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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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Reel  
164

Box  
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881

The Talmud, 1952.

403  
THE TALMUD

November 9, 1952

Recently, dear friends, there was completed a translation of the Talmud into English in 34 volumes of which this is one. A group of Jewish scholars in England worked some fifteen years in making this translation, and it was published by the famous Soncino Press, named after that noted family of Jewish printers which settled in Soncino, Italy, in the fifteenth century and published the first tractates of the Talmud, as well as a complete Bible, prayer book, among the first and finest Hebrew books printed. Now, this Soncino Press is named after that noted family, and it has in recent years published not only this complete translation of the Talmud, but also a complete translation of the Midrash and of the famous text-book of Jewish mysticism, the Zohar, and has recently also completed a translation of the Bible with a very fine commentary. That is a very creditable performance and a fine tribute to the tradition of scholarship and to the devotion to Jewish learning among the relatively small Jewish community of Great Britain. American Jewry, much more numerous, much more affluent, has as yet to its credit no such monumental achievements in Jewish scholarship.

This is the first complete translation of the Talmud into English. A generation ago there was made by Professor Lazarus Goldschmidt a complete translation of the Talmud into German. There existed also a very good translation of the Mishna, which is the first and earlier part of the Talmud, made by a non-Jew, Dr. Herbert Danby of Oxford University, and there is a translation in French of the Palestinian Talmud of which you will hear a little more later on, which is a much smaller Talmud than this Babylonian Talmud.

Now, it is no easy matter to translate, or for that matter to study, this vast encyclopedia of Jewish law and lore, which is usually printed in twenty large folio volumes in Hebrew, which contains more than  $2\frac{1}{2}$  million words - I say it is no easy matter to translate this encyclopedia called the Talmud, which is written in Hebrew



and in at least two Aramaic dialects and which contains many Hebraized Greek words and Latin words as well, the subject matter of which is frequently very obtuse, extremely technical, subtly dialectical, and the style of the writing is very often almost stenographic, elliptical, representing, as it were, the random school notes or the notes later on jotted down from memory of the discussions and the debates of all legal questions which were raised in the Rabbinic academies. And there are no marks of punctuation anywhere in the text, all of which makes it very difficult. Furthermore, there are very few manuscripts of the Talmud to compare for better readings and to throw light on obscure passages. Due to the wholesale burning of the Talmud during the Middle Ages, there has survived actually only one single complete manuscript of the Talmud - that is the famous Munich manuscript, written in the middle of the 11th century. And when these manuscripts were not actually burned, they were so ruthlessly censored - words, passages, paragraphs were deleted by order of the church - so that the printed Talmuds represent the result of ruthless censorship. An eminent Jewish scholar, Dr. Nathan Rabbinowicz, compared this one single manuscript, uncensored in Munich of the 11th century, with the printed Talmuds which we have, and by the time of his death, he had published fifteen volumes of discrepancies between the manuscript copy and the printed Talmud.

So that it is extremely difficult to translate the Talmud which is, as I said, not a book but a vast heterogeneous literature, which is not systematically arranged or organized, and which covers a period of over a thousand years, the latest sections of which are nearly 1500 years old, and which is the work of many hands which record the sharp-witted debates of many schools of Rabbis and their disputations and the discourses of Rabbis who lived in different ages, both in Palestine and in Babylonia.

The legal part or the legal discussions of the Talmud - and the Talmud is two-thirds devoted to law - cover the whole range of human life, human relationships and social legislation. We find in the Talmud criminal law - questions of the courts,



their composition, court procedure, trial, evidence, questions related to judges, to witnesses, to modes of punishment. There is civil law in the Talmud - laws concerning personal injury and damage to property, questions of the acquisition of transfer of property, the rights of landlords and tenants, questions of sale and barter, questions of inheritance and bequests, of marriage and divorce. There is religious law - the observance of the Sabbath, the holidays, questions concerning the liturgy and prayer and ritual, the Temple ritual, the sacrifices, the tithes, questions of ritual cleanliness - all these laws are discussed and the various opinions of Rabbis and of schools recorded, and the law defined. Sometimes the law remains undefined.

