

# V.

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## BAVLI SHABBAT CHAPTER FIVE

### FOLIOS 51B-56B

#### 5:1

- A. With what does a beast (Exo. 20:10) go out [on the Sabbath], and with what does it not go out?
- B. (1) A camel goes out with its curb, (2) a female camel with its nose ring, (3) a Libyan ass with its bridle, (4) and a horse with its chain.
- C. And all beasts which wear a chain go out with a chain and are led by a chain, and they sprinkle on the [chains if they become unclean] and immerse them in place [without removing them].

#### I.1 A. A female camel with its nose ring:

- B. *What is the meaning of a female camel with its nose ring?*
- C. *Said Rabbah bar Hannah, "A white camel with its iron nose ring" [Freedman].*

#### II.1 A. A Libyan ass with its bridle:

- B. *Said R. Huna, "It is a Libyan ass with an iron halter."*

**II.2** A. *Levi sent money to Khuzistan to buy him a Libyan ass. They divided up some barley and sent it to him, saying, "An ass's steps depend on barley." [Freedman/Rashi: They returned the money, not wanting to send an ass so far.]*

#### II.3 A. *Said R. Judah said Samuel, "Changing the order of the items listed in the Mishnah for one another before Rabbi, what is the law if one animal went out with the equipment of another? There is no issue in respect to a dromedary and a bit, since it is not held in check thereby, it is simply a burden. But*

*where there is a question, it concerns a camel with a nose ring. What is the law? Since it suffices with a bit, a nose ring is a mere burden. Or perhaps an additional means of controlling the beast is not classified as a burden?"*

- B. Said before him R. Ishmael b. R. Yosé, "This is what father said: 'Four types of animal may go out on the Sabbath wearing a bit: Horse, mule, camel, and ass' — *excluding what? Isn't it to exclude a camel with a nose ring?*"
- C. *No, it is to exclude a dromedary with a bit.*

D. *In a Tannaite teaching it is repeated as follows: A Libyan ass and a camel may go out with a bit.*

**II.4** A. *There is a Tannaite conflict on the same matter:*

B. A beast may not go out on the Sabbath wearing a muzzle [or being led by it].

C. Hananiah says, "It may go out with a muzzle and with anything that keeps it under control."

D. *With what case do we deal? Should we say that it is a large beast? Then would that suffice with a muzzle? But if it is a small beast, isn't a muzzle sufficient? So it must refer to a cat that is at issue between them. The first authority takes the view that, since in general, a mere cord suffices, a muzzle is a burden; Hananiah takes the view that whatever serves as an additional means of control is not classified as a burden.*

E. Said R. Huna bar Hiyya said Samuel, "The decided law is in accord with Hananiah."

**II.5** A. *Levi b. R. Huna bar Hiyya and Rabbah bar R. Huna were going on a trip. Levi's ass went ahead of Rabbah bar R. Huna's, and Rabbah bar R. Huna was offended. He said to him, "I'm going to say something to him [52A] that will appease him." He said to him, "An ass that has bad habits, like this one — what is the law as to its going forth wearing a halter on the Sabbath?"*

B. *He said to him, "This is what your father said in the name of Samuel, 'The decided law is in accord with Hananiah.'"*

**II.6** A. *A Tannaite statement of the household of Manassayya: A horn between the goats on which one made grooves — one may lead it out with a bit on the Sabbath [that is fastened to the grooves; otherwise this may not be done*

because the bit may slip off the head and the owner may have to carry the bit in public domain (Freedman)].

**II.7** A. *R. Joseph asked this question: “If one fastened it through the beard, what is the law? Since, if he pulls at it, it hurts him, he won’t pull on it, or maybe it may loosen and fall off, and the owner may turn out to carry it four cubits in the public domain?”*

B. *The question stands.*

**II.8** A. *We have learned in the Mishnah there: **Or with a strap between its horns.***

B. *Said R. Jeremiah bar Abba, “Rab and Samuel differed on this matter. One said, ‘That is so whether it is for an ornament or for a guard, it is forbidden.’ The other said, ‘It is forbidden as an ornament, but as a guard it is permitted.’”*

*C. Said R. Joseph, “You may draw the conclusion that it is Samuel who has said, ‘It is forbidden as an ornament, but as a guard it is permitted.’ For said R. Huna bar Hiyya said Samuel, ‘The decided law is in accord with Hananiah.’” [Freedman: Hence he holds that an extra guard is permitted, and that would include the strap between a cow’s horns.]*

*D. Said to him Abbaye, “To the contrary, you may draw the conclusion that it is Samuel who has said, ‘That is so whether it is for an ornament or for a guard, it is forbidden.’ For said R. Judah said Samuel, ‘Changing the order of the items listed in the Mishnah for one another before Rabbi, what is the law if one animal went out with the equipment of another? Said before him R. Ishmael b. R. Yosé, “This is what father said: ‘Four types of animal may go out on the Sabbath wearing a bit: Horse, mule, camel, and ass’ — excluding what? Isn’t it to exclude a camel with a nose ring?” [Freedman: it is forbidden because it is an extra guard; since Samuel quotes it with approval, that is his view, too.]*

*E. Delete the latter because of the former [since the statements contradict one another.]*

*F. Well, now, how come you prefer to delete the one before the other; why not delete the other before the one?*

*G. It is because we have that it was Samuel who maintained, “It is forbidden as an ornament, but as a guard it is permitted.” For it was stated: Said R. Hiyya bar Ashi said Rab, “Whether it is for an ornament or for a guard, it is forbidden,” while R. Hiyya bar Abin said*

Samuel said, "It is forbidden as an ornament, but as a guard it is permitted."

H. *An objection was raised:* If the owner tied [the red cow] up by a cord, it remains valid [and is not regarded as having born a burden and so been worked with]. *But if you should imagine that the cord represents a burden*, then Scripture says, "Upon which never came a yoke" (Num. 19: 2) [and it should be invalid if this is a burden, for example, like a yoke].

I. Said Abbaye, "The cord would be required when the beast is led from town to town [and then it is not an additional guard but a quite ordinary one]."

J. *Raba said, "The red cow is exceptional, because it is very costly."*

K. Rabina said, "This speaks of a recalcitrant beast."

### III.1 A. **And a horse with its chain:**

B. *[With reference to the statement, **And all beasts which wear a chain go out with a chain and are led by a chain** what is the meaning of, go out, and what is the meaning of, are led?*

C. Said R. Huna, "...Either go out with the chain round about them [that is permitted (Freedman)], or are led in [by the chain]."

D. And Samuel said, "They go out led by the chain but they don't go out with the chain wound around them."

E. *In a Tannaite statement is is repeated:* They go out with the chain wound around them for leading them.

III.2 A. *Said R. Joseph, "I saw the calves of R. Huna's household going out with their cords wound around them on the Sabbath."*

B. When R. Dimi came, he said R. Hanina [said], "The mules of the household of Rabbi went out on the Sabbath with their cords wound around them."

III.3 A. *The question was raised:* Is the language, "wound around them" or "led"?

B. *Come and take note:* When R. Samuel bar Judah came, he said R. Hanina [said], "The mules of the household of Rabbi went out on the Sabbath with their cords wound around them."

