

THE
TALMUD
THE
STEINSALTZ
EDITION

VOLUME XXI
TRACTATE SANHEDRIN
PART VII

TRANSLATION AND COMMENTARY

אָמַר רַב יוֹסֵף ¹Rav Yosef said: Babylon and the neighboring city of Bursif are a bad sign for Torah. Their proximity to the Tower of Babel causes a person to forget what he has learned.

מַאי בּוּרְסִיף ²The Gemara asks: What is the meaning of the name Bursif? ³Rabbi Assi said: An empty pit (*bor shaft*): The city of Bursif causes a person to become empty of Torah knowledge.

אֲנָשֵׁי סְדוֹם ⁴We have learned in our Mishnah: "The people of Sodom do not have a portion in the World to Come." ⁵Our Rabbis taught the following Baraita: "The people of Sodom do not have a portion in the World to Come, ⁶as the verse states (Genesis 13:13): 'But the men of Sodom were wicked and sinners before the Lord exceedingly.' ⁷'Wicked' — so that they were punished in this world. 'And sinners' — so that they will have no share in the World to Come."

אָמַר רַב יְהוּדָה ⁸Rav Yehudah said that the redundancy in the verse may be understood differently: The word "wicked" implies that the people of Sodom sinned with their bodies. ⁹The words "and sinners" teach that the people of Sodom also sinned with their money, deal-

ing cruelly with their less fortunate neighbors. ¹⁰The word "wicked" alludes to sins relating to their bodies, as the verse reporting Joseph's response to Potifar's wife's overtures states (Genesis 39:9): "How, then, can I do this great wickedness, and sin against God." ¹¹And the words "and sinners" allude to sins relating to their money, as the verse states (Deuteronomy 15:9): "And your eye is evil against your poor brother, and you give him nothing...for it shall be reckoned to you as a sin." ¹²The words "before the Lord" imply that the people of Sodom were guilty of blasphemy. ¹³The word "exceedingly" teaches that the people of Sodom sinned intentionally.

A Tanna taught a Baraita which interprets the verse in a slightly different manner: "The word 'wicked' implies that the people of Sodom sinned with their money. ¹⁵The words 'and sinners' teach that the people of Sodom also sinned with their bodies. ¹⁶The word 'wicked [רָעִים]' alludes to sins relating to their money, as the verse states (Deuteronomy 15:9): 'And your eye be evil [רָעָה] against your poor brother,

LITERAL TRANSLATION

¹Rav Yosef said: Babylon and Bursif are a bad sign for Torah.

²What is Bursif? ³Rabbi Assi said: An empty pit.

⁴"The people of Sodom do not have a portion in the World to Come, etc." ⁵Our Rabbis taught: "The people of Sodom do not have a portion in the World to Come, ⁶as it is stated: 'But the men of Sodom were wicked and sinners before the Lord exceedingly.' ⁷'Wicked' — in this world. 'And sinners' — in the World to Come."

⁸Rav Yehudah said: "Wicked" — with their bodies. ⁹"And sinners" — with their money.

¹⁰"Wicked" with their bodies, as it is written: "How, then, can I do this great wickedness, and sin against God?" ¹¹"And sinners" with their money, as it is written: "For it shall be reckoned to you as a sin." ¹²"Before the Lord" — this is blasphemy (lit., "the blessing of God"). ¹³"Exceedingly" — who sin intentionally.

¹⁴[A Tanna] taught in a Baraita: "Wicked" — with their money.

¹⁵"And sinners" — with their bodies. ¹⁶"Wicked" with their money, as it is written: 'And your eye is evil against your poor brother.'

RASHI

בבל ובורסיה — סימן רע לעורה — שמעמקן הלמוד מפני שעומדים נאור המגדל. למה נקרא שמה בורסיה בור שאמרי — בור שמתרוקן ממימי, כלומר משכח האדם כל מה שלמד. שאמרי — כמו (נבא מליעא קא): השופט את היין, לשון (ירמיהו מה) "הורק מכלי אל כלי ומפני מה שמה בבל — [שמעמקת] אמר רב יוסף: "כי עס בלל", לפי שנלגל הקדוה צרוך הוא את לשונם לשם לך היא משכמת. סימן רע — כלומר שמה סימן שכחה היא. רעים בגוון — שמופס צוימה. השמר לך פן חיה עם לבבך בליעל וגו'. חיה בך חטא — וסיינו ממנו.

