

Alyth



Alyth Chavruta Project

Babylonian Talmud Kiddushin 69a

Week 1



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'Iron sharpens iron, so a person sharpens the wit of their friend.'

Proverbs 27:17



Introduction

Welcome back to the Alyth Chavruta project. In this series, we shall take on another *sugya* (section) of the Babylonian Talmud. The *sugya* we have chosen is from Tractate Kiddushin, which is concerned with the laws of betrothal – in this case which class of person is able to marry other classes of person. As with all *sugyot* in the Talmuds, this one begins with a Mishnah. This Mishnah lists the various classes of people who came from Babylonia, then tells us who is permitted to marry each other.

A warning: some of the contents of these texts may be difficult reading for us as modern progressive Jews. It is important to remember that Chavruta does not require us to read rabbinic literature as a source of moral authority. We can read critically, disagree with the texts and still come out with an enriched sense of our Jewish identity.

The text itself can be found here in both Hebrew only and Hebrew with translation. For those with some knowledge of Hebrew, we encourage you to attempt your own translation, but there is absolutely no expectation that you engage with the Hebrew. As usual, there is also no requirement to get to the end of the pack – we have provided more than you can get through in an hour of study, and we encourage you to focus on understanding a small amount rather than becoming confused by a greater amount.

Further resources and advice on how to get the most out of chavruta can be found in our [FAQs](#). We look forward to seeing you on Thursday to share our learning with each other.

Blessing for Study

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְּרֵי תוֹרָה.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.

מסורת הש"ס

אם פתחה לו ה' ימים...
אם פתחה לו ה' ימים...
אם פתחה לו ה' ימים...

תורה אור הש"ס

- 1. אם ארץ חסד...
2. אם ארץ חסד...
3. אם ארץ חסד...
4. אם ארץ חסד...

מובקע הש"ס

הרד"ק מביא...
הרד"ק מביא...
הרד"ק מביא...

הרד"ק על הש"ס

הרד"ק על הש"ס...
הרד"ק על הש"ס...
הרד"ק על הש"ס...

אמר ר' יוחנן...
אמר ר' יוחנן...
אמר ר' יוחנן...

הרד"ק עלך האומר

הרד"ק עלך האומר...
הרד"ק עלך האומר...
הרד"ק עלך האומר...

עשרה וסוהן על מכלל

עשרה וסוהן על מכלל...
עשרה וסוהן על מכלל...
עשרה וסוהן על מכלל...

הרד"ק מביא...
הרד"ק מביא...
הרד"ק מביא...

ס"א

אמר ר' יוחנן...
אמר ר' יוחנן...
אמר ר' יוחנן...

הרד"ק עלך האומר

הרד"ק עלך האומר...
הרד"ק עלך האומר...
הרד"ק עלך האומר...

התורה מרד"ק

התורה מרד"ק...
התורה מרד"ק...
התורה מרד"ק...

תובל"ה הרד"ק

תובל"ה הרד"ק...
תובל"ה הרד"ק...
תובל"ה הרד"ק...

הרד"ק מביא...
הרד"ק מביא...
הרד"ק מביא...



The Hebrew Text

מתנ' עֲשֶׂה יוֹחֲסִין עָלוּ מִבְּבֶל, כְּהֲנִי לְוַיִּי, יִשְׂרָאֵלִי, חֲלָלִי, גְּרִי, וְחַרְוֵרִי, מִמְּזוּרִי, נְתִינִי, שְׁתוּקִי, וְאַסּוּפִי. כְּהֲנִי לְוַיִּי וְיִשְׂרָאֵלִי, מְתָרִים לָבוֹא זֶה בְּזֶה. לְוַיִּי יִשְׂרָאֵלִי חֲלָלִי גְּרִי וְחַרְוֵרִי, מְתָרִים לָבוֹא זֶה בְּזֶה. גְּרִי וְחַרְוֵרִי מִמְּזוּרִי וְנְתִינִי שְׁתוּקִי וְאַסּוּפִי, כֻּלָּם מְתָרִין לָבוֹא זֶה בְּזֶה. וְאֵלוּ הֵם שְׁתוּקִי, כֹּל שֶׁהוּא מְפִיר אֶת אָמוֹ וְאֵינוֹ מְפִיר אֶת אָבִיו. וְאַסּוּפִי, כֹּל שֶׁנֶּאֱסַף מִן הַשּׁוּק וְאֵינוֹ מְפִיר לֹא אָבִיו וְלֹא אָמוֹ. אָבֹא שְׁאוּל הִיָּה קוֹרֵא לְשְׁתוּקִי, בְּדוּקִי:

The Hebrew Text with English Translation

מתנ' עֲשָׂרָה יוֹחֲסִין עָלוּ מִבָּבֶל, כְּהֲנֵי, לְוִי, יִשְׂרָאֵל, חֲלָלִי, גְּרִי, וְחַרוּרִי,
מִמְזֵרִי, נְתִינִי, שְׁתוּקִי, וְאַסוּפֵי.