But there is much more to the Talmud than mere legal discussion and decision. One-third of the Talmud is devoted to ethics, to theology, to philosophic speculation, to history, legend, folklore, parables, allegories, scientific matters reflecting the science of the day, to medicine, astronomy, botany, zoology, and imbedded also in this vast literature we find here and there bits of superstition which reflect the culture of the times.

Now, these two types or these two categories - the legal and the non-legal - or as we call it in the Hebrew the "halacha" and the "haggadah" - are not found in separate books or separate sections of the Talmud, except in the one instance from which I read this morning, the Sayings of the Fathers, which is a collection of the ethical aphorisms and sayings of the earlier Rabbis. But generally law and lore are interspersed, intertwined, folded in upon one another. Thus, for example, a discussion would begin in a school of rabbis concerning the meaning of a text of the Bible, because after all the whole of the Talmud is nothing but an exposition of the Bible, which is the word of the Living God, eternal and final. They would begin to discuss a passage of the Bible, and then one of the Rabbis would recall something that his teacher had said about it; another would recall an anecdote, a parable to illustrate, to illumine the ~~meaning~~ meaning of that passage of the Bible. And before long they had wandered far



afield, before long you see before you a whole tapestry, not only of law but of lore, of legend. Sometimes there would come up in the course of these wandering, informal discussions, some golden nuggets of rare, ethical words and insight, as for example, in the course of a legal discussion, some Rabbi would recall a story that he had heard from his teacher about Alexander the Great, who visited a country in Africa and watched the King of that country preside over a lawsuit. One man had purchased a tract of land from another and during the buying he had found a treasure on that land, and he went back to the man from whom he bought that land and said, "Take back this treasure. This treasure belongs to you. I have only bought the land, not the treasure." The other man said, "No, this treasure belongs to you. You have bought the land and all that is in it." And the judge to whom Alexander the Great was listening turned to the one and said, "Have you a son of marriageable age?" "Yes." And to the other, "Have you a daughter of marriageable age?" And he said, "Yes." "Well, do they like one another." And they said, yes. "Well, in that case, marry them off and let the treasure be the dowry." And Alexander said, "I can't understand that kind of justice. In our country the state would have grabbed that treasure, and if the two had resisted, they would have been put to death." Whereupon the judge said, "'In your country does the sun shine?" "Yes," said Alexander, "the sun shines." "Well, are there any cattle in your country." "Yes," said Alexander, "there are cattle." "Then it's probably for the sake of the cattle that the sun shines, certainly not because of you human beings."

And there are hundreds and there are thousands of such are little anecdotes and parables and aphorisms which go to illumine and to brighten up these legal discussions which are sometimes interminable and sometimes very dull. And the purpose, of course, both of the Halacha, both of the legal portions, and the Haggadah, the non-legal portions,



is the same. The Rabbis wanted to deepen the content of Judaism, to safeguard Judaism, to train the Jewish people into a discipline which will protect them from being assimilated and lost in the evil and the pagan and hostile environment in which they found themselves.

Now, this Talmud is made up of two parts - the earlier part called the Mishna, and the latter part called the Gemarrah. The <sup>word</sup> Mishna probably means repetition by word of mouth from teacher to disciple because these discussions of the Rabbis and these laws of the Rabbis originally were not written down so as not to compete with the written law, with the Torah for the Torah was written down. It was holy and inviolable, but they didn't want a second Torah to take its place and so these legal discussions of the Rabbis were carried out by word of mouth, memorized. It was only later on when they had accumulated to such extent that they could not be carried in the mind or when persecution had threatened to close down the schools that they found it necessary to write down these laws and the discussions of the Rabbis.

