

PARTHIAN TALMUD  
TRACTATE NAVELS  
(CONCERNING ORANGES, MIDRIFFS, AND THE UNIVERSE)  
CHAPTER 7  
(THE SHARTING OF THE WORLD & OF ALL THINGS RALPHUS MACCHIUS)  
SECTION II  
(DER VELTENPUPIK)

**The Rope "A" Dopes**

**First "Center of Universe" is used, later "Center of World."** When R' Israel was young, the Sages knew only of the World, but when he was old, he conceived of the "universe." This is incorrect! The Hebrew may be translated either way into Parthian so it was the same word. Wrong! The discrepancy is due to a First Century scribal error.

**Gachon.** Hebrew word for midriff, i.e. bellybutton, i.e. Veltenpupik - navel of the world. Foolishness! *Gachon* is the exact middle word of the *Torah*. Idiot! It is a Parthian river. Veltenpupik is clearly a later Germanic borrowing, probably a fricative loan word from Gothic traders meaning "hole in the rounded bread."

**Forgotten ... Oblivion.** The Sages illustrate the futility of self-importance in the face of the Creator. Just as they remark that no one remembers ancient kings, so too do they recognize that their own deeds will be forgotten. Moron! The Sages mocked the ancient heathens, and only the unexpected destruction caused by Rome led to the loss of communal memory. Fat-ass! The entire discourse is a waste of

Mishna:

The disciples of R' Israel once asked him: "O' Master, wherefore is the Center of the Universe?" R' Israel spake unto them: "It was in the 11th Cycle that we met in Holy Convocation at an Inn in the deep forest of winter. We plied ourselves merrily on fried foods.<sup>1</sup> We ventured forth by wagon until we came to a deep draw whereupon the snow piled mightily on the left and on the right. Thereupon we carried forth on foot between the leafless trees. One brother brought finest hats of fur.<sup>2</sup> Another furnished us with sticks for the passage.<sup>3</sup> Still another sniffed the ground for danger. After a time we came upon an ancient stone wall, the forgotten vestige of Kings of Oblivion. We followed yon wall unto the ends of the Earth until upon each of five heads did alight the knowledge that we had reached the Gachon. This we knew was the Center of the World. We called this place none other than 'Der Veltenpupik.' We did perfectly record its location and did carefully map its coordinates so that no

**The Rabbl'e (R' Binyamin Bustamante of Leipzig)**

**Disciples** - R' Israel had three. Two were homosexuals. One was R' Yisroel from the Town of Pikes.

**11th Cycle** - Menstrual cycle of R' Israel's wife. They were no longer newlyweds and he desired time with brethren.

**Holy Convocation** - Quorum.

**Inn** - It was not an inn.

**Forest** - This was in the woods south of Jerusalem where young David inhaled cannabis with Yonatan.

**Winter** - Februaryish, around 2:00 p.m.

**Hats** - Brought by R' Shahor. Made of Hare, as worn by lumberjacks in our day. What did the hats depict? Some say R' Yermya ejected from the House of Study. Others say a salacious lady riding a tiger.

**Sticks** - Used to beat oxen to hurry them up.

**Sniffed** - Undoubtedly refers to a talking ox.

**Wall** - likely a pile of sticks.

**Oblivion** - near the central wagon station in Yaffo.

**Ends of the Earth** - Middle of the Earth.

**Gachon** - A kind of sandwich spread made from goat cheese.

**Center of the World** - Judeo-Parthian for "Periphery."

**Veltenpupik** - corruption of Vealpassa - a type of sausage.

**Precise Position** - used to mean abstract guess-estimate or

**Rav Saffron Caraway**

<sup>1</sup> It is in remembrance of this day that we are commanded to bathe in oil on the darkest day of winter. As it says, "Wherefrom shalt thy delight derive? From the Festival of the Clogging of the Arteries."

<sup>2</sup> It is from here that we learn all Jewish men must wear fur hats at all times. As it says: "As it is good for the Sages in Winter, so it must be good for the common man at all times."

<sup>3</sup> It is from here that we learn that it is forbidden to play with sticks. As it says: "That which was provided for the Sages, must be avoided by the common man lest he fall into temptation."

time stemming from variant Parthian dialects. The Center of the Universe is in Gdansk.

**Rabbeinu Zimer.** Imbecile! Donkey-bedder! He was the greatest troubadour to ever grace this World/Universe. Cad! He was a complete contrivance.

**Titicus.** Was this the Roman Emperor who once flayed R' Hamafta alive? No, R' Hamafta received a nasty sunburn from laying out at the reservoir. Titicus was captured by the Parthians and later performed in a circus.

**Munch.** Why so much with the food? Hello!? Noshing is a national preoccupation. So is self-flagellation. Speak for thineself. I am!

