

1: The Golem: Super Villain or Super Hero?

But the Maharal's close associates knew the real reason not to make known where Yossele the golem lay hidden. The End of the Golem 23 The Maharal's Remarks Concerning the Golem MY SAINTLY TEACHER AND father-in-law, the Maharal of blessed memory, said: 1.

A Modern Forgery By: Shnayer Leiman For a related post by Dr. Introduction In , Chaim Bloch , noted author and polemicist, published a letter of the Maharal d. Tuesday of parshat va-yera, [5] , was addressed to R. Bloch assured his readers that the letter was published from an original copy in his possession. He thanks Rabbi Samuel Neuwirth of Vienna for his efforts in acquiring the letter and handing it over to Bloch for publication. Given that it was published together with a series of hasidic documents including letters of the Baal Shem Tov , allegedly recovered from East European archives that had been plundered during World War I and its aftermath, the impression one has is that the Maharal letter belonged to these archives as well although this is never explicitly stated by Bloch. Yitzchok Eizik Weiss d. Although he gave no indication as to when or how the letter came into his hands, two witnesses provide us with some interesting detail. The first witness, R. In it, he responded to R. The second witness, R. Hayyim Eleazar Shapira d. Yitzchok Eizik Weiss], R. They carefully removed a manuscript from a large envelope and asked the Rebbe to examine it. It was a handwritten letter signed by the Maharal of Prague and it dealt with the creation of the Golem. They explained that a soldier who had been taken captive at the Russian front during the World War, and who had participated in the looting of government archives during the Russian revolution, had brought the letter to their father and was prepared to sell it to him for a stiff price. Since the Spinka Rebbe was not expert in Hebrew manuscripts, he sought the advice of the Munkatcher Rebbe. The latter examined the manuscript carefully for some fifteen minutes. He then asked that a magnifying glass be brought and he re-examined the manuscript. He concluded that it was worthless; it was a forgery. The sons thanked the rabbi and went on their way with the manuscript. Zvi Elimelech Kalush of Bnei Brak. In order to facilitate discussion of the evidence, the full text of the letter is printed below, with each line identified by number. Letter of the Maharal¹⁵ III. Evidence of Forgery¹⁶ p. Thus, according to the Letter, Maharal was appointed Rabbi of Prague in According to the historical sources, the Maharal was appointed Rosh Yeshiva of Prague in His appointment as Rabbi of Prague came many years later. The Maharal is depicted throughout the letter as devoting all his energies to countering the blood libel in Prague. There is no historical evidence of a charge of blood libel in Prague during the lifetime of the Maharal. Cardinal Johann Sylvester is described here as the leading Christian authority in Prague. No cardinal by that name served in Prague or, for that matter, anywhere else in Christian Europe. For a list of the cardinals who functioned in Prague, see Hierarchia Catholica Medii Aevi 3 , pp. An anti-Semitic priest and rogue in sixteenth century Prague by the name of Thaddeus is unknown to all of Jewish and Christian literature prior to the twentieth century. Rudolph II is described here as serving as King of Bohemia in It is surprising that the Maharal confused these two kings with each other. The Maharal reports that he was summoned for an audience with King Rudolph in Aside from the fact that Rudolph was not in office at the time, the Maharal met with Rudolph only once in Breuer, Jerusalem, , p. Since this letter was allegedly written and sent to R. It is surprising that the Maharal was unaware of the correct spelling for this river in Hebrew an essential ingredient for the writing of legally valid divorce documents. Maharal here refers to the permutations and combinations of the Hebrew letters that enable one to create a Golem, as they appear in the printed editions of Sefer Yetzirah. Judah, dubbed Leib, son of R. In fact, the Maharal never signed his name in this manner. The cumulative evidence is sufficiently overwhelming that there is really no point in adducing more of the same. Suffice to say that anyone familiar with the syntax and vocabulary of the authentic, published writings of the Maharal will recognize instantly that the Letter of the Maharal is a crude forgery. What remains to be investigated is the identity of the forger. Who forged the letter of the Maharal? When was it forged? Why was it forged? While we cannot provide answers to these questions due to our ignorance , the following comments may prove useful for others who wish to do so. Much of the material in the Letter of the Maharal was borrowed directly from R. It is unclear whether both documents came from the