So the early part of the Talmud was called the Mishna and that was compiled around the year 200 of the common era by the famous Judah Ha-Nasi, who probably used earlier Michnayot of earlier Rabbis like Akiba, Rabbi Mayer, possibly also Hillel himself. This Mishna, the earlier part of the Talmud, was divided into six sections or six orders, in Hebrew called "sedarim", which in turn are divided into a number of tractates or totalling 63 in all, and there is a rough division of the subject matter among these six "sedarim" of the Mishna. One is concerned with prayer and agricultural matters; another is concerned with the observance of the Sabbath and the holidays; the third with questions of marriage and divorce; and another civil and criminal law; and a fifth with the laws related to the sanctuary, the Temple and the sacrifices; and the last related to ritual cleanness or uncleanness. Now, this Mishna then is a compendium, a collection of laws <sup>which</sup> were developed subsequent to the laws of the Bible, possibly over a period of five or six or more centuries, most of them developed in the



first two centuries of the common era, and contained - that is, these laws - first of all the legal traditions which are not found in the Bible for which no specific authority can be given, than other laws or decrees or regulations enacted in the early days of Ezra, to which I will refer in a moment, and the Scribes, and the laws of the Sanhedrin which followed the period of the Scribes, and the laws developed by the Rabbis known as the Tanaim of the first two centuries of the common era.

Now, this Mishna of Judah Hanasi became so popular and so authoritative that it was universally accepted both in Palestine and among the Jewish scholars and the Jewish communities of Babylonia, and it in turn became the basis of further study and later study in the schools both of Palestine and of Babylonia. In this connection, I should like to say a word of Babylonia. How does Babylonia come into the picture? Well, you remember that in 586 the Temple was destroyed and the Jews were exiled to Babylonia, so 50 years later some of them returned, but many of them remained and there continued in Babylonia, in Mesopotamia, and further East of that, important Jewish communities all through the centuries, and those communities became increasingly more important as life in Palestine became increasingly more difficult for the Jewish people. In the 12th century of the common era, you will recall that the second Temple was destroyed. In the middle of the second century following the unsuccessful Bar Kochba revolution against Rome, the terrible Asiatic persecutions set in. The schools were closed down. Many Jews were killed, many communities were destroyed, and many fled - fled to Babylonia, with the result that the Babylonian Jewish community, where the Jews lived in comparative peace and in security, developed until in the course of time in the third, fourth and fifth century of the common era, Babylonia became the greatest and most important center of Jewish life in the world, while the Jewish community in Palestine was practically eclipsed. And these Babylonian Jews were loyal Jews, Torah-true Jews. They studied the Torah, they built great academies.



And so, this Mishna that I am speaking about, which was compiled in the year 200 in Palestine by Judah Hanasi, was studied in subsequent centuries in the schools not only of Palestine, but in the schools of Caesaria and Tiberias and Usha and others, and also in the great schools of Babylonia and Sura and Pumpaditha and Nehardia, etc. Now around the 4th and 5th century in Palestine, the subsequent discussions on the Mishna, the classes on the Mishna came to be compiled and together with the Mishna, came to constitute the Talmud of Palestine, or as it is called, the Talmud Jarushalim, and in the schools of Babylon the same Mishna was studied there in their schools; the Gemmara was subsequently compiled and together with the Mishna, came to constitute the Babylonian Talmud. The Babylonian Talmud is far more profound, far more extensive than the Palestinian Talmud, seven or eight times the size of the Palestinian Talmud, and the Talmud which was largely used by the Jews of the Middle Ages to this day was the Babylonian Talmud, and the Talmud which has been translated here into 34 volumes is a translation of the Babylonian Talmud.

Now, how did the Talmud come to be? Well, it's not very difficult and there are details still to be filled in, but it is not difficult to get a general idea of how this Talmudic literature developed. When the Jews came back from the Babylonian exile, Judaism in Judea was very low. The people had assimilated, by and large, and there was danger of extinction, and in the middle of the fifth century a great leader by the name of Ezra came from Babylon to Judea and began a reformation of the religious life of the people. He is known as Ezra the Scribe because he copies the Torah and raised many disciples to copy the Torah and to teach it to the people. The Scribes came to be known as the in Hebrew. Ezra reestablished the Torah as the center of Jewish life and he made the laws of the Torah the guiding principle of Jewish life, and he and his immediate disciples and successors followed two principles which were mentioned in the section of Aboth which I read to you this morning.

