

# IX.

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## BAVLI SHABBAT CHAPTER NINE

### FOLIOS 82A-90B

#### 9:1

- A. Said R. Aqiba, “How do we know of an idol that it imparts uncleanness when it is carried in the same way that a menstruating woman [when she is carried, imparts uncleanness to the one who carries her]?”
- B. “Since it is said, ‘You shall cast them away like a menstrual thing, you shall say to it, Get thee hence’ (Isa. 30:22) —
- C. “Just as the menstruating woman imparts uncleanness when she is carried so an idol imparts uncleanness when it is carried.”

- I.1** A. *There we have learned in the Mishnah:* He [the wall of] whose house was adjacent to [and also served as the wall of the temple of] an idol, and [whose house] fell down — it is forbidden to rebuild it. What should he then do? He pulls back within four cubits inside his own property and then rebuilds his house. **[82B]** [If there was a wall belonging] both to him and to [the temple of an] idol, it is judged to be divided half and half. The stones, wood, and mortar deriving from it impart uncleanness in the status of a dead creeping thing, for it is said, “You will utterly detest it” (Deu. 7:26).
- B. R. Aqiba says, “In the status of a menstruant[‘s uncleanness], as it is said, ‘You shall cast them away as a menstrual thing; you shall say unto it, Get you hence’ (Isa. 30:22). Just as a menstruating woman imparts uncleanness to one who carries her [or objects that she carries], so also an idol imparts uncleanness to one who carries it” [M. **A.Z. 3:6**].

- C. Said Rabbah, “As to the word ‘you shall cast them away’ that Scripture uses, the consonants of the word yield the sense, ‘you shall treat them as alien to you as a stranger.’ ‘You shall say unto it, Get you hence’ — but you shall not say to it, ‘come on in.’”

**I.2** A. *And said Rabbah, “As to carrying the unclean thing, all concur that the object imparts uncleanness when it is carried, since it is treated as comparable to menstrual uncleanness. Where there is a disagreement, it concerns an immovable stone [so heavy that when someone sits on it, her added weight makes no difference to utensils on which it is resting]. [The issue is, are utensils beneath such a heavy stone made unclean when an idol is put on top of it?] R. Aqiba holds that it is comparable to menstrual uncleanness: Just as menstrual uncleanness effects contamination even through an exceptionally heavy stone, so an idol does the same; rabbis compare the idol to a dead creeping thing: Just as a dead creeping thing doesn’t effect contamination through a very heavy stone [on top of which it is placed, to things that bear the weight underneath], so an idol doesn’t effect contamination through its weight transferred through an exceptionally heavy stone.”*

B. *Now, from R. Aqiba’s perspective, what purpose is then served by the comparison of an idol to a dead creeping thing [as at Deu. 8:26]?*

C. *It pertains to the utensils that are required for using the idol. [They are unclean in that status.]*

D. *And from rabbis’ perspective, what’s the point of comparing an idol to a menstruating woman’s uncleanness?*

E. *It is to indicate that it conveys uncleanness when it is carried to the one who carries it.*

F. *Well, then, couldn’t Scripture just as well have compared it to carrion [which has the same effect upon one who carries it]?*

G. *It could as well have done so, but by invoking the analogy to menstrual uncleanness, the lesson is taught: Just as a menstruating woman does not convey uncleanness through her various limbs [should they be cut off, at which point menstrual*

uncleanness no longer affects that limb], so if an idol's limbs are cut off, they no longer convey uncleanness as does the idol.

H. *Well, then, what about what R. Hama bar Guria asked: "As to an idol, does that status affect its limbs or not?" You could have solved the problem on the basis of what rabbis have said, specifically, its status does not extend to its limbs once they are cut off!*

I. *R. Hama bar Guria raised his question within the premises of R. Aqiba.*

**I.3** A. *And R. Eleazar said, "With respect to an exceptionally heavy stone, all parties concur that uncleanness is not transferred from the top to objects that bear the weight underneath under the present circumstances. Where they differ, it concerns the issue of whether or not the idol conveys uncleanness to one who carries it. R. Aqiba takes the view that it is comparable to a menstruating woman: Just as the menstruating woman conveys uncleanness to the one that carries her, so an idol conveys uncleanness to the one who carries it. And sages maintain that it is comparable to a dead creeping thing: Just as a dead creeping thing does not convey uncleanness to one who carries it, so an idol doesn't convey uncleanness to one who carries it."*

B. *Now, from R. Aqiba's perspective, what purpose is then served by the comparison of an idol to a dead creeping thing [as at Deu. 8:26]?*

C. *The comparison to the dead creeping thing serves to cover the utensils that are necessary to make use of the idol.*

D. *And from rabbis' perspective, what's the point of comparing an idol to a menstruating woman's uncleanness?*

E. *Just as a menstruating woman's uncleanness no longer affects the limbs once they are cut off, so the idol's uncleanness doesn't affect its limbs once they are cut off.*

F. **[83A]** *And from the perspective of R. Aqiba, what's the point of comparing an idol to a menstruating woman's uncleanness? Couldn't Scripture just as well have compared it to carrion [which has the same effect upon one who carries it]?*

G. *It could as well have done so, but by invoking the analogy to menstrual uncleanness, the lesson is taught:* Just as a menstruating woman does not convey uncleanness through her various limbs [should they be cut off, at which point menstrual uncleanness no longer affects that limb], so if an idol's limbs are cut off, they no longer convey uncleanness as does the idol.

H. *Well, then, what about what R. Hama bar Guria asked:* "As to an idol, does that status affect its limbs or not?" *You could have solved the problem on the basis of what rabbis have said, specifically, its status does not extend to its limbs once they are cut off!*

I. *R. Hama bar Guria raised his question within the premises of R. Aqiba.*

**I.4** A. *An objection was raised:* An idol is comparable to a dead creeping thing, and the utensils that are necessary to utilize it are likewise unclean like a dead creeping thing. R. Aqiba says, "An idol is unclean like a menstruating woman, but the utensils that are necessary to use the idol are unclean like a dead creeping thing." *Now from R. Eleazar's perspective, that poses no problem. But from the viewpoint of Rabbah, it is a problem.*

B. *Rabbah may say to you, "Is this of greater weight than the Mishnah, which says in so many words, **the stones, wood, and mortar deriving from it impart uncleanness in the status of a dead creeping thing**, which we explained to mean, what is the sense of dead creeping thing? It means an idol doesn't effect contamination through its weight transferred through an exceptionally heavy stone. Here, too, it doesn't effect contamination through its weight transferred through an exceptionally heavy stone."*

## I.5

A. *An objection was raised:* A gentile male or female, an idol and utensils that are used with it are unclean, but shifting them does not convey uncleanness. R. Aqiba says, “Both they and also shifting them convey uncleanness.” *Now from R. Eleazar’s perspective, that poses no problem. But from the viewpoint of Rabbah, it is a problem.*

B. *Rabbah may say to you, “And from our perspective, can you maintain of a gentile male or female, they are unclean, but shifting them does not convey uncleanness? But hasn’t it been taught on Tannaite authority: ‘Speak to the children of Israel and say to them, When any man has a flux’ (Lev. 15: 2) — the children of Israel contract uncleanness through flux, and gentiles do not contract uncleanness through flux, but sages have made the decree concerning them that they should be regarded for all purposes as tantamount to those afflicted with flux?”*

C. *Rather, Rabbah works out the difficulty within his theory of matters:* “A gentile male and a gentile female, they, moving them, and an exceptionally heavy stone on which they sit, vis-à-vis objects located beneath the stone, an idol, moving an idol, but not an exceptionally heavy stone on which it is located [convey uncleanness]. R. Aqiba says, ‘An idol — it, moving it, and an exceptionally heavy stone on which it is located vis-à-vis objects located beneath [convey uncleanness].’”

D. *And R. Eleazar works out matters within his theory of the whole, as follows:* “A gentile male and a gentile female, they, moving them, and an exceptionally heavy stone on which they sit, vis-à-vis objects located beneath the stone, an idol,

but not moving an idol. R. Aqiba says, ‘An idol — it, moving it, and an exceptionally heavy stone on which it is located vis-à-vis objects located beneath [convey uncleanness].’”

E. *Objected R. Ashi*, “*Then what is the meaning of ‘they’?*” [Freedman: For it cannot mean that they are unclean in themselves, since that is obvious from the fact that we debate whether even carrying them imparts uncleanness.]

