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"Mishna Sanhedrin." undated.

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the point in question, they would render a decision, but if not, the matter would be carried to the second body in the Temple Court and the process would be repeated. In the event that no tradition was known here either, the question was brought by the *ḥasidim*, accompanied by all the members of the two lower courts, to the Great Sanhedrin in the Chamber of Hewn Stone. ~~here~~ the matter could be decided, for if they knew of no tradition, they could create one,

ḥasidim : *ḥasidim* *ḥasidim* *ḥasidim* ,

for from that Court went forth the Law to all Israel. This was the *ḥasidim* which created *ḥasidim* , and its decisions were authority.

The *ḥasidim* could then return home and still teach as was his custom before the decision was made, and not be guilty of any disobedience; but *ḥasidim* *ḥasidim* , if he advocated certain action he was *ḥasidim* , culpable; if he tried to suggest to people that they should act in accordance with his conception,

as opposed to the conception of the /'3 א' ,
 then he was judged a /לוי /'3 , and was
 executed by strangling at the next great
 festival in Jerusalem when all could see
 and take an example.

The Mishnah goes on to say that greater
 stringency applies to the words of the
 Scribes, פ'אב'א' , than to the obser-
 vance of the words of the written Torah,

א'א' , i.e. it is a more serious
 offence in a judge who gives false directions
 concerning the rulings of the Scribes. If,
 for instance, a man says: "There is no
 obligation to wear Tefillin", and thus
 transgresses the express words of the Law
 as found in Ex. 13, 1-10; Deut. 6, 4-9, and
 other places, he is not culpable. But if
 he said; "There should be in the Tefillin
 five compartments", thus adding to the
 words of the Scribes, who had decreed four,
 and by so adding, was really subtracting from
 their authority (as the Gemara says), then
 he is guilty of being a /לוי /'3 and is
 subject to execution.

Thus, the reasoning becomes clear.

It is nought if he returns to his village and teaches what he believes; it is nought if he denies the words of the Torah - since neither of these can have any deleterious effects, and up to this point the Mishnah is very democratic in its margin of free speech and thought. But he is forbidden from negating or invalidating the words of the *p'sale*. At this point we can observe the autocratic insistence of the *Scribes* *p'nah* that no one interfere with their authority. Who were these autocratic *p'sale*, who assumed the burden of making laws?

They were the first teachers of the Torah and the founders of the oral law - they began with Ezra and ended with *pinne* *p'38*. This body, which sat for 200 years, from 538 to approximately 333, the time of Alexander, was identified by Krachmal and others as the *מגיד דבריו* *עליו*. The *סופר* was a scribe at first in the literal sense, then a scholar, and gradually

^{was}
the functions broadened to include the power of interpreting the Torah, until the גאון came to be a law-maker himself.. It is significant that in the Targum a גאון is called קריין (legislator). The גאונים always connected with the text the laws which they deduced from the Biblical passages; that is, they read the passage, explained it into the vernacular, and then deduced the law contained therein. The גאונים are the bearers of tradition, the link between the תנאים and the סבורים . They had the authority to interpret the law.

And in this sense their position was comparable to the Pharisaic party, which did not develop as a well-defined group until several centuries later, but which, in its insistence on the right to interpret scriptures and create an oral tradition, was doing much the same thing.

to all intents and purposes, then, the גאונים had a tremendous amount of power in regard to what traditions they could formulate

and perpetuate, and what they could refuse to consider. They created many *אגדות* in the right which they reserved to crystallize

פ'תאנ, ^{They} ~~to~~ *ראמו* *פ'קום* in the Torah to justify their *אגדות*, and in general they shape the trends in Jewish development.