"Raise many disciples if you want to serve Judaism. Teach Judaism!" Get used to study,



to study the Torah.

"And make fences around the Torah." Make more and more laws to protect the life of the people against heathenism, against being lost in their idolatrous, polytheistic, heathenistic environment.

And these men, inspired by Ezra, began to interpret the law, the Bible, in order to make it more flexible. You can't tie down the life of a people to the dead letter of the law. Life moves on; conditions change - social conditions, economic conditions. You require new laws, otherwise you put yourself in the strait-jacket of a dead law. You are in danger of stifling the life of the people, so that while the Bible says, "Ye shall not add to these laws nor detract from them," these great scholars, by a process of interpretation of the Bible, found it possible to evolve all the new regulations with the needs of the advancing life of the community required. Let me illustrate what I mean.

In the Book of Deuteronomy there is a law which permits divorce, that reads: "When a man takes a wife and marries her and it comes to pass that she finds no favor in his eyes because he hath found some unseemly thing in her, he may write her a bill of divorcement and give it in her hand and send her out of the house." Just as simple as all that. And no more. There is no more in the Bible about divorce. You can readily see that many questions at once present themselves, questions which laymen would bring to their teachers. First of all, if a man takes a wife and marries her, by what ceremony, what conditions, what dowry, what age, by whose consent? A hundred such questions immediately arise. And if a man find in the wife which he has married some unseemly thing - what does the Bible mean by unseemly thing? Does it mean anything? Does it mean if he doesn't like her cooking? Or does it mean some serious offense? What are the grounds for divorce? What is the procedure in the case of divorce? What are the rights of the divorced woman? What happens to the children? What happens to the property? And what form exactly should this "bill of divorcement" take, this get? Who writes it? To whom is it given? By whom? Can it be given by messenger? Who shall be the witnesses to it? Many of these questions



immediately present themselves which have to be answered. Now, the Rabbis couldn't make laws of their own because they were controlled by the laws of the Bible which said, "Ye shalt not add nor subtract from these laws," so they had to go back to the Biblical law and by some process of dialectics, of interpretation - our Supreme Court interprets the Constitution of the United States to meet new conditions of life in our country. They have to make the new law and justify it by some interpretation of the old law. They exercised extreme ingenuity in so doing, but they retained the continuity of Jewish law and the law, therefore, assumed authority because it was grounded in the Bible, in Biblical law.

News laws and regulations had to be made with reference to trade and labor and agriculture and industry and business from generation to generation, from century to century. There's the question of the Sabbath, one of the great institutions of Jewish life. The Bible says on the Sabbath: "Ye shall do no work." No manner of work. The question is, what is work. What is to be regarded as work? That had to be explained and defined. Is healing of a sick person to be looked upon as work, and therefore, prohibited on the Sabbath? It is a very serious question. The Rabbis, by a process of explanation and interpretation, derived a law that healing of the sick is permitted on the Sabbath. They said the Bible says, "And you shall keep My statutes and My ordinances which if a man do, he shall live through them." The laws were given to Israel so that they may live, not die. And the Sabbath was given to Israel so that people may live and enjoy life, not to endanger the life of a human being. Therefore, if a man is sick, all the laws of the Sabbath can be violated in order to save him.

Questions arose: what of an army fighting to defend a country on the Sabbath? Well, in the early Maccabean struggle, Jews refused to fight on the Sabbath because of the strict laws of the Bible, and the armies were successively defeated by the Romans who attacked them on the Sabbath, knowing the Jews unwillingness to wage war on the Sabbath. Well, finally the leaders of the people met and said, this cannot be.



The law was not given so that Jews should perish.

