

1: תְּרֵזֶנֶת הַתַּלְמוּד תְּרֵזֶנֶת הַתַּלְמוּד תְּרֵזֶנֶת הַתַּלְמוּד Talmudic Treasures:

The learned author of the present work, Treasures of the Talmud, has been for years engaged in the study of the vast collection of commentaries, notes, reflections, and traditions known as the Talmud – that strange, mysterious, mighty book, of which so many know the name, so few the contents.

Wednesday, March 5, Avodah Zarah 17a: A farting prostitute and recovery from an addiction There are many who recognize that their destructive tendencies and addictions were wrong and hurtful to themselves and their families. If there is a realization that emotional, psychological and behavioral changes are needed, it is also quickly realized how difficult and challenging it is to make personal transitions. Many questions come up and I can think of a few right now - how does one cope with uncontrolled addictions, what could have stimulated a shift in consciousness to take action for change, and who are the people that could be reliable for support during times of change. He did not go on the 12 step program. He did not seem to have a support group that would help him recover from his uncontrolled behavior, nor did he hesitate to talk to God. It was a prostitute that was the catalyst for his redemption. It was the most unexpected way for someone to realize his wrong doing. What was it like for Rabbi Elazar to be confronted with his own so-called evil inclination? They say concerning Rabbi Elazar ben Dordia that he did not neglect a single prostitute in the world with whom he did not have sexual relations. One time he heard that there was a certain prostitute in one of the overseas towns, and her fee was a whole bag of dinars. He took a bag of dinars and went for her sake and crossed seven rivers. Crossing a river is a symbol in Rabbinic Judaism for going against the tide. Rabbi Elazar was so obsessed with being with a prostitute, that nothing could stop him. And here comes my second post see my previous post showing how a prostitute generates a positive attitude from the rabbis, despite of their male oriented perspective. They seem to look past the profession of this women and elevate her by giving her the power to bring forth a correction to the life of Rabbi Elazar. Another example of a woman who gets a positive spotlight is Rahav the prostitute from the book of Joshua 2: She also gets rewarded in spite of her low social status because she hid the spies in her home. This woman in Avodah Zarah 17a is a smart woman who does not hesitate to rebuke a man who she never met before. For someone who is used to give away her body with no emotional attachment she now gives away her inner spiritual wisdom. Interesting is the fact that she is not embarrassed by her flatulence and uses it as a teaching moment. The sexual excitement becomes an illusion and a fart with a rebuke become the turning point for Rabbi Elazar. The erotic ambiance is disrupted and becomes a taboo and a boundary for him. From now on there is no way for him to enter his world of fantasy and illusion. But how could she know or understand that Rabbi Elazar is actually sinning by being with her? How does she know about repentance? Is she also a very intuitive person or a medium for divine intervention? A voice from heaven was heard proclaiming: Eleazar ben Dordia is destined for life of the world to come. He is aware of his sins and acknowledges them. At first, he is totally lost and has no trust in himself to make the change. Only after realizing that there is no one out there to support him, he turns to his own inner self. The sad part of all of this that he physically dies even after his pure intention to repent. The rabbis explain that his death is a result of his inability to control his sexual addiction, so that he is like an idol worshipper, and idolatry is a sin that can never be redeemed. According to Tractate Sanhedrin 74a, murder, incest and idolatry are sins that it is better to suffer or die for rather than transgress. Would anyone even want to try to change ones behavior knowing that failure is inevitable? I can only imagine how lonely this man must have felt. To me, the physical death of Rabbi Elazar in this world and his redemption in the World to come are the symbols of a spiritual revival, from this material world to the spiritual world. While in this world his death is a symbol for the completion of his sinning identity, his reward in the next world is the symbol for his new identity as a recovered person. And the tools that he used to merit this award are his prayers and meditations. There are no easy formulas to give to people that are fighting addiction. It is a tough personal journey which requires strong faith, a connection to God and pure intention. And how do a fart, a prostitute and addiction connect in this story it is for you to explore further.

2: Books - Mishna & Talmud - Page 1 - Torah Treasures

Treasures of the Talmud is a little-known work originally published in as an introduction to the Talmud and its inspirational offerings. This book features an opening section on the history and contents of the Talmud followed by selected spiritual teachings and maxims on the world and life, virtues and vices, and religion and worship.

