

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.



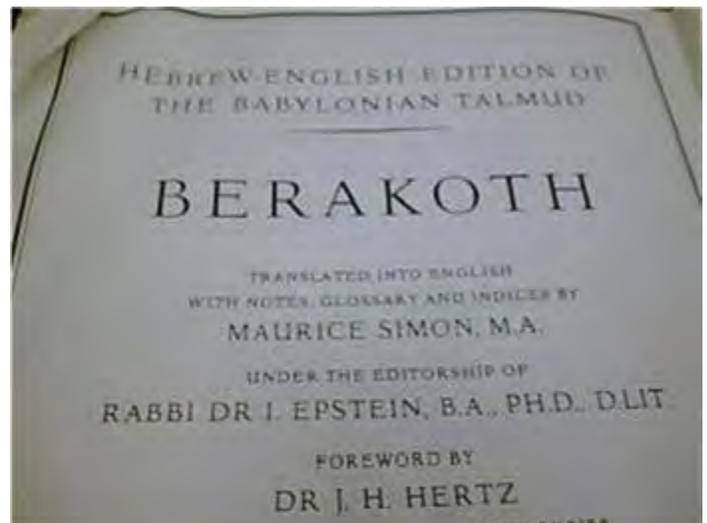
Babylonian Talmud

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.



Opening page of the Babylonian Talmud

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).⁶² [41a] When R. Meir once passed by a Synagogue he heard the reading of ⁶³ a section [of the scroll of Esther].⁶⁴ 'How long,' he said to them, 'will you be cutting up the Torah⁶⁵ into sections?'⁶⁶ ['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 two⁶⁷ Saturday 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*,⁶⁸ and on the next Saturday night they read from *In that night* up to and speaking peace to all his seed.⁶⁹

In the case of the Song of Songs, it is read on the last [two] nights of the [Passover] Festival,⁷⁰ 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 custom⁷¹ had been definitely established.⁷² As regards the saying of the Rabbis that 'a custom cancels a ruling',⁷³ 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.⁷⁴

RULE 19. As we read [the weekly portion] from the Torah and the *haftarah* from the Prophet in daytime, so it is obligatory to read the scroll of Esther in daytime;⁷⁵ as it is stated, *In the day that the enemies of the Jews hoped*,⁷⁶ on which it was taught in the Mishnah.⁷⁷ 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 *tefillin* and *mezuzoth* save that the scrolls,⁷⁸ etc. If a *tefillah* had worn out, no *mezuzah* may be made of it;⁷⁹ but if a *mezuzah* had worn out it may be made into *tefillin*,⁸⁰ because in sacred matters ascent 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 *tefillin* and *mezuzoth* save that the scrolls may be written in any language,¹ whereas *tefillin* and *mezuzoth* may only be written in the Assyrian script.² Rabban Simeon b. Gamaliel said: Even scrolls [of Scripture] were permitted by the Rabbis to be written only in Greek.³

RULE 2. Although Rabban Simeon b. Gamaliel⁴ 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:⁵ 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:⁶ All holy writings⁷ may be saved from a fire⁸ irrespective of whether they are used in public reading⁹ or not;¹⁰ and although they are written in any language, they must be stored away.¹¹ And why do we not read [some of these scrolls]? On account of [possible] neglect of the House of Study.¹²

The sheath of a scroll may be saved¹³ together with the scroll, and the *tefillin* bag together with the *tefillin*, although they contain money.¹⁴ To what place may one rescue them? To a closed alley.¹⁵ Ben Bathyra 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,¹⁶ yet they may be studied and expounded. If it is necessary [to refer to] a word,¹⁷ one may take a scroll and examine it. As regards secular documents, however, although

(62) It is later explained that there was an ancient practice for the congregation to read the Book of Esther on the two Saturday evenings before *Purim*. (63) lit. 'the voices'. (64) On a Saturday night. (65) Which, in its wider sense, includes the Book of Esther.

(66) lit. 'making the Torah callings up, callings up'. (67) Inserted by GRA. (68) Esth. VI, 1; half the book. (69) To the end of the book. (70) So one MS. quoted by M. V and others add 'of the exile', which cannot be justified since only the last day of Passover is a 'Festival of the exile'. (71) On which it is based. (72) So GRA. V, M and H read: 'unless it is a custom'. (73) [Cf. j.B.M. VII, 1, 11b.] (74) lit. 'weighing of an opinion'. (75) This is a repetition of R. Levi's teaching quoted in the preceding paragraph, except that it is more specific. The word *welishmothah* (translated 'repeated') might be mistranslated as 'the study of the Mishnah' on the *Megillah*. The wording here precludes such a rendering. (76) Esth. IX, 1. (77) Meg. (Soncino ed.) II, 5.

(78) The subject is continued in XV, 1. (79) A *mezuzah* is deemed to be of a lesser degree of sanctity. (80) If the margins are still in a good condition and fit for the purpose.

(1) For use in the Synagogue. Two such official translations are known: one in Aramaic, the Targum Onkelos, and another in Greek made by

Aquila under Rabbinic supervision. (2) The Hebrew square characters are described as 'Assyrian' because they came into common use for religious writings after the return from the Babylonian exile (cf. Sanhedrin [Soncino edition] 21b, 22a, and notes). (3) [For the reason, cf. Meg. (Soncino edition) 9b.] (4) An eminent authority. (5) Quoted in V, 15 (p. 236). The following statements in the name of Rabban Simeon b. Gamaliel and the Sages respectively prove that both maintained their views. (6) Shab. XVI, 1 (Sonc. ed., p. 563). (7) The Pentateuch, Prophets and Hagiographa. (8) On the Sabbath by being removed from one domain to another, although this is not permitted with ordinary objects. (9) Such as the Prophets from which the *haftarah* is selected. (10) viz. the Hagiographa. (11) When they are worn out and no longer fit for use. Sacred writings must never be destroyed.

(12) On the Sabbath when lectures are delivered in the Houses of Study. By engaging in the reading of the books mentioned the public would neglect the lectures. (13) From a fire on the Sabbath. (14) Which otherwise would not be permitted to be moved. (15) Where movement on the Sabbath is less restricted than in the public domain. (16) When there are no public lectures in the Houses of Study (cf. Shab. [Soncino ed.] 116b). (17) In Shab. *loc. cit.* the reading is 'a verse'.

CHAPTER XVI

RULE 1. R. Nehorai said: I abandon all professions in the world and teach my son only Torah,¹ 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.*² And what does it say of his old age? *They shall still bring forth fruit in old age.*³

RULE 2. R. Joshua b. Levi said: With regard to the 'aggadta,⁴ he who writes it down has no share in the world to come,⁵ he who expounds it⁶ is cursed,⁷ while he who listens to it receives no reward.

R. Hinnena b. Papa taught:⁸ *The Lord spoke with you face to face*⁹—face implies two,¹⁰ to face also implies two, thus providing four expressions of 'face' [alluding to] Scripture,¹¹ Mishnah, *halakoth* and 'aggadoth,¹² an awe-struck face for Scripture, a neutral face for Mishnah, a friendly¹³ face for *Shas*¹⁴ and a smiling¹⁵ face for 'aggadta.

RULE 3. R. Nehemiah, in the name of R. Jacob b. Jannai, remarked on the text, *As in water face answereth to face.*¹⁶ 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 case¹⁷ the Master desires to teach and the student to learn.¹⁸

RULE 4. R. Isaac Nappaḥa began his discourse as follows: *Stay me with dainties*¹⁹ refers to the well-founded²⁰ *halakoth*; *refresh me with apples* refers to the 'aggadoth²¹ whose fragrance is pleasant like that of apples. *For I am love-sick*—R. Isaac said: In the past when money was plentiful²² one longed to hear a word of the *halakah*,²³ but now that money is scarce²⁴ one longs to hear²⁵ a word of 'aggadah.²⁶

RULE 5. R. Tanḥum b. Ḥanilai said: If the Torah had been given

as a clear-cut code,²⁷ no judge would have a *locus standi*²⁸ in laying down a ruling;²⁹ but now a judge has a *locus standi*,³⁰ 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.³¹

RULE 6. 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 cleanness,³² as it is stated, *And his banner*³³ (*wediglo*), the numerical value of its letters being forty-nine.

RULE 7. R. Abahu said in the name of R. Joḥanan: R. 'Aḳiba had a distinguished³⁴ disciple who knew how to interpret the Torah in forty-nine aspects of uncleanness and forty-nine aspects of cleanness, not one reason being the same as another.³⁵ Consequently³⁶ 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.³⁷ 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 brilliant³⁸ in 'aggadah.

