

THE
TALMUD
THE
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TRACTATE SANHEDRIN
PART VII

TRANSLATION AND COMMENTARY

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:

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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:

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דאית ליה תורא — כן היה מנהגם של אנשי סודום, מי שהיה לו שור אחד רועה כל צהמות הפיר יום אחד, ומי שאין לו צהמה מגלגלין עליו לרעות שני ימים. אמר להו — יתמי למרי דמורא: דאית ליה חד מורא כו'. דעבר במברא — שהמעצרות שלהם מימיו עזין והיו דמן כן. דלא עבר במברא — אלא צל דרך אחד. דהוה ליה דרא דלבני — מי שהיו לו שורה לבנים ומגבל ועושה אותן, היה צל כל חד חד ונטול אחד. שרי תומי או שמבי — מי שהיה מפור ושטות לפניו שומים או נגלים ליבען כל אחד ואחד היה נטול אחד. אומר לו — לנגול: מה חקרתי לך לא לקחתי ממך אלא שום אחד, ונמלא קרה מכלן ומכלן.

אָמְרֵי: "דְּאִית לִיָּה חַד תּוֹרָא מְרַעֵי חַד יוֹמָא, לִירְעֵי תְּרֵי יוֹמֵי." ³הָהוּא וְתַמָּא בַר אַרְמִלְתָּא הָבּוּ לִיָּה תּוֹרֵי לְמַרְעֵיהּ, אַזְל שְׁקַלְיָנְהוּ וְקַטְלִינְהוּ. ⁵אָמַר לְהוּ: [109B] "דְּאִית לִיָּה תּוֹרָא נְשָׁקוּל חַד מִשְׁבָּא. דְּלִית לִיָּה תּוֹרָא נְשָׁקוּל תְּרֵי מִשְׁבָּי." ⁸אָמְרוּ לִיָּה: "מַאי הָאֵי?" ⁹אָמַר לְהוּ: "סוּף דִּינָא כְּתַחֲלִילַת דִּינָא. ¹⁰מַה תְּחִילַת דִּינָא, דְּאִית לִיָּה תּוֹרָא מְרַעֵי חַד יוֹמָא, דְּלִית לִיָּה תּוֹרֵי מְרַעֵי תְּרֵי יוֹמֵי, ¹¹אָף סוּף דִּינָא: דְּאִית לִיָּה חַד תּוֹרָא לְשָׁקוּל חַד, דְּלִית לִיָּה תּוֹרָא לְשָׁקוּל תְּרֵי." ¹²דְּעֵבַר בְּמַבְרָא נִיתִיב חַד זִוְנָא. ¹³דְּלָא עֵבַר בְּמַבְרָא נִיתִיב תְּרֵי. ¹⁴דִּדְתּוּהָ לִיָּה תּוֹרָא [דְּרָא] דְּלִבְנֵי — אָתֵי כָּל חַד וְחַד שְׁקִיל חֶדְא, ¹⁵אָמַר לִיָּה: "אֲנָא חֶדְא דְּשָׁקִילִי." ¹⁶דִּדְתּוּהָ שְׁרֵי תּוֹמֵי אוֹ שְׁמָבֵי — אָתּוּ כָּל חַד וְחַד שְׁקִיל חֶדְא, ¹⁷אָמַר לִיָּה: "אֲנָא חֶדְא דְּשָׁקִילִי." ¹⁸אַרְבַּע דְּיַיְנֵי הָיוּ בְּסוּדוֹם:

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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 Sepphoris 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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LANGUAGE (RASHI)

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

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

LANGUAGE (RASHI)
כפרדוריא * This apparently should be נפרדוריא, from the Old French *napredure*, meaning "an injury."

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, ⁷he must pay four zuz. ⁸If he crosses in the water, he must pay eight zuz.

שקראי, ושקרוראי, וזיפאי, ומצללי דינא. דמחי ליה לאיתתא דחבריה ומפלא ליה — אָמרי ליה: "יחבה ניקליה דניעברה ניקליה." דפסיק ליה לאודנא דחמרא דחבריה, אָמרו ליה: "חבה ניקליה עד דקדמא." דפדע ליה לחבריה — אָמרי ליה: "חב ליה אָגרא דשקל לך דמא." דעבר במברא נהיב ארבעה זוזי. דעבר במיא נהיב תמני זוזי. וימנא קדא אָתא ההוא בובס, איקלע להתם. אָמרו ליה: חב ארבע זוזי. אָמר להו: "אָנא במיא עברי." אָמרו ליה: "אם כן חב תמניא, דעברת במיא." לא נהיב, פדיהו. אָתא לקמיה דדיינא, אָמר ליה: "חב ליה אָגרא דשקיל לך דמא, ותמניא זוזי דעברת במיא." אָליעזר עבד אָברהם איתרמי התם, פדיהו. אָתא לקמיה דדינא, אָמר ליה: "חב ליה אָגרא דשקל לך 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

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,

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זימא — ומללי דין. יחבה ניקליה — ויטכ עמה עד שמהיה מעוברת. עד דקדמא — עד שחלמח אונן. דערע — עשה לו פלט, כמו פדעם נמסכת עבודה זרה (כת"ב) = *כפרדוריא נלעו. דעבר במיא — עובר צנגליו נמיס.

