

**An Annotated Translation of**  
**מסכת דרך ארץ החדשה**  
***Masechet Derech Eretz HaChadasha***

**Sarah Smiley**

**Referee: Dr. Mark Washofsky**

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This thesis is dedicated to my advisor and teacher Rabbi Mark Washofsky with whom I am indebted. Yehoshua ben Peracheya teaches that we should each "find a teacher, acquire a study companion and when [we] judge people give them the benefit of the doubt." (Pirkei Avot 1:6) While working in chevruta with Rabbi Washofsky on the translation of this text, I truly found myself a teacher and study companion whom I admire. And he always gave me the benefit of the doubt even when my reading of Rashi script was not so fluent. Without him I would not have been able to complete this project.

## Digest

Abraham Kotler, a Lithuanian born author, immigrated to America in 1888. Kotler first lived in the city of Sharon, Pennsylvania and later settled in Cleveland, Ohio. There he earned a living holding numerous jobs over the course of his life. His most concentrated efforts were devoted to working in a bookstore that became a type of center for all interest in Hebrew books and a place for secular discussions between wise students in the city.

Kotler was a pioneer of Hebrew parody and satire in America. In his work *Masechet Derech Eretz HaChadasha* he ridicules immigrant life in America in the form of gemara with commentary by “Rashi” and “Tosofot.” The text contains seven separate chapters each on a different subject of immigrant life in America. The seven chapters deal with topics ranging from how new immigrants are treated in America, the importance of money in the New World, the willingness to give up certain Jewish observances in America, the beginnings of assimilation and celebrations of secular holidays in their new home, and how many Americans seem to be egocentric individuals.

In all of these chapters, Kotler shows his command of the Hebrew language and his ability to mimic the verse and style of Talmud exactly. While mocking the Jewish American immigrant and the new environment in which he found himself, Kotler is true to his background as a student of many different yeshivot in Europe. He was a religious, well-educated Jew and used this education to his advantage in his mockery of his new Jewish life in America.

Kotler lays out his text similar to a page of Talmud. In the center of the page we find the main “Talmud” text, surrounded by a commentary also written by Kotler in a similar manner to Rashi and Tosafot. As in most volumes of Talmud, his commentary appears in a different script than the actual “Talmud” text, appearing in the so-called “Rashi” script.

This thesis is an annotated translation of the original text into English.

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## Introduction to the Language and Style of the Talmud

In this work, Kotler shows his command of the Hebrew language and his incisive wit. While mocking the American immigrant, Reform Judaism, and other contemporary institutions and personalities, Kotler exemplifies his knowledge of Talmud and Bible. Kotler lays out his text similar to a page of Talmud. In the center of the page we find the main “Talmud” text, with a commentary, also by Kotler, around the text in the margins. As in volumes of the Talmud, this commentary appears in the so-called Rashi script. Kotler’s ability to mimic the Talmud in style and verse is powerful.

To fully understand the vast components of rabbinic literature we must begin with a look at the history of the rabbinic period. The two most important centers of Jewish life at the time were Palestine and Babylonia; rabbinic literature developed almost exclusively in these centers.<sup>1</sup> In Palestine the destruction of the Temple and overall defeat in 70 CE ended any political independence, the Temple as the religious center, and any basis of priestly power. Jews began to develop a reorganization of Jewish self-government gradually from Yabneh, the new center of religious learning. Slowly new Jewish leadership arose in Palestine trying to guide Judaism through a period without Temple and state. Times were changing and Judaism had to be change as well. I task that was not done overnight and that was not easy. It was not until the third century when Palestinian Judaism became a more structural entity around the patriarchate and with the rise of the rabbinate.

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<sup>1</sup> Strack, H.L, and Gunter Stemberger. *Introduction to the Talmud and Midrash*. Minneapolis: Fortress Press, 1992. 2

This institution of the Jewish patriarchate, however, was abolished after Christianity was established as the state religion in 380 CE.<sup>2</sup> Since the exile, Babylonia had always been home to significant Jewish population. Jews attained self-government shortly after 70 CE possibly in reaction to the events in Palestine at the same time. Many Palestinian rabbis fled to Babylonia. Just as in Palestine, however, Jewish self-government was also abolished in Babylonia in the second half of the fifth century. Now both Jews in Palestine and Babylonia were left without strong leadership. When the Arabs conquered Babylonia, for the first time, the two major Jewish centers were under the same political administration. This brought a shift in the Jewish population. Their geographic locations began to change.<sup>3</sup> These political and geographic changes also brought about many other changes. It was during this time that the title rabbi began to mean something other than a polite way to greet someone with authority. Now a rabbi was one who had students and who was able to teach and pass along the traditions of Judaism to their students. “The real break in history of the Pharisaic-rabbinic movement [however] comes not at 70, with the destruction of the Temple, but at 140, with the devastation of southern Palestine and the reconstitution of the rabbinic movement and the patriarchal government in the north.”<sup>4</sup> Overall, the loss of the Temple and of political independence made it possible for the rise of rabbinic Judaism. It is rabbinic self-understanding itself, though that has shaped rabbinic Judaism. There are no outside, non-Jewish sources that describe this time period. We, then, depend on the rabbis’ own testimonies to

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<sup>2</sup> Ibid. 3

<sup>3</sup> Ibid. 4

<sup>4</sup> Ibid. 5

draw a picture of what this time period held. It is certain that the rabbis did not rise to power immediately; they ascended slowly to a position of recognized leadership within Judaism.<sup>5</sup> It is difficult to classify the conventional periods of rabbinic Judaism without using the rabbis' perspective themselves. "The time of the Tannaim extends from Hillel and Shammai at the beginning of our era to Rabbi and his sons, to the early third century. The Amoraim up to around 500 follows them. The time of the Saboraim found its continuation in the period of the Geonim until the eleventh century."<sup>6</sup> The rabbinic school system made the greatest contribution to the spread of the rabbinic ideal, until it more or less dominated all of Judaism.<sup>7</sup> The histories of the rabbinic academies of Babylonia are transmitted only in Geonic sources from the ninth and tenth centuries. But can be dated back to the third century.<sup>8</sup> Babylonian rabbis probably taught small groups of students at their residences or sometimes in their school houses; these groups would disband no later than the Master's death. The more successful teachers would have been able to gather larger groups of students. "In addition to the academic side of rabbinic education, another aspect of at least equal importance was the practice of discipleship under scholar."<sup>9</sup> It is not until Islamic times where the academies of Sura, Nehardea, and Pumbeditha arose as larger schools, which probably followed Islamic examples.<sup>10</sup> These academies in Babylonia did not differ much, however, from their counterparts in Palestine. "There were probably no major differences in

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<sup>5</sup> Ibid. 6

<sup>6</sup> Ibid. 7

<sup>7</sup> Ibid. 8

<sup>8</sup> Ibid. 9

<sup>9</sup> Ibid. 13

<sup>10</sup> Ibid. 12



teaching methods between Palestine and Babylonia. Even on this level of education, memorization took absolute precedence; it was accomplished by means of continual vocal recitation of the teaching material in a set manner of cantillation.”<sup>11</sup> The rabbis of this time period wanted to adapt their laws to their changing surroundings. “Rabbinic literature arose mostly out of the attempt to adapt the Torah as the Jewish rule of life to changing conditions. This updating of the Torah occurs in the oral Torah whose development is particularly connected with biblical exegesis.”<sup>12</sup> Overall the rabbinic movement can be understood as a combination of the merger of study with the sense that the laws of Scripture should be expanded to cover all of life.

Oral Torah is a basic concept in Judaism. God’s revelation at Mt. Sinai included not only the written Torah recorded in the Hebrew Bible, but also an equivalent complex of traditions. The term oral Torah could entail multiple meanings. One being that it is a statement about the manner of transmission, passing the tradition down from generation to generation now in written form but only orally. Others believe that it is the oral Torah because it was forbidden to write down certain rulings. “There were frequent assertions that the writing of the halakhah or even the haggadah was completely forbidden.”<sup>13</sup> There is, however, a “widespread assumption that rabbinic material must de facto be assumed to have undergone a long period of oral transmission before being written down.”<sup>14</sup> Some scholars believe that there was a ban on writing this material down where others

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<sup>11</sup> Ibid. 12

<sup>12</sup> Ibid. 15

<sup>13</sup> Ibid. 32

<sup>14</sup> Ibid.

believed the exact opposite because “there are also numerous rabbinic attestations of written texts of both haggadic and halakhic character.”<sup>15</sup> Therefore, the nature of the transmission of rabbinic texts cannot be unequivocally determined. Since the Hebrew verb *Shanah*, to repeat, in its technical sense means to learn or to teach oral tradition by repeated recitation some would think that the transmission of text from generation to generation was done orally in a repeating fashion. The Aramaic equivalent to this Hebrew word is *teni* or *tena*, and the derivative noun is *mishnah* or *matnita*.<sup>16</sup> *Mishnah* therefore means study as well as oral instruction. More specifically it designates the entire religious law formulated until around 200, but also the teaching of a teacher active in this period as well as an individual proposition or collection of such propositions. The *Mishnah*, which I am talking about here, in the sense of a form of Talmudic literature, “is the core document of the Talmudic tradition.”<sup>17</sup> It is the collection attributed to R. Yehudah haNasi. Supposedly he classified most of the subjects of *halakhah* in the widest possible sense into six categories, the “Six Orders of the *Mishnah*,” each dealing with a range of related subjects.<sup>18</sup> The orders were then divided into smaller books dealing with more limited subjects. Each such book was called a *masekhet* or tractate, apparently from the word *masekha*, the loom on which cloth is woven. The tractates are divided into chapters and the chapters into smaller units known as

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<sup>15</sup> Ibid. 34

<sup>16</sup> Ibid. 109

<sup>17</sup> Holtz, Barry. *Back to the Sources: Reading the Classic Jewish Texts*. New York: Summit Books, 1984. 131

<sup>18</sup> Steinsaltz, Adin. *The Essential Talmud*. New York: Basic Books, Inc., Publishers, 1976. 36

mishnayot dealing with a specific halakhah or several related halakhot.<sup>19</sup> R. Judah tried, as much as possible, to create formulas reflecting the general consensus on most issues.<sup>20</sup>

“Where he believed that he was expressing the main intention of the halakhah he did not denote the source, marking it as *stam mishnah*, plain mishnah, without naming the author or formulator...The Mishnah is a large body of material pertaining to the opinions of the sages of the generation immediately preceding R. Judah’s, but there is also a detailed record of the disputes of his own generation, and his own view is sometimes noted as an isolate opinion opposed to the general consensus.”<sup>21</sup>

After the death of R. Judah only minor modifications and additions were made to the Mishnah, and his project remained basically unchanged. This traditional view of the codification of the Mishnah is not unilaterally agreed upon. “Almost all descriptions of the genesis of the Mishnah are based on Gaon Sherira’s letter of 987, in which he answers the questions of the congregation of Kairouan.” Sherira was the head of the yeshiva in Pumbeditha. During his time, congregations of Jews would write letters and send them to places like Pumbeditha for an authoritative answer.<sup>22</sup> In his answer he tells, “prior to Rabbi there was no homogeneous formulation of the laws, much less an ordered Mishnah. Concerned that the teachings might be lost, Rabbi took up the redaction of the Mishnah.”<sup>23</sup> Before this time a written version of the Mishnah was not necessary because everyone agreed and taught the same, differences of opinion only arose because both Hillel and Shammai had numerous

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<sup>19</sup> Ibid. 37

<sup>20</sup> Ibid. 38

<sup>21</sup> Ibid. 38

<sup>22</sup> Strack, H.L., and Gunter Stemberger. *Introduction to the Talmud and Midrash*. Minneapolis: Fortress Press, 1992. 125

<sup>23</sup> Ibid 124

students. This is not the only description, however, of the creation of a codified Mishnah. Sadia differs from Sherira in the fact that he believed that the men of the Great Synagogue already began to write down the Mishnah. Modern scholars have not gone much further in deciphering the codification of the Mishnah either. In general, however, its origins are seen in the exilic study of Scripture or in the men of the Great Synagogue. All agree that Rabbi Yehudah haNasi, simply called Rabbi, edited the Mishnah and used the Mishnah of R. Meir, who in turn is based on the Mishnah of his teacher Akiva, as his main source.<sup>24</sup> Numerous additions have been made in the course of time; however, to arrive at the Mishnah we have today. Mishnah in the present form, however, cannot possibly come from Rabbi himself. Many additions were made in the course of time. There are passages where Rabbi himself is named and his opinion is contrasted with that of others and also parts mentioning teachers who lived after him. In some cases, the tana, repeater, might have even just substituted the name Rabbi for the speakers "I" even if he was not referring to R. Judah HaNasi himself. Therefore there is not a decisive objection to the fact that R. Judah HaNasi was the redactor of the Mishnah as long as it is understood that the text was still being added to and had a kind of flexibility. The term redactor must also be understood broadly, and Rabbi could be seen as the main figure under whose authority the Mishnah took shape. Overall there is no exact proof that determines the role Rabbi had in the formation of the Mishnah. There is also no decisive argument, though, against the tradition, which links the redaction of the Mishnah with his name. We can look to the text itself to help

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<sup>24</sup> Ibid. 125

decipher which teachers had what opinions. “The attribution of a document to a certain author can usually also be verified by comparing the document with the author’s other opinions transmitted elsewhere.”<sup>25</sup> The anonymous teachings in the Mishnah, the parts which are seen as the redactor’s opinion, in many cases does not correspond to the opinion of Rabbi as his opinion is stated elsewhere. Therefore, it is very difficult to completely attribute the work only to him. The Mishnah, though, is only “a collection of sources, a teaching manual, a law code of current halakhah”<sup>26</sup> therefore Rabbi might have included some statements, which he disagrees with in order to have a more complete manual. The job of a redactor in this type of work is to collect the sources and pick the most important ones to include. Therefore it is not always the opinion of the redactor, which is represented in the text. The collection of sources were arranged and classified into a system; the Mishnah only organized halakhic decisions. Some scholars see the Mishnah only as “a teaching manual designed above all on the basis of pedagogical criteria, which offers the most material in the shortest possible form.”<sup>27</sup> Therefore the opinion of the editor is not necessary because in this case the editor would not commit himself to one specific point of view. There is really no way to tell today, though, the exact manner in which the Mishnah was redacted. The important thing is that the ancient traditions found within this text are treated as laws, which must still be preserved and transmitted. No matter the way the Mishnah was redacted, we do know that it has been the source of much commentary.

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<sup>25</sup> Ibid. 134

<sup>26</sup> Ibid. 135

<sup>27</sup> Ibid. 136

Once the Mishnah was written down and became the authoritative code of Jewish law, it began to be studied and debated in various rabbinic academies. In these academies, scholars would debate the meaning of the mishnaic teachings and attempt to reunite any apparent contradictions in laws. The discussions of these rabbis would eventually be recorded, forming the gemara, from the Hebrew root gamar, meaning “to finish.” Many different types of text appear in the Talmud. The Mishnah text itself is the base of the commentaries. Baraitot, baraita in its singular form meaning outside in Aramaic also appear. It is “a piece of traditions appearing in the Talmuds but attributed to a rabbinic teacher who lived in the time of the Mishnah or even earlier.”<sup>28</sup> Although these teachings are not part of the Mishnah itself, teachers still hold them as authoritative. All these materials combined together form the Talmud.

Two separate bodies of material arose out of similar discussion being held in two different areas. The Palestinian Talmud, known as the Jerusalem Talmud, in the broadest sense is the commentary of the Palestinian Amoraim. It, however, does not follow the Mishnah closely and offers much additional material, which is only loosely connected with the Mishnah. According to tradition, Maimonides identifies R. Yochanan as the author of the Palestinian Talmud. He believed that R. Yochanan wrote this Talmud in the land of Israel approximately 300 years after the destruction of the Temple, and about 100 years before Rab Ashi wrote the Babylonian Talmud. Scholars, however, have scrutinized this statement by Maimonides, because the Palestinian Talmud names numerous rabbis who lived

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<sup>28</sup> Holtz, Barry. *Back to the Sources: Reading the Classic Jewish Texts*. New York: Summit Books, 1984. 137

until the late fourth century, as well as other events from that time period. The latest rabbis mentioned in the Palestinian Talmud are fifth generation Amoraim. But no precise date can be deduced from the information we have on when this Talmud was truly redacted. "Most scholars, however, would accept a later date for the last names teachers in the Palestinian Talmud, thereby inferring a date of redaction in the first half of the fifth century."<sup>29</sup> The Palestinian Talmud represents a hurried collection of material. There are contradictions within the text itself and the order of the gemara in the text does not always match the Mishnah. A redactor, then, could have just combined the materials he had into a work without putting them into a systemized order. Not all scholars agree with this view. Some believe that the teachers did not intent to comment on the whole Mishnah in the first place. Overall there was some sort of redaction of the materials into what we have today and although the exact steps of how or why this happened are not fully known, the use of the Palestinian Talmud is still relevant.

The more popular and more widely studied Talmud today, however, is the Babylonian Tamud. It is also a collection of commentaries on the Mishnah from a different geographical location. Just as the Palestinian Talmud can be called a commentary on the Mishnah, the Babylonian Talmud can be called this as well. "The overall character of the Babylonian Talmud is encyclopaedic."<sup>30</sup> The editor preserved everything that was taught in the rabbinic schools that was considered worthwhile. The traditional history of the origin is essentially found in the text

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<sup>29</sup> Strack, H.L, and Gunter Stemberger. *Introduction to the Talmud and Midrash*. Minneapolis: Fortress Press, 1992. 171

<sup>30</sup> Ibid. 192

itself. In Baba Batra 157b the text tells of two editions or versions by Rab Ashi. Also in Baba Metzia 86a the text explains that Rabbi and R. Nathan are at the end of the Mishnah and Rab Ashi and Rabina are the end of the teachings and authoritative decisions of the halakhah. Gaon Sherira does not explicitly refer to Rab Ashi, however, as the editor of the Babylonian Talmud. This traditional view is problematic for several reasons. One being that “while Ashi contributed a lot of material, he certainly does not stand out among other masters of his own and the subsequent period to such an extent that he emerges as the redactor of the first version of the Babylonian Talmud.”<sup>31</sup> Some scholars believe that there was no uniform redaction of the Babylonian Talmud at all. Others believe that it is not a “work of one piece, but uses many sources and united layers from different eras and generations, different authors, redactors, and schools.”<sup>32</sup> Like the other texts, which we have discussed, it is hard to determine the exact methods of compilation of the Babylonian Talmud. The discussion in the gemara of this Talmud is much richer than the Jerusalem one. It is also easier to follow than the material found in the Jerusalem one. “In a very approximate manner, the Babylonian Talmud can be called the Babylonian commentary on the Mishnah. Yet it comprises gemara for only thirty six and a half of the sixty three tractates of Mishnah.”<sup>33</sup> Some believe that the missing tractates were not relevant to life in Babylonia. For example the agricultural laws had to do with the land of Israel, not Babylon. A main difference between these two editions is that the Babylonian Talmud has much more editorial

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<sup>31</sup> Ibid. 194

<sup>32</sup> Ibid. 194-195

<sup>33</sup> Ibid. 191



material, known as *stam* material: materials that are not attributed to any one specific sage. The Talmud seems to care more about the methods used to find the conclusions, not the halakhic conclusions themselves.