"For the saving of life, thrust the Sabbath aside." And so, using the Bible they created laws which actually go counter to the literal meaning of the Biblical text.

The Bible says on the Sabbath you shall kindle no fire in your home.

Well, those who took that text literally, as did the Karaites, the Scripturalists, in the 9th and 10th centuries, actually kept their homes dark on Friday evening and had no light in their home and the Sabbath was converted almost into a day of mourning. The Rabbis said the Sabbath was given for a day of relaxation, of happiness. We don't want darkness in our homes. Yes, we cannot kindle a light on the Sabbath, but we can kindle the light Friday afternoon and keep it lit through Sabbath eve.

And so, from the days of Ezra on through the Scribes, and later on, through the Sanhedrin, and still later on, through the Rabbis, Jewish laymen principally - Jewish laymen more and more thrust aside the priest to claim the monopoly over the teaching of the law - great Jewish laymen, many of whom died for their faith as martyrs, not professional people - many of them were businessmen and working men and shoemakers - Jewish laymen took to the studying of the law, turning it inside and outside

turning it over and over again, and derived from it waters of salvation to feed the life of the people.

Their object was always to make Jewish life stronger, more livable, more secure. There were three great crises in Jewish history which called forth unusual activity on the part of these Rabbis. The one I have already mentioned - the time of Ezra - the returning Jewish community from exile and its danger of being completely submerged and destroyed. There arose Ezra and the Scribes to save the people by a series of new laws and ordinances and reformation. In the days of the Maccabees, Judaism in Palestine was in danger of being submerged by Hellenism. Great sections of the people in those days said, you read in the Book of Maccabees, "Let us go and make alliances with the peoples around us because since we separated ourselves from them, many evils have



befallen us." They wanted to become Greek in their thought, in their dress, in their morals as well as in their religious practices. And in those days a body of Jewish lay leaders arose to save the people. They were known as the Chasidim, they were known as the Moshim, the Pharisees, to set up new laws and make fences around the Torah to save Judaism.

And the third and perhaps the greatest crisis took place at the time of the destruction of the Second Temple in 70 A.D. and the Bar Kochba revolution, the Hadronic persecution in 135 of the second century of the common era, when the state was destroyed, the Temple was destroyed, most of the people were exiled, and it looked as though there was an end to the Jewish people and to Judaism. And it was in those days that these great religious teachers, Joachanin ben Zachai, Akiba, Rabbi Mayer, Judah Hanasi, and numerous others, hundreds of others, at great danger to themselves, began to establish new schools to raise new disciples, to develop a new discipline for Jewish life so that Judaism and the Jewish people could survive in exile, in the midst of persecution and in the midst of a hostile, cultural and religious environment.

Now, all these laws which were developed in the 5th century and the subsequent centuries and in the early centuries of the common era - all these laws and their discussions and the reasons for them ~~make~~ make up the Talmud, this literature of a thousand years. The Talmud controlled Jewish life from the day of its composition in many ways to the present day because there are still millions of Jews who live by the authority of the Talmud. The life of the Jewish people throughout the Middle Ages up to modern times was steeped in the Talmud. Its authority was like the authority of the Torah, and the education of the Jews - some of you may recall it from your fathers, your grandfathers - the education of the Jews consists primarily of the study of the Talmud. The little Jewish boy began to study the Talmud when he was six, seven years old. The study of the Talmud always took precedence in Eastern Europe over the study of the Bible. And another by-product of this study of the Talmud with its subtleties



and its dialectics has been that it trained the Jewish intellect centuries on end, trained the mind so that when the Jew left the ghetto and left the circumscribed field of Talmudic study and entered the great universities and colleges of Eastern Europe, he brought with him a mind fashioned like a fine Damascus blade. It was no miracle at all that Jews in a few generations in the 19th and early 20th centuries, surged forward in such an amazing number and occupied positions of preeminence in every field of science and literature, Nobel Prize winners, physicists, chemists, mathematicians. They owe much to the Talmud although they may not be aware of it. They owe much to this Talmud training which their fathers and their fathers before them received in the Cheder and in the Yeshiva, where the mind was trained in Talmud study.