There are no longer in Israel any *פ'תאנ* to fulfill the function of law-making, but there are many who are in the position of interpreters of Judaism, and it is for these, that they may be guided with wisdom and understanding, with sincerity and a sense of their responsibility, that we offer this prayer of Rab Nachman of Bratzlav, the great-grandson of the *G'ed*, a learned and ascetic Jew, who also asked for guidance:

[And thus ~~it may~~ be Thy wish, O Lord our God and God of our Fathers.] God of Abraham, God of Isaac, and God of Jacob, God of all the truly pious ones, both the earlier and the latter, God of all Thy people, Holy Israel, our Father, merciful Father who knowest all secrets of the heart, that Thou showest mercy on me from Thy bountiful mercies; and [that Thou favor me with knowledge, understanding, and wisdom; that Thou teachest me and leadest me in Thy eternal truth. That Thou makest me worthy at all times to know in truth the righteous path, how to lead Thy people Israel, and that Thou makest me worthy to know the essence of truth, and to guide Thy people in the true path according to Thy proper will.] Therefore, behold, I cast myself upon Thee alone and deliver my body and my soul, my spirit and my will to Thee alone. In order that Thou mayest do with me what Thou wilt, and according to Thy wish wilt Thou do. That Thou wilt help me so that my knowledge will not be confused greatly in any matter - only that I may be always worthy of full counsel speedily. Teach me the way in which I should go, for I have borne my soul to Thee.

א.ב.ב. / יד. כז' / מלכ' "אנל' אג'ר /

אנל' אג'ר, אנל' יצ'ר, אנל' יצ'ר, אנל' יצ'ר

כל כצ'ר כמ'ר כמ'ר אנל'ר -

אנל' כל יצ'ר יצ'ר - אנל' יצ'ר

כמ'ר / כמ'ר כל יצ'ר יצ'ר. יצ'ר

כל כמ'ר יצ'ר. אנל' יצ'ר יצ'ר

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כמ'ר יצ'ר. אנל' יצ'ר. אנל' יצ'ר

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SANHEDRIN

①

Mishnah Sanhedrin, I, 1

אֵלֶּנָּה בִּשְׁלֹשָׁה - all cases involving ^{money} fine, not enforced punishment.

Two-fold payments - double restitution for ~~theft~~ ^{stealing}, in place of ~~theft~~ ^{theft}. If not able to pay double, he is sold as slave.

Four-fold; five-fold - if you steal & slaughter a sheep, pay back 4; if an ox, 5 - because easier to steal an ox - simply lead it away; harder to steal sheep because must carry it. This already some punishment.

אִשָּׁה - ^{against} ~~with~~ the girl's wishes - rape

אִשָּׁה - with " " - seduction

} only decided by court of 3, because merely civil case, has to pay a fine to her father.

Celebrating name of woman is criminal case because she may suffer execution.

I, 2 Scourging (max. of 39 stripes) given for disobeying court order, for disobeying admonition & eating trefe. To be judged by three, but ~~Ismael~~ ^{Ismael} pays 25.

אִשָּׁה - intercalating

אִשָּׁה / אִשָּׁה - to carry on a discussion.

I, 3 אִשָּׁה אִשָּׁה - ordination (laying on of hands of elders)

אִשָּׁה אִשָּׁה - breaking neck of heifer to expiate for unsolved murder.

Otherwise guilt stays to soil & community.

אִשָּׁה - business of levirate marriage.

אִשָּׁה אִשָּׁה - refusal. If girl was underage, then married off - she cannot refuse. She is property of father & cannot protest. But if father is dead and mother & brother have married her off, she can refuse, because she was not their property.

אִשָּׁה אִשָּׁה - fourth year fruit must be brought to Jer. & eaten near gate. Fruit of first 3 years is אִשָּׁה, unconsumed. [Circumcision is spiritualization.]

אִשָּׁה אִשָּׁה - redemption of things dedicated to Temple - 1/5 additional must be paid. Thing made אִשָּׁה say myself saying so then can't take it back.

וְיָבֹא - a vow of valuation for which property is left as a pledge. Either movable property, land, or the value of a man can be vowed. In first case, value decided by court of 3 (one of whom must be a priest acc. to R. 23/21); second + 3rd; nine men + 1 priest.