III.4 A. *Said rabbis before R. Assi, "This statement of R. Samuel bar Judah's is hardly necessary, since it is to be inferred from what R. Dimi said. For if you should suppose that the formulation is in line*

*with what R. Dimi has said, namely, led, then it would then be inferred from what R. Judah said Samuel said. For said R. Judah said Samuel, ‘Changing the order of the items listed in the Mishnah for one another before Rabbi, what is the law if one animal went out with the equipment of another?’ Said before him R. Ishmael b. R. Yosé, ‘This is what father said: “Four types of animal may go out on the Sabbath wearing a bit: Horse, mule, camel, and ass.”’”*

*B. Said to them R. Assi, “Nonetheless, that statement was entirely required, for if the matter had to be inferred only from what R. Judah said, I might have supposed that he made that statement in his presence, but he didn’t accept it from him. So we are informed by R. Dimi that he did accept it. Moreover, if I had to infer matters solely from what R. Dimi said, I might have supposed that that rule applied only if there were led, but if the halter were wrapped around, that would not be the case. So we are informed to the contrary by R. Samuel bar Judah’s contribution.”*

**IV.1 A. And they sprinkle on the chains if they become unclean and immerse them in place without removing them:**

- B. *Does that bear the implication that they receive uncleanness? But we have learned in the Mishnah: A ring of a man is unclean. A ring of a beast and of the utensils and all the rest of the rings are [52B] insusceptible to uncleanness [M. Kel 12:1A-B]!*
- C. Said R. Isaac, “Reference is made here to ornaments that make the move from being ornaments for a human being to being ornaments for a beast.”
- D. And R. Joseph said, “Since with them a human being leads a beast [they are classified as susceptible to uncleanness,] *for hasn’t it been taught on Tannaite authority: A staff for an animal made of metal is susceptible uncleanness. Why? Since a human being guides the beast with it? Here, too, it is because a human being guides the beast with it.*”

**V.1 A. ...And immerse them in place without removing them:**

- B. *But what about interposition [between the beast’s body and the water, effected by the ornaments]?*
- C. Said R. Ammi, “It takes place after the rings or halters were beaten then [so they hang loosely and do not interpose against the water].”

**V.2** A. *May we then say that R. Ammi accords with the theory of R. Joseph, for if he concurred with R. Isaac, who has said, Reference is made here to ornaments that make the move from being ornaments for a human being to being ornaments for a beast, then if he beat them out, he has carried out a concrete deed in their regard, with the result that uncleanness evaporates from them, as we have learned in the Mishnah: All the utensils descend into the power of their uncleanness with thought but do not ascend from the power of their uncleanness except by an act which changes them. For the act cancels both an act and intention, but intention does not cancel either an act or intention [M. Kel. 25:8C-D].*

B. *He concurs with the theory of R. Judah, who has said, "A concrete deed that merely adapts a utensil is not classified as a concrete deed," as has been taught on Tannaite authority: R. Judah says, "They have made that statement only of an act that changes the object for the worse" [T. Kel. B.B. 3:13B].*

C. *In a Tannaite formulation it is repeated: The passage speaks of chains with movable links [that are loosely joined, so they will not interpose against the water (Freedman)].*

**V.3** A. **A disciple from Upper Galilee asked R. Eliezer, "I have heard that they make distinctions among various kinds of rings."**

B. **He said to him, "Perhaps the distinctions you have heard pertain only to the Sabbath, for so far as uncleanness is concerned, this and that form a single classification" [T. Kel. B.M. 2:2Bff.].**

**V.4** A. **...This and that form a single classification!? But haven't we learned in the Mishnah: A ring of a man is unclean. A ring of a beast and of the utensils and all the rest of the rings are insusceptible to uncleanness [M. Kel 12:1A-B]!**

B. *When [Eliezer] made that statement, he was speaking of rings for human beings.*

C. *So are all rings used by human beings in the same classification? Hasn't it been taught on Tannaite authority: A ring that one made for girding the loins or to tie one's garment around the shoulders is insusceptible; only a finger ring was declared to be susceptible [T. Kel. B.M. 2:1A-C]?*

D. *When [Eliezer] made that statement, he was speaking of finger rings.*

E. *So are all finger rings in the same classification? And haven't we learned in the Mishnah: A ring which is of metal and its seal of coral is unclean. A ring which is of coral and its seal of metal is clean [M. Kel. 13:6D]?*

F. *When [Eliezer] made that statement, he was speaking of one that was entirely made of metal.*

**V.5** A. He asked him further, "I have heard that they make distinctions between one sort of a needle and another."

B. He said to him, "Perhaps the distinctions you have heard pertain only to the Sabbath, for so far as uncleanness is concerned, this and that form a single classification" [T. Kel. B.M. 2:2B-C].

**V.6** A. *But is it the fact that for so far as uncleanness is concerned, this and that form a single classification? And haven't we learned in the Mishnah: [A needle whose eye is removed, or its point, is clean. If one made it into a stretching pin, it is unclean. [A pin] of the pack-makers whose eye was removed is [still] unclean, because he writes with it. [If] its point was removed, it is clean. [A needle] for stretching one way or the other, is unclean.] A needle which has become rusty, if [the rust] prevents sewing, is clean. And if not, it is unclean [M. Kel. 13:5A-D]?*

B. *When [Eliezer] made that statement, he was speaking of one that was whole [and not rusty].*

C. *So in the case of a needle that was whole, is it the fact that for so far as uncleanness is concerned, this and that form a single classification? And haven't we learned in the Mishnah: A needle which has become rusty, if [the rust] prevents sewing, is clean. And if not, it is unclean? And said a member of the household of R. Yannai, "But that is the case only if it makes a mark that is to be discerned." [Freedman: It has to be recognized as a needle; only then it is unclean; or: The mark of the rust has to be discerned when one sews with it, in which case it hinders the sewing.]*

D. *When [Eliezer] made that statement, he was speaking of one that was not rusty.*

E. *So in the case of a needle that was not rusty, is it the fact that for so far as uncleanness is concerned, this and that form a single classification? And hasn't it been taught on Tannaite authority: A needle, whether perforated or not, may be handled on the Sabbath, and we have made reference to a needle with an eye-hole only in the matter of uncleanness* [Freedman: so there is a distinction in connection with uncleanness between various needles, too].

F. *Explained Abbaye, "This is to be understood in line with the view of Raba as speaking of utensils that are not finished"* [Freedman: if it is not finished and has to have a hole punched in, it is not susceptible to uncleanness; but if it is finished without an eye, it is a utensil and susceptible to uncleanness, and there is no distinction between uncleanness affecting various needles; but as to the Sabbath, even the former may be handled, since one may decide to use it in its unfinished state, for example, as a toothpick; it is therefore classified as a utensil].