Overall the Talmud has “functioned for much of its history principally as the basis of Jewish law. More people have studied the Talmud to learn its legal content than for any other reason.”<sup>34</sup> This is because it treats matters of law more than any other subject. It is, however, not only a law book. “The Talmud contains much narrative. Many famous legends about personalities in the Bible make their first appearance in the Talmud.”<sup>35</sup> Stories of the rabbis whose discussions are contained in the Talmud are also found within its pages. These stories are typically found immersed in the legal materials, but they do exist. Although the Talmud plays little attention to God, God and God’s interactions with our world is also another topic found amongst the laws. Finally, the Talmud contains an entire worldview depicting how the Jews should live their lives. The “ancient rabbis knew perfectly well that law can never provide a full sense of guidelines for living one’s life. One must also, as later teachers put it, be a *mensh*.”<sup>36</sup> It seems that since the Talmud itself can be seen as more than just a law code, but as a book with stories and histories inside it that it opens the door for projects such as Kotler’s.

The layout of the Babylonian Talmud in the printed editions is distinctive. Each tractate opens with a Mishnah. The Gemara based upon that Mishnah then follows this. Both a chapter number and the first word of its Mishnah refer to a

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<sup>34</sup> Holtz, Barry. *Back to the Sources: Reading the Classic Jewish Texts*. New York: Summit Books, 1984. 170

<sup>35</sup> Ibid.

<sup>36</sup> Ibid. 171

Chapter of Talmud. Abraham Kotler mimics this style in the headings of the pages of his *Masechet Derech Eretz HaChadasha*. Kotler, however, numbers his pages differently than the typical Talmud. All printed editions of the Babylonian Talmud are paginated the same. The pages are folio pages, so that the front and backside share the same number. They are differentiated from each other by labeling the front side “a” and the back side “b.” Usually the front side will have the Hebrew letter or letters which correspond to that page number, while the “b” side will have a numeral. Kotler does not lay his pages out as folio pages and number them with numerals. Surrounding the Talmud text are the two most famous of the medieval commentaries. Kotler, too, includes his own commentary to his text.

There are a number of commentaries to the Babylonian Talmud, many which are integral to the study of the content of the Talmud. The most famous commentary is that of Rabbi Solomon Ben Isaac of Troyes, France. He is better known by the name “Rashi,” formed from the initials of his name. Rashi lived from 1040 to 1105 and wrote a commentary on the entire Talmud, which was completed by his disciples after his death. In the course of his life he also wrote commentary on the entire Bible. “To this day no traditional Jew will study either of those sacred texts without having Rashi at hand.”<sup>37</sup> His Talmud commentary helps explain difficult passages in the text. A special font, known as “Rashi script” is used to distinguish his commentary from the body of the text and from other commentators. Rashi’s commentary is typically found closes to the spine of the printed book. He lived in the eleventh century and studied at both German and French academies. He

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<sup>37</sup> Ibid. 139

was “active in many spheres, and wrote a number of wide-ranging works on halakhic ruling...his greatest achievements were his great commentaries on the Bible and his monumental work on the Babylonian Talmud, in which he introduces exegetic methods that are valid to this day.”<sup>38</sup> His commentary is written in plain, clear Hebrew. “When his Hebrew failed him, Rashi avoided lengthy explanations and simply used the appropriate foreign word.”<sup>39</sup> It is plain and clear but

“at the same time it dwells on almost every sentence in the Talmud, explaining difficult terminology and elucidating each matter in context by adding the words needed to complete an idea and background information whenever necessary...Rashi succeeded in interpreting most of the Babylonian Talmud and, incidentally, carried out the important task of determining the basic text and establishing a definitive version for study purposes which is accepted to the present day.”<sup>40</sup>

His commentaries on several sections of the Talmud were still incomplete upon his death and were completed by his disciples. “Although he had no sons of his own, his three sons-in-law, his grandsons, and his great-grandsons constituted one of the most impressive dynasties in Jewish history, all taking part in the task of compiling additions and appendices to the Talmudic exegetical work. These were known as tosafot, additions, because the authors of the tosafot felt that they were merely adding to an already completed work.”<sup>41</sup> The modest work that started with notes on Rashi’s commentary developed into a much more extensive work. Therefore the “tosafot belong within the framework of Talmudic commentary and contain many exegetic comments, quotations from the first commentators, discussions of various

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<sup>38</sup> Steinsaltz, Adin. *The Essential Talmud*. New York: Basic Books, Inc., Publishers, 1976. 68

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid. 69

phrases and versions, and so on...In their present form the tosafot are not single works by separate authors but a collective project created by the scholars of France and Germany during the twelfth and thirteenth centuries.”<sup>42</sup> Kotler provides a similar commentary to his “Talmud.” This commentary is also written in Rashi script. In this commentary Kotler explains the Jokes of the “Talmud” text more clearly and points out any nuances in the text that might not be easily identifiable. Unlike as in a page of Talmud, this “Rashi commentary” is not always found at the spine of the book. Similarly to Talmud, however, Kotler also includes other commentaries similar to those known as the tosafot. The combination of his commentaries and “Talmud” text, Kotler shares his opinion of the Jewish worldview and predicament in the early 20<sup>th</sup> century in America. From his text we can not only learn about the Talmud, but also learn about American history for Jewish immigrants as well.

Kotler also uses many hermeneutical principles and Talmud saying which are utilized in the actual Talmud. Please see the section on Talmud terms to learn more about the specific principles and sayings he employs.

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<sup>42</sup> Ibid. 69-70

## Introduction to Abraham Kotler and the Art of Jewish Parody

Abraham Kotler was born May 28, 1857 in Trashkun,<sup>43</sup> a place in Lithuania near Kovno. In his youth he studied at many different Yeshivot. These studies began a very devoted life to Judaism and Talmud study for Kotler. In 1882 he entered military service and the picture at the beginning of his book is from this military service. He immigrated to America in 1888. This was a time of mass immigration of Jews to America. Overall, the decision to go to the United States was not ideological but practical. There were many factors that led to this mass migration. From one side, America became more attractive to foreign Jews, and from the other, the cities in Eastern Europe where the Jews were living were no longer providing great stability. Jews were politically oppressed and religious disputes existed in many East European cities. Generally, Jews were legally subordinate to Christians and witnessed antisemitism in many forms. Revolutions arose all over Eastern Europe and these revolutions took over the government. So, the rights the Jews were trying to achieve were pushed further away from them. The decision to immigrate to America, however, was not an easy one because religious Jewish life in America was very different than that of religious Jewish life in Eastern Europe. Abraham Kotler, although he was a religious well-educated Jew, made the decision to move to America anyways. This mass immigration brought many Hebraists to America. "They had high hopes of establishing a new center of

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<sup>43</sup> Kressel, G. *Cyclopedia of Modern Hebrew Literature Vol. II*. Israel: Hashomer Hatzair, 1967.

Hebrew culture in America and were responsible in no small measure for the upsurge of Zionist sentiment”<sup>44</sup> in America. Kotler was one of these Hebraists who came to America with the hopes of continuing Hebrew literature. First living in the city of Sharon, Pennsylvania and later he moved to Cleveland, Ohio where he settled. There he earned a living busying himself with different things but particularly he worked in a bookstore that became a type of center for all interest in Hebrew books and a place for secular discussions between wise students in the city.

He was a pioneer of Hebrew parody and satire in America. In his work *Masechet Derech Eretz HaChadasha* he ridicules immigrant life in America in the form of gemara with commentary by “Rashi” and “Tosofot.” This parody sheds new light on the children of the first generation of Hebrew speakers in America. Many Jews in the 19<sup>th</sup> century came to America because they thought it would provide them with opportunities. Not every Jew that came to America at this time, though, thought this new land of opportunities was really a better place to live. Some thought it was much harder to be Jewish in America than it was to be Jewish in their East European homes. Kotler was one of these types of Jews. His parody was a devastating attack on the state of American Jewish life, satirizing the dramatic changes found among immigrant Jews. One thing he thought they did was quickly abandon traditional practices. Kotler felt the surrounding chaos resulted from both the low moral standards set by the Jewish leaders of the day and due to an obsession people had with money in the United States. Kotler was especially derisive of the religious innovations of Cincinnati's Reform Rabbi Wise. Even

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<sup>44</sup> Frank, Moses. Hebrew Literature in America. From Jacob Kabakoff Collection in the American Jewish Archives. 488.

naming one of the Rabbis in his Talmudic parody Rav Reformi. This Rabbi is questioned by a Rav Orthodoxy about how the Jews in America quickly gave up their personal practices of the mitzvot. This parody, however, teaches a great deal about Jewish life in America at the turn of the twentieth century. It is not, however, the only one of its kind.

Gerson Rosenzweig, a better-known parodist also wrote a Talmudic parody on life in America. According to *Cyclopedia of Modern Hebrew Literature*, though, Kotler's parody came before *Masechet America* of Rosenzweig because he published the first draft of his Talmudic parody in the Yiddish magazine, *Folksfreund*, edited by Josef Selig Glick in 1891. In this magazine it was written in a similar form to what we have today. It was reprinted separately in 1893. Kotler also made a return trip to Warsaw and brought the parody with him and published the full edition there as well in 1898. It was again reprinted in 1927 in Tel Aviv. In this printing he made a few additions. It no longer was only a Talmud Parody entitle *Masechet Derech Eretz HaChadasha*, but now it also contained a parody on the Passover hagadah titled *Machzor Katan*, and a section titled *Yalkut Chadash*, which contains articles, songs, and words of humor for Purim and all year. This thesis focuses only upon the Tamlud parody part of his publication. This work contains several chapters of "mishnah" and "gemara" on the subjects touching upon the Jewish experience in America. Unlike the actual tractate *Derech Eretz* this one has "gemara" accompanied

by parodies of the standard Talmudic *peirushim*. Unlike the actual tractate *Derech Eretz*, “a collection of baraitot supplemented by sayings of early Amoraim.”<sup>45</sup>

In this piece Kotlar mocks the situation of Eastern European Jewish immigrants in the United States. The parody was specifically written for the immigrants who came to America and were disappointed with the appearance of nothingness that they found in their Jewish life. Although his parody was published before Rosenzweig, there is no doubt that Rosenzweig was more advanced than Kotler in both comprehension and style. Kotler’s parody sent a sharp arrow to the children of the Jewish Yankees in the new land, and to the leaders of the Reform movement. In this work, he tried to strengthen the language of his jokes using actual biblical and Talmudic references, though he does not always succeed. He wanted to make sure he was able to emphasize the way a greenhorn had to acclimate to life in the large city.

A collection of letters sent from Kotler to Ephraim Deinard has been preserved.<sup>46</sup> Deinard was a well-known Hebrew writer and bibliographer who was born in Kurland, Russia in 1846.<sup>47</sup> Like Kotler, he immigrated to America in 1888 and did not break from his past. He tried very hard to make a “unique contribution to the history of American Jewry.”<sup>48</sup> One of the great tasks that Deinard set himself and carried out successfully was “the building up of Hebrew collections in great libraries as well as of interesting individual bibliophiles in acquiring rare Hebrew

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<sup>45</sup> Strack, Herman Leberecht. *Introduction to the Talmud and Midrash*. New York: Meridian Books, 1931. 230

<sup>46</sup> Kabakoff, Jacob. *Shochrim V’ne’emanim*. Jerusalem: Reuben Mes, 1978. 117

<sup>47</sup> Ephraim Deinard – Nearprint

<sup>48</sup> Schapiro, Israel. *Ephraim Deinard*. American Jewish Historical Society. 1937. 149



material.”<sup>49</sup> From these letters we learn that Kotler felt very close to Deinard. Once Deinard even recommended that Kotler write another parody about Christianity, but Kotler responded that he was unable to fill this request because he did not have the strength at that time. Both Kotler and Deinard were proponents of maintaining and preserving the Hebrew language in America.

Kotler remained devoted to Judaism all his life and feared what the future of Israel and other holy places would become. He spent his last days in an old people’s house for Orthodox Jews in Cleveland and there he died on March 5, 1943. Kotler’s work did have a small readership during its time, however today it is little-known. But those who take the time to study this parody will find that it is not only entertaining, but also provides remarkable information into the American Jewish culture of Kotler’s time.

Abraham Kotler, of course, did not invent the concept of satirizing classical Jewish texts. In the twelfth century, much earlier than Kotler, the golden age of Jewish literature, parody is introduced.<sup>50</sup> Abraham Ibn Ezra was one of the first to write in a form, which closely allied parody. In the thirteenth century, Judah Haziri was the first to change parody from a mere literary toy into an instrument of satire. In this century parody as a form of Jewish literature began to grow and develop, although it did not attain a distinct place in literature. Parody was first developed into a distinct branch of literature in Italy in the fourteenth century. It is in this time period where the first Talmud parody arises. The first known Talmud parody is that

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<sup>49</sup> Ibid. 152

<sup>50</sup> Davidson, Israel. *Parody in Jewish Literature*. New York: The Columbia University Press, 1907. 3

of Kalonymos ben Kalonymous, entitled *Masechet Purim*. He helped make “parody to be recognized as an art, worth cultivating for its own sake.”<sup>51</sup> *Masechet Purim* is not meant to distract from the Talmud, it “copies the original not only in style and diction, but also in the manner of bringing together dissimilar subjects into one discussion; and the skills with which the ancient texts are imitated tells how thoroughly saturated the author was with Talmudic lore.”<sup>52</sup> With this satire and others by Kalonymos, “parody completed its first period of growth, and entered upon a period of decay that lasted almost three centuries.”<sup>53</sup> After a period of decline, parody was revived in the last quarter of the seventeenth century. The parodies written from the twelfth century onward do not typically portray contemporary life, “while the parodies of the nineteenth century are direct product of the times, and reflect intellectual movements in general, and the progress of Jewish thought in particular.”<sup>54</sup>

Parodies in Jewish literature grew in the beginnings of the nineteenth century and many were written dealing with multiple different types of groups, one of these being about Jewish immigrants in America. All of these parodies were “written by foreigners who were still strange to the new land of their adoption, when they put their impressions on paper. Owing to this they not only reflect the state of American Jewry, but they also reveal to us what America looked like to the bewildered immigrant.”<sup>55</sup> It is this style, which Kotler chose to write. It is not

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<sup>51</sup> Ibid. 19

<sup>52</sup> Ibid. 23

<sup>53</sup> Ibid. 29

<sup>54</sup> Ibid. 59

<sup>55</sup> Ibid. 98

surprising that he used parody to convey his point because “parody is one of the most delightful forms of satire, one of the most natural, perhaps the most satisfying, and often most effective.”<sup>56</sup> If the text “wounds the original, pointing out faults, revealing hidden affectations, emphasizing weaknesses and diminishing strengths, then it is satiric parody.”<sup>57</sup> If we use Israel Davidson’s criteria for a good parody, it seems that Kotler was successful in imitating the original. In the introduction to his work *Parody in Jewish literature*, Davidson writes:

“Few parodies imitate each and every phrase of the original. Most of them imitate only the general features and style. But it is essential that all parodies should appear spontaneous. A parody must catch the ring of the original. It must emphasize its mannerisms and peculiarities, its catchwords and favorite tricks of style, so as to strike the ear with the very echo of the original. But imitations of mere externals are not enough. The parody must enter into the spirit and reproduce the intellectual and emotional characteristics of its model.”<sup>58</sup>

Kotler’s success also comes from the history that is learned through his parody. In each chapter he not only explains his depiction of Jewish Immigrant life in America but also shares historical facts with the reader. His “Talmud” text works as a biting social commentary, which aids us in understanding the cultural situation in which he lived and worked. In chapter one he references the historical fact of Christopher Columbus discovering America at the same time as showing how new Jewish immigrants were treated as greenhorns, rookies to American life. He also mocks the difficulties that come with being a greenhorn, those new immigrants who

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<sup>56</sup> Highet, Gilbert. *The Anatomy of Satire*. Princeton, NJ: Princeton University Press, 1972. 67

<sup>57</sup> Ibid. 68

<sup>58</sup> Davidson, Israel. *Parody in Jewish Literature*. New York: The Columbia University Press, 1907. xvi

tried so desperately, but often unsuccessfully, to blend into their new surroundings. He believes that Jews came to America when they had run out of money and if they continue to be poor after living in America for a while, then he will be considered a greenhorn forever according to Kotler. Money and the lack of it will be a repeated idea throughout the text. In this chapter he also compares the presidents of synagogues to policemen. Through this comparison he speaks ill of policemen, and discusses the corrupt political systems inside a synagogue, in which anything can be acquired through the proper bribe. Also in this chapter he pokes fun at monopolists and anarchists. This could be because many new immigrants at this time brought with them their European socialist ideals, and “for several years the social democratic and anarchist outlooks existed uneasily side by side in the discussion groups and lecture societies the immigrant radicals formed.”<sup>59</sup> Kotler begins his criticism of American items such as chewing tobacco in this chapter as well and these too will be carried throughout the text.

