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Edith R. Brotman, PhD, RYT-500

The Talmud: What It Is And What It Knows of Jesus And His Followers B. Pick, 1887

Talmudic Transgressions Charlotte Fonrobert, Ishay Rosen-Zvi, Aharon Shemesh, Moulie Vidas, 2017-05-15 Talmudic Transgressions is a collection of essays on rabbinic literature and related fields in response to the boundary-pushing scholarship of Daniel Boyarin. This work is an attempt to transgress boundaries in various ways, since boundaries differentiate social identities, literary genres, legal practices, or diasporas and homelands. These essays locate the transgressive not outside the classical traditions but in these traditions themselves, having learned from Boyarin that it is often within the tradition and in its terms that we can find challenges to accepted notions of knowledge, text, and ethnic or gender identity. The sections of this volume attempt to mirror this diverse set of topics. Contributors include Julia Watts Belser, Jonathan Boyarin, Shamma Boyarin, Virginia Burrus, Sergey Dolgopolski, Charlotte E. Fonrobert, Simon Goldhill, Erich S. Gruen, Galit Hasan-Rokem, Christine Hayes, Adi Ophir, James Redfield, Elchanan Reiner, Ishay Rosen-Zvi, Lena Salaymeh, Zvi Septimus, Aharon Shemesh, Dina Stein, Eliyahu Stern, Moulie Vidas, Barry Scott Wimpfheimer, Elliot R. Wolfson, Azzan Yadin-Israel, Israel Yuval, and Froma Zeitlin.

<u>Textual Transmission in Contemporary Jewish Cultures</u> Avriel Bar-Levav, Uzi Rebhun, 2020-02-27 Jewish culture places a great deal of emphasis on texts and their means of transmission. At various points in Jewish history, the primary mode of transmission has changed in response to political, geographical, technological, and cultural shifts. Contemporary textual transmission in Jewish culture has been influenced by secularization, the return to Hebrew and the emergence of modern Yiddish, and the new centers of Jewish life in the United States and in Israel, as well as by advancements in print technology and the invention of the Internet. Volume XXXI of Studies in Contemporary Jewry deals with various aspects of textual transmission in Jewish culture in the last two centuries.

Intention in Talmudic Law Shana Strauch Schick,2021-06-29 In Intention in Talmudic Law: Between Thought and Deed, Shana Strauch Schick offers the first comprehensive history of intention in classical Jewish law (1st-6th centuries CE). Through close readings of rabbinic texts and explorations of contemporaneous legal-religious traditions, Strauch Schick constructs an intellectual history that reveals remarkable consistency within the rulings of particular sages, locales, and schools of thought. The book carefully traces developments across generations and among groups of rabbis, uncovering

competing lineages of evolving legal and religious thought, and demonstrating how intention gradually became a nuanced, differentially applied concept across a wide array of legal realms.

All the World Rabbi Lawrence A. Hoffman, PhD,2014-08-22 Why be Jewish? A fascinating dialogue across denominations of the High Holy Days and their message of Jewish purpose beyond mere survival. Almost forty contributors from three continents—men and women, scholars and poets, rabbis and theologians, representing all Jewish denominations and perspectives—examine the tension between Israel as a particular People called by God, and that very calling as intended for a universalist end, furthering God's vision for all the world, not just for Jews alone. This balance of views arises naturally out of the prayers in the High Holy Day liturgy, coupled with insights from philosophy, literature, theology and ethics. This fifth volume in the Prayers of Awe series provides the relevant traditional prayers in the original Hebrew, alongside a new and annotated translation. It explores the question "Why be Jewish?" in a time when universalist commitment to our planet and its people has only grown in importance, even as particularist questions of Jewish continuity have become ever more urgent.

Mussar Yoga Edith R. Brotman, PhD, RYT-500,2014-05-12 An accessible introduction to an embodied spiritual practice for anyone seeking profound and lasting self-transformation. "Mussar practice aims to help us become more whole in our lives. It is focused on helping us move from partialness or even brokenness toward wholeness. Yoga embodies a similar concept.... By marrying Mussar practice and yoga practice, this book opens a new pathway to developing greater wholeness.... The wholeness that comes of our efforts in turn affects both body and soul, and we experience the fruit of our efforts in the form of inner peace." —from the Foreword In this clear and easy-to-use introduction to Mussar Yoga—a blending of Jewish and Eastern spiritual practices—you will learn how to explore the physical dimension of ethical behaviors and attitudes such as humility, generosity, enthusiasm and gratitude through yoga poses and the yogic practice of breath work. Intended for the novice as well as the yoga expert, and for people of all faiths, each exercise is accompanied by step-by-step instructions, helpful photographs, mantras and journaling exercises. With practice, Mussar Yoga can help free you from bad habits and self-destructive behavior, increase your capacity for compassion and acts of goodness, and help you develop a more fulfilling, meaningful life.

