**תלמוד בבלי מסכת כתובות דף לה/ב**

אמר ליה רב פפא לאביי לרבה דאמר חידוש הוא שחידשה תורה בקנס ואף על גב דמיקטיל משלם מתניתין כמאן מוקים לה אי כר"מ קשיא בתו אי כרבי נחוניא בן הקנה קשיא אחותו אי כר' יצחק קשיא ממזרת

1. **b. Ketubot 35b**

**Rav Pappa said to Abaye: According to Rabba,** who **said: It is a novel element that the Torah innovated with regard to** the halakhic category of **fine, and even though he is executed he pays** the fine; **in accordance with whose** opinion **does** Rabba **establish the mishna? If** it is **in accordance with** the opinion of **Rabbi Meir,** it is **difficult;** why is he exempt if he raped **his daughter?** According to Rabba, Rabbi Meir is of the opinion that even one liable to receive the death penalty pays the fine. **If** it is **in accordance with** the opinion of **Rabbi Neḥunya ben HaKana,** it is **difficult,** as why does the mishna rule that he pays the fine for raping **his sister?** Rabbi Neḥunya holds that one liable to receive *karet* is exempt from the fine, like those liable to receive the death penalty. **If** the mishna is **in accordance with** the opinion of **Rabbi Yitzḥak,** who rules that lashes are not administered to those liable to receive *karet* and therefore they are obligated to pay the fine; however, one who is flogged is exempt from payment, it is **difficult,** as why did the mishna rule that he is obligated to pay the fine for raping **a *mamzeret*,** for which he is liable to receive lashes?

**שו"ת הרמב"ם - פאר הדור סימן מ**

שאלה:

גם נמצא כתוב בהרבה מקומות ובשאר הספרים שאין אדם הבא על חייבי לאוין לוקה אלא א"כ קדשה ויגענו הרבה ולא מצאנו זה ומניין לך גם מצאנו קושיא גדולה בריש אלו נערות (דף כ"ט) דמקשים אי רבי מאיר קשיא בתו ואי רבי נתוניא בן הקנה קשיא אחותו ואי רבי יצחק קשיא ממזרת הא קימא [לן] דאין לוקה ומשלם ולדברי הספר לעולם לא שייך בה מלקות כלל יורינו מרנא ורבנא תירוץ קושיא זו ואנחנו נשמעה ולא נסור ממנה ימין ושמאל:

תשובה

זאת השאלה והקושיא ודאי ראוי לעיין בה הרבה וחכמים גדולים הרבה כמה הם שמקשה להם דבר זה ובשעה שחברתי החבור עמדתי בדבר זה כמה ימים והנוסחא הראשונה שחברתי תחילה שהקצתיה מלבי ולא העתקתי כתוב בה כפי הנראה מהלכה זו אליבא דר' יצחק וכל דהאי משנת אלו נערות (כתובות דף ל"א ע"ב) שכל הבועל חייבי לאוין בהתראה לוקה ובעת שהעתקתי ודקדקתי כל שמועה ושמועה מן הספרים לא סמכתי על קושיא זו **ואמרתי לא נניח**

**תלמוד ערוך ונפסוק הלכה ממשא ומתן של גמרא**

**תלמוד בבלי מסכת ברכות דף לד/ב**

ואמר רבי חייא בר אבא אמר רבי יוחנן כל הנביאים כולן לא נתנבאו אלא לימות המשיח אבל לעולם הבא עין לא ראתה אלהים זולתך ופליגא דשמואל דאמר שמואל אין בין העולם הזה לימות המשיח אלא שעבוד מלכיות בלבד שנאמר כי לא יחדל אביון מקרב הארץ

2. **b. Berakhot 34b**

**And Rabbi Ḥiyya bar Abba said** that **Rabbi Yoḥanan said: All the prophets only prophesied with regard to the days of the Messiah. However, with regard to the World-to-Come**: **"No eye has seen it, God, aside from You." And** [this statement] **disagrees with** [the opinion of] **Shmuel, as Shmuel said: The only** [difference] **between this world and the days of the Messiah is** [with regard to] **servitude to** [foreign] **kingdoms alone.**

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**Mishneh Torah**

3. **Repentance 8:7**

All the beneficence which the prophets promised Israel in their visions are only physical concerns which Israel will appreciate in the Messianic age when dominion [over the world] will return to Israel. However, the good of the life of the world to come has no comparison or likeness, nor was it described by the prophets, lest with such a description, they diminish it. This [was implied] by [Isaiah's (64:3)] statement: "No eye has ever seen, O God, except for You, what You will do for those who wait for You;" i.e. the good which was not perceived by the vision of a prophet and is perceived by God alone, this was created by God for those who wait for Him.

The Sages declared: "All the prophets only prophesied about the Messianic Age. However, regarding the world to come - `No eye has ever seen, O God, except for You.'

4. **Repentance 9:2**

[Nevertheless,] the ultimate of all reward and the final good which will have no end or decrease is the life of the world to come. In contrast, the Messianic age will be [life within the context of] this world, with the world following its natural pattern except that sovereignty will return to Israel.

