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Talmud. Chaim Tchernowitz. 1941.

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①

333-538 - 333 1000 'w/k

Kochmal says there were smaller bodies
Kunin says no 1000 in 711. In
Kushnah 1000 no mention of 1000 - The
1000 doesn't extend that far.

Josephus doesn't mention 1000

Tcher says the 1000 existed at time
of Ezra. Toward end of existence were
called 1000. Tcher says ^{may have been} smaller
bodies.

24 watches - 24 ad - 2400 'e/k

One on duty - other 23 part as 1000.

Not All 1000 were 1000 - just 100 of em
→ 1000 are scholars, functionaire, interpreter,
legislators.

1000; 1000 1000; 1000 1000

1000 1000; 1000

① 1000 - appeared in Talmud; all
ordinances, additions to Torah 1000

② 1000 - interpretation of Torah to
eliminate anthropomorphism - interpolate
"1000, etc. 18 changes.

③ 1000 - 1000 and 1000 - to
smooth over differences in various mss.
1000 and 1000.

more orthodox than Tcher.

Kochmel - p'vsh made changes in margin
in order to leave a 500 and 600.

Says all 1000 based on p'p'v,
but Tcher says no - says 1000
based on p'v'v already in existence.
Tcher says K. can't explain all
1000 in Torah - except on basis of
differences in various mss. Stumbling-
block is 11 cases of 1000 (1000) and
1000 (2000) which K. can't explain.

Tcher - attributes the p'v'v to various mss
written at various times by various people.
Doesn't take position of 1000 1000.
The p'v'v accounted for by 1000
and 2000
800 mss parallel to 1000

4. 1000 - euphemism - no vulgarities
1000 1000 of instead 1000 1000

Tcher equates 1000 to 1000
1000 is result of 1000

① 1000 - not explicitly mentioned in 1000
but read into it by p'v'v. This
done by 1000 - called otherwise 1000.
1000 1000 = 1000.

523 also refers broadly to whole
period of 2" 5/6
 p'22/0 included chicken + milk, altho'
 22/2 refers to meat. This best
 example of 0"3.

⑤ why are there no:

p'22/0 x/255 - some laws no basis in 22/1,
 such as reading of 11/5N and 22/25 25.
 Main law not mentioned.

R. says no 1/255 - that there was
 simply p'822, or else the 1/255 came
 later (from Akiba m).

T. says that if the Mishnah describes the
 mechanics of ~~11/5N~~ 11/5N, this assumes (or
 1/255 22/251) assumes that the 2/5N already in
 existence. The p'22/0 wrote the 1/255
 earlier. Then the Tanna'im derived further
 from the 1/255. These 0"3 are
 scattered all thru the Mishnah - no
 way of determining which 1/255 were from p'22/0.

p'22/0 created 1st layer of law
 1/255 250 - then the p'611 interpreted
 further.

① Task of p'22/0 to make 236 by their
 p'822 which gave meaning to 2/5N.

② p'22/0 (portions) they set limit to a law.

1/2 11/5 - 8/11 n 1/11 - How
 square tradition with law? If we accept

וְהָאֵלֹהִים פְּנִינִי simply said the God was
לִנְחָה. Ramban said God was עֲרֵב.

~~אֵלֹהִים~~ In Tafilles, first
part is עֲרֵב (putting on heart) and
second part is עֲרֵב (putting on arm & head).
The עֲרֵב is due to a שֵׁשׁ. Since there
is no שֵׁשׁ for putting on heart, then
it is עֲרֵב. [No עֲרֵב without a
שֵׁשׁ]

(photo) ① Alexandrian school explained laws עֲרֵב
פְּנִינִי Sadducees explained God literally. Don't take עֲרֵב
פְּנִינִי ② Pharisees - עֲרֵב.

① עֲרֵב - laws not to be taken seriously. Extreme
allegorists believed necessary to perform עֲרֵב.

② פְּנִינִי - golden mean - עֲרֵב + עֲרֵב.
accepted basic traditions.

לִנְחָה לִנְחָה לִנְחָה - עֲרֵב is a stone before the
blind literally.

עֲרֵב extends the meaning,
any kind of deceiving, etc.

Saadia Gaon (9th) - Babylonian - first drew
attention to God and עֲרֵב. He gives 2 explanations:

① עֲרֵב / פְּנִינִי - revealed | In regard to not eating
② עֲרֵב / פְּנִינִי - hidden | עֲרֵב - ① is literal ②
is not to be immoral.
לִנְחָה.