In chapter two the historical reference is of Castle Garden, America’s first official immigration center. He also continues his discussion about life as a Jewish greenhorn in this chapter. He talks about who is allowed to enter America through Castle Garden and how the workers of this establishment treated the new immigrants, especially the poor ones. “Of the hundreds of published and unpublished accounts Jewish immigrants have left us, the overwhelming bulk can

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<sup>59</sup> Howe, Irving. *World of Our Fathers*. New York: Touchtone Books, 1976. 104

still communicate a shudder of dismay when they recall the journey by sea and the disembarkation at Castle Garden.”<sup>60</sup>

Chapter three begins with Kotler using the secular New Year’s Eve celebrations in America as a stage to mimic the Jewish notion of fasting before a Passover Seder in order to make the mitzvah of eating matzah more meaningful. In this discussion eating candy on New Year’s Eve and chewing tobacco throughout the year are interchangeable. Candy is used throughout the text as a mockery to American society. He continues his discussion of the secular New Year’s celebrations in chapter four as a way to ridicule the importance of Sunday in America no matter if one observes the Jewish Shabbat or not. This is where we first see the importance of Sunday to all people in America. It is here where Kotler pokes fun at the Reformers in America. Even in his references to the New Year celebrations, he has to point out that the workers stop on certain years because they are worried that they could possibly lose money. Again mentioning the importance of wealth in all areas of life in the new world. This is also continued into chapter five where Kotler scorns the process of how leaders are appointed in America.

Chapter six touches upon how Americans care more about themselves and are egocentric individuals. It also mocks the profession of being a tailor distinguishing between life as a tailor in the old world verse how one must care so much about money while tailoring in the new world. The mockery of tailors was due to the fact that many Jews of the time were employed in the needle trades. An 1890 poll by the Baron de Hirsch fund found that sixty percent of Jews in New York

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<sup>60</sup> Ibid. 39

who responded to their inquiries were working in the garment industry.<sup>61</sup> This chapter continues comparing synagogue presidents to donkeys who mislead and again touches upon the living conditions in America. It is not even safe to walk in the street because houses, which are built poorly in America, might fall on you. This could be because the living conditions were actually very bad for the new Jewish immigrants. "A 1908 census of 250 typical East Side families showed that fewer than a quarter of them slept two in a room; about 50 percent slept three or four in a room; and nearly 25 percent, five or more in a room."<sup>62</sup> It is also in this chapter where Kotler pokes fun at how new American Jews are moving away from observance and hiding the Torah.

In Chapter seven Kotler mocks the idea that American Jews still do brit milah, the ceremony of circumcision, but they no longer care what day it is performed. Now they care more about having it be during a convenient time for the man of the house and his work schedule over the religious obligation of when it should be done. He also scorns the process of becoming a moyel saying that in America anyone is able to perform this ceremony. These fraudulent moyels then will do anything to make sure the circumcision is done at the most convenient time. In the best of parodies, "all social, religious, and even many of the political questions of the day engaged the attention [of the writer] and called forth either...ardent support or...vigorous protest."<sup>63</sup> Therefore, from this work we not only learn about how

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<sup>61</sup> Ibid. 80

<sup>62</sup> Ibid. 148

<sup>63</sup> Davidson, Israel. *Parody in Jewish Literature*. New York: The Columbia University Press, 1907. xxii

Jewish life in America, in the new land, was different than Jewish life in the old world, but also American history at the turn of the twentieth century.

## Technical Talmud Terms used in the Parody

### **איבעית אימא – iba'it eima**

“There are questions in which a point of difficulty, disagreement, incongruity or contradiction is raised against a statement, construction or argument...

Where the same question is answered by the gemara in two different ways, the second answer is introduced by iba'it eima (איבעית אימא), meaning and if you wish you may say...”<sup>64</sup>

### **אמר מר - amar mar**

"The master has stated," or simply "you have stated." It introduces the quotation of one or more excerpts from a baraita, or occasionally from a mishna, that was quoted in full during the previous Talmudic discussion. So after amar rav is seen in the text it is telling us that the Talmud is now going to proceed to comment on that excerpt or to discuss it in more detail.

### **אתי - ati**

Introduces a Gezera Sheva. “There is a peculiar kind of Gezera Sheva sometimes resorted to, especially by Amoraim, which is quite different from the rational character of the analogies generally used by the Tanaim. Its peculiarity consists in this, that the argument from a parity expression is also admitted in cases where the two laws or passages, compared with each other, have nothing in common except a single, often very insignificant word which has not the least natural bearing on the conclusion to be drawn there

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<sup>64</sup> Mielziner, Moses. *Introduction to the Talmud*. New York: Bloch Publishing Company, 1968. 239



from...This kind of Gezera Sheva is externally characterized by being usually introduced by this peculiar formula *ati* (אֵיתָא) 'that is derived from,' followed by the two identical words on which the analogy in question is assumed to be based."<sup>65</sup>

### **התניא - hatanya**

This technical term "is sometimes used not as a question of contradiction, but as an argument in support of a statement."<sup>66</sup>

### **חוצ' כל - chutz/kol**

"Paragraphs of the mishna containing a generalization or comprehensive provision are introduced by *kol* (כל) or *hakol* (הכל) 'all', 'every', 'whatever'.

Mostly some exceptions from such a generalizing provision are added by the word *chutz* (חוצ') 'except'".<sup>67</sup>

### **חסורי מיחסרה - chasorei mechsara**

This technical term means that the above text, usually a tanaitic text, probably the "Mishnah" here, is defective, missing a crucial clause. "The Mishnah after having laid down a rule of law, occasionally adds the report of a certain case in which a celebrated authority gave a decision in accordance with the law. Sometimes, however, that decision is just contrary to the preceding law. In this case, the gemara starts with a question and the

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<sup>65</sup> Ibid. 147 - 148

<sup>66</sup> Ibid. 221

<sup>67</sup> Ibid. 194

question is answered with chasorei mechsara (חסורי מיהסרא) meaning something is missing here, and the Mishnah ought to read..."<sup>68</sup>

### **טעם – ta'am**

"The mishnah in general, simply lays down the rule or law without stating its reason. At times, however, the reason is added. The reason of a law is termed ta'am (טעם). It is either based a) on a biblical passage (קרא – kara) and its interpretation, and is then usually introduced by shene'emar (שנאמר); or b) on common sense (סברא – savra); or c) on a general principle (כלל – c'lal)." <sup>69</sup>

### **מאי – mai**

"Such explanations are mostly introduced by the question: mai (מאי) what is...? Or, what means...? In answer to this query, the explanation is generally given in the name of a certain Amora."<sup>70</sup>

### **מאי טעמא – mai ta'ama**

Investigating the reason or the underlying principle of a law..."Such an investigation is generally introduced by the query mai tama (מאי טעמא) what is the reason?"<sup>71</sup>

### **מאי משמא – mai mashma**

This technical term is used when trying to determine what the author is trying to say exactly. It is usually found in a section beginning with "mai ka'amar (מאי קאמר) what does he (the author of the Mishna) intend to say

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<sup>68</sup> Ibid. 214

<sup>69</sup> Ibid. 193

<sup>70</sup> Ibid. 198

<sup>71</sup> Ibid. 201

here? The answer to this question is generally introduced by: hachi ka'amar (הכי קאמר) thus he says or mai mashma (מאי משמא), meaning what does he let us hear?"<sup>72</sup>

### **מסיע ליה - masey leh**

"A proposition is refuted indirectly by proving the truth of its contradictory. The confirmation of one of two antagonistic opinions is thus the virtual refutation of the other, and vice versa. Hence the Talmudic phrase masey leh (מסיע ליה) means that the Mishnah is in support of this opinion."<sup>73</sup>

### **קל וחומר - kal v'chomer**

This technical term is a kind of syllogism, an inference a fortiori. "In the Talmudic terminology the word kal (קל - light in weight) means that which, from a legal point of view, is regarded as being less important, less significant, and chamor (חומר - heaviness) that which is comparatively of great weight and importance. By the term kal v'chomer (קל וחומר) then is meant as an inference from the less to the more important, and vice versa, from the more to the less important."<sup>74</sup>

### **תנא - tana**

"Quotations from the mishna are introduced by ... tana (תנא) one has taught, without adding any subject, mostly quotes a passage from the Tosefta."<sup>75</sup>

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<sup>72</sup> Ibid. 199

<sup>73</sup> Ibid. 255

<sup>74</sup> Ibid. 130

<sup>75</sup> Ibid. 220

**תנו רבנן – tanu rabanan**

“Tanu rabanan (תנו רבנן) our rabbis taught, refers to a well known baraita.”<sup>76</sup>

**תני - tani**

“Tani (תני) it is a teaching, refers to a baraita in general.”<sup>77</sup>

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<sup>76</sup> Ibid. 220

<sup>77</sup> Ibid. 221

### **Names used in *Masechet Derech Eretz HaChadasha***

צחקיה Tzechakiya. Laugher. From the Hebrew root צחק tzachak meaning “laugh.”

חכימא Chachima. Sage. From the Hebrew root חכם chacham, meaning “wise.”

ספרא Safra. Scrivener. From the Hebrew root ספר safar relating to books and writing.

There is also an amora of the third and fourth generation by this name.

שמריה Shemer. Rebellious. From the Hebrew word מרי meri meaning “rebellion.”

דרשן Darshan. Interpreter of text. From the Hebrew root דרש doresh meaning “to seek.”

כעס Ka’asan. Angry. From the Hebrew root כעס ka’as meaning “angry.”

חמא Chama. From the Hebrew word חמה chamah meaning “sun,” “hot,” or “anger.” It

is typical to change letters at the end of the word, like a hey, into an aleph in

Aramaic. There is also a fifth generation amora by this name.

יהודה Yehuda. There is a third generation amora by the name Mar Yehudah as well.

ינוקא (עיקני) Yanuka (Yanki). An Aramaic cognate of “Yankee.”

ירוקא Yerukah. Greenhorn. From the Hebrew word ירוק yarok meaning “green.”

בינה Bina. Wisdom. From the Hebrew word בינה binah meaning “wisdom.”

שמעיה Shamaye. God hears. From the Hebrew words שמע shema meaning “hear,”  
and יה yah meaning “God.”

מתלא Metulah. Grubby. From the Hebrew word מתלע metulah meaning “grubby.” It  
is typical to change letters at the end of the word, like an ayin, into an aleph  
in Aramaic.

אנרכא Anarchi. An Aramaic cognate of “Anarchist.”

סאציאלי Sotzial. Socialist. An Aramaic cognate based on the word “Socialist.”

הודאי Hodaya. Acknowledge. From the Hebrew word הודה hodah meaning

“acknowledge” or “admit.”

מפונק Mefunak. Pampered. From the Hebrew root פנק fanak meaning “pamper.”

חנוני Chenvani. Storekeeper.

ביזנאי Bizna. Businessman. An Aramaic cognate of “business.” There is also a Rabbi

Bizna mentioned in the Babylonian Talmud, Tractate Berachot 55b.

רחומאי Rachumai. Beloved.

יונקי Yankee. Another Aramaic cognate of “Yankee.”

ארתדוכסי Orthodoxy. An Aramaic cognate of “Orthodoxy.”

רפורמי Reformi. An Aramaic cognate of “Reform.”

ידעיה Yedei. Wiseguy. Derived from the root ידע yada meaning “knowledge.”

סחורה Sechora. Merchandise. There is also an amora of the third and fourth

generation by this name.

אומנא Oomna. Craftsman. From the Hebrew root אמן aman meaning “expert,” or

“craftsman.”

טרפא Tereifa. From the Yiddish word tereifa meaning “not kosher.”

חייטא Chayta. Tailor. From the Hebrew חייט chayot meaning “tailor.”

מנחם Menachem. There is also an amora from Israel of the third generation with this

name.

ירמיה בר אבא Yermiah bar Abba. The name of a second-generation amora. There is

also an amora from the third generation with this name.

נהוראי Nehorei. Luminaria. The name of fourth generation tanna from the second

century. May have been a nickname for Rabbi Nechemiah or Rabbi Elazar ben Arach, since their decisions “enlightened the eyes of [their] colleagues;” or Rabbi Meir, since his name also means “light.”

טב- יומא Tevyomi. Good day, maybe referring to a holiday. There is also an amora from Israel of the fourth generation with this name. There is also another amora from Babylon of the fifth generation with this name.

## **Annotated Translation of *Masechet Derech Eretz HaChadasha***

### Chapter One:

Mishnah: When<sup>78</sup> do people begin to come to America? The elderly when they are weakened (Rashi – when they are starving). The barons and nobles when they grow bald. The synagogue managers when they leave in a hurry (Rashi – when the *tzedakah* funds [that they supervise] are [found to be] stolen). The heads of the community when they forge. The horse thieves when they are shot. The soldiers when they swear the oath [of induction]. The grooms when they become frightened. The brides when they become jealous...(according to Rashi) The older women when their hair turns white. The virgins when they give birth. The bankers when they go bankrupt. The hypocrites when they are humiliated. And everyone else when they have gone broke.

When does the greenhorn become like all other human beings?<sup>79</sup> When other greenhorns arrive.

Gemara: Now since the one who discovered America was Columbus, what is the reason that it is called America and not Columbus? R. Tzechakiya said because it has

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<sup>78</sup> Note the parallel to Berakhot 2a and Mishnah Berakhot 1:1. Both begin with the same Hebrew word. These texts talk about the time when one may recite the Shema and they open with the words, “when may one recite the Shema?” This exactly parallels Kotler’s text because he too opens asking a question about when something occurs.

<sup>79</sup> When does his status change and he is no longer a greenhorn?



the downfall of children.<sup>80</sup> What does “Columbus” mean? It is an acronym they have no shame.<sup>81</sup>

Where [in scripture] does he refer?<sup>82</sup> He refers to the verse [“When you come into the land of Canaan, which I give you for a possession,] and I put a leprous disease in a house in the land of your possession.” (Leviticus 14:34) This land is the new land for it is written [“For as the new heavens and the] new land [which I will make shall remain before me, says the Lord; so shall your descendants and your name remain.”] (Isaiah 66:22) There is no land that visitors are considered in it to be diseases as in the “new land,” and it is written “If the disease shows greenish [or reddish in the garment, whether in warp or in skin or in anything made of skin, it is a leprous disease and shall be shown to the priest.”] (Leviticus 13:49) This supports the view of R. Chachima, who said a visitor that came to the new land if he is a greenhorn, he will eventually become red as blood, as it is written, “if the disease shows greenish or reddish.” (Leviticus 13:49) And if she is a woman, she is not obligated to kindle the lights of Shabbat as it is taught “we may not kindle them with seaweed.”<sup>83</sup>

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<sup>80</sup> Probably means the word signifies the downfall of the young.

<sup>81</sup> The word “Columbus” (כלומבוש) can be broken into 4 separate words, which give it new meaning. These 4 words are “k'lum busha yesh lachem” (כלום בושה יש לכם).

<sup>82</sup> Note the continuing parallel to Berakhot 2a, near beginning of gemara. This exact phrase is found at the beginning of the gemara in Berakhot 2a. In both cases they are asking the question, what text the sage basis his opinion.

<sup>83</sup> Note parallel to Shabbat 20b and Mishnah Shabbat 2:1. In the Talmud and Mishnah texts the word בירוקה means the seaweed, which we are not allowed to use to light Shabbat candles. In our “Talmud” text, however, it is a word meaning greenhorn or new immigrant to America.

R. Safra said that the above text is defective. Here is how it should read: “a guest who comes from Europe is called “green”... and until when do you call him green? Until other guests came. Our rabbis taught in a baraita that a guest came to the new land behold he is green. One cannot eat with him with one dish and one cannot lie down with him in one bed because of that thing we cannot name... and because of another reason... and they make fun of his words, and even if he is wise like Solomon the king he need not be taken seriously.

You have stated that one cannot lie down with him in a bed because of the thing we cannot name. What is this thing? The third plague of Egypt (Rashi – lice). And what is the other reason? Plague number six (Rashi – boils).

One has taught: if he is poor, then even after many years in America he is considered as if he is a greenhorn forever.

R. Darshan said even if a man’s livelihood is found from his friends, he would still distance his friends from his house. If he allows many “friends” to stay in his house he will one day find that they seduce his wife and trample upon him with an arrogant foot, as it is written, “[Even my friend in whom I trusted,] even he who shares my bread has lifted his heel (עָקַב) against me.” (Psalm 41:10) and it is written there for “[So he left all that he had in Joseph’s charge; and having him he had no concern for anything] but the food which he ate. [Now Joseph was handsome and good-looking].” (Gen. 39:6) and R. Safra said even if he is his brother [he should not

let him stay in his house]. It is written here “has lifted his heel against me” (Psalm 41:10) and there it is written, “[Let every one beware of his neighbor, and put no trust in any brother.] For every brother takes advantage (עֲקֹב), [and every neighbor goes about as a slanderer].” (Jeremiah 9:3)<sup>84</sup> R. Shmiriya says whoever multiplies the number of friends multiplies demons, because it is written, “[Wild beasts shall meet with hyenas goat demons shall meet each other;] there too the lilith shall repose [and find herself a resting place.]” (Isaiah 34:14)

R. Ka`asan says: everyone who has an evil wife in Europe, even if he is in the new land there is no helping him<sup>85</sup> because it is written “if I take wing with the dawn<sup>86</sup> to come to rest on the western horizon<sup>87</sup> even there Your hand will be guiding me, [Your right hand will be holding me fast.]”<sup>88</sup> (Psalm 139:9-10), and it is written, “[The Lord, the God of heaven, who took me from my father's house and from my native land, who promised me on oath, saying, 'I will assign this land to your offspring' -- He will send His angel before you, and] you will get a wife for my son from there” (Gen. 24:7). R. Chama said even in hell there is no rest for him, because it is written “[If I ascend to heaven, You are there;] if I descent to sheol, you are there too (הִנֵּךְ).” (Psalm 139:8) What does he let us hear? It says henach in both

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<sup>84</sup> The Hebrew root עֲקֹב is used in both Psalm 41:10 and Jeremiah 9:3. Therefore the point of the midrash seems to be this word in both verses. Using an analogy of a gezeirah shavah, they infer that if the word means someone in one case, then it could mean this same thing in another case.

<sup>85</sup> There is no remedy.

<sup>86</sup> In the East, which is Europe.

<sup>87</sup> America.

