

The Seven Commandments of the Bnei Noah

Sapiens, A brief History of Humankind, Yuval Noah Harari – “The global vision”

From a practical perspective, the most important stage in the process of global unification occurred in the last few centuries, when empires grew and trade intensified. Ever-tightening links were formed between the people of Afro-Asia, America, Australia and Oceania. Thus Mexican chilli peppers made it into Indian food and Spanish cattle began grazing in Argentina. Yet from an ideological perspective, an even more important development occurred during the first millennium BC, when the idea of a universal order took root. For thousands of years previously, history was already moving slowly in the direction of global unity, but the idea of a universal order governing the entire world was still alien to most people.

Homo sapiens evolved to think of people as divided into ‘us’ and ‘them’. ‘Us’ was the group immediately around you, whoever you were, and ‘them’ was everyone else. In fact, no social animal is ever guided by the interests of the entire species to which it belongs. No chimpanzee cares about the interests of the chimpanzee species, no snail will lift a tentacle for the global snail community, no lion alpha male makes a bid for becoming the king of all lions, and at the entrance of no beehive can one find the slogan: ‘Worker bees of the world – unite!’ But beginning with the Cognitive Revolution, Homo sapiens became more and more exceptional in this respect. People began to cooperate on a regular basis with complete strangers, whom they imagined as ‘brothers’ or ‘friends’. Yet this brotherhood was not universal. Somewhere in the next valley, or beyond the mountain range, one could still sense ‘them’. When the first pharaoh, Menes, united Egypt around 3000 BC, it was clear to the Egyptians that Egypt had a border, and beyond the border lurked ‘barbarians’. The barbarians were alien, threatening, and interesting only to the extent that they had land or natural resources that the Egyptians wanted. All the imagined orders people created tended to ignore a substantial part of humankind.

The first millennium BC witnessed the appearance of three potentially universal orders, whose devotees could for the first time imagine the entire world and the entire human race as a single unit governed by a single set of laws. Everyone was ‘us’, at least potentially. There was no longer ‘them’. The first universal order to appear was economic: the monetary order. The second universal order was political: the imperial order. The third universal order was religious: the order of universal religions such as Buddhism, Christianity and Islam.

Merchants, conquerors and prophets were the first people who managed to transcend the binary evolutionary division, ‘us vs them’, and to foresee the potential unity of humankind. For the merchants, the entire world was a single market and all humans were potential customers. They tried to establish an economic order that would apply to all, everywhere. For the conquerors, the entire world was a single empire and all humans were potential subjects, and for the prophets, the entire world held a single truth and all humans were potential believers. They too tried to establish an order that would be applicable for everyone everywhere. During the last three millennia, people made more and more ambitious attempts to realise that global vision. The next three chapters discuss how money, empires and universal religions spread, and how they laid the foundation of the united world of today...

The Commandments given to the Bnei Noah

Read the following sections from Genesis chapters 6, 8 & 9 (Pages 2-4)

1. Are a coherent set of laws really given to the “Children of Noah” after the flood?
2. What are those laws? (Make a list!)
3. What does God offer in return?
4. Why are these laws called the “Noachide laws”, the laws of the children of Noah?

Read the early rabbinic list compiled by the “Tanna of the School of Menashe” (Page 5 below)

5. Compare your list with this early rabbinic list.
6. Do the lists line up?
7. Where do you disagree with those early rabbinic voices?

Genesis Chapter 6

- ט** אֵלֶּה, תּוֹלְדֹת נֹחַ--נֹחַ אִישׁ צַדִּיק תְּמִים הָיָה, בְּדַרְתָּיו : אֶת-הָאֱלֹהִים, הִתְהַלֵּךְ-נֹחַ.
- 9** These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God.
- י** וַיּוֹלֵד נֹחַ, שְׁלֹשָׁה בָנִים--אֶת-שֵׁם, אֶת-חָם וְאֶת-יָפֶת.
- 10** And Noah begot three sons, Shem, Ham, and Japheth.
- יא** וַתִּשְׁחַת הָאָרֶץ, לִפְנֵי הָאֱלֹהִים ; וַתִּמְלֵא הָאָרֶץ, חָמָס.
- 11** And the earth was corrupt before God, and the earth was filled with violence.
- יב** וַיַּרְא אֱלֹהִים אֶת-הָאָרֶץ, וְהִנֵּה נִשְׁחָתָה : כִּי-הִשְׁחִית כָּל-בָּשָׂר אֶת-דְּרָכָו, עַל-הָאָרֶץ. {ס}
- 12** And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. {S}
- יג** וַיֹּאמֶר אֱלֹהִים לְנֹחַ, קַח כָּל-בָּשָׂר בָּא לִפְנֵי--כִּי-מְלֵאָה הָאָרֶץ חָמָס, מִפְּנֵיהֶם ; וְהִנְנִי מַשְׁחִיתָם, אֶת-הָאָרֶץ.
- 13** And God said to Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
- יד** עֲשֵׂה לָךְ תֵּבַת עֲצֵי-גֹפֶר, קִנִּים תַּעֲשֶׂה אֶת-הַתֵּבָה ; וְכִפְרֹת אֹתָהּ מִבַּיִת וּמִחוּץ, בְּכֹפֶר.
- 14** Make you an ark of gopher wood; with rooms shall you make the ark, and shall pitch it within and without with pitch.
- טו** וְזֶה, אֲשֶׁר תַּעֲשֶׂה אֹתָהּ : שְׁלֹשׁ מֵאוֹת אַמָּה, אַרְדּוֹ הַתֵּבָה, חֲמִשִּׁים אַמָּה רָחְבָּהּ, וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ.
- 15** And this is how you shall make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
- טז** צֹהַר תַּעֲשֶׂה לַתֵּבָה, וְאֶל-אַמָּה תִּכְלְנָהּ מִלְּמַעְלָה, וּפְתַח הַתֵּבָה, בְּצִדָּהּ תִּשֵּׂים ; תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים, תַּעֲשֶׂה.
- 16** A light shall you make to the ark, and to a cubit shall you finish it upward; and the door of the ark shall you set in the side of it; with lower, second, and third stories shall you make it.
- יז** וְאֲנִי, וְהִנְנִי מְבִיא אֶת-הַמַּבּוּל מִיַּם עַל-הָאָרֶץ, לְשַׁחֵת כָּל-בָּשָׂר אֲשֶׁר-בּוֹ רוּחַ חַיִּים, מִתַּחַת הַשָּׁמַיִם : כֹּל אֲשֶׁר-בָּאָרֶץ, יָגוּעַ.
- 17** And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall perish.
- יח** וְהִקְמַתִּי אֶת-בְּרִיתִי, אִתָּךְ ; וּבָאתְךָ, אֶל-הַתֵּבָה--אִתָּהּ, וּבְנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי-בְנֶיךָ אִתָּךְ.
- 18** But I will establish My covenant with you; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.
- יט** וּמִכָּל-הַחַי מִכָּל-בָּשָׂר שְׁנַיִם מִכָּל, תִּבְיֵא אֶל-הַתֵּבָה--לְחַיֵּת אִתָּךְ : זָכָר וּנְקֵבָה, יְהִיוּ.
- 19** And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female.