F. *Rather, said R. Ashi*, “*This is the sense of the statement: A gentile male and a gentile female, whether they move other things or other things move them, are unclean. An idol that moved others — they are clean; if others move it, they are unclean. As to the utensils required to use the idol, if they move others or others move them, they are clean. R. Aqiba says, ‘In the case of a gentile male or female and an idol, whether they move others or others move them, the others are unclean; as for utensils needed to serve the idol, whether they move others or others move them, they are clean.’*”

**I.6** A. *As to an idol, there is no problem in finding a case in which others move it, but how in the world is it ever going to be in the situation of moving others?*

B. *Said R. Ammi b. R. Yeba*, “*It is in line with that which has been taught on Tannaite authority: [If] the Zab [unclean with flux uncleanness as described at Lev. 15] is on one side of the scale and food and drink are on the second, if the Zab outweighed them, they are unclean. [83B] If they outweighed him, they are clean.*”

**I.7** A. *In accord with what authority is the following, which has been taught on Tannaite authority: All unclean things that move clean things — the clean things remain clean, except for the movement of a person afflicted with flux. For we don't find a parallel in the entire Torah to that rule? May we say that it is not in accord with R. Aqiba, for were it in accord with R. Aqiba, then from his perspective there also is the case of an idol!*

B. *You may even say that it is in accord with R. Aqiba, for the intent of the Tannaite rule is, "the person afflicted with flux and anything in the same category."*

**I.8** A. *R. Hama bar Guria asked: "As to an idol, does that status affect its limbs or not? In a case in which an unskilled laborer can restore the limbs, that is no question, since in that case, these are treated as though they were still attached. Where it is a question, it is a case in which an unskilled laborer can't put the limbs back. Now what is the rule? Since an unskilled laborer can't put the limbs back, it is as though it were broken, or maybe in such a case it's not lacking anything anyhow?"*

B. *There are those who phrase the question in the following manner: "In a case in which an unskilled laborer cannot restore the limbs, there is no problem; it is as though it were broken. Where it is a problem, it is a case in which an unskilled laborer can put the limbs back. What is the rule? Since an unskilled worker can put the limbs back, it is as though it were joined together? Or perhaps now, in any event, the parts are strung about and detached?"*

C. *The question stands.*

**I.9** A. *R. Ahadeboy bar Ammi raised this question: "What is the rule governing an idol of the volume of less than an olive?"*

B. *Objected to this question R. Joseph, "What's the purpose of such a question? If it has to do with the prohibition of the idol, let it be no different from the fly of Baal Eqron, for it has been taught on Tannaite authority: 'And they made Baal berit their god' (Jud. 8:33) — this refers to the fly god of Baal Eqron. It teaches that every one of them made a model of his god and put it in his*

pocket. When he thought of it, he would take it out of his pocket and caress it and kiss it. *Rather, the question is, what is the status of such a thing so far as uncleanness is concerned? Since it is treated as comparable to a dead creeping thing, just as a dead creeping thing conveys uncleanness only if it is of the bulk of a lentil, so a piece of an idol also conveys uncleanness only if it is of the bulk of a lentil? Or perhaps it is treated as comparable to a corpse: Just as a corpse conveys uncleanness in the volume of an olive's bulk, so this would convey uncleanness in the volume of an olive's bulk?*"

- C. *Said R. Avayya, and some say, Rabbah bar Ulla, "Come and take note of what has been taught on Tannaite authority: An idol less than an olive's bulk in volume is not subject to uncleanness in any way whatsoever, as it is said, 'And he cast the powder thereof upon the graves of the children of the people' (2Ki. 23: 6) — just as a corpse imparts uncleanness only if it is of the volume of an olive's bulk, so an idol is subject to the same minimal measure."*

**I.10** A. *And from the perspective of rabbis, what's the practical consequence of this ruling that it is comparable to a dead creeping thing? It is that it won't convey uncleanness if it is carried. And what's the practical consequence of comparing it to a menstruating woman? That it does not retain uncleanness in the limbs that have been cut off. And of the comparison to the corpse? That it doesn't impart uncleanness in so small a volume as that of a lentil.*

B. *Might one say that the comparison should yield a strict result? Thus: What is the practical consequence of the comparison to a dead creeping thing, such as the All-Merciful has drawn? So that it will impart uncleanness in the volume of a lentil; it is comparable to a menstruating woman, in that it imparts uncleanness to objects located far beneath it underneath an exceptionally heavy stone; the All-Merciful has compared it to a corpse to indicate that it conveys uncleanness through overshadowing?*

C. *The uncleanness of an idol derives from rabbis, and as to a lenient or a strict ruling, we draw the analogy for lenient purposes, and we don't draw the analogy for strict purposes.*

### 9:2A-B

A. **"How do we know of a boat that it is insusceptible to uncleanness?**

B. **"Since it says, 'The way of a ship in the midst of the sea' (Pro. 30:19)."**



- I.1** A. *Well, it's pretty obvious that the way of the ship is in the midst of the sea. Here we are informed of the comparison to the sea: Just as the sea is insusceptible to uncleanness, so the ship is insusceptible to uncleanness.*
- B. *It has been taught on Tannaite authority: Hananiah says, "We may draw the clarifying analogy from the case of sacking [only wooden utensils that are like sacking can be unclean, in line with Lev. 11:32] — just as sacking can be carried whether empty or filled, so anything that can be carried empty or filled is in its status, excluding a boat, which can be carried empty but not filled.*
- C. *What is at issue between them?*
- D. *At issue between them is a boat made of earthenware. He who cites as the probative verse, The way of a ship in the midst of the sea would say that this, too, is "in the midst of the sea." But from him who maintains that the generative analogy is sacking, then, with respect to those things that Scripture treats along with sacking, if they can be carried full and empty, they are like sacking and subject to its status, and if not, that is not the case. But as to a boat made of earthenware, even though it cannot be carried both filled and empty, it would be subject to uncleanness.*
- E. *Or, also, a boat for the Jordan would be at issue between them. He who cites as the probative verse, The way of a ship in the midst of the sea would say that this, too, is "in the midst of the sea." But from him who maintains that the generative analogy is sacking, then, with respect to those things that Scripture treats along with sacking, if they can be carried full and empty, they are like sacking and subject to its status, and if not, that is not the case — well, this can be carried both full and empty.*
- F. For said R. Hanina b. Aqabayya, "How come they have said 'a boat for use on the Jordan is susceptible to uncleanness'? Because they carry it on dry land and bring it down into the water."

**I.2** A. Said R. Judah said Rab, "A person should never refrain from going to the schoolhouse, even for a single moment, for lo, how many years has this Mishnah paragraph been repeated in the house of study, but the reason for it was never set forth, until R. Hanina b. Aqabayya came along and explained it."

**I.3** A. Said R. Jonathan, "A person should never refrain from going to the schoolhouse or from Torah teachings, even at the

hour of his death, for lo, it is said, ‘This is the Torah, when a man dies in a tent’ (Num. 19:14) — even at the hour of death one should be occupied in the Torah.”

B. Said R. Simeon b. Laqish, “The teachings of the Torah are fulfilled only in him who kills himself for the Torah, as it is said, ‘This is the Torah, when a man dies in a tent’ (Num. 19:14).”

- I.4** A. Said Raba, **[84A]** “And from the perspective of Hanania, carrying by means of oxen is classified as carrying [since only oxen can carry Jordan boats]. For we have learned in the Mishnah: **There are three classifications of wagons: One built like an arm chair is susceptible to uncleanness from pressure such as is exerted by a menstruating woman, one made as if a bed is susceptible to uncleanness deriving from a corpse; one made of stone is susceptible to no form of uncleanness [M. Kel. 24:2].** And said R. Yohanan, ‘But if it has a receptacle that can hold pomegranates, it is susceptible to corpse uncleanness.’ **There are three classifications of chest: A chest with an opening at the side is usable as a bench and so is susceptible to pressure uncleanness like a chair or a bed; one with a hole at the top is susceptible to corpse uncleanness, and a very large one is susceptible to no form of uncleanness [M. Kel. 24:3].**”

- I.5** A. *Our rabbis have taught on Tannaite authority:*  
B. Pressure uncleanness inflicted on an earthenware utensil is null. [Freedman: If a person afflicted with flux uncleanness or a menstruant sits on an earthenware utensil, but does not enter the contained airspace of the utensil, he or she does not transfer pressure uncleanness to the utensil merely by exerting pressure through sitting on it.]  
C. R. Yosé says, “Also a ship.”

**I.6** A. *What’s the sense of his statement?*

B. *Said R. Zebid, “This is the sense of the statement:* Pressure uncleanness inflicted on an earthenware utensil is null — but if such a person touches the clay utensil on its contained inner space, it is unclean. Also a ship made of clay is susceptible to uncleanness, in accord with Hananiah. R. Yosé says, ‘Also a ship’: It is insusceptible to uncleanness. And that is in accord with our Tannaite authority.”

C. *Objected R. Pappa, “Then what is the meaning of ‘also’?” Rather, said R. Pappa, “This is the sense of the statement:* Pressure

uncleanness inflicted on an earthenware utensil is null — but touching it in the contained inner space imparts uncleanness to it; but as to a utensil of wood, both pressure uncleanness and uncleanness inflicted by touch are affective; a boat on the Jordan is insusceptible to uncleanness, in line with the view of our Tannaite authority. R. Yosé says, ‘Also a ship’: That is in accord with Hananiah.”

**I.7**

A. *How on the basis of Scripture do we know the fact that pressure uncleanness inflicted on an earthenware utensil is null?*

B. Said Hezekiah, “Said Scripture, ‘...and whosoever touches his bed’ (Lev. 15: 5) — Scripture treats as comparable himself [the person afflicted with flux uncleanness] and the bed that belongs to him; just as he can be cleaned in an immersion pool, so his bed can be cleaned in an immersion pool — [supply: thus excluding clay utensils, which cannot be cleaned in an immersion pool].”

C. *A Tannaite authority of the household of R. Ishmael*: “It shall be unto her as the bed of her menstrual uncleanness” (Lev. 15:26) — Scripture treats as comparable herself and her bed; just as she can be cleaned in an immersion pool, so her bed can be cleaned in an immersion pool, thus excluding clay utensils, which cannot be cleaned in an immersion pool.

D. *Objected R. Ela*, “How on the basis of Scripture do we know that a reed mat is susceptible to corpse uncleanness? [84B] It is a matter of logic: If small earthenware pitchers, which cannot receive uncleanness from a person afflicted with flux uncleanness, do receive uncleanness from a corpse, a reed mat, which does receive uncleanness from a person afflicted by flux uncleanness, surely should be subject to the uncleanness produced by a corpse!”

