

prescribed, but not return. Raba said: It follows from the essential meaning of the verse, *He shall surely die: his blood shall be upon him;*¹ thus those who lend upon usury are compared to shedders of blood:² just as those who shed blood can make no restitution, so those who lend upon interest can make no restitution.

R. Nahman b. Isaac said: What is R. Eleazar's reason?³ Scripture saith, [62a] [*Take thou no usury of him, or increase: but fear thy God;*] *that thy brother may live with thee;* [implying] return it to him, that he may be able to live with thee.

[Now how does R. Johanan interpret, '*that thy brother may live with thee?*'—He utilises it for that which was taught: If two are travelling on a journey [far from civilisation], and one has a pitcher of water, if both drink, they will [both] die, but if one only drinks, he can reach civilisation.—The Son of Patura taught: It is better that both should drink and die, rather than that one should behold his companion's death. Until R. Akiba came and taught: '*that thy brother may live with thee:*' thy life takes precedence over his life.⁴]

An objection was raised: If their father left them usury money, though they know it to be usury, they are not bound to return it. [This implies,] But their father is bound to return it!⁵—In truth, their father too is not bound to return it: but because the second clause desires to state, 'If their father left them a cow, or a garment, or any distinguishable object [received as interest], they must return it for the sake of their father's honour,' the first clause too is taught with reference to them.⁶ But are *they* then bound to make restitution for the sake of their father's honour? [Why not.] apply here, *Thou shalt not curse a ruler of thy people,*⁷ [which means], only

(1) Ezek. *ibid.* (2) Translating the last phrase: '*his blood*', i.e., the blood shed by taking usury, shall be upon him. (3) That direct interest can be recovered in court. (4) With *thee* implies that thy life takes first place, but that he too has a right to life after thine is assured. [For an excellent exposition of R. Akiba's dictum, v. Simon, Leon, *Essays on Zionism and Judaism by Achad Ha-am* (1922), pp. 236ff.] (5) Thus contradicting R. Johanan's ruling. (6) But the father himself cannot be compelled to make restitution. (7) Ex. XXII, 27: this is interpreted as a general injunction to safeguard another Jew's honour.

with 40 - 70 is first
with parallel
life first
25.36