RULE 8. It was related of R. Joḥanan b. Zakkai that he did not neglect the study of a single passage of the Torah.³⁹ He also studied [all] Scripture,⁴⁰ Targum, Mishnah, *halakoth* and 'aggadoth.⁴¹ He learned everything. It was also related of him that he declared, 'If all the heavens were sheets, all the trees quills and all the seas ink, they would not suffice for recording my wisdom which I acquired from my masters; and yet I have gained⁴² 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'.⁴³

RULE 9. From whom did he⁴⁴ 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

(1) Inserted by GRA in agreement with Kid. (Soncino ed.) 82a. (2) Isa. XL, 31. (3) Ps. XCII, 15. In Kid. *loc. cit.* the Mishnah adds: 'And thus it is said of our father Abraham, *And Abraham was old . . . and the Lord blessed Abraham in all things* (Gen. XXIV, 1)'. (4) So M and H. V has 'aggadta written in it'. (5) 'Aggadta must only be taught and learned orally. (6) From a written text; similarly with 'he who listens to it'. (7) lit. 'blessed', a euphemism. (8) So GRA and M. V reads, 'but did not . . . teach?', but there is no answer in the text. (9) Deut. V, 4. (10) The Heb. *panim* (face) is a singular noun with a plural form and is homiletically treated as denoting not less than two. (11) This and the following three words are inserted by GRA and omitted by V. (12) This refers to 'aggadoth which have not been committed to writing. (13) So GRA, lit. 'a making clear'; V reads 'smiling'. (14) Here it stands for *halakah* which is its main contents. (15) So GRA; V 'friendly'. (16) Prov. XXVII, 19. (17) viz. of God and Moses. (18) V adds in parenthesis 'Scripture and Mishnah, Gemara and 'aggadah'. The words are included in M and H. (19) Cant. II, 5, Heb. *באישיות*. (20) *מאושיות*, meaning 'strong, firm'. (21) Inserted by GRA; not in V. H reads: 'these are the words of Torah'. (22) And people enjoyed leisure and an easy existence. (23) Which requires time for concentration of thought and serious application of the mind. (24) And there is a hard struggle to earn a livelihood. (25) So GRA. V omits 'but now . . . hear'. [The reading of H is: 'but now that

money is scarce, and especially when we are oppressed by (lit. *from*) the government, one longs to hear a word from Scripture and a word of 'aggadah'.] (26) Which is easy, consoling and entertaining. (27) lit. 'cut'. (28) lit. 'standing of feet', reading with M and H *עומדות*. (29) Since he could not use his discretion and reasoning power. (30) The clause 'but . . . standi' is inserted by GRA. It is lacking in V, M and H. (31) He can always find authority in support of his view. (32) i.e. of prohibition and permissibility respectively.

(33) Cant. II, 4, the continuation of the verse being *over me is love*. The verse is interpreted of the Torah, which is God's banner, entrusted to Israel as a mark of His love. Each Heb. letter denotes a number. (34) Or, 'religiously scrupulous and meek' (Rashi). (35) Cf. the note of GRA. (36) Similarly according to R. 'Aḳiba's disciple and R. Tanḥum (in Rule 8), the interpretations are as many on one side as on the other. (37) Because, in addition to their majority, they also have as many ancient authorities to whom to rely as their opponents. (38) lit. 'bright, intelligent, a reasoner'. (39) i.e. the Pentateuch. (40) Including the Prophets and the Hagiographa. (41) M has 'proverbs about foxes'; V and H insert 'and proverbs'. (42) i.e. 'set apart'. (43) [Cf. ARN XXV, 3, p. 126.] (44) Rabban Joḥanan b. Zakkai. Cf. for the eulogy, Suk. (Soncino ed.) 28a.

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demons⁴⁵ 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.*⁴⁶

RULE 10. R. Joshua b. Levi said: I have never looked into a book of 'aggadta except once when I looked and found written therein that the one hundred and seventy-five sections of the Torah,⁴⁷ in which occurs any expression of speaking, saying or commanding, correspond to the number of years of our father Abraham;⁴⁸ for it is written, *Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts⁴⁹ for the sake of the man,*⁵⁰ and it is also written, *The greatest man⁵¹ among the Anakim.*⁵² On this account the Rabbis instituted one hundred and seventy-five orders in the Torah [to be read in public worship] every Sabbath⁵³ [as regularly as the] continual burnt-offering.⁵⁴

RULE 11. The hundred and forty-seven psalms⁵⁵ included in the Book of Psalms correspond to the number of years of Jacob.⁵⁶ 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?⁵⁷ [Scripture states,] *Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.*⁵⁸

RULE 12. The hundred and twenty-three times that Israel respond with *Halleluyah*⁵⁹ correspond to the number of years of Aaron.⁶⁰ What is the reason?⁶¹ [Scripture states,] *Halleluyah, praise God beqodsho,*⁶² which [is interpreted as] 'with His holy man', i.e. Aaron, the holy man of God.

Nevertheless⁶³ I was afraid at night.⁶⁴

⁶⁵A minor who is not allowed to read portions of the *Shema*⁶⁶ must not say 'Holy'⁶⁷ in the benediction *Yozer* privately;⁶⁸ 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];⁶⁹ but as for the 'Holy' of the '*Amidah*,⁷⁰ since he would have to say 'We will reverence and sanctify Thee',⁷¹ 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 ten⁷² for *Bareku*,⁷³ the reading of the Torah and *kaddish* until he is thirteen years of age; but no examination⁷⁴ is carried out in such cases.⁷⁵

CHAPTER XVII

RULE 1. *The words of the wise are as goads . . . they are given from one shepherd;*¹ and one Shepherd² has uttered them. Therefore they must be saved from a fire.³ A book of the '*aggadta*, 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.*⁴

RULE 2. [The sequence of the Sabbath readings] is interrupted⁵ for New Moons, *Hanukkah*, *Purim*, fasts, *ma'amadoth* and the Day of Atonement.⁶

RULE 3. 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 day⁸ and And in your new moons,⁹ and if the first day of *Hanukkah*¹⁰ falls on a Sabbath, seven read [the section] of the Sabbath while the eighth reads, *And it came to pass on the day that Moses had made an end*¹¹ up to so he made the candlestick.¹²

(45) [For *shedim* (demons), H quotes a MS. variant שירים (songs).] (46) Isa. XLII, 21. (47) i.e. the Pentateuch. (48) Abraham lived 175 years (Gen. XXV, 7). (49) Explained as the Torah given to Moses as a gift from God. (50) viz. Abraham. Ps. LXVIII, 19, E.V. among men. (51) Also explained of Abraham. (52) Josh. XIV, 15. (53) Completing the entire Pentateuch in 175 weeks, or three and a half years: fifty orders or sections in one year. This was the Jerusalem practice. In Babylon and at the present time the Pentateuch is completed every year. (54) Cf. Num. XXVIII, 10. (55) The number of Psalms in the Heb. Bible is 150; but, according to Rabbinic opinion, I and II, IX and X, CXXXIV and CXXXV are each reckoned as one Psalm. (56) Cf. Gen. XLVII, 28. (57) GRA inserts the question. (58) Ps. XXII, 4. Israel is synonymous with Jacob. (59) Not all these are to be found in M.T. or Psalms, but many such and other responses and refrains were frequently made orally. Cf. my articles on 'Antiphony in Ancient Heb. Poetry' (*Jewish Quarterly Review*, New Series, XXVI, pp. 199-219), 'The Text and Ancient form of Recital', etc. (*Journal of Biblical Literature*, LI, pp. 214-226), 'Long and Shorter Versions of Ancient Heb. Poems' (*American Journal of Semitic Languages and Literatures*, XLIX, pp. 15-31).

(60) Cf. Num. XXXIII, 39. (61) The question is inserted by GRA. (62) Ps. CL, 5, E.V. in His sanctuary. (63) Although R. Joshua b. Levi only once looked into a written book of '*aggadta*. This remark refers back to Rule 10. (64) The lapse continued to worry him. (65) In V and M this is preceded by a parenthesis which virtually is a repetition of part of Rule 7, 'R. Akiba had a distinguished disciple', etc. (66) Cf. XIV, 15. (67) Cf. P.B. [new ed.] p. 40. (68) *Yozer* (Who formed) designates the first benediction before

the *Shema*, beginning with 'Blessed' (P.B. [new ed.] p. 38) and ending with 'Creator of the luminaries' (p. 39). The first *kedushshah* of the morning service is included in it. (69) He may therefore read it, not as a part of the divine service but as a passage of Scripture. (70) P.B. [new ed.] p. 47. (71) Which is a part of the congregational service (P.B. [new ed.] p. 212). This form, now used in the *kedushshah* for the Sabbath *musaf*, was used formerly, and in certain congregations to-day, on week-days. (72) Being the minimum number of adult males required for a congregational service. (73) 'Bless ye', etc. (P.B. [new ed.] p. 38). (74) As to whether the boy has also grown two pubic hairs. (75) The age of 13 is sufficient to establish puberty. 'No examination . . . cases' (GRA) corrects *nibakin* (cleaved) in V to *nibakin*.

