



Keritot 11a

The William Davidson Talmud (Koren - Steinsaltz)

- **מתני'** כל עריות אחד גדול ואחד קטן קטן פטור אחד ער ואחד ישן פטור אחד שוגג ואחד מזיד שוגג בחטאת ומזיד בהכרת: 16

MISHNA: This mishna cites an additional difference between the status of an espoused maidservant and the status of forbidden relatives. In **all** cases of intercourse with **those with whom relations are forbidden**, if **one is an adult and one is a minor**, the **minor is exempt**; if **one is awake and one is sleeping**, the **sleeping one is exempt**; if **one** commits the act **unwittingly and one** does so **intentionally**, the one who did so **unwittingly** is liable to bring a **sin offering** and the one who did so **intentionally** is liable to be punished with *karet*. By contrast, in a case of intercourse with an espoused maidservant, the man is liable to bring a guilt offering only if the woman is flogged, and that is the case only if she was an adult, awake, and committed the sin intentionally.



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- **גמ'** והכא חייב קטן א"ר יהודה הכי קתני כל עריות אחד גדול ואחד קטן פטור וגדול חייב והכא גדול נמי פטור מ"ט דהא מקשיין אהדדי ¹⁷

GEMARA: The mishna teaches that in all instances of intercourse with those with whom relations are forbidden, a minor is exempt. The Gemara asks: **And** is that to say that **here**, in the case of an espoused maidservant, a **minor is liable**? But a minor is exempt from all liabilities in the Torah. **Rav Yehuda said:** **This** is what the mishna is **teaching:** In all cases of intercourse with **those with whom relations are forbidden, if one is an adult and one is a minor, the minor is exempt and the adult is liable. But here**, in the case of an espoused maidservant, **the adult is also exempt. What is the reason?** Their punishments are linked, as **they are juxtaposed to each other** in the verse: "There shall be an inspection...and he shall bring his guilt offering unto the Lord" (**Leviticus 19:20-21**).



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- 18 כל עריות אחד ניעור ואחד ישן ישן פטור וכאן ישן נמי חייב א"ר יהודה אמר רב הכי קתני כל עריות אחד ניעור ואחד ישן ישן פטור וניעור חייב וכאן אפילו ניעור פטור מ"ט דמקשיין אהדדי

The mishna teaches: In **all** cases of intercourse with **those with whom relations are forbidden**, if **one is awake and one is sleeping**, the one who is sleeping is **exempt**. The Gemara asks: **And** is that to say that **here** the one who is **sleeping is liable**? Rav Yehuda said that Rav said: **This is what the mishna is teaching**: In **all** cases of intercourse with **those with whom relations are forbidden**, if **one is awake and one is sleeping**, the one who is **sleeping is exempt** and the one who is **awake is liable**. But **here**, even the one who is awake is exempt. What is the reason? Their punishments are linked, as they are **juxtaposed to each other** in the verse: "There shall be an inspection...and he shall bring his guilt offering unto the Lord" (*Leviticus 19:20-21*).

- 19 תני תנא קמיה דרב ששת עשו גומר כמערה מתכוין כשאין מתכוין



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- תני תנא קמיה דרב ששת עשו גומר כמערה מתכוין כשאין מתכוין כדרכה כשלא כדרכה ניעור כישן 19

A tanna taught a baraita before Rav Sheshet: The Sages rendered one who completes the act of intercourse like one who engages in the initial stage of intercourse; one who commits the act intentionally like one who does so unintentionally; one who engages in intercourse in a typical manner like one who engages in intercourse in an atypical manner, i.e., anal intercourse; and one who is awake like one who is sleeping.

- א"ל מאי קאמרת אי בשפחה חרופה קתני אמאי עשו גומר כמערה גומר בשפחה חרופה מיחייב מערה לא מיחייב ותו מתכוין כשאינו מתכוין אי מכוונה מיחייבא אי לא לא מיחייבא 20

Rav Sheshet said to him: What are you saying? If you are teaching