Living the Life of Jewish Meditation Rabbi Yoel Glick,2014-09-22 Meditation empowers us to transcend our material mind-set and touch the Infinite and Eternal. "True meditation transforms the way we see reality.... It touches the place inside us where a spark of the Eternal dwells. Meditation unites us with our true Self." —from the Introduction The life of meditation is much more than the act of sitting for half an hour or forty-five minutes and looking inward. It is a whole way of life. Through meditation we learn to live in a heightened awareness and walk at all times in the presence of God. Rabbi Yoel Glick brings wisdom from personal experience and Eastern traditions to illuminate and vitalize familiar Jewish rituals,

vocabulary and imagery. He provides specific guidelines and practical techniques grounded in Judaism for each stage of the life of meditation, outlining the inner processes we encounter and the questions we face: How does meditation help us connect with the Collective Jewish Soul? What happens in our mind, body and soul when we meditate? How do we resist the pull of a material mind-set and live in expanded consciousness? What does it feel like to reach union with our spiritual source? • How do we remain aware of God's living presence in our everyday life?

Into the Fullness of the Void Dov Elbaum, 2013-11-15 A spiritual journey—both deeply personal and strikingly universal. One of Israel's leading cultural figures, Dov Elbaum grew up in an ultra-Orthodox Jerusalem family, and was a prodigy who seemed destined for greatness in the world of Talmud study. But in his late teens, he abruptly broke away and set off into secular Israeli society. In this fascinating, courageous and compelling autobiography, Elbaum seeks to understand his decision and its consequences. With the structure of Kabbalah as his road map, Elbaum journeys into the deep recesses of his self and his soul. The ultimate goal of his journey is "the Void," a Kabbalistic space that precedes God's creation of the world, and a psychological state that precedes our formation as individuals. It is a space of great vulnerability but also of hope for rebirth and renewal. This is an intimate, honest, revealing work, both deeply personal and strikingly universal. The Hebrew edition was a bestseller and sold over 50,000 copies.

The Qur'an in Its Historical Context Gabriel Reynolds,2007-09-28 Providing commentary on the controversial revisionist school of Qur'anic studies, this book explores the origins, scholarship and development of the Qur'an. The collection of articles, each written by a distinguished author, treat very familiar passages of the Qur'an in an original manner, combining thorough philology, historical anthropology, and cultural history. This book addresses in a critical fashion the hottest issues in recent works on the Quran. Among other things, the contributors analyze the controversial theories of Luxenberg regarding Syriac and the Quran, and in particular his argument that the term Hur refers not to virgins but to grapes.

New Edition of the Babylonian Talmud Isaac Mayer Wise, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1900 edition. Excerpt: ... CHAPTER X. REGULATIONS REGARDING ROBBED ARTICLES WHICH REMAIN AFTER THE DEATH OF THE ROBBER.--IF ONE RECOGNIZES HIS STOLEN ARTICLES AT THE PREMISES OF SOME ONE.--REGARDING ROBBED ESTATES, AFTERWARDS THE GOVERNMENT TOOK IT AWAY, ETC. MISHNA /.: If one has robbed an edible article and used it for his family, or he left the article as it was, his heirs are free from payment. If, however, it was an article of responsibility, they are obliged to pay. (The Gemara will explain the meaning.) GEMARA: Said R. Hisda: If one has robbed an article of which the owner did not renounce the hope of gaining it, and another one came and took it away from him, the owner may collect it from any one of them he chooses. Why so? Because as long as the owners did

not renounce their hope, it is considered as it were still under their control. [And our Mishna, which states that the heirs are free from payment, is in case that the hope of regaining was already renounced.] Or he left the article, etc. Said Rami bar Hama: From this statement is to be inferred that the control of an heir is the same as the control of a buyer {i.e., as the Mishna speaks of a case where the hope of regaining it is renounced, the change of control gives title, and the control of the heirs after the death of the robber is also considered a change as if it would be bought by somebody else). R. Rabha, however, said: It is not so, and our Mishna, which makes them free, treats of a case where the heirs have already consumed the article after the death of their father. But from the latter part of our Mishna, which states that if there was a responsibility, etc., it must be said that the first part treats of the robbed article still in existence. Said Rabha: When I will die, R....