NOTES

Bursif. It has been suggested that Bursif means *bur min hasefer*, "void of the book," for the place causes a person to become empty of Torah knowledge (*Arukh*).

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LITERAL TRANSLATION

LANGUAGE (RASHI)

יְקוֹרֵטִיל This should be קוֹרֵטִיל, Old French *courant*, meaning "current," or "a powerful stream of water."

and you give him nothing.' ¹And the words 'and sinners' allude to sins relating to their bodies, as the verse states (Genesis 39:9): 'How can I do this great wickedness, and sin against God.' ²The words 'before the Lord' imply that the people of Sodom were guilty of blasphemy. ³The word 'exceedingly [מְאֹד]' teaches that the people of Sodom were also guilty of bloodshed, as the verse states (II Kings 21:16): 'Moreover Manasseh shed very [מְאֹד] much innocent blood in Jerusalem.'"

⁴Our Rabbis taught the following Baraita: "The people of Sodom became haughty and were then led to sin only in consequence of the abundant bounty that the Holy One, blessed be He, bestowed upon them. ⁵And which verses apply to them? The verses that state (Job 28:5-8): "The earth, from which comes bread; and under it is turned up as it were fire. The stones of it are the place of sapphires; and it has dust of gold. There is a path which no bird of prey knows, and which the falcon's eye has not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it." That passage refers to Sodom, for the very next verse states (Job 28:9): 'He puts forth His hand upon the rock; He overturns the mountains by the roots.' ⁷The people of Sodom said: 'Since we have an abundance of bounty — earth from which comes bread, and which has the dust of gold — why do we need wayfarers? Surely they come to stay by us only in order to deplete our money. Come, let us cause the law for the protection of travelers to be forgotten in our land, so that wayfarers will no longer come to our doors,' ⁸as the verse states (Job 28:4): 'He breaks open a watercourse in a place far from inhabitants, forgotten by foot travelers, they are dried up, they have moved away from men.'"

⁹Rava expounded: What is meant by the verse that states (Psalms 62:4): "How long will you seek to overwhelm a man? You will all be murdered like a leaning wall, or a tottering fence?" ¹⁰This teaches that the people of Sodom would set their eyes on a person

'And sinners' with their bodies, as it is written: 'And sin against God.' ²'Before the Lord' — this is blasphemy. ³'Exceedingly' — this is bloodshed, as it is stated: 'Manasseh also shed very much innocent blood in Jerusalem.'"

⁴Our Rabbis taught: "The people of Sodom became haughty only in consequence of the bounty that the Holy One, blessed be He, bestowed upon them. ⁵And what is written regarding them? ⁶'The earth, from which comes bread; and under it is turned up as it were fire. The stones of it are the place of sapphires; and it has dust of gold. There is a path which no bird of prey knows, and which the falcon's eye has not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it.' ⁷They said: 'Since it is earth from which comes bread, and it has dust of gold, why do we have wayfarers? They come to us only to deplete our money. Come, let us cause the law of travelers (lit., "the foot") to be forgotten in our land,' ⁸as it is stated: 'He breaks open a watercourse in a place [far] from inhabitants, forgotten by foot travelers, they are dried up, they have moved away from men.'"

⁹Rava expounded: What is that which is written: "How long will you seek to overwhelm a man? You will all be murdered like a leaning wall, or a tottering fence?" ¹⁰This teaches that they set their eyes on people

with money, and sat him

RASHI

ארץ ממנה יצא לחם — ארץ שבעה ועונה היא. ותחתיה נחמך כמו אש — ואמר כן נהפכה. ובי מאחר שארץ ממנה יצא לחם — חס לנו שיפוע לחם למה לנו עובדי דרכים. ונשבח — שלא יעברו עובדי דרכים בלילנו. פרוץ — הקביה נחל גפרים ואל. מעם גר — ממקום הליכמו שהיה הולך למעלה והשליכו עליהם הנשכמים מני רגל, — ומלדלו (מלדס) [מאלדס] ועו לדרסון. גר — *קוררע"ל בלע, כמו (שמאל גיד) "מים העגרים". תחותו — מנקהו מרמיות ומאונס. תרצחו בולבם — על ידי קיר נעו וגדר הדמיה.