(1) Eccles. XII, 11. (2) [i.e. God; cf. ARN XVIII, 3.] (3) Even on the Sabbath. (4) Ps. CXIX, 126, E.V. for the Lord to work. This implies that when the welfare of the people or the preservation of the Faith requires it, the law may be temporarily suspended. (5) To make room for the special reading for the particular occasion which replaces it, or is added to it, as explained below. (6) In the afternoon service, even when it falls on a Sabbath. (7) So GRA. V and M read 'breaks'. (8) i.e. the passage Num. XXVIII, 9 of which begins with these words. (9) The passage *ibid.* II-III. (10) Or any of the other days. Unlike our present custom, they read the same portion on the Sabbath irrespective of which day of *Hanukkah* it was. (11) Num. VII, 1. (12) *ibid.* VIII, 5.

not positive ones.¹¹ [59a] But the precept of observing social laws is a positive one, yet it is reckoned?—It is both positive and negative.¹

R. Johanan said: A heathen who studies the Torah deserves death, for it is written, *Moses commanded us a law for an inheritance*;² it is *our* inheritance, not theirs.³ Then why is this not included in the Noachian laws?—On the reading *morasha* [an inheritance] he steals it; on the reading *me'orasah* [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 as 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 studies⁶ the Torah is as a High Priest!—That refers to their own seven laws.⁷

R. H̄anania b. Gamaliel said: [They were also commanded] not to partake of the blood drawn from a living animal.'

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. H̄anania 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 also forbidden as blood].³

(11) The seven Noachian 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 expression. 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 the 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. (Cf. *Ex. Rab.* 47.) (4) In *Pes.* 49b two opinions on the reading of this verse are recorded. One view is that it should be read, *Moses commanded us a law for an inheritance* (*morasha* מורשה), in accordance with the Scriptural text. Another version is, *Moses commanded us a law for a betrothal* (reading *me'orasah* מעורסה = מורסה i.e., as something betrothed, consecrated to us, from ערס = ערס). On the first view, this prohibition is included in that of robbery; on the second, in 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 blood being equated with the

Why was it first enjoined upon the sons of Noah, and then repeated at Sinai?—As the dictum of R. Jose b. H̄anina. For R. Jose b. H̄anina 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 [*nervus ischiadicus*], and in accordance with R. Judah's view.⁴

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?²—There is nothing permitted to an Israelite yet forbidden to a heathen. Is there not? But what of a beautiful woman?³—There it is because the heathens were not authorised to conquer.⁴ But what of a thing worth less than a *perutah*?⁵—There it is because the heathens do not forgive.⁶

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

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 slaughtering of the animal: 15 seq., *Notwithstanding 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. 23 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 slaughtering. In *Ker.* 22a 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 Noachians. 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.

(1) *V. supra* 56b, n. 33. (2) The standpoint of this objection is that the code promulgated at Sinai to the Israelites should cancel any previous code not given specifically to them. (3) *V. supra* 57a. (4) I.e., Palestine. For even the Israelites were permitted this only in the course of their conquest of Palestine, but not otherwise. (5) The theft of which is regarded as an offence by heathens but not by Jews, *v. supra* 57a. (6) Actually, it would be theft in the case of a Jew too, but that Jews are not particular about such a trifle, and readily forgive. Heathens, however, do not forgive, and therefore it is theft in their case.

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c bareheaded in the streets.¹

R. Eleazar said in R. Hanina'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.² 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.⁴

R. Hanina 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. Hanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, *One who smiteth man* [i.e. an Israelite] *attacketh the Holy One*.⁹

(Mnemonic: *lifts, 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?*¹¹ 'Wherefore hast thou smitten' is not said, but *wherefore wouldst thou smite*, shewing

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 but not to his neighbour's wife' is incurred only for natural, but not unnatural intercourse. (5) [By the Hand of God, v. *Yad, Melakim*, I, 6]. (6) Ex. II, 12. Thus Moses slew the Egyptian for striking an Israelite, proving that he had merited it. (7) Deriving *mokesh* from *nakosh*. (8) *Yala' v2*, is here derived from *loa' v1* the jaw: lit., 'smiteth the jaw'. (9) Prov. XX, 25. (10) V. *supra* 57a, n. b8. (11) Ex. II, 13.

d (1) I 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

that though he had not smitten him yet, he was termed a wicked man. Ze'iri said in R. Hanina's name: He is called a sinner, for it is written, *But if not, I will take it by force*; 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*.³ R. Huna had the hand cut off [of one who was accustomed to strike other people].⁴ 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*.⁵ 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*?⁸ If one enslave himself to his land [continually toiling 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*,⁹ and a master has 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 Noachian laws?—Only negative injunctions are enumerated

were not satisfied. (2) *Ibid.* 16. (3) Job XXXVIII, 15. The editions give the reference as Job XXXI, but this is an error caused by a slightly similar passage in XXXI, 22. (4) This is not actually permitted in the Torah. Weiss (*Dor*, II, 10) holds that R. Huna was influenced by Persian practice in this. (5) I.e., he is to 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' is here meant to apply to men, and 'shall not' is taken to mean 'may not'. (10) Eisenstein, *J. E.*, V, p. 623, suggests that this may have been directed against the Christian Jews, who disregarded the Mosaic law yet observed the Sabbath, and quoted 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*, X, 9.) He also points out that 'Deserves death' expresses strong indignation, and is not to be taken literally; [cf. the recurring phrase, 'He who transgresses the words of the Sages deserves death.' *Ber.* 6b.]

answered him: [114a] Precisely so: He is indeed thrown upon him, because it is written, *and thine shall be the righteousness.*¹

The scholars propounded: Is an assessment made for a debtor? Do we adduce [the law of] 'poverty' [written here] from that of 'valuations'² or not?—Come and hear: For Rabin sent word in his letter:³ I asked this thing of all my teachers, and they gave me no answer thereon. But in truth, the following problem was raised:⁴ If one says, 'I vow a *maneh* for Temple purposes,'⁵ is he assessed? R. Jacob, on the authority of Bar Pada, and R. Jeremiah, on the authority of Ilfa, said: [It follows] a *minori* from an ordinary debtor: if no assessment is made even for a debtor, to whom [the pledge] is returned;⁶ then in regard to *hekdesh*,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*]:⁸ just as a means test is applied for 'valuations', so also for a vow to *hekdesh*. And the other?⁹—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 *hekdesh* too.¹

But let there be an assessment for a debtor, a *minori* 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?²—This teaches that he must remain in his poverty from beginning to end.³

Now, in the case of [a vow to] *hekdesh*, let it [the pledge] be returned,⁴ a *minori* 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] *hekdesh*, seeing that an assessment is made there!—The Writ saith, *That he may sleep in his own raiment, and bless thee,*⁵ thus excluding *hekdesh*, 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!*⁶ 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 *hekdesh* [as a creditor], which does not require [the merit of] righteousness.

b Rabbah b. Abbuha met Elijah¹ 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 waxen poor* [. . . then thou shalt relieve him].

(2) Deut. XXIV, 13; i.e., the creditor bears a peculiar responsibility towards the debtor, more so than other persons. (3) Debt: *And if thy brother be waxen poor* (יִסְרֵךְ) . . . then thou shalt relieve him; Lev. XXV, 35. Valuations: *But if he be poorer* (סָךְ) than thy estimation . . . according to the means of him that vowed shall the priest value him; Ibid. XXVII, 8. Hence, just as the means test is applied in the latter case, exempting the vower from his full obligations, so in the former too. (4) From Palestine. (5) At a session, and its answer is also an answer to the one under discussion. (6) Lit., 'Temple repair.' It is the technical term for anything needed in the Temple, except sacrifices. (7) If he could not pay it, and the Temple officers came to distraint for it, must his means be assessed, to exempt from sale such things as he needs? (8) A day article by day, and a night article by night, until the pledge is sold. (9) I.e., when we distraint for the payment of a vow to *hekdesh* (v. Glos.). (10) Ibid. 2. Now, 'vow' (נָדָה) applies to any vow, whilst 'valuation' (עֵרְכָךְ) to the dedication of one's own value (to sacred purposes). Hence the two are written in conjunction, it follows that the same law applies to both. (11) R. Jacob, etc., who holds that there is no assessment for *hekdesh*. How do they interpret the juxtaposition of these two words?

a (1) 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 *hekdesh*' (not using the word עֵרְךָ), he must give his entire value.—In a vow of 'valuations' עֵרְכִין, 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.—In any case, from this discussion it clearly emerges that no assessment is made for a debtor. (2) 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. (3) 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 attire by day, and night attire by night (Cf. 54a, n. b5.). (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.