New Edition of the Babylonian Talmud; English Translation Volume 2; Isaac Mayer Wise, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1900 edition. Excerpt: ... CHAPTER VIII. THE FIVE ITEMS OF PAYMENT IN CASE OF INJURY TO A HUMAN BEING, INDEPENDENTLY OF THE CRIMINAL LIABILITY. THE LIABILITY FOR ASSAULT WHEN NO INJURY IS SUSTAINED. MISHNA /.: One who wounds his neighbor is liable to pay the following five things, viz.: damage, pain, healing, loss of time, and disgrace. Damage.--If he blinds one's eye, cuts off his hand, or breaks his leg, the injured person is considered as if he were a slave sold in the market, and he is appraised at his former and his present value. Pain.--If he burns him with a spit or with a nail, if even only on the nail (of his hand or foot), where it produces no wound, it is appraised how much a man his equal would take to suffer such pain. Healing.--If he caused him bodily injury, he must heal him; if pus collected by reason of the wound, he must cause him to be healed; if, however, not by reason of the wound, he is free. If the wound heals up and breaks out again, even several times, he must cause it to be healed; if, however, it once heals up thoroughly, he is no more obliged to heal it. Loss of time.--The injured person is considered as if he were a watchman of a pumpkin field, as he was already paid the value of his hand or foot. The disgrace is appraised with consideration of the station and rank of the one who causes as well as of the one who suffers it. G EMARA: Why so? Perhaps it is to be taken literally, for the Scripture reads [Ex. xxi. 24]: Eye for eye? This cannot enter the mind, as we have learned in the following Boraitha: Lest one say, if he blinds one's eye or cuts off one's hand, that the same should be done unto him, therefore it is written [Lev. xxiv. 21]: And he that killeth a beast shall make restitution for it; and he that killeth a man, ...

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(without typos) from the publisher. Not indexed. Not illustrated. 1903 edition. Excerpt: ... then it would be understood that the majority are slaughtered not for this purpose, and as the cattle are also slaughtered not for this purpose, the minority then would be a minority of a minority, to which even R. Mair does not pay any attention. Said R. Simeon b. Elyakim to Resh Lakish: Your reason that the calves are slaughtered for the sake of the idol contradicts your own statement made elsewhere-viz.: that the slaughtering for the sake of the idol is not to be taken into consideration (in opposition to R. Johanan, who says that it is), and he answered: May you in the future be more successful in distinguishing matters. I speak of him who expressly says: I am worshipping the idol with this slaughtering. Calls his attention to another thing. [Solomon's Song, i, 2.] What does this passage mean? When R. Dimi came he said thus: The assembly of Israel said before the Holy One, blessed be He: Lord of the Universe, sweet are to me the words of thy friends (the sages who are explaining the law) more than the essence of the Torah. But what was the reason that he called his attention to this passage? Said R. Simeon b. Pazi, according to others, b. Ami: He called his attention to the beginning of this chapter, He may kiss me, etc., and the meaning was this: Ishmael, my brother, compress your lips, one upon the other, and hasten not to propound questions. But why? Said Ulah, according to others, R. Samuel b. Aba: This was a new decree, to which the reason could not be given at that time. And what is the reason? Said R. Simeon b. Pazi in the name of R. Joshua b. Levi: It is that perhaps it was uncovered and was poisoned by a snake. If so, why did he not tell him so? This is as Ula said elsewhere. When a new decree was promulgated in the...

The Talmud Emanuel Deutsch, 1874

New Edition of the Babylonian Talmud Isaac Mayer Wise, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1903 edition. Excerpt: ...as occupied. R. Abba asked of R. Na'hman: If in the attic of a house there was a hole for the purpose of fastening a ladder therein, may the inmate of the attic join in the Erub regardless of whether there was a ladder fastened in the hole of the attic or not, i.e., should the house be considered solid and occupied and no ladder is necessary, or is the house only considered solid as far as the walls are concerned but not the interior, and a ladder is essential? and he answered: A ladder is not necessary. R. Abba understood R. Na'hman to say, that a permanent ladder was not necessary, but for the time that the Erub was to be combined it was necessary. It was taught, however, by R. Joseph bar Minyumi in the name of R. Na'hman that neither a permanent nor a temporary ladder was necessary. MISHNA: If there be a wall ten spans high and four spans wide between two courts, the inmates of each must prepare sep arate Erubin and must not join in one. If fruit happen to lie on the wall, they may ascend from their respective sides and partake thereof, provided they do not bring any of it down with them. Should there be a breach in the wall, not wider than ten ells, they may prepare separate Erubin or if they prefer it join in one, because the breach is considered as a door. Should the breach, however, be wider than ten ells they must both join in one Erub but must not prepare two separate Erubin. GEMARA: How is

it, if the wall did not measure four spans in width? Said Rabh: In that case, the atmosphere of two separate premises predominates at the wall and one must not handle anything even the size of a hair lying on the wall. R. Johanan, however, says to the contrary: In-that case the inmates of both...