אשר על דבר זה - ① is literal
② refers to making war

Justification for this is:
אשר אשר פירש
go in for circumlocutions & expressions when
you have to.

אשר / ו is אשר פירש
אשר / ו is אשר פירש
When there is a need you transfer meaning.
what is this need? Logic - אשר / ו determines.
If you can't accept in the אשר / ו - use the
logic. Four rules for interpreting laws.

- ① אשר וּבְאֵרֶס אֵרֶס אֵרֶס - literal
אשר physical sense, use אשר / ו - case:
'א ב' פ' א' א' (Ave was mother.)
- ② Contrary to logic - אשר / ו אשר / ו case:
ב' called five
- ③ אשר א' א' א' א' - contradictory passages.
- ④ Contradiction between אשר and אשר -
give up אשר and follow אשר. Case: where
give stripes as punishment - אשר says 40,
but really give 39.

T. says these rules arbitrary. Ibn Ezra
says use logic.

alternative
Three rules the פ' / ו followed: three possible
approaches.
① אשר / ו אשר - Torah me took - complete - no
conflict.

- (meditation)
- ② 'עס נאך / פ'ק' - legalistic logic - no
mysticism.
- ③ קבלה - explain everything by tradition.



Laws from Tradition

- ① No exact law in β^223 , simply incidental remark that if a woman marry a second husband she cannot return to first. This implies the existence of a custom of divorce. Customs preceded laws. Whole law is hence fragmentary. ② Laws of slaughter same way - "slaughter the way I told you" - where? must be referring to some customary, traditional procedure. ③ Even some words themselves were not fully understood, but meaning depended on tradition. ④ In Mishpatim, where 7th free year is instituted, slavery is implicit. Also, implicit that master can give wife to slave if he desires. Torah based on previous custom. Law is crystallisation of custom $\text{p'esset} \rightarrow \text{p'ipit}$, infraction of which leads to social punishment. ⑤ In case of widow, childless, brothers-in-law had to marry her. Was custom for protection of yavd . Jehudah, father-in-law of Tamar, had to marry her after refusing to allow his son to. Later Talmudic law forbade this. Oral law develops into written. Even in post-Talmudic period customs emerged and became law, but these really had their origin in Bible - such as yavd (yagya), which was not a yavd in Temple days, but only later. Still yavd can be seen in Abraham's plea, etc., and Bible cannot be seen without it. Thus even though yavd was fully developed later, there is still a root early. Most of yavd was coordinated by yavd yavd yavd yavd . yavd on Monday and Thursday is from Mishnaic law.

Many laws reflect the lives of the Patriarchs. Later laws were formed on the basis of the manner of life of the State. Mourning אֵבֶל is not mentioned in $\text{דִּבְרֵי הַיָּמִים}$ - neither is עֵצָה , whose basis is in the Mishnah. Kaddish is simply a customary אֵבֶל , has nothing to do with $\text{פְּרָא$ or פְּרָא , has not even been assigned necessarily only to a פֶּלֶא (orphan). אֵבֶל is a true prayer for dead and only פְּרָא are supposed to say it. פְּרָא אֵבֶל is also a custom.

In אֵבֶל , in $\text{דִּבְרֵי הַיָּמִים}$ is $\text{דִּבְרֵי הַיָּמִים}$ פְּרָא - next parasha is פְּרָא , which contain old laws left over from lives of patriarchs, who lived according to them for a whole historical period of several hundred years. In regard to law of slavery there were two classes אֵבֶל and אֵבֶל - slave and hired worker. In dispute between Jacob and Laban, latter had conception of אֵבֶל , while Jacob thought he had only hired himself out for a certain time - אֵבֶל . Jacob was correct, otherwise why would Laban in the beginning even have considered paying him a price (i.e. Rachel)? As a result of Jacob's experience with slavery - this law on with the conception of a man as a free individual was incorporated right at the beginning of פְּרָא . Next laws are limitation of father's right to sell daughter as slave - she must be taken by master as a wife, otherwise father can't ~~any~~ sell her. If master or his son refuse to take her as wife, she goes free.

All laws of פְּרָא are of a nomadic people, not agricultural laws.