כ מֵהָעוֹף לְמִינֵהוּ, וּמִן-הַבְּהֵמָה לְמִינָהּ, מִכָּל רֶמֶשׂ הָאֲדָמָה, לְמִינֵהוּ--שְׁנַיִם מִכָּל בָּאוּ אֵלֶיךָ, לְהַחֲיוֹת.

20 Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come to you, to keep them alive.

Genesis Chapter 8

- טו** וַיְדַבֵּר אֱלֹהִים, אֶל-נֹחַ לֵאמֹר.
- 15** And God spoke to Noah, saying:
- טז** צֵא, מִן-הַתֵּבָה--אַתָּה, וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי-בְנֶיךָ אִתְּךָ.
- 16** 'Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you.
- יז** כָּל-הַחַיָּה אֲשֶׁר-אִתְּךָ מִכָּל-בֶּשֶׂר, בְּעוֹף וּבַבְּהֵמָה וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ--הוּצֵא (הַיְצֵא) אִתְּךָ; וְשָׂרְצוּ בָאָרֶץ, וּפְרוּ וּרְבוּ עַל-הָאָרֶץ.
- 17** Bring forth with you every living thing that is with you of all flesh, both fowl, and cattle, and every creeping thing that creeps upon the earth; that they may swarm in the earth, and be fruitful, and multiply upon the earth.'
- יח** וַיֵּצֵא-נֹחַ; וּבְנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בְנָיו, אִתּוֹ.
- 18** And Noah went forth, and his sons, and his wife, and his sons' wives with him;
- יט** כָּל-הַחַיָּה, כָּל-הָרֶמֶשׂ וְכָל-הָעוֹף, כָּל-רֹמֵשׂ עַל-הָאָרֶץ--לְמִשְׁפַּחְתֵיהֶם, יֵצְאוּ מִן-הַתֵּבָה.
- 19** every beast, every creeping thing, and every fowl, whatsoever moves upon the earth, after their families; went forth out of the ark.
- כ** וַיִּבֶן נֹחַ מִזְבֵּחַ, לַיהוָה; וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה, וּמִכָּל הָעוֹף הַטְּהוֹר, וַיַּעַל עֹלֹת, בַּמִּזְבֵּחַ.
- 20** And Noah built an altar to the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.
- כא** וַיַּחַד יְהוָה, אֶת-רִיחַ הַנְּיַיִחַח, וַיֹּאמֶר יְהוָה אֶל-לְבוֹ-לֹא-אֶסַף לְקַלֵּל עוֹד אֶת-הָאֲדָמָה בְּעֵבוּר הָאָדָם, כִּי יָצָר לֵב הָאָדָם רַע מִנְעֻרָיו; וְלֹא-אֶסַף עוֹד לְהַכּוֹת אֶת-כָּל-חַי, כַּאֲשֶׁר עָשִׂיתִי.
- 21** And the LORD smelled the sweet savour; and the LORD said in His heart: 'I will not again curse the ground any more for human's sake; for the imagination of human's heart is evil from his youth; neither will I again smite any more everything living, as I have done.
- כב** עַד, כָּל-יְמֵי הָאָרֶץ: זָרַע וְקָצִיר וְקוֹר וְרוּחַ וְקֹץ וְחֹרֶף, וַיּוֹם וְלַיְלָה--לֹא יִשְׁבְּתוּ.
- 22** While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