Well, I wish I had more time to speak to you about it. But I haven't. My time is nearly up. I wish I had time to talk to you about the opposition which developed to the Talmud, not only on the part of non-Jews but on the part of Jews. Great movement arose in the 8th century of the common era right in Babylonia where the Talmud was compiled, a movement known as Karaism. The word <sup>K</sup>ara means reading of the Bible. They insisted that the only law binding upon us was the law of the Bible. The Rabbis had no authority to make new laws at all, and they cast aside the whole Talmudic literature. For a few hundred years the Karaites were very numerous, very powerful. Good Jews, very loyal Jews, but not Talmudic Jews. Today only a few thousand of them exist in the world.

I wish I had more time to tell you about the attacks which were made by church, Pope and King against the Talmud. You see, they couldn't attack the Bible because the Bible, after all, was also holy to them, the Old Testament, and so they centered their attacks upon the Talmud because they saw in the Talmud that which contributed to the preservation of Jewish life, what they called the stiff neckedness of the Jewish people, the core of Jewish resistance. In 1242, for example, in Paris, 24 cartloads



of manuscripts, principally of the Talmud, were burned in one day. And how a rare a manuscript and how precious a manuscript was in those days! There were other burnings in the 16th century. Jews were compelled to hold public disputations in Europe to defend themselves against attacks which were made on the Talmud, principally by Jewish apostates, Jewish converts. And that continued right through the 19th century. The famous trial which took place at the close of the 19th century in which Professor August Rohling was involved. Rohling was a Professor of Theology at the University in Prague, and he wrote that notorious book called, "The Talmud Jew", in 1871, full of libel and slander of the Jewish people, based on purjured and biased reading of certain passages in the Talmud. The charges included ritual murder and hatred of the non-Jews. Rabbi Joshua Bloch of Florisdorf near Vienna took up the challenge and offered a reward of 3,000 dollars or whatever the coin was in the day, if Professor August Rohling would read a page of the Talmud in public and explain it. He accused him of being completely ignorant of the text and malicious of its interpretation. Finally a formal trial took place which lasted nearly two years, and the testimony of great Christian Orientalists, like Noldecke, and Wunsche and Franz Delitsch were brought into court, which completely repudiated Rohling and quickly vindicated the Talmud, and Rohling was compelled to resign his post in disgrace.

Well, I speak of the Talmud to you not in the hope that you will go home now and read the 34 volumes. It's a study of a lifetime and it's not light reading. It's not "Gone With the Wind", but there are excellent introductions to the Talmudin English that you can read and excellent abstracts and anthologies, especially of the ethical teachings of the Rabbis in the Talmud, which are available and which would well reward your reading, and may I say that if you'd like to adorn your home with 34 beautiful volumes to which you may turn from time to time, to turn its pages, it's very nice to purchase it and put it in your library. It's much better than getting 34 copies of the Presidential messages. Incidentally, you will be supporting a great enterprise, because you can readily understand that a translation of such character is



an enormously expensive undertaking.

Well, from time to time this year I will speak on other great textbooks of our cultural heritage. Perhaps I will have an opportunity to tell you some Sunday morning about the Zohar, a great source book of Jewish mysticism and Kaballa. I think there is much there, too.





4. Recently T. translated into Eng. - Complutens 34 vol. - Group 7 f. ①  
Scholars in England - 1572 - Published by Soriano Press - which  
also published Travis. in last few years of Unikrah - Zohar  
and Bible with a fine commentary -  
a very creditable performance - and a fine tribute to the Heb. &  
J. scholarship - and devotion to Judaism - among the relatively  
small J. community of the British Isles. Am. Jewry as  
yet, ~~does not~~ <sup>has not</sup> have to its credit - such monumental scholarly  
achievements.