<sup>88</sup> Meaning he cannot get away from his wife.

cases,<sup>89</sup> it is written here “if I descend to sheol, you are there too (הֵנֵךְ)” (Psalm 139:8) and it is written there “(הֵנֵךְ) Ah you are fair my darling [Your eyes are like doves behind your veil. Your hair is like a flock of goats Streaming down Mount Gilead.]” (Song of Songs 4:1). R. Yehudah said that a man should not take<sup>90</sup> two women in the new land because danger of bigamy. What is this “bigamy”?<sup>91</sup> R. Saftah said in it is the hole. (Rashi – this is what we call the man that has two wives.)

Mar Yanki said: a woman divorced in the civil courts, even if she is not divorced in the rabbinic of Israel, behold she is divorced and the rabbis are unable to annul that *get* ...Mar Yeruka asked of R. Binah why are the wives of the Yankees as green (Rashi - pale), withered, and skinny as the *grogeret of Rabbi Tzadok*<sup>92</sup> He said to him

because they eat and do not work. Why do their teeth fall out? Because they eat too

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<sup>89</sup> Here a *gezeirah shavah*, an analogy, using the word *henach* (הֵנֵךְ) is used. Since it means one thing in one place in scripture it must mean this same thing in another place in scripture.

<sup>90</sup> Marry

<sup>91</sup> The “Talmud” does not know this foreign word and seeks to create an etymology for it.

<sup>92</sup> Here the “Talmud” is using a story from Gittin 56a. The actual text of Gittin 56a, which is being mimicked here is as follows: “Martha the daughter of Boethius was one of the richest women in Jerusalem. She sent her man-servant out saying, Go and bring me some fine flour. By the time he went it was sold out. He came and told her, There is no fine flour, but there is white [flour]. She then said to him, Go and bring me some. By the time he went he found the white flour sold out. He came and told her, There is no white flour but there is dark flour. She said to him, Go and bring me some. By the time he went it was sold out. He returned and said to her, There is no dark flour, but there is barley flour. She said, Go and bring me some. By the time he went this was also sold out. She had taken off her shoes, but she said, I will go out and see if I can find anything to eat. Some dung stuck to her foot and she died. Rabban Johanan b. Zakkai applied to her the verse, The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground. Some report that she ate a fig left by R. Zadok, and became sick and died. For R. Zadok observed fasts for forty years in order that Jerusalem might not be destroyed, [and he became so thin that] when he ate anything the food could be seen [as it passed through his throat.] When he wanted to restore himself, they used to bring him a fig, and he used to suck the juice and throw the rest away. When Martha was about to die, she brought out all her gold and silver and threw it in the street, saying, What is the good of this to me, thus giving effect to the verse, They shall cast their silver in the streets.”

much candy. And what is the reason they call the mounds on their backsides “bustle?” He said to him because they cause laughter that is called *hesel*.<sup>93</sup> And what is the reason they call them lady? He said to him because all the silver and gold in the world is not enough for them... R. Shamai said a man should not go walk alone at night and there are also those who say during day it is forbidden because of demons and if the demon harms him, what is the remedy. He should shout out to the city guardians (Rashi – the money police officers who make repairs and order in the city). Maybe they will hear him. Let him say, “you and I make three.” And if the city guardians do not hear him, let him say thus: “You – I will break your neck.”<sup>94</sup>

R. Chachima said why is it written, “Who cries, ‘woa!’ Who, ‘alas!’ Who has quarrels who complains, who has wounds without cause, who has bleary eyes?” (Proverbs 23:29) this verse is about the policeman of the new land as it says oy vavoy to peddle in the hour<sup>95</sup> the policeman meets him when he is “bleary-eyed” from drink.

R. Chachima said why is it written, “[Your throat should murmur in aw,] where is one who could count? Where is one who could weigh? Where is one who could count all these towers?” (Isaiah 33:18) Where is one who could count? Where is one who could weigh? Because [this refers to] the policemen who speak lying

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<sup>93</sup> In Genesis 31:7 the Hebrew word *hetel* is found. Using the Ashkenazi pronunciation of this word, however, the word is *hesel*.

<sup>94</sup> Note that he’s writing out the English. Note as well that “Rashi” has a different version: the victim yells “God damn!” This phrase is not in the “Talmud,” which is possibly a parody of scribal “improvements” that are added to a text to make it “better” or nicer.

<sup>95</sup> When

words in court in return for the money that is paid to them. They do no work; they merely count the towers.<sup>96</sup>

R. Mitle said also the presidents of synagogues are in the category of policemen (Rashi – if one comes poor on Rosh Hashanah and Yom Kippur to synagogue and are not able to pay for his place he is removed by the president of the synagogue). R. Chachima and R. Binah were sitting [and learning Torah] when there passed by a tough guy, a member of a Syrian gang who was now a synagogue president. Some say: he was now the chief of a gang. One of them [the rabbis] said to the other: “how much money have the whores stuck in this guy’s pocket!” (Rashi – how much he has made off the whores who work for him!) The other said: “how many whips and fire-brands have the soldiers of the king of Syria sunk into this guy’s back!”

R. Anarka said the new land was only created for monopolists alone because it is written, “[Who was it that planned this For crown-wearing Tyre,] whose merchants were nobles, whose traders the world honored?” (Isaiah 23:8) (Rashi – all the wealth of the new land and all its high positions are in the hands of monopolists.) Mar the socialist asked R. Anarka: “These monopolists – from whom do they descend?” He said to him “they descend from Haman,” as it is written concerning him, “The money and the people are yours to do with as you see fit.” (Esther 3:11) Mar Yeruka said why is it written, “For all tables are covered with vomit and filth, so that no space is left.” (Isaiah 28:8) What tables are these? These are the children of

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<sup>96</sup> In Isaiah 33:18 towers are used to talk about one who cannot count.

the Yankees<sup>97</sup> who eat bitter traef (Rashi – tobacco leaves) and vomits from his mouth like the rear end of a goose as it is written “covered with vomit” (Isaiah 28:8) Do not read “vomit;” read rather “chewing tobacco,” for nothing brings one to the point of vomiting like chewing tobacco. R. Yehudai said I saw Mar Yanuka take and swallow a hunk of chewing tobacco in his mouth and threw up gunk (Rashi – his bad) as high as mount tabor.

R. Mefunak said all those who eat chew tobacco it is as though they eat cow turds, because it is written “covered with vomit (קיא) and filth.” (Isaiah 28:8) And in the language of Ashkenaz a cow is called *kuh* (קיא).

R. Chenvani said all those who eat chew tobacco and whose limbs become heavy should eat honey because it is written “if you find honey eat only what you need lest you be sated with it and vomit.” (Proverbs 25:16)

R. Biznai said one who is accustomed to chew tobacco his teeth become hard. Yet there is a teaching in a baraita that says, “his teeth fall out.”<sup>98</sup> There is no contradiction between these sources: one refers to when he eats candy afterwards; the other refers to when he doesn’t. And that which was said above that he should eat honey [after chewing tobacco]. One could say that honey is different [than candy]. And if you wish, you may say that one text refers to the teeth, the other to the stomach. For the teeth it is bad, for the stomach it is good.

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<sup>97</sup> Americanized Jews

<sup>98</sup> Contradicting R. Biznai

R. Mitle said ten kavin's<sup>99</sup> of rudeness descended upon the world, nine were taken by the wives of the Yankees and the rest of the world took the other one. Ten kavin's of arrogance descended upon the world, nine were taken by tailors and the rest of the world took the other one. Ten kavin's of stupidity descend upon the world, nine were taken by the Galicians and the rest of the world took the other one. Ten kavin's of chewing tobacco descend upon the world, and all of them were taken by the infants. Ten kavin's of pests and fleas descend upon the world, and all of them were taken by the greenhorns. Ten kavin's of drunkenness descend upon the world, nine were taken by the Irish because it is written "I have plucked my myre and spice, eaten my honey and honeycomb, drunk my wine and my milk. Eat lovers and drink, drink deep of love." (Song of Songs 5:1) and the rest of the world took the other one. Ten kavin's of poverty descend upon the world, and all of them were taken by Lithuanians. Ten kavin's of antisemitism descend upon the world, and all of them were taken by the Germans. Ten kavin's of lies descend upon the world, nine were taken by journalists, and the rest of the world took the other one. Ten kavin's of patience descend upon the world, and all of them were taken by Israel.

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

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<sup>99</sup> Portions



## Chapter Two:

Mishnah: Everyone is permitted to come to the new land, except for<sup>100</sup> the blind, the sick, the old, and the poor, and if they came they are deported and returned to Europe, if you gave all of them a guarantee they are permitted. (Rashi - this does not refer to the poor).

Gemara: Except for the blind, and what is the reason for the blind? R. Gardonai said because it is written “and they saw [what kind of country it is. Are the people who dwell in it strong or weak, few or many?]” (Numbers 13:18) it comes to exclude the blind because they are not able to see, and how does it refer to the new land? It comes.<sup>101</sup> It is written here “and they saw the land (אֶרֶץ)” (Numbers 13:18) and it is written there “For as the new heaven and the new land (אֶרֶץ) [which I will make Shall endure by My will -- declares the Lord -- So shall your seed and your name endure.]” (Isaiah 66:22) The sick, what is the reason for the sick? Because it is written, “the land belongs to the strong, [the privileged occupy it.]” (Job 22:8) this excludes the sick. The old, what is the reason for the old? As it is written, “and you eat of the bread of the land, [you shall set some aside as a gift to the Lord.]” (Numbers 15:19) this excludes the old because they have no teeth. There is a

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<sup>100</sup> Note the parallel to Chagiga Mishnah 1:1. In this Mishnah the same phrase is used, it begins “everyone is obligated in seeing (the Temple), except for a deaf mute, an incompetent, or a minor, women, unfreed slaves, a lame person, a blind person, or a sick person, or an old person who cannot stand upon his feet.” It continues to explain these categories of people just like Kotler’s gemara does as well.

<sup>101</sup> This word introduces a *gezeirah shavah*, an analogy. In this case with the word *eretz* (אֶרֶץ). If in one case the word is next to the word for new, then in this case it is also referring to the new land.

question – does the mishnah state an old poor person or an old person and a poor person? R. Vavarei thinks that it makes sense that the mishnah says an old person who is poor because we see these old rich ones that go down from the boat to the new land. And the supervisors leave them be and do not say anything to them. What is the reason? Because it is written “By the North wind the golden rays emerge, [the splendor about God is awesome.]” (Job 37:22) These people are the Syrians who live in the North of the world, as it is written, “[its rocks are a source of sapphires,] it contains gold dust.” (Job 28:6) Who is the gold dust referring to? To the one that is in the North gold will come to him. – And if you give all of them a guarantee they are permitted. And the poor from where do they take a guarantee? R. Rachumei said that they have rich relatives.

R. Govarnei said all these expanded bellies because of hunger exist in this new land and even though they give a guarantee we do not let them enter.

Mar Yehudai said once in Castle Garden<sup>102</sup> (Rashi – the house where people go when they get off the boat) I saw this greenhorn standing in room on account that he was poor the police wanted to send him back to Europe. They turned their face away from him and he took something and hit the door and it broke. He jumped to the other side and hid himself. When the policemen hear this they ran after him and looked for him for three days and three nights. They did not find him. I applied to

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<sup>102</sup> Castle Garden was America’s first official immigration center. Around 12 million immigrants were processed through Castle Garden between the years 1820 through 1892, the year Ellis Island opened. For more information see <http://www.castlegarden.org/>.

him the verse, “the land belongs to the strong” (Job 22:8). R. Chachima said why is this place called Castle Garden? It is called Castle Garden because of an acronym; in anger take this rolled up object.<sup>103</sup>

R. Govarnei said a one-day-old baby is like a Yankee in all respects even if his parents are greenhorns. – The following problem was proposed, one born between the Statue of Liberty and Castle Garden, what is his status? Do we say that when he passes the Statue of Liberty he is a Yankee or could it be that because he has still not gone down from the boat<sup>104</sup> to the new land he is like a greenhorn. R. Chachima thinks that the baby is a greenhorn. There is a case of a poor greenhorn woman that gave birth to a son in Castle Garden. R. Abronai thinks that he should be returned to Europe. R. Govrania said the baby is a yankee because he needs his mother.<sup>105</sup>

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

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<sup>103</sup> The word כסטילגרדין (Castle Garden) is an acronym for בכעס טול גריר דין (in anger take this rolled up object).

<sup>104</sup> Disembarked

<sup>105</sup> We let her stay because a baby needs its mother.

### Chapter Three:

Mishnah: Everyone is obligated to eat candy on the new year<sup>106</sup>, men, women, and children.<sup>107</sup> They do not eat mamaliga<sup>108</sup> (Rash – it is explained in the gamara<sup>109</sup>) on the new year so that they will eat candy happily. (Rashi – it is so they can glorify the mitzvah of eating candy).

Gemara: What (was the expression)<sup>110</sup> “everyone” intended to include? To include dogs and cats? Men and women?<sup>111</sup> What need is there to state women? It is obvious. They eat this on every day, it says that every day it is permitted. And today it is an obligation, are they in fact obligated? And this mitzvah is limited to time<sup>112</sup> and every mitzvah that is limited to time<sup>113</sup> women are exempt. But R. Yaruka said here we have a reason because it is a sign of blessing, and women are in the category of a blessing. I can also prove it because it is a blessing, for if you say it is an obligation then women are obligated to chew tobacco, but its proper time is always, Mar Yanki said, if your argument is because of this, there is no proof, with

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<sup>106</sup> Here they are referring to January 1<sup>st</sup>, not Rosh HaShanah.

<sup>107</sup> Note the parallel to Pesachim 108 b. In the Pesachim text the rabbis are referring to drinking the four cups of wine during a Seder. That text reads, “everyone is obligated to the four cups, men, wome, and children.”

<sup>108</sup> A kind of polenta

<sup>109</sup> This is a statement that Rashi frequently makes in his commentary.

<sup>110</sup> This is a typical expression in the Talmud, there are 38 references to it at least.

<sup>111</sup> Note the parallel to Ketuvot 110b – 111a. The gemara on page 110b begins with the same formula as Kotler’s text. It reads, “what (was the expression) ‘may compel all’ intended to include?”

<sup>112</sup> It is a time bound mitzvah

<sup>113</sup> It is a time bound mitzvah

chew tobacco this is the reason that we are not obligated because it is repulsive.

(Rashi – it is because if women chew tobacco it will be repulsive to their husbands).

They do not eat mamaliga on the new year, what is this mamaliga?<sup>114</sup> R. Valachi said seed farmers, what are these seed farmers? R. Yanki said as a grain, what is this grain? It is all grain – R. Romania says that it is mamaliga.

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

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<sup>114</sup> The “Talmud” does not know this foreign word and seeks to create an etymology for it.

## Chapter Four:

Mishnah: On the first of January there is a new year for the nations of the world. If the new year would fall on Sunday then it would be postponed to Monday. You sound and make noise on horns<sup>115</sup> at midnight and onwards and eat types of sweets. (Rashi – this is candy, which will be explained in the gemara).

Gemara: Why do the nations of the world not number the year from Nisan?

Mar Yanki said it says [in scripture] “This month shall mark for you the beginning of the months, it shall be the first of the month of the year for you.” (Exodus 12:2)<sup>116</sup>  
For you and not for idol worshipers.

R. Orthodoxy asked of R. Reformi what is the reason that you all desecrate Shabbat and you don’t do your work on Sunday? Based on the following verse this is interpreted, “But you may eat whatever the land during its sabbath will produce -- you, your male and female slaves, the hired and bound laborers who live with you” (Leviticus 25:6) He said to him about you scripture says, why do you oppress “[My people's rulers are babies, It is governed by women.] My people! [Your leaders are misleaders; they have confused the course of your paths.] (Isaiah 3:12)<sup>117</sup>

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<sup>115</sup> Note the parallel to Rosh Hashanah Mishnah 1:1 and 3:3 – 4. In both these passages the use of trumpets being sounded in the Temple are discussed.

<sup>116</sup> This verse is referring to the instructions for the korban pesach in Nisan.

<sup>117</sup> This exchange is typical of Talmud. In as much as the text sites above on the word lechem, here too it sites a case of a Reform Rabbi drashing the same word.

If the new year should fall on Sunday it will be postponed until Monday. What is the reason? R. Biyaznai said Shabbat is separate and holidays are separate and one does not mix joys.

Our rabbis taught on the evening before the new year<sup>118</sup> the members of the new land gather and they eat, and drink, and play games with dice until midnight. When midnight arrives they sound horn and say sacred sacred,<sup>119</sup> why do they sound horns? R. Binah said to distinguish between this year and the next. Mar Yonka said to cause the workers to stop their work – what is the difference between these two opinions? R. Yedai said the election year. (Rashi – presidential election). In an election year the workers stopping would not apply but distinguishing would apply. (Rashi – the workers would stop working without the sounding of horns because the employers are afraid that they do not know who will take over and cause them to possibly lose money).

And where do we learn that they eat types of sweets? R. Chachima said it is written, “Go eat choice foods and drink sweet drinks [and send portions to whoever has nothing prepared, for the day is holy to our Lord. Do not be sad, for your rejoicing in the Lord is the source of your strength.]” (Nehemia 8:10), R. Bina said from here we learn that it is forbidden to eat chew tobacco on the new year, and everyone who eats chew tobacco on the new year the writing says (Torah says) that upon him

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<sup>118</sup> Note the parallel to tractate Pesachim when the rabbis discuss the evening before Passover. There are many references to the things one must do the night before Passover in these pages of Talmud.

<sup>119</sup> Note the parallel to Mishnah Rosh Hashanah 2:7

“[Those who call evil good And good evil; Who present darkness as light And light as darkness;] Who present bitter as sweet And sweet as bitter!” (Isaiah 5:20), but brandy is permitted to drink, as it is written, “[So he said to them: Out of the eater came something to eat,] Out of the strong came something sweet. [For three days they could not answer the riddle.]” (Judges 14:14)

Mar Yaruka said I was standing in the presence of Mar Yanuka, on new year and I saw him holding a cup of brandy in one hand, and candy in the other hand, because it is “best that you grasp the one without letting go of the other. [For one who fears God will do his duty by both.]” (Ecclesiastes 7:18)<sup>120</sup>

R. Sachora said man is obligated to eat candy on new year even though candy will uproot his teeth, as it is written, “Go eat choice foods and drink sweet drinks.” and don’t become sad (Nehemia 8:10). Which kind of eating brings grief? The same kind as the one that destroys teeth – And R. Sachora said that R. Bizna said all the stores close on the new year except for stores that sell candy dentists are seated in those stores so that they are available to those who seek them. What is this word dentist? They are pullers of teeth. In the language of Lithuanian<sup>121</sup> they call teeth denti.