Twitter A few weeks ago, I bought tickets to take my kids to what promised to be an exciting performance at a local Jerusalem theater. The Hebrew word used for legends, Aggadot, is the term used in Talmudic studies to refer to the literary parts of the Talmud—stories, fables, and legends—in contrast to Halacha, the legal material. The day of the show arrived, and to my disappointment, the actors performed yet another rendition of Cinderella. My daughters were thrilled—they can never get enough frilly dresses and magic wands—but I could not help thinking it was such a missed opportunity. Here we were in Jerusalem, the global capital of Jewish learning. The show had attracted an exclusively Jewish crowd, as performances in this particular venue always do. Rubenstein then shows how they can shed light on various aspects of human experience, moral character, interpersonal relationships, and the dynamics of political power. Some of the stories that Rubenstein discusses in his book are well-known, though he finds surprising modern relevance. The book begins with the oft-taught tale of Honi the Circle Drawer, who is puzzled to see an old man planting a carob tree whose fruits he will surely not live long enough to enjoy. The old man explains that just as his ancestors planted for him, so he plants for his descendants. Honi then returns both to his home and to the study house, but to his dismay, no one recognizes him. Honi, who did not realize that one generation could benefit another, fittingly finds himself unable to establish a connection to the succeeding generations—neither to his descendants nor to his disciples. Rubenstein infuses this ancient tale with a contemporary resonance. When Honi wakes from his sleep and finds that no one recognizes him, he experiences a loss of dignity that is familiar to many senior citizens who feel they have become unrecognized, and that their lives, talents and contributions are no longer valued. The motif of a multi-decade sleeper who reemerges into a changed world features in German, Chinese, Japanese, Dutch, and Arabic fables as well. Other chapters consider less familiar tales, such as the title story about a land in which everyone speaks the truth, until one sage tells a little white lie and is banished. Indeed, the breadth of literary and cultural references throughout this volume is staggering—Rubenstein moves freely from high to low culture, referencing a contemporary Syrian poet, a professor of linguistics, Gilbert and Sullivan, and Amelia Bedelia—all in a single chapter about the Talmudic tale of a husband and wife whose marriage is strained because of miscommunication. In other chapters, Rubenstein calls our attention to the gaps in Talmudic narratives and attempts to fill them in by rewriting the tales as fiction, as Ruth Calderon did in *A Bride for One Night*, her book about Talmudic stories originally published in Hebrew. Rubenstein, who has a rabbinical degree from JTS in addition to his academic credentials, is at his best when exploring how these stories can help us make sense of our modern reality—and as such, this book will be an invaluable resource for pulpit rabbis and Jewish educators in search of texts that will inspire and speak to their congregants and students. The Talmud is often regarded as a dry legal tract that deals with questions largely irrelevant to modern experience: How did the high priest confess his sins on the head of a goat on Yom Kippur? Which parts of a field must be left unharvested? In traditional printings of the Talmud, a page of Talmud filled with aggadic stories can often be identified by the relatively minimal marginal comments, since historically far less attention was paid to these sources. What is the proper way to care for an aging parent? Who should be called into account for the often prohibitively high cost of day school education? Rubenstein shows us how we can anchor ourselves in the ancient stories of our ancestors, so as to gain a better sense of direction as we navigate our course through life. A midrash in the Song of Songs Rabbah says that the Torah was like a pot of boiling water so hot that no one could pick it up, until Solomon came along and developed parables and midrashim that served as handles, so the text could be lifted and carried around. For many Jews, the Talmud is like a pot of boiling water that they feel they have no way to lift and to carry around. With this book, Rubenstein has given handles to the Talmud, as it were, enabling greater access to a literary heritage that has for too long been neglected except by a learned elite. Talmudic stories are a way for all of us—not just

rabbis and scholars and educators”to get a handle on the texts of our tradition, to turn to them as sources of meaning and guidance, and, in so doing, to make them our own.

3: Treasures of the Talmud | Keren Ahvah Meshihit

Treasures of the Talmud. likes. Treasures of the Talmud.

For instance, in Matthew Matt. In Colossians we find this statement: Similar statements, 2 Peter 2: This is especially true of those who are not familiar with the teachings and writings of the Jewish rabbis. The Talmud is not the writings of one man, nor of a mere set of men; it was not formed in a day, in a month, nor in a year. It was a growth and a development of the savings of the supposedly great teachers, covering a period of many centuries. The Talmud was begun soon after the return of the Jews from the Babylonian captivity several centuries before Christ, and was completed about the middle of the fourth century after Christ. The Talmud consists of two general divisions: Mishna, the church historian, calls the Talmud: It may be of interest to the reader to follow the development of the Mishna, since this was what constituted the basis of the Jewish traditions at the time of Christ. The Jews on account of their sins were sent into Babylonian captivity. They had very little of the word of God, occasionally a roll of the Scriptures having been laid up by some very godly man. Ezra, Nehemiah, Mordecai, and other men of God, sought to bring about a restoration of the word of God to the people, and associated with them men who would teach the people the pure word of God. In the days of these leaders, the truth was held up before the people, and much good was accomplished; but after their decease a new generation, as it were, arose, and these followed not in the ways of their predecessors. Of the men who sought to bring about a reformation, the Talmud says: The one great object of these men seemed to be to protect the law, or to make a fence or hedge about it, that it should be impossible for the people ever to depart from it. It can easily be understood that when the teachings of any people were left to the minds of just a few, who were to regulate their every mode of living, even to the least detail and minutia, the religion of the people would soon dwindle into mere formalism; their piety would consist in the observance outwardly of the legal enactments of these teachers; and at the same time there would be built up a sort of spiritual despotism, with these men as the ecclesiastical despots. This is but a logical conclusion of the result of such religion. And this is exactly what happened to the Jews; so that when Christ came, the people were bound with the fetters of human tradition, and were enslaved by the spiritual despots, otherwise known as rabbis. After the last one of the Great Synagogue passed away, the leaders of the people, who were the learned men, took the name of Sophrim or scribes because their business was to teach the people the contents of the Books of the Law, and to be the expositors of the Scriptures. Their great burden seemed to be to make a hedge about the law; so to circumscribe the word of God, according to their ideas of it, that the people should be fenced in by what they said, and hence their teaching came to be regarded as of equal importance with the word of God. Yes, in fact they regarded their teachings above the word of God. This they did, and did it well. These sayings of the teachers were not written in a book, but were handed down from one to another; and hence received the name, Torah Shel Ba-peh, the law of the mouth, or oral law. The Bible, or the Scriptures, were called, Torah Sh-bek-thav, or written law. While there were many of these scribes or teachers, there was always a great leader, who had the general supervision of the period in which he lived. When one man passed away, he was succeeded by another. Every one of these leaders had disciples; sometimes they had many; and from among these disciples the successor was appointed. Thus of Hillel, the great teacher, it is said that he had eighty disciples. Thirty of them were worthy to have the glory of God rest upon them as it did upon Moses; thirty, that the sun should stand still at their command as it did for Joshua; twenty were only moderately learned. The greatest of these eighty disciples was Joshua, son of Uziel, of whom it is said, that when he studied the law, every bird that flew over his head was at once burned up. This Antigonus received the oral law from Simon; and one of the things he said was: Be not like servants who serve their master for the sake of receiving a reward; but be like servants who serve their master without receiving a reward, and let the fear of heaven be upon you. Thus one rabbi after another would leave certain sayings which would be handed down to his successors; and these were preserved. Then if any teacher made a statement that some of the people doubted, all that was necessary for him to say would be: As a result of these methods, the oral law kept increasing, and regulations kept multiplying. The words of the rabbis became law to the people; and in studying the Scripture