מסורה
דער 3

ע' תו
תשוק
ד'ים חוקת
נדרים 8

ערכין ד' ד'א

ערכין י"ג
ד'ים רש
ד'א רב

עין ד'א

[114b] [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.*¹ Said he [Rabbah] to him: Art thou not a priest:² why then dost thou stand in a cemetery?³—He replied: Has the Master not studied the laws of purity?⁴ For it has been taught: R. Simeon b. Yoḥai said: The graves of Gentiles do not defile, for it is written, *And ye my flock, the flock of my pastures, are men;*⁵ only ye are designated 'men'.⁶—He replied: I cannot even adequately study the four [orders]; can I then study six?⁷ And why? he inquired.—I am too hard-pressed,⁸ 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. Abbuha 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 denarii, 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?²—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

he transgresses all these injunctions.⁵ 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;⁶ 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.¹ Now, when is this? If the pledge was not taken at the time of the loan.² But if it was taken at the time of the loan,³ he is not bound to return it to him.⁴ Whilst 'and he transgresses all these injunctions' refers to the first clause.⁵

R. Shizebi recited before Raba: *Thou shalt return it unto him until the sun goeth down*⁶—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,⁷ and a night attire by day? Shall I then delete it? he asked.—No, was his reply. It reads thus: *Thou shalt return it 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 distrain it from his children. An objection is raised: R. Meir said: Now, since a pledge is taken, why is it returned?⁸ 'Why is it returned?' [you ask.]⁹—Surely Scripture

(2) Ibid. XXIII, 15; man must not appear before God in an unclean state, which includes a state of nudity. When one separated *terumah*, he had to utter a benediction, and this is regarded as appearing before God. (3) According to legend, Elijah and Phinehas (Aaron's grandson) were identical. (4) A priest must not defile himself through the dead. Standing in or near a grave effects such defilement. (5) שָׂרִיטוֹת; this is also the name of the sixth order of the Talmud, treating of these laws. From Rabbah's answer, that he has had no time to study the six orders, it appears that he was referring to the actual order, though he proceeds to quote a Baraita and not a Mishnah from that order. (6) Ezek. XXXIV, 31. (7) Only, of course, from the point of view of ritual defilement. Cf. Num. XIX, 14: *This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days.* [In any case the phrase loses all harshness when it is remembered that it is simply a Talmudic idiom denoting 'inhuman,' and that its author was R. Simeon, who had been so bitterly persecuted by the Romans. V. Lazarus, *The Ethics of Judaism*, I, pp. 261ff.] (8) The four orders referred to are 'Festivals,' 'Women,' 'Damages,' and 'Consecrated Objects.' These were considered of permanent and practical importance, even the last named, though sacrifices were not practised outside Palestine, because the study thereof was held to be the equivalent of actually offering them; Men. 110a. But the other two, viz., 'Seeds' and 'Purity,' were of no practical importance outside Palestine, and therefore not studied intensively (Rashi). Tosaf.

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 additional Baraitas, excluded by Rabbi from his Mishnah compilation). In point of fact, the dictum quoted by Elijah 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, *Dor*, III, p. 186-7.

a (1) He was poor and had to eke out a living. (2) Deut. XXIV, 12. E.V.: 'with his pledge'. (3) Surely the pledge, even of a wealthy man, may not be used by the creditor, since that constitutes interest! (4) 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. (5) Viz., *Thou shalt not sleep in his pledge: In any case, thou shalt deliver him the pledge when the sun goeth down* (Ibid. 12f); *Thou shalt deliver it unto him by that the sun goeth down* (Ex. XXII, 25). On שָׂרִיטוֹת, lit., 'names', v. 111a, n. b3. (6) V. 114a, n. a4. (7) If he does not return them. R. Shesheth thus assumes the text to be corrupt, and emends it considerably. b (1) As before. (2) And is therefore in the nature of distraint. (3) As a security. (4) Every morning or evening, as the case may be, even if the debtor is in need of it. (5) Sc. distraint. Thus Raba does not emend any part of the existing text, but adds to it. (6) E.V.: 'Thou shalt deliver it unto him by that the sun goeth down,' Deut. XXIV, 13. (7) [Raba explains the phrases 'night attire' and 'day attire' as denoting attires taken in pledge respectively by night and day.] (8) How can the creditor's claims be satisfied? (9) This is an interjection.

AND THERE IS WITH REGARD TO THEM NO CHARGE OF NON-VIRGINITY. A WOMAN PROSELYTE, 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 a she were] injured by a piece of wood.¹ When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to² flesh. Some teach this teaching by itself:³ [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. Oshaia 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!⁴ Raba said. It means⁵ this:

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 not in'. (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. 45a. (8) Between R. Meir and the Sages. (9) The husband. (10) I.e., he knew, when he married her, that the bride was thus injured. (11) The one

When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this,⁶ it is as if one puts the finger into the eye;⁷ 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 opinion⁸ is [only] when he⁹ knew her,¹⁰ for R. Meir compares her¹¹ to a mature girl,¹² and the Sages compare her to a woman who had intercourse with a man.¹ But if he did not know her,² all agree³ that she has nothing.⁴ 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;⁵ but in her case⁶—no deed has been done to her by a man.—And why do the Rabbis compare⁷ 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,⁸ but in her case— a deed has been done to her.⁹

'But if he did not know her, all agree that she gets nothing',¹⁰ R. Nahman objected: If she says, 'I was injured by a piece of wood,' and he says, 'No, but thou hadst intercourse with a man', Rabban

who was thus injured. (12) *A bogereth* (v. Glos.), a girl of full maturity, may sometimes not have signs of virginity, (v. Yeb. 59a), and her *kethubah* is nevertheless two hundred zuz.

b (1) And had no virginity. Therefore her *kethubah* is only a *maneh*, as that of a widow. (2) Did not know of the injury and thus thought that she was in her full virginity. (3) Lit., 'the words of all.' (4) Lit., 'it is nothing'.—As he was kept in ignorance of what happened to her, she does not get even a *maneh* (Rashi). (5) Lit., 'by the hands of man'. (6) Lit., 'this'. (7) Lit., 'instead of comparing'. (8) Her signs of virginity vanished through her maturity. (9) Through the piece of wood. (10) This is the concluding part of the statement.

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Gamaliel and R. Eliezer say [that] she is believed!¹¹ But, said Raba, whether he knew her¹² and whether he did not know her,¹³ according to R. Meir [her *kethubah* is] two hundred [zuz];¹⁴ [whereas] according to the Rabbis, if he knew her [her *kethubah* is] a *maneh*, [if] he did not know her, she gets nothing.¹⁵

Raba however changed his opinion,¹⁶ for it has been taught: How [does] the bringing out of an evil name¹⁷ [take place]? He¹⁸ 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 a³ *kethubah* of a *maneh*.⁴ [But surely] if there are witnesses that she has been unchaste under him, she is to be stoned!⁵—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. Hiyya 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 forced⁸ and [thus] thy⁹ field has been inundated," and he says, "No, but before I betrothed thee [unto me] [thou hadst intercourse with a man], my bargain is [thus] a mistaken one," [etc.]'¹⁰ and [this assuredly

means] she is to get nothing!¹¹ And R. Hiyya b. Abin said to them: Is it possible! R. Amram and all the great ones of the age sat¹² when R. Shesheth said that teaching and they found it difficult¹³ and he¹⁴ answered: In which respect is it indeed a mistaken bargain? In respect of two hundred [zuz], but a *maneh* she gets [as a *kethubah*]. And you¹⁵ say [that it means] she gets nothing! Whereupon Raba said: He who asked [this question]¹⁶ has asked well, for 'a mistaken bargain' means entirely.¹⁷ But [then] that [other teaching] presents a difficulty.¹ Put [it] right² and say thus: If there are witnesses that she was unchaste under him,³ she has to be stoned, if she was unchaste before [the betrothal], she gets nothing, if she was found to be injured by a piece of wood, she has a *kethubah* of a *maneh*. But surely it was Raba who said [above that], according to the Rabbis, if he did not know her, she gets nothing!⁴ Hence you must conclude⁵ from this⁶ that Raba retracted from that [opinion].⁷

Our Rabbis taught: If the first [husband] took her [the bride] to his home for the purpose of marriage, and she has witnessed that she was not alone [with him],⁸ or even if she was alone [with him], but she did not stay [with him] as much time as is needed for intercourse, the second [husband]⁹ cannot raise any complaint with regard to her virginity, for the first [husband] had taken her

(11) V. *infra* 13a. This shews 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. (2) I.e., that she had intercourse with a man after their betrothal. (3) Lit., 'there is unto her'. (4) V. *infra* 46a. (5) Lit., 'a daughter of stoning'—(Cf. Deut. XXII, 20, 21). [How then can she have a claim to a *kethubah*?] (6) Lit., 'this says'. (7) Before the betrothal. (8) By a man to have intercourse with him. (9) Lit., 'his field'. (10) V. Mishnah, *infra* 12b. (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 good question.