I, 4 אֵלֶּיךָ יְיָ - cases involving corporal punishment, capital cases. ^{in contrast to אֵלֶּיךָ יְיָ - where penalty is a money fine.}
 וְיָבֹא - male animal with female human } or where women
 וְיָבֹא - female " being forced by male human } bring animal to her.
 וְיָבֹא - husband } and killed.
 וְיָבֹא panther } refers to "tame" pets kept by nobles, etc. who went wild.

I, 5 אֵלֶּיךָ יְיָ - aggressive war - can't draft men except by ⁷¹
 וְיָבֹא אֵלֶיךָ - religious war (invasion of Canaan) - obligatory on all men, ^{except bridegroom}
 אֵלֶּיךָ יְיָ - Absentee city which is burned & all inhabitants killed.
 וְיָבֹא - border city likely to have strangers who will start a war.

I, 6 וְיָבֹא יְיָ - court of appeals; also settle disputes between 2 cities. Appeal only אֵלֶיךָ יְיָ, not אֵלֶיךָ.

וְיָבֹא - אֵלֶיךָ יְיָ - polite imperative.
 וְיָבֹא יְיָ = not the Nasi, but ⁷¹ / 2. Fact that Jehoshaphat ^{at the}
 Imputed number of men in court, shows this is ^{at the}
 theoretical discussion no courts actually functioning ^{at the}
 וְיָבֹא יְיָ - They brought back true reports and Moses
 didn't chastise them as he did the other 10 spies.

I, 6 (cont.) UK 6N/C - I conclude, I imagine.

71'62 - inclination, verdict

How get 23? Twenty is two 230. Then add two, which is necessary majority for verdict of condemnation, but to avoid having even number, add one more = 23.

121 = 231 (apocryphal future)

In form of 120:

23 on Sanhedrin = 23

Communal leader collect 1000 - not lazy exactly. Benjamin of Tudela confirms this

Each one has own 3"2 of three more	69
Ten idlers / 1000 (scholars from Greek word) always formed 100 because had nothing else to do.	10
Two p'040 OTIOSE - Latin - exact translation of 2 Viri Otiosi, 1000	
Two lawyers	2
Two witnesses + two refuters + two rebuttlers	6
Two p'080/0	2
Flogger	1
Two treasurers	1
One bath attendant	1
One doctor	1
One writer of letters	1
One butcher	1
	120

Every city must have: (San. 17b)

- | | |
|-------------|---------|
| court | leech |
| charity box | writer |
| synagogue | butcher |
| bath house | teacher |
| mineral | |
| doctor | |

II, 1 High Priest may not enter levirate marriage, because he is forbidden to marry a widow - but his wife may enter levirate marriage.

H.P. cannot follow bier of a relative - or if he follows he must not be seen, and in this way he follows cortege to gate of city. R. Jehudah says he is even forbidden to do this if he remains hidden, because he can't leave Temple.

In matter of comforting mourners, officer stands between H.P. who is comforting guy and the mass of people.
Mourner H.P. 2/1/11 // p. 6.

The visitors sit on ground and ^{H.P.} mourners sit on higher benches - 5220, because H.P. cannot sit low.

2 If 1/2000 - i.e., the other rabbis
1/20 - for them

R. Jehudah always was lenient & allowed certain things to King.

3 Joab had killed Abner, and to show people that he (David) wasn't behind it, he went to funeral himself.

4 2/2/11 1/1/11 - defense
1/1/11 1/1/11 - aggression
2/1/11 1/1/11 - commanded by God } after overlapping

Even King must have decree of Sanhedrin to wage war ^{in regard to expropriation}
But has power of eminent domain unhindered - 2/2/11 1/1/11 1/1/11
Can confiscate property for purpose of building roads.
1/1/11 - booty is legitimate, but King is chief gangster.