Laws of Shabbas divided into three parts - one concerned nomadic life, hunting, etc.; one agricultural; one concerning building and city life. There are 39 (אֵבֶל) laws, or categories of laws, called אֵבֶל אֵבֶל . On the Shabbas a man stops the work he has been doing the other six days. Thus a section of nomadic laws for the Shabbas indicates a nomadic life for the rest of the week. Thus the three divisions indicate a development in the life of the Jews from nomadic to city dwellers. But laws concerning commerce אֵבֶל אֵבֶל , were not included because this came later, only when nation had developed to commercial point of development.

Read George Forts More - "Judaism"

Tchemowitz

Oct. 30

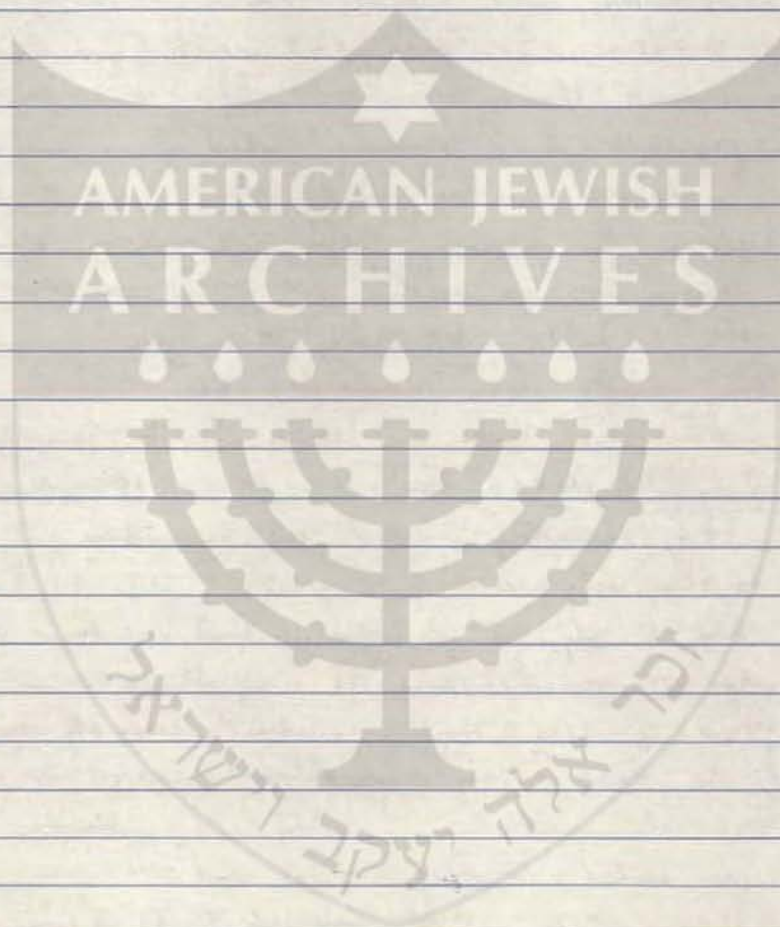
Talmudic tradition began with Ezra and $\text{ז'ל/כ"ג } \text{ל'ו } \text{ז'ל}$. Starts with Torah being handed down from Moshe to Joshua to the ב'י'ב'ג (also were the ב'ג'ל'ג), then to the Prophets, then to the ז'ל'ג . Each one of the ב'ג'ל'ג was ^{was} considered one of the ב'י'ב'ג according to tradition. Whole Torah was transmitted intact - Maimonides tells that Moshe came down from $\text{ש'ו } \text{ז'ל}$ and told people to make $\text{ל'ו } \text{ז'ל}$, and ~~person~~ gave instructions from Hachalah as if these instructions were already known to everyone. If we refuse to accept this tradition - i.e. that ב'י'ב'ג existed in a written form - at least we can concede that there were ב'ג'ל'ג - this is possible.

In some periods, such as Hasmonean, where 2-3 generations don't practice them certain ל'ב'ג are lost, and when resumed later, there arise different interpretations for performing them. Tradition always went with scholarship. Samson was no scholar, but he is considered a ג'ב'ג because he performed the ב'ג'ל'ג like every other Jew.