## 5:2

- A. **An ass goes out with its saddle cloth when it is tied on to him.**
- B. **Rams go out strapped up [at the male organ].**
- C. **And female [sheep] go forth (1) strapped over their tails, (2) under their tails, or (3) wearing protective cloths.**
- D. **And goats go forth [with] bound [udders].**
- E. **R. Yosé prohibits in the case of all of them,**
- F. **except for the case of ewes wearing protective cloths.**
- G. **R. Judah says, "Goats go forth with bound udders to keep them dry, but not to collect the milk."**

- I.1** A. **[53A] [An ass goes out with its saddle cloth when it is tied on to him:]** said Samuel, "But that is the case only if the saddle cloth was tied on him on the eve of the Sabbath."
- B. *Said R. Nahman, "A close reading of our Mishnah paragraph also yields that conclusion: **An ass does not go out with its saddle cloth when it is not tied to him [M. 5:4A].** Now how are we to imagine the case? Should we say that it is not tied on to him at all? Then that is self-evident. It may fall off the beast and the owner will turn out to carry it. So it has to mean that it was not tied on to the beast prior to the advent of the Sabbath. Hence it must follow,*



*the opening clause refers to a case in which it was tied onto the beast prior to the advent of the Sabbath.”*

C. *Absolutely true.*

**I.2** A. *So, too, it has been taught on Tannaite authority:*

B. **An ass may go forth with its cushion if it was tied on on the eve of the Sabbath, but not with its saddle, even if it was tied on at the eve of the Sabbath.**

C. **Rabban Simeon b. Gamaliel says, “Also with respect to its saddle: If it was tied on on the eve of the Sabbath [it may go forth on the Sabbath], on condition that he does not tie on its band, and on condition that he doesn’t pass the strap under its tail” [T. **Shab. 4:2A-C**].**

**I.3** A. *R. Assi bar Nathan addressed this question to R. Hiyya bar R. Ashi: “What is the law as to putting the cushion on an ass on the Sabbath [just to keep it warm]?”*

B. *He said him, “It is permitted.”*

C. *He said to him, “Then what’s the difference between that and a saddle?”*

D. *He shut up. Then he objected to what he has said: “As to the saddle on an ass, one may not remove it by hand, but he may lead the ass up and down in the courtyard, until the saddle falls off on its own. Now if you maintain that it is forbidden to take it off, is there any question on the rule about putting it on?”*

E. *Said to him R. Zira, “Let him be! He concurs with the thesis of his master. For said R. Hiyya bar Ashi said Rab, ‘On the Sabbath they hang a fodder bag around the neck of an animal — all the more so may they put a cushion on the back.’ If the one is permitted for the benefit of the beast, how much the more so is the other, to keep the animal from suffering!”*

**I.4** A. *Samuel said, “It is permitted to put on a cushion, it is forbidden to put on a fodder bag.”*

*B. R. Hiyya bar Joseph went. He repeated that tradition of Rab before Samuel. He said to him, “If this is what Abba said, then he is totally ignorant of the laws of the Sabbath, beginning to end!”*

**I.5** A. *When R. Zira came up, he came across R. Benjamin bar Japheth, who was in session and stating the following in the name of R. Yohanan: “On the Sabbath it is permitted to put a cushion on an ass.”*

- B. *He said to him, "Right! And that is how in Babylonia Ariokh explained the matter."*
- C. *So who's Ariokh?*
- D. *It's Samuel.*
- E. *But lo, Rab is the one who said that!*
- F. *Rather, he heard him conclude, "...it is forbidden to put on a fodder bag," at which he explained, "Right! And that is how in Babylonia Ariokh explained the matter."*

**I.6** A. *Then it follows that all parties concur that it is permitted to put a cushion on the beast on the Sabbath, so how does the cushion differ from a saddle?*

B. *That is exceptional, since it is possible that it will fall off on its own [and the owner might end up having to carry it].*

C. *R. Pappa said, "As to the cushion, it serves to warm the ass, as to removing the saddle, that is to cool the ass. Where it needs to be warmed, it feels pain, but where it needs to be cooled, it doesn't. And that's in line with what people say: An ass feels cold even in Tammuz [July]."*

**I.7** A. *An objection was raised: **A horse does not go forth with a fox tail or with a crimson thread between its eyes. A person afflicted with flux uncleanness [Lev. 15] does not go out with his pus pouch. Goats do not go forth with the pouch attached to their udders; a cow does not go forth with a muzzle on its mouth; foals may not be led out into the streets with fodder bags around their mouths; an animal may not go out with shoes on its hooves; nor with an amulet, even though it is a proven one. This rule is more strict in regards to an animal than a human being. But the animal does go forth with a bandage on a wound or with splints on a broken bone or with a dangling afterbirth. And the bell at the neck must be stopped up. And it may wander about with it in the courtyard [T. Shab. 4:5A-K]. So, in any event, the Tannaite formulation includes the statement: **Foals may not be led out into the streets with fodder bags around their mouths!** So it is forbidden to do so in public domain, lo, in private domain it is permitted! Doesn't this speak of big animals, with the purpose of giving the animals greater pleasure?** [Freedman: Though they can*

stretch their necks and eat from the ground; and that contradicts Samuel.]

B. *No, it is so as to relieve the animals of pain, and it pertains to small animals. A close reading of the passage will yield that conclusion, for the Tannaite formulation [53B] treats it as analogous to the use of an amulet [which guards against sickness].*”

C. *Proved!*

**I.8** A. The master has said: ...**Nor with an amulet, even though it is a proven one** —

B. *But lo, we have learned in the Mishnah: **Nor with an amulet when it is not by an expert** [M. Shab. 6:2A]! Lo, if it is by an expert, it is permitted!*

C. *Not at all, here to reference is made to one not by an expert.*

D. *But the language is explicit: **Even though it is a proven one!***

E. The meaning is, one that is proven as effective for human beings but not for animals.

F. *So is there the possibility of one that is proven as effective for human beings but not for animals?!*

G. *There certainly is, for it can help a human being, who is subject to planetary influence, but it can't help a beast, which is not subject to planetary influence!*

H. *So how is it the fact, then, that **This rule is more strict in regards to an animal than a human being?***

I. *Do you think that statement speaks of amulets? It speaks of the shoe.*

J. *Come and take note: They anoint a sore and scrape a scab off a human being, but not an animal. Doesn't that mean, that there is a sore, and the purpose would be to relieve pain?*

K. *No, it means a case in which the sore has run its course, and it is for the pleasure of the beast.*

L. *Come and take note: A beast that had an attack of congestion — they don't stand it in water to cool it off; a man who had an attack of congestion — they do stand him in water*

to cool him off. [We do not on the Sabbath deal with the pain of beasts.]

M. Said Ulla, “It is a precautionary decree, on account of the possibility of crushing medicine” [if cooling in water is permitted, people may think it’s all right to crush ingredients of medicine, too (Freedman)].

N. *If so, the same decree should be made in reference to a human being!*

O. *A man may appear to be cooling himself off [and not taking a treatment].*

P. *Yeah, so an animal also may appear to be cooling himself off [and not taking a treatment].*

Q. *Animals don’t just go and cool themselves off.*

R. *Anyhow, do we make precautionary decrees in matters involving animals? And hasn’t it been taught on Tannaite authority: **If the beast was standing outside the Sabbath limit, one calls it and it comes on its own [T. Shab. 17:12]** — And we make no precautionary decree against the possibility that the man may go and fetch the beast!*

S. Said Rabina, “It is a case in which the Sabbath limit governing the beast was concentric with his own Sabbath limit.”

T. R. Nahman bar Isaac said, “As to the matter of crushing the medicine itself, *there is a Tannaite dispute, for it has been taught on Tannaite authority: A beast that ate a lot of vetch — one doesn’t make it run around in the courtyard to be cured. R. Josiah permits.*”

U. Expounded Raba, “The decided law accords with R. Josiah.”

## I.9

A. The master has said: **A person afflicted with flux uncleanness [Lev. 15] does not go out with his pus pouch. Goats do not go forth with the pouch attached to their udders —**

B. *But hasn’t it been taught on Tannaite authority: Goats do not go forth with the pouch attached to their udders?*

C. Said R. Judah, “No problem, the one speaks of a case in which it was tightly fastened [and won’t fall off, requiring the owner to carry it]; the other speaks of a case in which it wasn’t tightly fastened.”