III, 1 (cont.)

- 1/2511 1/3011 - i.e. idolatry: Jezebel, Solomon's foreign wives, etc.
- > Abigail - virtuous woman. Even if all men's wives virtuous, still no more than 18 - This in contrast to R. Yehuda.
- Gastor - 1/3011 should be 1/3011
- King can have current expenses (to pay army, etc.) but cannot build up fortunes & treasures.
- 1/1011 - for himself.
- 2/1011 - sits at table

How can he 1/32 1/31 when previously says 1/3 1/3 1/31? merely goes into court and sits, doesn't do anything - but truth must be with him.

This is only Mishnaic fiction - King never actually carried Mah with him wherever he went. Intended to operate as deterrent to despotism.

III, 5

Cannot use King's property

Cannot see him in his personal affairs - because then he is more mortal

{ p22 - read 11, 5, 1, 5, 1, 5 (omit 3, 10)

III, 2 Fathers ordinarily not accepted as witnesses.

Herdsmen are not ^{usually} acceptable as witnesses, due to inferior position in society. They are considered unreliable.

2/11 2/11 - oath which man must take when denying a charge.

2/11 2/11 2/11 - fellow who must take oath asks other fellow to swear by his life that the charge is true, then he'll be willing to admit to it. Throws burden of oath onto other fellow.

3 All those who gamble are disqualified. 1/311 2/11 - also, dice.

1/11 2/11 2/11 - speculators in futures.

They couldn't invalidate the 1/311 2/11, because they were legalized for purpose of taxes - so they invalidated all dealers in 1/11 2/11

If you ^{only} do these things on the side, you are not disqualified - R. Yehuda.

III, 5 Man's best friend is fellow who will be his best man
" enemy is someone who refrains from talking 3 days, in ma'ase
Chauvinistic note - No Jew would do this.

6 /N"KN - to frighten, awe
Only 1st hand evidence is acceptable, no hearsay.
→ p'k'k'l p'k'k'l - give and take, i.e. discuss. Technical term.

Even if majority makes decision and one says I don't know, must add more judges. Either must be unanimity or an opposing judgment but cannot be an intercession. If 2 say guilty and 1 intercede - N.G. but if 3 say guilty, 1 not guilty, and 1 intercede - D.K. Must be an ^{or unanimity} opposition.
This is very fair.

7 Judge who goes out + tells litigant how he voted is tale-teller, shofar. This is high morality of shofar.

Before 3 p'd - shofar.

3 p'd - shofar

IV, 1 Arguments of judges can open a h'k'k'l '3 with either arguments for acquittal or condemnation - but h'k'k'l '3 only with h'k'k'l because of psychology of opening speech - often left impression. [Desire + objective of courts was to acquit] if possible - esp. in h'k'k'l '3 - because of primitive social psychology of repugnance of killing member of own tribe. Not broad humanitarianism, but blood-relationship. (Tradition of non-condemnation record of Sanhedrin given in Talmud is false, however.) Because there were lots of Jewish robbers.

36J = /'Ga - we incline towards, i.e. we reach decision.

37J = the disciples or students, who are allowed to speak up in h'k'k'l '3 but not h'k'k'l '3, and only for h'k'k'l but not for h'k'k'l.

One of reasons why Jesus couldn't have been condemned by Jewish court was that he was crucified on second day of Passover, and court wouldn't have sat on the 6th day.

IV, 2

136 - not necessarily the 1st, which was an inherited job, but the wisest man present. An Elder

38 - The youngest ^{at} ~~side~~ on the side and speak first so that they shouldn't be overawed by the elders and thus have their opinions influenced.

Israelites who are pure with no blood are allowed to marry their daughters to the ~~1st~~ 2nd - These Israelites are allowed to judge ~~1st~~ 3rd. Pure Israelites are those whose genealogy is pure - person with non-jewish blood can't judge a Jew.