E. *But why should this be the case, since it cannot be cleaned in an immersion pool?*

F. *Said to him R. Hanina*, “But that is exceptional, since some of the material of which it is composed can be cleaned in an immersion pool.”

G. *He said to him*, “May the All-Merciful save us from this opinion of yours! To the contrary!”

H. *On what scriptural basis does R. Hanina reach his conclusion? There are two verses of Scripture that pertain*: “And whosoever

touches his bed,” “Every bed whereon he who is unclean with flux lies shall be unclean” (Lev. 15: 4). How so? *If something of its species can be cleaned in an immersion pool, even if the thing itself cannot, it is susceptible to pressure uncleanness, but if nothing of its species can be cleaned in an immersion pool, then his bed is treated as comparable to himself.*

- I.8** A. Raba said, “The fact that pressure uncleanness inflicted on an earthenware utensil is null derives from the following verse: ‘And every open vessel, which has no covering tightly sealed upon it, is unclean’ (Num. 19:15). Then if it has a seal tightly closing it, it is clean. [The uncleanness must affect the contained air space of the utensil.] *Aren’t we dealing with a utensil that one had assigned to serve as a seat for his wife, who is menstruating, and the All-Merciful has said that it is nonetheless unaffected by use as a chair and so insusceptible to pressure uncleanness.*”

### 9:2C-E

- C. “How do we know of a garden bed, six handbreadths square, that five different kinds of seed may be sown in it, four on the sides and one in the middle [M. Kil. 3:1]?”
- D. “Since it says, ‘For as the earth brings forth her bud and as the garden causes seeds sown in it to spring forth’ (Isa. 61:11) —
- E. “‘Its seed’ is not said, but ‘Its seeds.’”

- I.1** A. *What is the implication of the cited verse that yields this result?*
- B. Said R. Judah, “‘For as the earth brings forth her bud’ (Isa. 61:11) — ‘brings forth’ is one, ‘her bud’ is one, thus two; ‘her seeds’ stands for two, thus four; ‘causes to spring forth’ stands for one, five species in all. [85A] And rabbis established the fact that five species sown in a space six handbreadths square will not draw nourishment from one another.”
- C. *And how do rabbis establish as fact the proposition just now set forth?*
- D. *Said R. Hiyya bar Abba said R. Yohanan, “What is the meaning of the verse of Scripture: ‘You shall not remove your neighbor’s landmark, which they have set of old’ (Deu. 19:14) — the landmark that they have set of old you shall not remove” [Freedman: by planting*

so near to your neighbor's border that the roots must draw sustenance from his land, thus impoverishing it].

**I.2** A. *What is the point of reference of the phrase, which they have set of old?*

B. Said R. Samuel bar Nahmani said R. Yohanan, “These are the sons of Seir the Horite, the inhabitants of the earth’ (Gen. 36:20) — *so is everybody else the inhabitants of the firmament?* Rather, these were the experts in how to cultivate the earth. For they would say, ‘This entire measuring rod of land is for olives, that for vines, the other for figs.’ [Freedman: They knew how to divide land for cultivation and they must have known how much earth each species required for its sustenance; that is the source of rabbis’ knowledge.]

C. “Horite” implies, they smelled the earth [the word smell using consonants shared with the word Horite].

D. “And Hivite”?

E. Said R. Pappa, “They tasted dirt like a snake [the Aramaic word for which uses the same consonants as the name].”

F. R. Aha bar Jacob said, “‘Horites’: They become free [the word free using the consonants shared with the word Horite] of their property” [having been robbed of it].

**II.1** A. [**Six handbreadths square:**] Said R. Assi, “The internal area of the seed bed must be six handbreadths square, not counting the borders.” [Freedman]: The area stated in the Mishnah does not include the borders.]

B. *So, too, it has been taught on Tannaite authority:* The internal area of the seed bed must be six handbreadths square, not counting the borders.

**II.2** A. And how much must its borders be?

B. *It is in line with what we have learned in the Mishnah:* **R. Judah says, “The width [of the row] must be as wide as the width of the sole of a foot” [M. Kil. 3:3G].**

C. Said R. Zira — *others say, R. Hanina bar Pappa, “What is the scriptural basis behind the ruling of R. Judah? It is because it is*

written, ‘and watered it with your foot like a vegetable garden’ (Deu. 11:10) — just as your foot is a handbreadth, so the border also must be a handbreadth.”

**II.3** A. Said Rab, “We have learned the rule of the Mishnah to pertain to a seed bed in a waste plot.” [Freedman: But if the seed bed is surrounded by other beds sown with different varieties, only the two handbreadths of space occupied by the borders of the two contiguous beds will be between them, while three handbreadths are required between two rows of different plants.]

B. *But what about the corner space [left unsown? So there really can be a bed surrounded by other beds, contrary to Rab’s observation].*

C. Said the household of Rab in the name of Rab, “It refers to a garden that fills up the corners.”

D. *Well, then, why not sow it from the outside, and not fill up the inside space at all?*

E. **[85B]** It is a precautionary decree, lest he fill up the corners.

F. Well, then, why should it not be other than a triangular vegetable garden? *Haven’t we learned in the Mishnah: [If] the point of the angle of a field of vegetables entered a field of another [kind of] vegetables, it is permitted [to grow one kind of vegetables in the field of the other kind]; for it [the point of the angle of the vegetable field] looks like the end of his field [M. Kil. 3:3A-C]?*

G. A triangular plot is not deemed permissible in the case of a seed bed.

H. And Samuel said, “We have learned the rule in the context of a seed bed in the middle of other seed beds.”

I. *But lo, they look confused together [and therefore give the appearance of mixed seeds]!*

J. The farmer points one strip in one direction, the next in another direction [signaling their separateness].

**II.4** A. *Said Ulla, “In the West they raised this question: What is the law if someone drew one furrow across the whole?”* [Freedman/Rashi: From north to south, crossing the middle seeds; the furrow is either one of the five species of seeds or a sixth. Is this a distinguishing mark, permitting the situation to continue?]

- B. Said R. Sheshet, “The confusion of species of seeds comes along and nullifies that one furrow.” [Freedman: It is not a distinguishing mark but breaks up the separateness of the other strips and so is forbidden.]
- C. R. Assi said, “The confusion of species of seeds does not come along and nullify that one furrow.”
- D. *Rabina objected to R. Ashi: “He who plants two rows of chatemelons, two rows of gourds, [and] two rows of cowpeas — it is permitted. [He who plants] a row of chatemelons, a row of gourds, [and] a row of cowpeas — it is prohibited [M. Kil. 3:4A-B]!”* [Thus a single row effects a prohibited intermingling.]
- E. *The present case is exceptional, because there is an entangling of the leaves as they grow up [so it appears to be mixed seeds and is forbidden].*

- II.5** A. Said R. Kahana said R. Yohanan, “He who wants to fill up his entire patch with vegetables makes it into beds six handbreadths square, describing in each a circle of a diameter of five handbreadths, filling the corner with whatever he wants” [which arrangement demonstrates for all to see that there is no planting of mixed seeds].
- B. *But lo, what about the space in between the beds [which are to be left fallow]?*
  - C. *Said a member of the household of R. Yannai, “He leaves the spaces between the furrows fallow.”*

D. R. Ashi said, “[He who wants to fill up his entire patch with vegetables] — if the seed beds are sown in the length, he sows the space in between breadthwise and vice versa” [and that will fill the garden without violating the rule against mixed seeds].

E. *Rabina objected to R. Ashi: “To plant one vegetable alongside another, there has to be a space of six handbreadths square, and they are regarded [86A] as a square board [T. Kil. 2:7A-B]. So it is permitted only to be laid out as a square board but in no other manner [for example, planting in a circle]!”*

F. *The intent there is to set forth only another leniency in the matter, that is, permitting a triangular wedge that may issue forth from there into another plot.*

## 9:3

- A. **“How do we know of her who emits semen on the third day [after having had sexual relations] that she is unclean?”**

- B. “Since it says, ‘And be ready against the third day, [come not near a woman]’ (Exo. 19:15).
- C. “How do we know that they bathe a child on the third day after circumcision, even if this coincides with the Sabbath?
- D. “Since it says, ‘And it came to pass on the third day when they were sore’ (Gen. 34:25).
- E. “How do we know that they tie a red thread on the head of the scapegoat [which is sent forth]?
- F. “Since it says, ‘Though your sins be as scarlet, they shall be white as snow’ (Isa. 1:18).

#### 9:4

- A. “How do we know that on the Day of Atonement anointing is tantamount to drinking?
- B. “Even though there is no direct proof of the proposition, there is a hint at that proposition,
- C. “since it says, ‘And it came into his inward parts like water and like oil into his bones’ (Psa. 109:18).”

#### I.1

- A. [As will be seen in materials set forth presently, with reference to the allegation that **How do we know of her who emits semen on the third day [after having had sexual relations] that she is unclean?**] *the first clause is not in accord with the principle of R. Eleazar b. Azariah [below, D], but the second is in accord with R. Eleazar b. Azariah, for in regards R. Eleazar b. Azariah, we have heard the tradition that she is clean.*
- B. *One who does not care to assign the Mishnah rule to a conflict of Tannaite authorities repeats the first clause as **clean**, and assigns the whole of the passage to accord with R. Eleazar b. Azariah, but one who does care to assign the passage to a conflict of Tannaite opinion will attribute the first clause to rabbis and the second to R. Eleazar b. Azariah.*
- C. *Our rabbis have taught on Tannaite authority:*
- D. “**She who discharges semen on the third day [after having intercourse] is clean,**” **the words of R. Eleazar b. Azariah.** [If she has sexual relations on Thursday and discharges on the Sabbath, she is clean, no matter at which part of the two days sexual relations and discharge took place.]
- E. **R. Ishmael says, “Sometimes they are four periods, sometimes they are five, sometimes they are six.”** [Period meaning, a day or a night when the



two are of equal length.] [Freedman: He holds that she is unclean; if cohabitation took place at the beginning of Thursday evening and the discharge at the end of the Sabbath, we have six periods; if at the end of Thursday night, five, and if at the end of Thursday, four; in all cases she is unclean.]