THE MISHNAH: Ten lineages went up from Babylonia: *Kohanei*,¹ *Levi'ei*,² *Yisraelei*,³ *Chalulei*,⁴ *Gerei*,⁵ *Charurei*,⁶ *Mamzerei*,⁷ *Netinei*,⁸ *Shetukei*,⁹ and *Asufei*.¹⁰

Questions

1. What is meant here by 'lineages'?

¹ *Kohanei* is the plural of *Kohen*, which is usually translated as 'priest'.

² *Levi'ei* is the plural of *Levi*, a member of the tribe of Levi, who were the assistants to the priests (the *Kohanei*, who were a specific group from the tribe of Levi, descended from Aaron).

³ *Yisraelei* is the plural of *Yisrael*, which denotes every Israelite who is not a priest or a Levite.

⁴ *Chalulei* is the plural of *Chalul*, which is usually translated as 'a disqualified priest'.

⁵ *Gerei* is the plural of *Ger*, which has a number of possible meanings. In biblical texts, *ger* simply means 'foreign', but in rabbinic texts it is translated as 'convert' – in others words someone who is foreign but also part of the Jewish people.

⁶ *Charurei* is the plural of *Charur*, which is usually translated as 'a freed slave'.

⁷ *Mamzerei* is the plural of *Mamzer*, which is a largely misunderstood category. Often it is translated as 'bastard' with the associated connotations of having been born outside of wedlock. Today, Jewish law is clear that a *Mamzer* is only created from a forbidden relationship (i.e. either incest or adultery). In rabbinic literature there is disagreement as to whether someone with a Jewish mother and a non-Jewish father is a *mamzer*.

⁸ *Netinei* is the plural of *Netin*, referring to a group of Canaanites who allied themselves to the Israelites in the time of Joshua (see Joshua 9:1-27).

⁹ *Shetukei* is explained in the mishnah that follows, but the root of the word is שָׁתַק, which means 'to be silent'.

¹⁰ *Asufei* is explained in the mishnah that follows, but the root of the word is אָסַף, which means 'to gather'.



2. How many of these 'lineages' had you heard of before? Do they have good or bad associations or connotations?
3. To which historical period does this passage refer?

The Talmud continues:

כְּהַנִּי לוֹיִי וְיִשְׂרָאֵלִי, מִתְרִים לְבוֹא זֶה בְּזֶה.
לוֹיִי יִשְׂרָאֵלִי חֲלָלִי גְרִי וְחַרוּרִי, מִתְרִים לְבוֹא זֶה בְּזֶה.
גְרִי וְחַרוּרִי מִמְזֵרִי וּנְתִינֵי שְׁתוּקֵי וְאַסוּפֵי, כֻּלָּם מִתְרִין לְבוֹא זֶה בְּזֶה .
וְאֵלוֹ הֵם שְׁתוּקֵי, כֹּל שֶׁהוּא מְכִיר אֶת אִמּוֹ וְאֵינוֹ מְכִיר אֶת אָבִיו.
וְאַסוּפֵי, כֹּל שֶׁנֶּאֱסַף מִן הַשּׁוּק וְאֵינוֹ מְכִיר לֹא אָבִיו וְלֹא אִמּוֹ.
אָבָא שְׂאוּל הִיָּה קוֹרָא לְשְׁתוּקֵי, בְּדוּקֵי :

Kohanei, Levi'ei and Israelei are permitted to marry each other.

Levi'ei, Yisraelei, Chalulei, Gerei, and Charurei are permitted to marry each other.

Gerei, Charurei, Mamzerei and Netinei, Shetukei and Asurei, are all permitted to marry each other.

And these are the *Shetukei*: Anyone who knows who their mother is and does not know who their father is.

And the *Asurei*: Anyone who is gathered in from the marketplace and does not know who their mother or father is.