Rambam said from Moshe to last prophet was 40 generations. But then question was - who are ז'ל'ג ? The time of ז'ל'g is app. 538 while time of $\text{ב'י'ב'ג } \text{ל'ו } \text{ז'ל}$ was 333 (time of Alexander). How to reconcile? In $\text{ב'ג'ל'ג } \text{ז'ל}$ (chronology) worked out by rabbis, this gap of 200 years is explained as being only period of 34 years. $\text{ז'ל } \text{ג'ל'ג } \text{ל'ו } \text{ז'ל } \text{ז'ל } \text{ז'ל } \text{ל'ו } \text{ז'ל}$ if only 34, then it's only one generation. But we know that from Ezra to Alexander was 200 years. Thus, the men in between might have been ז'ל'g .

In time of Ezra there was Great Assembly and they passed resolution to abide by the laws. They passed the $\text{ז'ל'ג'ג } \text{ז'ל'g}$. In addition they singled out several particular ל'ב'ג : Sheftas, intermarriage, ז'ל'ג'g , etc. This is called the $\text{ז'ל'ג'g } \text{ל'ו } \text{ז'ל}$, and the men who signed the ז'ל'g were called $\text{ל'ו } \text{ז'ל'g}$, there were about 85 names. But the traditional number of the ז'ל'g was 120. Also there says nothing of later activity of the $\text{ל'ו } \text{ז'ל}$, so the 200 years are still not explained. (As for placing ב'י'ב'g at the time of Alexander, Josephus also mentions him, but this question is also open.) We must assume that this $\text{ל'ו } \text{ז'ל}$ met on that Great Day and then continued to sit in session - and we must sketch the period of its activities. Also during this period the number may have increased from the original 85 (found in Nehemiah) to traditional number of 120. Certainly is no trouble explaining if we accept ג'ל'g as length of time between $\text{ז'ל'g'g } \text{ל'ו } \text{ז'ל}$ and ב'י'ב'g , but this is historically not true. We must consider that it was an assembly which sat as a Parliament for the next 200 years.

The term אסד couldn't apply to one isolated assembly which met once & never again. אסד suggests permanent assembly - never find it as term for one meeting. Moreover, if you have term אסד אסד , you imply that there was also a אסד אסד , which means that the אסד אסד would not meet only once, if there were smaller ones.



The word קהילה could not be applied to that particular assembly, some historians say. Also in the Mishnah there is no mention of the קהילה ע"כ . Nor is mention made in any other historians of the קהילה , such as Philo, Josephus. This tends to disprove theory that the institution of the קהילה existed as a permanent authority. There is thus a conflict between Mishnah א"כ ק"ד and Mishnah א"כ , because the former mentions it and the latter doesn't. Strongest of all these above arguments is one that Josephus doesn't mention קהילה . But Josephus has been known to leave out other things. Also he doesn't even mention the one assembly which undoubtedly met in Ezra. This is true history which he should have mentioned even as a single event. Only explanation is that Josephus left out purely religious matters. He must have known about it, and left it out deliberately, because he had no interest in religious matters - He wrote for the Romans. He left out whole Persian period of 200 years, as a matter of fact. Later he mentions a בניין , a certain meeting house, like a Sanhedrin, which he mentions only once as existing in time of Antiochus, but this was not קהילה . Reason why Mishnah א"כ did not mention קהילה is because in that one he doesn't trace the whole היסטוריה from Moses down - he leaves out א"כ , who are mentioned in א"כ - simply states that Halakha was received.

The word קהילה does not ^{mean} imply exactly a religious assembly, more like a Community Center. Really means assembly-house for any Jewish purpose. קהילה א"כ is synonymous a better yet קהילה א"כ .

Some people try to identify קהילה א"כ with Simon the Hasmonean, in Maccabean days, and say that קהילה existed in those days. Simon was 'of' combined features of א"כ and א"כ א"כ - and some say there was קהילה under his authority. But this theory not very good. Moreover the א"כ א"כ dated the Hasmonean - so how could they call him קהילה ?

