

Bavli Gittin 56b-57a - Account of Jesus in the Talmud. Note the self-censorship

Vespasian sent Titus who said, Where is their God, the rock in whom they trusted?12 This was the wicked Titus who blasphemed and insulted Heaven. What did he do? He took a harlot by the hand and entered the Holy of Holies and spread out a scroll of the Law and committed a sin on it. He then took a sword and slashed the curtain. Miraculously blood spurted out, and he thought that he had slain himself,13 as it says, Thine adversaries have roared in the midst of thine assembly, they have set up their ensigns for signs.14 Abba Hanan said: Who is a mighty one like unto thee, O Jah?15 Who is like Thee, mighty in self-restraint,16 that Thou didst hear the blaspheming and insults of that wicked man and keep silent? In the school of R. Ishmael it was taught; Who is like thee among the gods [elim]?17 Who is like thee among the dumb ones [illemim]. Titus further took the curtain and shaped it like a basket and brought all the vessels of the Sanctuary and put them in it, and then put them on board ship to go and triumph with them in his city, as it says, And withal I saw the wicked buried, and they that come to the grave and they that had done right went away from the holy place and were forgotten in the city.18 Read not keburim [buried] but kebumim [collected]; read not veyishtakehu [and were forgotten] but veyishtabehu [and triumphed]. Some say that keburim [can be retained], because even things that were buried were disclosed to them. A gale sprang up at sea which threatened to wreck him. He said: Apparently the power of the God of these people is only over water. When Pharaoh came He drowned him in water, when Sisera came He drowned him in water. He is also trying to drown me in water. If he is really mighty, let him come up on the dry land and fight with me. A voice went forth from heaven saying; Sinner, son of sinner, descendant of Esau the sinner, I have a tiny creature in my world called a gnat. (Why is it called a tiny creature? Because it has an orifice for taking in but not for excreting.) Go up on the dry land and make war with it. When he landed the gnat came and entered his nose, and it knocked against his brain for seven years. One day as he was passing a blacksmith's it heard the noise of the hammer and stopped. He said; I see there is a remedy. So every day they brought a blacksmith who hammered before him. If he was a non-Jew they gave him four zuz, if he was a Jew they said, It is enough that you see the suffering of your enemy. This went on for thirty days, but then the creature got used to it.19 It has been taught: R. Phineas b. 'Aruba said; I was in company with the notables of Rome, and when he died they split open his skull and found there something like a sparrow two sela's in weight. A Tanna taught; Like a young dove two pounds in weight. Abaye said; We have it on record that its beak was of brass and its claws of iron. When he died he said: Burn me and scatter my ashes over the seven seas so that the God of the Jews should not find me and bring me to trial.

Onkelos son of Kolonikos20 was the son of Titus's sister. He had a mind to convert himself to Judaism. He went and raised Titus from the dead by magical arts, and asked him; 'Who is most in repute in the [other] world? He replied: Israel. What then, he said, about joining them? He said: Their observances are burdensome and you will not be able to carry them out. Go and attack them in that world and you will be at the top as it is

written, Her adversaries are become the head²¹ etc.; whoever harasses Israel becomes head. He asked him:

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- (1) Isa. X, 34.
 - (2) Jer. XXX, 21.
 - (3) Deut. III, 25.
 - (4) So you should have broken down the walls to get rid of the biryoni.
 - (5) Isa. XLIV, 25.
 - (6) So they were waiting for some opportunity to get rid of the biryoni.
 - (7) Prov. XV, 30.
 - (8) Ibid. XVII, 22.
 - (9) I.e., leave to found a seminary at Jabneh (Jamnia).
 - (10) That the R. Gamaliel dynasty be spared. R. Johanan was particularly solicitous for R. Gamaliel and his family, as they were supposed to be of the house of David.
 - (11) Coarse bran mixed with flour (Rashi).
 - (12) Deut. XXXII, 37.
 - (13) Euphemism for God.
 - (14) Ps. LXXIV, 4.
 - (15) Ibid. LXXXIX, 9.
 - (16) Lit., 'and hard'.
 - (17) Ex. XV, 11.
 - (18) Eccl. VIII, 10.
 - (19) Lit., 'since it trod, it trod.'
 - (20) V. A.Z. (Sonc. ed.) p. 55, n. 1.
 - (21) Lam. I, 5.

Talmud - Mas. Gittin 57a

What is your punishment [in the other world]? He replied: What decreed for myself. Every day my ashes are collected and sentence is passed on me and I am burnt and my ashes are scattered over the seven seas. He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: Thou shalt not seek their peace nor their prosperity all thy days for ever.¹ He then asked: What is your punishment? He replied: With boiling hot semen.² He then went and raised by incantations the sinners of Israel.³ He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols. It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple.

'Through a cock and a hen Tur Malka was destroyed'. How? — It was the custom that when a bride and bridegroom were being escorted a cock and a hen were carried

before them, as if to say, Be fruitful and multiply like fowls. One day a band of Roman soldiers passed by and took the animals from them, so the Jews fell on them and beat them. So they went and reported to the Emperor that the Jews were rebelling, and he marched against them. There came against them one Bar Daroma⁴ who was able to jump a mile, and slaughtered them. The Emperor took his crown and placed it on the ground, saying, Sovereign of all the world, may it please thee not to deliver me and my kingdom into the hands of one man. Bar Daroma was tripped up by his own utterance, as he said, Hast not thou, O God, cast us off and thou goest not forth, O God, with our hosts.⁵ But David also said thus? — David wondered if it could be so. He went into a privy and a snake came, and he dropped his gut [from fright] and died. The Emperor said: Since a miracle has been wrought for me, I will let them off this time. So he left them alone and went away. They began to dance about and eat and drink and they lit so many lamps that the impress of a seal