(1) Lit., 'That is difficult'. The Baraitha of Kethuboth 46a, which says that if she was unchaste before the betrothal she gets a *kethubah* of a *maneh*. (2) I.e., answer. (3) I.e., that she had intercourse with a man after their betrothal. (4) 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*. (5) Lit., 'hear from this'. (6) From Raba's statement that one injured thus gets a *kethubah* of a *maneh*. (7) Expressed 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. (8) 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: [574] What is your punishment [in the other world]? He replied: What I decreed for myself. Every day my ashes are collected and sentence 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 repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever.*² He then asked: What is your punishment? He replied: With boiling hot semen.³ He then went and raised by incantations the sinners of Israel.⁴ He asked them: Who is in repute 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 Daroma⁵ 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 not to deliver me and my kingdom into the hands of one man. Bar Daroma was tripped up by his own utterance, as he said, *Hast not thou, O God, cast us off, and thou goest not forth, O God, with our hosts.*⁶ 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.*² When Rabin came he said in the name of R. Joḥanan: These are the sixty thousand myriads of cities which King Jannai had in the King's Mountain.³ For R. Judah said in the name of R. Assi: King Jannai had sixty myriads of cities in the King's Mountain, and in each of them was a population as large as that of the Exodus, save in three of them which had double as many. These were Kefar Bish,⁴ Kefar Shihlayim,⁵ and Kefar Dikraya.⁶ [The first was called] Kefar Bish [evil village] because they never gave hospitality to visitors. The second was called Kefar Shihlayim because they made their living from *shihlayim* [watercress]. Kefar Dikraya [village of males] according to R. Joḥanan, 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 myriads of reeds. A certain *Min* said to R. Ḥanina: You tell a lot of lies.¹ He replied: Palestine is called 'land of the deer'.² Just as the skin of the hind cannot hold its flesh,³ so the Land of Israel when it is inhabited can find room but when it is not inhabited it contracts.

Once when R. Manyumi b. Helkiah and R. Helkiah b. Tobiah and R. Huna b. Ḥiyya were sitting together they said: If anyone knows anything about Kefar Sekania of Egypt,⁴ 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*⁵ 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 friends⁶ and gave them a good feast and made them drunk and put them all in one bed. He then brought the white of an egg and scattered it among them and brought witnesses⁷ and appealed to the Beth din. There was a certain elder there of the disciples of Shammai the Elder, named Baba b. Buṭa, who said: This is what I have been taught by Shammai 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 flogged 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 for joy with her all ye that mourn over her.*⁸

'Through the shaft of a litter Bethar⁹ 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.*¹⁰ R. Zera said in the name of R. Abbahu who quoted R. Joḥanan: These are the eighty [thousand]¹¹ 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 *mil*¹² away. It has been taught: R. Eleazar the Great said: There are two streams in the valley of Yadaim,¹³ 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 fertilised¹⁴ their vineyards with the blood of Israel without using manure. [57b]

(2) Deut. XXIII, 7. (3) Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106a. (4) [MS.M. Jesus]. (5) Lit., 'Son

op. cit. p. 191]. (5) [Identified with Sachlin near Ascalon. Klein, D. ZDPV. 1910, 35]. (6) [Dikrin, N. of Beth Gubrin (Eleutheropolis); v. EJ. 9, 1132].

Ephraim; 'Judah is my lawgiver'—this refers to Ahitophel, [105a] who is descended from Judah; 'Moab is my washpot,'—to Gehazi, who was smitten on account of matters connected with bathing; 'over Edom will I cast out my shoe'⁴—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.'⁶

*Why is this people of Jerusalem slidden back by a perpetual backsliding?*⁷ Rab said: The *Kenesseth Yisrael*⁸ gave the prophet a victorious answer.⁹ [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!*'¹⁰ He answered them, 'Yet [your fathers] repented and admitted [the justice of their punishment],'¹ 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.*'²

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 husband 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*

(4) נעלי na'ali

(E.V. 'my shoe') is connected with root meaning 'to lock' and the phrase is taken to denote, 'I will lock him up in Paradise.' (5) V. *supra* 95a, n. 65. (6) הוֹרַרְוּעֵי הִיתְרוֹ'אִי (E.V. 'triumph thou') is thus derived from פָּר, and translated 'make thyself a friend'.—It may be observed that it is not taught here that they actually have a portion in the world to come as a right, but that they will nevertheless enter therein, God bearing their iniquities to make this possible (v. n. 1). This is in accordance with the general attitude of Judaism that punishment is not everlasting. Cf. M. Joseph, *Judaism as Creed and Life*, pp. 146-147. (7) Heb. מִשְׁחֻבָּה נִזְצָבָהּ, *nizzabath*, Jer. VIII, 5. (8) The Community of Israel. (9) תְּשׁוּבָה נִזְצָבָהּ, *teshubah nizzabath*, with which תְּשׁוּבָה נִצְרָה is connected. (10) Zech. I, 5. The verse is treated as a dialogue between the prophets and the people. (1) [The passage is difficult. It is best to adopt the reading of several editions of MSS. deleting 'He answered them,' viz., 'Yet they (i.e., the people) repented and admitted.' The people, that is to say, despite their victorious rejoinder, did not press this advantage home but moved by the words of Jeremiah,

Lord, Where is the bill of your mother's divorcement, 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.'⁴ This agrees with Resh Lakish, who said: Why does Scripture write, *David my servant, Nebuchadnezzar my servant?*⁵ Because it was revealed and known to Him who spoke, and the world was created⁶ 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?⁷

*—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.*⁸ R. Nahman said: Even with such fury let the Merciful rage against us, but that He redeem us.

b *For he doth chastise him to discretion, and his God doth teach him.*¹ Rabbah b. Bar Hana said: The prophet urged Israel, 'Return and repent.' They replied, 'We cannot: the Tempter² rules over us.' He said to them, 'Curb your [evil] desires.' They replied, 'Let his God teach us.'³

FOUR COMMONERS, VIZ., BALAAM, DOEG, AHITOPHEL, AND GEHAZI. *Belo'am* [denotes without the people].⁴ Another explanation: Balaam denotes that he corrupted a people.⁵ *The son of Beor* [denotes] that he committed bestiality.⁶ A Tanna taught: Beor, Cushan-rishathaim and Laban the Syrian are identical; Beor 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) Isa. L, 1. This vitiated 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* 76b. (7) i.e., even if God had sold them to Nebuchadnezzar, they were still God's. (8) Ezek. XX, 32f.

b (1) Isa. XXVIII, 26. (E.V. *For his God doth instruct him to discretion and doth teach him.*) (2) The Evil inclination, the *yezer hara'*. (3) i.e., '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) בְּלוֹ'אִם *Belo'am*, i.e., he has no portion in the future world together with other people. (5) בְּלוֹ'אִם *balah'am*, [or בְּלוֹ'אִם *bala'-am*, '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. בְּעִיר *be'ir*.

⊞ For the continuation of the English translation of this page see overleaf.

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perpetrated two evils upon Israel: one in the days of Jacob,⁷ and the other in the days of the Judges.⁸ But what was his real name? Laban the Syrian.

Scripture writes, *the son of Beor*;⁹ [but also] his son [was] Beor.¹⁰ R. Johanan said: His father [Beor] was as his son in the matter of prophecy.¹¹

Now only Balaam will not enter [the future world], but other [heathens] will enter.¹² 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*.¹³ *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.¹⁴ This is R. Eliezer's view. But R. Joshua said to him: Is it stated, and [those] among all the nations?¹⁵ 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*.¹⁶ Now, that wicked man [Balaam] too 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;¹⁷ but if not [i.e., if I die a violent death], then *behold I go unto my people*.¹⁸

And the elders of Moab and the elders of Midian departed.¹⁹ 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.

(7) When he pursued him, wishing to destroy him (Gen. XXVI, 23 et seqq.). (8) Judges III, 8; *Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim, king of Mesopotamia*. Rish'athaim is taken as dual of *Rish'ah*, רשעה 'evil'. (9) Num. XXII, 5. (10) Ibid. XXIV, 3; so בְּעוֹר בְּעוֹר may be translated. (11) I.e., he was a greater prophet than his father. (12) This follows as a corollary to the Mishnah. (13) Ps. IX, 17. (14) [Heathens, however, who do not forget God will share the bliss of eternal life.] (15) Which would denote only some of them. (16) [Yad Ramah preserves a more preferable reading: 'this refers to the heathen. This is R. Eliezer's view. But R. Joshua said to him: Is it stated, and all nations, surely all nations etc.', i.e., without a ~~was~~ copulative, and hence in apposition to the first clause.] (17) Num. XXIII, 10. (18) I.e., 'I will enter the world to come.' (19) Ibid. XXIV, 14; i.e., into the Gehenna. (7) Ibid. XXII, 7. (8) Ibid. 8. (9) Ibid. (10) They knew that it was useless to wait. (11) Ibid. 12. (12) Ibid. 20. [His insistence wrested from God His consent for him to go.] (13) I.e., it wields great power,

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.²⁰ 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]*,²¹ they reasoned, Does any father hate his son!²² R. Nahman said: Impudence, even against Heaven, is of avail: at first it is written, *Thou shalt not go with them*;²³ yet subsequently it is said, *Rise up, and go with them*.²⁴ R. Shesheth said: Impudence is sovereignty without a crown,²⁵ 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*.²⁶

R. Johanan said: Balaam limped on one foot, as it is written, *And he walked haltingly*.²⁷ 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*].²⁸ Balaam was blind in one eye, as it is said, [*and the man whose eye is open* . . .].²⁹ He practised enchantment by means of his membrum. For here it is written, *falling, but having his eyes open*; whilst elsewhere is written, *And Haman was fallen on the bed whereon Esther was*.³⁰

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*,³¹ *he lay down as a lion and as a great lion*;³² whilst elsewhere it is written, *At her feet [105b] he bowed, he fell*.³³

and lacks nothing but a crown.