it must be interpreted only in the light of the rabbis. As a result, the rabbi came to be looked upon as a sort of deity; and was to be feared even as God. A few illustrations may be to the point: We find still further: The reader will no doubt see a new meaning in these words of the Saviour in the light of the above statements: But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. Hence we read that the written law was like water; but the oral law, Mishna, was like wine; the Gemara, like spiced wine. Some went so far as to say that the words of the scribes are lovely above the words of the law meaning the written law, for the words of the written law are weighty and light; but the words of the scribes are all weighty. One rabbi Judah, son of Tamai, said: A child at five years should study the Bible, at ten the Mishna, at fifteen the Gemara. The person as he comes to years of maturity should regard the words of the Scripture only one-third as much as he does the words of the rabbis. Yes, they go so far as to say: Yea, though they should tell thee that thy right hand is the left, and the left hand that it is the right, it must be believed. By the multiplicity of maxims they enslaved the man; they put the word of God aside, in order that their words might be highly esteemed. There were times when there were several leaders, and frequently these leaders would disagree as to their ideas of the Scriptures, or Scriptural exposition. The common people were never supposed to understand the Scriptures for themselves; this is why, no doubt, we find the following statement: Thou wast altogether born in sins, and doest thou teach us? And they cast him out. It was only the wise and educated who were expected to know the Scriptures; whatever these men said must be final. An appeal to any other source meant excommunication. Each represented a different school of theology, and they frequently were engaged in strong arguments. On one occasion there arose a heated discussion about a hen that laid her eggs on the Sabbath, - whether or not it was lawful to eat such egg or eggs. As a result of this strong debate, an entire treatise, called, Bet-sa, meaning egg, is written on this subject. Hillel stuck to his legal decision, and what he claimed would be the position of the other great rabbis; namely, that the egg was not to be eaten. Shammi, however, who was of the more lenient class, claimed that it could be eaten. What was to be done? Both of these men were held in great esteem. Their disciples were sitting by and awaiting the outcome. The whole structure of their interpretation of Scripture might crumble should either admit defeat. Finally one of the leaders raised his voice, and shouted, Bath-kol, literally the daughter of a voice. This was their substitute for the spirit of prophecy. They claimed this was the way that God revealed Himself to them. When some person said, Bath-kol, a hush fell upon the entire company. Is it to be wondered at that the Saviour said they strained at a gnat, and swallowed a camel? Knowing their misinterpretation of Scripture, we can the better understand what the apostle Peter meant when he said that there were some who wrested the Scriptures to their own damnation. The people were taught to believe anything and everything and whatever came from these men to them must be the word of God. It was not difficult for these teachers, in view of such license and arrogance, to claim that the word of God had more than one interpretation, and, whichever way the scripture was interpreted was lawful. As a result it was claimed that every passage of Scripture had at least four different interpretations, to which were given the following names: Peshat, or the simple way. This is taking the text as it reads. Derush, or the spiritual way. Remez, the allegorical or parabolical way. Sod, the secret way. From the first letter of each of. It having been established that Scripture could be interpreted, it was found that four ways were not sufficient; hence this Hillel formed what is known as the seven rules of interpretation. From the foregoing, we can the better understand why the Saviour said on one occasion: Scores, hundreds, even thousands of laws and interpretations were made from the Scriptures; they surely succeeded in making a fence for the law; but the law and the Scripture had dwindled into a mere form of words. To say nothing of Gemara, the commentary of the Mishna, the latter alone contains sixty-three tractates, divided into five hundred and twenty-five chapters, consisting of nearly five thousand separate sections, or traditions. Nearly all these were in vogue in the days of the Saviour, and these were the special laws. There were a vast number of others which, while perhaps more secondary, were nevertheless to be observed and obeyed. It should be further remembered that all these thousands of laws were not written at the time of Christ; they were simply handed down from mouth to mouth. During the second century after Christ, they were collected in volumes by a very learned rabbi, called, Rabbi Juda Ha-no-si, the rabbi who was the prince. The Bible itself, if studied, must be understood in the light of the Mishna. Of course the people had the scrolls; they read them

some, but if they wanted to know their meaning, they must ascertain what the rabbis said concerning them. If two or more disagreed upon any point, the people were to believe what all the teachers said. They durst not ask many questions; if they did, they were liable to excommunication. Tradition goes even farther, and says that Moses received these teachings and explanations of the Scriptures from the Lord Himself; and instead of committing them to writing, he spoke them orally to Aaron, to his sons, to the seventy elders, and to all the people; each class having heard him repeat them four times. Still another passage in the Talmud tries, by a perverted interpretation of the following passage of Scripture, to prove conclusively that the oral law was given to Moses: From this we learn that all was given to Moses on Sinai. In view of the above, we should not be surprised that the Jews reviled the blind man, as recorded in John 9, and said: We know that God spake unto Moses: Had they only known and understood Moses and the prophets, they would have understood Him; for Moses wrote of Him. It would be absolutely impossible to give the reader any fair or comprehensive idea of the voluminous mass that forms the Talmud. Its origin we have traced; its composition in part we have seen; its intent we have learned; its results can be better appreciated.

