



IT SAYS WHAT?!

Think Sheet

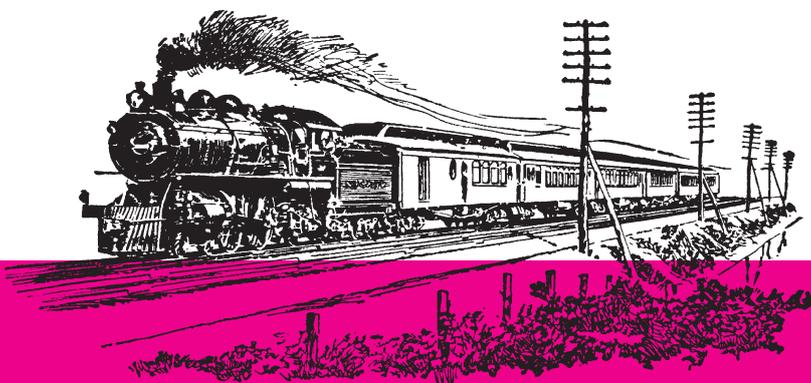
for episode on June 18th, 2020
with Isaiah Rothstein

B. Sanhedrin 38a

לפיכך כו': תנו רבנן אדם יחידי נברא ומפני מה שלא יהו המינים אומרין הרבה רשויות בשמים דבר אחר מפני הצדיקים ומפני הרשעים שלא יהו הצדיקים אומרים אנו בני צדיק ורשעים אומרים אנו בני רשע

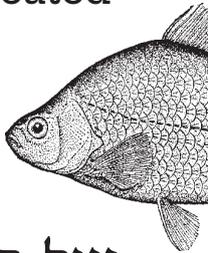
דבר אחר מפני המשפחות שלא יהו משפחות מתגרות זו בזו ומה עכשיו שנברא יחיד מתגרות נבראו שנים על אחת כמה וכמה דבר אחר מפני הגזלנין ומפני החמסנין ומה עכשיו שנברא יחידי גוזלין וחומסין נבראו שנים על אחת כמה וכמה:

The mishna teaches: Therefore, Adam the first man was created alone. The Sages taught in a baraita: Adam was created alone, and for what reason? So that the heretics will not say: There are many authorities in Heaven, and each created a different person. Alternatively, Adam was created alone due to the righteous and due to the wicked. It was so that the righteous will not say: We are the children of the righteous, and righteousness is natural for us, so there is no need for us to exert ourselves to be righteous, and so that the wicked will not say: We are the children of the wicked and cannot change our ways.



The baraita continues: Alternatively, he was created alone due to the families, so that the families will not quarrel with each other, each one boasting of the heritage of their progenitor. And if now that Adam was created alone, families still quarrel and each family claims superiority, if there were two people created initially, all the more so would they do this. Alternatively, he was created alone due to the robbers and due to those who take by force that which is not theirs, as the feeling of fraternity among all people, having descended from the same forefather, will limit crime. And if now that Adam was created alone, criminals still rob and take by force that which is not theirs, if there were two people created initially, all the more so would this be the case.]

B. Gittin 55a: Stealing



ועל המריש הגזול שבנאו: תנו רבנן גזל מריש ובנאו בבירה
ב«ש אומרים מקעקע כל הבירה כולה ומחזיר מריש לבעליו
וב«ה אומרים אין לו אלא דמי מריש בלבד משום תקנת השבין

The mishna teaches that Rabbi Yohanan ben Gudgeda further testified about a stolen beam that was already built into a building and said that the injured party receives the value of the beam but not the beam itself. With regard to this, the Sages taught in a baraita (Tosefta, Bava Kamma 10:5): If one robbed another of a beam and built it into a building, Beit Shammai say: He must destroy the entire building and return the beam to its owners. And Beit Hillel say: The injured party receives only the value of the beam but not the beam itself, due to an ordinance instituted for the sake of the penitent. In order to encourage repentance, the Sages were lenient and required the robber to return only the value of the beam. The mishna was taught in accordance with the opinion of Beit Hillel.