Ravi Oomna says the word dentist is an acronym for a justice being removed (or a tooth being removed) and how do you know that it means uprooting? Because it is

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<sup>120</sup> This verse is also cited in midrash referencing holding many things at once.

<sup>121</sup> Or maybe Latin.



written, “but if they do not give heed I will tear out the nation.” (Jeremiah 12:17)

What is the meaning of candy? It is to buy enough. (Rashi – to buy a lot).

R. Sachora said come and see that this world is not like the world to come. In this world one only finds candy in the stores; sometimes the candy is on sale and sometimes it is high priced. So when they eat they are sad. (Rashi – teeth) But in the world to come man will go out to his field and candy will come down into his mouth like a river, as it is written, “And in that day, The mountains shall drip with wine, [The hills shall flow with milk, And all the watercourses of Judah shall flow with water; A spring shall issue from the House of the LORD And shall water the Wadi of the Acaci.]” (Joel 4:18)

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

## Chapter Five:

Mishnah: We do not appoint the leader of the public office in the new land, only if they know these 3 things, and these are them: strength of face,<sup>122</sup> clean shaven, shows contempt for rabbis, and one who has a blemish or defect (Rashi – bad family),<sup>123</sup> these are the words of R. Tarfa, and the sages say whoever has not escaped from prison is not able to appoint the leader.

Gemara: And one who has a blemish or defect, should we say our mishna is not in agreement with the opinion of R. Shmaya that says there is only a vote for the leader of the public if he is clean shaven, shows contempt for rabbis, and one who has a blemish or defect,<sup>124</sup> what is our source? From Jephthah. It says in scripture “Jephthah the Gileadite was an able warrior, who was the son of a prostitute. Jephthah’s father was Gilead.” (Judges 11:1) And they say of Jephthah come and be for us a leader. And the sages say whoever has not escaped from prison is not able to appoint the leader, as it is written, “even though he had gone from prison to the throne or in his own kingdom had been born poor.” (Ecclesiastes 4:14) But he does not count arrogance. A difficulty of R. Shmaya is introduced, strength of face,<sup>125</sup> and one who shows contempt for rabbis, you can say it agrees because they are one and

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<sup>122</sup> Arrogant

<sup>123</sup> Note the parallel to Shulchan Aruch Orach Chayim 53:6. This text is talking about appointing someone as well. It begins with the exact same words, “we do not appoint” and mentions the importance of the chazzan (cantor) having a beard.

<sup>124</sup> Note that in this case they left out one of the categories; one that is arrogant.

<sup>125</sup> Arrogance

the same<sup>126</sup> – and R. Shamyia said why is it written, “when he stands he makes the earth shake, when he glances he makes the nations tremble. [The age-old mountains are shattered, The primeval hills sink low. His are the ancient routes.]” (Habakkuk 3:6)<sup>127</sup>, when he stands he makes the earth shake, the earth is the new land, because it is written “[For as the new heaven and] the new land [Which I will make Shall endure by My will -- declares the Lord -- So shall your seed and your name endure.]” (Isaiah 66:22) When God glances he makes the nations tremble, when God saw that Israel is not exact with the mitzvot in the new land, they loosen them to be non-Jews, in their opinion they are loosened but not dismissed, rather they are done less.<sup>128</sup> And at the time that God showed to Adam every [coming] generation with its expositors, every generation with its sages, every generation with its leaders,<sup>129</sup> once God arrived to the point where He was showing Adam the leaders, He was outraged and discouraged, as it says “the earth shudders at three things, at four which it cannot bear. A slave who becomes king, a scoundrel sated with food.” (Proverbs 30:21-22) That is what R. Bina used to say come and look, the later generations are not like the earlier generations. The earlier generations only would appoint the leader of the public like copycats of bugs dependent on the ones before

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<sup>126</sup> Being arrogant and showing contempt for rabbis are one at the same.

<sup>127</sup> This verse is used to explain that it applies to Jews. God let the Jews be like the foreigners when they were not strict with the laws.

<sup>128</sup> Did God really permit us to violate mitzvot? We cannot take it literally but rather the violation came to them as though it was permissible. Note the parallel to Baba Kama 38a. This text is discussing how there is no liability when an ox that belongs to an Israelite gores an ox that belongs to a Canaanite.

<sup>129</sup> Note parallel to Avodah Zarah 5a. This is taken directly from the actual Talmud text. In this text a story is told of God showing Adam all the generations to come.

them.<sup>130</sup> (Rashi – bad rumors about family) And the last generations appoint the bugs to be the leader of the public and he has a box of leaders on his back. And the sages say whoever has not escaped from prison what is the reason for the sages to say this? Because it is written, “even though he had gone from prison to the throne or in his own kingdom had been born poor.” (Ecclesiastes 4:14) It is taught in a bairaita why did Jephthah achieve greatness because he escaped as it is written, “So Jephthah fled from his brothers and settled in the Tob country. Men of low character gathered about Jephthah and went out raiding with him.” (Judges 11:3) And it is written, “They said to Jephthah, ‘Come be our chief, so that we can fight the Ammonites.’”

(Judges 11:6). In a bairaita it teaches that Columbus did not discover the new land rather Jephthah discovered it as it is written, “So Jephthah fled from his brothers and settled in the Tob country. Men of low character gathered about Jephthah and went out raiding with him.” (Judges 11:3) What is the good land that people run away to? Empty people say that this land is the new land, and because they it was forgotten Columbus came and discovered it calling it his name – Since the leader is a treasurer, why call him the president? R. Yeidei said because he is an acronym for this bull. And what is a trustee? A crazy ox. And what is a secretary? One who lies as big as mountains (according to Rashi).

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

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<sup>130</sup> Note parallel to Yoma 22b – “unless he carries a basket of reptiles on his back, so that if he became arrogant, one could tell him: Turn around!”

## Chapter Six:

Mishnah: The tailors and the prostitutes do not mix<sup>131</sup> with each other.<sup>132</sup> The garden orack, or some kind of grain,<sup>133</sup> and the donkeys although they look similar they cannot be mixed with each other.<sup>134</sup>

Gemara: The tailors and the prostitutes what is the reason? Because they are from the same kind – same species, a tailor cannot exist without a prostitute. And also although there is no proof but there is kind of an indication<sup>135</sup> of it where it is written, “as the sun was going down a shout went through the army; [‘every man to his own town! Every man to his own district.>]” (1 Kings 22:36) There is no such thing as a tailor that does not have a shouting voice, and it is written after that, “[and they flushed out the chariot at the pool of Samaria. Thus the dogs lapped up his blood] and the whores bathed in it, [in accordance with the word that the Lord had spoken.>]” (1 kings 22:38).

R. Chayita said come and see what is different between the new land and the old land. When we used to walk in a village in the old land we take a stick and bang on the door or a window and would yell out who wants a tailor for a zuz for a day and

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<sup>131</sup> It is not illegal to mix them. They do not constitute kil'ayim one with the other.

<sup>132</sup> Note the parallel to Mishnah Kil'ayim 1:3 – the pun begins right away because the words in the actual Mishnah are התרדים and הלונים. Where in our “Mishnah” the words are החייטין and הלונים.

<sup>133</sup> Note the parallel to Mishnah Kil'ayim 1:3 again.

<sup>134</sup> They too do not constitute kil'ayim one with the other.

<sup>135</sup> There is something close that the rabbis can use to prove their point.

nobody paid attention to them. But in the new land any kind of work a small bell or a small hairnet we don't do it for less than a gold or silver shekel In the old land people eat barley bread and they cannot get it, and in the new land they make bread from the finest flour for the dogs and they don't eat it.

What are the garden orack, or some kind of grain, and so on? R. Chama said these are the heads of the community in Syria who are as bitter for the Jews as wormwood – and there are those who say the heavy tongued are intoxicated. And how do you know that this word refers to the heavy tongues because it says in Job 6:3 “[It would be heavier than the sand of the sea,] that is why I spoke recklessly.”

These donkeys – are the synagogue presidents in the new land, how does it tell us this? It comes from the word toeh (תועה) using a gezera shava, an analogy. It is written, “[My people's rulers are babies, It is governed by women.] O my people! Your leaders are misleaders (מתעים); [They have confused the course of your paths].” (Isaiah 3:12) And it is written there “When you encounter your enemies ox or donkey wandering (תעה), you must take it back to him.” (Exodus 23:4) Just as it is written here, donkey, then we know the one doing the misleading is a donkey.

R. Menachem said the leaders of the new land bring redemption to the land, as it is written, “[Rejoice greatly, Fair Zion; Raise a shout, Fair Jerusalem!] Lo, your king is coming to you. He is victorious, triumphant, Yet humble, riding on a donkey, On a donkey foaled by a female donkey.” (Zecharia 9:9) Is this thing not a kind of syllogism? If a poor person riding on a donkey brings redemption to the world then

a donkey that rides on poor and rich alike so much the more so.

Mar Yaruka and Mar Yanki were sitting in the presence of R. Menachem and a troop of soldiers passed before them. Mar Yankee opened up and said how wonderful are the deeds of this nation they establish for themselves market places parks and gardens houses and stores with electric lights. Mar Yaruka said all these things are only for themselves so they can become rich.<sup>136</sup> They don't worry about saving life. You know this from the fact that behold the houses of the new land are not able to stand in a prevailing wind.<sup>137</sup> The owners of the houses rent them out and they do not say anything to the people they are renting the houses to. All of this supports the opinion of R. Binah who said whoever dwells in the new country nothing is going to help them.

Don't walk in the middle of the road and one shouldn't walk on the side of the road either.<sup>138</sup> What is the meaning for do not walk in the middle of the road? Because the death angel. Don't walk in the middle of the street because the death angel puts his tools there (Rashi – middle of the street is dangerous because they lay the lines for the street cars there). Don't walk on the side because something will fall on you. Mar said whoever knowingly walks under a shaky wall, in a hazardous place, he

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<sup>136</sup> Note parallel to Avodah Zerah 2a and 2b. In this text a story is elucidated relating to how only the individual can benefit from a certain action.

<sup>137</sup> This type of wind is the standard of making a sukkah. The sukkah must be able to stand in this type of wind to be a sukkah.

<sup>138</sup> Note parallel to Baba Kama 60b. This text reads, "when there is an epidemic in a town, one should not walk in the middle of the road, as the Angel of Death walks in the middle of the road..." This is almost an exact parallel that Kotler uses in his text.

himself is guilty for his own death. This refers to every other country, that you are guilty for walking in a dangerous place, but in the new land even a new house might fall and kill you. What, then are you supposed to do? Fly? R. Menachem said that Torah supports this, as it is written, “Let your dead revive! Let corpses arise! Awake and shout for joy, you who dwell in the dust. For your dew is like the dew on fresh growth; you make the land of the shades come to life.” (Isaiah 26:19) There is no country that causes its people to become ghosts by things falling on you like in the new land.

R. Menachem said there is not a really wealthy man in the new land only if he is stealing people’s minds. He is a swindler. As it is written, “[As a case is full of birds,] so their houses are full of guile; that is why they have grown so wealthy.” (Jeremiah 5:27) Mar Yenuka refutes this, because it is written, “Wealth and riches are in his house, and his righteousness lasts forever.” (Psalm 112:3) He says to him there is no contradiction. One is referring to the new land,<sup>139</sup> and the other is referring to all the others that remain.<sup>140</sup>

R. Menachem no one gets rich in the new land unless they eat pig as it is written, “[So I said to them,] 'whoever has gold, take it off!<sup>141</sup>' [They gave it to me and I hurled it into the fire and out came this calf!]” (Exodus 32:24) In the English language they call a chazir (חזירא) pork.

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<sup>139</sup> The quote from Jeremiah is referring to the new land.

<sup>140</sup> The quote from Psalms is referring to all the other lands that remain.

<sup>141</sup> The Hebrew word for take it off, hitparku (וּקְרַפְתֶּהּ) in this case means let them eat pork. He uses the Hebrew word as a cognate of the English word pork.



Mar Yeruka said you get it from there, but we say it from here, as it is written, “houses full of all good things [that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant -- and you eat your fill.]” (Deuteronomy 6:11)<sup>142</sup> (Rashi – the good things are dried smoke pork) “And R. Jeremiah son of Aba raised the following question: What was the law regarding portions of meat of stabbed animals that were brought into the land of Israel by the Israelites? But then, at what period could this question have arisen? Should you say during the seven years of conquest? Behold! They were permitted to eat unclean things, for it is written: And houses full of all good things, and R. Jeremiah b. Abba stated in the name of Rab that even bacon was permitted! Can there then be any question regarding the flesh of a stabbed animal? The question could have arisen only after this period. If you wish, however, I can say that the question refers to the seven years? Period of conquest, and it would have arisen, [since it might be argued] that when permission was granted it was only with regard to the spoil taken from the idolaters but not their own [stabbed meat]! The question remains unanswered.<sup>143</sup> And after this it is written in Torah, “[and your herds and flocks have multiplied,] and your silver and gold have increased, [and everything you own has prospered.]” (Deuteronomy 8:13)<sup>144</sup>

Mar Yeruka said the sages of the new land sought to take the Torah of Moses and

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<sup>142</sup> When the Israelites conquered the land, they had to be permitted to eat the food that was already there. The good things that filled the house is the food that they had to be permitted to eat.

<sup>143</sup> This is the exact text from Chullin 17a

<sup>144</sup> Therefore using this text from Chullin 17a the “Talmud” is trying to say that you get rich from eating pork.

hide it away so that the world could survive, as it is written, “Do not wrong one another<sup>145</sup>, [but fear your God; for I the Lord am your God.]” (Leviticus 25:17) They said is it possible that a land that exists only because of corrupt ethical behavior, and Moses came down to command against it. But look he made a decree with the public: if the majority of the public can survive the decree<sup>146</sup>, so why would he not hide the Torah. Because they found a remedy to this problem in the oppression of converts (gerim), as it is written “...or among the strangers (gerim) residing in Israel, who gives any of his offspring to Molech, shall be put to death; the people of the land shall pelt him with stones.” (Leviticus 20:2)<sup>147</sup> They said if we are not culpable for his death so much the more so we are not culpable for his oppression.

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

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<sup>145</sup> Engage in corrupt ethical behavior

<sup>146</sup> Note parallel to Baba Batra 60b – it is wrong to increase the burden because of a command.

<sup>147</sup> Note parallel to Baba Kama 59 where different types of oppression are compared

## Chapter Seven:

Mishnah: An infant is to be circumcised on the eighth, ninth, tenth, eleventh, and the twelfth days, how can this be? One born on the first day is circumcised on the eighth day in the usual manner, if one is born on Shabbat he is circumcised on Sunday, the ninth day, one born on Friday is circumcised on Sunday, the tenth day, One born on Thursday is circumcised on Sunday, the twelfth day, one born on the Wednesday is circumcised on Sunday, the twelfth day.<sup>148</sup>

Gemara: If one is born on Shabbat he is circumcised on Sunday, the ninth day. What is the reason for this? Why do we not circumcise on Shabbat? R. Omna, the moyel, said because it is not possible to collect a fee on Shabbat. And circumcision in the new land has a money obligation but not a man obligation.<sup>149</sup> What is our source? That without compensation it is forbidden, as it is written, “they must be circumcised, home born, and purchased alike.” (Genesis 17:13). If you purchase it, the circumcision, with money there will be a circumcision, if not they will not circumcise.

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<sup>148</sup> Note the parallel to Shabbat 137a. Our “Mishnah” and the actual Mishnah text are very similar. The actual Mishnah text reads, “an infant is to be circumcised on the eight, ninth, tenth, eleventh, and twelfth (days). Neither earlier nor later. How can this be? In the usual manner, it is on the eighth. If he is born at twilight, on the ninth. At twilight on Sabbath eve, on the tenth. If a festival follows the Sabbath, on the eleventh. If the two days of the new year follow the Sabbath, on the twelfth. An infant who is ill is not circumcised until he recovers.” In our “Mishnah,” though, no matter what the infant is circumcised on Sunday.

<sup>149</sup> Note parallel to the different types of obligations found in Talmud. This is a pun on the word money. In our case this means that the mitzvah of circumcision cannot be done unless you can collect money because it will not count if you do it and do not collect money.

R. Nehurei asks from R. Chama son of Biznoai, this “it is impossible” who is the one who prevents this? You might say the impossibility is prevented by the father of the baby, or perhaps is prevented by the mohel who will not take money on Shabbat. R. Chama son of Bizonai said it turns out that the father of the house hinders this; he does not give (money) on Shabbat because it says, “do not place a stumbling block before the blind.” (Leviticus 19:14)<sup>150</sup> (Rashi – explains this as that gives a reward to Shabbat) R. Chachima raises a strong objection, saying perhaps it is because of the hindrance of the moyel and not because he does not take money but on the grounds that objects that are forbidden to use on Shabbat.<sup>151</sup> He said to him do not think that. We have a tradition that teaches that money on Shabbat is a kind of jewelry and is not a burden. If so the father does “not place a stumbling block before the blind.” (Leviticus 19:14) (Rashi – explains this as that gives a reward to Shabbat) How does one find such an example? Rather R. Chachima said here we have a reason that his work preoccupies him and he does not get paid until night. (Rashi – he works until the night) And then the circumcision would not be in the morning.<sup>152</sup>

One who is born on Friday is circumcised on Sunday, the tenth day, and let him be circumcised on the next Friday, on the eighth day. R. Tevyomi said our reason for all of this is because of business in our work every day of the week<sup>153</sup> and not working

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<sup>150</sup> The father does not want the moyel to violate Shabbat.

<sup>151</sup> Here the “Mishnah” is saying that money is tashchit. Like rings and other jewelry that one can wear on Shabbat because it is on your person and you are not technically carrying them.

<sup>152</sup> Since the father would be away until nighttime, and there is no such thing as circumcision at night, they would have to do it on Sunday instead of Shabbat.