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with money, sit him down next to a leaning wall, push the wall upon him and kill him, and then come and take his money.

Rava expounded: What is meant by the verse that states (Job 24:16): "In the dark they dig through houses; by day they shut themselves up; they know not the light"? This teaches that the people of Sodom would set their eyes on a person with money, and deposit strong-smelling balsam with him, and the moneyed person would place the balsam together with his own valuables in his treasure house. Later that night the depositors would come back and follow the scent of the balsam like a dog, as the verse states (Psalms 59:7): "They return at evening; they howl like a dog, and go round about the city." Led by the scent of the balsam, they would burrow into the rich man's house, and take his money.

The verses state (Job 24:7): "They lie all night naked without clothing, and they have no covering in the cold"; (Job 24:3): "They drive away the ass of the fatherless; they take the widow's ox for a pledge"; (Job 24:2): "Some remove the landmarks; they violently steal flocks, and feed them"; and (Job 21:32): "For he is brought to the grave, and watch is kept over his tomb." Rabbi Yose of Sepphoris expounded these verses, and in the course of the discussion, he explained how the people of Sodom practiced their thievery. That night thieves broke into three hundred houses in Sepphoris, making use of the devices mentioned by Rabbi Yose in his lecture. The people of Sepphoris went to Rabbi Yose, and troubled him about the matter, and said to him: "It was you who showed the thieves the way to steal." Rabbi Yose said to the angry residents: "Was I to know that, in the wake of my lecture, thieves would come and rob you?" When Rabbi Yose died, the spouts of Sepphoris flowed with blood in mourning over that city's great Sage.

LITERAL TRANSLATION

next to a leaning wall, and they pushed it on him, and came and took his money.

Rava expounded: What is that which is written: "In the dark they dig through houses; by day they shut themselves up; they know not the light"? This teaches that they set their eyes on people with money, and deposited balsam with him, and they would place it in their treasure houses. At night they came and smelled it like a dog, as it is stated: "They return at evening; they howl like a dog, and go round about the city." And they burrowed there and took that money.

"They lie all night naked without clothing, and they have no covering in the cold.... They drive away the ass of the fatherless; they take the widow's ox for a pledge.... Some remove the landmarks; they violently steal flocks, and feed them.... For he is brought to the grave, and watch is kept over his tomb." Rabbi Yose of Sepphoris expounded: That night three hundred burrows were burrowed in Sepphoris. They came and troubled him, [and] said to him: "You showed the way to the thieves." He said to them: "Did I know that thieves would come?" When Rabbi Yose died the spouts of Sepphoris flowed with blood.

BACKGROUND

אפרסקמון Balsam.



A branch of balsam and its fruit.

The plant referred to here is probably *Commiphora opobalsamum*, of the Burseraceae family. Balsam is a bush or low tree (3-6 meters). Its branches are very thin, and its compound leaves are composed of very many small leaves. It appears that the balsam referred to here is the *בַּרְי*, one of the ingredients of the incense in the Temple. The finest scent is gathered from what drips in droplets from the ends of the stalks (נטף מעצי הקטף), but in general it is produced by boiling the branches. The perfume is used to produce incense and aromatic oil. During Second Temple times Eretz Israel was an important center for the cultivation of balsam, especially near Jericho.

RASHI

יומם חתמו למו - היום סוממים וסוגרין כאלו לא ידעו אור, כלומר סוממין וסוממין. אפרסקמון - שלהם להפקידו ביד בעלי ממון, כדי שישו מניסין פקדון שלהם ביום גנוהם, וכלילה מניסין האפרסקמון וסוממין טמ, מנהגו של מפקיד לזכור וסומם. דרש רבי יוסי - כי מדרשם סמך כמסך כמים. איחחרו חלת מאה מחחרתא - על ידי ריח אפרסקמון, שהיו מניסין ויודעין היכן מניסין ממונם. מי הזה ידענא דאתו גבבי - לישנא אמרינא: מי הוה דענא דגבבי סמון. שפעי מרובי דציפורי דמא - דלמא גדול הוה, ולימי דלמא נעיל לישמרו ממחרתי ציפורי - דלמא דרי יוסי סמס, הוה נקטי נמי הוה מילמא, דכי נט נפשיה כו' לאשמועינן דלמפורי הוה.