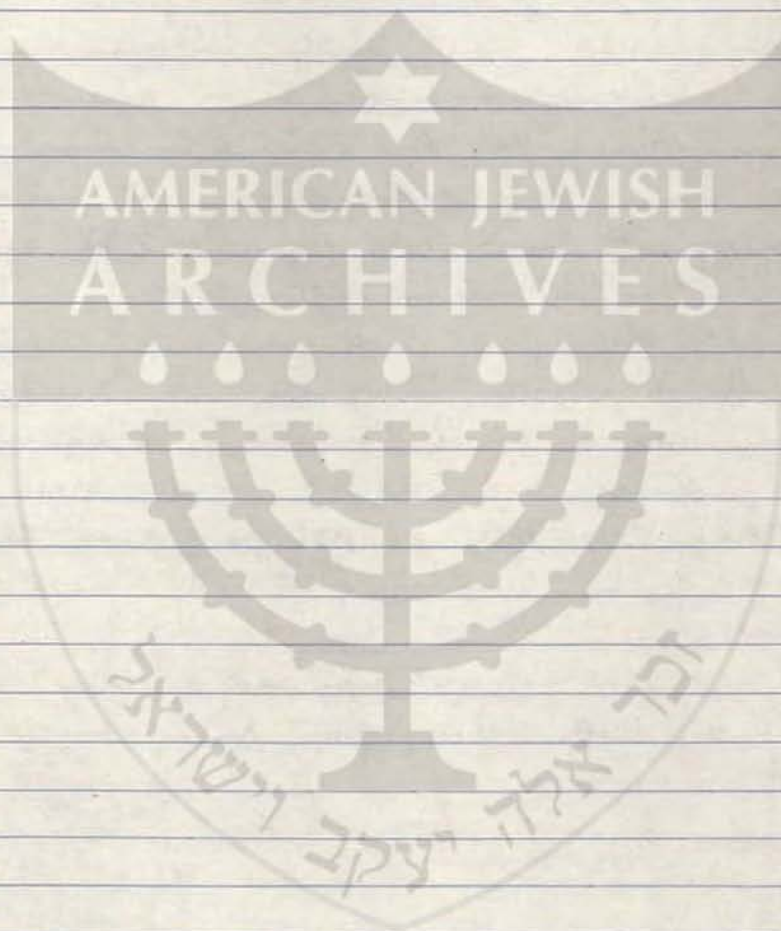
Reb Nachman Krochmal's theory, Best conclusion:

There was a certain assembly at the time of Ezra and Nehemiah. And there was a קהילה at the end. There are 200 years in between. It is only logical to assume that this קהילה met during this time whenever there was a necessity in Jewish life. No reason to believe they did not meet occasionally. Authority came from Ezra & Nehemiah, who got their authority from their spiritual and moral strength. Also some say that there must have been a קהילה if there was a קהילה .

Tchernowitz accepts this.

Confusion's theory

but this not necessarily true. The 2/13/36 may have referred to
the length of time it sat.



1033 as permanent institution was a parliament. Who elected its members? Who gave authority? Etc.

At that time there were two other institutions - $\beta' \gamma \delta \epsilon$ and $3 \alpha \beta \gamma \delta \epsilon$ - whose authenticity cannot be denied. The latter were called $\gamma \delta \epsilon \zeta \eta \theta \iota \kappa$, who were sent to the temple to perform $\lambda \mu \nu \rho$. How was this? They were not $\beta' \gamma \delta \epsilon$. The Talmud explains it as $\sigma \tau \epsilon \eta \theta \iota \kappa$, extraordinary case with no explanation, an exception. Involves a temporary suspension of the law. Thus, the $3 \alpha \beta \gamma \delta \epsilon$, as laymen, as men standing-by, were elected by local organizations as representatives to the Temple to offer $\lambda \mu \nu \rho$. There were ~~24~~ $\lambda \mu \nu \rho \sigma$, twenty-four shifts, each of which had a certain week (i.e. 2 weeks in year) during which ~~the 1033~~ they worked. The centers were also divided, and the synagogues too had their shifts. Each shift had ~~at least~~ 5 men and performed the temple service, $\sigma \tau \epsilon \eta$, etc. These $3 \alpha \beta \gamma \delta \epsilon$ had parallel functions with the $\beta' \gamma \delta \epsilon$, less $\lambda \mu \nu \rho$ and more $\sigma \tau \epsilon \eta$, however. These men, as the representatives of $\delta \epsilon \zeta \eta \theta$ at the $\epsilon \zeta \eta \theta \iota \kappa$, may be identified with the $\sigma \tau \epsilon \eta \theta \iota \kappa$, since they were the best-educated, noblest men of the city. Thus 5 men per shift $\times$ 24 shifts = 120.

{ $3 \alpha \beta \gamma \delta \epsilon$ were representative of $\delta \epsilon \zeta \eta \theta$ for the purpose of $\lambda \mu \nu \rho$ on the $3 \alpha \beta \gamma \delta \epsilon$. They were legal fiction - since impossible for each man to stand by. These $\epsilon \zeta \eta \theta$ represented.