- F. **R. Aqiba says, “They are always five [M. [Miq. 8:3C-F](#)]. And if part of the first season has passed, they reckon that part of the sixth season completes it [a discharge up to then is unclean]” [T. [Miq. 6:6D](#)].**

**I.2** A. *When rabbis made this statement before R. Pappa, and some say, R. Pappa to Raba, [he replied], “Well, there’s no problem in respect to the views of R. Eleazar b. Azariah. He concurs with rabbis, who take the view that on Thursday, there was an abstention from sexual relations. [Freedman: On the occasion of the giving of the Torah, for which sexual relations had to be suspended for a long enough period to insure cleanness, took place on the Sabbath, at the very beginning of which they were permitted to immerse and purify themselves if there had been a seminal discharge on Friday; some may have had sexual relations at the end of Thursday and yet they were fit for revelation on the Sabbath, which shows that a discharge of semen on the third day does not defile.] And R. Ishmael concurs with R. Yosé, who said, ‘It was on Wednesday prior to the giving of the law that they abstained from sexual relations.’ But in accord with what position does R. Aqiba take the view that he does?” [Freedman: For the Torah speaks of days, meaning, whether sexual relations took place at the beginning or at the end of the day, she would be clean on the third or fourth day without regard to the numbers of periods that had elapsed.]*

B. *In point of fact, R. Aqiba concurs with R. Yosé, in line with what R. Ada bar Ahbah said, “Moses went up the mountain early in the morning and he came down from the mountain early in the morning. Moses went up the mountain early in the morning: ‘And Moses rose up early in the morning and went up onto mount Sinai’ (Exo. 34: 4). And he came down from the mountain early in the morning: ‘Go, get you down, and you shall come up, you and Aaron with you’ (Exo. 19:24). Scripture thus treats as comparable the going down and the coming up: Just as the coming up was early in the morning, so the going down was early in the morning.” [Freedman: Hence Moses’s order to the Israelites to abstain from intimacy was given early*

Wednesday morning, which allows five full periods, until the beginning of the Sabbath, when they purified themselves.]

C. *But why did he have to tell them in the morning anyhow? Didn't R. Huna say, "The Israelites are holy and don't have sexual relations by day [but only by night]"?*

D. Lo, Raba said, "But if the house is dark, it's o.k.," and said Raba, *and some say, R. Pappa*, "A disciple of a sage spreads darkness with his cloak and it's o.k."

**I.3** A. [86B] *Lo, one way or the other, they were in the status of those who had immersed but had to await sunset for the completion of their rite of purification!*

B. *Abbaye bar Rabin and R. Hanina bar Abin both said*, "The Torah was given even to those who were in the status of those who had immersed but had to await sunset for the completion of their rite of purification."

C. *In session Maremar stated this tradition. Said Rabina to Maremar*, "Did you say, 'it was actually given,' or did you say, 'it was suitable to have been given'?"

D. *He said to him*, "What I said was, 'it was suitable to have been given.'"

**I.4** A. *Well, anyhow, why couldn't they have immersed at twilight and received the Torah at twilight?* [Freedman/Rashi: According to Aqiba, if God wanted exactly five periods to elapse, why did he postpone revelation until the morning, which suggests that six periods are necessary?]

B. Said R. Isaac, "'From the beginning I have not spoken in secret' (Isa. 48:16)."

C. *Well, they could have immersed on Sabbath morning and also received the Torah on Sabbath morning?*

D. Said R. Isaac, "It is so that some of them should not be going off to receive the Torah while the others were going off for immersion."

**I.5** A. Said R. Hiyya b. R. Abba said R. Yohanan, "This represents the views of R. Ishmael and R. Aqiba, but sages say, 'Six complete periods' *are what we require [for the discharge to become null].*"

**I.6** A. Said R. Hisda, “The dispute concerns a case in which the semen derived from the woman, but if it derived from a man, it is unclean so long as it is wet.”

B. *Objected R. Sheshet*, “‘And every garment and every skin on which is the seed of copulation shall be washed with water and be unclean until the evening’ (Lev. 15:17) — excluding semen that stinks. [It no longer can inseminate, so is no longer a source of uncleanness.] *Doesn’t this refer to what comes from a man?*”

C. *No, it refers to what comes from a woman.*

**I.7** A. R. Pappa raised this question: “What is the rule governing Israelite semen in a Samaritan belly? *Is it that, because Israelites are anxious about keeping the religious duties, their bodies heat up [and ruin the semen in three days] but that is not true of gentiles, who are not anxious about keeping the religious duties? Or do we say that, just as they eat dead creeping things, so their bodies, too, are overheated? And should you say, just as they eat dead creeping things, their bodies are overheated and ruin the semen in three days, what about Israelite semen in a beast’s belly? Do we say, a woman, who has a fore-uterus, makes the semen stink, but an animal doesn’t, having none? Or perhaps it makes no difference?*”

B. *So worry about it.*

- I.8** A. *Our rabbis have taught on Tannaite authority:*  
B. On the sixth of the month [of Sivan] the Ten Commandments were given to Israel.  
C. R. Yosé says, “On the seventh of that month.”

**I.9** A. *Said Raba*, “*All parties concur that they reached the Wilderness of Sinai on the first of the month. For here it is written, ‘on this day they came into the wilderness of Sinai’ (Exo. 19: 1), and further, ‘This month shall be unto you the beginning of months’ (Exo. 12: 2). Just as here, the intention is to refer to the first of the month, so there, too, the first of the month is what is meant. Further, all parties concur that the Torah was given to Israel on the Sabbath. Here it is written, ‘Remember the Sabbath day to keep it holy’ (Exo. 20: 8) and*

elsewhere, ‘And Moses said to the people, Remember this day’ (Exo. 13: 3). Just as there he spoke on that very day to which he referred, so here, too, he spoke on the very day to which he referred. *Where there is a dispute, it concerns the fixing of the New Moon for that month. R. Yosé takes the view that the New Moon was fixed on Sunday, and on that day, Moses said nothing to them, because they were tired from their trip. On Monday he said to them, ‘and you shall be to me a kingdom of priests’ (Exo. 19: 6). [87A] On Tuesday he told them the religious duty of setting boundaries around the mountain; on Wednesday they separated themselves from sexual relations with their wives. Rabbis maintain that on Monday the New Moon was fixed, and on that day, Moses said nothing to them, because they were tired from their trip. On Tuesday he said to them, ‘and you shall be to me a kingdom of priests’ (Exo. 19: 6). On Wednesday he told them the religious duty of setting borders around the mountain, on Thursday the abstinence from sexual relations was accomplished.”*

B. *By way of objection:* “And sanctify them [by their not having sexual relations] today and tomorrow” (Exo. 19:10) [thus implying a reference to Thursday and Friday, with revelation taking place on the Sabbath] — *that’s a challenge to the position of R. Yosé!*

C. R. Yosé will say to you, “Moses on his own account added another day” [he was told to “sanctify them” on Wednesday, and he understood it to speak of three days (Freedman)].

D. *For it has been taught on Tannaite authority:* There were three things that Moses did only on his own volition, and God concurred with what Moses had decided: adding one day [to the period of sanctification prior to revelation, Exo. 19:10, 19:15], going celibate [even without having had a daughter], and breaking the tables.”

**I.10** A. “And adding one day [to the period of sanctification prior to revelation, Exo. 19:10, 19:15]”:

B. *What was the exposition of Scripture that he set forth?*

C. *He thought along these lines:* It is written, “And sanctify themselves today and tomorrow” (Exo. 19:10) — today must be like tomorrow. Just as tomorrow means the prior night, so today must encompass the prior night. *But since the prior*

*night applying to today has already gone by, it must follow that there are two days exclusive of today to be observed.*

D. *And how do we know that God concurred with what Moses had decided? Because the Presence of God did not alight before the Sabbath.* [Slotki, to Yebamot 62A: The sanctification began on Wednesday, they observed all of Thursday and Friday, and the Presence descended on the Sabbath, the third of the two complete days, as Moses expected, disregarding the first day, which was incomplete.]

- I.11** A. “Going celibate [even without having had a daughter]”:  
B. *What was the exposition of Scripture that he set forth?*  
C. *He thought along these lines:* If concerning the Israelites, with whom the Presence of God spoke for only a single moment, and that was at a specified time, the Torah has said, “do not come near a woman,” then I, who am singled out for divine speech at any time, and no particular time has been set for me, all the more so should do so.  
D. *And how do we know that God concurred with what Moses had decided?* “Go say to them, Return you to your tents [wives], but as for you, stand you here by me” (Deu. 5:27-8).  
E. And there are those who say, “With him will I speak mouth to mouth” (Num. 12: 8).