NOTES

The spouts of Sepphoris flowed with blood. Some explain that this detail shows Rabbi Yose's greatness and righteousness; so that the people of Sepphoris would know that there was nothing wrong with

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The Gemara now describes some more of the wicked practices of the people of Sodom. They said: "Someone who has one ox must graze the city's flocks for one day. ²Someone who does not have any oxen must graze the city's animals for two days." ³It was related that a certain orphan, the son of a widow, was once given the city's oxen to graze. ⁴He went and took them and killed them. ⁵He then said to the owners of the oxen: [109B] ⁶"Anyone who had one ox may take one hide. ⁷Anyone who did not have any oxen may take two hides." ⁸The owners of the oxen protested and said to him: "What is the meaning of this?" ⁹The orphan said to them: "The logic at the end is like the logic at the beginning. ¹⁰Just like the logic at the beginning — someone who has one ox must graze the city's oxen for one day, while he who does not have any oxen must graze those animals for two days — ¹¹so, too, the logic at the end — anyone who had one ox may take one hide, and anyone who did not have any oxen may take two hides." ¹²Another law was passed in Sodom: Someone who crosses a river by ferry must pay one zuz. ¹³Someone who fords the river and does not cross by ferry, must pay two zuz. ¹⁴Another wicked practice prevailed in Sodom: If someone had a row of bricks, everyone would come and take one brick, ¹⁵and each person would say to the owner of the bricks: "I only took one brick," but all of the bricks would be taken. ¹⁶And similarly, if someone spread out garlic or onions to dry, everyone would come and take one garlic or an onion, ¹⁷and would say to the owner: "I only took one," but all the garlic or onions would be taken.

¹⁸It was related that there were four judges in Sodom, whose names reflected their judicial conduct:

LITERAL TRANSLATION

¹They said: "He who has one ox must graze one day. ²He who does not have must graze two days." ³To a certain orphan, the son of a widow, they gave oxen to graze. ⁴He went and took them and killed them. ⁵He said to them: [109B] ⁶"He who has an ox may take one hide. ⁷He who does not have an ox may take two hides." ⁸They said to him: "What is this?" ⁹He said to them: "The end of the judgment is like the beginning of the judgment. ¹⁰Just as at the beginning of the judgment, he who has [one] ox must graze one day, [while] he who does not have oxen must graze two days, ¹¹so the end of the judgment: He who has one ox may take one, [and] he who does not have an ox may take two." ¹²He who crosses by ferry must pay one zuz. ¹³He who does not cross by ferry must pay two. ¹⁴He who has a row of bricks — everyone comes [and] takes one, ¹⁵[and] says to him: "I took one." ¹⁶He who spread out garlic or onions — everyone comes [and] takes one, ¹⁷[and] says to him: "I took one." ¹⁸There were four judges in Sodom:

RASHI

דאית ליה תורא — כך היה מנהגם של אנשי קדום, מי שהיה לו שור אחד רועה כל צהמות העיר יום אחד, ומי שאין לו צהמה מגלגלין עליו לרעות שני ימים. אמר להו — יתמי למרי דמורא: דאית ליה חד מורא כו'. דעבר במברא — שמהעברות שלהם מימיו עזין והיו דמין כך. דלא עבר במברא — אלא כל דרך אחד. דהוה ליה דרא דלבני — מי שהיו לו שורת לבנים ומגבל ועושה אופן, היה כל מה חד ונטול אחד. שדי תומי או שמבוי — מי שהיה מפור ושטת לפניו שומים או צללים ליכשן כל אחד ואחד היה נטול אחד. אומר לו — לנגול: מה חסרתי לך לא לקחתי ממך אלא שום אחד, ומאלא קרת מכאן ומכאן.

