

The Prayer Of Rabbi Yishmael The Kohen Gadol

The Traditions of Rabbi Ishmael
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How to Read the Mishnah and Midrash
On Jewish Suffering: Opposing View & the Messianic Age, A Historic Analysis
Rabbinic Literature
Jews, Gentiles, and Other Animals
Rabbi Yishmael Ben Elisha
The Jewish Encyclopedia: Leon–Moravia
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Hebrew–Babylonian Affinities
The Talmud: Tractate Bava metzia, pt. 1–5
Mekhilta De–Rabbi Ishmael (JPS Classic Reissues)
The Parsha Parables Anthology: Breishis & Shmos
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the study of midrash the biblical exegesis parables and anecdotes of the rabbis has enjoyed a renaissance in recent years most recent scholarship however has focused on the aggadic or narrative midrash while halakhic or legal midrash the exegesis of biblical law has received relatively little attention in scripture as logos azzan yadin addresses this long standing need examining early tannaitic 70 200 c e legal midrash focusing on the interpretive tradition associated with the figure of rabbi ishmael this is a sophisticated study of midrashic hermeneutics growing out of the observation that the rabbi ishmael midrashim contain a dual personification of scripture which is referred to as both torah and ha katuv it is yadin s significant contribution to note that the two terms are not in fact synonymous but rather serve

as metonymies for sinai on the one hand and on the other the rabbinic house of study the bet midrash yadin develops this insight ultimately presenting the complex but highly coherent interpretive ideology that underlies these rabbinic texts an ideology that contrary to the dominant view today seeks to minimize the role of the rabbinic reader by presenting scripture as actively self interpretive moving beyond textual analysis yadin then locates the rabbi ishmael hermeneutic within the religious landscape of second temple and post temple literature the result is a series of surprising connections between these rabbinic texts and wisdom literature the dead sea scrolls and the church fathers all of which lead to a radical rethinking of the origins of rabbinic midrash and indeed of the rabbis as a whole

the early rabbinic period produced two major literary formations the mishnah and midrash which have since remained central pillars of jewish textual tradition how to read the mishnah and midrash is the first comprehensive introduction to these two foundational works of jewish thought in english in many ways all subsequent rabbinic literature emerged from the framework established by these two genres the mishnah presented a comprehensive legal system independent of the bible encompassing a remarkably broad spectrum of legal topics from ritual law to civil disputes capital legislation marital status and beyond woven into a coherent and autonomous legal corpus the midrash is the first comprehensive running commentary of the pentateuch marked by its interpretive freedom and creative playfulness this hands on companion provides an intimate understanding of how the two texts function and essential tools for engaging with them in depth with translations close readings and analyses of hundreds of primary source materials this book offers readers a deeper appreciation of the structure methodology and enduring impact of the mishnah and midrash

napoleon the french emperor invaded czarist russia in the franco russian war of 1812 the war ended in defeat for the french with the russians referring to this as the patriotic war emerged victorious napoleon was in the process of liberating jews from their enforced living in european ghettos intending to emancipate and integrate them into modern french society emancipation of the jews was a key byword and many jews hailed napoleon as their benefactor and savior to achieve fullest integration napoleon created a modern version of the jewish supreme court the great sanhedrin to answer questions regarding jewish belief laws and their ability as well as intention to integrate into modern society the head of the sanhedrin was rabbi david sinzheim chief rabbi of strasbourg france however opposed to french emancipation of the jewish community was the first chassidic leader the rebbe of chabad rabbi shneur zalman of liadi he was so opposed to french emancipation efforts that he directed a member of his community a man with multi lingual talents to offer his services as a translator of documents in reality however he acted as a spy and passed french military plans to the russians we are aware of this clandestine effort by way of a letter rabbi shneur zalman wrote to the spy explaining his

rationale for acting this way the rabbi felt that emancipation would reduce jewish reliance on religious devotion and prayer while emancipation would provide material benefit with a consequent loss of piety and religious adherence the letter from the rabbi adds a dimension of thinking why he was so opposed to napoleonic success at the time this was taking place jews were subjects of the czarist empire mandated to live in the pale of settlement a region rife with anti semitism pogroms penury and poverty but such living conditions the rabbi felt was preferable to emancipation hence this strange policy was applied even to jews who were not chassidic not members of this sect or community after the second world war chabad changed dramatically no longer could the policy of their first rebbe be imposed on jews because of the massive anti semitism exhibited by the nazis and their many willing allies who assisted them in murdering jews the notion of living under christian or muslim domination was no longer viable the last chabad rebbe instead introduced a messianic message praying for and encouraging others to work towards the arrival of the messiah this book describes jewish suffering both in the period when rabbi shneur zalman was alive as well as in the long term particularly in the last millennia when jews faced great persecutions and no less than 48 separate expulsions this volume questions the logic of jewish suffering as a necessary prerequisite for jewish belief and practice to be viable this policy offers the pertinent study of the period when the question of jewish suffering was deemed key to judaism but while enormous anti semitism was present yet after the second world war an entirely new reality was introduced for jewish survival

this volume in the bible and women series is devoted to rabbinic literature from late jewish antiquity to the early middle ages fifteen contributions feature different approaches to the question of biblical women and gender and encompass a wide variety of rabbinic corpora including the mishnah tosefta halakhic and aggadic midrashim talmud and late midrash some essays analyze biblical law and gender relations as they are reflected in the rabbinic sages argumentation while others examine either the rabbinic portrayal of a certain woman or a group of women or the role of biblical women in a specific rabbinic context contributors include judith r baskin yuval blankovsky alexander a dubrau cecilia haendler tal ilan gail labovitz moshe lavee lorena miralles maciá ronit nikolsky susanne plietzsch natalie c polzer olga i ruiz morell devora steinmetz christiane hannah tzuberi and dvora weisberg

in jews gentiles and other animals mira beth wasserman undertakes a close reading of avoda zara arguably the babylonian talmud s most scandalous tractate according to wasserman avoda zara is where this talmud joins the humanities in questioning what it means to be a human

an overview providing guidelines for study and reading of the talmud

mekhilta de rabbi ishmael is a classic collection of midrash it contains commentary on a large part of the book of exodus chapters 12 to 23 and represents the two main modes of interpretation the halakhah legal doctrine and the aggadah moral and religious teachings the work also contains allusions to historical events and ancient legends not found elsewhere a new introduction by noted scholar david stern highlights the work now published in a convenient two volume set it retains the original text from the jps 1933 edition reset in a modern readable typeface with hebrew and english on facing pages and the original indexes this classic work is widely recognized as a model of meticulous and thorough scholarship its translation is accurate straightforward and usable by scholars students and lay readers out of print for many years it will be heralded as an important reissue that should belong to every rabbi rabbinical school and jewish studies professor and will be an important addition to synagogue libraries and public libraries with judaica collections

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