4: The Wisdom of the Talmud: The Theological Elements in the Talmud

Description. The author of "The Treasures of the Talmud" has been for years engaged in the study of the very vast collection of commentaries, notes, reflections, and traditions known as the Talmud - that strange, mysterious, mighty book, of which so many know the name, so few the contents.

The holy Talmud, the base and source of Jewish religious and national life-how numerous were its enemies and detractors! As was the fate of those who lived by it and devoted their lives to it, so was its fate. Already in the year Pope Gregory IX ordered the burning of the Talmud, and hundreds, nay thousands of volumes were put to the torch in France and Italy. In June, twenty-four wagon loads of Talmudic tomes were publicly burned in Paris by the official executioner. Fraught with danger and beset with difficulties though it was, study of the Talmud proceeded nonetheless, because without it Jews were convinced that Jewish life could not continue. But the condemnations and confiscations took their toll; very few Talmudic manuscripts have survived, and only one of the entire Talmud, the Munich manuscript of *What is the Talmud* that it aroused such enmity and opposition? The Talmud is the extraordinary compendium of law and lore of rabbinic Judaism, comprising both the Mishnah and the Gemara. Side by side with the Written Law of the Bible, over time there developed the Oral Law, which expanded upon the ordinances of the Pentateuch. This Oral Law was handed down from master to disciple, studied in Jewish academies of learning, and applied by Jewish courts of law. The period of national and spiritual crisis which followed the unsuccessful Jewish rebellions against Rome in 68 and CE persuaded Judah ha Nasi, head of the Jewish community in Palestine at the turn of the third century, to compile, systematize, and reduce the Oral Law, which had come down by word of mouth, into writing. This collection of laws, legal opinions, decisions, and comments upon them is known as the Mishnah. Study and discussion of the Mishnah in the centuries following were carried on in academies and applied in courts in Palestine and Babylonia. The summary and digest of this scholarly activity is called the Gemara. Not at all dry-as-dust legal argumentation, it reports on the exciting application of law to life, recording the disputations which grew out of diverse traditions and differing opinions. Here and there it is interlaced with a parable, a legend, or just a good story to make a point. The Mishnah plus the Gemara constitutes the Talmud. The Mishnah is in Hebrew, the language of the Bible and of worship and scholarly discourse in late antiquity; the Gemara is in Aramaic, the language of common discourse of that time. There are two versions of the Talmud. The first, edited circa CE, contains the discussions in Palestinian schools and courts and is called the Jerusalemite or Palestinian. The Babylonian, edited a century and half later, is the compendium of scholarly legal discussions carried on in the academies and courts of that Jewish community. Like the Mishnah, the Gemara is not a code of law an organized body of legal decisions, but the raw material for establishing codes-the source for discussion, refinement, and application. The spirit of the Talmudic process is expressed in a tale in tractate Baba Mezhiah. Said Rabbi Eliezer, "If the law is as I hold it to be, let this tree prove it," and the tree uprooted itself a hundred amma, but they said, "Proof cannot be brought from a tree. Once again Rabbi Eliezer tried, asking the walls of the study house to support him. They began to totter, whereupon the spokesman for the majority, Rabbi Joshua, admonished them, "when rabbis are engaged in legal discussion what right have ye to interfere! Such an attitude alone, negating the authority of the miraculous and heavenly voices, would have been sufficient to make the Talmud anathema to medieval churchmen, devoted as they were to the miraculous and to the divine reordering of the validity of the law. But there was more, of course. The Talmud is so vast a work, containing such a variety of views and assertions, that one can find statements that are extravagant, hyperbolic, even theologically outrageous, if taken literally.

The learned author of the present work, Treasures of the Talmud, has been for years engaged in the study of the vast collection of commentaries, notes, reflections, and traditions known as the Talmud - that strange, mysterious, mighty book, of which so many know the name, so few the contents.