- I.12** A. “Breaking the tables”:  
B. *What was the exposition of Scripture that he set forth?*  
C. *He thought along these lines:* If concerning the Passover lamb, only one of six hundred and thirteen commandments, the Torah has said, “No outsider shall eat thereof,” then how much the more so should this apply to the whole of the Torah, when all of the Israelites have betrayed it!  
D. *And how do we know that God concurred with what Moses had decided?* It is written, “which you did break” (Exo. 34: 1), concerning which said R. Simeon b. Laqish, “Said the Holy One, blessed be He, to Moses, ‘Well done for breaking them!’”

**I.13** A. *Come and take note:* “And be ready against the third day” — *that’s a challenge to the position of R. Yosé!*

B. *Lo, we’ve already said,* Moses had decided on his own volition about adding one day [to the period of sanctification prior to revelation, Exo. 19:10, 19:15]!

**I.14** A. *Come and take note:* “The third, the third day of the month, the third day of the week” — *that’s a challenge to the position of rabbis!*

B. *Rabbis will say to you, “Lo, who is the authority behind the unattributed passage? It is none other than R. Yosé.”*

**I.15** A. *As to that first reference to the third, what’s the point?*

B. *It is in line with that which has been taught on Tannaite authority:*

C. “And Moses reported the words of the people to the Lord” (Exo. 19: 8). “And Moses told the words of the people to the Lord” (Exo. 34: 9):

D. What did the Holy One, blessed be He, say to Moses, what did Moses say to Israel, what did Israel say to Moses, and what did Moses report before the All-Powerful?

E. “It was the religious duty of setting forth boundaries,” the words of R. Yosé b. R. Judah.

F. Rabbi says, “At first he set forth the penalty for not keeping the commandments, for it is written, ‘And Moses reported’ meaning, things that would chasten the mind. But in the end, he set forth the reward for keeping the commandments, ‘And Moses told,’ meaning, words that draw the heart the way a story does.”

G. *There are those who say,* “At first he set forth the reward for keeping the commandments, ‘And Moses reported’ meaning, things that would restore the mind. But in the end, he set forth the penalty for not keeping the commandments, for it is written, ‘And Moses told,’ meaning, things as hard for someone as worm wood [which uses consonants that also serve ‘told’].”

**I.16** A. *Come and take note:* “The sixth, the sixth day of the month, the sixth day of the week” — *that’s a challenge to the position of rabbis!*

B. *Rabbis will say to you, “Lo, here, too, who is the authority behind the unattributed passage? It is none other than R. Yosé.”*

**I.17** A. *As to that first reference to the sixth, what’s the point?*

B. Raba said, **[87B]** “It refers to their making camp.”

C. R. Aha bar Jacob said, “It refers to their making journeys” [particularly from Rephidim, Exo. 19:2; he holds that they left Rephidim and came to the wilderness of Sinai on the same day (Freedman)].

D. *At issue between them is the commandment of the Sabbath that they received at Marah: “Observe the Sabbath day...as the Lord your God commanded you” (Deu. 5:12) — on which said R. Judah said Rab, “As he commanded you at Marah.” The one authority takes the view that with respect to the Sabbath they were commanded, but not with special reference to observing the Sabbath limits, and the other takes the view that they also were commanded concerning the Sabbath limits.* [Freedman: Raba maintains that it was the sixth day from their encamping only, while they departed from Rephidim on the previous day, which was the Sabbath, since the law on Sabbath limits didn’t exist; Aha holds that they must have set out from Rephidim on Sunday, too, not on the Sabbath, for the Sabbath limits as to travel already were in effect.]

**I.18** A. *Come and take note:* As to the Nisan in which the Israelites left Egypt, on the fourteenth of the month, they slaughtered their Passover-offerings; on the fifteenth they went out; that evening the firstborn were smitten.

B. *Do you really imagine that it was that evening?!*

C. Rather, the firstborn had been smitten the previous evening, that day was Thursday. *Since the fifteenth of Nisan fell on a Thursday, the first of the next month, Iyyar, was on the Sabbath, and the first of the month beyond, Sivan, was on a Sunday. And that’s a problem for rabbis.*

D. *The rabbis may say to you, “That year Iyyar was a full thirty days [rather than the twenty-nine, which, in the lunar year, it can have been; hence the first of Sivan was on a Monday, not a Sunday].”*

**I.19** A. *Come and take note: They did not make it a full thirty days, but only twenty-nine days:* As to the Nisan in which the Israelites left Egypt, on the fourteenth they slaughtered their Passover-offerings; on the fifteenth they went forth; that evening the firstborn were smitten.  
B. *Do you really imagine that it was that evening?!*  
C. Rather, the firstborn had been smitten the previous evening, that day was Thursday. Nisan that year was a full month of thirty days, and Iyyar began on a Sabbath. Iyyar, however, was a defective month [having only twenty-nine days], so Sivan coincided with the Sabbath. *And that's a problem for rabbis.*  
D. *The rabbis may say to you, "Lo, who stands behind this formulation? It is R. Yosé."*

**I.20** A. *Said R. Pappa, "Come and take note: 'And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin on the fifteenth day of the second month' (Exo. 16: 1) — now that day was a Sabbath, for it is written, 'and in the morning, then you shall see the glory of the Lord' (Exo. 16: 7), and it is written, 'Six days you shall gather it' (Exo. 16:26). [The manna first fell on the day after they arrived at Sin, and since they could gather it for six days, that must have been a Sunday, the prior day, a Sabbath (Freedman)]. But since the fifteenth of Iyyar coincided with the Sabbath, the first of Sivan had to have fallen on a Sunday. And that's a problem for rabbis."*

B. *The rabbis may say to you, "That year Iyyar was a full thirty days [rather than the twenty-nine, which, in the lunar year, it can have been; hence the first of Sivan was on a Monday, not a Sunday]."*

**I.21** A. *Said R. Assi of Khuzistan to R. Ashi, "Come and take note: 'And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was erected' (Exo. 40:17)."* *And a Tannaite statement [thereon is as follows:]* That day received ten crowns [of distinction]: It was the first day of Creation, the first day of the princes' offerings for the dedication of the tabernacle, the first day for the priesthood, the first day for public offerings, the first day for the fall of fire from Heaven, the first day for the priests' eating of Holy Things, the first day for the presence of God in Israel, the first day for the priestly blessing of Israel, the first day on which the high places



were forbidden, the first day for the reckoning of months. *Now since the first of Nisan that year was on a Sunday, then the first of Nisan of the previous year has to have been on a Wednesday. For it has been taught on Tannaite authority: Others say, “Between one Feast of Weeks and the next, or between one New Year and the next, there can be a difference of only four days of the week, or, in an intercalated year [bearing an extra month], five. [T. Ar. 1:11]* [Jung, p. 52, n. 2.: Others hold that all months are full and defective in strict rotation, making a total of 354 days, which is four days over fifty weeks, leaving four days of the week as interval between one new year and the other in a normal year and five in a prolonged year.] *So the first of Iyyar had to have come on a Friday, and the first of Sivan on a Sabbath — a problem to both R. Yosé and rabbis!”*

B. *In R. Yosé’s opinion, seventh months were intercalated that year [88A], and in rabbis’ view, eight were defective.”* [Yosé: There was a difference of three days, not four, that year, so the first of Sivan was on a Sunday; rabbis: The year had three hundred fifty-two days, the first of Sivan coming on a Monday (Freedman).]

**I.22** A. *Come and take note: For it has been taught on Tannaite authority in the compilation, Seder Olam: The Nisan in which the Israelites left Egypt, the Nisan in which the Israelites went forth from Egypt — on the fourteenth they slaughtered their Passover-offerings, on the fifteenth they went forth, and that day was a Friday. Now, since the first of Nisan was on the Sabbath eve or Friday, the first of Iyyar was on a Sunday, the first of Sivan on a Monday — yielding a problem for R. Yosé!*

B. *R. Yosé may tell you, “Well, whose view is this? It’s just rabbis’.”*

**I.23** A. *Come and take note: R. Yosé says, “On Monday Moses went up the mountain and came down, on Tuesday Moses went up and came down, on Wednesday he went up but didn’t come down again. Now, since he didn’t come down on Wednesday, whence did he come down again? So it must be, on Wednesday he went up and came down, on Thursday he built the altar and made an offering, on Friday he had no more time.” Wasn’t that because of the Torah?* [Freedman: This supports rabbis, that the Torah was given on the sixth of the month.]

B. *No, it was because of the trouble of preparing for the Sabbath.*

**I.24** A. *A certain Galilean expounded before R. Hisda, “Blessed be the All-Merciful, who gave a Torah divided into three parts to a people divided into three parts through a third-born son [after Miriam and Aaron] on the third day of the third month.”*

B. *In accord with whom did he present that exposition? In accord with R. Yosé.*

### **Topical Appendix on the Revelation at Sinai**

- I.25** A. “And they stood under the mount” (Exo. 19:17):  
B. Actually underneath the mountain.  
C. Said R. Abdimi bar Hama bar Hasa, “This teaches that the Holy One, blessed be He, held the mountain over Israel like a cask and said to them, ‘If you accept the Torah, well and good, and if not, then there is where your grave will be.’”

D. *Said R. Aha bar Jacob, “On this basis there is ground for a powerful protest against the Torah [since it was imposed by force].”*

E. Said Raba, “Nonetheless, the generation of the time of Ahasuerus accepted it, as it is written, ‘The Jews confirmed and accepted’ (Est. 19:17) — they confirmed what the others had already accepted.”