**Vegetarians.** R' Israel was a carnivore but a great lover of cheese. Lover!? In purely a gastronomic way. The Sages were known to order a Number Six at the Tavern. Pukeface! Vegetarianism is used here as an allegory for

one should ever forget this place, so that its precise position should be preserved throughout the generations unto the very End of Days."

### **Gemara:**

**Center of the Universe.** Where is it? No one knows, according to R' Daniel. It is Saugerties, which is near Hatzor, said R' Yosef. Retorted R' Levy, you are off, that country is known for the young people who dance naked in the mud (where Rabbeinu Zimer holed up during the reign of King Noxious), the Veltenpupik was somewhere closer to Purdys, near Gamla.<sup>4</sup> R' Yehoshua posed a dilemma: I have heard from R' Safran who was in attendance at that Quorum that it was on the other side of the Jordan, in Gilead. Retorted R' Levy, not so, it was somewhere in the vicinity of the Reservoir of Titicus. R' Raphael interjected, I too heard from R' Zahav who was there that it was in the Golan, nonetheless, it is highly appropriate to find that, although our Sages sought out and precisely identified the Veltenpupik together, its exact location remains a subject of dispute.<sup>5</sup> I dispute this, retorted R' Levy.<sup>6</sup>

**Fried Foods.** On what did they munch? R' Daniel said that it was a light lunch of asparagus, beets, and chicken fingers. R' Raphael pointed out that R' Daniel could not have known since neither he nor his teacher, R' Kanamar, were in attendance. R' Daniel replied that this was true but that R' Raphael could have done better to avoid hurting his feelings. They ate cabbage, said R' Yehoshua, for they were vegetarians. Is cabbage a "fried food?" It was at that time in that place in Gilead, said R' Yehoshua. It was not in Gilead, said R' Levy, but they were vegetarians. They were not vegetarians said R' Yosef. They ate fried roots and meats dipped in

"guesstimate."

**End of Days** - Later addition. Early texts read "Beginning of Time."

**No One Knows** - R' Daniel was well known for knowing that others did not know.

**Saugerties** - Persian coral-diving community.

**Dance Naked** - Form of revolution, now a form of marketing in those lands.

**Rabbeinu Zimer** - Mythical minstrel figure who inhabited the nocturnal longings of R' Levy.

**King Noxious** - Not a crook.

**Purdys** - Often confused with a franchised eating establishment for obese personages.

**The Jordan** - A long hedge, not to be confused with the River.

**Reservoir** - Used by Titicus Maximus for miniature dolphin wrestling.

**Lunch** - allegory for resistance to Rome. **Asparagus** - spears. **Beets** - rocks. **Chicken Fingers** - Chickens have no fingers.

**Feelings** - R' Raphael once threw R' Daniel's heathen tractate to the ground and occasionally mocked the stripeage of his sweaters.

**Cabbage** - Meat.

**Vegetarians** - R' Yehoshua was raised by naked dancing people.

**Meat** - R' Yosef would have eaten meat were it not so fattening.

**Sauces** - Likely a creamy cheese fondue

<sup>4</sup> It is to distinguish our Holy People from such Heathens, that the Sages decreed that no naked dancing may take place in mud. It may take place in sand. But the Teachers prohibited dancing altogether, lest one get caught up in dancing (even if clothed) and strip of one's clothing, enter into sand and *then* enter into mud. It is taught that R' Shlimpel of Goldschlager was known to dance in mud but while clothed. It is for this reason that it is our custom to dance only clothed. (Unless one's clothes are muddy).

<sup>5</sup> As it was said by R' Safran: "Endless deliberation with no conclusion, now that's Jewish."

<sup>6</sup> A Roman Matron was once captured by Parthian warriors and brought to R' Levy as a gift. R' Levy would not touch her. The Matron said: "All you do is talk." R' Levy retorted: "De rebus vultis ut loquamur."

subservience to the State - Parthian Zoroastrianism mandated a meatless diet.

**48.** They related it to embarrass him. Letcher! They told it to laud him. R' Levy saw the face of Amalek in the fifth pita and refused to imbibe of evil. Liar!

**Dog.** Vapid lightweights! Aryeh Leib translates to 'Lion Lion.' No, no, Jackass, you are using a Hebraic/Germanic redundancy. It should be read as 'Lion Hearted' - brave - hence sniffing for danger. Fools! It is clearly Leo Africanus - 'African Lion,' i.e. Weasel.