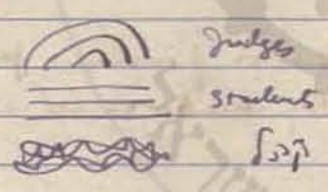
IV, 3

Sanctuary set in semi-circle so they can see each other and be able to talk to each other.

Two court clerks took a record of ^{arguments} ~~notes~~ as they were ^{given} ~~made~~. R. Jehudah says should be a third, to double check.

IV, 4

No seniority in moving up. People ~~are~~ were jumped ahead on basis of capability.



2/16 - 2 p20 -

IV, 5

3rd/16 - supposition
1st/16 - defend on
Why use plural of p3? This blood was sprinkled everywhere.

פ'לכו לכוני י'אבדו → ?

V, 1

Before case is begun witness is asked 7 questions as to time, locale, etc. of crime or dispute. R. o' says you have to warn the murderer, and if ^{he} ~~you~~ haven't warned him the court can't convict him. 1st p'17/17. Then 7 called ~~1st~~ 3rd.

V, 2 Questions beyond the 2 are called 1/p32. - all and any part are allowed.

The 1/p31 are basic and must be answered. If witness unable to answer, case thrown out. If can't answer 1/p32, well, that's not so bad - their testimony in regard to the 1/p31 is still valid. In contradiction, of course, in either '1' or '2', case thrown out.

V, 4 36 cannot offer arguments for 1/23 after he has offered evidence. 3'ND' cannot argue 2/1/1, only 1/23. If he has 1/23, they sit him among the judges. 2/1/1 1/23 1/23/1 = the prisoner at bar.

V, 5 If verdict is to be performed, judges go off in pairs to discuss. ~~Don't~~ Eat only a little to leave mental processes clear - don't drink any wine for same reason. 2/23/106 - if they are, i.e. don't remember their arguments. (don't remember how they voted before) 1/23/106 - put to a vote.

1/23 - 1 p32

VI, 1 Criminals dispatched not with a consideration of minimum pain, but in manner suitable to fit the crime. Today execution carried out as efficiently and neatly as possible. Not then.

1/23/10 - sheet, flag, signalling cloth

Even at last moment, possible to offer arguments in his favor, in order to try to save him.

VI, 2 2/3/1 - confession. mod. Heb. - "thanks"

Man must confess all his sins - if he can't remember them (i.e. if he doesn't know how to confess) he makes a blanket confession. Then if he still thinks he is innocent he is allowed to except from this confession, the sin for which he is being executed.

p2/131 - on the basis of false testimony and perjury.

VI, 4

12 H/3 - Knocked him down with blow in his loins (back, ^{kidney area})

hanging means crucifixion; after man was dead from stoning.
Roman crucifixion was to pin man up alive - more torturous.

80 women crucified by Seneca the Elder for witchcraft - all in one day.

1/11 - cross me hand over the other

7/11 - 3/11

VI, 5

God suffers when man suffers: 1/11 1/11, 1/11 1/11

VI, 6

They were disinterred from ^{criminal} catacombs or crypts after the flesh had decomposed, and the bones were buried in the family plot. People buried on slabs without covering. Decompose fast. Family burial plot was actually a pit where all bones thrown.

VII, 2

1/11 - thread of lead (hot lead which seared)
Four ways of execution: 1/11, 1/11, 1/11, 1/11

VII, 4

in homosexual relationship, the male of the act is 1/11, but the female is 1/11 - passive.

This Michael gives good list of common crimes of the time

1/11 1/11 - ^{medium} necromancer, ability to communicate with spirits
1/11 - beguiling individual - private missionary
1/11 - whole community - public

VII, 7

Passing through fire - in between two flames, but the child is unharmed

1/11 - Python, oracle who used serpents - Delphi
1/11 - from the amphits

Greek word for belly is Python - ventriloquist

1/11 - like a 1/11 - takes bone of dead animal, puts in mouth - and bone speaks.