2/1. Mr. Shm. - Dr. Herbert Danby - OXford 1933 - a gen. earlier  
a complete German Trans. of T. - was written by Prof. Lazarus  
Goldschmidt. and a Trans. of the smaller Pol. T. into French  
by Moise Schuch.

It is no easy matter to translate, a for that matter to 2 diff.  
this vast encyclopedia of law and lore, <sup>usually printed in 20 or more vols.</sup> which contains  
over 2 1/2 m. words (written) in Hebrew and in at least 2  
Aramaic dialects, containing many <sup>Hebraized</sup> Greek and Latin words -  
and as an index ~~parts of~~; the subject matter frequently  
obscure, ~~the style~~ extremely technical, ~~the style~~ and  
subtly dialectical, the style frequently stereographic,  
elliptical <sup>and</sup> representing the school notes taken <sup>by</sup> scholars  
in the Babylonian academies; the discussion and debates over  
legal questions. No marks of punctuation are anywhere  
indicated.

Further there are very few Ms. of the Tal. to compare for  
better readings, the Text - and to throw light on obscure  
passages - Due to the wholesale burning of the T. in the  
hiddah hys - and the numerous proscriptions of Popes and  
rulers against its copying & dissemination - there is  
actually extant to-day only one complete Ms. of T.B.







The two types + categories 201a and 231c are not found (3)  
 in separate books<sup>apart</sup> the T. (except - 1st 100). They are interspersed,  
 intertwined - folded in upon each other - Thus a discussion  
 would be in over the real meaning of a verse in the Bible -  
 and the whole T. an exposition is extended to the Holy Scriptures  
 Word, for - the 201x - the one, eternal, authority in the way  
 of life - (and before long) they would wander off into other fields -  
 - one would recount a saying of his teacher - and another an  
 anecdote that he had heard - and before long - a colorful  
 tapestry of history - folklore - aphorisms - his own hopes and  
 law is woven - Come up - King Alexander - Africa - King Katzebach  
 Law - Sect - 201b or 231c

3/ The purpose is always the same - to safeguard Jew - to  
 deepen its content - to ~~in~~ train, and inspire the J. people  
 to live worthy lives in a world of the midst of a pagan,  
 idolatrous and hostile world

"R. Chananya b. Akashya - (2c)" The Holy one, blessed be he, wanted  
 to make Israel worthy; wherever he, and there a copious 201x and many  
 commandments, as it is said, "It pleased the Lord, for his righteousness sake, to  
 magnify the 201x and make it glorious".

4/ The T (which means Study) is made up of 2 parts of the Seder (1) 201x  
 (repet - by word, mouth - ~~oral teaching~~ written down - only 201x - (written law) -  
 M. - compiled - 200 - Jodal Hanan - based on earlier ~~written~~ - their  
 Akiba + Hillel - Teacher M. are called ~~order~~ -  
 Divided into Six Orders 2030 - each 230 containing a  
 number of Tractates or ~~division~~ - Total 63. Six is  
 The M. is comprehensive / laws developed in ~~in~~ subject of the Bible ~~shown~~  
 - + esp. in 1st S.C., common Law - legal practices







Scripture - a new covenant with us - a new, most-urgent  
re-established us in our pos. in J. life. - (A group) (15)

7 disciples - (Scribes) - where guiding principles  
- Military Discipline - <sup>where guided</sup> Jew - separate him - present him.  
This was guiding principle; & & & - the Jews in sub. principles

(1) They proceed to "interpret" the law (Ex 3) to make it flexible  
(you cannot tie life down to the letter, the law - they are  
held in check by 12/10/12/11 - ~~with~~ here it is - you can interpret  
law - true to its spirit!