D.R. Joseph said, “You’re just grabbing at Tannaite authorities! As a matter of fact, it’s a dispute among Tannaite authorities themselves, for we have learned in the Mishnah: **And goats go forth [with] bound [udders]. R. Yosé prohibits in the case of all of them, except for the case of ewes wearing protective cloths. R. Judah says, ‘Goats go forth with bound udders to keep them dry, but not to collect the milk.’** And if you prefer, I shall say, both statements concur with R. Judah’s position, the one speaking of a case in which it is attached to keep the beasts dry, the other, to collect the milk.”

**I.10** A. *It has been taught on Tannaite authority:*

B. Said R. Judah, “There was a case of goats of the house of Antioch, which had large udders, and they made for them brassieres, so that their breasts should not be lacerated [dragging on the ground].”

**I.11** A. *Our rabbis have taught on Tannaite authority:*

B. There was the case of a man whose wife died, leaving him a suckling child, and he couldn’t afford the fee of a wet-nurse. So a miracle was done for him, and his breasts opened up like the two breasts of a woman, and he nursed his son.

C. Said R. Joseph, “Come and take note of how great this man was, for whom such a miracle was done!”

D. *Said to him Abbaye, “To the contrary! How miserable this man was, for whom the natural order of creation was reversed.”*

E. Said R. Judah, “Come and take note of how difficult it is to provide people’s needs, that the order of creation had to be reversed for him.”

F. *Said R. Nahman, “You may know that that is so, for miracles are common, but not to make food.”*

**I.12** A. *Our rabbis have taught on Tannaite authority:*

B. There was the case of a man who married a woman with a stumped hand, but he never realized it until the day of her death.

C. Said Rabbi, "Come and take note of how modest this woman must have been, that her husband didn't realize her infirmity."

D. Said to him R. Hiyya, "For her, that was natural, but how modest must that man have been, that he didn't inspect his wife."

**II.1 A. Rams go out strapped up [at the male organ]:**

B. *What is the meaning of strapped up?*

C. *Said R. Huna, "It means, coupled."*

D. *And what evidence is there that the word bears the sense of "nearness"?*

E. *As it is written, "You have drawn me near [using the letters that occur also in the word under discussion] my sister, my bride" (Son. 4: 9).*

**II.2 A. Ulla said, "This word speaks of the hide that they tie over their hearts so that wolves won't fall on them."**

B. *Well, then, do wolves fall on the males but not the females?*

C. *Well, as a matter of fact, they do, because rams run at the head of the flock.*

D. *Well, then, do wolves fall on the head of the flock but not on the rear?*

E. *Rather it is because the rams are fat.*

F. *So aren't there any ewes that are fat? And, furthermore, do they really know the difference?*

G. *Rather, it is because their noses are held up in the air, and they go along as though on the lookout.*

**II.3 A. R. Nahman bar Isaac said, "It is a hide that is tied under their genitals to keep them from mounting the females. How so? Since the later clause states, **And female [sheep] go forth strapped over their tails**, and that means, with their tails tied back upwards so that the males may mount them. So the first clause refers to the male's not copulating with the female, and the second, it is for the males to copulate.**

B. *"And how do we know that the word translated 'strapped up' means exposed? As it is said, 'And behold, a woman met him, [54A] exposed and wily of heart' (Pro. 7: 1)."*

**III.1 A. And female [sheep] go forth strapped over their tails, under their tails, or wearing protective cloths:**

B. *What is the meaning of strapped over their tails?*

- C. It means that they strap their tails downwards to keep the males from mounting them.
- D. *How do we know that the language refers to something that does not bear fruit? Since it is written, "What cities are these that you have given me, my brother? And he called them the land of Kabul to this day" (1Ki. 9:13) [and the word at hand using the same consonants as the name Kabul].*

**III.2** A. *What is the meaning of the land of Kabul?*

B. Said R. Huna, "There were in that town people who were strapped down and overwhelmed with piles of silver and gold."

C. *Said to him Raba, "If that is so, then how come it is written, 'and they didn't please him' (1Ki. 9:12)? Is it possible that because in that town there people who were strapped down and overwhelmed with piles of silver and gold, 'they didn't please him' (1Ki. 9:12)?"*

D. *He said to him, "Yes indeed! Because they were rich and pampered, they wouldn't work."*

E. R. Nahman bar Isaac said, "It was a sandy region, *and why was it called Kabul? Because the leg sinks into the sand up to the ankle, and people call it an ankle bound land, which doesn't produce anything.*"

**IV.1** A. **And female [sheep] go forth...wearing protective cloths:**

- B. *What is the meaning of protective cloths?*
- C. It means that the sheep were kept covered to protect their wool. *That is in line with the statement in the Mishnah: The swelling is [as white] as white wool [M. Neg. 1:1D].*
- D. *What is the meaning of white wool ?*
- E. Said R. Bibi bar Abbaye, "This is like pure wool from a sheep covered from birth to produce fine wool."

**V.1** A. **And goats go forth [with] bound [udders]. [R. Yosé prohibits in the case of all of them, except for the case of ewes wearing protective cloths. R. Judah says, "Goats go forth with bound udders to keep them dry, but not to collect the milk":]**

- B. *It has been stated:*
- C. Rab said, "The decided law accords with R. Judah."
- D. And Samuel said, "The decided law is in accord with R. Yosé."

E. *There are those who state this tradition in its own terms [not as a gloss to the Mishnah paragraph], namely:*

F. Rab said, "If it is in order to go dry, it is permitted; if it is to collect the milk, it is forbidden."

G. And Samuel said, "One way or the other, it is forbidden."

H. *And there are those who state this matter in connection with the following:*

I. Goats go forth with bound udders to keep them dry, but not to collect the milk. In the name of R. Judah b. Betera they have said, "That is the decided law, but who can guess which is for going dry and which is for milking; and since we can't, both are forbidden."

J. Said Samuel, and some say, said R. Judah said Samuel, "The decided law is in accord with R. Judah b. Betera."

K. *When Rabin came, he said R. Yohanan [said], "The decided law is in accord with the initial Tannaite authority."*

### 5:3

- A. **And with what does [a beast] not go out?**
- B. **(1) A camel does not go out with a pad, nor (2) with forelegs bound together [or: hind legs bound together] or (3) with a hoof tied back to the shoulder.**
- C. **And so is the rule for all other beasts.**
- D. **One should not tie camels to one another and lead them.**
- E. **But one puts the ropes [of all of them] into his hand and leads them, so long as he does not twist [the ropes together].**

- I.1 A. *A Tannaite statement:* A camel should not go out with a pad tied to its tail, but it may go out with a pad tied to its tail and its hump.
- B. Said Rabbah bar R. Huna, "A camel may go out with a pad tied to its afterbirth."

- II.1 A. **With forelegs bound together [or: hind legs bound together] or (3) with a hoof tied back to the shoulder:**
- B. Said R. Judah, "The word 'bound together' means, tying hand and foot together, as in the case of Isaac, Abraham's son; the word 'tied back to the shoulder' means, the forefoot must not be bent back onto the shoulder and tied."



- C. *An objection was raised:* The word “bound together” means that the two hands and two legs are tied; the word “tied back to the shoulder” means, the forefoot must not be bent back onto the shoulder and tied.
- D. *He makes his statement in line with the position of the following Tannaite authority, for it has been taught on Tannaite authority:* “Bound together” means, tying hand and foot together; or two forefeet and two hind feet. The word “tied back to the shoulder” means, the forefoot must not be bent back onto the shoulder and tied.
- E. *Still, they really are not the same. There is no problem as to the first and third clauses, but the intermediate clause is a problem!*
- F. *Rather, he made his statement in accord with the formulation of the following Tannaite authority:* The word “bound together” means, tying hand and foot together, as in the case of Isaac, Abraham’s son; the word “tied back to the shoulder” means, the forefoot must not be bent back onto the shoulder and tied.