אָמְרֵי: "דְּאִית לִיה חַד תּוֹרָא מְרַעֵי חַד יוֹמָא, ²דְּלִית לִיה לִירְעֵי תְרֵי יוֹמֵי." ³הָהוּא יְתָמָא בַר אַרְמְלָתָא הָבּוּ לִיה תּוֹרֵי לְמַרְעֵיהּ, ⁴אָזַל שְׁקַלְיָהּ וְקַטְלֵיהּ. ⁵אָמַר לְהוּ: [109B] ⁶"דְּאִית לִיה תּוֹרָא נִשְׁקוּל חַד מִשְׁפָּא. ⁷דְּלִית לִיה תּוֹרָא נִשְׁקוּל תְּרֵי מִשְׁפָּי." ⁸אָמְרוּ לִיה: "מַאי הָאֵי?" ⁹אָמַר לְהוּ: "סוּף דִּינָא פְּתַחֲלִילַת דִּינָא." ¹⁰מַה פְּתַחֲלִילַת דִּינָא, דְּאִית לִיה תּוֹרָא מְרַעֵי חַד יוֹמָא, דְּלִית לִיה תּוֹרֵי מְרַעֵי תְרֵי יוֹמֵי, ¹¹אִף סוּף דִּינָא: דְּאִית לִיה חַד תּוֹרָא לְשְׁקוּל חַד, דְּלִית לִיה תּוֹרָא לְשְׁקוּל תְּרֵי." ¹²דְּעֵבֵר בְּמִבְרָא נִיתִיב חַד זִוּא. ¹³דְּלָא עֵבֵר בְּמִבְרָא נִיתִיב תְּרֵי. ¹⁴דִּדְתָּהּ לִיה תּוֹרָא [דְּרָא] דְּלַבְנֵי — אָתֵי כָּל חַד וְחַד שְׁקִיל חֶדָּא, ¹⁵אָמַר לִיה: "אֲנָא חֶדָּא דְּשְׁקַלִּי." ¹⁶דִּדְתָּהּ שְׁדֵי תוֹמֵי אוּ שְׁמֵבֵי — אָתוּ כָּל חַד וְחַד שְׁקִיל חֶדָּא, ¹⁷אָמַר לִיה: "אֲנָא חֶדָּא דְּשְׁקַלִּי." ¹⁸אַרְבַּע דִּינָי הָיוּ בְּסוּדוֹם:

NOTES

what he had said in his lecture, even though it had caused them financial loss (see *Binyan Shlomo, Ramah*). According to an alternative reading, when Rabbi Yose died, the people of Sapphoris did not want to involve themselves in his burial at first. The spouts of the city flowed with blood in

order to convince the residents to prepare for Rabbi Yose's funeral and show him proper respect. The practices of Sodom. Most of the Sodomite practices mentioned here are alluded to by the verses in Job 24 cited above: "They lie all night naked without

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Shakrai ("Liar"), Shakrurai ("Prevaricator"), Zaifai ("Forger"), and Matzlei Dina ("Perverter of Justice"). The edicts that they issued included the following:

¹If someone strikes a man's wife and causes her to miscarry, ²they say to the woman's husband: "Hand your wife over to the assailant, so that he can impregnate her for you." ³If someone cuts off the ear of another person's ass, ⁴they say to the ass's owner: "Hand the ass over to the one who caused the damage until the ear grows in again." ⁵If someone injured another person, they say to the victim: "Pay your assailant a fee, for he bled you, and deserves to be paid for his services." ⁶If someone crosses a river by ferry, he must pay four zuz. ⁷If he crosses in the water, he must pay eight zuz.

Once a certain washerman happened to come to Sodom, ⁹and they said to him: "Pay us four zuz for crossing the river by ferry." ¹⁰He said to them: "But I crossed the river in the water." ¹¹They said to him: "If so, then you must pay us eight zuz for crossing the river in the water." ¹²The washerman refused to pay, and so they struck and injured him. ¹³He came before a judge demanding compensation, but the judge said to him: "Pay your assailant a fee, for he bled you, and deserves to be paid for his services, and pay another eight zuz for crossing the river in the water." ¹⁴It was related that Eliezer, the servant of Abraham, once happened to come there, and one of the local residents struck and injured him. ¹⁵He came before a judge demanding compensation, but the judge said to him: "Pay your assailant a fee, for he bled you." ¹⁶Eliezer then took a stone,

LITERAL TRANSLATION

Shakrai, Shakrurai, Zaifai, and Matzlei Dina: ¹Someone who strikes his fellow's wife and causes her to miscarry — ²they say to him: "Give her to him so that he can impregnate her for you." ³Someone who