(1) II Sam. III, 39. Thus their boldness and impudence outweighed sovereignty. (2) Num. XXIII, 3. (3) Gen. XLIX, 17. According to tradition, this was a prophecy of Samson; 'An adder in the path' is taken to mean that he would have to slither along like an adder, being lame in both feet. (4) Num. XXIV, 3. Since 'eye' is in the singular, it follows that only one eye was open, the other being sightless. (5) Est. VII, 8. (6) E.V. 'he couched'. (7) Num. XXIV, 9. (8) Judges V, 27. This is taken to refer to sexual intercourse, and hence the first verse quoted is interpreted as referring to this likewise. That is the explanation according to our reading. But the verse *he couched, he lay down as a lion*, etc. refers not to Balaam but to Israel; this, of course, destroys the whole argument. In consequence the Wilna Gaon deletes this verse. The passage then reads: The view that he had sexual intercourse is deduced from, *At her feet he bowed, he fell*: just as 'falling' in this verse denotes cohabitation, so also in '*falling, but having his eyes open*'. V.D.S. a.l.

And knoweth the mind⁹ of the most High.¹⁰ 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 didst 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?'¹¹—'Merely for carrying loads', [he replied], 'Upon which thou hast ridden.'—'That was only by chance.' '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 *wont to do so unto thee;*¹ whilst elsewhere it is written, *And let her be*
 his companion.² 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.*³ 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.⁴ 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 raged?*⁵ This teaches that for the whole of that time the Lord had not been wroth.⁶ [But normally] *God is angry every day.*⁷ 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.⁸ 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.*⁹ 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 sectarian¹⁰ 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
 b [of his bed]¹ and sat down, saying, When that moment comes,² 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:*³ even of a sectarian, one should not speak thus.⁴

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 wroth.

And Balaam rose up in the morning, and saddled his ass.⁵ A Tanna taught on the authority of R. Simeon b. Eleazar: Love disregards the rule of dignified conduct. [This is deduced] from Abraham, for it is written, *And Abraham rose up early in the morning, and saddled his ass.*⁶ 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,⁷

(9) E.V. 'knowledge'.

(10) Num. XXIV, 16. (11) Ibid. XXII, 30; thus affirming that it was his usual wont to ride upon her, not upon a horse.

a (1) Ibid. XXII, 30. (2) I Kings I, 2. In both cases a word from root כס is used. Thus we see that he did not even know his beast's mind, not being able to anticipate her answers. How then could he claim to know the mind of God? (3) Micah VI, 5. (4) A euphemism for Israel; v. *supra* 93a, n. 21. For Balaam's curse pronounced at the very moment of My anger, would have been effective. (5) Num. XXIII, 8. (6) I.e., He was never angry during that period. (7) Ps. VII, 12. (8) Ibid. XXX, 5. (9) Isa. XXVI, 20. (10) Heb.

Min, v. Glos.

b (1) 'Of his bed' is supplied from Ber. 7a, where this story is repeated. Magical properties were ascribed to the feet of a bed. V. A. Marmorstein in *MGWJ.* 1927, p. 44 and 1928, p. 391, et seqq., 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. 4a. (2) When its comb is entirely white. (3) Prov. XVII, 26. (4) I.e., one must not curse even a sectarian. (5) Num. XXII, 21. (6) Gen. XXII, 3. 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.

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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;⁸ [as]⁹ 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 thy throne:*¹ is it mannerly to speak thus to a king?—He replied: They meant, according to the nature of [thy throne etc.].² For should you not say thus, [consider:] *Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.*³ 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].⁴ So here too, it bears the same meaning. Now, this conflicts with R. Jose b. Hōni. For R. Jose b. Hōni said: Of everyone a man is jealous, except his son and disciple. 'His son'—this is deduced from Solomon.⁵ 'His disciple'—[is deduced] if you like, say, from *Let a double quantity of thy spirit be upon me;*⁶ 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.*⁸ R. Eleazar said, An angel;⁹ R. Jonathan said: a hook.

R. Johanan said: From the blessings of that wicked man you

(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. Hor. 10b.

c (1) I Kings I, 47. (2) I.e., God make the name of Solomon illustrious (lit., 'good') even as the nature of thine own, and make his throne great, according to the character of thy throne. [The מ in מַמְלָכָה is taken as partitive.] (3) Judges V, 24. (4) I.e., 'Blessed shall she be, with the blessedness of women in the tent.' [The מ in מְנַשִּׁים 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

may learn his intentions:¹⁰ Thus he wished to curse them that they [the Israelites] should possess no synagogues or school-houses—[this is deduced from] *How goodly are thy tents, O Jacob;*¹¹ that the *Shechinah* should not rest upon them—and *thy tabernacles, O Israel;*¹² that their kingdom should not endure—*As the valleys are they spread forth;*¹³ 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—as *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,³ excepting the synagogues and schoolhouses, for it is written, *But the Lord thy God turned the curse into a blessing for thee, because the Lord thy God loved thee;*⁴ *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

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. 'Tents' 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.

d (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: [107b] Seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem;⁹ whilst [elsewhere] it is written, *In Hebron reigned he over 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.' '[Then] shew 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.'³ 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 heads, O ye gates, even lift them up, ye everlasting doors.*⁵ Still he was not answered. But on praying, *O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant,*⁶ 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,⁷ as it is written, *And Elisha came to Damascus:*⁸ 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: He who 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],' and 'Thou shalt have no [other] gods before me.'¹ 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.³

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,⁴ 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, Went 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 menservants and maidservants?*⁵ 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

(9) I Kings II, 11.

a (1) II Sam. V, 5. (2) A leper being accounted as dead. (3) Ps. LXXXVI, 17.

(4) In II Chron. VI, words for prayer, supplication and hymn, occur twenty-four times (Rashi and Maharsha). (5) Ibid. XXIV, 7ff. (6) II Chron. VI, 42.

(7) The Talmud now proceeds to show that he has no portion in the coming world. (8) II Kings VIII, 7. The text of the Talmud reads, 'And Elisha went to Damascus.' Actually there is no such verse, and so the one quoted must be substituted. And the Talmud asks 'whither did he go?' since the text 'And Elisha came to Damascus' implies that his objective was not Damascus, but, hap-

pening 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? (Maharsha).

b (1) Magical powers were ascribed to the Divine Name; v. *supra* 65b, n. 69. (2) II Kings VI, 1. (3) 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. Perahjah, who repulsed Jesus (the Nazarene) with both hands. Gehazi, as it etc.' (5) II Kings V, 23-26. (6) [Name of the Chapter in Mishnah Shabbath XIV, 1. Cf. Lev. XI, 29.]

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come for thee to receive thy reward [for studying the laws] of the eight reptiles!¹ [So] 'The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.' And he went out from his presence a leper as white as snow.²

And there were four leprosy men at the entering in of the gate.³ R. Johanan said: They were Gehazi and his three sons. It was taught, R. Simeon b. Eleazar said: [Sexual] desire,⁴ a child and a woman—let the left hand repulse, but the right hand invite.⁵

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 whereof he died.*¹ Until Abraham there was no old age:² 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.*³ Until Jacob there was no illness,⁴ 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 whereof he died.*⁶

c (1) That is the meaning of 'Is it 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, 27. The uncensored edition continues: What of R. Joshua b. Perahjah?—When King Jannai slew our Rabbis, R. Joshua b. Perahjah (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 shewn him. 'How beautiful is this Acsania!' (The word denotes both inn and innkeeper. R. Joshua used it in the first sense; the answer assumes the second to be meant.) Thereupon (Jesus) observed, 'Rabbi, her eyes are narrow.' 'Wretch,' he rebuked him, 'dost thou thus engage thyself.' He sounded four hundred trumpets 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. 'Repent,' 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 practised magic and led Israel astray.' For a full discussion of this passage and attempted