same hand, or whether the Letter of Maharal was an independent work. It is noteworthy that the Letter of the Maharal was not included in, or even mentioned by, Chaim Bloch in his reworking and expansion of R. I am not aware of any evidence that either suggests or proves that Bloch "despite his predilection for forgery" forged the Letter of the Maharal. It is perhaps more likely that the forger of the Kherson Geniza see note 5 was responsible for the forged Letter of the Maharal. One matter, however, deserves further attention. In , the four hundredth yearzeit of the Maharal was commemorated throughout the world. Those commemorations have yielded a remarkable volume, recently published in Prague. Entitled Path of Life: In sum, the Letter of the Maharal is a modern forgery. It should not and cannot be cited as evidence relating to the Maharal, the Golem, or any of the events that occurred in the sixteenth century. It is a twentieth century document that was probably forged sometime between and At best, it sheds light or: It is unconscionable that no entry on Bloch appears in either edition of the Encyclopaedia Judaica. Bloch was a prolific author and an astute polemicist who contributed significantly to a variety of Jewish topics, including folklore, apologetics, and anti-Zionist sentiment. A biography and intellectual history of Bloch remains a scholarly desideratum. Man Todros Spira served as Rabbi of Friedberg until circa He was succeeded by R. In fairness to Bloch, it should be noted that he equivocated somewhat as to whether the document was an original or a copy. On the title page of the volume, and under the facsimile of the signature itself, he clearly implied that the letter and the signature were originals, not copies. The Kherson Geniza has generated a rich literature, too cumbersome to be listed here. Some of the more important discussions are: Rosman, Founder of Hasidism, Berkeley, , pp. Rabinowicz, Encyclopedia of Hasidism, Northvale, , pp. New York, and On Weiss, see Y. Eleazar of Worms commentary on Sefer Yetzirah, see S. An English version, The Golem: Legends of the Ghetto of Prague, Vienna, , became a best seller, and is often reprinted. For a comparative study of the Bloch and Rosenberg versions of the Golem stories, see A. Goldsmith, The Golem Remembered, , Detroit, , pp. Rabbi Judah Loew ben Bezalel, Prague, The signature, recorded in , appears on the frontispiece and at p. Jerusalem, , p.

2: Yehuda Loew (The Maharal)

The Maharal is the subject of the legend about the creation of a golem, a creature made out of clay to defend the Jews of the Prague Ghetto from antisemitic attacks, particularly the blood libel.

The name is related to the Hebrew patriarch Judah or Yehuda, who is traditionally associated with a lion. His birth year is uncertain, with different sources listing , , and His uncle Jacob was Reichsrabbiner "Rabbi of the Empire" of the Holy Roman Empire , and his brother Chaim of Friedberg, was a well known rabbinical scholar, as were his two other older brothers. He received his formal education in various yeshivas Talmudic schools. Educated in the strict Talmudism typical of rabbinical education in his day, Judah Loew later challenged the limits of this conservative tradition. He read the kabbalistic text of the Zohar and other esoteric books with enthusiasm. He also studied the classical Jewish philosophical texts, such as the writings of Maimonides and Crescas, and was familiar with current secular subjects like physics and astronomy. Judah reportedly married his wife Pearl at the age of 32 after a long delay, due to financial troubles in her family. They would have six daughters and a son. Judah accepted a rabbinical position in as Landesrabbiner of Moravia at Mikulov Nikolsburg. This position, which he held until , involved directing Jewish community affairs as well as determining the schedule of Talmud studies in the communities in that province. He also revised the Jewish community statutes on the election and taxation process. While still in Moravia, Judah fought against slanderous allegations of illegitimacy that were spread in the community against certain families, which could ruin their ability to find a marriage partner for their children. This issue also affected his own family. After leaving Moravia, probably due to anti-Jewish persecutions there, Loew was active in Prague, where he established a yeshiva and became known for his relatively broad approach to Talmudic studies and his corresponding criticism of the tedious scholastic attitudes of other rabbinical authorities. He also ran afoul of powerful Jewish leaders who continued to deny the legitimacy of their fellow community members and even besmirched the good names of those who were already dead. The Maharal boldly denounced this phenomenon, going so far as to pronounce a sentence of excommunication on those guilty of slanderous rumor-mongering. Loew then gladly accepted the call of his native community, Posen, to serve as its rabbi. He moved back to Prague in , to replace the retired Isaac Hayoth. The conversation seems to have been related to the Kabbalah Jewish mysticism a subject which held much fascination for the emperor. In the same year, the Maharal moved back again to Posen, where he had been elected as chief rabbi of Poland. There, he composed Netivoh Olam and part of Derech Chaim. Toward the end of his life he moved back to Prague, where he died in He is buried there, and his tomb still an attraction for tourists. Teachings Statue of the Maharal in Prague Although he was not an open proponent of the Kabbalah per se, the Maharal adopted some of its key doctrines, which he popularized in his many writings and speeches. For example, he denounced the morbid attitude toward sexuality which was prevalent in Christian society and also among many Jews. For him, the male and female principles were manifestations of the image of God in humankind. Love between the sexes, he believed, was a glorious manifestation of the Divine, as well as being the foundation of the family and society. The Maharal also promoted the kabbalistic attitude that the physical world exists in parallel to the higher spiritual world, and that these two correspond to each other. He was not, however, a champion of the open study of Kabbalah , and none of his works are openly devoted to it. Nevertheless, kabbalistic ideas permeate his writings in a rational and philosophic tone. His main kabbalistic influences appear to have been the Zohar and Sefer Yetzirah. The Maharal was also entirely in favor of scientific research insofar as it did not contradict divine revelation. He was an outspoken critic of the method of Talmud study known as pilpul which painstakingly attempted to reconcile various texts or to harmonize fundamental differences of approach between various earlier authorities. He was content to let differences remain as differences, and even to encourage a degree of mystical speculation. David Ganz produced the Tzemach David, a work of Jewish and general history, as well as writing on astronomy. Other accounts followed later, including the publication of the legend by Yudl Rosenberg, who was the first to mention the golem as defending Jews from those who would raise the nefarious blood libel against them. The tale appears in several other variations. Model of the