**Irrelevance of Appearances.** Why the concern over Gentiles looking at your buttumus? Miscreant! This debate is over whether a double morale standard is applied to the People Israel - by the Nations and/or by itself. Wiseass! 'Sniffer' is Parthian for cunnilingus. This colloquy

vegetable sauces, said R' Yisroel.<sup>7</sup> How much food would have been available at so remote a location? Plenty, as it was in the Golan, retorted R' Levy. Only a paltry amount if it were, not that it was, but if it were in the Gilead, replied R' Yehoshua. You are paltry, retorted R' Levy. To which R' Yehoshua and R' Raphael related the story of R' Levy and the 48 bean and cheese pitas.<sup>8</sup>

**Five Heads.** Who were the Brothers that ventured to the Center of the Universe? R' Israel, R' Shahor, R' Zahav, R' Safran, and BenIsrael. Others say it was the same but that BenIsrael and R' Israel were the same person and that a donkey was the fifth. R' Yosef said that there were six Sages, five men and a dog.<sup>9</sup> Can a dog be a Sage? According to R' Yehoshua, R' Shahor had a dog who answered to Aryeh Leib. R' Raphael agreed but said the name of the dog was Leo Africanus. R' Levy retorted that only cats, not dogs, could have proper names.<sup>10</sup> R' Yisroel said that "sniffed the ground for danger" was better associated with a dog, for appearances, lest the Gentiles believe that the Sages always walked with their faces to the ground sniffing, which would be quite embarrassing. R' Daniel agreed. R' Yehoshua replied that this was cowardice and that if walking tuchus-in-air to sniff for danger was good enough for the Sages, it should be good enough for the lesser generations, Gentiles be cursed.<sup>11</sup> R' Yosef agreed, but held that it was a dog for dogs' sake, not for the matter of Gentiles versus Israelites. R' Yehoshua stated that R' Yosef was

with hints of gouda, according to the commentary of R' Israel's son, Irving.

**Remote** - Close to amenities in Rabat Amon.

**Plenty** - paltry.

**48 Pitas** - It was told that R' Levy once boasted he could eat 48 pitas in 1 day. R' Yehoshua & R' Raphael purchased said pitas. The entire population from Ber Sheva to Beit Shemesh arrived for festivities. R' Levy ate four pitas and went to bed in a sulk. Never again did the pitas taste so savory and the thighs of women lost their clutch forever.

**BenIsrael** - Not the son of R' Israel. BenIsrael was a family name, meaning "Son of Israel, But Not of Any Particular Person Named 'Israel,' Lest There Be Some Confusion About That." Also known as "Dev-Own," from the Parthian for "Thumb Chewer."

**Donkey** - An ox.

**Six** - There were 7 Sages and an ox.

**Dog** - Tribe of Binyamin (Wolf).  
**Cat** - Tribe of Yehuda (Lion).

**Aryeh Leib** - Parthian for "Cat." **Leo Africanus** - "African Cat."

**Gentiles** - The Nation of Israel.

**Embarrassing** - R' Yisroel once insisted on bringing a Gentile colleague named Mitchell to the tavern who R' Yehoshua deemed a Jackass. R' Yisroel later conceded the point.

**Tuchus** - Head.

**Irrelevance of Appearances** - In our day: act normative! The Prussians are watching versus I'll shake my winkle-dinkle at Mrs. Von Hoften whether she approves of circumcision or not.

<sup>7</sup> It is to bring peace between the Schools of R' Daniel, R' Yehoshua, and R' Yisroel, that we traditionally eat Hacksaw Salad on the Second Night of the Passover: It is composed of asparagus, beets, chicken fingers, cabbage, fried roots, and meats all dipped in vegetable sauces. Why Hacksaw? Because it sawed through the differences separating the warring schools. Others say it is onomatopoeic to illustrate the "hacking" sound produced by those who eat too much Hacksaw Salad.

<sup>8</sup> In Temple times it is said that newlyweds would not be allowed to remove themselves from the bridal tent until they had consumed 48 bean and cheese pitas. Others say this treatment was reserved for prisoners.

<sup>9</sup> It is for this reason that a man may not be alone with a dog unless four other men are also present.

<sup>10</sup> It is in deference to this teaching of R' Levy that many of our teachers have given proper names to their cats. R' Velvel of Baghdad had a cat named Cheburechnaya Chimurenga. R' Rafa of Barcalai had a cat named Bagel. R' Prael of Adrianople had a cat named Pussy and a ferret named Weiner. Some say R' Daniel came from a town known as 'The Cats' in South Parthia.

<sup>11</sup> In striking a compromise between these Teachers, the Instructors ordained that neither bending nor standing erect were appropriate poses. It is for this reason that hunchbacks are to be lauded.

concerns  
relative images  
of what is a man  
- in our eyes  
and in the eyes  
of the  
Parthians.