The $3 \alpha \beta \gamma \delta \epsilon$ wanted to be more than representatives for $\lambda \mu \nu \rho$ - so probably assumed typical functions of a $\sigma \tau \epsilon \eta \theta \iota \kappa$. The $\lambda \mu \nu \rho$ was probably an excuse in the beginning for the laymen to be represented at the temple, then they gradually accrued to selves regular parliamentary functions.

In the Torah there are many superfluities, repetitions, etc., which are valid in poetry, but in a law book every article is important. Take case of $p'1/1c$ and $p'1/c$. If the style is to write $k's$, then the Vau must be included all the time, if style is $20/1$ it must be left out all the time. But when there's a mixture, it's very difficult. In the Torah it's found 36 times with 1 and 3 times without. What goes? The ^{context} meaning sometimes calls for different meaning than is written.

These changes were made so that there could be a $51/1$ for the $20/1$. The word This means that they were trying to find a $20/1$ for a $e'3$ which already existed, i.e. trying to make laws to fit already-existent $p'1/1c$. But this means that every $20/1$ has a basic $p'1/1c$ in the $20/1$ - which is not true. Many $11/1$ s are not connected with the $20/1$ at all. Much the better explanation is probably the reverse, i.e. that $1/1c$ s were made to conform with $11/1$ s - i.e. the $11/1$ s came first and then the $p'1/1c$ s found $p'1/1c$ s to support them.

$1/1c$ is written about 100 places and must be read $k's$. Only in 11 places is it found ^{written} $k's$. This is honey - it's trying to get the $e'3$ first.

Tcher. believes that these $p'1/1c$ s are to be attributed to the $p'1/1c$, because they found them in the various $11/1$ s which already existed at their time and they didn't wish to change them.

The $1/1c$ s were very old, but the $p'1/1c$ s without changing them wanted to make a $31/1$ and a $e'3$, so they find a $p'1/1c$ to support the $20/1$.

The $6/3$ was the instrument to try to connect the $20/1$ $11/1$ s and the $11/1$ s $11/1$ s.

This is
Kechenels
theory - that
the $e'3$
came first.

Tchern. says
vice-versa

Exact reading for the Massorah was job of the p'sotim - called p'sotim k'sotim. p'sotim d'G' is the beautifying of the style, elimination of vulgar, non-literary expressions. E.g. change $\text{וְיָשָׁבְהָ} \rightarrow \text{וְיָשָׁבְהָ}$ (one means to have intercourse, other means to lie with - latter is more literary.) p'sotim d'G' is euphemism. וְיָשָׁבְהָ is poetic expression = p'sotim d'G' (written by Moses)

In spite of fact that וְיָשָׁבְהָ is divinely inspired, (except for last few p'sotim written by Joshua, according to Rambam, which p'sotim are allowed to be read by a single man, not in shul, as it is written -

וְיָשָׁבְהָ וְיָשָׁבְהָ וְיָשָׁבְהָ וְיָשָׁבְהָ -) the p'sotim still had the right to change certain words (differences between וְיָשָׁבְהָ & וְיָשָׁבְהָ). This technical job of editing the text was main technical job of the p'sotim. ~~It~~

In the matter of וְיָשָׁבְהָ & וְיָשָׁבְהָ , they left the text written as they found it, simply indicating in the margin the way it should be read - but in the matter of beautifying the style, they actually changed the וְיָשָׁבְהָ of many words.

The main bulk of work of the p'sotim was their very collection of the books of the Torah. The authority which they gave to the books ~~and~~ they included in the canon was their main contribution. They selected and edited which books were to be included, and ~~the~~ many of those which they didn't accept were lost. They decided who were a זקן kind and who was a זקן kind, as best they could, by verifying after the event, and eliminating the words of the זקן .