HOW THE MAHARAL BROUGHT ABOUT THE END OF THE GOLEM pdf

Golem of Prague According to the legend, the Jews in Prague were being persecuted by the Christians, who often accused them of ritually murdering children so they could use their blood to make matzo. Some of the persecutors even sneaked into the Jewish ghetto to deposit the body of a child on the street in an attempt to incite people against the Jews. The Maharal, always devoted to the welfare of his people, prayed for a vision to tell him how to stop these false accusations, and was told by Heaven to "make a human image of clay. They each walked around the figure seven times, reciting a kabbalistic formula, and the golem was brought to life. The golem appeared to be a man of 30, and the rabbi clothed him and named him Joseph. Through the use of a talisman, the golem could appear invisible, and was sent out to stop anyone carrying a large parcel. When a person was found intending to deposit the body of a dead child in the Jewish streets, the golem would tie up the offender and the evidence, and carry both to the authorities. Once the blood libel was declared to be groundless and persecutions were forbidden, Rabbi Loew removed the breath of life from the golem by walking around the figure seven times again, repeating the same words in reverse order. A recent authority who had roots in both of these traditions was Rabbi Isaac Hutner. Various other books have been inspired by this legend.

3: The Golem and the Wondrous Deeds of the Maharal of Prague - Yehudah Yudel Rozenberg - Google Books

22 How the Maharal Brought About the End of the Golem (pp.) AFTER THE PROMULGATION OF King Rudolf's new law abolishing blood libel trials in his domain, the Maharal noticed a period of calm.