**Unpaid.** How  
could they  
abandon him? He  
was a  
Cheapskate!  
Imbeciles,  
'paid' and  
'unpaid' are the  
same word in  
Parthian.

minimizing the issue of Irrelevance of Appearances and that, for the sake of argument, it was important that the ground sniffer be a Sage, not a dog. R' Raphael interjected that while both arguments carried water, a compromise was appropriate as the wagon had arrived at the Inn and it was lunchtime. R' Levy was asleep and they left him in the wagon. Others say that he fell asleep later, at the table, and that the other Teachers left him at the Inn with the bill unpaid.<sup>12</sup>

**Lunchtime** - Dinner, or an evening snack.

**Asleep** - According to the Vilna Galosh, R' Levy once fell asleep in an arboretum and on a stone slab in front of a museum.

**Unpaid** - R' Levy often drew down upon his father's (Rabbeinu Ernie's) line of credit.

**Rabbeinu Random** – “Veltenpupik” reminds me of a warm oil bath. R' Ovadia of Oberlin once told me of a man who ran without shoes, of a man who threw things, and of a man who slept naked and was beaten on the top of his head with the member of a man who yelled. Women from Tiberius are known to wear too much color on their faces; women from Jerusalem are known to wear long clothing that is too tight; women from Yaffo are known to be men. I once traveled to Rome where I traded one of the Emperor's bodyguards all of Parthia for a bag of figs. I heard from a student of R' Nesta of Marlee that R' Marlee never cut his hair but that on one occasion he accidentally smoked his own locks. In Arabia it is rumored that they chop off the hands of thieves, but this is not to be believed as no people could be so barbaric. I once burnt my hand on a stove but later saw that the stove was not hot; my wound disappeared at once. My villa has a keyed lock that opens the front gate; to my students: if a bronze key is found in or around the House of Study, please bring this to my attention as it is an important sign from the Most High.

**Rebbe Hashman of Brody** (From R' Nussun's "Discourses of the Rebbe") – My Brothers, the quest for the Veltenpupik is not a literal story, it is an allegory for man's innermost striving to perfect himself in emulation of the Creator. The "11<sup>th</sup> Cycle" is an allusion to the stars in Joseph's dream. "Holy Convocation" refers to the space of growth created through assembly of a Minyan for prayer. The Inn in the deep forest of winter refers to that indivisible portion of the human soul that can never be tarnished by the forces of inequity. The wagon ride symbolizes the spirit's ascent up the Tree of Life, through the emotive aspects of the sefirot. Oh, well thank you for joining us, friends. No, no, not at all. There is no such thing as "being late." No, not at all. Do not worry. No, you didn't upset my train of thought at all. So, therefore, now that we have defined these terms, we may turn to the, to the various symbolisms and allegories that support the first thing that I said ... earlier. So, we can see that. Reb Chaim. Reb Chaim, yes, actually, the baby crying is a little distracting really. So, we must. We must. We must take a short break for more cholent and kugel.

**R' Kalman of Treves** - This important narrative juxtaposes the inadequacies and failures of monarchical systems of control with the triumphs and successes of common workers – their warmth and comradeship sustaining the people. The Mishna begins with a description of the forgotten rubble of Kings and establishes that only through the work of each man – one providing sticks, one providing hats, one sniffing the ground, from each according to his ability, to each according to his need – will man's legacy be preserved. The Gemara revisits this theme, dismissing the "great works" of Emperor Titicus with the fellowship of common men. The reference to the "five heads" identifies that no hierarchy is appropriate between men – with no subservient limbs – only heads (with the exception of the intelligentsia which must be seen as the hat on the head). While in the enlightened climate of today's 19<sup>th</sup> Century Germany, we must dismiss as completely insane any differentiation between Jews and Gentiles, the discourse regarding nonpayment to the greedy innkeeper is an

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<sup>12</sup> It was to avoid default on debts that the Instructors later forbade sleep.

important lesson in the use of boycotts and economic choice in the inevitable shifting of control of the means of production into the hands of the workers.

**Rabbi Christine Lifshitz-Lodge** – This Section exemplifies the sexist, racist, and anti-LGBT views of Rabbinic Judaism. While Parthian rabbinic literature purports to speak in contending voices, representing legitimate varying viewpoints, the Talmud speaks in only one voice: that of a white, male, straight Jew. The literary convention in the Parthian Talmud is to attribute different “opinions” to different rabbinic characters, however, this attribution is not a genuine polyphony. The “opinions” expressed by the characters are all within the same narrow confines of the same basic dogmas of the rabbis, diverging only in form, not in substance. Further, the hermeneutical exegesis employed by the rabbis is so tortured and self-referential that it cannot be taken as anything other than the self-indulgent ramblings of a very small group of pseudo-intellectuals. It may be said that the “Wisdom of Parthia” is nothing more than a loose gathering of men testing the limits of their lactose intolerance.