**III.1 A. One should not tie camels to one another and lead them:**

- B. *How come?*
- C. *Said R. Ashi, “Because it looks like someone going to a fair.”*

**IV.1 A. But one puts the ropes [of all of them] into his hand and leads them, so long as he does not twist [the ropes together]:**

- B. Said R. Ashi, “This has been taught only in regard to mixed species.” [Freedman: The prohibition of twisting them together does not pertain to the Sabbath.]
- C. *What kind of mixed species is involved here? Should I say it involves mixed species on the part of a human being [winding the cords, with the camels he may pull at a burden, and this would look like harnessing mixed species, for example, mule and ox, together]? But haven’t we learned in the Mishnah: **And a man is permitted [to be joined] with all of them [with either a wild or domesticated animal] to pull [a wagon], plough, or be led [M. Kil. 8:6H]?***
- D. *Then it refers to mixed species involving the cords.*
- E. *But haven’t we learned in the Mishnah: **He who fastens wool and linen together with a single fastening of thread — [the fastening] is not considered a connector [for uncleanness], and [the fabrics joined by the fastening] are not subject to the laws of diverse kinds [M. Kil. 9:10B-D]?***

- F. *In point of fact, it really does refer to mixed species involving the cords, and this is the sense of the matter: So long as he does not twist [the ropes together] and knot them.*

- IV.2** A. Said Samuel, "It is also so long as he does not allow a handbreadth of a cord to hang out of his hand" [which looks like a separate cord that he is carrying (Freedman)].
- B. *But lo, a Tannaite authority of the household of Ishmael [said], "Two handbreadths."*
- C. *Said Abbaye, "Now that Samuel has said 'a handbreadth,' and a Tannaite authority of the household of Ishmael [said], 'Two handbreadths,' the purpose of Samuel must be to tell us the practical law."*
- D. **[54B]** *But hasn't it been taught on Tannaite authority: That is provided that he raises up the cord a handbreadth from the ground?*
- E. *That speaks of the cord in between [the man and the camel, which must not trail near the ground, lest it look as if he is carrying a cord (Freedman)].*

#### 5:4

- A. (1) An ass does not go out with its saddle cloth when it is not tied to him,  
B. or with a bell, even though it is plugged,  
C. or with the ladder yoke around its neck,  
D. or with a strap on its leg.  
E. And (2) fowl do not go forth with ribbons or straps on their legs.  
F. And (3) rams do not go forth with a wagon under their fat tail.  
G. And (4) ewes do not go forth protected [with the wood chip in their nose].  
H. And (5) a calf does not go out with its rush yoke.  
I. Or (6) a cow with a hedgehog skin [tied around the udder], or with a strap between its horns.  
J. The cow of R. Eleazar b. Azariah would go out with a strap between its horns,  
K. but this was not with the approval of the sages.

- I.1** A. [An ass does not go out with its saddle cloth when it is not tied to him:] *how come?*

- B. *As we said above [lest it fall off and the owner have to carry it].*

- II.1** A. Or with a bell, even though it is plugged:

- B. *Because it looks as though he's going to a fair.*

**III.1 A. Or with the ladder yoke around its neck:**

- B. *Said R. Huna, "It is a bar under the jaw."*  
C. *For what purpose is it made?*  
D. *It is for a spot with a bruise, to keep it from chafing afresh [Freedman].*

**IV.1 A. Or with a strap on its leg:**

- B. *It serves him as a means of control [keeping the legs from knocking].*

**V.1 A. And fowl do not go forth with ribbons or straps on their legs:**

- B. *These are put on them as a marker so they won't get confused [with other people's birds].*

**VI.1 A. Or straps on their legs:**

- B. *These are put on them to keep them from breaking utensils.*

**VII.1 A. And rams do not go forth with a wagon under their fat tail:**

- B. *This is to keep their tails from knocking [on the ground].*

**VIII.1 A. And ewes do not go forth protected [with the wood chip in their nose]:**

- B. *In session R. Aha bar Ulla before R. Hisda said, "From the time that they shear them, they saturate a compress in oil and put it on its forehead so that it not catch cold."*  
C. *Said to him R. Hisda, "If so, you treat the sheep the way you'd treat Mar Uqba!"*  
D. *Rather, in session, R. Pappa bar Samuel before R. Hisda said, "When the ewe kneels for lambing, they make two oily compresses for her, one is put on her forehead, the other on her womb, to warm her."*  
E. *Said to him R. Nahman, "If so, you treat the sheep the way you'd treat Yalta!"*  
F. *Rather, said R. Huna, "In the seaside towns there's a certain kind of wood called 'hanun,' and they bring a chip of that and put it on her nose and make her sneeze, so the worms in her head will burst out."*  
G. *If so, why not do the same for the males?*  
H. *Since the males go around bashing each other in the head, the worms fall out on their own.*  
I. *Simeon the Nazirite said, "A chip of a juniper they put on its nose."*

- J. *That poses no problem to R. Huna, who can point out that the Tannaite formulation is explicit: **Protected**. But from the perspective of rabbis, what is the meaning of **protected**?*
- K. *[Since the word uses consonants that can yield “kindness,”] an act of kindness is done for it.*

**IX.1 A. And a calf does not go out with its rush yoke:**

- B. *What is the meaning of a calf does not go out with its rush yoke?*
- C. *Said R. Huna, “A little yoke.”*
- D. *Said R. Eleazar, “How do we know that the word at hand bears the sense of ‘binding’ [that is, the yoke teaches the animal to bend its head under the yoke when it matures]? ‘Is it to bow down his head as a rush?’ (Isa. 58: 5) [the word for rush shares the consonants of the word at hand].”*

**X.1 A. Or a cow with a hedgehog skin [tied around the udder]:**

- B. *It is made so as to keep hedgehogs from sucking it.*

**XI.1 A. Or with a strap between its horns:**

- B. *From the perspective of Rab, whether it is made as an ornament or as a protection, it is forbidden; from the perspective of Rab, if it is an ornament it is forbidden, if it is protection, it is permitted.*

**XII.1 A. The cow of R. Eleazar b. Azariah would go out with a strap between its horns, but this was not with the approval of the sages:**

- B. *So did he have only one cow? And didn’t Rab say, and some say, said R. Judah said Rab, “Thirteen thousand calves was the tithe [given from] R. Eleazar b. Azariah’s herd each year.”*
- C. *A Tannaite statement: The cow was not his [personally]. Rather, it belonged to his neighbor. But since he did not prevent her [when she let it go out on the Sabbath wearing the strap], they called it his.*

**Taking Responsibility for What Happens in the Community**

- XII.2 A.** *Rab, R. Hanina, R. Yohanan, and R. Habiba repeated the following Tannaite statement: In the whole of the Division of Appointed Times, in any case in which this set appears together, the name of R. Jonathan may be substituted for the name of R. Yohanan: “Whoever has the power to prevent his household from doing a certain improper deed but doesn’t do so is held responsible for the sins of the members of his household. If he can stop his*

townsfolk, he is held responsible along with them; if he can stop the whole world, he is responsible for the whole world.”

