

שבוע מסכתות קטנות

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Div
Judaic

Seven Minor Treatises

SEFER TORAH; MEZUZAH; TEFILLIN;
ZIZIT; 'ABADIM; KUTIM; GERIM.

Talmud. *Appendices,*
AND

TREATISE SOFERIM II

EDITED FROM MANUSCRIPTS WITH AN INTRODUCTION,
NOTES, VARIANTS AND TRANSLATION

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is open in the market. The Sages say, That which is open in any place is forbidden, that which is sealed is permitted, and that which has been perforated and then sealed is as if it had always been sealed.

Their jars, if new, are permitted; if old, are forbidden. 7. Why are the Samaritans forbidden to marry into Israel? Because they have intermingled with the priests of the high places. R. Ishmael says, At first they were genuine proselytes. Why are they then forbidden? Because there are cases of children of uncertain parentage, and because the Samaritans do not perform the levirate marriage in case one has died after the consummation of the marriage.

8. When shall we receive the Samaritans? When they renounce Mount Gerizim and acknowledge Jerusalem and the resurrection of the dead. Thereupon, he that robs a Samaritan shall be as one who robs an Israelite.

GERIM

CHAPTER I

1. One who is about to become a proselyte, is not received at once. But he is asked, What has induced you to join us? Do you not know that this nation is downtrodden and afflicted more than all the other nations, that they are subjected to many ills and sufferings, that they would have their children and grandchildren die and would even themselves suffer death because of the observances of circumcision, immersion, and all other commands, and that they do not assume an air of ostentation before the eyes of the world as all the other nations do? If the candidate replies, "I am unworthy to take upon myself the obligations of Him Who created the world by mere uttering of words, blessed be He," he is received at once; if not, he takes leave and departs.

After he has taken upon himself to accept Judaism, he is taken to the immersion-house. Having covered his nakedness with water, they instruct him in some of the details of the commands, with special reference to the laws concerning the gleanings, the forgotten sheaf, the corner of the field, and the tithes.

Just as they instruct a man, so do they instruct a woman, with special reference to the laws concerning menstruation, the priest's share of the dough, and the Sabbath lights.

After the immersion, they speak to him words of welcome, words of comfort: "Whom have you joined, O happy one! You have joined Him Who created the world by mere uttering of words, blessed be He. For, the world was created only for the sake of Israel. There are none

called the children of God, except Israel. There are none beloved of God, except Israel. All that we have spoken to you before your conversion, was only to increase your reward."

2. In the case of one who has been circumcised but has had no bath of purification, or if he has had the bath of purification but has not been circumcised, it is the act of circumcision that determines, according to the view of R. Eliezer. R. Akiba says, Also the bath of purification is prerequisite.

3. He who embraces Judaism through the desire to marry a Jewish woman, through personal love for the Jews, or through fear of the Jews, is not a genuine proselyte. And so used R. Judah and R. Nehemiah to say, All those who embraced Judaism in the days of Mordecai and Esther, were no genuine proselytes, for, it is said, And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them (Esther 8,17). And he who embraces Judaism, not for the sake of God, is no genuine proselyte.

4. A man is present at the immersion of a man; a woman is present at the immersion of a woman, but not of a man.

5. In the case of one who has become a proselyte, and has wine from the time preceding his conversion, if he says, "I am certain that I have not used the wine for idolatrous purposes," the wine may be used by himself, but not by others. R. Akiba says, If others must not use it, how much more does this apply to himself. But if the proselyte says, "In the presence of a certain observant Jew the wine was prepared", he may be relied upon.

Similarly in the case of one not observing Levitical cleanliness, who has taken it upon himself to become observant, and has food that he owned from before, if he says,

"I am certain that the food has been prepared in accordance with the rule of cleanliness," the food may be used by himself, but not by others. R. Akiba says, If others must not use it, how much more does this apply to himself. But if he says, "In the presence of a certain observant Jew the food was prepared", he may be relied upon.

6. In the case of an Israelite who has lent money to a heathen, or of a heathen who has lent money to an Israelite, if the heathen afterwards becomes a proselyte, only the principal, and not the interest, may be collected. R. Judah says, If the creditor, before the conversion, formally included the interest with the principal, he may collect all.

7. Similarly, in case a first son has been born to the proselyte, or in case his cow has borne a calf, or in case his cow has been slaughtered, if any of these occurred before he became a proselyte, he is free of the priestly dues; if after he became a proselyte, he is not free of the priestly dues. If there is a doubt whether it occurred before or after he became a proselyte, he is free of the priestly dues.

Likewise, in case he has had dough to be shaped, or a field to be harvested, if he has done the shaping, or the harvesting before he became a proselyte, he is free of the priestly dues; if after he became a proselyte, he is not free of the priestly dues. If there is a doubt whether he has done it before or after he became a proselyte, he is free of the priestly dues.

CHAPTER II

1. Some proselytes are circumcised at the age of eight days. How? If he has been born before his mother has had the bath of purification, he is circumcised on the same day. If he has been born after his mother has had the bath of purification, he is circumcised at the age of eight days.

2. In case one has been circumcised before his con-