1/11 - 39 scourges for rioting, am 1/11

VII, 8
 1/133 - presumptuous
 1/166 - error, inadvertently
 1/170 - excommunication, extirpation (God condemns you by cutting you off from)
 1/166 - liable to sin-offering
 1. If, after warning man commits 1/170 1/170 - 1/170
 2. If he commits without warning - then there are two possibilities:
 " " 1/133 1/133 - the punishment is 1/170
 " " 1/166 - " " 1/166 (conscripted goat, 26.)

VIII, 2
 2/167 - off 6-8 oz
 1/167 - contents of 6 eggs
 Why is he guilty by virtue of eating the above? Main point of he eat it in one gulp. Rashi says if kid develops taste for above, and gets used to it - he will always want it, might start to eat it
 2/111 = 1 lb. 1 Therefore kill kid before he gets taste
 2/167 - interdiction of mouth - (at which time was feast similar to 2/167-1/167)
 2/167 - rodents ; 2/167 - reptiles
 Even if he eats these unkosher things, he is not guilty, because he will develop a habit.

VIII, 3
 Again, question pivots around fact of what circumstances will allow this to become a habit. Not stealing from father & eating in father's domain, etc -
 2/167 - social fitness, pedigree, etc.

VIII, 4
 1/167 - not badly

VIII, 5
 This is the principle - "2/111 1/111 1/133 1/111"
 2/111 prefers death - very interesting, shows they felt that thieves are plagued by conscience, etc. Glad to die
 2/132 - dispersion of power

VIII, 6
 1/111 1/111 - focus way in R. Samuels 22:2

VIII, 7
 1/111 1/111 1/111 - save their souls (i.e. prevent them from committing some real crime) by killing them yourself, without even taking them to the court.

omit
IX, 6, 12

Premeditation and intention ^{is} determinant principles in guilt.
Remarkable leniency to murderers. Law in Torah is harsh - in order to mitigate they piled up conditions, etc. - till almost impossible to execute anyone.

167 - minor (under 12 + one day). Intermediate stage till 13 called 2E/2 (completed) then 23E at 13.

Intent and sufficiency of force - principles. (Gutman M. - see comment)
No penalty for killing boy

Man intends to kill boy, kills Jew instead - 2/52

Man intends to kill Jewish man, kills another instead - 2/11

∴ Murderer of boy exonerated (unfairly).

IX, 3

223 - prison, large hall (etymology unclear) - some sort of Gefängnis.
explodes popular theory that Jews had no prison.

Blasphemers, idolaters, whores, etc. - get worst punishment.

IX, 4 -

223 - obligation (of the first penalty)

barley to stowry man causes explosion due to fermentation

IX, 5

1A, 1A, 2A, 2A, 2A, 2A - euphemism for very little food. See 30, 20

This is to take care of cases where the evidence is strong - There just weren't any eyewitnesses. So guy is practically stowed to death

IX, 6

212 - to have illicit relations

When no punishment is specifically stated, the Zealots must fall on the criminal and kill him. lynch law.

Stealing of Temple vessel

Curse in name of Kosam?

Illegal relations with dramsit woman

lynch law allowed - esp. in these ritualistic crimes

Another case of lynch law - when p' is unclear, not brought to 3" but the 223-112 (flower of the priesthood) take him out and split his head.

25 - ordinary layman, not a 122

I, 1 Mishna uses verse in Isaiah (60, 2) which is nationalistic and causes it ^{and this} to refer to the 238.

Fellow who just doesn't believe in the doctrine p'sh'm - h'p'h is OK, but fellow who doesn't believe it in the Torah is not OK, because the p'sh'm inferred that it is in the Torah, and to doubt them was to forfeit his p'h.

o/p/p'h - skeptic, one who doubts Rabbinic laws.

p'h/p'h - external, non-Canonical; Rashi says it means Greek philosophy, etc.