**XII.3** A. *Said R. Pappa, “The members of the household of the exilarch are seized on account of the whole world.”*

B. *That is in line with what R. Hanina said, “Why is it written, ‘The Lord will enter into judgment with the elders of his people and the princes thereof’ (Isa. 3:14)? If the princes sinned, [55A] what sin did the elders do? But say: Punishment comes on the elders, because they didn’t stop the princes [from sinning].”*

**XII.4** A. *R. Judah was in session before Samuel. A woman came and cried out before him, but he didn’t pay any attention to her. He said to him, “Doesn’t the master concur, ‘who stops his ears at the cry of the poor, he, too, shall cry but not be heard’ (Pro. 21:13)?”*

B. *He said to him, “Keen wit! Your boss will be punished in cold water, your boss’s boss in hot! Lo, Mar Uqba, head of the court, is in session, and it is written, ‘O house of David, thus says the Lord, execute judgment in the morning and deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire and burn that none can quench it, because of the evil of your doings’ (Jer. 21:12).”*

**XII.5** A. *Said R. Zira to R. Simon, “Let the master rebuke the members of the house of the exilarch.”*

B. *He said to him, “They won’t take it from me.”*

C. *He said to him, “Even though they won’t take it from you, yet the master should rebuke them. For said R. Aha bar Hanina, ‘Never did a good ruling go forth from the mouth of the Holy One, blessed be He, on which he went back in favor of a bad one, except for this one thing, of which it is written, “And the Lord said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and cry for all the abominations that are committed in the midst thereof” (Eze. 9: 4).’”*

**XII.6** A. *[With reference to the verse, “And the Lord said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and cry for all the abominations that are committed in the midst thereof” (Eze. 9: 4)]”: Said the Holy One, blessed be He, to*

Gabriel, “Go, make a mark on the foreheads of the righteous, a tav written in ink, so that the destructive angels won’t have power over them, and make a mark of a tav on the foreheads of the wicked, a tav written in blood, so that the destructive angels will have power over them.”

B. Said the Attribute of Justice before the Holy One, blessed be He, “Lord of the world, how are these different from those?”

C. He said to it, “These are utterly righteous, those are utterly wicked.”

D. It said before the Holy One, blessed be He, “They had the power to protest but didn’t protest.”

E. He said to it, “It is quite obvious to me that if they had objected, the others would not have taken it from them.”

F. It said before him, “Lord of the world, if it was so obvious to you, was it all that obvious to them?”

G. That is in line with the verse, “Slay utterly the old man, the young and the maiden and little children and women, but don’t come near any man on whom is the mark, and begin at my sanctuary; then they began at the elders that were before the house” (Eze. 9: 6).

**XII.7** A. R. Joseph repeated as a Tannaite version, “Read not ‘with my sanctuary’ but rather, ‘with those who are holy to me,’ namely, the ones who carried out the Torah beginning to end.”

**XII.8** A. Forthwith: “And behold, six men came from the way of the upper gate, which lies toward the north, every man with his slaughtering weapon in his hand, and one man in the midst of them clothed in linen, with a writer’s inkhorn by his side, and they went in and stood beside the brazen altar” (Eze. 9: 2):

B. *But was there a brazen altar in those days?*

C. Said to them the Holy One, blessed be He, “Begin at the place at which they recite a song before me” [the Levites’ place].

**XII.9** A. *And who were these six men?*

B. Said R. Hisda, “[Freedman:] Indignation, anger, wrath, destroyer, breaker, an annihilator.”

**XII.10** A. *And why a letter tav?*

B. Said Rab, “Tav stands for ‘you shall live,’ tav stands for ‘you shall die.’”

C. And Samuel said, “Tav is the first letter in the word for ‘exhausted,’ thus, the merit of the patriarchs is exhausted.”

D. And R. Yohanan said, “The tav stands for the phrase, ‘the merit of the patriarchs will confer grace on them.’”

E. And R. Simeon b. Laqish said, “The letter tav is the end of the seal of the Holy One, blessed be He.”

F. For said R. Hanina, “The seal of the Holy One, blessed be He, is truth [emeth, which ends with a tav].”

G. R. Samuel bar Nahman said, “This refers to the people who fulfilled the entire Torah from alef to tav.”

**XII.11** A. At what point was the merit accruing from the patriarchs exhausted?

B. Said Rab, “From the time of Hosea b. Beeri: ‘And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of my hand’ (Hos. 2:12).”

C. Said Samuel, “From the time of Hazael: ‘And Hazael king of Syria oppressed Israel all the days of Jehoahaz’ (2Ki. 13:22); ‘But the Lord was gracious unto them and had compassion upon them and had respect for them, because of the covenant with Abraham, Isaac and Jacob and would not destroy them, neither did he cast them from his presence’ (2Ki. 13:23) — until now.”

D. R. Joshua b. Levi said, “From the time of Elijah: ‘And it came to pass at the time of the offering of the evening whole-offering, that Elijah the prophet came near and said, O Lord the God of Abraham, Isaac and Israel let it be known this day that you are God in Israel

and that I am your servant and that I have done all these things at your word' (1Ki. 18:36)."

E. R. Yohanan said, "From the time of Hezekiah: 'Of the increase of his government and of peace there shall be no end, upon the throne of David and upon his kingdom, to establish it and to uphold it with judgment and with righteousness from henceforth and even for ever; the zeal of the Lord of hosts shall perform this' (Isa. 9: 6)."

**XII.12** A. Said R. Ammi, "Death comes about only through sin, and suffering only through transgression.

B. "Death comes about only through sin: The soul that sins, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him' (Eze. 18:20).

C. "And suffering only through transgression: 'Then will I visit their transgression with the rod and their iniquity with stripes' (Psa. 89:33)."

D. **[55B]** *An objection was raised:* Said the ministering angels before the Holy One blessed be He, "Lord of the universe, how come you have imposed the penalty of death on the first Adam?"

E. He said to them, "I commanded him one easy commandment, but he violated it."

F. They said to him, "But isn't it the fact that Moses and Aaron, who kept the entire Torah, also died?"

G. He said to them, "There is one fate to the righteous and to the wicked, to the good..." (Qoh. 9: 2).

H. *[Ammi] concurs with the following Tannaite authority, as has been taught on Tannaite authority:*

I. R. Simeon b. Eleazar says, "So, too, Moses and Aaron died on account of their sin: 'Because you didn't believe in me...therefore you shall not bring this assembly into the land that I have given them'



(Num. 20:12) — lo, if you had believed in me, your time would not yet have come to take leave of the world.”

J. *An objection was raised:* Four died on account of the snake’s machinations [and not on account of their own sin]: Benjamin the son of Jacob, Amram the father of Moses, Jesse the father of David, and Caleb the son of David. *But all of them are known by tradition except for Jesse, the father of David, in which case Scripture makes it clear, as it is written, “And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose name was Itra the Israelite, who went in to Abigail the daughter of Nahash, sister of Zeruiah Joab’s mother” (2Sa. 17:25). Now was she the daughter of Nahash? Surely she was the daughter of Jesse: “And their sisters were Zeruiah and Abigail” (1Ch. 2:16). But she was the daughter of him who died on account of the machinations of the snake [Nahash]. Now who is the authority here? Shouldn’t we say, the Tannaite authority who stands behind the story of the ministering angels?*

K. *But there were Moses and Aaron, too. So it must be R. Simeon b. Eleazar, and that proves that there can be death without sin, and suffering without transgression. Isn’t that a refutation of the position of R. Ammi?*

L. *It is a solid refutation.*

**XII.13** A. Said R. Samuel bar Nahmani said R. Jonathan, “Whoever says that Reuben sinned only errs, for it is said, ‘Now the sons of Jacob were twelve’ (Gen. 35:22) — this teaches that all of them were equal to one another.”