The Sages of the previous generations have already declared: "There is no difference between the present age and the Messianic era except [the emancipation] from our subjugation to the [gentile] kingdoms."

5. **Kings and Wars 12:1**

Do not presume that in the Messianic age any facet of the world's nature will change or there will be innovations in the work of creation. Rather, the world will continue according to its pattern. Although Isaiah 11:6 states: 'The wolf will dwell with the lamb, the leopard will lie down with the young goat,' these words are a metaphor and a parable. The interpretation of the prophecy is as follows: Israel will dwell securely together with the wicked gentiles who are likened to a wolf and a leopard, as in the prophecy Jeremiah 5:6: 'A wolf from the wilderness shall spoil them and a leopard will stalk their cities.' They will all return to the true faith and no longer steal or destroy. Rather, they will eat permitted food at peace with Israel as Isaiah 11:7 states: 'The lion will eat straw like an ox.'

Similarly, other Messianic prophecies of this nature are metaphors. In the Messianic era, everyone will realize which matters were implied by these metaphors and which allusions they contained.

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**תלמוד בבלי מסכת כתובות דף לה/ב**

אמר ליה רב פפא לאביי לרבה דאמר חידוש הוא שחידשה תורה בקנס ואף על גב דמיקטיל משלם מתניתין כמאן מוקים לה אי כר"מ קשיא בתו אי כרבי נחוניא בן הקנה קשיא אחותו אי כר' יצחק קשיא ממזרת הניחא אי סבר לה כרבי יוחנן הוא נמי מתרץ לה כרבי יוחנן אלא אי סבר כריש לקיש היכי מתרץ לה על כרחך כרבי יוחנן ס"ל

6. **b. Ketubot 35b**

**Rav Pappa said to Abaye: According to Rabba,** who **said: It is a novel element that the Torah innovated with regard to** the halakhic category of **fine, and even though he is executed he pays** the fine; **in accordance with whose** opinion **does** Rabba **establish the mishna? If** it is **in accordance with** the opinion of **Rabbi Meir,** it is **difficult;** why is he exempt if he raped **his daughter?** According to Rabba, Rabbi Meir is of the opinion that even one liable to receive the death penalty pays the fine. **If** it is **in accordance with** the opinion of **Rabbi Neḥunya ben HaKana,** it is **difficult,** as why does the mishna rule that he pays the fine for raping **his sister?** Rabbi Neḥunya holds that one liable to receive *karet* is exempt from the fine, like those liable to receive the death penalty. **If** the mishna is **in accordance with** the opinion of **Rabbi Yitzḥak,** who rules that lashes are not administered to those liable to receive *karet* and therefore they are obligated to pay the fine; however, one who is flogged is exempt from payment, it is **difficult,** as

why did the mishna rule that he is obligated to pay the fine for raping **a *mamzeret*,** for which he is liable to receive lashes? **This** works out **well if** Rabba **holds in accordance with** the opinion of **Rabbi Yoḥanan,** who says that one who did not receive forewarning is obligated to pay even if he performed a transgression for which he is liable to be flogged, as **he can explain** the mishna **as well, in accordance with** the opinion of **Rabbi Yoḥanan,** that he is obligated to pay in cases where there was no forewarning. **However, if he holds in accordance with** the opinion of **Reish Lakish,** that one who violated a prohibition for which one is liable to be flogged is exempt from payment even if he was not forewarned, **how does** he **explain** the mishna? The mishna does not correspond to any of the aforementioned opinions. The Gemara answers: **You** must say **perforce** that **he holds in accordance with** the opinion of **Rabbi Yoḥanan** in this regard.

**7. b. Pesahim 24a**

אָמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: וְאֵימָא, לַעֲבוֹר עָלָיו בִּשְׁנֵי לָאוִין. לָאו מִי אָמַר אַבָּיֵי: אָכַל פּוּטִיתָא — לוֹקֶה אַרְבַּע.

**Ravina said to Rav Ashi: And say** that this expression: "It shall not be eaten," comes to teach not the prohibition against deriving benefit, but rather that one who transgresses this negative mitzva **violates two prohibitions.** And there is precedent for such an explanation, as **didn't Abaye say** with regard to a parallel case: **If one ate a small water creature** [***putita***], **he is flogged** with **four** sets of lashes.

נְמָלָה — לוֹקֶה חָמֵשׁ.

Similarly, if one ate **an ant, he is flogged** with **five** sets of lashes.

צְרָעָה — לוֹקֶה שֵׁשׁ! אָמַר לֵיהּ: כֹּל הֵיכָא דְּאִיכָּא לְמִדְרַשׁ — דָּרְשִׁינַן, וְלָא מוֹקְמִינַן בְּלָאוֵי יַתִּירֵי.

If one ate **a hornet, he is flogged** with **six** sets of lashes. Rav Ashi **said to him: Anywhere that it is possible to expound** a new *halakha*, **we expound, and we do not establish** the verse as containing **additional negative** mitzvot with regard to that same prohibition.