(2) There were laws in Bible which required definitions  
exposition - application. Thus the Book 1, 1 - permit divorce

When a man takes a wife and marries her and it comes to  
pass that if she finds no favor in his eyes, because he hath  
found some unseemly thing in her (Deut 21:1-3), he may write  
her a bill of divorce (Deut 24:1-4) and give it to her  
hand and send her out of his house. ~~but she defileth herself~~  
~~her~~ Many questions at once present us - "He marries her" -

- by what ceremony - what conditions - what saving - at what  
age - by whose consent - "Some unseemly thing" - What is  
an unseemly thing - anything? anything? or adultery. - What

are grounds for divorce - What is procedure in case of divorce?  
What are rights of a divorced woman? What, the children  
and property? - And what form exactly should the  
"bill of divorce" take? (Deut 24:1-4) - Who writes it? ~~Who must~~  
it be signed, or can it be sent? And who shall be the witnesses  
And how more ...



6

7/ Take water (x 2)

(2) Is an army =  $\frac{\text{Lev-18.5} = \text{מחצית ה'ה'ק'ס' מל'כ'י'}}{\text{מל'כ'י}} = \text{צוה של צה}$

(2) L.H. 1572 116 - Darkness - Shore - Caravan the first all

8. From day 1 Egg on the nose day together  
~~dermatologist - Men by~~  
 10/10/1910 - on ~~10/10/1910~~ 11/2/15 10/10/1910 a common Robbs

who met the needs & challenges; each new age & new situation  
by interpreting the law (221x) in such a way as to make  
J. life, livable, & strong = invincible!

(a) Curse ① Expo - 17, - Health

(2) Macrales - it = a part of the simulation, not the  
 presentation - "let us go and make a law  
 " with the people around us, since  
 " we separated from them, many  
 evils have happened as"  
 " let us go and make a law" - this

" a body of men who profess to be more  
patriotic than the rest and to explain  
the law more precisely" (3) De Sanctis

(3) Structure [Temple, State, Restoration (Exile) - Rise  
Constant -

9) All their work - cumulative - so to make up Talmond  
- which was the Beh. law made to fit the times. It's

(a) and it controlled life in 200 yrs - To this day - lives  
- and even Reform accepted since. - that "Trading up the Ball" - Evolution



hp & Jew slept in Talmud - Its authority as binding as  $\Rightarrow 1x$  (7)

Educating - Talmudic - Curriculum - (6-7)

For a series, it even obligated study & Bbb to second / order  
- trained also intellect - for other fields -

10. Opportunity - early - Sadducees -  
Karaite Jews - fc - Hame, Talmud - Bbb  
- parted -  
- 3 Bbb = modernizing - buy him art, the  
- Rabbinism - 1300s =

11. Attacks - middle Ages - could not attack Bbb - Tal  
preserved of "Core of resistance" - Ethics, Halak  
or other  
Bbb -

Referred to Burnings - Crusade 13c

1242 - Paris - 24 cartloads / Heb. Bbb - Crusade 13c  
flame in one day - Witnessed by him, Rabbis -  
elogy - 9th / 10th

Rome - Cremona - elsewhere in 16c

Public Disputations - to defend - Jewish apostates

Nicholas Dami - Paris in 1240

Pablo Christian - Barcelona - 1263

Papal Bulls issued against it

16 - Johann Pfefferkorn - convert apostate - agent of Dominicans

Johann Reuchlin - Humanist - procurator / Reformation

17c - Johann Eschenmayer - "Entdecktes Judentum"

- crisis of Judaism with, ritual murders, not to  
save life of Christian - French Bbb



19 C. August Rohrbach - Prof., Theol. - Sam Vaino Pagan - "Der  
Talmud jod" (1871) ten, thousands, copies - can amount to  
to have still an Jew - Retreat hundred  
Joseph Blush - Rabbi, Florisday, was Vienna - "not able  
to translate a single page, T." - fraudulent statements  
(trial) Protestant Christian Oratorical Nöldke,  
Wörche & Ernst Delitzsch - accused R. - of ignorance  
and deceit - Trial last 2 yrs - just before last  
R. withdrew his charges - I was haunted a persecution  
persecution. Failed to reproach his proficiency

=

12/ with I had time -  
Read it - in God laboratories of card Sebuter -  
Rabbinic authorities