

# What Is The Mishnah

Isaiah Tishby

**What Is the Mishnah?** Shaye J. D. Cohen, 2023-03-07 The Mishnah is the foundational document of rabbinic Judaism—rabbinic law is based on the Talmud which, in turn, is based on the Mishnah. Yet its sources, genre, and purpose are obscure. *What Is the Mishnah?* collects papers by leading scholars from the United States, Europe, and Israel and gives a clear sense of the direction of Mishnah studies.

*What Is the Mishnah?* Shaye J. D. Cohen, 2023-03-07 The Mishnah is the foundational document of rabbinic Judaism—all of rabbinic law, from ancient to modern times, is based on the Talmud, and the Talmud, in turn, is based on the Mishnah. But the Mishnah is also an elusive document; its sources and setting are obscure, as are its genre and purpose. In January 2021 the Harvard Center for Jewish Studies and the Julius-Rabinowitz Program on Jewish and Israeli Law of the Harvard Law School co-sponsored a conference devoted to the simple yet complicated question: “What is the Mishnah?” Leading scholars from the United States, Europe, and Israel assessed the state of the art in Mishnah studies; and the papers delivered at that conference form the basis of this collection. Learned yet accessible, *What Is the Mishnah?* gives readers a clear sense of current and future direction of Mishnah studies.

*The Mishnah, Religious Perspectives Volume 1* Jacob Neusner, 2021-11-08 Understanding the religious perspectives of the Mishnah starts with asking three questions. First, what is the relationship of the Mishnah to Scripture, or “oral torah” to “written torah,” for understanding the religion of Judaism? Second, what is the relationship between religious ideas and the world in which those ideas emerged? Third, what is the formal religious significance of the language of the Mishnah? These questions are posed with regard to a Judaism that existed from just prior to the destruction of the Temple in 70 C.E. until around 200 C.E. and assumes as well the groundwork of Neusner’s earlier volume *The Mishnah: Social Perspectives*. In the present volume, Neusner condenses years of research on these questions and offers a clear and thorough analysis through a single lens. He looks closely at how the Halakhah of the Mishnah relates to the events prior to the Mishnah’s writing (e.g., the destruction of the Temple, ca. 70 C.E., and the Bar Kokhba War, ca. 135 C.E.), through the reconstruction following Bar Kokhba until the close of the Mishnah (ca. 200 C.E.). Readers also profit from a thorough sociolinguistic explication of the rhetorical forms of the Mishnah in the light of the social context of that time. The religious perspectives of the Mishnah do not simply record the rules and regulations of bygone times; rather, they mirror the way of life and the social and religious

history of Judaism. This publication has also been published in hardback, please click [here](#) for details.

**What Is the Mishnah?** Shaye J. D. Cohen, 2023-03-07 The Mishnah is the foundational document of rabbinic Judaism—all of rabbinic law, from ancient to modern times, is based on the Talmud, and the Talmud, in turn, is based on the Mishnah. But the Mishnah is also an elusive document; its sources and setting are obscure, as are its genre and purpose. In January 2021 the Harvard Center for Jewish Studies and the Julis-Rabinowitz Program on Jewish and Israeli Law of the Harvard Law School co-sponsored a conference devoted to the simple yet complicated question: “What is the Mishnah?” Leading scholars from the United States, Europe, and Israel assessed the state of the art in Mishnah studies; and the papers delivered at that conference form the basis of this collection. Learned yet accessible, *What Is the Mishnah?* gives readers a clear sense of current and future direction of Mishnah studies.

**Learn Mishnah** Jacob Neusner, 1978 Introduces Mishnah, the oral law of Judaism received by Moses from God at Mount Sinai.

Exploring Mishnah's World(s) Simcha Fishbane, Calvin Goldscheider, Jack N. Lightstone, 2020-11-07 This book provides a new conceptual and methodological framework the social scientific study of Mishnah, as well as a series of case studies that apply social science perspectives to the analysis of Mishnah's evidence. The framework is one that takes full account of the historical and literary-historical issues that impinge upon the use of Mishnah for any scholarly purposes beyond philological study, including social scientific approaches to the materials. Based on the framework, each chapter undertakes, with appropriate methodological caveats, an avenue of inquiry open to the social scientist that brings to bear social scientific questions and modes of inquiry to Mishnaic evidence.

What Is Midrash? Jacob Neusner, 2014-08-05 This book introduces Midrash both in general and through many examples of the kinds of Midrash that flourished among ancient Judaism. Neusner, as a preeminent authority on the subject, lays special emphasis upon the exegesis of Scripture produced by the Judaism of the dual Torah, oral and written.

*First Steps in the Talmud* Jacob Neusner, 2012-07-10 The Talmud is a confusing piece of writing. It begins nowhere and ends nowhere but it does not move in a circle. It is written in several languages and follows rules that in certain circumstances trigger the use of one language over others. Its components are diverse. To translating it requires elaborate complementary language. It cannot be translated verbatim into any language. So a translation is a commentary in the most decisive way. The Talmud, accordingly, cannot be merely read but only studied. It contains diverse programs of writing, some descriptive and some analytical. A large segment of the writing follows a clear pattern, but the document encompasses vast components of miscellaneous collections of bits and pieces, odds and ends. It is a mishmash and a mess. Yet it defines the program of study of the community of Judaism and governs the articulation of the norms and laws of Judaism, its theology and its hermeneutics. Above all else, the Talmud of Babylonia is comprised of contention and produces conflict and

disagreement, with little effort at a resolution No wonder the Talmud confuses its audience. But that does not explain the power of the Talmud to define Judaism and shape its intellect. This book guides those puzzled by the Talmud and shows the system and order that animate the text.