Genesis Chapter 9

- א** וַיְבָרֵךְ אֱלֹהִים, אֶת-נֹחַ וְאֶת-בְּנָיו; וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ, וּמְלֵאוּ אֶת-הָאָרֶץ.
- 1** And God blessed Noah and his sons, and said to them: 'Be fruitful and multiply, and replenish the earth.
- ב** וּמוֹרֵאֲכֶם וְחִתְכֶם, יְהִיָה, עַל-כָּל-חַיַּת הָאָרֶץ, וְעַל כָּל-עוֹף הַשָּׁמַיִם; בְּכָל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה וּבְכָל-דְּגֵי הַיָּם, בְּיַדְכֶם נִתְּנוּ.
- 2** And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teems, and upon all the fishes of the sea: into your hand are they delivered.
- ג** כָּל-רֶמֶשׂ אֲשֶׁר הוּא-חַי, לָכֶם יְהִיָה לְאֹכְלָהּ: כַּיֵּרֶק עֵשֶׂב, נִתַּתִּי לָכֶם אֶת-כָּל.
- 3** Every moving thing that lives shall be for food for you; as the green herb have I given you all.
- ד** אֲדָם-בֶּשֶׂר, בְּנַפְשׁוֹ דָמוֹ לֹא תֹאכְלוּ.
- 4** Only flesh with the life of it, which is the blood of it, shall you not eat.
- ה** וְאֲדָם-אֶת-דַּמְכֶם לְנַפְשֵׁיכֶם אֲדַרְשׁ, מִיַּד כָּל-חַיָּה אֲדַרְשְׁנֶנּוּ; וּמִיַּד הָאָדָם, מִיַּד אִישׁ אֶחָיו--אֲדַרְשׁ, אֶת-נַפְשׁ הָאָדָם.
- 5** And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of human, even at the hand of every human's brother, will I require the life of human.
- ו** שֹׁפֵךְ דַּם הָאָדָם, בְּאָדָם דָמוֹ יִשְׁפָּךְ: כִּי בְצַלְם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם.
- 6** Whoever sheds human's blood, by human shall his blood be shed; for in the image of God made He human.
- ז** וְאַתָּם, פְּרוּ וּרְבוּ; שָׂרְצוּ בָאָרֶץ, וּרְבוּ-בָהּ. {ס}
- 7** And you, be you fruitful, and multiply; swarm in the earth, and multiply therein.' {S}
- ח** וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ, וְאֶל-בְּנָיו אִתּוֹ:
- 8** And God spoke to Noah, and to his sons with him, saying:

לאמר.

- ט** וְאֲנִי, הֲנִי מְקִים אֶת-בְּרִיתִי אִתְּכֶם, וְאֶת-זַרְעֲכֶם, אַחֲרֵיכֶם.
- 9** 'As for Me, behold, I establish My covenant with you, and with your seed after you;
- י** וְאֵת כָּל-נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם, בְּעוֹף בְּהֵמָה וּבְכָל-חַיַּת הָאָרֶץ אִתְּכֶם; מִכָּל יִצְאֵי הַתְּבָה, לְכָל חַיַּת הָאָרֶץ.
- 10** and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.
- יא** וְהִקְמֹתִי אֶת-בְּרִיתִי אִתְּכֶם, וְלֹא-יִכָּרֵת כָּל-בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל; וְלֹא-יִהְיֶה עוֹד מִבּוּל, לְשַׁחַת הָאָרֶץ.
- 11** And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there anymore be a flood to destroy the earth.'
- יב** וַיֹּאמֶר אֱלֹהִים, זֹאת אוֹת-הַבְּרִית אֲשֶׁר-אֲנִי נוֹתֵן בֵּינִי וּבֵינֵיכֶם, וּבֵין כָּל-נֶפֶשׁ חַיָּה, אֲשֶׁר אִתְּכֶם--לְדוֹרֹת, עוֹלָם.
- 12** And God said: 'This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations:
- יג** אֶת-קִשְׁתִּי, נֹתַתִּי בָעָנָן; וְהָיְתָה לְאוֹת בְּרִית, בֵּינִי וּבֵין הָאָרֶץ.
- 13** I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.
- יד** וְהָיָה, בְּעָנְנֵי עָנָן עַל-הָאָרֶץ, וְנִרְאָתָה הַקִּשְׁת, בָּעָנָן.
- 14** And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud,
- טו** וְזָכַרְתִּי אֶת-בְּרִיתִי, אֲשֶׁר בֵּינִי וּבֵינֵיכֶם, וּבֵין כָּל-נֶפֶשׁ חַיָּה, בְּכָל-בָּשָׂר; וְלֹא-יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל, לְשַׁחַת כָּל-בָּשָׂר.
- 15** that I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
- טז** וְהָיְתָה הַקִּשְׁת, בָּעָנָן; וְיִרְאִיתִיהָ, לְזָכֹר בְּרִית עוֹלָם, בֵּין אֱלֹהִים, וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ.
- 16** And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.'
- יז** וַיֹּאמֶר אֱלֹהִים, אֶל-נֹחַ: זֹאת אוֹת-הַבְּרִית, אֲשֶׁר הִקְמַתִּי, בֵּינִי, וּבֵין כָּל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ. {פ}
- 17** And God said to Noah: 'This is the token of the covenant which I have established between Me and all flesh that is upon the earth.' {P}

Joel's extraction from the Babylonian Talmud of the original derivations of the Noachide laws of the Tanna d'bei Menasheh, The Tanna of the School of Menasseh

דתנא דבי מנשה	For a Tanna of the School of Manasseh taught:
שבע מצות נצטוו בני נח עבודה זרה וגילוי עריות ושפיכות דמים גזל ואבר מן החי סירוס וכלאים	Seven commandments were commanded to the Bnei Noah: Idolatry, adultery, murder, robbery, flesh cut from a living animal, castration and forbidden mixtures.
עבודה זרה וגילוי עריות דכתיב ותשחת הארץ לפני האלהים ותנא דבי רבי ישמעאל בכל מקום שנאמר "השחתה" אינו אלא דבר ערוה ועבודת כוכבים דבר ערוה שנאמר כי השחית כל בשר את דרכו עבודת כוכבים דכתיב פן תשחיתון ועשיתם וגו'	Idolatry and adultery. For it is written, " <i>The earth also was corrupt before God</i> " (Gen. 6: 11) And a Tanna of the School of R. Ishmael taught: Wherever "corruption" is mentioned, it must refer to sexual immorality and idolatry. 'Sexual Immorality.' as it is said, " <i>for all flesh had corrupted his way upon the earth.</i> " (Gen. 6: 12) 'Idolatry,' for it is written, " <i>Lest you corrupt yourselves and make you a graven image, etc.</i> " (Deut. 4: 16.)
שפיכות דמים דכתיב שופך דם האדם וגו'	'Bloodshed', as it is written, " <i>Whoever sheds man's blood, etc.</i> " (Gen. 9: 6) .
גזל דכתיב כירק עשב נתתי לכם את כל ואמר רבי לוי כירק עשב ולא כירק גנה	Robbery, for it is written, " <i>As the wild herbs have I given you all things</i> " (Gen. 9: 3) upon which Rabbi Levi said as the wild herbs, but not as the cultivated herbs.
אבר מן החי דכתיב אך בשר בנפשו דמו לא תאכלו	Flesh cut from the living animal, as it is written, " <i>But flesh with the life of it, which is the blood of it, shall you not eat.</i> " (Gen. 9: 4)
סירוס דכתיב שרצו בארץ ורבו בה	Castration, for it is written, " <i>Bring forth abundantly in the earth, and multiply therein.</i> " (Gen. 9: 7)
כלאים דכתיב מהעוף למינהו	Forbidden mixtures, as it is written, " <i>Of fowls after their kind.</i> " (Gen. 6: 20)