שקראי, ושקרוראי, וזיפאי, ומצלי דינא. ודמחי ליה לאיתתא דחבריה ומפלא ליה — אמרי ליה: "הכה ניהליה דניעברה ניהליה" דפסיק ליה לאודנא דחמרא דחבריה, אמרו ליה: "הכה ניהליה עד דקדחא." דפדע ליה לחבריה — אמרי ליה: "הב ליה אגרא דשקל לה דמא." דעבר במבא יחיב ארבעה זוזי. דעבר במינא יחיב תמני זוזי. וימנא חדא אתא ההוא פוגס, איקלע להתם. אמרו ליה: הב ארבע זוזי. אמר להו: אגרא במינא עברי." אמרו ליה: אם בן הב תמניא, דעברת במינא. ולא יחיב, פדיוהו. אתא לקמיה דדיינא, אמר ליה: הב ליה אגרא דשקיל לה דמא, ותמניא זוזי דעברת במינא. אליעזר עבד אברהם איתרמי התם, פדיוהו. אתא לקמיה דדיינא, אמר ליה: "הב ליה אגרא דשקל לה דמא." ¹⁶שקל

cuts off the ear of his fellow's ass — ⁴they say to him: "Give it to him until it is grown in." ⁵Someone who injured his fellow — they say to him: "Pay him a fee for he bled you." ⁶Someone who crosses by ferry must pay four zuz. ⁷Someone who crosses in the water must pay eight zuz. ⁸One time a certain washerman happened to come there. ⁹They said to him: "Pay four zuz." ¹⁰He said to them: "I crossed in the water." ¹¹They said to him: "If so, pay eight, for you crossed in the water." ¹²He did not pay, [and] they injured him. ¹³He came before a judge, who said to him: Pay him a fee for he bled you, and eight zuz for you crossed in the water." ¹⁴Eliezer the servant of Abraham happened to come there, [and] they injured him. ¹⁵He came before a judge, who said to him: "Pay him a fee, for he bled you." ¹⁶He took

LANGUAGE (RASHI)

כפרדוריא * This apparently should be בפרדוריא, from the Old French *nafredure*, meaning "an injury."

RASHI

זימא — ומלוי דין יחבה ניהליה — וטכס עמה עד טמיה מעורב. עד דקדחא — על טמיה זוזי. דפדע — נמסכט עבודה זרה (כמ"ה) = *כפרדוריא נטעו. דעבר במינא — עוכר כנגלוי במינא.

NOTES

clothing" alludes to the enactment passed in Sodom to strip a person of his cloak if he invites a guest for a meal. "They drive away the ass of the fatherless" alludes to their ruling regarding someone who cut off the ear of another person's ass. "They take the widow's ox for a pledge" alludes to their rules regarding grazing the city's oxen. The orphan and the widow mentioned in these verses allude to the story about the orphan, the son of a widow, who grazed the city's oxen (*Maharsha*). The various practices are cited here to show that not only did the people of Sodom sin in the most evil manner as individuals, but they also enacted wicked laws as a community in order to oppress the weakest members

of society. דעבר במינא Who crosses in the water. The commentators explained the devious reasoning behind these perverse laws. The people of Sodom argued that those who cross a river in the water must pay double, for they reduce the amount of water in the river (*Ramah*). Alternatively, they imposed a double fine, because they suspected those who crossed a river in the water of smuggling in order to avoid paying customs (*Margoliyot HaYam*). Or else, they argued that they enacted the fine in order to discourage people from crossing the river in the water, which would put their lives in danger (*Yad Yosef*).

TRANSLATION AND COMMENTARY

and struck and wounded the judge. ¹The judge asked: "What is the meaning of this?" ²Eliezer said to the judge: "The fee that you now owe me for bleeding you, you pay it on my behalf to the one who bled me, ³and my money will remain by me where it is."

It was further related that the people of Sodom had a bed upon which they would make guests passing through the city lie down. ⁵If the guest was too long for the bed, they would cut his limbs to make him fit, ⁶and if he was too short, they would stretch him. ⁷Eliezer, the servant of Abraham, once happened to come to Sodom, and the local residents said to him: "Come, lie down on this bed." ⁸Eliezer outsmarted them and said: "I took a vow on the day that my mother died never to lie down again on a bed."

