

The Talmud

And Non-Jews

What is the Talmud?

- The main body of law

- Mishna (around year 189 c.e.) by Rabbi Yehuda HaNasi
- Gemara (around year 450 c.e.) y Rav Ashi and Ravina

- Content

- Discussions around the interpretation of Mishna
- Discussions around of cases brought to the local court
- Stories that express laws
- Interpretations of verses (Midrash)
- Stories of rabbis and their behavior



Pranaitis... The Talmud Unmasked

- Justinas Bonaventūra Pranaitis (27 July 1861 – 28 January 1917) was a Lithuanian Catholic priest. He was a professor of Hebrew at the Saint Petersburg Roman Catholic Theological Academy and missionary in Uzbekistan. He is best known as the author of **The Talmud Unmasked**, and his subsequent involvement as a witness in the Beilis trial.
- In 1912, Pranaitis testified in the blood libel case of Menahem Mendel Beilis in Russia. Beilis was accused of murdering a Christian child to take his blood for alleged Jewish rituals. Pranaitis was called as an expert witness to testify to the Talmudic hatred of Christians, as described in his book. His credibility rapidly evaporated, however, when **the defence demonstrated his ignorance of some simple Talmudic concepts and definitions**, such as *hullin*, *erubin*, *Baba Batra*, to the point where "many in the audience occasionally laughed out loud when he clearly became confused and couldn't even intelligibly answer some of the questions asked by [Beilis'] lawyer". Beilis was found not guilty.

Quote: Talmud Ievamot 61a

Rashi:

Regarding corpse impurity in a tent it is written: "A man [*adam*] when he dies in a tent"

קברי עובדי כוכבים אינן מטמאין באהל
שנא' ואתן צאני צאן מרעיתי אדם אתם
קרויין אדם ואין העובדי כוכבים קרויין אדם

קברי גוים אינן מטמאין באהל, שנאמר: "וְאַתֶּן צֹאנִי צֹאן מִרְעִיתִי
אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאִין הַגּוֹיִם קְרוּיִין אָדָם.

The graves of gentiles do not render items impure through a tent, as it is stated: "And you My sheep, the sheep of My pasture, are men [*adam*]" (Ezekiel 34:31), from which it is derived that **you**, the Jewish people, are called men [*adam*] but gentiles are not called men [*adam*]. Since the Torah introduces the *halakha* of ritual impurity of a tent with the words: "When a man [*adam*] dies in a tent" (Numbers 19:14), this *halakha* applies only to corpses of Jews but not those of gentiles.

Quote: Talmud Ievamot 61a

Rashi:

This is written regarding men of Midyan.

It answers: the fact that are called “men” [*adam*] is in comparison to animals, but just [*adam*] they are not called.

מִיתִיבִי: “וְנֶפֶשׁ אָדָם שֶׁשָּׂה עֶשֶׂר אֲלָף!” מִשּׁוּם בְּהֵמָה.

The Gemara **raises an objection** based upon the verse with regard to captives taken during the war against Midian: “**And the persons** [*nefesh adam*] **were sixteen thousand**” (Numbers 31:40), which indicates that gentiles are also referred to as *adam*. The Gemara answers: They are given this title **due to** the need to distinguish the people taken captive from the **animals** that were taken as spoils of war.

Quote: Talmud Ievamot 61a

”אֲשֶׁר יֵשׁ בָּהּ הֶרְבֵּה מִשְׁתִּים עֹשִׂיָה רַבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין
יְמִינוֹ לְשְׂמֹאלוֹ (וּבִהְמָה רַבָּה)!” מִשּׁוֹם בְּהֵמָה.

Rashi:

The men of Ninive
were idolaters.

The Gemara raises another difficulty based upon a verse with regard to the city of Nineveh: “**Wherein are more than one hundred and twenty thousand men [adam] that cannot discern between their right hand and their left hand, and also much cattle**” (Jonah 4:11).

The Gemara answers: There, too, the gentiles are given this title **due to** the need to distinguish them from the **animals** mentioned in the verse.

Tosafot there

- **Question:** And the gentiles are not called "man" -
This is astonishing, as in Avodah Zarah (3a) and Sanhedrin (59a), we expound that a **gentile** who engages in Torah is like a **Kohen Gadol** because the verse states: "You shall therefore keep My statutes and My ordinances, which if a man [**haAdam**] do, and shall live by them" (Leviticus 18:5). It is not stated: Priests, Levites, and Israelites, but rather the general term "man". ...
- **Answer:** Rabbeinu Tam explains that "man" [**adam**] and "the man" [**haAdam**] are different. Gentiles are included in "the man". But surely, it says "it does not say Priests, Levites and Israelites"! (If "man" excludes gentiles, it should have said "it does not say "man"")! This means that it does not say "man", which would connote Priests, Levites and Israelites, rather, "the man". [Support for this is that] in all the verses we ask from, it says "man". We do not ask from verses that say "the man".

Alter Rebbe in Tanya

- Chapter 30: Moreover this you could put to your heart to fulfill the saying of our sages: “Be humble before all men [**haAdam**]”. And really truthfully in front of all men [**haAdam**], even the simplest of simplest.
- Pirkey Avot 4:10: Rabbi Meir says ... and be humble in front of all men [**adam**].

פרק ל עוד זאת ישים אל לבו לקיים מאמר רז"ל
ודרו שפל רוח בפני כל האדם. ודרי
באמת לאמיתו בפני כל האדם ממש אפי' בפני קל
שבקלים.

Malbim on Vayikra 1:2

- **Meir Leibush ben Yehiel Michel Wisser**
(March 7, 1809 – September 18, 1879). Poland.
- **Adam vs Ish**
 - *Ish* (איש) represents an individual of a group. Could be man, animal, plant or even an object.
 - Comes from the word *iesh* (יש) – existence.
 - *Adam* (אדם) represents human beings in particular and not other creatures.
 - Comes from the word *adama* (אדמה) - dust/earth.
 - Adam as a essential name (thinking soul, free will). Someone that keeps the will of G-d.
 - Adam as a body (not an animal), but doesn't behave as a man.
 - A person that has no Godly religion and is abominable to serve idols is like an animal with the form of a man.