<sup>153</sup> Including Saturday, Shabbat

on Sunday. Our rabbis taught at first they did not circumcise the baby on Sunday. Rather when the diaspora population increased, so too swindlers increased. The swindler are increasing because all the tailors and tanners (Rashi – explains this as one who works with skin) and leather workers can become moyels. If you want to become a moyel one can come and take the title of moyel, and there is no objection to it. One came to the editor of a newspaper and paid money to that editor, and they would proclaim that this person and that person are now moyels, specialists, and these advertisements would circulate from one end of the world to the other, and these people began to circumcise babies on Sundays. And even if one is born on Shabbat and even if he is healthy they say he is sick so they can circumcise him on Sunday.<sup>154</sup> A case is told about one baby that was born on Shabbat in the city and his father was insistent in his opinion that he could be circumcised on Shabbat. What did the moyel do? He whispered to the midwife in her ear, be careful that you do something wrong, make sure he comes out of the womb with scratches. She said to him, they will call you a great doctor and you will get a lot of money for the circumcision and she was afraid to hurt the baby lest the father figure it out. What did she do? She closed off the anus with sheaths of grain and the baby started screaming all day until the next day when the moyel came and opening up the anus and the baby was healed.

Ends with the words you say in declaration of completion of learning a tractate of Talmud.

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<sup>154</sup> They lie about the health of the baby so they have an excuse to why they are not doing the circumcision on Shabbat.

## Conclusion

“Virtually since the time it was edited, the Talmud has been the central object of study in the traditional Jewish curriculum. And since the Middle Ages, it has also been the favorite subject of parodies by Talmudists and other respective Jewish scholars. It can therefore, be seen as a true mark of the coming of Age of American Jewish literary culture when Jews in the New World began to write their own parodies of the Talmud – or, more accurately, parodic treatments of American Jewish life as seen through Talmudic eyes.”<sup>155</sup>

Many, Jews and non-Jews, have objections to parodies of sacred texts but these objections are unwarranted, for the intent of the author was never to disparage or to ridicule the original. The parodists must have been scholars of the original to be able to write such creative and authentic pieces of work. Parodies, which are skillfully done, amuse and inform, criticize and reform. Their intense scrutiny of people, institutions and things, created through use of sacred sources such as the Talmud, assisted readers in realizing the shortcomings of their own generation. Authors like Abraham Kotler turned their attention and creativity toward the Talmud to discover in it yet another layer of meaning and purpose. With reverence he was able to turn the text on its head and in a comedic way bring new light to what was going on in the world around him.

There is no need to criticize Jewish humor, even that of sacred texts because throughout Jewish history, humor has been a vital part of the survival of the Jewish people. It has been used as a teaching tool of scholars. “Tears and laughter lie very

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<sup>155</sup> Chametzky, Jules, et. Al. (eds.). *Jewish American Literature: A Norton Anthology*. New York: W. W. Norton and Co., 2001. 296

close together in Jewish humor and the Jewish parodist is not always merely a clown, but more often he is a preacher disguised in the garb of a jester.”<sup>156</sup> Even in the Talmud text itself we can see traces of humor. In Taanit 22a we find a story that teaches us about the importance of humor in this life in order to make it to the world to come.

“R. Beroka Hozaah used to frequent the market at Lapet where Elijah often appeared to him. Once he asked (the prophet), ‘is there anyone in this market who has a share in the world to come!’... Whilst (they were thus conversing) two men (or brothers) passed by and (Elijah) remarked, ‘these two have a share in the world to come.’ R. Beroka then approached and asked them, ‘what is your occupation?’ They replied, ‘we are jesters, when we see men depressed we cheer them up. Furthermore, when we see two people quarreling, we strive hard to make peace between them.’”

According to this text, humor in this world provides a place for us in the world to come. Therefore if humor is necessary, then there is no need to criticize these modern writers who used it to make their point. The Talmud teaches us that “by three things may a person’s character be determined: by his cup (the effort of drink on his mind), by his purse (money spent on charity), and by his anger; and some say: by his laughter also.”<sup>157</sup> Since humor is important to us, something that our character is based upon, then there is no reason to object its use in a form like Kotler’s.

Humor even became a weapon for the rabbis of the Talmud. This is apparent in the portions of the Talmud which the tyranny and wastefulness of the Caesars is satirized. Persecution forced the rabbis to create allegories in order to express their

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<sup>156</sup> Davidson, Israel. *Parody in Jewish Literature*. New York: The Columbia University Press, 1907. xix

<sup>157</sup> Eiruvim 64b

protest against their tormentors. Sometimes the rabbis wanted the readers of the Talmud to read between the lines. Not every parable stated its purpose completely in the text itself. The rabbis of the Talmud also used many plays on words to make their points. Although most of them do not actually seem funny to us today, they are one way to find humor within the Talmud itself. The rabbis were also known to make many exaggerations in the Talmud and this could be another sign of their humorous personalities. "The earnest minded men of the Talmud, although they utilize to a very large extent a playful jesting spirit were men of too much solidity of character to cultivate wit and humor for their own sake."<sup>158</sup> They were cultivating it in order to enhance the text.

Wit and humor was present in the Talmud at all times. Therefore I see no validity to the objections people have for authors such as Kotler to use the Talmud as the basis for his parody. It is texts like Kotler's that open more doors to Talmud study for more individuals. In his text we not only learn about Jewish life in America at the turn of the 20<sup>th</sup> century but also are able to learn the style of the Talmud. Since Kotler is able to utilize many hermeneutical principles used in the actual Talmud, his parody is a gateway to learning the technicalities of Talmud. People, then, should not object this type of work but praise his knowledge of Talmud and his keen sense to teach history in a humorous manner.

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<sup>158</sup> Jewish Encyclopedia, Ed. By Isadore Singer, articles, "Badhan" but H.G. Enelow, "Satire" by Israel Davidson. New York and London, 1905.



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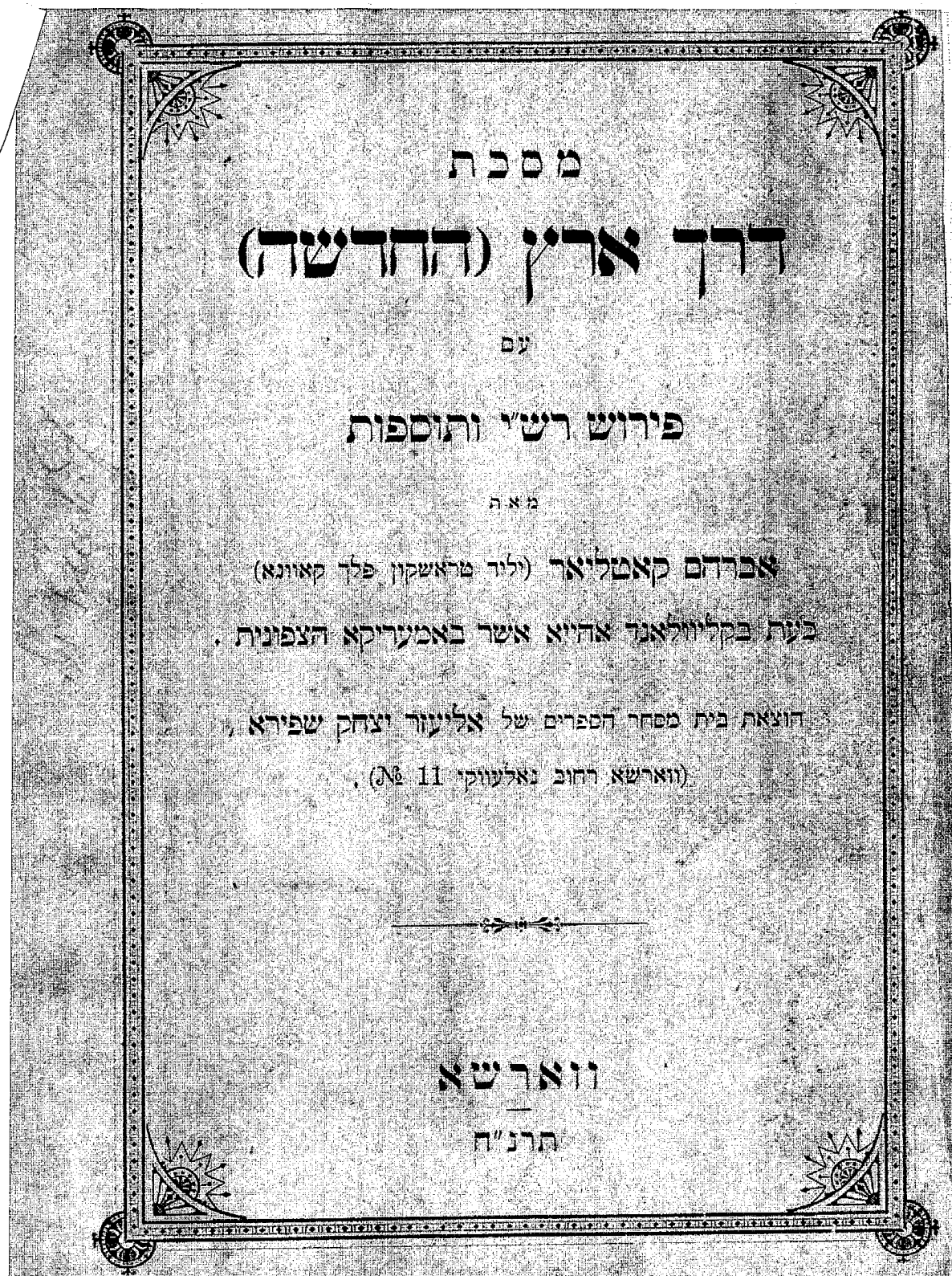
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אברהם קאטלואר

מסכת  
דרך ארץ (החדשה)

עם

פירוש רש"י ותוספות

מאת

אברהם קאטליאר (יליד מראשקון פלך קאוונא)  
בעת בקליזולאנד אהייא אשר באמעריקא הצפונית .  
הוצאת בית מסחר הספרים של אליעזר יצחק שפירא ,  
(ווארשא רחוב נאלעווקי № 11) .

ווארשא

דרוק פאן אלעקסאנדער גינז , ניוע זיעלנא , № 47.

תרנ"ח

ДЕРЕХЪ ЭРЕЦЪ ГАХАДАША

т. е.

юмористическія картины

изъ жизни евреевъ въ Сѣверной Америкѣ.

СОЧИНЕНИЕ

*А. Котляра*

съ портретомъ автора

изданіе и собственность

Л. И. ШАПИРО.

ВАРШАВА

ВЪ ТИПОГРАФІИ АЛЕКСАНДРА ГИНСА

Новозельная № 47.

1898

54  
K.87

Дозволено Цензурою.  
Варшава, 13 Января 1898 года.

משנחלשו. פירוש משנחלש כחם ברעב: משיקרחו. שנעשה קרחה בכיסם משחוק הקלפים ונחלש לארץ החדשה להסתכן בכנות העשירים נכסף מלא בעד כמר שם מוז. . . . משיעלימו. משגנו מעות של נדקה: משיויפו. משנחמו מעודות מזויפות: הנמושות. הם גונבי סוסים ועל שם שמתמשין בלילה באפלה קרי להן נמושות: משיפצעו. משנעשה

בהם חבורות ופולעים: משנשבעו. כלומר בורחין אחר השבועה: משיבחילו. פירוש לשון נפחם בחלה כי, כלומר אם הכלה נתנה להם את הנדוניה ולא מנחה מן בעיניהם:

משנתחללות. כלומר כשתאחזן רעדה ומחלה שמה אהזיקה נתנו עיניהם בנערה אחרת. לשון אחר שמתקלקלות ולא נהירא לי דהא אין מתקלקלות עד שכלין לארץ החדשה:

משילבינו. שערות ראשיהן: משיאדימו. לנו' כשאדמו פניהם מכוסה: משיגרעו. פי' משגנרע ממונס בכיסם לשון לא נגרע מעבודתם דבר:

הירוק. בגמרא מפרש טעמא: יונקים. נקראים הנולדים בארץ החדשה: כלום בושא יש לכם. כלומר שכל אחד עושה מה שלבו חפץ ואינו מחזיק מחברו: תנא היבא קאי.

כלומר מהיבא קא סליק ואמי דתנא מאימתי? סופו שנעשה אדום כדם. כלומר נערים שובבים סוקלין ואמו באזנים עד שסופכין את דמו: והיה הנגע ירקרק. כלומר האורח שהיה כנגד לבני ארץ החדשה הוא ירקרק שנקרא ירוק.



מאי מעמא לא קרי לה כלומבוש? ואם חלמא הא לא גרסינן כלומבוש ככ"ף ושי"ן אלא קלומבוש כקו"ף וסמ"ך? ויש לומר דלומבוש ניכ"ק וסמ"ך מתחלפין.

מתחילין לבוא לאמערקא? הזקנים משנחלשו, הבאראנים והאצילים משיקרחו, הנבאים משיעלימו, ראשי הקהל משיויפו, הנמושות משיפצעו, אנשי הצבא — משישבעו. החתנים משיבחילו, הכלות משנתחללות. . . . הבוגרות משילבינו, והבתולות משילדו, הבאנקירים משיפשמו את הרגל, הצבועים משיאדימו, ושאר כל אדם משיגרעו. מאימתי הירוק ככל אדם? משיבואו ירוקים אחרים.

גמרא מכדי מאן אשכח ארעא חדתא כלומבוש. מאי מעמא קרי לה אמעריקא ולא כלומבוש. אמר רב צחקיה משום שיש בה מפלתן של יונקים. מאי משמע? כלומבוש נומריקון כלום בושא יש לכם?

(מאימתי הירוק וכו'). תנא היבא קאי תנא אקרא קאי דכתיב ונתתי נגע צרעת בבית ארץ אחותכם (ויקרא י"ד ל"ד), ארץ זו ארץ החדשה דכתיב והארץ החדשה (ישעיה מ"ו), דאין לך ארץ שאורחים נחשבין אצלה לנגעים בארץ החדשה, וכתיב והיה הנגע ירקרק (ויקרא י"ג מ"ט) ומסייע ליה לרב חכימא דאמר רב חכימא אורח שבא לארץ החדשה אם ירוק הוא סופו שנעשה אדום כדם דכתיב והיה הנגע ירקרק או אדמדם. ואם אשה היא אינה חייבת בנר שבת דתנן ולא בירוקה שעל פני המים

תנא היבא קאי. כלומר מהיבא קא סליק ואמי דתנא מאימתי? סופו שנעשה אדום כדם. כלומר נערים שובבים סוקלין ואמו באזנים עד שסופכין את דמו: והיה הנגע ירקרק. כלומר האורח שהיה כנגד לבני ארץ החדשה הוא ירקרק שנקרא ירוק.



ומלגלגין על דבריו. אפילו הוא מדבר בהשלל ודעת הוא נחשד כשטות נאמר: מכה ג' של מצרים. פירוש כניס: מכה ד'. פירוש שחין: אפילו שהה כמה שנים. משום דחכמה המסכן נזויה: רעים. הם אורחים אכסנאים חמידים האוכלים על שלחנו ונקראים בלשון אנלי (בארדערס) וגורמים מריבות וקטנות בין אדם לאדם, ונאמרים עיניהם נבעלת הבית שנקראת (מיסעס) ולפעמים עוזבת את בעלה וילדיה ונזויה עם בעלה. הבארדער משלח נפשה וקא משמע לן רב דרשן עלה פונה שאל יתן אדם לאורחים כאלו לדרוך גם על סף ביתו: רב שפטיה. הוא הסופט: ביגאמאי. נקרא האיש הנושא שתי נשים: בי גומא. בית האסורים והוא הנקרא בלשון אנלי (דזייגל): ירקרקות. שאין להם שום אדמימות צפויין: מפני שאוכלות קעגדי יותר מראי, קעגדי הוא נופס נאפים שקורין (קאג-ספקטין) בלשון באפיל. הוא בלשון אנלי, ובארדערס קוראין ליה טור יור:

אמר אפילו בניהם אין לו מנוחה, שנאמר ואציעה שאול הנך, וכתוב התם הנך יפה רעיתי (שיר השירים ד').

אמר רב יהודה לא לינסוב אינש תרי נשי בארעא חדתא משום סכנות ביגאמאי. מאי ביגאמאי אמר רב שפטיה בי גומא.

אמר מר ינוקא (יענקי) האשה שנתגרשה בבתי ערכאות אפילו לא נתגרשה בבית דין של ישראל הרי היא מגורשת ולא יכלו רבנן לאפקועי גיטה מינה... שאל מר ירוקא מרב בינה מפני מה נשי היונקים ירקרקות צנומות

שמו  
הבית  
אנלי  
כניס  
הממ  
מקו  
בעי  
הא  
הוא  
על  
דעב  
בלש  
מקו  
אין  
יהו  
ואנ  
עד  
עד  
אף  
בכל  
שאל  
לבי  
במה  
מקו  
הפר  
הכנ  
ומה  
בהק  
הוא  
הנך  
ומה  
סו  
השו  
יכ  
גם  
המ  
כמ  
הזו  
וח  
שה  
מנ  
הס

שמעוררות צחוק. פירוש שמחנפחות ככרצור שקורין (אלידיק) בלעז: מפני סכנת המזיקין. הם הנערים הסובבים בחולות רבני הארץ לאנשים חסידים וזרקים חבשים על ראש הכובעים בקין. וכמוך זורקים ענולי שלג, ואסור להכניס לפתוח פיו, כי כנפשו הוא, ולזה יקרא חופש ודורו בלחץ כהדסה: נטורי קרתא. הם הסופרים הממונים לעשות מקונים וסדרים בעיר: אתון ואנא הא תלתא. פירוש הוא והסופר והקלף שלו. יוא גאר דעם. לחם הוא בלשון אנגלי, ופירושו מקולל מאלהים, איי ווילל ברעהק יוהר נעהק אלץ ואנפן אם קדקדך: עד דחלפי מניה. עד שילכו ממנו: אף ראשי כנשתא בכלל שומרין הן. שאם יבא עני כראש השנה ויום הכפורים לבית הכנסת ואין לו כמה לשלם בעד מקומו ויחלפו הפקודות מביט הכנסת כמכוס ומסלומות כהסופר בהקלף שלו, קלאב הוא עץ ארוך ומלק הנראה כעץ חיים ותחת אשר בלחץ סוריא נושאין הסופרים חרב על ירכס יראו נפלאות גם שומרי ארץ החדשה בהקלף: כמה ממון שקען הזונות בכיסו של זה שנהקשור מהזונות שהיה להם בניהם: מה מנופוליסתים. הם הסופרים הגדולים ובלשון

ודקות בגוגרת דר' צדוק. אמר ליה משום דאכלין ולא עבדין... מאי מעמא שניהן נושרות אמר ליה משום דאכלין קענדי יותר מדאי, ומאי מעמא קוראין לגבשושית של אחוריהן באחיל: אמר ליה משום שמעוררות צחוק דקרינן בה התל, ומאי מעמא קוראין להן לידי, אמר ליה משום שכל בסף וזהב שבעולם לא די להם... אמר רב שמעיה אל יהלך אדם יחידי בלילה וי"א אף ביום אסור מפני סכנת המזיקין, ואם פגע בהו מאי תקנתיה, יפיק קליה לנטורי קרתא, דילמא שמעי ואתו, ולימא הכי אתון ואנא הא תלתא, ואי לא שמעו נטורי קרתא (מלתא דשביחא היא) ינקוט חוטרא בידיה ולימא הכי יוא גאר דעם, איי ווילל ברעהק יוהר נעהק, עד דחלפו מניה.