B. *Then what is the meaning of the verse, “And he lay with Bilhah, his father’s concubine” (Gen. 35:22)?*

C. This teaches that he [Freedman] transposed his father's bed, and Scripture credits it to him as though he had laid with her.

**XII.14** A. *It has been taught on Tannaite authority:*

B. R. Simeon b. Eleazar says "That righteous man was saved from that sin, and that deed did not even come into his hand [he never had a chance to do it]. Is it possible that this one, whose seed was destined to stand at Mount Ebal and say, 'Cursed be he who lies with his father's wife' (Deu. 27:20), should have the opportunity to commit such a sin? Then how do I interpret, 'And he lay with Bilhah, his father's concubine' (Gen. 35:22)? He objected to the humiliation of his mother. He said, 'If my mother's sister was co-wife to my mother, should the bondmaid of my mother's sister be co-wife to my mother?' So he went and transposed her bed."

C. Others say, "He transposed two beds, one of the presence of God, the other of his father, in line with the verse: 'Then you defiled my couch, on which the presence of God went up' (Gen. 49: 4)."

D. *This follows along lines of Tannaite statements:*

E. "Unstable as water, you shall not excel" (Gen. 49: 4):

F. R. Eliezer says, "You were hasty, you were guilty, you did disgrace" [words that begin with the three letters that form "unstable"].

G. R. Joshua says, "You overstepped the law, you sinned, you fornicated."

H. Rabban Gamaliel says, "You meditated, you supplicated, your prayer shone forth."

I. Said Rabban Gamaliel, "We still need [the interpretation of] the Modiite."

J. R. Eleazar the Modiite said, "Reverse the order of the letters of the word and that is how to explain it: You trembled, you recoiled, your sin fled from you."

K. Raba said, and some say, R. Jeremiah bar Abba, “You remembered the penalty of the crime you were sick, you held aloof from sinning.”

**XII.15** A. Said R. Samuel bar Nahmani said R. Jonathan. “Whoever says that the sons of Eli sinned only errs: ‘And the two sons of Eli, Hophni and Phineas, priests to the Lord, were there’ (1Sa. 1: 3).”

B. He concurs with Rab, who said, “Phineas did not sin. Hophni is comparable to Phineas: Just as Phineas didn’t sin, so Hophni didn’t sin. And how am I to interpret the language, ‘and how they lay with the women’ (1Sa. 2:22)? Because they delayed making their bird-offerings after childbirth, so they didn’t go to their husbands, the Torah treats them as though they had had sexual relations with them.”

**XII.16** A. *Reverting to the body of the foregoing:*

B. Rab said, “Phineas did not sin: And Ahijah, son of Ahitub, Ichabod’s brother, son of Phineas, son of Eli, the priest of the Lord’ (1Sa. 14: 3) — is it possible that the very opportunity to come to to his hand, and yet Scripture assigns to him such a genealogy? And is it not said, ‘The Lord will cut off to the man who does this, him who wakes and him who answers, out of the tents of Jacob and him that offers an offering to the Lord of hosts’ (Mal. 2:12)? If he is an Israelite, he won’t have any awakening [attention paid to his teaching] among sages, nor one who responds to him among the disciples, and if he is a priest, he won’t have a son to present a meal-offering. *So doesn’t it follow that Phineas never sinned?*”

C. But it’s written, “and how they lay with the women” (1Sa. 2:22)?

D. What the operative letters spell out is, “he lay.”

E. But it's written, "No, my sons, for it is no good report that I hear" (1Sa. 2:24)?

F. Said R. Nahman bar Isaac, "What is written is, 'my son.'"

G. But it's written, "You make the Lord's people to transgress" (1Sa. 2:24)?

H. Said R. Huna b. R. Joshua, "What's written is, 'he causes them to transgress.'"

I. But it's written, "The sons of Beliel" [in the plural] (1Sa. 2:12)?

J. Since Phineas ought to have objected to the deeds of Hophni and didn't do so, Scripture regards it as though he himself had sinned.

**XII.17** A. Said R. Samuel bar Nahmani said R. Jonathan, "Whoever says that [56A] the sons of Samuel sinned errs, for it is said, 'And it happened that when Samuel was old, his sons did not walk in his ways' (1Sa. 6:1, 3). *It was in his ways that they did not walk, but they also didn't sin!*"

B. Then how am I to interpret the language, "They turned aside for money" (1Sa. 8: 3)?

C. They didn't act like their father. For Samuel the righteous man would make the rounds of all parts of Israel and would give judgment for them in their towns, as it is said, "And he went from year to year in circuit to Beth El and Gilgal and Mizpah, and he judged Israel" (1Sa. 7:16). But that is not what they did. Rather, they stayed in their town, so as to increase business for their court officers and scribes.

**XII.18** A. *It is in accord with the following Tannaite dispute:*

B. "They turned aside for money" (1Sa. 8: 3):

C. R. Meir says, "They demanded their portions in so many words."

D. R. Judah said, “They forced goods on householders.” [Freedman: Compelled people to be their business agents.]

E. R. Aqiba says, “They took an extra share of tithes by force.”

F. R. Yosé says, “They grabbed the priestly gifts by strong-arming people.”

**XII.19** A. Said R. Samuel bar Nahmani said R. Jonathan, “Whoever says David sinned errs: ‘And David behaved himself wisely in all his ways, and the Lord was with him’ (1Sa. 18:14) — is it possible that even the opportunity to sin came his way and yet the Presence of God was with him?”

B. So how am I to interpret the language, “Wherefore have you despised the word of the Lord, to do that which is evil in his sight?” (2Sa. 12: 9)?

C. That’s what he wanted to do, but he didn’t do it.

**XII.20** A. *Said Rab, “Rabbi, who comes from David, turns matters around to interpret the verse in his behalf. For of the verse, ‘Wherefore have you despised the word of the Lord, to do that which is evil in his sight?’ Rabbi says, ‘This ‘evil’ was different from all other references to evil in the Torah. For of all other references to evil in the Torah it is written, ‘and he did,’ but here it is written, ‘to do,’ in that that’s what he wanted to do, but he didn’t do it.”*

**XII.21** A. “You have smitten Uriah the Hittite with the sword” (2Sa. 12: 9) — you should have judged him in the sanhedrin, but you didn’t judge him.

**XII.22** A. “And you have taken his wife to be your wife” (2Sa. 12: 9) — you have marriage rights in her.

B. For said R. Samuel bar Nahmani said R. Jonathan, “Whoever went out to do battle for the house of David provides a writ of divorce for his wife in advance [to make sure she is free to remarry if he is lost in battle, his body not being recovered], in line with this verse: ‘And to your brothers you shall bring greetings and take your pledge’ (1Sa. 17:18).”

C. *What is the meaning of “and take your pledge”?*

D. *Said R. Joseph as a Tannaite response*, “That refers to things that are pledged between him and her.” [Daiches: These you shall take from them by a writ of divorce.]

**XII.23** A. “And you have slain him with the sword of the children of Ammon” (2Sa. 12: 9):

B. Just as on account of the sword of the children of Ammon you are not punished, so for Uriah the Hittite’s death you are not punishable.

C. *How come? He was rebelling against the kingdom, in saying to him*, “And my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into my house to eat and drink and lie with my wife” (2Sa. 11:11).

**XII.24** A. *Said Rab*, “*When you look into the case of David, you find nothing against him except the matter of Uriah, for it is written*, ‘except only in the matter of Uriah the Hittite’ (1Ki. 15: 5).”