“Noachide” or “Adamite”?

The following three early rabbinic statements in the names of Rabbi Yehuda, Rabbi Yehuda Ben Beteira and “*there are those who say*” root the Noachide Laws 10 generations before Noah!

1. Read them carefully. In order to understand them you will need to look at Genesis 2: 16 (below) very carefully too.
2. This is not the simple meaning of the biblical verse. What is it then?
3. How and why do these rabbis do that to the bible?
4. Where do these rabbis think these few Noachide Laws really come from?
5. Does Rabbi Yehuda’s statement remind you of any important High Holyday liturgy?

רבי יהודה אומר	Rabbi Yehuda says:
אדם הראשון לא נצטווה אלא	Primordial Adam was only commanded
על עבודה זרה בלבד	Solely on idolatry
שנאמר	As it says
ויצו ה' אלהים על האדם	“ <i>And commanded the Lord God (on) the human</i> ”
רבי יהודה בן בתירה אומר	Rabbi Yehuda ben Bateira says
אף על ברכת השם	Also on blasphemy!
ויש אומרים	And there are those who say
אף על הדינים	Also on “law” (setting up a legal system)

Genesis Chapter 2 Verse 16

- | | |
|---|--|
| ד אלה תולדות השמים והארץ, בַּהֲבִירָאִם : בַּיּוֹם, עֲשׂוֹת יְהוָה אֱלֹהִים-- אָרֶץ וְשָׁמַיִם. | 4 These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven. |
| ה וְכָל-עֵשֶׂב הַשָּׂדֶה, טָרֵם יְהוָה בְּאָרֶץ, וְכָל-חַיֵּי הָאָדָם, עַל-הָאָרֶץ, וְאָדָם אִין, לַעֲבֹד אֶת-הָאֲדָמָה. | 5 No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the LORD God had not caused it to rain upon the earth, and there was not a human to till the ground; |
| ו וַיֹּאד, יַעֲלֶה מִן-הָאָרֶץ, וַהֲשִׁקָהּ, אֶת-כָּל-פְּנֵי הָאֲדָמָה. | 6 but there went up a mist from the earth, and watered the whole face of the ground. |
| ז וַיִּיצֶר יְהוָה אֱלֹהִים אֶת-הָאָדָם, עֹפָר מִן-הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו, נְשִׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה. | 7 Then the LORD God formed human of the dust of the ground, and breathed into his nostrils the breath of life; and human became a living soul. |
| ח וַיִּטַע יְהוָה אֱלֹהִים, גֶּן-בְּעֵדֶן--מִקְדָּם; וַיִּשֶׂם שֵׁם, אֶת-הָאָדָם אֲשֶׁר יָצָר. | 8 And the LORD God planted a garden eastward, in Eden; and there He put the human whom He had formed. |
| ט וַיִּצְמַח יְהוָה אֱלֹהִים, מִן-הָאֲדָמָה, כָּל-עֵץ נְחֻמֵּד לְמַרְאֶה, וְטוֹב לְמַאֲכָל--וְעֵץ הַחַיִּים, בְּתוֹךְ הַגֶּן, וְעֵץ, הַדַּעַת טוֹב וְרָע. | 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. |
| טו וַיִּקַּח יְהוָה אֱלֹהִים, אֶת-הָאָדָם; וַיְנַחֲהוּ בְּגֶן-עֵדֶן, לְעִבְדָהּ וּלְשָׁמְרָהּ. | 15 And the LORD God took the human, and put him into the garden of Eden to work it and to preserve it. |
| טז וַיִּצְוֵה יְהוָה אֱלֹהִים, עַל-הָאָדָם לֵאמֹר: מִכָּל-עֵץ הַגֶּן, אָכַל תֹּאכַל; | 16 And commanded the LORD God (on) the human, saying: 'Of every tree of the garden you must surely eat; |
| יז וּמֵעֵץ, הַדַּעַת טוֹב וְרָע--לֹא תֹאכַל, מִמֶּנּוּ: כִּי, בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ--מוֹת תָּמוּת. | 17 but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you shall surely die.' |

The later (Amoraic) version of the Noachide laws and their derivation

Below you will find the later, and now talmudically “authoritative”, version of the Noachide Laws.

1. It differs in a few places from the list of the “Tanna of the school of Menashe” that we have already looked at.
2. Spot the differences!
3. Which version is closer to the Bible’s account of the laws given to the Children of Noah in Genesis 6-9?
4. Look at Rabbi Yochanan’s derivation of the new list. How does this new derivation work?
5. What verse in the bible are all the Noachide laws now derived from?
6. Are you “convinced” by Rabbi Yochanan’s method? Where do you think he got it from?
7. What might have motivated Rabbi Yochanan to write this way?