אמר רב חבימא מאי דכתיב למי אוי ולמי אבוי ולמי חבילול עינים (משלי כ"ד) פסוק זה על שומרי ארץ החדשה נאמר אוי ואבוי לרוכל בשעה שפגע בו השומר שהוא חבילולי עינים משכרות.

אמר רב חבימא מאי דכתיב איה סופר איה שוקל איה סופר את המגדלים (ישעיה ל"ג) איה סופר איה שוקל שמספרים השומרים בבית המשפט דברים שלא ראו מעולם בשביל שקלים שנותנים להם, ואין להם כל עבודה ורק סופרין ומונין את המגדלים.

אמר רב מתלא אף ראשי כנשתא בכלל שומרין הן, רב חבימא ורב בינה הוו יתבי, חליף אנבייהו יהורא חדא מגונדא דאונקלום בסוריא דהאידנא הוא ריש כנשתא. איבא דאמרי ריש בריוני, אמר חד לחבריה כמה ממון שקען הזונות בכיסו שלה, אמר ליה חבריה כמה שומין ופולסי דנורא שקעו פרוסתקי דמלכא בסוריא באחוריו שלה.

אמר רב אנרכא לא נברא ארץ החדשה אלא למנופוליסתים בלבד שנא' אשר סוחריה שרים כנעניה נכבדי ארץ (ישעיה כ"ג). שאל מר סאציאלי את רב אנרכא הני מנופוליסתים

ובלשון משנה נקראם מדה גדולה בשם מנפול : לכבי קשה ולא יצטומכא מעלי. מימא והא  
סוחריה שרים כלומר שכל עשירות ארץ החדשה קא חזינן דקשה נס לא יצטומכא כגון הני  
וכל משרה נכבדה בממלכה בידי המנופוליסטים יוקי דלכלי דבש וכלין לידי חולי מעים .  
היא מלא קיא צואה נושא של הפרוט שקורין ויש לומר הכא מיירי באכילה מועטת כדכתיב

(קיא) : מרפא

מרורתא . עליו

מרוקין . שקורין

(טאבלאק) : כופתא .

רעי : משוי . נקרא

בלשון אנלי כל דבר

הנלעם בשנים : פן

השבענו והקאותנו :

דדריש קיא וסקאמו :

לא צטומכא . הוא

הקינה : פשפשיין

ופרעושיין . הס

שקוראין (וואלנין

וקאקרוטעסעם) הן

מלאין ככל הכסס

בניארק וסורס אחס

ומשפט אחד לכן כנר

כאזרה וכירוק אינן

מניחין לישון ומליין

לכל אדם בלי הכדל :

תשעה נמלו מ"ע .

סרוב הסדסום

שמודיעים מכחני

העמים בשקר יסודן :

הדרן עלך מאימתי

ממאן קא אתו , אמר ליה מהמן קא אתו

דכתיב ביה הכסף נתון לך והעם לעשות

בו כטוב בעיניך (אסתר ג') . — אמר

מר ירוקא מאי דכתיב כי כל שלחנות

מלאו קיא צואה בלי מקום (ישעיה כ"ח)

אלו בני יונקים דאכלי מרפא מרורתא

ופולטין מפומיהון כמו מאחורי דאוזון . . . הדא הוא דכתיב

"מלאו קיא" אל תקרי קיא אלא משוי מאבעקא , דאין לך

דבר שמביא לידי הקאה כמשוי מאבעקא , אמר רב יהוראי

קא חזינא למר ינוקא דנקיט ובלע ככרא דמשוי מאבעקא

בפומיה ורמי כופתא כהר תבור .

אמר רב מפונק כל האוכל משוי מאבעקא כאלו אוכל גלל

בהמה שנאמר מלאו קיא צואה (ישעיה כ"ח) שכן

בלשון אשכנז קוראין לפרות (קיא) .

אמר רב חנוני כל האוכל משוי מאבעקא ואבריו כבדין

עליו יאכל דבש שנאמר דבש מצאת אכול דרך פן

תשבענו והקאותו (משלי כ"ה) .

אמר רב ביונאי הרגיל במשוי מאבעקא שיניו מתחזקות ,

והתניא שיניו נושרות , לא קשיא הא דקאכיל קענדי

אבתריה והא דלא אכיל . והא אמרת לעיל דמי שאבריו כבדין

עליו יאכל דבש , דבש שאני ואי בעית אימא לא קשיא הא

לכבי והא לא יצטומכא , לכבי קשה לא צטומכא מעלי .

אמר רב מתלא עשרה קבין גסות הרוח ירדו לעולם , תשעה נמלו נשי היונקים

ואחת כל העולם כלו . עשרה קבין עזות ירדו לעולם , תשעה נמלו חיישים

ואחת כל העולם כלו . עשרה קבין שמות ירדו לעולם , תשעה נמלו גליציה .

עשרה קבין משוי מאבעקא ירדו לעולם , וכולהו נמלו היונקים . עשרה קבין

פשפשיין ופרעושיין ירדו לעולם , וכולהו נמלו "ירקא חדתא" (נוי-יארק) . עשרה

קבין שכרות ירדו לעולם , תשעה נמלו "איירישים" שנאמר אריתי מורי וכו' שתיתי

ייני (שה"ש ה') ואחד כל העולם כלו . עשרה קבין עניות ירדו לעולם , וכולהו נמלו

ליטא . עשרה קבין אנטיסמזיום ירדו לעולם , וכולהו נמלו "גרמנים" . עשרה קבין

שקר ירדו לעולם , תשעה נמלו "מכתבי העתים" ואחת כל העולם כולו . עשרה

קבין סבלנות ירדו לעולם , וכולהו נמלו ישראל . הדרן עלך מאימתי

(מתני') חוץ מסומא חולה וזקן. בנמלה מפרש טעמא: ואם באו מחזירין אותו לאירופא. חסומא חולה וזקן קאי: (נמרא) וראיתם את הארץ. נזירס שזס דהאזן חכולסו קאי: דלית ליה כבי. שאין לו פנים: ועפרות זהב לו. ללעיל מניס כתיב (איוב כ"ח) ארץ אשר ממנה פלא לחס וקס ודאי בלמעריקס משמעי קרס: למי עפרות זהב. כלומר למי נוסחין רשוס לבוס

### פרק שני הכל רשאי.

(מתני') הכל רשאי לבוא אל ארץ החדשה, חוץ מסומא וחולה וזקן ועני, ואם באו מחזירין אותו לאירופא, וכולן אם נתנו ערבון מותרין. (נמרא) חוץ מסומא, וסומא מאי טעמא לא, אמר רב גרדונאי משום דכתיב וראיתם את הארץ (במדבר י"ג) פרט לסומא שאין יכול לראות, ומאי משמע דעל ארץ החדשה קאי, אתיא ארץ ארץ לגזרה שזה כתיב הכא וראיתם את הארץ וכתיב התם (ישעיה ס"ו) כי כאשר השמים החדשים והארץ החדשה. חולה, חולה מאי טעמא משום דכתיב ואיש זרוע לו הארץ (איוב כ"ב) פרט לחולה. זקן, וזקן מאי טעמא, דכתיב והיה באכלכם מלחם הארץ (במדבר ט"ו) פרט לזקן דלית ליה כבי. איבעיא להו זקן עני קתני או זקן ועני. אמר רבי וועבעראי מסתברא דזקן עני קאמר דהא קא חזינן להני סבי עתידי דנחתי מספינתא לארעא חדתא, והני ממוני דכסיל-גרדנאי שבקי להון ולא קאמרי מידי, מאי טעמא, משום דכתיב מצפון זהב יאתה (איוב ל"ו), אלו בני מוריא שדרין בצפון של עולם, וכתיב ועפרות זהב לו (שם כ"ח), למי עפרות זהב למי שמצפון זהב יאתה. — וכולן אם נתנו ערבון מותרין — ועני מהיכא קא שקיל ערבון, אמר רב רחומאי בשיש להן קרובים עשירים.

אמר רב גוברנאי, והאידינא דנפיש נפיהי כפנא בארעא חדתא אף על גב דיהבי ערבון לא שבקינן להון.

אמר מר יהודאי זמנא חדא הוי קאימנא בקאסיל גרדנא אנורא דימא רבא וקא חזינא להאי ידוקא דקאי באינדרונא ובכי מטול דהוי עניא וקא בעו פריסתקי דארעא

חדתא למתדרריה לאירופא, אדהכי והכי אהדרו אפייהו מניה, שקיל מידי ושריף אבבא איתבר בבא ושוור לאידך גיסא, אול טש, וכד שמעי פריסתקי רהימי אבתריה ובחשי ליה תלתא יומי ותלתא לילותא ולא אשכחוהו, קרינא עליה ואיש זרוע לו הארץ. אמר רב חימא למה נקרא שמיה כסיל-גרדין משום שהוא נוטריקון, בכעס זיל גריר דין.

לארץ החדשה טעפרות זכב לה למי שמצפון זהב יאתה להביא משום מסוריא שהיא כפנא. רעב: לא שבקינן להון. משום כל חסיד: קאסיל גארדין. כן נקרא סבס טעס בלון סוירדין מן הספינה לארעא חדתא: אנורא דימא רבא. על טעם היס הנדול: באינדרונא. חדר: פריסתקי. שוטרס: ושריף אבבא. הסס על סדלת ונשכר: שוור. קפן לעכר הסני הסמוכס אל הקרקע: מש. נחמכס: רהימי. רנו אחרינו לחפסו ולא מלאוהו: בכעס זיל גריר דין. כלומר בעל כרחו זיל להחזירו לאירופא: גריר. לשון סחוב וסעלק כמו שמנינו במסכת שבת גורר אדם מקס כסס וספסל:

רב גוברנאי. שר הפלך: הרי הוא בינקי. מסתברא דכירוק דמי. סימא כי קא דייק הנולדים בארץ החדשה נקראים ינקים, ואורחים הנולדים נקראים ירוקים: מגדל צופים. הוא מגדל המאיר בשוך טים הנקרא (לויכט טהורעס)

קרוי לעיר. נויארק ועליו כדמות אשה הנקראת בלשון אנגלי (ליבערטי) ואומות דגל בידה להראות לכל את המופש והדגור בארץ החדשה: כסיל גרדין. הוא הבית אשר על החוף כדפרישית לעיל: אברונאי. שר הממונה על האורחים אשר יעשה בס כרעונו על פיו יאלו ועל פיו יבאו.

הדרן עלך הכל רשאי

אמר רב גוברנאי תינוק בר יומא הרי הוא כינקי לכל דבר ואף על גב דאבותיו ירוקים הם. — איבעיא להו קמן שנוולד בין מגדל צופים ובין כסיל-גרדין מהו, מי אמרינן ביון שעבר מגדל צופים כינקי דמי או דלמא משום דלא נחית עדיין מספינתא לארעא חדתא כירוק דמי, אמר רב חבימא מסתברא דכירוק דמי דהוי עובדא בההיא אתתא ירוקתא עניותא דאולידת ברא בכסיל גרדין וסבר רב אברונאי למהדר לה לאירופא. אמר רב גוברנאי שבקוה משום ינוקא דקמן שצריך לאמו הוא.

הדרן עלך הכל רשאי.

הדרן עלך הכל רשאי

מתני' בראש השנה. ראש השנה נקרא ראשון לירח יאנואר והוא ר"ה לאומות  
עולם ואוכלין מיני מתיקה לסימן ברכה : נמי גם קטנים נטשו טאבעקא, כי היכי  
במולגא. מפרש בגמרא : לתאבון. משום  
היזוך מזה :

## פרק שלישי

### הכל חייבין.

(מתני') הכל חייבין לאכול קענדי בראש  
השנה, אחד אנשים ואחד

נשים, ואחד קטנים. אין אוכלין ממולגא  
בר"ה כדי שיאכלו קענדי לתאבון.

(גמרא) הכל לאתויי מאי אמר רב בינה לאתויי כלבא  
ושונרא. אחד אנשים ואחד נשים, למה ליה למתני  
נשים פשימא הא בכל יומא אכלי, אמרי כל יומא  
רשות, והשתא חובה, ואי מחייבי, והא מצות עשה  
שהזמן גרמא היא וכל מצות עשה שהזמן גרמא נשים  
פטורות, אלא אמר רב ירמיה, הכא היינו מעמא משום  
סימן ברכה, ונשים נמי בכלל ברכה הן, דיקא נמי  
דמשום סימן ברכה היא, דאי אמרת דמשום חובה היא לחייבי  
נמי נשי במשוי טאבעקא, דהא כל שעתא ושעתא  
זמניה הוא. אמר מר ינוקא, אי משום הא לא איריא,  
במשוי טאבעקא היינו מעמא דלא מחייבי משום דמאים.  
אין אוכלין ממולגא בראש השנה, מאי ממולגא אמר  
רב ואלאבי נרעיני חקליתא, מאי גרעיני חקליתא,  
אמר רב יונקי כלדיגין, מאי כלדיגין כולו דגן — רב  
רומאניה אומר ממולגא מא-מי-לי-גי.

### הדרן עלך הכל חייבין

(גמרא) לאתויי  
בלבא ושונרא ..  
שנס הם חייבים  
לאכול קענדי בר"ה :  
במשוי טאבעקא  
היינו מעמא דלא  
מחייבי משום  
דמאים. אם תאכל  
קטני טאבעקא תחנני  
על בעלך, שנס  
בלעדי טשו טאבע-  
קא חין כל כך  
יפסידים : כלדיגין  
או ממולגא. נקרא  
בלשון חנני (קלרין)  
ובחנני נקרא (קא-  
קלרין) והוא נכמי  
ערכיט ורומאניה  
שקורין (פאפשיטא).  
ומהקמא עושים  
הרומאנים ממולגא  
ואוכלים אותו ככל  
פס, ולוחכים  
אזכעוטיהם מהמאכל  
הזה, ופעמים עושים  
אותו גם בדרך  
החדשה, וקאמר  
המאכל של יעשה  
ממולגא בראש השנה  
משום שמעט באכילת  
קענדי :

הדרן עלך הכל חייבין

(מתני') ראש השנה לאומות העולם. נגמרה מפרש טעמא: ואוכלין מיני מתיקה. היה קענדי כדמפרש נגמרה: (גמרא) שאל רב ארתדוכסי וכו'. אידי דנקס לעיל דרשה דלכס נקיס נמי הכא עובדא דרב רפורמי דדרים לכס: והיתה שבת הארץ לכם. כלומר שנת של אומות העולם שהם חושבי הארץ והוא כיום א' תסיה נס לכס לשנת מפני דרכי שלום: מה לכם תדכאו עמי. כלומר מדרשה דלכס מדכאו עמי לחלל שנת: שנת האלכסון. שנה שמנין נשיא איכא בינייהו: להבטיל ליכא משום דהפועלין נסלין בלאו הכי מפני שהנעלים מסיראין ואינן יודעין איזה כחה הדחה מפני חכמה ויפסידו ממנוס, אבל להבטיל בין שנה זו לשנה איכא נס בשנת אלכסון: אכלו משמנים ושחו ממתקים. פסוק הוא בעזרה ונכרש הסנה משמני וספיה נכלל אכילה: דמעקרי ליה כבי. שעוקרין את שיניו:

### פרק רביעי, באחד.

(מתני') באחד ביאנואר ראש השנה לאומות העולם. חל ראש השנה להיות ביום א' נדחה ליום ב', ותוקעין ומריעין בחצוצרות מחצות הלילה ואילך ואוכלין מיני מתיקה: (גמרא) ואומות העולם מאי טעמא לא מנו ליה מניסן, אמר מר ינוקא אמר קרא החדש הזה לכם ראשון הוא לכם (שמות י"ב), לכם ולא לעבו"ם. שאל רב ארתדוכסי מרב רפורמי מאי טעמא אתון מחללי שבתא, ולא עבדיתו עבדתכן בחד בשבתא, אמר ליה מקרא אני דורש, דכתיב והיתה שבת הארץ לכם (ויקרא כ"ה), אמר ליה עליך אמר קרא מה לכם תדכאו עמי (ישעיה ג'). חל ר"ה להיות ביום א' נדחה ליום ב', מאי טעמא, אמר רב ביונאי שבת לחוד ויום טוב לחוד ואין מערבין שמחה בשמחה. תנו רבנן אור שלפני ראש השנה מתקבצין בני ארץ החדשה, ואוכלין ושותין ומשחקין בקוביא עד חצות, וכשמגיע חצות הלילה תוקעין בחצוצרות, ואומרים מקודש מקודש, ולמה תוקעין אמר רב בינה להבדיל בין שנה זו לשנה, מר ינוקא אמר להבטיל את הפועלין ממלאכתן — מאי בינייהו אמר רב ידעיה שנת האלכסון (עלעקשאן) איכא בינייהו להבטיל ליכא להבדיל איכא. ואוכלין מיני מתיקה מנ"ל, אמר רב חכימא דכתיב אכלו משמנים ושחו ממתקים (נחמיה ח'), אמר רב בינה שמע מינה דאסור לאכול משוי מאבעקא בראש השנה, וכל האוכל משוי מאבעקא בראש השנה עליו הכתוב אומר, הוי השמים מר למתוק (ישעיה ה'), אבל יי"ש מותר לשתות, דכתיב ומעו יצא מתוק (שופטים י"ד). אמר מר ירוקא הוי קאימנא קמיה דמר ינוקא בריש שתא וקא חזינא ליה דנקט כסא דיי"ש בחד ידיה, וקענדי בחד ידיה, משום טוב אשר תאחזו בזה, וגם מזה אל תנח את ירך (קהלת ז'). אמר רב סחורה הייב אדם לאכול קענדי בראש השנה ואף על גב דמעקרי ליה

איוהו אכילה וכו'. כלומר מדקאמר ושמו  
ממסקים ואל תעצבו שמע מינה דאכילה  
זו מכילה לידי עצבות ואיוהו כיון אומר  
זו עקירת שינוי : קנה די . קנה סכנה :  
יש להם צער .  
מעקירת כבי :

כבי, דכתיב אכלו משמנים ושתו ממתקים,  
הדרן עלך באחד ואל העצבו, איוהו אכילה שמביאה לידי  
עצבות הוי אומר זה עקירת כבי, —  
ואמר רב סחורה אמר רב ביונא כל החנויות סגורין בראש  
השנה חוץ מחנויות שמוכרין בהן קענדי ומושיבין דינמיסותים  
בחנויות בשביל שיהיו מצויין לדורשיהן. מאי דינמיסותים  
מעקרי כבי, שכן בלשון ליטאי קוראין לכבי דינמי,  
רבי אומנא אומר דינמיסותים נומריקון דין נתש ומאי משמע  
דהאי נתישה לשון עקירה היא, דכתיב ואם לא ישמעו  
ונתשתי את הגוי ההוא (ירמיה י"ב). מאי קנדי קנה די .