- I.26** A. *Said Hezekiah, “What is the meaning of the verse, ‘You caused sentence to be heard from Heaven, the earth feared and was tranquil’ (Psa. 76: 9)? If it feared, why was it tranquil, and if it was tranquil, why did it fear? But to begin with there was fear, but at the end, tranquillity.”*  
B. Why the fear?  
C. *It is in line with what R. Simeon b. Laqish said, for said R. Simeon b. Laqish, “What is the meaning of the verse of Scripture, ‘And there was evening, and there was morning, the sixth day’ (Gen. 1:31)? This teaches that the Holy One, blessed be He, made a stipulation with all of the works of creation, saying to them, ‘If Israel accepts my Torah, well and good, but if not, I shall return you to chaos and void.’”*

- I.27** A. Expounded R. Simai, “At the moment that the Israelites first said, ‘we shall do,’ and then, ‘we shall listen,’ six hundred thousand ministering angels came to each Israelite and tied on to each of them two crowns, one for the ‘we shall do’ and the other for the ‘we shall listen.’ When the Israelites sinned, however, a million two hundred thousand angels of destruction came down and

took them away: ‘and the children of Israel stripped themselves of their ornaments from Mount Horeb’ (Exo. 33: 6).”

- B. Said R. Hama bar Hanina, “At Horeb they put them on, at Horeb they took them off.
- C. “At Horeb they put them on: as we just said.
- D. “...at Horeb they took them off: ‘and the children of Israel stripped themselves of their ornaments from Mount Horeb’ (Exo. 33: 6).”

E. Said R. Yohanan, “And Moses had the merit of taking all of them, *for nearby it is written*, ‘And Moses took the tent’ (Exo. 33: 7).”

F. Said R. Simeon b. Laqish, “The Holy One, blessed be He, is destined to return them to us: ‘And the ransomed of the Lord shall return and come with singing unto Zion and everlasting joy shall be upon their heads’ (Isa. 35:10) — the joy of old will be on their heads.”

**I.28** A. Said R. Eliezer, ““At the moment that the Israelites first said, ‘we shall do,’ and then, ‘we shall listen,’ an echo came forth and proclaimed to them, ‘Who has told my children this secret, which the ministering angels take advantage of: ‘bless the Lord, you angels of his, you mighty in strength who fulfil his word, who hearken to the voice of his word’ (Psa. 103: 2) — *first they do, then they hear.*”

**I.29** A. Said R. Hama b. R. Hanina, “*What is the meaning of the verse of Scripture, ‘As the apple tree among trees of the wood, so is my beloved among the sons’ (Son. 2: 3)? Why are the Israelites compared to an apple? To tell you, just as an apple — its fruit appears before the leaves, so the Israelites gave precedence to ‘we shall do’ over ‘we shall hearken.’*”

**I.30** A. *There was a Sadducee who saw Raba reviewing his studies, sitting with his fingers under his heel, so that the fingers spurted blood as he ground them down. He said to him, “Rash folk, whose mouths talked before their ears heard! You still persist in your impetuosity. You first of all ought to have listened, and if you could do it, then you could accept, but if not, you should not have accepted [the Torah].”*

B. *He said to him, “We [88B] who walked in integrity — of us it is written, ‘The integrity of the upright shall guide them’ (Pro. 11: 3), but of those people who walked in perversity it is written, ‘but the perversity of the treacherous shall destroy them’ (Pro. 11: 3).”*

- I.31** A. *Said R. Samuel bar Nahmani said R. Jonathan, “What is the meaning of the verse of Scripture, ‘You have ravished my heart, my sister, my bride, you have ravished my heart with one of your eyes’ (Son. 4: 9)? To begin with, with one of your eyes, but when you carry out [the Torah], with both of your eyes.”*
- I.32** A. *Said Ulla, “Shameless is the bride who fornicates in her own bridal canopy.”*  
 B. *Said R. Mari son of Samuel’s daughter, “What is the pertinent verse of Scripture? ‘While the king sat at his table, my spikenard gave up its fragrance’ (Son. 1:12).”*  
 C. *Said Raba, “Still his love is with us, what is written being ‘gave,’ and not, ‘went rotten.’”*
- I.33** A. *Our rabbis have taught on Tannaite authority:*  
 B. *Of those who are humiliated but don’t humiliate others, hear themselves reviled but don’t answer, act out of love and accept suffering with joy Scripture says, ‘But those who love him are as the sun when he goes forth in his might’ (Jud. 5:30).”*
- I.34** A. *Said R. Yohanan, “What is the meaning of this verse of Scripture: ‘The Lord gives the word, they who publish the good news are a great host’ (Psa. 68:12)? Every act of speech that came forth from the mouth of the Almighty was divided into seventy languages.”*
- I.35** A. *A Tannaite statement of the household of R. Ishmael: “‘And like a hammer that breaks the rock into pieces’ (Jer. 23:29) — just as a hammer yields ever so many sparks, so every work that came forth from the mouth of the Holy One, blessed be He, was divided into seventy languages.”*
- I.36** A. *Said R. Hananel bar Pappa, “What is the meaning of the following verse of Scripture: ‘Hear, for I will speak princely things’ (Pro. 8: 6)? Why are the teachings of Torah compared to a prince? To tell you: Just as a prince has the power to kill or grant life, so teachings of the Torah have the power to kill or to grant life.”*  
     B. *That is in line with what Raba said, “For those that go to the right of it, it is an elixir of life, and for those that go to the left of it, it is a deadly poison.”*  
     C. *A further comment on the verse, “Hear, for I will speak princely things” (Pro. 8: 6): On every word that went forth from the mouth of the Holy One, blessed be He, they tied two crowns.*

- I.37** A. *Said R. Joshua b. Levi, “What is the meaning of that which is stated in Scripture, ‘My beloved is to me as a bundle of myrrh, that lies between my breasts’ (Son. 1:13)? Said the community of Israel before the Holy One, blessed be He, ‘Lord of the world, even though my life is distressed and embittered, yet my love lies between my breasts.’*
- B. *“My beloved is to me as a cluster of henna flowers in the vineyards of En Gedi’ (Son. 1:14): He to whom all things belong will atone for me for the sin of the kid that I stored up for myself.”*
- C. *And on what basis do we interpret the word for vineyard to mean “gathering”?*
- D. *Said Mar Zutra b. R. Nahman, “It is in line with what we have learned in the Mishnah: **a fuller’s stool, on which they heap up linen [M. Kel. 23:4].**”*
- I.38** A. *And said R. Joshua b. Levi, “What is the meaning of the following verse of Scripture: ‘His cheeks are as a bed of spices’ (Son. 5:13)? From every word that came forth from the mouth of the Holy One, blessed be He, the world was filled with spices. But since, by the first word, the world was filled, where did the fragrance of the second go? The Holy One, blessed be He, brought forth wind from his treasury and made each pass on in sequence: ‘His lips are as lilies dripping myrrh that passes on’ (Son. 5:13) — read the word for lilies as though it yielded the sense ‘that lead step by step.’”*
- I.39** A. *And said R. Joshua b. Levi, “At every word that came forth from the mouth of the Holy One, blessed be He, the souls of the Israelites went forth, as it is said, ‘My soul went forth when he spoke’ (Son. 5: 6). But since their souls departed at the first word, how could they receive the next? He brought down dew, with which he will resurrect the dead, and brought them back to life: ‘Your God sent a plentiful rain, you confirmed your inheritance when it was weary’ (Psa. 68:10).”*
- I.40** A. *And said R. Joshua b. Levi, “At every word that came forth from the mouth of the Holy One, blessed be He, the Israelites retreated for twelve miles, but the ministering angels led them back: ‘The hosts of angels march, they march’ (Psa. 68:13) — read the word as though its consonants yielded ‘they lead.’”*
- I.41** A. *And said R. Joshua b. Levi, “When Moses came up on high, the ministering angels said before the Holy One, blessed be He, ‘Lord of the world, what is*

one born of woman doing among us?’ He said to them, ‘He has come to receive the Torah.’

- B. “They said before him, ‘This secret treasure, hidden by you for nine hundred and seventy-four generations before the world was created, are you now planning to give to a mortal? “What is man, that you are mindful of him, and the son of man, that you think of him, O Lord our God, how excellent is your name in all the earth! who has set your glory upon the heavens” (Psa. 8:5, 2)!’
- C. “Said the Holy One, blessed be He, to Moses, ‘Answer them.’
- D. “He said before him, ‘Lord of the world, I’m afraid lest they burn me with the breath of their mouths.’
- E. “He said to him, ‘Hold on to my throne of glory and answer them.’ So Scripture says, ‘He makes him to hold on to the face of his throne and spreads his cloud over him’ (Job. 26: 9).” And in this connection R. Tanhum said, “This teaches that the All-Mighty spread over him some of the splendor of his Presence and his cloud.”
- F. “He said to him, ‘Lord of the world, the Torah that you are giving me — what is written in it?’
- G. “‘I am the Lord your God who brought you out of the land of Egypt’ (Exo. 20: 2).
- H. “He said to the angels, ‘To Egypt have you gone down. To Pharaoh have you been enslaved? Why should the Torah go to you?’
- I. “He again said to him, ‘Lord of the world, the Torah that you are giving me — what is written in it?’
- J. “‘You will have no other gods’ (Exo. 20: 3).
- K. “‘So do you live among the nations who worship **[89A]** idols?’
- L. “He again said to him, ‘Lord of the world, the Torah that you are giving me — what is written in it?’
- M. “‘Remember the Sabbath day to keep it holy’ (Exo. 20: 8).
- N. “‘So do you do work that you need rest?’
- O. “He again said to him, ‘Lord of the world, the Torah that you are giving me — what is written in it?’
- P. “‘You shall not take the name of the Lord your god in vain’ (Exo. 20: 7).
- Q. “‘So is there any give or take among you?’
- R. “He again said to him, ‘Lord of the world, the Torah that you are giving me — what is written in it?’