Joel’s extraction from the Babylonian Talmud of the new list and the Amora Rabbi Yochanan’s derivation of the list

תנו רבנן	Our Rabbis taught:
שבע מצות נצטוו בני נח	Seven precepts were the Bnei Noah commanded:
דינין	Law [setting up a legal system]
וברכת השם	and blasphemy
עבודה זרה	idolatry
גילוי עריות	adultery
ושפיכות דמים	and bloodshed
וגזל	and robbery
ואבר מן החי	and a limb cut from a living animal

אמר רבי יוחנן Rabbi Yochanan said:

דאמר קרא	For the Torah says:
ויצו ה' אלהים על האדם לאמר	“And commanded the Lord God (on) the human saying,
מכל עץ הגן אכול תאכל	of every tree of the garden you must surely eat.” (Gen. II, 16.)

ויצו אלו הדינין וכן הוא אומר כי ידעתינו למען אשר יצוה את בניו וגו'	“ And [He] commanded ”, refers to law in general (setting up a legal system), and thus it is written, “ <i>For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.</i> ” (Gen. XVIII, 19)
ה' זו ברכת השם וכן הוא אומר ונוקב שם ה' מות יומת	“ The Lord ” - is [a prohibition against] blasphemy, and thus it is written, “ <i>and he that blasphemes the name of the Lord, he shall surely be put to death.</i> ” (Lev. XXIV, 16)
אלהים זו עבודת כוכבים וכן הוא אומר לא יהיה לך אלהים אחרים	“ God ” - is [an injunction against] idolatry, and thus it is written, “ <i>You shall have no other gods before Me</i> ” (Ex. XX, 3.)
על האדם זו שפיכות דמים וכן הוא אומר שופך דם האדם וגו'	“ The human ” - refers to bloodshed [murder], and thus it is written, “ <i>Whoever sheds the human's blood, by the human shall his blood be shed.</i> ” (Gen. IX, 6.)
לאמר זו גילוי עריות וכן הוא אומר לאמר הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר	“ Saying ” - refers to adultery, and thus it is written, “ <i>They say, if a man put away his wife, and she go from him, and became another man's.</i> ” (Jer. III, 1)
מכל עץ הגן ולא גזל	“ Of every tree of the garden ” - but not of robbery.
אכל תאכל ולא אבר מן החי	“ You must surely eat ” - but not flesh cut from a living animal.

Exodus Chapter 15

- כ** וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן, אֶת-הַתִּיף--בְּיָדָהּ; וַתֵּצְאוּ כָל-הַנָּשִׁים אַחֲרֶיהָ, בַּתִּיפִים וּבַמְחֹלֶת.
- 20** And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
- כא** וַתַּעַן לָהֶם, מִרְיָם: שִׁירוּ לַיהוָה כִּי-גָאֵה גָאֵה, סוּס וְרֹכְבוֹ רָמָה בַיָּם. {ס}
- 21** And Miriam sang to them: Sing ye to the LORD, for He is highly exalted: the horse and his rider hath He thrown into the sea. {S}
- כב** וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף, וַיֵּצְאוּ אֶל-מִדְבַר-שׁוּר; וַיֵּלְכוּ שְׁלֹשֶׁת-יָמִים בַּמִּדְבָּר, וְלֹא-מָצְאוּ מַיִם.
- 22** And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
- כג** וַיָּבֹאוּ מַרְתָּה--וְלֹא יָכְלוּ לִשְׁתֹּת מִיַּם מַמְרָה, כִּי מָרִים הֵם; עַל-כֵּן קָרְא-שְׁמָהּ, מַרְהָ.
- 23** And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah.
- כד** וַיִּלְנוּ הָעָם עַל-מֹשֶׁה לֵאמֹר, מַה-נִּשְׁתָּה.
- 24** And the people murmured against Moses, saying: 'What shall we drink?'
- כה** וַיִּצְעַק אֶל-יְהוָה, וַיֹּוֹרְהוּ יְהוָה עֵץ, וַיִּשְׁלַךְ אֶל-הַמַּיִם, וַיִּמְתְּקוּ הַמַּיִם; שָׁם שָׁם לוֹ חֹק וּמִשְׁפָּט, וְשָׁם נִסָּהוּ.
- 25** And he cried to the LORD; and the LORD showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He proved them;
- כו** וַיֹּאמֶר אִם-שָׁמוּעַ תִּשְׁמַע לְקוֹל יְהוָה אֱלֹהֶיךָ, וְהִנֵּשְׂר בְּעֵינָיו תַּעֲשֶׂה, וְהִאֲזִינָה לְמִצְוֹתָיו, וְשָׁמְרָתְךָ כָּל-חֻקָּיו--כָּל-הַמְחֹלָה אֲשֶׁר-שָׁמַתִּי בַּמִּצְרַיִם, לֹא-אֶשִׂים עֲלֶיךָ, כִּי אֲנִי יְהוָה, רֹפֵאֲךָ. {ס}
- 26** and He said: 'If you will diligently hearken to the voice of the LORD your God, and will do that which is right in His eyes, and will give ear to His commandments, and keep all His statutes, I will put none of the diseases upon you, which I have put upon the Egyptians; for I am the LORD that heal you.' {S}
- כז** וַיָּבֹאוּ אֵילִמָּה--וְשָׁם שְׁתַּיִם עֶשְׂרֵה עֵינֹת מַיִם, וְשִׁבְעִים תְּמָרִים; וַיַּחֲנוּ-שָׁם, עַל-הַמַּיִם.
- 27** And they came to Elim, where were twelve springs of water, and three score and ten palm-trees; and they encamped there by the waters.