Maimonides says books on history, music, poetry, philosophy OK.

Use of a verse in Scripture & interpretation to heal precludes its use as a p'h.

II, 2 These three kings denied validity of Temple, shifted worship to the North. Manasseh was worst of all - killed Isaiah, idolater, etc. - but he had p'h, because according to II Chr. 33, 13 he was pardoned by God. The four commoners - for various reasons.

II, 3 Sh'mo 13 not given opportunity in p'sh'm / p'h - blanket condemnation. p'h - literal, means to struggle with - Rabbinic interpretation - judge.

p'h / p'h - will arise in 238

238 / p'h - will not arise (says Akiba) Eliezer says They will.

→ Important doctrine is p'h / p'h (I Sam 2, 6) - God kills
→ Then restores after death.

II, 4 Sh'mo = Sh'mo, implies that these men will not go to Heaven. p'h - the majority.

Since p'h is severer than p'h, the property of one subject to p'h is not confiscated.

II, 5 All transients, camel-drivers, etc., can be reckoned as those not-beguiled, hence can help make a majority of non-idolaters - can swing the balance toward a favorable majority. If, however, they are idolaters and they could swing the balance the other way, they are not tabulated.

II, 6 p'h - public square, may be synonymous with p'h.

Many p'h are outside the city, right by the gates.

p'h / p'h - execute judgment.

p'h - highest sacrifice.

X, 6

הא - heap of ruins

All objects in this city must be destroyed because so long as there is wickedness in the world, there will be anger in the world.

XI, 1

הא, הא - Kidnapping
הא - rebels against

הא - by means of thought (idion)
- the word, authority of (litere)

Tepfer thinks it means a ^{in Jerusalem} הא setting up his own court and opposing judgment of the larger court. He is supported in this opposition by his local הא

הא - to use as a slave, lord over a person.

The punishment of הא designated for there because it was least severe, and because no specific punishment was called for anywhere else.

XI, 2

הא הא הא - member of an ^{local} inferior court unable to judge a case because it is too hard takes case to superior court, gets decision, then rebels vs. decision. He is הא הא .

Three courts in Jeru.

הא הא - Temple Mount. Mount in Jeru. in which Temple was situated. Whole slope has fence and in this fence is gate.

הא - within Temple area. A court inside outer fence.

הא הא - Chamber of Hewn Stone in Temple proper.

הא - the three judges on the local judge

הא - the one הא הא .

הא - the members of the הא הא הא - verb interestingly, indicates that Tradition transmitted orally.

הא הא - local court, two higher courts - all go to Great Court of הא .

The last Court in the הא הא creates a Tradition if they don't know of one already in existence.

הא - as he had learned. He can still teach as he wills.

הא הא - prescribes action. But cannot advise action on his behalf.

הא הא הא - hence it is found that his (the הא) stringency is his (the הא) leniency.

Talmid isn't supposed to render decision (this is his stringency) but if he does render a decision, he is הא and this is his leniency. The reason why he is הא is because his decisions don't even count.

XI, 3 p's - is head of the ^{last} court. His two assistants know

XI, 3 p's to '223 more important than 22/1 '223 - This is Pharaoh. This is in general. Specifically, if he says he doesn't believe in p's, i.e. he doesn't believe the Bible meant NOG to be p's, then he is questioning the first decision of the p's to - and he may have a right to do this. Once he accepts p's, however, he cannot question the later decisions of the p's to - i.e. that there are four chambers.

XI, 4 They hold the 1/24N p's who is declared guilty until one of the large festivals. Possible that Jews executed as 1/24N p's, refused to wash hands.

XI, 5 22/1N - yield 22/1N - to consider superfluous. Cleanliness & uncleanliness is most important consideration.

XI, 6 1/2/22/1 - into wedlock, even though not consummated. If you charge man with crime, you are subject to same death which man is liable to - except in case of 22/12 where death for a false slander is p's, not death penalty to which she is liable (222).