Abba Shaul¹¹ would call *Shetukei bedukei*.¹²

¹¹ Little is known about Abba Shaul except that he was a rabbi in the Land of Israel in the middle of the Second Century CE.

¹² *Bedukei* is the plural of *baduk*, which comes from the root בִּדַק, which means 'to inspect/investigate/examine'.

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Questions

1. Why permit certain groups of people to marry one another?
2. If they are not specifically permitted to marry here, are they still permitted or are they forbidden? (A look at the previous mishnah (Kiddushin 3:12) on page 7 might be helpful.)
3. What is the significance of Abba Shaul's alternative naming of the *Shetukei* as *bedukei*?
4. Look at the parallel text from Tosefta on page 8. What differences can you find with the Mishnah above?
5. Look at parallel text from the Venice printing of the Babylonian Talmud on page 9. What differences can you find with our (Vilna) printing? How might these differences change our understanding?



Supplementary Texts

Mishnah Kiddushin 3:12

כָּל מְקוּם שֵׁשׁ קְדוּשִׁין וְאֵין עֲבָרָה, הַנֶּלֶד הוֹלֵךְ אַחַר הַזָּכָר. וְאֵיזָה, זו כֹּהֵנֶת לְוִיָּה וְיִשְׂרָאֵלִית שֶׁנִּשְׁאָת לְכֹהֵן וְלִלְוִי וְלִיִּשְׂרָאֵל.

וְכָל מְקוּם שֵׁשׁ קְדוּשִׁין וַיֵּשׁ עֲבָרָה, הַנֶּלֶד הוֹלֵךְ אַחַר הַפְּגוּם. וְאֵיזוֹ, זו אֶלְמָנָה לְכֹהֵן גָּדוֹל, גְּרוּשָׁה וְחַלּוּצָה לְכֹהֵן הַדְּיוּט, מַמְזֵרֶת וְנִתְיָנָה לְיִשְׂרָאֵל, בֵּת יִשְׂרָאֵל לְמַמְזֵר וּלְנִתְיָן.

וְכָל מִי שֶׁאֵין לָהּ עֲלִיו קְדוּשִׁין אֲבָל יֵשׁ לָהּ עַל אַחֲרִים קְדוּשִׁין, הַנֶּלֶד מַמְזֵר. וְאֵיזָה, זֶה הַבָּא עַל אַחַת מִכָּל הָעֲרִיּוֹת שֶׁבַּתּוֹרָה.

וְכָל מִי שֶׁאֵין לָהּ לֹא עֲלִיו וְלֹא עַל אַחֲרִים קְדוּשִׁין, הַנֶּלֶד כְּמוֹתָהּ. וְאֵיזָה, זֶה וְלֵד שֶׁפָּחָה וְנִכְרִית:

Any instance in which marriage is permitted without transgression, the offspring follows the male. And this is a *Kohenet*, *Levi'ah* or a *Yisraelit* who is married to a *Kohen*, *Levi* or *Yisrael*.¹³

Any instance in which marriage is permitted but there is transgression, the offspring follows the defective one. And these are: a widow who is married to a *Kohen Gadol*;¹⁴ a divorced woman or a *chalutzah* who is married to an ordinary *Kohen*;¹⁵ a *Mamzeret* or a *Netinah* who is married to a *Yisrael*;¹⁶ a *Bat Yisrael* who is married to a *Mamzer* or a *Netin*.

And anyone whose marriage is not permitted but would be permitted to another, the offspring is a *Mamzer*. And these are anyone who has sex with someone in a way forbidden in the Torah.

¹³ *Kohenet*, *Levi'ah* and *Yisraelit* are the feminine equivalents of *Kohen*, *Levi* and *Yisrael*.

¹⁴ The *Kohen Gadol* was the High Priest.

¹⁵ A *chalutzah* is a woman whose husband dies without having any children by any of his wives but who declines to enter into levirate marriage with his surviving brother.

¹⁶ *Mamzeret* and *Netinah* are the feminine equivalents of *Mamzer* and *Netin*.

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And anyone who is not permitted to marry anyone, the offspring is like her.
And these are the offspring of a female slave or a foreign woman.