Deuteronomy Chapter 5

- יא** שָׁמֹר אֶת-יְוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ, כַּאֲשֶׁר צִוָּךְ, יְהוָה אֱלֹהֶיךָ.
- 11** Observe the sabbat day, to keep it holy, as the LORD your God commanded you.
- יב** שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֶאכֶתֶךָ.
- 12** Six days shall you labour, and do all your work;
- יג** וַיּוֹם, הַשְּׁבִיעִי--שַׁבָּת, לַיהוָה אֱלֹהֶיךָ: לֹא תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל-בְּהֵמָתְךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ--לִמְעַן יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ, כַּמֹּד.
- 13** but the seventh day is a sabbat to the LORD your God, in it you shall not do any manner of work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor thine ox, nor thine ass, nor any of your cattle, nor your stranger that is within your gates; that your man-servant and your maid-servant may rest as well as you.
- יד** וַזְכֹּרְתָהּ, כִּי עַבְדְּ הָיִיתָ בְּאֶרֶץ מִצְרַיִם, וַיֹּצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם, בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה; עַל-כֵּן, צִוָּךְ יְהוָה אֱלֹהֶיךָ, לַעֲשׂוֹת, אֶת-יְוֹם הַשַּׁבָּת. {ס}
- 14** And you shall remember that you was a servant in the land of Egypt, and the LORD your God brought you out thence by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the sabbat day. {S}
- טו** כִּבְדֹד אֶת-אֲבִיךָ וְאֶת-אִמְךָ, כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ--לִמְעַן יָאָרִיכוּ יָמֶיךָ, וְלִמְעַן יֵיטֵב לָךְ, עַל הָאָדָמָה, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ. {ס}
- 15** Honour your father and your mother, as the LORD your God commanded you; that your days may be long, and that it may go well with you, upon the land which the LORD your God giveth you. {S}
- טז** לֹא תִרְצַח, {ס} וְלֹא תִנְאָף; {ס} וְלֹא תִגְנוֹב, {ס} וְלֹא תַעֲבֹד בְּרַעַף עַד שׂוֹאֵן. {ס}
- 16** You shall not murder. {S} Neither shall you commit adultery. {S} Neither shall you steal. {S} Neither shall you bear false witness against your neighbour. {S}

תנו רבנן
שבע מצות נצטוו בני נח
דינין
וברכת השם
עבודה זרה
גילוי עריות
ושפיכות דמים
וגזל
ואבר מן החי

רבי חנניה בן (גמלא) [גמליאל] אומר
אף על הדם מן החי
רבי חידקא אומר
אף על הסירוס

רבי שמעון אומר
אף על הכישוף
רבי יוסי אומר
כל האמור בפרשת כישוף
בן נח מזהר עליו
לא ימצא בך
מעביר בנו ובתו באש
קוסם קסמים
מעונן ומנחש ומכשף
וחובר חבר ושואל אוב וידעוני
ודורש אל המתים וגו'

ובגלל התועבות האלה
ה' אלהיך
מוריש אותם מפניך
ולא ענש אלא אם כן הזהיר

רבי אלעזר אומר
אף על הכלאים
מותרין בני נח ללבוש כלאים
ולזרוע כלאים
ואין אסורין אלא
בהרבעת בהמה
ובהרכבת האילן

מנהני מילי

אמר רבי יוחנן

דאמר קרא
ויצו ה' אלהים על האדם לאמר
מכל עץ הגן אכול תאכל

ויצו אלו הדינין וכן הוא אומר כי ידעתיו
למען אשר יצוה את בניו וגו'

ה' זו ברכת השם וכן הוא אומר ונוקב
שם ה' מות יומת

אלהים זו עבודת כוכבים וכן הוא אומר
לא יהיה לך אלהים אחרים
על האדם זו שפיכות דמים וכן הוא

Our Rabbis taught:

Seven precepts were the Bnei Noah commanded:
Law [setting up a legal system];
and blasphemy,
idolatry;
adultery;
and bloodshed;
and robbery;
and a limb cut from a living animal.

R. Hanania ben Gamaliel says:
Also on blood from a living animal
Rabbi Chidka says
Also on castration.

Rabbi Shimon says

Also on sorcery.

Rabbi Yose says:

Everything that is mentioned in the parasha on sorcery
the Bnei Noah are warned about it

“There shall not be found among you
one, that makes his son or daughter to pass through the fire,
or that uses divination,
or an observer of times, or an enchanter, or a witch,
or a charmer, or a consulter with familiar spirits, or a wizard,
or a necromancer.

[For all that do these things are an abomination to the Lord];
and because of these abominations

the Lord your God

does drive them out from before you.” (Deut. XVIII, 10)

Now He does not punish without first warning.

Rabbi Eleazar says

Also on forbidden mixtures [kila'im]

Bnei Noah are permitted to wear kila'im [of wool and linen] and
to sow kila'im [diverse seeds together];

they are only forbidden

to hybridize heterogeneous animals

and graft trees of different kinds.

From where do we know this? —

Rabbi Yochanan says:

The Torah says:

“And commanded the Lord God (on) the human saying,
of every tree of the garden you must surely eat.” (Gen. II, 16.)

“And [He] commanded”, refers to law in general (setting up a
legal system), and thus it is written, “For I know him, that he will
command his children and his household after him, and they shall
keep the way of the Lord, to do justice and judgment.” (Gen.
XVIII, 19)

“The Lord” - is [a prohibition against] blasphemy, and thus it is
written, “and he that blasphemeth the name of the Lord, he shall
surely be put to death.” (Lev. XXIV, 16)

“God” - is [an injunction against] idolatry, and thus it is written,
“You shall have no other gods before Me” (Ex. XX, 3.)