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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. 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*).

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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."

⁴It 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."

⁹Whenever 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

כשהשורט ארוך יותר מן המטה מקצרין אותו כסכין, גיילי לשון גוף, כן שמעתי, ואם דגרכי: גיילי ליש. ומתחין ליה. עד למספרקי אכריו. ובתוב שמייה עילוויה. כדי שיכיר כל אחד ואחד דינה שלו וחסור ויטלט. ורבותא לא ממוטו ליה. — המנו מייהם שלא ימוטו לו פח כדי שימוט ברעב, וכשמה — אדיל כל חד וחד וסקיל לדינרא דידיה.

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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

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גללא — מקל, לישנא אכרינא: אכן. אמר ליה — דינא לאליעזר: מאי האי: אמר ליה אליעזר: אגרא דמשיבם לי דסקלי לך דמא, הו לי להווא אגרא דסקל לי דמא, חווי דידי כדקיימי קיימי, לישנא אכרינא הכי גרסינן: ולווי כדקאי קאי, כך אמר ליה דיין: מי ימן שהיימי ככחסינה. הכי ארעו בהדיחיו כל מאן דמומן — אכסניא לבי הלולא. לשלחו לגלימיה — יפסיטו אם נבדי אפסו האיט שהיימי. ואחא אליעזר — עבד אכרינא. וחויב אסינא דבולחו — הלך וישב בקוף כולס. אמרו ליה — מאן אומך להכא. אמר להם — אליעזר למאן דימיב גביה: אם זמנתי להכא. שקל גלימיה — דימיב לגביה ויהט לגבא, שהיה ממחילא שלא ישמעו אנשי המקום שאליעזר אמר שהוא זמנו ולשלחו למחיה, הלך וישב לו אלל השני ואמר כמו כן, וכן לכל אחד ואחד עד דאזלי כולהו ואכלו אליעזר כל הפסודה, בי ארוך גייצו ליה — כשהשורט ארוך יותר מן המטה מקצרין אותו כסכין, גיילי לשון גוף, כן שמעתי, ואם דגרכי: גיילי ליש. ומתחין ליה. עד למספרקי אכריו. ובתוב שמייה עילוויה. כדי שיכיר כל אחד ואחד דינה שלו וחסור ויטלט. ורבותא לא ממוטו ליה. — המנו מייהם שלא ימוטו לו פח כדי שימוט ברעב, וכשמה — אדיל כל חד וחד וסקיל לדינרא דידיה.

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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 [ריבה] 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.

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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.

¹⁰"The 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

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ריבה - נערה בחצבא - נמוך כד
על נג סמוכה. כי רבה - על עסקי ריבה.
על נג סמוכה. כי רבה - על עסקי ריבה.

בי דאנא אומינתיה ומשלקיה
ליה מאניה דהאי גברא.
ישקל גלימיה ההוא דיתיב
גביה, ורנט לברא. ²וכן עבד
לכולהו עד דנפקי פולדהו
ואבלא איהו לסעודתא.
³הויא ההיא רביתא דרות קא
מפקא ריפתא לענא בסחצבא.
⁴איגלאי מלתא. ⁵שפיהה
דובשא ואוקמוה על איגרי
שורא. ⁶אתא זיבורי ואכלהו.
⁷והיינו דכתיב: "ויאמר ה'
ועקת סדם ועמרה פי רבה".
⁸ויאמר רב יהודה אמר רב: 'על
עסקי ריבה.
¹⁰"מרגלים אין להם חלק
לעולם הבא, ¹¹שנאמר: 'ועמתו
האנשים מוצאי דבת הארץ
רעה במגפה'. ¹²ועמתו -
בעולם הזה. ¹³במגפה -
לעולם הבא. ¹⁴"עדת קרח אין
להם חלק לעולם הבא,
שנאמר: ¹⁵ועתכם עליהם
הארץ - בעולם הזה.
¹⁶ועיבודו 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." "By 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*).