In lieu of an abstract, here is a brief excerpt of the content: Pursuing the Golem of Prague: Kieval bio A text: If the righteous wished, they could create a world, as it is written [Isaiah Rava created a man and sent him to Rabbi Zera. Rabbi Zera spoke to him but he [the man] did not answer. Then he [Rabbi Zera] said to him: You are from the companions i. Return to your dust. Rabbi Hanina and Rabbi Oshaia spent every Sabbath eve studying the Book of Creation Sefer Yezirah ; a third-grown calf was created for them, and they ate it. Psalms 92 The psalm for the Sabbath day and 93 are said in their entirety and then repeated before the cantor issues the formal call to prayer Barekhu. This rabbi was well versed in all of the arts and sciences, especially in the Kabbalah. By means of this art he could bring to life figures formed out of clay or carved from wood, who, like real men, would perform whatever task was asked of them. Such homemade servants are very valuable: They work untiringly; one can scold them, and they do not answer back. This artificial servant performed all of the menial tasks in the house throughout the week: On the Sabbath, however, he was required to rest; therefore, before [End Page 1] the day of rest had begun, his master removed from his mouth the Name and made him dead. Once, however, the rabbi forgot to do this, and calamity ensued. The magical servant became enraged, tore down houses, threw rocks all around, pulled up trees, and carried on horribly in the streets. People hurried to the rabbi to tell him of the situation. But the difficulty was great; the Sabbath was already at hand, and all labor—whether to create or to destroy—was strictly forbidden. How, then, to undo the magic? Fortunately, the Sabbath had not yet been consecrated in the Altneu synagogue, and since this is the oldest and most honorable synagogue in Prague, everything is set according to it. There was still time to remove the Name from the crazy youth. The master hurried, tore the magic formula from the mouth of the Golem, and the lump of clay dropped down and fell in a heap. Alarmed by this event, the rabbi did not wish to make such a dangerous servant again. Even today pieces of the Golem are to be seen in the attic of the Altneu synagogue. It is apparent from the tone of the story, as well as from the more explicit statements that follow, that the Talmud views the activities of the rabbis in question as perfectly acceptable. Righteousness, one might infer, involves more than moral perfection You are not currently authenticated. View freely available titles:

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The most famous golem narrative involves Judah Loew ben Bezalel, the late 16th century rabbi of Prague, also known as the Maharal, who reportedly "created a [g]olem out of clay from the banks of the Vltava River and brought it to life through rituals and Hebrew incantations to defend the Prague ghetto from anti-Semitic attacks" and pogroms.

Table of Contents Spanish Expulsion The Holocaust In Jewish tradition , the golem is most widely known as an artificial creature created by magic, often to serve its creator. The word "golem" appears only once in the Bible Psalms In Hebrew , "golem" stands for "shapeless mass. The golem appears in other places in the Talmud as well. One legend says the prophet Jeremiah made a golem However, some mystics believe the creation of a golem has symbolic meaning only, like a spiritual experience following a religious rite. The Sefer Yezirah "Book of Creation" , often referred to as a guide to magical usage by some Western European Jews in the Middle Ages, contains instructions on how to make a golem. Several rabbis , in their commentaries on Sefer Yezirah have come up with different understandings of the directions on how to make a golem. According to one story, to make a golem come alive, one would shape it out of soil, and then walk or dance around it saying combination of letters from the alphabet and the secret name of God. To "kill" the golem, its creators would walk in the opposite direction saying and making the order of the words backwards. Erase the aleph and you are left with mem and tav, which is met, meaning "death. One would remove it to stop the golem. Often in Ashkenazi Hasidic lore, the golem would come to life and serve his creators by doing tasks assigned to him. It was said that he created a golem out of clay to protect the Jewish community from Blood Libel and to help out doing physical labor, since golems are very strong. Another version says it was close to Easter, in the spring of and a Jew-hating priest was trying to incite the Christians against the Jews. So the golem protected the community during the Easter season. Both versions recall the golem running amok and threatening innocent lives, so Rabbi Loew removed the Divine Name, rendering the golem lifeless. A separate account has the golem going mad and running away. Several sources attribute the story to Rabbi Elijah of Chelm, saying Rabbi Loew, one of the most outstanding Jewish scholars of the sixteenth century who wrote numerous books on Jewish law, philosophy, and morality, would have actually opposed the creation of a golem. The golem has been a popular figure in the arts in the past few centuries with both Jews and non-Jews. In the early 20th century, several plays, novels, movies, musicals and even a ballet were based on the golem. There is also a character named Golem in J. Today, there is even a golem museum in the Jewish Quarter of Prague. Sometimes, someone who is large but intellectually slow is called a golem. Other civilizations, such as the ancient Greeks, have similar concepts.

5: The Last Word On Nothing | What Golems and Robots Have in Common

A golem is a clay creature that has been magically brought to life. The name comes from the Hebrew word "golem," which means something incomplete or unfinished, like an embryo.