“The human” - refers to bloodshed [murder], and thus it is

<p>אומר שופך דם האדם וגו' לאמר זו גילוי עריות וכן הוא אומר לאמר הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר מכל עץ הגן ולא גזל אכל תאכל ולא אבר מן החי</p>	<p>written, “<i>Whoever sheds the human's blood, by the human shall his blood be shed.</i>” (Gen. IX, 6.) “Saying” - refers to adultery, and thus it is written, “<i>They say, if a man put away his wife, and she go from him, and became another man's.</i>” (Jer. III, 1) “Of every tree of the garden” - but not of robbery. “You may freely eat” - but not flesh cut from a living animal.</p>
<p>כי אתא רבי יצחק תני איפכא</p>	<p>When Rabbi Isaac came, he taught a reversed interpretation.</p>
<p>ויצו זו עבודת כוכבים אלהים זו דינין</p>	<p>“And He commanded” - refers to idolatry “God” [Heb. Elohim] to “law” – setting up a legal system.</p>
<p>בשלמא אלהים זו דינין דכתיב ונקרר בעל הבית אל האלהים</p>	<p>Now ‘God’ may rightly refer to the legal system, as it is written, “<i>And the master of the house shall be brought to the Elohim [i.e., the judges].</i>” (Ex. XXII, 7)</p>
<p>אלא ויצו זו עבודה זרה מאי משמע?</p>	<p>But ‘and He commanded’ connoting idolatry How does that work?</p>
<p>רב חסדא ורב יצחק בר אבדימי חד אמר סרו מהר מן הדרך אשר צויתים עשו להם וגו' וחד אמר עשוק אפרים רצוץ משפט כי הואיל הלך אחרי צו</p>	<p>Rav Hisda and Rav Isaac bar Avdimi [answered that] One cited the verse, “<i>They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, etc.</i>” (Ex. XXXII, 8) And the other cited, “<i>Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.</i>” (Hos. V, 11, referring to idolatry)</p>
<p>מאי בינייהו איכא בינייהו עובד כוכבים שעשה עבודה זרה ולא השתחוה לה</p>	<p>How do they differ [practically]? They differ regarding a gentile who made an idol but did not worship it:</p>
<p>למאן דאמר עשו משעת עשייה מיחייב למאן דאמר כי הואיל הלך עד דאזיל בתרה ופלה לה</p>	<p>On the view [that the prohibition of idolatry is derived from] “<i>they have made them a molten calf</i>”, guilt is incurred as soon as the idol is made [even before it is worshipped]; but according to the opinion that it is from, “<i>because he willingly walked after the commandment</i>”, there is no liability until the gentile actually follows and worships it.</p>
<p>אמר רבא ומי איכא למאן דאמר עובד כוכבים שעשאה עבודה זרה ולא השתחוה לה חייב</p>	<p>Rava objected: Does anyone really maintain that an gentile who made an idol and did not worship it is liable?</p>
<p>והתניא בעבודה זרה דברים שבית דין של ישראל ממיתין עליהן בן נח מוזהר עליהן אין בית דין של ישראל ממיתין עליהן אין בן נח מוזהר עליהן</p>	<p>Surely it has been taught with respect to idolatry, Such acts for which a Jewish Court decrees sentence of death [on Jewish delinquents] a Son of Noah is warned about them Those for which a Jewish Court inflicts no capital penalty [on Jewish delinquents] a Son of Noah is not warned about them</p>
<p>למעוטי מאי לאו למעוטי עובד כוכבים שעשה עבודה זרה</p>	<p>Now what does this come to exclude? Presumably the case of a gentile who made an idol</p>

ולא השתחוה לה	without worshipping it!
אמר רב פפא לא למעוטי גיפוף ונישוק	Rav Papa answered: No! It comes to exclude the embracing and kissing [of idols].
גיפוף ונישוק דמאי אילימא כדרכה בר קטלא הוא	Of which idols do you say this? If you would say – it is of those whose normal worship is in this manner; but in that case he is surely liable to death?
אלא למעוטי שלא כדרכה	Rather it excludes the embracing and kissing of idols which are not usually worshipped thus.
דינין בני נח איפקוד והתניא עשר מצות נצטוו ישראל במרה שבע שקיבלו עליהן בני נח והוסיפו עליהן דינין ושבת וכיבוד אב ואם דינין דכתיב שם שם לו חוק ומשפט שבת וכיבוד אב ואם דכתיב כאשר צוך ה' אלהיך	Law [in general i.e. setting up a legal system] Were the children of Noah really commanded to observe this? Surely it has been taught: The Israelites were given ten commandments at Mara, seven which had already been accepted by the Bnei Noah, and they added in addition to them “law” and shabbat and honouring one’s parents “Law” for it is written, “ <i>There he made for them a statute and an ordinance</i> ” (Ex. XV, 25) ‘Shabbat and honouring one’s parents’ for it is written, “ <i>As the Lord your God commanded you!</i> ” (Deut. V, 11 and 15)
ואמר רב יהודה כאשר צוך במרה	And Rav Yehuda Said; As he commanded you at Mara!
אמר רב נחמן אמר רבה בר אבוה לא נצרכה אלא לעדה ועדים והתראה	Rav Nachman replied in the name of Rabbah bar Abbuha: The [addition at Mara] was only required For assembly, witnesses, and formal legal warnings
אי הכי מאי ”והוסיפו עליהן דינין” אלא אמר רבא לא נצרכה אלא לדיני קנסות	If so, why does it say “and they added in addition to them ‘law’” Rather Rava said The [addition at Mara] was only required For the laws of fines.
אכתי ”והוסיפו בדינין” מיבעי ליה	But still - ‘additions were made to the law’ should it not have said?
אלא אמר רב אחא בר יעקב לא נצרכה אלא להושיב בית דין בכל פלך ופלך ובכל עיר ועיר והא בני נח לא איפקוד? והתניא כשם שנצטוו ישראל להושיב בתי דינין בכל פלך ופלך ובכל עיר ועיר כך נצטוו בני נח להושיב בתי דינין בכל פלך ופלך ובכל עיר ועיר	Rather Rav Aha bar Ya’akov said The [addition at Mara] was only required to set up law courts in every single district and every single town. But were not the Bnei Noah likewise commanded to do this? Surely it has been taught: Just as the Israelites were commanded to set up law courts in every single district and every single town, so were the Bnei Noah commanded to set up law courts in every single district and every single town.
אלא אמר רבא האי תנא	Rather Rava said thus: The author of this Baraita [which states that “law” was added at

