

CHAPTER XI.

HE who walks the road, etc. (See the whole Boraitha in Yomah, pages 27, 28, paragraph: "We have learned according to R. Shila"). One who, soon after returning from the road, takes a bath, gets intoxicated, sleeps on the bare floor, and indulges *in congressu feminae*, his blood is on his head (it is equivalent to suicide). [1](#) He who sells his books, or his daughter, etc. (See Megilla, p. 73.) R. Itzhak says: "A common informer is considered a murderer, as it is written [Lev. xix. 16]: 'Thou shalt not go up and down as a tale-bearer among thy people.'" R. Eliezer said: "He who hates his neighbor without cause is also considered such, as it is written [Deut. xix. ii]: 'But if any man be an enemy to his neighbor,' etc. (*i.e.*, if he is so, he is capable of doing what is further written in the verse)." Ben Azai says: "He who hates his wife is also considered such, as it is written [ibid. xxii. 13 and 14] (*i.e.*, if he hates her he will finally lay an accusation against her, etc., and he will hire witnesses to accuse her with a view to take her life)." R. Jose says: "One who sets a definite time for the redemption of Israel through Messiah will have no share in the world to come. And the same applies to one who hates the scholars and their disciples. The same applies to a

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false prophet and a slanderer." R. Meir says: "One who has a house of learning in his town, and is able to go there but does not do so, is not worthy of living, as it is written [Numb. xv. 31]: 'Because the word of the Lord hath he despised;' etc." Haughtiness is equivalent to idolatry, as it is written [Deut. vii. 26]: "And thou shalt not bring an abomination with thy house;" and it is also written [Prov. xvi. 5]: "An abomination of the Lord is every one that is proud of heart." Since the abomination mentioned in Deuteronomy is idolatry, and the same expression is used in Proverbs, hence we learn that haughtiness is equivalent to idolatry. [1](#)

Footnotes

[17:1](#) Here the Boraitha continues to enumerate things dangerous to life and health which seem to us unimportant in our age, and therefore we omit them.

[18:1](#) Here follows the benediction before retiring, etc., which will be explained in the proper tract.

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