Some have painted the Golem as a hero, coming to life just in time to save the Jewish community, while in other stories the Golem is depicted as a murderous villain and uncontrollable demon. Though there have been many iterations of the Golem, in the classic telling of the story, Judah Loew Ben Bezalel, the late 16th century rabbi known as the Maharal of Prague, was said to have formed a Golem out of clay after deciding that the Jewish community was in need of a defender against rising anti-Semitic attacks. Thus was born the Golem of Prague whom the rabbi named Yosseleh. According to the classic tale, the Golem could make himself invisible and summon the spirits of the dead. Defender of the Jewish community during the week, the Maharal allowed Yosseleh to rest on the Sabbath along with the rest of the community. He would deactivate the Golem every Friday evening by removing the name of God from his mouth. According to some of the legends, one Friday, the Maharal forgot to deactivate the Golem. Yosseleh, in a fit of rage, ran amok, damaging the city and causing physical harm to the unfortunate people who happened to be in his way. The Maharal, realizing what happened, ran out into the streets and managed to deactivate the rampaging Golem and put an end to the destruction. An alternative end to the story of the Golem explains that the threat of anti-Semitism had passed and the clay protector was no longer needed. Rabbi Loew quietly removed the name of God from his mouth and the Golem was deactivated forever. The mute presence of Yosseleh, simply disappeared from community life, and the clay form of the Golem was put in storage in the attic of the synagogue where it still believed to be resting today. The story of the Golem has been reenacted and reinvented many times and has served as a source of inspiration for artists, sculptors, scientists, movies, books, dramatic productions and comic book heroes. There is much speculation as to whether the Golem was a benign creature expected to obey its creator or if it was a monstrous creature, prone to fits of rage and destruction. The most popular film in the series was a silent horror film where the Golem is used without the permission of Rabbi Loew by his assistant. The assistant, not knowing how to properly control the Golem, sets the Golem on a destructive rampage in which a man is killed and fire is set to the synagogue. In the original performance, the Golem, brought to life to protect the Jewish ghetto, was treated with much suspicion by the local community. The Golem turned his frustration at being different back onto the community and used his tremendous strength, the very thing that was supposed to protect the Jews from anti-Semitic attacks, to murder the Jews themselves. In the face of the evolving catastrophe, the Maharal was forced to return the Golem to the lump of dirt from which he came. The Golem took to the stage many times in the years following, enthraling the community in the Yeshuv. Elie Weisel, in his retelling of the classic tale, wished that the Maharal would have allowed the Golem to continue his work as defender of the Jews. Why did the Maharal take him from us? Did he really believe that the era of suffering and injustice was a thing of the past? That we no longer needed a protector, a shield? Aside from the fact that the story requires a firm belief in the supernatural, Rabbi Loew himself, the purported creator of the Golem, never mentioned creating a Golem in any of his writings. Real or not, the existence of a creature fighting in defense of the downtrodden in the spirit of truth, carries a universal message that has inspired audiences across the globe for centuries on end. Maybe someday the Golem will return to defend the truth in an ever evolving world. Ro Oranim Writer, editor and lover of all things Jewish, Ro lives outside of Jerusalem with her husband and sweet pup Lola. Ro works at the National Library of Israel and in her spare time, she enjoys learning new and useless facts, reading and cupcake baking.

6: The golem and the wondrous deeds of the Maharal of Prague - University of Manitoba Libraries

This collection of interrelated stories about a sixteenth-century Prague rabbi and the golem he created became an immediate bestseller upon its publication in

What began as the little country that could, has become a leading nation in the world of technological innovation. After a year of dedicated work and preparation, the project was completed in and the WEIZAC performed its first calculations. Pekeris agreed to the suggestion but only on condition that Scholem would come to the dedication ceremony for the new computer and explain why it should be named so. Rabbi Yehuda Loew ben Bezalel, known in Jewish tradition as the Maharal of Prague, is credited by Jewish popular tradition with the creation of a Golem. The Golem of Prague was built from clay and, once the body was complete, the rabbi put the ineffable name of God in the figures mouth and the Golem came to life. The Golem performed for his master, protecting the Jews from anti-Semitic attacks. With all of his powers, the Golem was not granted the power of speech. One Friday, the rabbi forgot to put the Golem to rest for the Sabbath as he was accustomed to do. The Golem suddenly grew in size and in a fit of rage, went on a destructive rampage. When the news reached the synagogue where the rabbi was praying, he rushed out into the street to confront his own creature. Scholem gave several reasons for the name bestowed on the new computer. The Golem was brought to life by the combination of the 22 letters of the Hebrew Alphabet that took shape as the name of God. The Golem computer knows only two symbols, the zero and one that make up the binary system. Everything can be translated into just these two terms so the Golem Aleph can process it. The Golem, through the ineffable name of God and the computer, through the use of electric energy. As for the shape, it is there that Scholem hit a tough spot for the computer cannot be compared to the shape of man. He did draw a physical comparison when he explained that unlike the Golem of Prague who was given the beautiful form of man, the Golem Aleph computer was not the most beautiful of creations but- for the computer, the beauty of the creation is what lies within. The Golem, after flying into a fit of rage, grew in size wherein the Golem computer was expected to only shrink as improvements are made in the future. This makes the modern Kabbalists more successful than the ancient ones, and I may congratulate them on this score. They preferred what they call Applied Mathematics and its sinister possibilities to my more direct magical approach. Little did they know, when they preferred Chaim Pekeris to me, what they were letting themselves in for. So I resign myself and say to the Golem and its creator: Ro Oranim Writer, editor and lover of all things Jewish, Ro lives outside of Jerusalem with her husband and sweet pup Lola. Ro works at the National Library of Israel and in her spare time, she enjoys learning new and useless facts, reading and cupcake baking.