New Edition of the Babylonian Talmud; English Translation Volume 1; Isaac Mayer Wise, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1900 edition. Excerpt: ... / HARVARf UNIVERSITY U6RARY v J EXPLANATORY REMARKS. In our translation we adopted these principles: 1. Tenan of the original--We have learned in a Mishna; Tania--We have learned in a Boraitha; Itemat--It was taught. 2. Questions are indicated by the interrogation point, and are immediately followed by the answers, without being so marked. 3. When in the original there occur two statements separated by the phrase, Lishna achrena or Waibayith Aetna or Jkha d'amri (literally, otherwise interpreted), we translate only the second. 4. As the pages of the original are indicated in our new Hebrew edition, it is not deemed necessary to mark them in the English edition, this being only a translation from the latter. 5. Words or passages enclosed in round parentheses () denote the explanation rendered by Rashi to the foregoing sentence or word. Square parentheses [] contain commentaries by authorities of the last period of construction of the Gemara. COPYWCHT, 1900, BV MICHAEL L. RODKINSON. INTRODUCTION TO SECTION JURISPRUDENCE. With the present volume we begin the Section Damages, also called Jurisprudence, from the occurrence of discussions on criminal law. This section forms the fourth in the old edition, and comprises the following treatises: First Gate, Middle Gate, Last Gate, Sanhedrin, Stripes, Oaths, Testimonies, Idolatry, Fathers (or Ethics of the Fathers of the Synagogue), and Decisions. Notwithstanding the fact that in the old edition of the Talmud Fathers stands next to the last tract, we have placed it at the head of the section, relying upon the decision of Sherira Gaon in his letter (Goldberg edition, Mayence, 1872, p. 14) declaring that it is perfectly permissible to change the or

Voices of Conservative/Masorti Judaism ,2007

Christianity in Talmud and Midrash Robert Travers Herford, 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1903 edition. Excerpt: ...of current Jewish belief. As to the statement itself that the kingdom shall be turned to Minuth, there is here no reference to the proclamation by Constantine the Great in favour of Christianity, A.d. 313. R. Nehemjah lived considerably more than a century before that event. There is not the slightest reason to suspect so late an addition to the text of the Mishnah as this would imply, nor to father it on R. Nehemjah if it had been made. The conversion of the Empire to Minuth is merely a way of saying that the spread of heresy and the consequent decay of religion will be universal. R. Jitzhaq, who also mentions the conversion of the Empire to Minuth as a sign of the advent of the Messiah, probably lived till the time when Constantine the Great, by his successive edicts, virtually adopted Christianity as

the religion of the state. But R. Jitzhaq, if he knew of the event, makes no special reference to it. He merely repeats the words as R. Nehemjah had said them. All, therefore, that can be learned from the passage is, that Minuth was in the second century sufficiently known and dreaded, that it could serve as an illustration of the calamities which were to herald the coming of the Messiah.1 1 Bacher (A. d. P. Am., ii. 481, n. 5) gives a saying of R. Abba b. Kahana: When thou seest in the land of Israel the seats in the schools filled with Minim, then look for the feet of the Messiah, Shir. r. on viii. 9; Ech. r. on L 13. The present texts in these places have, not' Minim' but' Babliim, 't.. Babylonians. Bacher, on the authority of Perles, says that this is an ancient gloss, and that' Minim' is the original reading. Yet he shows some hesita, tion; and, indeed, it is easier in this connexion to understand a reference to Babylonians...

The Talmud Arsene Darmesteter, 2009-05 This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1902 Excerpt: ...earth. r' = radius of moon, or other body. P = moon's horizontal parallax = earth's angular semidiameter as seen from the moon. f = moon's angular semidiameter. Now = P (in circular measure), r'-r = r (in circular measure); r'-r = r (in circular me or (radius of earth): (radios of moon):: (moon's parallax): (moon's semidiameter). Examples. 1. Taking the moon's horizontal parallax as 57', and its angular diameter as 32', find its radius in miles, assuming the earth's radius to be 4000 miles. Here moon's semidiameter = 16';.-. 4000::: 57': 16';.-. r = 400 16 = 1123 miles. 2. The sun's horizontal parallax being 88, and his angular diameter 32V find his diameter in miles. 'Am. 872,727 miles. 3. The synodic period of Venus being 584 days, find the angle gained in each minute of time on the earth round the sun as centre. Am. 1-54 per minute. 4. Find the angular velocity with which Venus crosses the sun's disc, assuming the distances of Venus and the earth from the sun are as 7 to 10, as given by Bode's Law. Since (fig. 50) S V: VA:: 7: 3. But Srhas a relative angular velocity round the sun of l-54 per minute (see Example 3); therefore, the relative angular velocity of A V round A is greater than this in the ratio of 7: 3, which gives an approximate result of 3-6 per minute, the true rate being about 4 per minute. Annual ParaUax. 95. We have already seen that no displacement of the observer due to a change of position on the earth's surface could apparently affect the direction of a fixed star. However, as the earth in its annual motion describes an orbit of about 92 million miles radius round the sun, the different positions in space from which an observer views the fixed stars from time to time throughout the year must be separated ...

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