Whenever a poor person happened to come to Sodom, everyone would give him a dinar, and each of the donors would write his name on the coin that he gave. ¹⁰But after they provided the pauper with money, nobody would give him any bread for it, and the poor person would starve to death. ¹¹After the pauper died, everyone would come and take back his dinar. ¹²The people of Sodom also agreed, among themselves as follows: Whoever invites a stranger to a wedding will be publicly humiliated and have his cloak removed. ¹³There once was a certain wedding, and Eliezer, the servant of Abraham, happened to attend, but he was not given any bread to eat. ¹⁴When he wanted to eat, Eliezer went and sat down at the end of the crowd. ¹⁵The other guests said to him: "Who invited you here?" ¹⁶Eliezer said to the person who was sitting next to him: "Was it not you who invited me to the wedding?" ¹⁷The person sitting next to Eliezer said to himself: "Perhaps the others will hear rumors about me, that

כשהסודום ארוך יומר מן המטה מקצתן אורו נסבין, גיזי לשון גוף, כן שמעתי, ואם דגרוסי: גיזי ליה. ומחזין ליה. עד דמספקרי אבריו. ובחוב שמייה עילויה. כדי שיכיר כל אחד ואחד דינר שלו וחסור וטענו. והפתא לא ממשו. ליה. - הסנו ביניהם שלא ימנו לו פה כדי שימות נרעם, ובשמת - איל כל מד חד ושקיל לדינרא דדייה.

LITERAL TRANSLATION

a stone, and he himself wounded the judge. ¹He said: "What is this?" ²He said to him: "The fee that is due me from you — pay it to that one, ³and my money will remain where it is."

⁴They had a bed upon which they made guests lie down. ⁵If he was [too] long, they would cut him. ⁶If he was [too] short, they would stretch him. ⁷Eliezer the servant of Abraham happened to come there, [and] they said to him: "Come, lie down on the bed." ⁸He said to them: "I took a vow from the day that my mother died not to lie down on a bed."

⁹When a poor person happened to come to them, everyone would give him a dinar, and his name was written on it; ¹⁰and they would not give him bread. ¹¹When he died, everyone would come and take his [dinar]. ¹²Thus they agreed among themselves: Whoever invites someone to a wedding — they will remove his cloak. ¹³There was a certain wedding, [and] Eliezer happened to come there, and they did not give him bread. ¹⁴When he wanted to eat, Eliezer came and sat at the end of all of them. ¹⁵They said to him: "Who invited you here?" ¹⁶He said to the one who was sitting: "You invited me." ¹⁷He said: "Perhaps they will hear

RASHI

גללא - מקל, לישנא אחריו: אכן. אמר ליה - דינא לליעור: מהי האי: אמר ליה אליעור: אגרא דמשינא לי דשקלי כך דמא, כד ליה להווא אגרא דשקל לי דמא, וווי דידי דקיימי קיימי, לישנא אחריו הכי גרסינן: ולווי דקאלי קאלי, כך אמר ליה דיין: מי יתן שהימי כמחילה. הכי אתנו בהריחו כל מאן דמומן - אכסילא לוי הלולא. לשלחו לגלימיה - יפשיעו אם צדי אורו האש שסומינו. ואחא אליעור - עד אכריה. וחיוב אסינא דבולחו - הלך וישב בסוף כולם. אמרו ליה - מאן אומנך להכא. אמר להם - אליעור למאן דיסיב גביה: אם זוממני להכא. שקל גלימיה - דיסיב לגביה ורסע לבלא, שהיה מחיילא שלא ישמעו אנשי המקום שאליעור אמר שהוא זמנו ולתלחו למאניה, הלך וישב לו אלל השני ואמר כמו כן, וכן לכל אחד ואחד עד דלויי כוליה ואכל אליעור כל הסעודה. בי ארוך גיזיו ליה - כשהסודום ארוך יומר מן המטה מקצתן אורו נסבין, גיזי לשון גוף, כן שמעתי, ואם דגרוסי: גיזי ליה. ומחזין ליה. - עד דמספקרי אבריו. ובחוב שמייה עילויה. כדי שיכיר כל אחד ואחד דינר שלו וחסור וטענו. והפתא לא ממשו. ליה. - הסנו ביניהם שלא ימנו לו פה כדי שימות נרעם, ובשמת - איל כל מד חד ושקיל לדינרא דדייה.

TRANSLATION AND COMMENTARY

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I invited Eliezer as my guest, and they will come and have my cloak removed from me in public." ¹To avoid this, the person who sat next to Eliezer took his cloak, and ran outside. ²Eliezer did the same thing to all the people at the table until all the people left the wedding hall, and he ate the entire meal by himself.