B. *Abbaye the Elder pointed out this contradiction to what Rab said*, “*To the contrary? Did Rab say any such thing? Didn’t Rab say*, ‘David paid attention to slander’?”

C. *That’s a problem.*

**XII.25** A. *Reverting to the body of the foregoing:*

B. Rab said, “David paid attention to slander, as it is written, ‘And the king said to him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir the son of Ammiel, [but while Mephibosheth makes disloyal accusations against him, David found that] there was nothing to it’ (2Sa. 9: 5). And it is written, ‘Then David sent and brought him out of the house of Machir the son of Ammiel from “there was nothing to it.”’ *When he looked into the matter, he found he was a liar.*”

C. *“So when he went and slandered him again, how come he paid attention to it? For it is written, ‘And the king said, And where is your master’s son? And Ziba said to the king, Behold, he abides at Jerusalem, for he said, Today shall the house of Israel restore me the kingdom of my father’ (2Sa. 16: 3). And how do we know that he accepted the slander from him a second time? As it is written, ‘Then said the king to Ziba, Behold, yours is all that belongs to Mephibosheth. And Ziba said, I do obeisance, let me find favor in your sight, my lord, O King’ (2Sa. 16: 4).”*

D. But Samuel said, “David never paid attention to slander, *for he saw obvious things in him himself [to validate what Ziba said, and that would not constitute accepting slander], for it is written, ‘And Mephibosheth son of Saul came down to meet the king, and he had*

neither dressed his feet nor trimmed his beard nor washed his clothes' (2Sa. 19:24), and further, 'And it came to pass, when he had come to Jerusalem to meet the king, the king said to him, How come you didn't go with me, Mephibosheth? And he answered, My Lord, O King, my servant deceived me; for your servant said, I will saddle an ass for myself that I may ride on it and go with the king, because your servant is lame. **[56B]**. And he has slandered your servant to my lord the king; but my lord the king is as an angel of God; do therefore what is good in your eyes; for all my father's house were but dead men before my lord the king; yet you set your servant among them that ate at your own table. What right therefore do I have yet that I should cry any more to the king? And the king said to him, Why do you speak any more of your matters? I say, you and Ziba divide the land. And Mephibosheth said to the king, Yes, let him take all, for as much as my lord the king is come in peace unto his own house' (2Sa. 19:25-30). He said to him, 'I said, when will you come back in peace? Yet you treat me so! Not against you do I have resentment, but against Him who restored you in peace.' So it is written, 'And the son of Jonathan was Meribbaal' (1Ch. 8:34, 9:40). Now was his name really Meribbaal? Surely it was Mephibosheth. But because he brought about a quarrel [meribah] with



his master, an echo came forth and rebuked him: 'You man of strife son of a man of strife!' Man of strife as we just said. Son of a man of strife: 'And Saul came to the city of Amalek and strove in the valley' (1Sa. 15: 5)."

E. Said R. Manni, "...concerning the matter of the valley."

**XII.26** A. Said R. Judah said Rab, "At the moment that Rab said to Mephibosheth, 'you and Ziba divide the land,' an echo came forth and said to him, 'Rehoboam and Jeroboam shall divide the kingdom.'"

**XII.27** A. Said R. Judah said Rab, "Had David not accepted slander, the kingdom of the house of David would not have been divided, and the Israelites would not have worshipped idols, and we should never have been exiled from our land."

**XII.28** A. Said R. Samuel bar Nahmani said R. Jonathan, "Whoever says Solomon sinned errs, for it is said, 'And his heart was not perfect with the Lord his God as was the heart of David his father' (1Ki. 11: 4) — *it was like the heart of David his father that it was not the same, but he also never sinned!*"

B. Then how do I read, "For it came to pass, when Solomon was old, that his wives turned away his heart" (1Ki. 11: 4)?

C. That is to be read in accord with R. Nathan, for R. Nathan contrasted verses as follows: "For it came to pass, when Solomon was old, that his wives turned away his heart' (1Ki. 11: 4), as against, 'And his heart was not perfect with the Lord his God as was the heart of David his father' (1Ki. 11: 4) — *it was like the heart*

*of David his father that it was not the same, but he also never sinned!*

D. *“This is the sense of the matter: ‘For it came to pass, when Solomon was old, that his wives turned away his heart’ (1Ki. 11: 4) to go after other gods, but he didn’t go.”*

E. *But isn’t it written, “Then would Solomon build a high place for Chemosh the abomination of Moab” (1Ki. 11: 7)?*

F. He wanted to build but he didn’t build.

G. *What about the following: “Then Joshua built an altar to the Lord” (Jos. 8:30) — here, too, does it mean he wanted to build but he didn’t build? What it means is that he did build, and here, too, he did build it!*

H. *Rather, it is in accord with that which has been taught on Tannaite authority: R. Yosé says, “And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of Moab’ (2Ki. 23:13) — is it possible that Assa came along and didn’t destroy them; then came Jehoshaphat and he didn’t destroy them, but only Josiah came and destroyed them?! But isn’t it the fact that every idol in the Land of Israel Assa and Jehoshaphat destroyed? But the former ones are compared to the latter: Just as the latter didn’t do it, but it was ascribed to them to their glory, so the former ones didn’t do it, but it is ascribed to them to their shame.”*

I. But isn’t it written, “And Solomon did that which was evil in the sight of the Lord” (1Ki. 11: 6)?

J. He had the power to stop his wives from doing those things but he didn’t stop them, so Scripture regards him as though he personally had sinned.”

**XII.29** A. Said R. Judah said Samuel, “It would have been better for that

righteous man had he served 'something else' but that Scripture should not say of him, 'And Solomon did that which was evil in the sight of the Lord' (1Ki. 11: 6)."

**XII.30** A. Said R. Judah said Samuel, "When Solomon married the daughter of Pharaoh, she brought to him a thousand kinds of musical instruments and said to him, 'This one they play for this idol, that one for that idol,' but he never stopped her."

**XII.31** A. Said R. Judah said Samuel, "When Solomon married the daughter of Pharaoh, Gabriel came down and stuck a reed in the sea, and a sandbank gathered around it, on which the great city of Rome was built."

B. *In a Tannaite formulation it is repeated:* On the day that Jeroboam brought the two golden calves, one into Beth El and the other into Dan, a hut was built, and that was Greek Italy.

**XII.32** A. Said R. Samuel bar Nahmani said R. Jonathan, "Whoever says that Josiah ever sinned errs, as it is said, 'And he did that which was right in the eyes of the Lord and walked in all the ways of David his father' (2Ki. 22: 2). Then how do I read, 'and like unto him there was no king before him, who returned to the Lord with all his heart' (2Ki. 23:25)? [If he returned to the Lord, it means he had sinned and so had to repent.] It means, ever judgment he made between the age of eight and

eighteen he reviewed. [He wanted to see whether he had made any mistakes.] Might you suppose he took from one and gave to another? Scripture says, 'He took from his own might,' meaning, he restored a judgment out of his own property."

B. *This differs from the view of Rab, for said Rab, "You have no greater figure among penitents than Josiah in his generation, and a certain person in ours."*

C. *So who could that be?*

D. *Abba Jeremiah, father of R. Jeremiah bar Abba, and some say, Aha brother of R. Abba father of R. Jeremiah bar Abba.*

E. *For a master has said, "R. Abba and Aha were brothers."*

F. *Said R. Joseph, "I was in session and dozing and saw in a dream that an angel stretched out his hand and accepted him."*