both his hands (and not like R. Joshua b. Perahiah who thrust one of his disciples away with both his hands). 16 How is it with Elisha? As it is written, And Naaman said, Be content, take two talents, and it is written, And he said unto him, Wenz not my heart with thee when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and almsyards, and sheep and oxen, and manservants and maidservants? But had he received all these things? Silver and garments were what he had received! — R. Isaac said: At that time Elisha was engaged in the study of the Law concerning] the eight kinds of [unclean] creeping things; 17 so he said to [Gehazi], 'You wicked person, the time has arrived for you to receive the reward for [studying the law of] the eight creeping things.' 18 The leprosy therefore of Naaman shall cleave unto thee and unto thy seed for ever. 

b Now there were four leprous men — R. Johanan said: This refers to Gehazi and his three sons. And Elisha came to Damascus? — why did he go there? 20— R. Johanan said: He went to induce Gehazi to repent but he refused. He said to him, 'Repent'; but he replied, 'Thus have I received from thee that whoever sinned and caused others to sin is deprived of the power of doing penitence'. What had he done? Some say, He applied a loadstone to the idolatrous image of Jeroboam and suspended it between heaven and earth. Others say, He engraved upon it the Name [of God] so that it was used to proclaim, 'I am the Lord thy God' and 'Thou shalt have no other God beside me'. Still others say, He drove the Rabbis from before him, as it is written, And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before Herford sees in Gehazi a hidden reference to Paul. Cf. his Christianity in Talmud and Midrash, pp. 976. 44 II Kings v. 23. 45 Ibid. 26. 46 Name of the Chapter in Minhah Shabbath, XIV, 1, cf. Lev. XX, 186. 47 Referring to the eight kinds of presents he had accepted. That will be his reward in this world, so that he may be punished in the Hereafter. For a fuller version v. Sanh. (Soc. ed.) 1076. 48 II Kings v. 7. °Far east' indicates the World to Come. (8) (1) II Kings VII, 7. 49 (a) Ibid. VIII, 7. 50 V. Sanh. (Soc. ed.) 1078 n. 8. 51 (c) I Kings XII, 28.
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there is too strict for us—hence, up to then it had not been too strict.

What was the incident with R. Joshua b. Perahiah?—When King Jannaeus* put the Rabbis to death. Simeon b. Shetah was hid by his sister, whilst R. Joshua b. Perahiah fled to Alexandria in Egypt. When there was peace,* Simeon b. Shetah sent [this message to him]: 'From me, Jerusalem, the Holy city, to thee Alexandria in Egypt. O my sister, my husband* dwelleth in thy midst and I abide desolate.' [R. Joshua] arose and came back and found himself in a certain inn where they paid him great respect. He said, 'How beautiful is this 'aksasia'?* One of his disciples* said to him, 'My master, her eyes are narrow!' He replied to him, 'Wicked person! Is it with such thoughts that thou occupiest thyself?' He sent forth four hundred horns and excommunicated him.* The disciple came before him on many occasions, saying, 'Receive me!', but he refused to notice him. One day while [R. Joshua] was reciting the Shema,' he came before him. His intention was to receive him and he made a sign to him with his hand, but the disciple thought he was repelling him. So he went and set up a brick and worshipped it. [R. Joshua] said to him, 'Repeal'; but he answered him, 'Thus have I received from thee that whoever sinned and caused others to sin is deprived of the power of doing penance.' A Master has said: The disciple practised magic and led Israel astray.

It has been taught: R. Simeon b. Eleazar says: Also the sexual instinct, a child and woman, should one thrust aside with the left hand and draw near with the right hand.

MISHNAH. If the murderer was discovered before the heifer's neck was broken, it goes free and peels with the herd; but if after the heifer's neck was broken, it is buried in that place because it came there from the outset in connection with a matter of doubt, and atoned for the doubt which is now gone, if the heifer's neck was broken and afterwards the murderer is discovered, behold he is executed.

If one witness says 'I saw the murderer' and one witness says 'you did not see him'; or if a woman says 'I saw him' and another woman says 'you did not see him', they break its neck. If one witness says 'I saw him' and two say 'you did not see him', they break its neck. If two say 'we saw him' and one says to them 'you did not see him', they do not break its neck.

When murderers multiplied the ceremony of breaking a heifer's neck was discontinued. That was when Elyezer b. Dina also called Tzehunah b. Perishnah appeared; he was afterwards named 'son of the murderer'. When adulterers multiplied the ceremony of the bitter water was discontinued and it was R. Johanan b. Zakkai who discontinued it, as it is said, I will not punish your daughters when they commit whoredom, nor your brides when they commit adultery, for they themselves etc. When Jose b. Enoz of Zeredah and Jose b. Judah of Jerusalem died, the grape-clusters ceased, as it is said, there is no cluster to eat, my soul desires the first ripe fig.

Johanan the high priest brought to an end the confession made at the presentation of the tithe. He also abolished the wakers and the knockers.

(3) II Kings VI. 1. (6) The following paragraph is deleted in censored editions, v. Sanh. (Sonc. ed.) 1077 n. 6. (7) Alexander Jannaeus, king of Israel from 104 to 76 B.C.E., a persecutor of the Pharisees. (8) The chronological discrepancy is obvious since he lived a century before Jesus, v. however, Sanh. (Sonc. ed.) loc. cit. (9) On his death-bed the King advised the Queen to put her confidence in the Pharisees. V. Josephus, Ant. XIII. XIV. 5. (10) His teacher, R. Joshua. (11) The word means 'inn' and 'female innkeeper'. The Rabbi intended it in the first sense, Jesus in the second. (12) MSS. 'Jesus'.

(1) A horn is blown at the ceremony of excommunication. The large number used on this occasion indicated the extreme severity of the penalty. (2) One must learn to control it so as to avoid extremes. (3) [One must not be too] aware in chiding a child or reproving a wife lest they be driven to despair. (4) The unknown murderer. (5) Il.e., I was present with the time of the alleged murder and testify that it did not take place. Il. reads 'I did not see it', and similarly in the following clause substitutes the first person for the second.] (6) The single witness does not upset the evidence of two, so there is no doubt about the murder. (7) He was a notorious bandit who committed numerous murders; v. Josephus, Ant. XX. 6; 11. 8, 5. (8) Hos. IV. 14. (9) Descriptive of Rabbis of exceptional learning. These two Rabbis flourished in the first half of the second cent. B.C.E. and were the first of the Yeshivah or 'pairs' of teachers who preserved and passed on the Torah lore accumulated by the men of the Great Assembly. [Lauterbach, Z. (QR VI, p. 32, n. 34) explains this to mean that with his death teachers ceased to act as a body, reporting only such teachings as represented the opinion of the whole group to which they belonged, but began to report rulings of individual teachers.] (10) Micah VII. 1. (11) John Hyrcanus who reigned over Judea from 135 to 104 B.C.E. (12) Cf. Deut. XXVI. 1ff. (8) These terms are explained in the Gemara.