Tchernowitz

Jan. 15

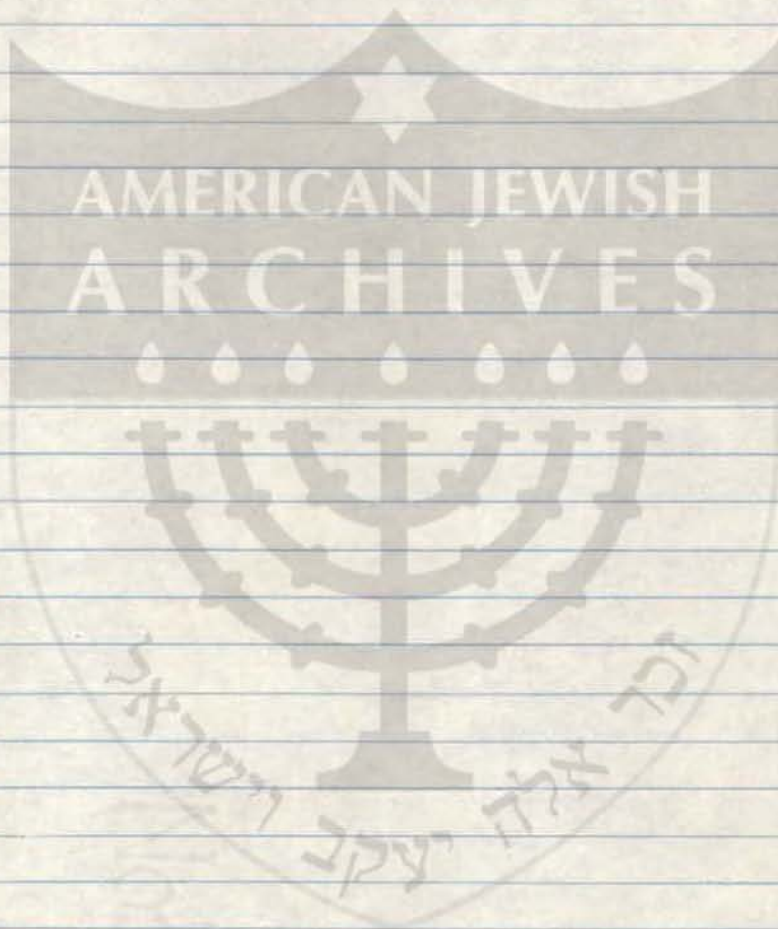
פ'סו/ו were interpretations of the פ'סו, and their interpretation became פ'סו/ו.

What was their method of interpretation? This involves understanding of term

פ'סו/ו פ'סו - This has two meanings: פ'סו and פ'סו (contents, editing?)

Good example of פ'סו is the interpretation that chicken also cannot be eaten with milk, altho' Torah says only de פ'סו in milk of its mother. Chicken has no milk.

But פ'סו widened scope of Torah to include chicken. This is a well example of meaning of פ'סו.



Tchevanantz

Jan. 22

פ'ד'ו' ד'ב' has two meanings: in time, applies to men between Ezra and the NEB, and also applies to whole ד'ב' ד'ב' ; and in meaning, applies to words of Torah, and also to the פ'ד'ו' which they added. Thus two meanings in two connections.

Why don't we have פ'ד'ו' ד'ב' ? Kachmal says: Because the פ'ד'ו' didn't create א'ד' in the sense that the later rabbis created א'ד'. The פ'ד'ו' only raised א'ד', to strengthen & enforce the law, was really only a ע'ו'. The reason was that the פ'ד'ו' concentrated all their activities on פ'ד'ו', they only interpreted and explained the Torah. But from the point of view that their interpretation gave rise to פ'ד'ו', they were creating ד'ב', as Kachmal is not entirely right. Old question of which came first, ע'ו' or ד'ב'.

e.g. Reading of Krishna is based on phrase פ'ד'ו' ד'ב', but this phrase can be applied to lots of things, not only Krishna. Perhaps the Krishna was read first and then applied to that particular phrase. Krishna is a ד'ב' of the פ'ד'ו', this we know, but there is no ד'ב'. This seems strange, and there are other א'ד' ^{not} based on any פ'ד'ו'. e.g. ד'ב' ד'ב' and ד'ב' ד'ב' - there is no ד'ב', it is not mentioned in the ד'ב'. Thus, it is not that these א'ד' didn't exist, as Kachmal says, but that was their method, to discuss the technique of a particular ד'ב', thus implying that the ד'ב' exists, even without being expressly stated. There are other suggestions, perhaps there were older ד'ב' that were lost, but this is not historical. Conclusion is that the פ'ד'ו' did ^{then} make א'ד', because the ד'ב' took the פ'ד'ו' ד'ב' on the same basis as the ד'ב' ד'ב' and make the א'ד' on the basis of both of these. They discussed and described the various א'ד', implying that they already existed either as א'ד' or as ע'ו'.