³It was further related that once there was a certain girl in Sodom who carried bread out to a poor person in a pitcher, so that nobody would see her charitable act, ⁴but the matter nevertheless became known. ⁵The people of Sodom decided to punish her, and so they smeared her with honey and placed her on the top of the city's wall. ⁶Wasps came and stung her until she died. ⁷And this is the meaning of the verse that states (Genesis 18:20): "And the Lord said, Because the cry of Sodom and Gomorra is great." ⁸And Rav Yehudah said in the name of Rav: The word "great [רבה]" intimates that God decreed the destruction of the cities of Sodom and Gomorra ⁹because of the matter of the girl [רבה] who was put to death on account of an act of lovingkindness that she had performed.

¹⁰We have learned in our Mishnah: "The spies whom Moses sent out to scout the Land of Israel do not have a portion in the World to Come, ¹¹as the verse states (Numbers 14:37): 'Now those men who brought the evil report about the land died of the plague before the Lord.' ¹²'They died' — in this world. ¹³'By the plague before the Lord' — in the World to Come. ¹⁴The company of Korah do not have a portion in the World to Come, as the verse states (Numbers 16:33): 'And the earth closed upon them, and they perished from among the congregation.' ¹⁵'And the earth closed upon them' — in this world. ¹⁶'And they perished from among the congregation' — in the World to Come. ¹⁷This is the position of Rabbi Akiva.

about me that I invited him and they will remove the garment of that man." ¹The one who sat next to him took his cloak, and ran outside. ²And he did the same thing to all of them until they all went out, and he ate the meal.

³There was a certain girl who carried bread to a poor person in a pitcher. ⁴The matter became known. ⁵They smeared her with honey and placed her on the roof of the wall. ⁶Wasps came and ate her. ⁷And this is what is written: "And the Lord said, Because the cry of Sodom and Gomorra is great." ⁸And Rav Yehudah said in the name of Rav: ⁹About the matter of a girl.

¹⁰The spies do not have a portion in the World to Come, ¹¹as it is stated: 'Now those men who brought the evil report about the land died of the plague.' ¹²'They died' — in this world. ¹³'Of the plague' — in the World to Come. ¹⁴'The company of Korah do not have a portion in the World to Come, as it is stated: ¹⁵'And the earth closed upon them' — in this world. ¹⁶'And they perished from among the congregation' — in the World to Come. ¹⁷[These are] the words of Rabbi

RASHI

רביחא - נערה. בחצבא - נמוך כל עלה כתיילאח לתאוב מים. שמייה - סכו לומס. איגרי שורא - על גג סמומה. כי רבה - על עסקי רינה.

כי דאנא אומינתיה ומשלקי ליה מאניה דהאי גברא. ישקל גלימיה ההוא דיתיב גביה, ורסה לברא. וכן עבד לכולהו עד דנפקי כוליהו ואכלא איהו לסעודתא. ³הווא ההיא רביחא דהות קא מפקא ריפתא לעניא בסחצבא. ⁴איגלאי מלתא. ⁵שפיוה דובשא ואוקמוה על איגרי שורא. ⁶אתא זיבורי ואכליה. ⁷והיינו דכתיב: "ויאמר ה' ועקת סדם ועמרה כי רבה." ⁸ואמר רב יהודה אמר רב: ⁹על עסקי ריבה. ¹⁰"מרגלים אין להם חלק לעולם הבא," שנאמר: ¹¹ויומתו האנשים מוצאי דבת הארץ רעה במגפה. ¹²ויומתו - בעולם הזה. ¹³במגפה - לעולם הבא. ¹⁴"עדת קרח אין להם חלק לעולם הבא," שנאמר: ¹⁵ויתבס עליהם הארץ - בעולם הזה. ¹⁶וויאבדו מתוך הקהל - לעולם הבא. ¹⁷דברי רבי

NOTES

Who carried bread to a poor person. According to the Midrash, the girl who served the poor person bread was one of the daughters of Lot. The Midrash adds that it was regarding this girl that God said (Genesis 18:21): "I will go down now, and see whether they have done altogether according to her cry, which is come to me." ¹⁷By the plague' — in the World to

Come. It may be asked: How does the word "plague" imply punishment in the World to Come? It has been argued that the spies' punishment in the World to Come is derived from the expression: "By the plague before the Lord," which implies that the spies were smitten before the Lord, so they would no longer exist before Him (*Hayyim Shenayim Yeshalem*).