Tosefta Kiddushin 5:1

גירי וחרורי ממזרי ונתיני שתוקי ואסופי וכל האסורין לבא בקהל
מותרים לבא זה בזה דברי ר"מ

ר' יהודה אומר ד' קהלות הן קהל כהנים קהל לויים קהל ישראל קהל
גרים והשאר מותרים לבא זה בזה

וחכ"א שלש קהלות הן קהל כהנים קהל לויים קהל ישראל

ר' אליעזר אומר כל האסורין בקהל ודאן בודאן מותר ודאן בספקן ספיקן
בודאן וספיקן בספיקן אסור.

Gerei, Charurei, Mamzerei, Netinei, Shetukei and Asufei, and anyone who is forbidden from marrying into the congregation, is permitted to marry each other. These are the words of Rabbi Meir.

Rabbi Yehudah says, 'There are 4 congregations: the congregation of *Kohanim*, the congregation of *Levi'im*, the congregation of *Yisrael*, the congregation of *Gerim*. And the remainder are permitted to marry each other.'

And the Sages say, 'There are three congregations: the congregation of *Kohanim*, the congregation of *Levi'im*, the congregation of *Yisrael*.'

Rabbi Eliezer says, '[With regard to] anyone who is forbidden from the congregation: a person of certain identity is permitted to marry another of certain identity; a person of certain identity is not allowed to marry a person of doubtful identity, and two people of doubtful identity are not allowed to marry.'



The Venice Printing of Babylonian Talmud, Kiddushin 69a

עשרה יוחסים עלו מבבל כחני לויי ישראלי חללי גירי וחרורי ממזירי
נתיני שתוקי ואסופי

כהני לויי וישראלי מותרי לבא בקהל

ולויי ישראלי חללי גירי וחרורי מותרים לבוא בקהל זה בזה רבי יהודה
אוסר

גירי וחרורי ממזירי ונתיני שתוקי ואסופי כולם מותרין לבוא זה בזה

אילו הם שתוקי כל הוא מכיר את אמו ואינו מכיר את אביו

אסופי כל שנאסף מן השוק ואינו מכיר לא את אביו ולא אמו אבא שאול
היה קורא לשתוקי בדוקי

Ten lineages went up from Babylonia: *Kohanei*, *Levi'ei*, *Yisraelei*, *Chalulei*,
Gerei, *Charurei*, *Mamzerei*, *Netinei*, *Shetukei*, and *Asufei*.

Kohanei, *Levi'ei* and *Israelei* are permitted to marry in the congregation.

Levi'ei, *Yisraelei*, *Chalulei*, *Gerei*, and *Charurei* are permitted into the
congregation to marry each other. Rabbi Yehudah forbids it.

Gerei, *Charurei*, *Mamzerei* and *Netinei*, *Shetukei* and *Asurei*, are all
permitted to marry each other.

And these are the *Shetukei*: Anyone who knows who their mother is and
does not know who their father is.

And the *Asurei*: Anyone who is gathered in from the marketplace and does
not know who their mother or father is.

Abba Shaul would call *Shetukei bedukei*.

The Mishnah is a Jewish legal code from approximately 200 CE, containing legal rulings and disputes of the sages which are written down there for the first time. It is the first part of what is called the 'Oral Law', which for traditional Jews is just as authoritative as the Written Law (the Tanach). The Mishnah is divided into six 'orders', and each order is divided into tractates. Tractate Ketubot is included in the order of *Nashim* (Women), and deals with issues of marriage.

Tosefta is a longer work than the Mishnah, though it has the same structure, and is believed to have been written at approximately the same time. There is much scholarly debate as to the relationship between the two texts. Some argue that Tosefta constitutes the first commentary on the Mishnah, since it often expands on basic statements made in the Mishnah. Others have argued that the Mishnah followed Tosefta as a simplification. Yet others have claimed that both the Mishnah and Tosefta emerged from an earlier text that did not survive.

The **Babylonian Talmud** (also known simply as The Talmud or *Bavli*) is a commentary on the Mishnah from Babylonia, containing the discussions of rabbis from the period just after the Mishnah was finished (around 200 CE), until it was finally redacted in approximately 700 CE.

The **Babylonian Talmud** exists in a number of printings as well as in various handwritten manuscripts (some full and others only partial). One of the complete printings was the **Venice** edition, which was printed by Daniel Bomberg in 1519-1523. The version that is used most widely today and is printed in this source pack is known as the **Vilna Shas**, and was first printed in the Nineteenth Century.

HAPPY STUDYING!

If you have any further questions, please be in touch with Rabbi Elliott

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