- S. “‘Honor your father and your mother’ (Exo. 20:12).
  - T. “‘So do you have fathers and mothers?’
  - U. “He again said to him, ‘Lord of the world, the Torah that you are giving me — what is written in it?’
  - V. “‘You shall not murder, you shall not commit adultery, you shall not steal’ (Exo. 20:13-15).
  - W. “‘So is there envy among you, is there lust among you?’
  - X. “Forthwith they gave praise to the Holy One, blessed be He: ‘O Lord our God, how excellent is your name’ (Psa. 8:10), but they didn’t add, ‘who has set your glory upon the heavens.’
  - Y. “On the spot everyone of them became a friend of his and gave him something: ‘You have ascended on high, you have taken the spoils, you have received gifts on account of man’ (Psa. 68:19). In reparation for their calling you a man, you received gifts.
  - Z. “So, too, the angel of death handed over something to him: ‘and he put on the incense and made atonement for the people’ (Num. 16:47), ‘and he stood between the dead and the living’ (Num. 16:48). *If the other hadn’t told him where, would he have known what to do?’*
- I.42** A. And said R. Joshua b. Levi, “When Moses came down from before the Holy One, blessed be He, Satan came and said before him, ‘Lord of the world, where is the Torah?’
- B. “He said to him, ‘I gave it to the earth.’
  - C. “He went to the earth and said to her, ‘Where is the Torah?’
  - D. “‘God understands her way’ (Job. 28:23).
  - E. “He went to the sea, and it replied, ‘It is not with me.’
  - F. “He went to the deep, and it replied, ‘It is not in me,’ for it is said, ‘The deep says, it is not in me, and the sea says, it is not with me, destruction and death say, we have heard a rumor thereof with our ears’ (Job. 28:14, 22).
  - G. “So he went back and said before the Holy One, blessed be He, ‘Lord of the world, I have searched throughout the earth but not found it.’
  - H. “He said to him, ‘Go to the Son of Amram.’
  - I. “He went to Moses. He said to him, ‘The Torah that the Holy One, blessed be He, gave you — where is it?’
  - J. “He said to him, ‘So what am I, that the Holy One, blessed be He, gave me the Torah?’

- K. "Said the Holy One, blessed be He, to Moses, 'Moses, you're a liar!'"
- L. "He said before him, 'Lord of the world, you have a precious thing stored up for yourself, with which you play every day. Am I going to hold on to the benefit of that for myself?'"
- M. "Said the Holy One, blessed be He, to Moses, 'Since you have humbled yourself, it will be called by your name: "Remember you the Torah of Moses, my servant"' (Mal. 3:22)."

- I.43** A. And said R. Joshua b. Levi, "At the time that Moses went up on high, he found the Holy One in session, affixing crowns to the letters [of the words of the Torah]. He said to him, 'Moses, don't people greet each other "peace" where you come from?'"
- B. "He said to him, 'Is there a servant who greets his master before the other greets him?'"
  - C. "He said to him, 'You should have helped me right away.'"
  - D. "He said to him, "'And now I pray you let the power of the Lord be great, according as you have spoken" (Num. 14:17).'"

- I.44** A. And said R. Joshua b. Levi, "What is the meaning of the statement, 'And when the people saw that Moses delayed coming down from the mountain' (Exo. 32: 1)? Read the word for delay as though its consonants yielded the word 'the sixth hour has come.'"
- B. "For when Moses went up on high, he said to the Israelites, 'At the end of forty days, at the beginning of the sixth hour, I shall come.' But at the end of forty days Satan came along and confounded the world."
  - C. "He said to them, 'As to Moses, your lord, where is he?'"
  - D. "They said to him, 'He went up on high.'"
  - E. "He said to them, 'It is now the sixth hour.' But they paid no attention to him."
  - F. "'He's dead.' But they paid no attention to him."
  - G. "He showed them a vision of his bier, and that is in line with what they said to Aaron, 'for this man, Moses...' (Exo. 32: 1)."

- I.45** A. *Said one of the rabbis to R. Kahana, "Have you heard the meaning of the words 'Mount Sinai'?"*
- B. He said to him, "The mountain on which miracles [nissim] were done for Israel."
  - C. *"But then the name should be, Mount Nisai."*



- D. “Rather, the mountain on which a good omen was done for Israel.”
- E. *“But then the name should be, Mount Sinai.”*
- F. *He said to him, “So why don’t you hang out at the household of R. Pappa and R. Huna b. R. Joshua, for they’re the ones who really look into lore.”*
- G. *For both of them say, “What is the meaning of the name, Mount Sinai? It is the mountain from which hatred descended for the gentiles.”*

**I.46** A. *That is in line with what R. Yosé b. R. Hanina said, “It has five names: the wilderness of Sin, for there the Israelites were given commandments; the wilderness of Kadesh, where the Israelites were sanctified; the wilderness of Kedemot, for there the Israelites were given priority; the wilderness of Paran, [89B] for there Israel was fruitful and multiplied; and the wilderness of Sinai, for there hatred descended for the gentiles. But what really is its name? Horeb is its name.”*

B. *He differs from R. Abbahu, for said R. Abbahu, “It is really called Mount Sinai, but why is it called Mount Horeb? Because there desolation descended on the gentiles.”*

**II.1** A. **“How do we know that they tie a red thread on the head of the scapegoat [which is sent forth]? Since it says, ‘Though your sins be as scarlet, they shall be white as snow’ (Isa. 1:18):”**

- B. *Rather than “like scarlet threads,” what is needed is “like a scarlet thread”!*
- C. Said R. Isaac, “Said the Holy One, blessed be He, to Israel, ‘If your sins are like these years, which have continued in proper order all the way back from the six days of creation to the present, they still will be as white as snow.’”

**II.2** A. *Raba expounded, “What is the meaning of this verse of Scripture: ‘Go now and let us reason together, shall the Lord say’ (Isa. 1:18)? Instead of ‘go’ what is required is ‘come.’*

- B. *“In the time to come the Holy One, blessed be He, will say to Israel, ‘Go to your fathers and they will rebuke you.’*
- C. *“And they shall say to him, ‘Lord of the world, to whom shall we go? Should it be to Abraham, to whom you said, “Know for sure that your seed shall be a stranger...and they shall afflict them...” (Gen. 15:23) — and he didn’t seek mercy for us? To Isaac, who blessed Esau, “And it shall come to pass that when you shall have dominion” (Gen. 27:40), and yet he did not seek mercy for us? To Jacob, to whom you said, “I will go down with you to Egypt”*

(Gen. 46: 4), and he didn't ask for mercy for us? So to whom shall we go now? Rather let the Lord say!

- D. "The Holy One, blessed be He, will say to them, 'Since you have thrown yourselves on me, "though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).'"

**II.3** A. *Said R. Samuel bar Nahmani said R. Jonathan, "What is the meaning of the verse of Scripture: 'For you are our father, though Abraham doesn't know us, and Israel doesn't acknowledge us, you Lord are our father, our redeemer, from everlasting is your name' (Isa. 63:16)?*

B. "In the time to come the Holy One, blessed be He, will say to Abraham, 'Your children have sinned against me.' He will answer him, 'Lord of the world, let them be wiped out for the sake of the sanctification of your name.'

C. "And he will say, 'So I'll go and say this to Jacob, who went through the pain in raising children, maybe he'll ask for mercy for them.' So he will say to Jacob, 'Your children have sinned against me.' He will answer him, 'Lord of the world, let them be wiped out for the sake of the sanctification of your name.'

D. "He will say, 'There's no good sense in old men and no good counsel in young ones.' I'll go tell Isaac, 'Your children have sinned against me.' He will answer him, 'Lord of the world, are they my children and not your children? At the moment when they said to you first "we will do" and then "we will hearken," you called them "Israel, my son my firstborn" (Exo. 4:22). Now you're calling them my sons, not your sons! And furthermore, how much have they sinned, how many years does a man live? Seventy. Take off twenty for which you don't impose punishment [Num. 14:29: Those who rejected the gift of the land were punished from twenty years of age and upward], leaving fifty. Take off twenty-five that cover the nights, when people don't sin. Take off twelve and a half for praying, eating, and shitting — and all you've got is twelve and a half. So if you can take it, well and good, and if not, then let half be on me and half on you And if you should say, they all have to be on me, well, now, I offered myself up to you as a sacrifice.'

E. "They therefore open prayers saying, 'For you are our father.'

F. “Then will Isaac say to them, ‘Instead of praising me, praise the Holy One, blessed be He,’ *and Isaac will show them the Holy One, blessed be He, with their own eyes.*

G. “On the spot they will raise up their eyes to the heavens and say, ‘You Lord are our father our redeemer, from everlasting is your name’ (Isa. 63:16).”

**II.4** A. Said R. Hiyya bar Abba said R. Yohanan, “It was quite appropriate for our father Abraham to go down to Egypt in iron chains, but the accumulated heavenly favor saved him from such a fate: ‘I drew them with the cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws and I laid meat before them’ (Hos. 11: 4).”