This He did that He might make known that the Lower Heaven doth not possess the nature of the heaven which is above it, and that it is different in appearance from that heaven which is above it, for the heaven above it is of fire. And the ascent of these waters which were above heaven took place on the Second Day, and they were like unto a dense black cloud of thick darkness. The great abyss of water which God created on the First Day was divided by Him into three parts; one part He left on the earth for the use of man and beast, and to form rivers and seas; of the second part He made the firmament, and the third part the place above the firmament. After the Resurrection all these parts will return to their original state. And when the covering of water had been rolled up from the face of the earth, the earth showed itself to be in an unsettled and unstable state, that is to say, it was of a damp or moist and yielding nature. And the waters were gathered together into seas that were under the earth and within it [Fol. And God made in the earth from below, corridors, and shafts, and channels for the passage of the waters; and the winds which come from within the earth ascend by means of these corridors and channels, and also the heat and the cold for the service of the earth. Now, as for the earth, the lower part of it is like unto a thick sponge, for it resteth on the waters. And on this Third Day God commanded the earth, and it brought forth herbs and vegetables, and it conceived in its interior trees, and seeds, and plants and roots. The sages say that Paradise was created on this day, but the p. Solomon of Basrah says that the earth produced herbs and trees by its own power, and that the luminaries had nothing to do with vegetable growth. Book of the Bee chapter ix. And as soon as the heat of the sun was diffused over the surface of the earth, the earth became hard and rigid, and lost its flaccidity, because the humidity and the dampness [caused by] the waters were taken away from it. The Creator made the sphere of the sun of fire and filled it with light. And God gave unto the sphere of the moon and the stars bodies of water and air, and filled them with light. And when the dust of the earth became hot, it brought forth all the trees [Fol. The path of the luminaries is beneath the firmament; they are not fixed, as the ignorant think, but are guided p. The Ethiopians have a tradition that when the sun was first made its light was twelve times as strong as it is to-day. The angels complained that the heat was too strong, and that it hampered them in the performance of their duties, whereupon God divided it into twelve parts, and took away six of these parts, and out of three of them He made the moon and stars, and the other three He distributed among the waters, the clouds, and the lightning. And on this same day God made from the earth all the cattle and wild beasts, and all the reptiles which creep about upon the earth. On the Sixth Day, which is the Eve of the Sabbath, at the first hour of the day, when quietness was reigning over [Fol. And when the angels heard this utterance, they fell into a state of fear and trembling, and they said to one another, "A mighty miracle will be made manifest to us this day [that is to say], the likeness of God, our Maker. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of p. And the angels saw that when these four feeble or inert materials were placed in the palm of His right hand [Fol. Now, for what reason did God make Adam out of these four materials unless it were [to show] that everything which is in the world should be in subordination to him through them? He took a grain from the earth in order that everything in nature which is formed of earth should be subject unto him; and a drop of water in order that everything which is in the seas and rivers should be his; and a puff of air so that all kinds [of creatures] which fly in the air might be given unto him; and the heat of fire so that all the beings that are fiery in nature, and the celestial hosts, might be his helpers. For they saw [Fol. There he was arrayed in the apparel of sovereignty, and there was the crown of glory set upon his head, there was he made king, and priest, and prophet, there did God make him to sit upon his honourable throne, and there did God give him dominion over all creatures and things. And all the wild beasts, and all the cattle, and the feathered fowl were gathered together, and they passed before Adam and he assigned names to them; and they bowed their heads before him; and every thing in nature worshipped him [

Fol. And the angels and the hosts of heaven heard the Voice of God saying unto him, "Adam, behold; I have made thee king, and priest, and prophet, and lord, and head, and governor of everything which hath been made and created; and they shall be in subjection unto thee, and they shall be thine, and I have given unto thee power over everything which I have created. Some Fathers believe that Adam was formed on the morning of the Sixth Day, outside Paradise, but others think that the formation of Adam took place in the evening in Paradise. According to some, Paradise was created before the world, and, according to others, on the Third Day. The Egyptian and Ethiopian Churches have a tradition that the angels were not all created at the same time. And he said unto his hosts, "Ye shall not worship him, and ye shall not praise him with the angels. It is meet that ye should worship me, because I am fire and spirit; and not that I should worship a thing of dust, which hath been fashioned of fine dust. But he was swept away out of heaven and fell, and the fall of himself and of all his company from heaven took place on the p. And the apparel of their glorious state was stripped off them. And behold, from that time until the present day, he and all his hosts have been stripped of their apparel, and they go naked and have horrible faces. And the angels went before him, singing praises, and the Seraphim ascribed holiness unto him, and the Cherubim ascribed blessing; and amid cries of joy and praises Adam went into [Fol. And as soon as Adam entered Paradise he was commanded not to eat of a [certain] tree; his entrance into heaven took place at the third hour of the Eve of the Sabbath i. One week after the creation of Adam, Satan declared war on the hosts of Almighty God. These were commanded by Michael and consisted of , horsemen, , shield bearers, , mail-clad horsemen in chariots of fire, , torch bearers, , angels with daggers of fire, 1., slingers, , bearers of axes of fire, , bearers of fiery crosses, and , bearers of lamps. The angels uttered their battle cries and began to fight, but Satan charged them and dispersed them; they reformed, but again Satan charged them and put them to flight. In the oldest form Set, , the Devil, rebels against Her-ur, , the god of heaven, whose chief symbols are the sun and moon, and is utterly defeated. In another form Set makes war on Horus, the son of Osiris, and on Osiris himself, and is defeated utterly. The Coptic version of the legend was borrowed from the old hieroglyphic texts, and then Christianized. And when God said to him, "Come thou also, for thou shalt worship My image and likeness," Satan refused to do so, and, assuming an arrogant and insolent manner, he said, "It is meet that he should worship me, for I existed before he came into being. He ordered the celestial soldiers to take from him the written authority that was in his hand, to strip off his armour, and to hurl him down from heaven to earth. Satan was the greatest of the angels, and God had made him the Commander-in-Chief of the celestial hosts, and in the document which Satan held in his hand were written the names of all the angels under his command. Knowing their names, his authority over them was absolute. When God saw that the angels hesitated to take the document from him, He commanded them to bring a sharp reaping-knife, and to stab him on this side and that, right through his body to the backbone and shoulder blades; and Satan could no longer stand upright. And a Cherub smote him, and broke his wings and his ribs, and having rendered him helpless he cast Satan down from Heaven upon the earth. Then he became the Arch-Devil and the leader of those who were cast out of heaven with him, and who henceforth were devils. From Budge, Coptic Martyrdoms, page Eve from it; and when Adam woke up, and saw Eve, p. And Adam and Eve were in Paradise, and clothed with glory and shining with praise for three hours. Now this Paradise was situated on a high range of hills, and it was thirty spans--according to the measurement of the spirit--higher than all the high mountains, and it surrounded the whole earth. The great river which sprung up in it was parted into four heads, viz. The keepers of Paradise were Enoch and Elijah, and in it dwelt the souls of the righteous. The souls of sinners dwelt in a deep place, outside Eden. The tree of good and evil that was in Paradise did not possess these properties naturally, but only through the deed which was wrought by its means. Adam and Eve did not become naked and die the death of sin because they desired and ate of the fruit of the fig-tree, but because they transgressed the law. The tree of which they ate may have been the fig-tree, or the date-palm, or the vine or the p. For God, according to His foreknowledge, knew what Satan had devised against Adam, and therefore He set Adam beforehand in the bosom of His compassion, even as the blessed David singeth concerning Him in the Psalm xc , saying, "Lord, Thou hast been an abiding place for us throughout all generations," that is to say, "Thou hast made us to have our abiding place in Thy compassion. And because [Fol. And God made Adam and Eve to dwell in Paradise. True is this word, and it proclaimeth