אמר רב סחורה בוא וראה שלא כעולם הזה העולם הבא,  
עולם הזה אינן מוצאין קענדי אלא בחנויות שפעמים  
הם בזול ופעמים הם ביוקר, ובשאוכלין יש להם צער  
אבל לעתיד לבא אדם יצא לתוך שדהו וקענדי יורדת לתוך פיו כנחל, דכתיב  
והיה ביום ההוא יטפו ההרים עמים (יואל ד').

הדרן עלך באחד

הדרן עלך באחד .



(מתני') ודבר אחר. מפרש ואזיל שהוא שמן פסול משפחה. (גמרא) והוא בן אשה זונה ויאמרו וכו' והייתה לנו לקצין. משמע שאם לא היה בן אשה זונה לא היו ממנין לו.

למנין עליוס: תחת שלש אלה. כלומר חסם שלש מדות שיש בפרנס, עז פנים, גלוח זקן, ומבזה תלמידי חכמים, רגזה ארץ החדשה: פר זה שזדונות נעשו לו בזכויות: כלומר כל המאמץ שעשה באיסוף נמשכין לו כזכיות בדרך החדשה שעל ידן עלה לגדולה: תור שומה. שור משוגע כלומר בעט הספלה הוא רץ בכל פנים ביהכ"ל כשור שנשחט: שקרא ששקרו גדולים כה: הדרן עלך אין ממנין

### פרק המישי, אין ממנין.

(מתני') אין ממנין פרנס על הצבור בארץ החדשה אלא אם יודעין שישי

בו ג' דברים הללו, ודבר אחר, ואלו הן: עז פנים, גלוח זקן, ומבזה תלמידי חכמים, ושישי בו שמץ פסול, דברי רבי מרפא, וחכמים אומרים כל שלא ברח מבית האסורים אין ממנין לפרנס. (גמרא) ושישי בו שמץ פסול, לימא מתניתין דלא כרבי שמעיה דא"ר שמעיה. אין ממנין פרנס על הצבור אלא"כ הוא גלוח זקן ומבזה ת"ח, ושישי בו שמץ פסול, מנלן מיפתח דכתיב ויפתח היה גבור חיל, והוא בן אשה זונה וכו' ויאמרו ליפתח לכה והייתה לנו לקצין (שופטים י"א), וחכ"א כל שלא ברח מבית האסורים אין ממנין לפרנס, דכתיב כי מבית הסורים יצא למלך (קהלת ד'). ואלו עז פנים לא קא חשיב, אפילו תימא ר' שמעיה, ועז פנים ומבזה ת"ח חדא מילתא היא -- וא"ר שמעיה מאי דכתיב עמד וימודד ארץ ראה ויתר גוים (חבקוק ג'), עמד וימודד ארץ זו ארץ החדשה, שנא' והארץ החדשה (ישעיה ס"ו), ראה ויתר גוים, ראה שאין ישראל מדרקקין במצות בארץ החדשה, התיר להם להיות גוים, גוים סלקא דעתך אלא נעשה להם כהיתר. ובשעה שהראה הקב"ה לאדם הראשון דור דור ודורשיו, דור דור ופרנסיו, כיון שהגיע לפרנסיו ארץ החדשה נודעו ונרתעו לאחוריו, ואמר תחת שלש אלה רגזה הארץ תחת עבד כי ימלוך (משלי ל'), והיינו דאמר רב בינה בוא וראה שלא בדורות הראשונים דורות האחרונים, דורות הראשונים לא היו ממנין פרנס על הצבור אלא אם כן קופה של שרצים תלויה לו מאחוריו, ודורות האחרונים ממנין שרץ לפרנס על הצבור, וקופה של פרנסים תלויה לו מאחוריו. וחכ"א כל שלא ברח וכו' מאי טעמא דחכמים, דכתיב כי מבית הסורים יצא למלך (קהלת ד'), תנא מפני מה זכה יפתח לגדולה משום שברח דכתי' ויברח יפתח וכו' וכתיב בתריה ויאמרו אל יפתח לכה והייתה לנו לקצין (שופטים י"א). במתניתא תנא לא קאלומבוס גלה ארץ החדשה אלא יפתח גלה אותה דכתיב ויברח יפתח וישב בארץ טוב ויתלקטו אליו אנשים רקים (שם) איזוהי ארץ טובה שבורחים שמה ומתלקטין אליה אנשים רקים הוי אומר זו ארץ החדשה, ומשום שנשתכחה ובא קאלומבוס וגלה אותה נקראת על שמו -- מכדי היינו פרנס היינו גזבר ואמאי קוראין לו פרודנת (פרעזידענט) א"ר ידעיה מפני שהוא נומריקון פר זה שזדונות נעשים לו בזכויות, ומאי מרוסמי, תור שומה, ומאי סעקרעמאר, שקרא מורא.

הדרן עלך אין ממנין.

בכפרי. כפרים: חומרא. מקל: מרפינן. נהמי דשעורי לחייטין. גרסינן ולא  
אבבא או אכוותא. היינו מכין לאינשי כן הוא הגירסא הנכונה לפי  
גדלס או במלון: מאן בעי חיימא. מי הוא דעס רבינו סמס דחייטין לאו אינשי  
שכזס למפור בנד חורף מעורות כגסים שקורין ינסו, וכמו שאומרים אומות העולם בליטא  
(פעלן) בלעז: קרואים: כיס  
בזוזא. שקורין זמאנים:  
(גילדען): לחד יומא. ללו דוקא  
לפעמים מופרין אס הפעלן שלס ימים  
וסלס לילס רעופים ולא היו מספיקין  
לגמרו: יקירי. כבוד: גונדי. חיל:  
באבוקות עלעק-טויר. שריות. 6  
העלעקטרי: שאינן יכולין לעמוד ברוח

## פרק ששי, החייטין והזונות.

(מתני') החייטין והזונות אינן כלאים זה  
בזה. הלעזנים והחמורים

אע"פ שדומין זה לזה כלאים הם זה בזה. (גמרא) החייטין  
והזונות מאי מעמא מפני שהן מין במין, דאי אפשר לחייט  
בלי זונה, ואף על פי שאין ראייה לדבר וזכר לדבר איכא  
דכתיב ויעבור הרנה במחנה, אין לך חייט שאין לו קול  
רנה, וכתיב בתריה והזונות רחצו (מלכים א' כ"ב). אמר  
רב חייטא תא חזי מה בין ארעא חדתא לארעא עתיקא.  
דכד הוי אולינן בכפרי בארעא עתיקא מרפינן בחומרא  
אבבא או אכוותא והוי צווחין מאן בעי חייטא בזוזא לחד  
יומא, ולית דמשגח בן, ובארעא חדתא עבירתא כל דהו אפילו צלצל קמן  
אפילו סבכה קמנה לא פחות משקלא דרהבא או דכספא, בארעא עתיקא  
נהמא דשעורי לאינשי ולא משתבח, ובארעא חדתא נהמי דסמירי לכלבא  
ולא אכלי.

הלעזנים וכו'. מאי לעזנים, אמר רב חמא אלו ראשי הקהל בסוריא דמרים  
הם לישראל כלענה, ואיכא דאמרי מפני דיקירי לישנא הן  
משכרות, ומאי משמע דהאי לעזנים לישנא דיקירי הוא, דכתיב על כן דברו  
לעז (איוב ו').

החמורים וכו'. מאי חמורים, אמר רב ירמיה אלו ראשי כנשתא בארעא  
חדתא, מאי משמע אתיא תועה תועה לגזרה שוה, דכתיב עמי  
מאשריך מתעים (ישעיה ג') וכתיב התם כי תראה שור איבך או חמורו תעה  
(שמות כ"ג), מה הכא חמור אף התם חמור. אמר רב מנחם פדנסי ארץ  
החדשה מביאין גאולה לעולם, שנאמר הנה מלכך יבוא לך וכו' עני ורוכב על  
חמור (זכריה ט'), והלא דברים קל וחומר, אם עני ורוכב על החמור מביא  
גאולה לעולם, חמרא דרכיב אעניא ועתירי על אחת כמה וכמה.

מר ירוקא ומר ינוקא (יענקי) הוו יתבי קמיה דרבי מנחם חליף קמיהו גונדי  
דינקאי פתח מר ינוקא ואמר כמה נאין מעשיהם של אומה זו תקנו  
שווקים גנות ופרדסין, תקנו בתים וחניות באבוקות עלקטריות. אמר מר  
ירוקא כל מה שתקנו אינן אלא לעצמן בשביל שיתעשרו, ואינם חוששין  
לפיקוח נפשות תדע לך שהרי בתי ארץ החדשה אינן יכולין לעמוד אפילו ברוח

מצויה

מצויה. כלומר שופלים הנמים אפילו ברוח כל דבר: שמלאך המות מפקיד שם כליו. כלומר שהוא בחזקת סכנה שמה יפגעו בו עגלות הרעות בזרם העלעקטרי שקורין סטריט-קאר: חיישינן מפני המפולת. שמה יפול הניס עליו: כתלי דחזירי. חזירים יבשים מעשנים: אין מחוייבין על מיתתו. דכתיב עס הארץ ירגמוהו זאבן: קל

וחומר דאין מחוייבין על מותו. משום דלא מונו ליה אס עמיסו כחיב, אכל לא אונאס גרים:

הדרן עלך החיישים והזונות.

מצויה, ובעליהן משכירין אותם ולא קאמרי להו מירי — ומסייע ליה לרב בינה דאמר כל הדר בארץ החדשה אין לו תקנה. אל יהלך באמצע הדרך, ואל יעבור בצירי הדרכים, אל יהלך באמצע הדרך מאי מעמא, מפני שמלאך המות מפקיד שם כליו, — ואל יעבור בצירי הדרכים דחיישינן למפולת, והא דאמר מר כל העובר תחת כותל רעוע דמו בראשו הני מילי בשאר ארצות, אבל בארעא חדתא אפילו ביתא חדתא נמי חיישינן מפני המפולת, ומה יעשה יפרח באויר, אמר רבי מנחם מקרא מסייע לך, דכתיב יחיו מתיך נבלתי יקומון וארץ רפאים תפיל (ישעיה כ"ו), אין לך ארץ שמפלת רפאים כארץ החדשה. — ואמר רבי מנחם אין אדם מתעשר בארץ החדשה אלא אם כן גונב דעת הבריות, דכתיב בתיהם מלאו מרמה על כן גדלו ויעשירו (ירמיה ה'), מתקיף ליה מר ינוקא והכתיב הון ועושר בביתו וצדקתו עומדת לעד (תהלים קי"ב), אמר ליה לא קשיא כאן בארץ החדשה כאן בשאר ארצות, ואמר רבי מנחם אין אדם מתעשר בארץ החדשה אלא אם כן אכל בשר חזיר, דכתיב למי זהב התפרקו (שמות ל"ג), שכן בלשון אנגלי קורין לחזירא פארק.

אמר מר ירוקא אתון מהתם קא אמריתו אנא מהכא קא אמרינא, דכתיב ובתים מלאים כל טוב (דברים ו'), ואמר רבי ירמיה בר אבא כתלי דחזירי (חולין דף י"ח), וכתיב בתריה וכסף וזהב ירבה לך (דברים ח'). ואמר מר ירוקא בקשו חכמי ארץ החדשה לגנוו תורת משה מפני קיום העולם, דכתיב ולא תונו איש את עמיתו (ויקרא כ"ה), אמרו אפשר ארץ שאינה מתקיימת אלא על ידי אונאה, ומשה בא ומוהיר עליה, והא אין גזרין גזירה על הצבור אלא אם כן רוב הצבור יכולין לעמוד בה, ומפני מה לא גזווה מפני שמצאו להם תקנה באונאת גרים, דכתיב ומן הגר הגר בישראל וגו' עם הארץ ירגמוהו באבן (ויקרא כ'), אמרו אם אין אנו מחוייבין על מיתתו, קל וחומר דאין אנו מחוייבין על אונאתו.

הדרן עלך החיישים והזונות.

לקבולי אגרא . לקבל שני : חובת מאני . מסתברא דבעה"ב מעכב משום דקא עבר  
הוא כסף כלשון אנגלי : עיכובא אלפני עור וכו' . ואם חלמא  
דמאן . כלומר מי הוא המעכב : דקא עבר ובעל הבית נופסא היכי עביד עבדמיה  
אלפני עור לא תתן מכשול . שנותן שני ושקיל אנרא בשבתא , ויש לומר לקיבולי אנרא  
בשבת : דוימנין לא חייב בעל הבית ,  
ד' מ' ש' ב' ליה אכל למיכב דמי  
עבדתיה . לפעמים שפיר קא חייב אלפני  
ענד ענדוקן עד עור לא סהן  
עלילס : ומילה מכשול :

## פרק שביעי קמן נימול .

(מהני) קמן נימול לשמונה , לתשעה , הדרן עלך קמן נימול  
לעשרה , ולאחד עשר , ולשנים עשר , הא כיצד נולד ביום א'  
נימול לשמונה כדרכו , נולד בשבת נימול ביום א' לתשעה ,  
נולד בערב שבת נימול ביום א' לעשרה , נולד ביום ה'  
נימול ביום א' לאחד עשר , נולד ביום ד' נימול ביום א'  
לשנים עשר . (גמרא) נולד בשבת נימול ביום א' לתשעה ,  
מאי מעמא לא מלינן ליה בשבתא , אמר רבי אומנא (מוהל)  
משום דלא אפשר לקיבולי אגרא בשבתא , ומילה בארעא  
חדתא חובת מאניא (מאני) היא ולא חובת גברא , ומנא לן  
דבלא אגרא אסור , דכתיב המול ימול יליד ביתך ומקנת  
כספך (בראשית י"ז) , אם קנוי הוא לו בכסף ימול ואם  
לאו לא ימול .

בעי מניה רב נהוראי מרב חמא בר ביונאי . האי לא אפשר עיכובא דמאן  
היא , אי משום עיכובא דבעל הבית הוא דלא יהיב , או דלמא עיכובא  
דאומנא הוא דלא שקיל , אמר רב חמא בר ביונאי מסתברא דבעל הבית  
מעכב דלא יהיב משום דקא עבר אלפני עור לא תתן מכשול (ויקרא י"ט) .  
ותקיף ליה רב חכימא ודלמא משום עיכובא דאומנא הוא דלא שקיל מחמת  
זקציה , אמר ליה לא סלקא דעתך דגמירי דכספא אפילו בשבתא תכשיט  
זוא ולא משאוי . אי הכי בעל הבית דקא עבר אלפני עור לא תתן מכשול ,  
יכי משכחת לה , אלא אמר רב חכימא הכא היינו מעמא דוימנין משכי ליה  
בדידתא דבעל הבית גופיה ולא יהבי ליה אגרא עד אורתא , ומילה באורתא  
יכא . נולד בערב שבת נימול ביום א' לעשרה , ולימול ליה בערב שבת  
שמונה , אמר רב טב-יומא טעמיהו דכולהו הוא משום דמירי בעבדתיהו כל  
מא ובמילי בחד בשבתא . תנו רבנן בראשונה לא היו מלין את התינוק  
ולא מי שהוא מומחה לאותו דבר , משרבו בני הגולה , נתרבו הרמאין וכל  
וייט ובורסקי או רצען , אם רוצה לימול את שם "מוהל" הוא בא ונומל ,  
אין מוחה בידו , ולא עור אלא שבאין לבתי הרידקציות , וקוצצין שכר לעורכי

## דרך ארץ החדשה פרק ז קטן נימול

העיתונין, והן קורין ומבריון לפניהם, פלוני ופלוני הוא מוהל מומחה, וקולן הולך מסוף העולם ועד סופו, ומלין את התינוק ביום א', ואפילו נולד בשבת, ואפילו הוא בריא אומרים חולה הוא, ומעשה בתינוק אחד שנולד בשבת בעיר (קרן ואיר) ואביו עומד בדעתו הוה למולו בשבת, מה עשה המוהל לשם למילדת באונה, הוהרי בתינוק זה שתחת ירך שתחבל בו, ולמחר נחלק בינינו, אמרה ליה רופא "אומן" תקרא ושכר הרבה תישול והיתה מתוראת לחבל בו שמא ירגיש בעל הבית, מה עשתה שתמה את פי טבעתו בשעורים וצוות התינוק כל יומא, עד למחר עד שבא המוהל ופתח את הסתום... ואיתסי.

עומד בדעתו היה. כלומר אדם אשר היה ולא רצה לבטל מצוה עשה דפיוס השמימי: ש ת ח ב ל בו. שמעשה בו מצוה ופנעיס: רופא אומן תקרא. כלומר יאמרו עליך כי מוהל מומחה אתה (הלשון הזה הוצא במדרש רבה): ואיתסי. נחמסא:

הדרן עלך קטן נימול

הדרן עלך קטן נימול.

תם ונשלם