<p>תנא דבי מנשה הוא דמפיק ד"ך ועייל ס"ך</p>	<p>Mara] is a Tanna of the School of Manasseh, who removed "law" and blasphemy [from the list] and added castration and the forbidden mixtures [kila'm]</p>
<p>דתנא דבי מנשה שבע מצות נצטוו בני נח עבודה זרה וגילוי עריות ושפיכות דמים גזל ואבר מן החי סירוס וכלאים</p>	<p>For a Tanna of the School of Manasseh taught: Seven commandments were commanded to the Bnei Noah: Idolatry, adultery, murder, robbery, flesh cut from a living animal, castration and forbidden mixtures.</p>
<p>רבי יהודה אומר אדם הראשון לא נצטווה אלא על עבודה זרה בלבד שנאמר ויצו ה' אלהים על האדם</p>	<p>Rabbi Yehuda says: Primordial Adam was only commanded Solely on idolatry As it says "And commanded the Lord God (on) the human"</p>
<p>רבי יהודה בן בתירה אומר אף על ברכת השם</p>	<p>Rabbi Yehuda ben Bateyra says Also on blasphemy!</p>
<p>ויש אומרים אף על הדינים</p>	<p>And there are those who say Also on "law"!</p>
<p>כמאן אזלא הא דאמר רב יהודה אמר רב אלהים אני לא תקללוני אלהים אני לא תמירוני אלהים אני יהא מוראי עליכם</p>	<p>With whom does the following statement agree of Rav Yehuda in the name of Rav? "[God said to Adam,] I am God - do not curse Me; I am God, do not exchange Me for another; I am God, let My fear be upon you?"</p>
<p>כמאן? כיש אומרים</p>	<p>With whom Like the "there are those who say"!</p>
<p>תנא דבי מנשה אי דריש ויצו אפילו הנך נמי אי לא דריש ויצו הני מנא ליה?</p>	<p>Now, what about the Tanna of the School of Manasseh? If he interprets the verse, <i>And the Lord God commanded</i> etc. he should include these two ["law" and blasphemy] also, and if he does not interpret <i>And the Lord God commanded</i> etc from where does he derive the other ones?</p>
<p>לעולם לא דריש ויצו הני כל חדא וחדא באפי נפשיה כתיבא</p>	<p>In truth, he does not interpret '<i>And the Lord God commanded</i> etc. Each of these [which he includes] one by one On its own is written</p>
<p>עבודה זרה וגילוי עריות דכתיב ותשחת הארץ לפני האלהים ותנא דבי רבי ישמעאל בכל מקום שנאמר "השחתה" אינו אלא דבר ערוה ועבודת כוכבים דבר ערוה שנאמר כי השחית כל בשר את דרכו עבודת כוכבים דכתיב פן תשחיתון ועשיתם וגו'</p>	<p>Idolatry and adultery. For it is written, "The earth also was corrupt before God" (Gen. VI, 11) And a Tanna of the School of R. Ishmael taught: Wherever "corruption" is mentioned, it must refer to sexual immorality and idolatry. 'Sexual Immorality.' as it is said, "for all flesh had corrupted his way upon the earth." (Gen. VI, 12) 'Idolatry,' for it is written, "Lest you corrupt yourselves and make you a graven image, etc." (Deut. IV, 16.)</p>
<p>ואידך</p>	<p>And the other teacher [who deduces this from the verse "<i>and the Lord God commanded</i> etc.]"?</p>
<p>אורחייהו דקא מגלי</p>	<p>He maintains that this verse [sc. the earth also etc.] merely reveals their way of living.</p>

שפיכות דמים דכתיב שופך דם האדם וגוי ואידך קטליהו הוא דקמגלי	'Bloodshed', as it is written, "Whoever sheds man's blood, etc." (Gen. IX, 6) And the other? This verse merely reveals the manner of execution.
גזל דכתיב כירק עשב נתתי לכם את כל ואמר רבי לוי כירק עשב ולא כירק גנה ואידך ההוא למישרי בשר הוא דאתא	Robbery, for it is written, "As the wild herbs have I given you all things" (Gen. IX, 3) upon which Rabbi Levi said as the wild herbs, but not as the cultivated herbs. And the other? He will hold that this verse is written to permit animal flesh, [but not to prohibit robbery]. That's what it is coming for
אבר מן החי דכתיב אך בשר בנפשו דמו לא תאכלו ואידך ההוא למישרי שרצים הוא דאתא	Flesh cut from the living animal, as it is written, "But flesh with the life of it, which is the blood of it, shall you not eat." (Gen. IX, 4) And the other? He may hold that this verse teaches that flesh cut from live reptiles is permitted. That's what it is coming for
סירוס דכתיב שרצו בארץ ורבו בה ואידך לברכה בעלמא	Castration, for it is written, "Bring forth abundantly in the earth, and multiply therein." (Gen. IX, 7) And the other? He may regard this merely as a blessing.
כלאים דכתיב מהעוף למינהו ואידך ההוא לצותא בעלמא	Forbidden mixture, as it is written, "Of fowls after their kind." (Gen. VI, 20) And the other? He will maintain that this was merely for the sake of mating.