the truth: That Tree of Life which was in the midst of Paradise prefigured the Redeeming Cross, which is the veritable Tree of Life, and this it was that was fixed in the middle of the earth. And he went and took up his abode in the serpent, and he raised him up, and made him to fly through the air to the skirts of Mount [Eden] whereon was Paradise [Fol. Now, why did Satan enter the body of the serpent and hide himself therein? Because he knew that his appearance was foul, and that if Eve saw his form, she would betake herself to flight straightway before him. Now, the man who wished to teach the Greek language to a bird--now the bird that can learn the speech of men p. He then beginneth to talk to the bird, and immediately the parrot heareth the voice of the man, it turneth round, and when it seeth its own form [reflected] in the mirror, it becometh pleased straightway, because it imagineth that a fellow parrot is talking to it. Then it inclineth its ear with pleasure, and listeneth to the words of the man who is talking to it, and it becometh eager to learn, and to speak Greek. In this manner i. And when she turned round towards him, she saw her own form [reflected] in him, and she talked to him; and Satan led her astray with his lying words, because the nature of woman is soft or, yielding. And when Eve had heard from him concerning that tree, straightway she ran quickly to it, and she plucked the fruit of disobedience from the tree of transgression of the command, and she ate. Then immediately she found herself stripped naked, and she saw the hatefulness of her shame, and she ran away p. And she cried out to Adam, and he came to her, and she handed to him some of the fruit of which she had eaten, and he also did eat thereof. And when he had eaten he also became naked, and he and Eve made girdles for their loins of the leaves of the fig-trees; and they were arrayed in these girdles of ignominy for three [Fol. At mid-day they received [their] sentence of doom. And God made for them tunics of skin which was stripped from the trees, that is to say, of the bark of the trees, because the trees that were in Paradise had soft barks, and they were softer than the byssus and silk wherefrom the garments worn by kings are made. And God dressed them in this soft skin, which was thus spread over a body of infirmities. He knew that he could not carry out his plan for ruining Adam if he entered Paradise in his own form, and he decided that he must assume the form of some bird or animal or reptile if he was to succeed. He applied to the white bird Arzel, and the green bird Besel, and a red bird, but each refused to take him to the place where Eve was. Then he applied to p. On this Satan took to flight. The serpent became spokesman for him, and Eve hearkened to him and ate of the fruit. According to the "Book of the Mysteries of Heaven and Earth," the tree was called "Sezen," and each fruit cluster contained, , grains, or berries. According to the same authorities, the Tree of Life was the prototype of the Cross on which our Lord was crucified. And as they were going forth sorrowfully, God spake unto Adam, and heartened him, and said unto him, "Be not sorrowful, O Adam, for I will restore unto thee thine inheritance. Behold, see how greatly I have loved thee, for though I have cursed the earth for thy sake, yet have I withdrawn thee from the operation of the curse. As for the serpent [Fol. Inasmuch as thou hast transgressed my commandments get thee forth, but be not sad. After the fulfilment of the times which I have allotted that you shall be in exile outside [Paradise], in the land which is under the curse, behold, I will send my Son. And He shall go down [from heaven] for thy redemption, and He shall sojourn in a Virgin, and shall put on a body [of flesh], and through Him redemption and a return shall be effected for thee. But command thy sons, and order them to embalm thy body after thy death with myrrh, cassia, and stakte. And they shall place thee in this cave, wherein I am making you to dwell this day, until the time when your expulsion shall take place from the regions of Paradise to that earth which is outside it. And whosoever shall be left in those days shall take p.

6: The Talmudic Writings - Their Origins

The structure of the Talmud, its language, and its inner logic are carefully explained. Appendixes on Talmudic weights and measures, a key to abbreviations, and a general index complete this invaluable volume.