Thus the $\alpha^{\circ} \alpha \beta \gamma$ really exist but are scattered throughout the $\alpha \beta \gamma$. And this means the $\beta^{\circ} \alpha \beta$ established great many $\alpha \beta \gamma$.

Question is, how to find which of the $\alpha \beta \gamma$ can be traced back to $\alpha^{\circ} \beta$, since they are scattered throughout $\alpha \beta \gamma$. Not known which $\alpha \beta \gamma$ is old and which young.

Krechner says maybe the $\beta^{\circ} \alpha \beta$ left few words or hint on $\beta^{\circ} \alpha \beta$, which the Tannin later expounded. Perhaps language was not sufficiently developed in time of $\beta^{\circ} \alpha \beta$ to make detailed $\alpha \beta \gamma$. All they made were $\beta^{\circ} \alpha \beta$, which might have contained couple of words which served as hint for later $\alpha \beta \gamma$. However, this doesn't hold, because style & language of $\alpha \beta \gamma$, who is contemporary of $\beta^{\circ} \alpha \beta$, was just like $\alpha \beta \gamma$ - therefore $\beta^{\circ} \alpha \beta$ could have written them too.

This is
Tchernowitz-
opposed to
Krechner

In $\alpha \beta \gamma$ there are various layers which can be determined - and one of these is $\beta^{\circ} \alpha \beta$ $\alpha \beta \gamma$. This is as far as we can determine whether the $\beta^{\circ} \alpha \beta$ wanted any $\alpha \beta \gamma$ or not.

Tchen.

2/24/91

Main task of p'20/0 was to get a 23E by their p'0/20.
How did they make 1/20? In what way can you connect the 1/20
with the p'p'02 (i.e. the tradition with the words)? If you go after the
G02, then 1/0 1111/0 is 0111 - but the p'020 changed the
law to 1/11. However they wouldn't change the Torah, so they changed
their conscience, and sincerely believed that the Torah meant 1/11. If you
could detach the two, then there's no trouble - i.e. if you have separate
traditions and separate p'p'02 - but they're linked.

All 1/20 based on 1/1111 and 22/11. The p'20/0 were
first interpreters - they penetrated to find out what 22/11 had in
mind. The main difficulty was - could 22/11 be interpreted by
G02 or by 511? - a compromise? Also there were 23'S11,
(metaphors) somewhat like a 511. (23'S11 used in contrast
with term 0111). Take expression p'20/0 to 23'S11 22/11 p'1111 -
if they took in literal sense they would have found a method to put
words on heart, so they could have taken it literally if they wanted to -
but they said this first part was a 23'S11, and the second part, re-
binding them on their forehead, etc. was 0111, and referred to the
p'20/0. Why? Probably because there was already a tradition for
which they were trying to find a p'p'02.

But supposing there was no tradition which they could
attach to a p'p'02? Then they interpreted according to our ideas.
They didn't have consistent method of interpretation. Sometimes they were
all 0111 sometimes all 23'S11 - in case of 1/0 1111/0 they destroyed
the G02 completely. In case of 1/20, 22/11 calls for p'20/0 - but
they decided G'2, because they wanted the p'20/0 to be a
maximum.

So sometimes they stuck close to the G02 - sometimes gave widest 23'S11
interpretation.

Customs about 22/6

Every Jew supposed to write Torah for self. But this is expensive, so you fill in hollow letters & pay for it either at beginning or end.

Selling Torah

For sale of study, or raising money for marriage, or redeeming political prisoners.

Parchment

Skin of kosher animal (even though not ritually killed) - must be treated with certain chemicals. Then known as *Sif*. Other words are *Sefer* + *o/Golo 2/3*.

17 inches (2/6) in width, each line 30 letters, each 2/3' (continuation of text - sheet of parchment) contains 3-8 columns (2/10).

Writing

Must copy from 22/6 in front of him, and write as clearly that a child can read it. Custom for child to be called up even at public reading to check on hollow letters. No hypernatings, so certain letters can be stretched or narrowed to fill out line - stretch *אבגדז*, but careful in narrowing *זז*.

In case of ink-spill, entire word must be erased & re-written. Fancy decorations over seven letters: *אבגדז*. Must take 2/7" before writing 2/3'. Divisions 2/1/2 and 2/2/2, former leaves space of 2 letters and continues on next line, while latter leaves space of 2 letters but continues on same line. Every 3/10 they try to start with a *Vav*.