MISHNAH. THE GENERATION OF THE FLOOD HAS NO PORTION IN THE FUTURE WORLD, NOR WILL THEY STAND AT [LAST] JUDGMENT, AS IT IS WRITTEN, [AND THE LORD SAID,] MY SPIRIT WILL NOT ALWAYS ENTER INTO JUDGMENT WITH MAN;⁷ THERE WILL BE NEITHER JUDGMENT NOR [MY] SPIRIT FOR THEM.⁸ THE GENERATION OF DISPERSION HAVE NO PORTION IN THE FUTURE WORLD, AS IT IS WRITTEN, SO THE LORD SCATTERED THEM ABROAD FROM THENCE UPON THE FACE OF ALL THE EARTH. 'SO THE LORD SCATTERED THEM ABROAD', REFERS TO THIS WORLD, 'AND FROM THENCE DID THE LORD SCATTER THEM ABROAD',¹⁰ TO THE WORLD TO COME. THE MEN OF SODOM HAVE NO PORTION IN THE FUTURE WORLD, AS IT IS WRITTEN, BUT THE MEN OF SODOM WERE WICKED AND SINNERS BEFORE THE LORD EXCEEDINGLY:¹ 'WICKED IN THIS WORLD, AND 'SINNERS' IN THE WORLD TO COME YET WILL THEY STAND AT JUDGMENT. R. NEHEMIAH SAID NEITHER [THE GENERATION OF THE FLOOD NOR THE MEN OF SODOM] WILL STAND AT JUDGMENT, AS IT IS WRITTEN

explanation of this anachronism making Jesus a contemporary of King Jani (104-78 B.C.E.), v. Herford, *op. cit.* 51ff. [The tradition of an early Jesus was also known to Epiphanius. Whether he derived this tradition from the Talmud or from an independent source is a moot point hotly contested by Klausner and Guttmann; v. *MGWJ.* 1931, 250ff. and 1933, 38. In any case there do not appear to be sufficient data available to account for this tradition.] (3) Ibid. VII, 3. (4) [Heb. *yezer*, יצר, v. Lazarus, *Ethics*, II, 106ff.] (5) One must not attempt to suppress his desires altogether, which is unnatural, but regulate them. This may be a polemic against some of the early Christians who preached total abstinence. Again, in chiding 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 'whereof 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 his allotted years in full health and then died suddenly. (5) Ibid. XLVIII, 1. V. preceding note. (6) This shews that he had been sick on previous occasion too, but recovered. (7) Gen. VI, 3. (8) I.e., they will neither be judged, nor be granted of my spirit to enable them to share in the world to come. (9) Ibid. XI, 8. (10) Ibid. 9.

e (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,⁵ HE IS CULPABLE. IF ONE WRITES WITH INK, CHEMICALS, *SIKRA*,⁶ *ḲUMOS*,⁷ *ḲANḲANTUM*,⁸ 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 READ⁹ TOGETHER, HE IS CULPABLE. IF ONE WRITES ON HIS FLESH, HE IS CULPABLE: HE WHO SCRATCHES A MARK ON HIS FLESH, R. 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,¹ OR WITH WRITER'S POWDER,² OR WITH³ 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 [OTHER] WRITING,⁴ OR IF ONE WRITES UPON WRITING;⁵ IF ONE INTENDS WRITING A HETH BUT WRITES TWO ZAYYININ; 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 READ⁶ TOGETHER, HE IS NOT CULPABLE. IF ONE WRITES ONE LETTER AS AN ABBREVIATION,⁷ R. JOSHUA B. BATHYRA HOLDS HIM LIABLE, WHILST THE SAGES EXEMPT HIM.

GEMARA. *DYo* [ink] is *deyutha*; *Sam* [chemical] is *samma* [orpiment]; *SIKRA*: Rabbah b. Bar Ḥanah said, Its name is *seḳarta*. *Ḳumos* is *Ḳumma*. *Ḳanḳantum*: Rabbah b. Bar Ḥanah said in Samuel's name, The blacking used by shoemakers.⁸

OR WITH ANYTHING THAT LEAVES A MARK. What does this add?⁹—It adds what was taught by R. Ḥanina: If he writes it [a divorce] with the fluid of *taria*,¹⁰ or gall-nut [juice], it is valid.¹¹ R. Ḥiyya taught: If he writes it with dust,¹² 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

b forth witchcraft from Egypt by means of scratches¹ [in the form of charms] upon his flesh?² He was a fool, answered they, and proof cannot be adduced from fools.³

IF ONE WRITES ONE LETTER NEAR [OTHER] WRITING. Who teaches this?—Said Rabbah son of R. Huna, It does not agree with R. Eliezer. For if [it agreed with] R. Eliezer,—surely he maintained, [for] one [thread] added to woven stuff, he is culpable.⁴

IF ONE WRITES UPON WRITING. Who teaches this? Said R. Ḥisda, It does not agree with R. Judah. For it was taught: If one had to write the [Divine] Name,⁵ but [erroneously] intended to write Judah [*YHWDH*]⁶ but omitted the *daleth*,⁷ he can trace his reed [writing pen] over it and sanctify it: this is R. Judah's view,⁸ 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 book⁹ therewith, [or] weaves one thread and completes a garment therewith, he is culpable. Who is the authority?—Said 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 c in Sepphoris,¹ he is culpable: it is one [act of] writing but that it lacks being brought together. But we learnt: IF ONE WRITES ON TWO WALLS OF A HOUSE, OR ON TWO LEAVES OF A LEDGER WHICH CANNOT BE READ TOGETHER, HE IS NOT CULPABLE²—There the act of being brought together is lacking;³ but here the act of bringing together is not lacking.⁴

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?⁵—Said R. Shesheth: The circumstances here are e.g., that he removes the roof [i.e., the upper bar] of a *heth* and makes two *zayyinin* thereof. Raba said: E.g., he removes the projection of a *daleth* and makes a *resh* thereof.⁶

son of Stada: surely he was the son of Pandira?—Said R. Ḥisda: The husband was Stada, the paramour was Pandira. But the husband was Pappos 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'—*satah da*) her husband.—On the identity of Ben Stada v. Sanh., 67a, n. b5. (3) His action was too unusual to furnish a criterion. (4) V. *infra* 105a. The same principle applies here too. (5) The Tetragrammaton; the reference is to a Scroll of the Law, in which the Tetragrammaton must be written with sacred intention. (6) In this word the *waw* (W) is a vowel. (7) Thus writing *YHWH*—the Tetragrammaton—after all, but without sacred intention. (8) Thus he counts retracing as writing. (9) Rashi: of one of the Hebrew Scriptures.

c (1) Two towns of Galilee. (2) Before the two letters can be read as one the paper must be cut away, so that they can be put together. (3) E.g., if the letters are written on the edges of two boards. (4) Surely not. (5) In a Scroll of one of the Biblical books. This constitutes a complete labour, because one may not permit a Scroll of Scripture to remain with an error.

(5) V. *supra* 67b. (6) A kind of red paint. (7) Ink prepared with gum. (8) Vitriol used as an ingredient of ink. (9) Lit., 'lead'.

a (1) Mixed with water to produce a weak ink.—Others: in the dust of the roads, i.e., one traces writing therein with his finger. (2) The refuse of writing material, or the coloured sand strewn over the writing (Rashi and Jast.). Others: in writer's powder. (3) Or 'in'. (4) I.e., near a letter already written, so as to complete the word. (5) To make it clearer. (6) Lit., 'lead'. (7) I.e., a letter followed by a short stroke or point to indicate that it is an abbreviation, e.g., ך for ךי. (8) In the above the Hebrew of the Mishnah is translated into the more familiar Aramaic used by the Amoraim. V. *Git.*, 19a, n. b2. (9) V. *supra* 103a, n. c5. (10) A sort of ink. Rashi: either fruit juice or rain water. V. *Low. Graph. Requisiten*, pp. 158, 161. V. *Meg.*, 17a. (11) Hence it must be regarded as durable and therefore involves culpability in connection with the Sabbath. (12) So cur. edd. Rashi reads: with lead.

b (1) Incisions. (2) Which proves that scratches are important, and so one should be liable therefor. In the uncensored text this passage follows: Was he then the

MISHNAH. A MESITH IS A [SEDUCING] LAYMAN,⁸ AND HE WHO SEDUCES AN INDIVIDUAL⁹ 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 INCITED 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 MESITH 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 SEEMLY 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', 'LET US 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).¹

GEMARA. A MESITH 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 strangled.² Those who led astray a seduced city are stoned; R. Simeon said: They are strangled. Then consider the second clause.³ A *maddiah*⁴ is one who says: 'Let us go and serve idols': whereon Rab Judah observed in Rab's name: This Mishnah teaches of those who lead astray a seduced city. Thus it agrees with the Rabbis [who maintain 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'

b ruling, but proceed from the universally admitted to the disputed.¹ R. Papa said: When the Mishnah states A MESITH IS A HEDYOT,² it is only in respect of hiding witnesses.³ 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,⁴ 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.⁵

MISHNAH. A MADDIAH 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.¹ 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.²

A SORCERER, IF HE ACTUALLY PERFORMS MAGIC etc.

Our Rabbis taught: [Thou shalt not suffer] a witch [to live]:³ this applies to both man and woman. If so, why is a [female] witch stated?—Because mostly women engage in witchcraft. How are they executed?—R. Jose the Galilean said: Here it is written, *Thou shalt not suffer a witch to live*; whilst elsewhere is written, *Thou shalt not suffer anything that breatheth to live*.⁴ Just as there, the sword is meant, so here is the sword 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 a hand touch it, but he shall surely be stoned, or shot through;] whether it be beast or man, it shall not live.⁵ 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,² whilst you have

(8) Heb.

hediyot. As opposed to a prophet. (9) Heb. *hediyot*. But not a whole community. On the Heb. term *hediyot*, v. *infra* nn. b2 and b3.

(1) The seducer by using any one of these expressions incurs guilt and is executed; v. Rashi (*supra*, 61a) who refers it to the seduced person. (2) V. *infra* B4a. (3) I.e., the next Mishnah, which is really part of this. (4) Who is stoned, as stated in the Mishnah on 53a, of which all the subsequent Mishnahs in this chapter are explanations.