Yet there are passages in their writings which show that they could follow the logic of the philosophers and reason from nature to a first cause. Such reasoning is put by the rabbis into the mind of Abraham as they trace the odyssey of his own faith, from idolatry to monotheism. According to one account Abraham inferred the existence of God by contemplating the universe as one may infer the existence of some master when viewing a palace brilliantly illuminated within. God met him halfway, and rewarded his groping by revealing Himself to him with the reassuring word of His presence. What, for instance, was before creation? And how did creation itself really transpire to fashion a universe out of nothing? But the Talmudists discouraged the preoccupation with such problems. They held the ultimate mysteries of p. Their apprehensions were reinforced by the tragic experiences of the famous four teachers who had studied the ultimate mysteries: A cryptic passage tells of their fate: Akiba departed in peace. In what is permitted to thee instruct thyself; thou hast no business with secret things. They ascribe to Him bodily attributes. It is clear however, on the basis of their own declarations, that these "corporeal" references to God were often intended only to make vivid the sense of His existence and activity. All such references are to be taken as figurative expressions. It must not be taken literally. The rabbis insisted repeatedly that God is not a concrete being, with tangible form, occupying a specific magnitude in space. Such a being would be part of the universe, not its master. Indeed, one of the epithets by which God is referred to in the Talmud is "The Place", for God is the "place" or the ground of creation; the universe exists in Him not He in the universe. But the rabbis disputed this. When the emperor persisted, the rabbi asked him to stand in a fixed gaze at the sun. The emperor found the sun too strong. Thereupon the rabbi exclaimed: That, however, does not make it unreal. We may, however, see manifestations of divine activity throughout creation. The Talmudists saw a manifestation of God in the dynamism of the world. The universe is not a mass of inert matter. It is an enterprise of tremendous dynamic activity. He stretched forth the heavens and laid the foundations of the earth. His voice blows out flames of fire, rends mountains asunder, and shatters rocks. His bow is fire and His arrows flames. His spear is a torch, His shield the clouds, and His sword the lightning. He fashioned mountains and hills and covered them with grass. He makes the rains and dew to descend, and causes the vegetation to sprout. No organism is superfluous. A close scrutiny of the world shows everywhere an all-permeating intelligence and purpose. We see the evidence of that design in the vastness of the planetary system, in the individuality of each rain drop, in the majesty of trees that renew their garb of green in spring, in the mysteries of love which bind men and women in the unity of marriage. The Talmudists admired the marvellous construction of the human body in which every organ seemed so perfectly designed for the well-being of the individual and the furtherance of life. Were he to eat a piece of bread which is hard, it would descend into the intestines and scratch them; but the Holy One, blessed be He, created a fountain in the middle of the throat, which enables the bread to move down safely. If the pillars were taller, they say, if the roof were only higher, it would be better! But has man ever come and said, If I had three eyes or three hands or three legs, if I walked on my head or my head were turned backward, I should have preferred it? A universe that behaved capriciously would reflect adversely on the plan by which it was fashioned. Thus the rabbis were moved to affirm uninterrupted regularity as one of the characteristics of life in the universe. This did not rule out miracles for them, however. According to one interpretation miracles were provided for p. These events seem deflections from the norm to us, but they are not breaks in the plan which actually made room for them. As the Midrash put it: Some of the leading Talmudists were described as miracle workers. For those who had the sensitivity to see, moreover, there were miracles transpiring daily throughout creation. Why did God bring man upon the arena of existence? It is that he might glorify his Maker through the cultivation of virtue and the continued perfection of his life. The Talmud abounds in discussions as to what is meant by the perfection of life. In the fullest elaboration of their thinking we are offered a vast body of ideals and rules of action by which a person would please his Maker and thus justify his own existence. Thus Rabbi Akiba pointed to the

golden rule as the most comprehensive teaching of the Torah. It is the reverence for God that ultimately inspires the attitudes and the actions that spell ethical living. This conception of the relationship between belief in God and the moral life is conveyed in a number of Talmudic discussions. There is the well-known homily by Rabbi Simlai: David came and reduced them to eleven principles, which are listed in Psalm And while they placed the love of man at the climax of human virtue, they summoned people to cultivate the love of God as the source from which all other virtues flow. This is taught by Rabbi Reuben who had been asked to define the most reprehensible act a man may be guilty of. As the Talmud relates it, "Raba said: If he be not a God-fearing man, the other virtues will prove insufficient. He must work for them hard and persistently throughout the years, and his gains, such as they are, will always be partial and relative. But God has given man the tools with which he is to make his quest a profitable enterprise. Into his very nature God has poured certain drives which spur him on and guide him on his way. But in its essential character this impulse is no more evil than anything else which the Lord has made. Balancing this impulse, moreover, is the drive to goodness, the yezer tob, which spurs us on to acts of self-denial in furtherance of every noble endeavor. In present circumstances the so-called evil impulse dominates life, but as men mature in their development the good impulse gains ascendancy and the proper balance is achieved between those two basic drives of our natures. The Talmudists pronounce their judgment on the two impulses in a comment on Genesis 1: For "were it not for that impulse, a man would not build a house, marry a wife, beget children or conduct business affairs. The Talmud makes this clear in the comment on Deut. He has given man a chart by which he can steer himself. This chart is contained in the Torah and the commandments. The Talmudists believed firmly that God revealed Himself to man, that having formed human life, He is also concerned with guiding it toward the knowledge of virtue and truth in which man finds his true happiness. Not every person is ready to receive the divine revelation. But there are p. Those chosen few are, however, chosen not for their own edification, but that they might become His prophets, the instruments for disseminating the fruits of that revelation among all mankind. The most important manifestation of prophecy was in Israel, but not exclusively so. The rabbis saw the evidence of prophetic inspiration in the lives of men outside the Jewish people. The most important permanent fruit of prophecy in Israel were the various books that make up the Holy Scriptures, commencing with the Pentateuch which is traced back to the authorship of Moses. In the words of the famous statement of the Talmud: Moses wrote his own book and the parables of Balaam Nu. Ezra wrote the book that bears his name and the genealogies of the Book of Chronicles up to his own time " The degree of divine inspiration bestowed on individual prophets varied greatly. Moses was supreme among them, and the quality of his inspiration was surpassed by none. But even among the other prophets there were individual differences. Isaiah, for instance, was held superior to the others. Thus the Midrash suggests: Some prophesied to the extent of one book, others of two books. Beeri only prophesied two verses, which, being insufficient for an independent book, were included in Isaiah. It was essential that the prophets be given a particular society which would be most responsive to their call and that would be prepared to dedicate its common life to the implementation of their ideals. For that special duty God chose Israel. A Talmudic homily relates how God sought out the society that was best prepared to be the custodian of the Torah. The very existence of this people is rooted in unchastity. God selected Israel "because all the peoples repudiated the Torah and refused to receive it; but Israel agreed and chose the Holy One, blessed be He, and His Torah. Israel had chosen God even as God had chosen Israel. For the Torah of which Israel was the custodian was ultimately intended for all mankind. They distinguished between a universal element in their faith which all men must adopt and a more particular element which applied to the more specific facts of the Jewish group itself. This universal element of Judaism to which all men were summoned could be integrated with any culture and with whatever formal expression had developed in the religious life of a people. But that, the rabbis made it clear, was not a prerequisite for earning divine approval.