7: Judah Loew ben Bezalel - New World Encyclopedia

The golem and the wondrous deeds of the Maharal of Prague User Review - Not Available - Book Verdict. In this first English translation of Rosenberg's "groundbreaking collection of stories," novelist, translator and scholar Leviant brings the Hebrew work to a wide audience.

Donate Yehudah Loew of Prague , also known as the Maharal, was one of the outstanding Jewish minds of the sixteenth century. He wrote numerous books on Jewish law, philosophy, and morality, and developed an entirely new approach to the aggada of the Talmud. The Maharal rejected the idea that boys should begin instruction at an early age, insisting instead that children be taught in accordance with their intellectual maturity. He was held in great esteem by his contemporaries and has had a profound impact on all streams of Judaism. Rabbi Kook stated that the "Maharal was the father of the approach of the Gaon of Vilna on the one hand, and of the father of Chasidut , on the other hand. Ironically, he is credited with the creation of a golem, an activity he would probably have opposed. A golem is a human figure created from clay and brought to life by use of the Ineffable Name of God. Since the letters of that name were considered to be the original source of life, it is thought possible for one knowledgeable in the secrets of the Divine Power to use them to create life. Discussions of golems go back to the Talmud. Rava is said to have created such a man. In the sixteenth century numerous golems were said to have been created, but in each case their power increased and threatened human life, so they were destroyed by their makers. Yehudah Loew of Prague was said to have created a golem to protect the Jewish community from Blood Accusations. It was close to Easter, and a Jew-hating priest was trying to incite the Christians against the Jews. The golem protected the community from hard during the Easter season. However, the creature threatened innocent lives, so Yehudah Loew removed the Divine Name, thus rendering the golem lifeless. Today someone who is large but intellectually slow is sometimes called a golem. The Maharal was very active in community work. He did much to improve social ethics. He was a far-seeing educator whose many ideas for educational reform struck deep chords in many people. His resting place in the Old Jewish Cemetery in Prague is still visited today by thousands of people.

8: The golem and the wondrous deeds of the Maharal of Prague / |

The Maharal is perhaps most famous for the many stories surrounding his creation of a golem—a humanoid clay figure that was brought to life through Kabbalah and the use of Divine Names—to help protect the Jews who faced constant persecution.

There are lots of variations on the golem story, but the way I learned it goes like this: Walking the other way around, saying those same letters and words backwards, kills the golem. And buried amidst their discussion of golems with Eric Silver, he mentioned that the modern version of the golem is the robot. This totally blew my mind! I still think about it. The most famous golem in history comes from Prague. According to the story, there was a rabbi named Judah Loew ben Bezalel, aka the Maharal. Non-Jews believed that Jews killed babies and put them in their matzo, and Prague was on the brink of new leadership that was even more hostile to the Jews than the previous one. So the Maharal decides to take matters into his own hands, and create a golem to protect his people. The story goes that the Maharal crated his golem, named Josef, and the golem patrolled the Jewish ghettos to keep them safe from attacks from the outside. There are plenty of endings to the story too, in some the rabbi neutralizes the golem easily, in others the golem goes on a rampage and murders a bunch of people before being felled. No matter what, at some point the golem has to be turned off eventually. With great power comes great responsibility, and all of that. So what does this have to do with robots, you ask? Or, really, more like golems. And their rebellion leads to the end of the human race. So once again, you may be asking, what do robots have to do with golems? And the golem concept is certainly still informing roboticists today, at least in name. In , a roboticist at Georgia Tech created a humanoid torso they named Golem Krang. Which makes sense, because Krang was basically a brain in a robot body. Anyway! At Brandeis University, researchers have named a project on the evolution of machines after the golem. So the golem is a magical creature, a thing brought to life by human spirit and ingenuity. This has long been our dream with robots too. What happens if it falls in love and is rebuffed? What happens if we forget to turn the robot off?