(1) Lit., 'not only this, but that also.' When the Mishnah states, [HE] WHO SEDUCES AN INDIVIDUAL, it is not intended to exclude a multitude, but merely to commence with the universally agreed law. Then the next Mishnah adds that the same applies to the seduction of a multitude, though this is not admitted by all. (2) דודים, דודים, rendered in Mishnah, 'LAYMAN', also means ignorant, ignoble. (3) I.e., *hediyot* is not used in the sense of a layman as opposed to a prophet, but in the sense of ignoble; so dastardly in his action, that he is not shewn the same consideration as other malefactors, but hidden witnesses are set to entrap him. There is no dispute between Rabina and

Pappos b. Judah?—His mother's name was Stada. But his mother was Miriam, a dresser of woman's hair? (מגדלה מגדלה נשאיא) *megaddela neshayia*:—As they say in Pumbeditha, This woman has turned away (*satath da*) from her husband, (i.e., committed adultery). T. Herford, in '*Christianity in the Talmud*', pp. 37 seqq, 344 seqq, identifies this Ben Stada with Jesus of Nazareth. As to the meaning of the name, he connects it with *ἁναστατος* 'seditious', and suggests (p. 345 n. 1) that it originally denoted 'that Egyptian' (Acts XXI 38; Josephus, *Ant.* XX, 8, 6) who claimed to be a prophet and led his followers to the Mount of Olives, where he was routed by the Procurator Felix, and that in later times he might have been confused with Jeshua ha-Notzri. This hypothesis, however, involves the disregard of the Talmudic data, for Pappos b. Judah lived a century after Jesus (Git. 90a), though the mother's name, Miriam (Mary), would raise no difficulty, as מגדלה נשאיא *megaddela neshayia* may be the result of a confusion with Mary Magdalene (v. also Box, *The Virgin Birth of Jesus*, pp. 201f, for other possible meanings of Ben Stada and Ben Pandira). Derenbourg (*Essai* note 9, pp. 468—471) rightly denies the identity of Ben Stada with Jesus, and regards him simply as a false prophet executed during the second century at

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two children of them.⁴ [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;⁵ 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.⁶

R. Hanina said: On account of the forty-two sacrifices which Balak, king of Moab, offered,⁷ were 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,⁸ 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,⁹ 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 And R. Jose b. Hōni said: Ruth was the daughter of Eglon the son of Balak!¹¹—Nevertheless his desire was to curse Israel.¹²

*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.*¹ [But how could it be so] since *'the water is naught and the land miscarrieth!*' What, then, was its pleasantness?—R. Hanin 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 whereof he died.*²

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).³ How is it with Elisha? As it is written, *And Naaman said, Be content, take two talents,*⁴ and it is written, *And he said unto him, Went 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 sheep and oxen, and manservants and maidservants?*⁵ 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,⁶ 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.'⁷ *The leprosy therefore of Naaman shall cleave unto thee and unto thy seed for ever.*⁸

b *Now there were four leprous men*¹—R. Johanan said: This refers to Gehazi and his three sons. *And Elisha came to Damascus*²—why did he go there?³—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 Jeroboam⁴ and suspended it between heaven and earth. Others say, He engraved upon it the Name [of God] so that it used to exclaim, '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*

(4) II Kings II, 24. (5) These were miraculously created for the occasion. (6) If there was no forest provided for them in which they could hide, they would not have dared to attack the children. (7) Num. XXIII, 1, 14, 29. (8) Without the expectation of reward. (9) Although he did not offer them for their own sake. (10) I Kings III, 4. V. Hor. (Son. ed.) 10b. (11) So this was Balak's reward and not the death of the children. (12) And so he had his reward in the death of these children. (1) II Kings II, 19. (2) Ibid. XIII, 14. *Sick* and *sickness* denote two, apart from his fatal illness. (3) MSS. and old editions read Jesus the Nazarene. R. T.

Herford sees in Gehazi a hidden reference to Paul. Cf. his *Christianity in Talmud and Midrash*, pp. 97ff. (4) II Kings V, 23. (5) Ibid. 26. (6) Name of the Chapter in Mishnah Shabbath, XIV, 1, cf. Lev. XI, 29ff. (7) 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. (Sonc. ed.) 107b. (8) II Kings V, 27. 'For ever' indicates the World to Come. b (1) II Kings VII, 3. (2) Ibid. VIII, 7. (3) V. Sanh. (Sonc. ed.) 107b n. a.8. (4) Cf. I Kings XII, 28.

For the continuation of the English translation of this page see overleaf.

מספרין ק"ה ט
ענין ע"י ט
סודות י"ב

כ"ן מילוא ע"ה
וכ"י יעלה שאלהו
ז"כ"ן מקשות
לפ"י דמ"ט כ"ב

ל"ל סק"ד ע"ה

מספרין ק
ט"ג

ז"מ"ט ט"ו

מ"י"ט ט"ו ט"ו

ל"א בן מרישה ע"ה

מספרין ט"ו
מספר ט"ו ט"ו

Continuation of translation from previous page as indicated by <

thee is too strait for us⁵—hence, up to then it had not been too strait.

What⁶ was the incident with R. Joshua b. Peraḥiah?—When King Jannaeus⁷ put the Rabbis to death. Simeon b. Shetaḥ was hid by his sister, whilst R. Joshua b. Peraḥiah fled to Alexandria in Egypt. When there was peace,⁸ Simeon b. Shetaḥ sent [this message to him]: 'From me, Jerusalem, the Holy city, to thee Alexandria in Egypt. O my sister, my husband⁹ 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 'aksania'!¹⁰ One of his disciples¹¹ 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.¹ [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, 'Repent'; 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 penitence'. 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,² a child and woman, should one thrust aside with the left hand and draw near with the right hand.³

MISHNAH. IF THE MURDERER WAS DISCOVERED BEFORE THE HEIFER'S NECK WAS BROKEN, IT GOES FREE AND FEEDS

(5) II Kings VI, 1. (6) The following paragraph is deleted in censored editions, v. Sanh. (Sonc. ed.) 107b n.c.8. (7) Alexander Jannaeus, king of Israel from 104 to 78 B.C.E., a persecutor of the Pharisees. The chronological discrepancy is obvious since he lived a century before Jesus, v. however, Sanh. (Sonc. ed.) *loc. cit.* (8) On his death-bed the King advised the Queen to put her confidence in the Pharisees. V. Josephus, *Ant.* XIII, XV, 5. (9) His teacher, R. Joshua. (10) The word means 'inn' and 'female innkeeper'. The Rabbi intended it in the first sense, Jesus in the second. (11) 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 severe in chiding a child or reproving a wife lest they be driven to despair.] (4) The unknown murderer. (5) [i.e., 'I was present with you at the time of the alleged murder and testify that it did not take place.']. reads 'I did not

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,⁴ 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';⁵ 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.⁶

WHEN MURDERERS MULTIPLIED THE CEREMONY OF BREAKING A HEIFER'S NECK WAS DISCONTINUED. THAT WAS WHEN ELIEZER B. DINAI, ALSO CALLED TEḤINAH B. PERISHAH, APPEARED;⁷ HE WAS AFTERWARDS RENAMED 'SON OF THE MURDERER'. WHEN ADULTERERS MULTIPLIED THE CEREMONY OF THE BITTER WATER WAS DISCONTINUED AND IT WAS R. JOḤANAN 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.⁸ WHEN JOSE B. JOEZER OF ZEREDAH AND JOSE B. JUDAH OF JERUSALEM DIED, THE GRAPE-CLUSTERS⁴ CEASED, AS IT IS SAID, THERE IS NO CLUSTER TO EAT; MY SOUL DESIRETH THE FIRST RIPPÉ FIG.⁵

JOḤANAN THE HIGH PRIEST⁶ BROUGHT TO AN END THE CONFESSION MADE AT THE PRESENTATION OF THE TITHE.⁷ HE ALSO ABOLISHED THE WAKERS AND THE KNOCKERS⁸

see it', and similarly in the following clause substitutes the first person for the second.]

(1) The single witness does not upset the evidence of two, so there is no doubt about the murderer. (2) He was a notorious bandit who committed numerous murders; (v. Josephus, *Ant.* XX, 6, 1; 8, 5.) (3) Hos. IV, 14. (4) 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 *Zugoth* or 'Pairs' of teachers who preserved and passed on the Torah-lore accumulated by the men of the Great Assembly. [Lauterbach, J.Z. (*JQR* 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.] (5) Micah VII, 1. (6) John Hyrcanus who reigned over Judea from 135 to 104 B.C.E. (7) Cf. Deut. XXVI, 13f. (8) These terms are explained in the Gemara.

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מסדרין ק
ערכין טו
טכיות

בקר מילוא
וכו' יעלה
שכן מקום
בשמי' דלפי

גיל טע

מכבד

וי

מיתעו טו

ליל בן פרי

מכבד טו