7: Ilana Kurshan On The Talmud's Tales "The Forward"

The Talmud is the extraordinary compendium of law and lore of rabbinic Judaism, comprising both the Mishnah and the Gemara. Side by side with the Written Law of the Bible, over time there developed the Oral Law, which expanded upon the ordinances of the Pentateuch.

The next Daf Yomi begins August 4! The proclamation was that it was time for the Torah world to begin a new Daf Yomi program: The Yerushalmi Daf Yomi program takes four and a half years and it is now celebrating its ninth siyum. Safra Edition " have contributed tremendously to the spread of Talmud study in general, and Daf Yomi study in particular. Now the same is happening regarding the Yerushalmi. Historically, study of Yerushalmi was extremely limited and difficult. Roman hatred and persecution of the Jewish yishuv in Eretz Yisrael remained intense after the destruction of the Second Beis Hamikdash and the failed Bar Kochba rebellion. In approximately C. The style of the Yerushalmi is terse and difficult, and its Aramaic dialect is different from that of the Talmud Bavli. And when texts were found, they were filled with errors. The result was that Yerushalmi was neglected for centuries and could be understood only by the greatest scholars. And " there was no Rashi commentary! The Rambam frequently rules like the Yerushalmi over the Bavli. Harav Chaim Kanievsky, shlita, urges that Yerushalmi be studied in conjunction with the Bavli, and his regular shiurim on Yerushalmi are transcribed and published. Study of the Yerushalmi is becoming more popular. But the lack of commentaries and the difficulty of the text make Yerushalmi study almost impossible for the ordinary scholar, much less the layman. At the urging of Rav Kanievsky, ArtScroll has added commentaries not readily available, including that of Harav Shlomo of Sirilio, which Rav Chaim recommends most highly. The ArtScroll elucidation is based not only on the commentaries printed in the familiar Vilna Edition, but also on other excellent works. In addition, where necessary, the editors include an elucidation of alternate versions of the Talmud text, such as that of the Vilna Gaon. This edition also discusses cases where the Yerushalmi diverges from the Bavli. Forty-three volumes are currently available in English and 29 in Hebrew. The elucidation is already acknowledged as a classic. Large teams of scholars in America and Israel are hard at work producing further volumes. Baruch Hashem, that is no longer the case. Now you can be a part of it.

8: Treasures of the Talmud

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9: Treasures of the Talmud : Paul Isaac Hershon :

The Schottenstein Editions of the Talmud Bavli in Hebrew and English " and in French, as the Edmond J. Safra Edition " have contributed tremendously to the spread of Talmud study in general, and Daf Yomi study in particular.

Chuunibyouto light novel volume 1 Book 1. Stories about animals Crosaire Cryptic Crosswords Chapter 13 us history Changing Interpretations of Americas Past Innovation, Organization and Economic Dynamics Tuscan Living (Mini Lifestyle Library) Modern Middle East Essential dBASE II Instructors resource guide to accompany Understanding organizational behavior Prisoner of the Iroquois. Gravitation book kip thorne The Message Old Testament Prophets Linking to social work : psychotherapy Prohibition on certain transfers of National Forest lands Station 13: Juice heating and evaporation Hooked on Pre-K Super Workbook Controlling the greenhouse environment Unconscious civilization The beastly beatitudes of Balthazar B Ostrogorsky history of the byzantine state Anatomy of flowering plants Confessions of a scary mommy lbn websphere portal 8 theme development Teach Me German (Paperback and Audio CD) 9 plays by black women Character analysis worksheet high school A biographical history of Waterloo township and other townships of the county Six Months at the Cape, Letters to his friend Periwinkle Politics of development administration Good news for modern man Introduction. Activist philosophy and the occurrent arts Electronic games toys you can build. The book yourself solid direct outreach strategy Challenges to U.S. security in the 1990s Backpack 2 second edition Chapter 16 The Goths are Coming 1800 to 1835 Endymion and the moon goddess The sicilians stolen son Your career-your choice