9: YIVO | Yehudah Leib ben Betsal™el

Presents a collection of inter-related stories about a sixteenth-century Prague rabbi and the golem he created. This book shows how the rabbi transformed the centuries-old understanding of the.

His tombstone in the Old Jewish Cemetery, Prague. His birth year is uncertain, with different sources listing , [3] [4] and There is no documented evidence of his having received formal religious education, leading scholars to conclude that he was an extremely gifted autodidact. He accepted a rabbinical position in as Landesrabbiner of Moravia at Mikulov Nikolsburg , directing community affairs but also determining which tractate of the Talmud was to be studied in the communities in that province. He also revised the community statutes on the election and taxation process. Although he retired from Moravia in at age 68, the communities still considered him an authority long after that. One of his activities in Moravia was the rallying against slanderous slurs on legitimacy Nadler that were spread in the community against certain families and could ruin the finding of a marriage partner for the children of those families. This phenomenon even affected his own family. He used one of the two yearly grand sermons between Rosh Hashanah and Yom Kippur to denounce the phenomenon. He moved back to Prague in , where he again accepted a rabbinical position, replacing the retired Isaac Hayoth. He immediately reiterated his views on Nadler. On 23 February , he had an audience with Emperor Rudolf II , which he attended together with his brother Sinai and his son-in-law Isaac Cohen; Prince Bertier was present with the emperor. The conversation seems to have been related to Kabbalah Jewish mysticism, Hebrew: He was buried in the Old Jewish Cemetery, Prague. David Ganz died young, but produced the work Tzemach David, a work of Jewish and general history, as well as writing on astronomy ; both the MaHaRal and Ganz were in contact with Tycho Brahe , the famous astronomer. His works inspired the Polish branch of Hasidism , as well as a more recent wave of Torah scholars originating from Lithuania and Latvia , most markedly Rabbi Eliyahu Eliezer Dessler “ as well as Rabbi Abraham Isaac Kook “ A more recent authority who had roots in both traditions was Rabbi Isaac Hutner “ That is, the Maharal couched kabbalistic ideas in non-kabbalistic language. Both of these institutions, and the graduates they produce, continue to emphasize the intellectual teachings of the Maharal. Rabbi Judah Loew was not a champion of the open study of Kabbalah as such, and none of his works are in any way openly devoted to it. Instead, what they attempt to do is to make the ideas of the Kabbalah which he held to be the most deeply true of all the Torah accessible to the average educated reader, by presenting them in a rigorously philosophical form, couched in terms that are accessible to the public. Loew, only the greatest of Torah scholars are able to perceive the full intent of the Kabbalistic works in their complex entirety. Therefore, although kabbalistic doctrine permeates his writings, it is always presented in a rational and philosophic form. His main kabbalistic influences appear to have been the Zohar , Sefer Yetzirah , and traditions of the Chassidei Ashkenaz , as Lurianic Kabbalah had not by that time reached Europe. At the same time he was entirely in favor of scientific research, so long as the researcher did not use his observations as permission to contradict the final authority of divine revelation. His constant thesis is that the Talmudic, Midrashic, and Aggadic teachings refer always to matters far beyond the competence of natural science. Through this paternal line, Loew is the ancestor of many prominent later Jewish individuals, including Menachem Mendel Schneerson , seventh Rebbe of Lubavitch , and Yehudi Menuhin , the famous violinist. Maharal is also the ancestor of Rebbe Nachman of Breslov. Legend of the golem[edit] Main article: The Golem of Prague The Maharal is the subject of the legend about the creation of a golem , a creature made out of clay to defend the Jews of the Prague Ghetto from antisemitic attacks, particularly the blood libel. He is said to have used mystical powers based on the esoteric knowledge of how God created Adam.

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