### 9:5

- A. **He who brings out wood — [is liable if he carries out] enough to cook a small egg;**
- B. **spices — enough to spice a small egg;**
- C. **and they join together with one another [to make up the requisite quantity to impose liability].**
- D. **(1) Nutshells, (2) pomegranate shells, (3) woad, and (4) dyer’s madder — enough to dye a garment as small as a hair-net;**
- E. **(5) urine, (6) soda, (7) soap, (8) cimolian earth, or (9) lion’s leaf — enough to launder a garment as small as a hair-net.**
- F. **R. Judah says, “Enough to spread over a bloodstain.”**

- I.1** A. *We’ve already learned the same as a Tannaite statement: Reed — enough to make a pen. And if it was thick or broken, — enough to [make a fire to] cook the smallest sort of egg, mixed [with oil] and put in a pan.*
- B. *What might you otherwise have supposed? In that case the reason is that it is really useful for no purpose, but as to wood, since it’s fit to serve as the tooth of a key, no matter how small a volume of wood would be involved, one would be culpable; so we are informed that that is not the case.*

- II.1** A. **Spices — enough to spice a small egg:**
- B. *By way of contradiction: [As regards] spices — If two or three different types of prohibitions pertain to one kind of spice, or to three distinct kinds of spices — it is forbidden, for the spices join together [to render forbidden that which they flavor. R. Simeon says, “Two or three*

different types of prohibitions which pertain] to one kind of spice, or two different kinds of spices subject to one type of prohibition do not join together to render forbidden the food which they flavor” [M. Orl. 2:10A-E]. And said Hezekiah, [90A] “Here we deal with several types of sweeteners; since all of them are suitable for sweetening what is in the pot, [they join together as specified].” So the operative criterion is that they are fit for sweetening a dish, but otherwise not?

C. Here, too, it is what is fit for sweetening.

**III.1 A. Nutshells, pomegranate shells, woad, and dyer’s madder — enough to dye a garment as small as a hair-net:**

B. *By way of contradiction:* As to dyes that have been dissolved, the requisite measure is the amount needed to dye a sample of wool.

C. Said R. Nahman said Rabbah bar Abbuha, “The point is that someone won’t go to the trouble to steep dyes to dye therewith merely a sample color for wool.”

**IV.1 A. Urine:**

B. For forty days.

**V.1 A. Soda:**

B. *A Tannaite statement:* This refers to Alexandrian, not Antipatrian soda.

**VI.1 A. Soap:**

B. Said R. Judah, “This is *ahala*.”

C. *But has it not been taught on Tannaite authority, “Borit and ahala “* [so the two are the same thing].

D. Rather, what is *borit* ? It is sulphur.

E. *An objection was raised:* [Sages] added to the list [Slotki:] the bulb of ornithogalum and garden orache, *borit* and *ahala*.

F. *Now if borit were sulphur, would it be subject to the law of the Seventh Year, since it has been taught:* This is the encompassing rule: Whatever has a root is subject to the law of the Seventh Year, and whatever has no root is exempt from the law of the Seventh Year.

G. *Then what? Is borit the same as ahala?* But has it not been taught on Tannaite authority, “*Borit and ahala*” [so the two are the same thing].”

H. There are two kinds of *ahala*.

**VII.1 A. Cimolian earth:**

B. Said R. Judah, “This is ‘pull-out-stick-in.’”

### **VIII.1 A. Lion's leaf:**

- B. *Said Samuel, "I asked those who go down to the sea, and they told me, [Slotki:] 'It is called ashлага, and it is found between the cracks of pearls and is extracted with an iron nail.'"*

**9:6**

- A. **(1) Pepper in any quantity at all; (2) tar in any quantity at all; (3) various sorts of spices and metal tools in any quantity at all;**
- B. **(1) stones of the altar, (2) dirt of the altar, (3) worn-out holy books, and (4) their worn-out covers — in any quantity at all.**
- C. **They store them away in order to hide them [for permanent storage].**
- D. **R. Judah says, "Also: He who takes out any of the appurtenances of an idol in any quantity at all [is liable],**
- E. **"since it says, 'And there shall cleave nought of the devoted thing to your hand' (Deu. 13:17)."**

### **I.1 A. Pepper in any quantity at all:**

- B. **In any quantity at all? *What's it good for?***
- C. **Tic tacs.**

### **II.1 A. Tar in any quantity at all:**

- B. *What's it good for?*
- C. **For [Freedman:] megrim.**

### **III.1 A. Various sorts of spices...in any quantity at all:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **He who carries out a perfume with a bad smell — in any quantity at all; if it is good oil — in any quantity at all; if it is crimson — any quantity at all; if it is a closed rose — one will do it.**

### **IV.1 A. Various sorts of metal tools in any quantity at all:**

- B. *What's it good for?*
- C. *It has been taught on Tannaite authority:*
- D. **R. Simeon b. Eleazar says "For out of it one can make a small goad."**

### **IV.2 A. *Our rabbis have taught on Tannaite authority:***

- B. **[He who says, "Lo, I pledge myself to bring] iron":**
- C. *Some say, "He must present not less than a cubit square of iron."*

- D. *What good is that?*
- E. Said R. Joseph, "For a scarecrow."
- F. *There are those who say:* He must present no less than a "scarecrow [to keep off ravens]."
- G. And how much is required?
- H. Said R. Joseph, "A cubit square."

**IV.3 A. [He who says, "Lo, I pledge myself to bring] copper" should not bring] less than [the value of] a silver ma'ah [M. Men. 13:4C]:**

- B. *It has been taught on Tannaite authority:*
- C. R. Eliezer b. Jacob says, "He must present nothing less than a small copper hook."
- D. *What good is that?*
- E. *Said Abbaye, "With it one could trim wicks and clean lamps."*

**V.1 A. Worn-out holy books, and their worn-out covers — in any quantity at all:**

- B. *Said R. Judah, "The worm that eats scrolls, the worm that eats silk, the grape mite, the fig worm, and the pomegranate worm all represent a danger."*

**V.2 A. There was a disciple in session before R. Yohanan, who was eating figs. He said to him, "My lord, there are thorns in figs."**

- B. *He said to him, "The worm has killed that man."*

**9:7**

- A. **He who takes out a peddler's basket, even though there are many different sorts of things in it, is liable only for a single sin-offering.**
- B. **Garden seeds — less than a dried fig's bulk.**
- C. **R. Judah b. Beterah says, "Five."**
- D. **[The standard measures for the following are:] [90B] (1) for cucumber seeds — two, (2) gourd seeds — two, (3) Egyptian bean seeds — two;**
- E. **[the standard measure for] (1) a clean, live locust — in any quantity whatsoever;**
- F. **[the standard measure for] (2) a dead one — the size of a dried fig;**
- G. **[the standard measure for] (3) 'a vineyard bird' [a kind of locust] whether alive or dead — in any quantity at all,**
- H. **for they store it away for [later use as] a remedy.**

I. **R. Judah says, “Also one who takes out a living unclean locust — in any quantity at all,**

J. **“for they store it away for a child to play with it.”**

- I.1** A. **[Garden seeds — less than a dried fig’s bulk:]** *By way of contradiction [to the view that for seeds, the seed for at least two plants involves culpability]: “Manure or fine sand enough to manure a cabbage stalk,” the words of R. Aqiba. And sages say, “Enough to manure a leek” [M. Shab. 8:5C-D].*
- B. *Said R. Pappa, “In the one case, it speaks of what was sown, in the other, what was not sown, because someone doesn’t take the trouble to carry out only a single seed for sowing.”*

- II.1** A. **Two cucumber seeds:**
- B. *Our rabbis have taught on Tannaite authority:*
- C. **He who carries out seeds, if it is for planting, two are the requisite number to incur liability, and if it is for eating, enough to fill the mouth of a pig.**
- D. **And how much does it take for a pig’s mouthful? One.**
- E. **If it is for fuel, as much as is needed to boil a soft-boiled egg.**
- F. **If it is for calculating, two; others say, five [T. Shab. 8:31J-N].**

- II.2** A. *Our rabbis have taught on Tannaite authority:*
- B. **He who takes out two hairs of a horse’s tail or a cow’s tail, lo, this one is liable, because he makes them into hunting nets.**
- C. **He who takes out two stiff bristles of a pig, lo, this one is liable; of palm bands, two; of palm fillets, one [T. Shab. 9:1-2A].**

- III.1** A. **A vineyard bird [a kind of locust] whether alive or dead — in any quantity at all:**
- B. *So what’s a vineyard bird?*
- C. *Said Rab, “It’s some sort of locust called ‘forest searcher’” [Freedman].*
- D. *Said Abbaye, “And it’s found in a palm tree that has only one covering; and it’s made for food that will make you wise. You eat half the right side and half the left, put the rest in a brass tube and seal it with sixty seals and suspend it around the left arm. Your mnemonic is: ‘A wise man’s heart is at his right hand but a fool’s heart is at his left’ (Qoh. 10: 2). He gets as much wisdom as he wants, studies as much as he wants, then eats the other half. But if he doesn’t, he’ll lose what he learned.”*

- IV.1** A. **R. Judah says, “Also one who takes out a living unclean locust — in any quantity at all, for they store it away for a child to play with it”:**
- B. *But the initial Tannaite authority thinks that that is not so. How come? It is lest the child eat it.*
- C. *If so, then it should be the same for a clean locust, for lo, R Kahana was standing before Rab and passing a shoshiba locust [an edible one] in front of his mouth. The other said to him, “Take it away, so that people won’t say you’re eating it and violating the law, ‘you shall not make yourselves abominable’ (Lev. 11:43).”*
- D. *Rather, the consideration is, lest it die and the child eat it.*
- E. *And R. Judah?*
- F. *If it dies, the child will weep for it [and not eat it].*