**Understanding the Talmud** Jacob Neusner, 2004 As far back as the time of the Byzantine emperor Justinian, the place of the Oral Torah, even more than the Bible, in maintaining Jewish cohesion has been recognized. In his revolutionary guide to Talmud study, Prof. Jacob Neusner defines the unique quality of Talmud study and the secret of its attraction to many generations of Jews, and, in our time, to not a few non-Jews. As Neusner himself explains, The genera of the Talmud of Babylonia conducts a searching analysis of the laws and their principles. It is intellectually ambitious but linguistically economical--a few questions teach throughout. The result is that the Talmud finds it possible to say the same thing about many things and so to demonstrate the coherence of its truth. Neusner illustrates this characteristic of the Talmud with a wealth of interesting examples, dealing with questions of responsibility, intentionality, belief, actions, and philosophy.

**The Modern Study of the Mishna** Jacob Neusner, 2022-07-04

The Mishnah, 2011 The Mishnah, understood to be the written form of the Jewish Oral Law, was preserved by the rabbis following the destruction of the Jerusalem Temple in 70 CE, and was completed in approximately 200 CE. More than four centuries of Jewish religious thought and activity are found within this text, and it is as important to the development of Judaism as the New Testament is to the development of Christianity. Students of the New Testament will find it especially interesting because its contents reflect the Jewish religious tradition during the time of Jesus and the early Christian Church. The Mishnah historical value in understanding the first two centuries of the common era is comparable in its importance to the Dead Sea Scrolls, as well as the Apocrypha, Pseudepigrapha, and secular works of that time such as the writings of Josephus. This edition by Danby is the classic English translation of the Mishnah (which was originally written in Middle or Mishnaic Hebrew), and has been the standard for almost 80 years for scholars and other interested readers. Until the printing of this volume in the 1930s, the Mishnah was not available to study as a whole for the English speaker. Now it is available for the first time in a paperback edition.

**The Cambridge History of Judaism: The late Roman-Rabbinic period** William David Davies, Louis Finkelstein, 1989 Introduction Steven J. Katz; 1. Social, political and economic life in the land of Israel, 70-c.235 Seth Schwartz; 2. The Diaspora from 66-c.235: (a) The Jews in Egypt and Cyrenaica, 66-c.235 Allen Kerkeslager; (b) Jews in Carthage and western north Africa, 70-c.235 Claudia Setzer; (c) The Jews in Asia Minor, 70-c.235 Paul Trebilco; (d) The Jews in Babylonia, 70-c.235 David Goldblatt; 3. The uprising in the Jewish Diaspora, 115-117 Miriam Pucci Ben Zeev; 4. The Bar Kochba Revolt, 132-135 Hanan Eshel; 5. The legal status of Jews in the Roman empire Amnon Linder; 6. Jewish art and architecture in the land of Israel, 70-c.235 Eric M. Meyers; 7. The destruction of the Jerusalem temple: its meaning and its consequences Robert

Goldenberg; 8. The origins and development of the rabbinic movement in the land of Israel Hayim Lapin; 9. The canonical process James A. Sanders; 10. The beginnings of Christian anti-Judaism, 70-c.235 Peter Richardson; 11. The rabbinic response to Christianity Steven T. Katz; 12. The Mishnah David Kraemer; 13. The Tosefta Paul Mandel; 14. Midrash Halachah Jay M. Harris; 15. Mishnaic Hebrew Moshe Bar-Asher; 16. The political and social history of the Jewish community in the land of Israel, c.235-638 David Goldblatt; 17. The material realities of Jewish life in the land of Israel, 235-c.638 Joshua J. Schwartz; 18. Aramaic in late antiquity Yochanan Breuer; 19. The Diaspora c.235-638: (a) The Jews of Italy, c.235-638 Leonard Victor Rutgers; (b) The Jews of Spain, c.235-638 Scott Bradbury; 20. Jewish archaeology in late antiquity: art, architecture and inscriptions Lee Levine; 21. Jewish festivals in late antiquity Joseph Tabory; 22. Rabbinic prayer in late antiquity Reuven Kimelman; 23. Rabbinic views on marriage, sexuality and the family Michael L. Satlow; 24. Women in Jewish life and law Tal Ilan; 25. Gentiles in rabbinic thought David Novak; 26. The formation and character of the Jerusalem Talmud Leib Moscovitz; 27. Late Midrashic Paytanic and Targumic literature Avigdor Shinan; 28. Jewish magic in late antiquity Michael D. Swartz; 29. Jewish folk literature in late antiquity Eli Yassif; 30. Early forms of Jewish mysticism Rachel Elior; 31. The political, social and economic history of Babylonian Jewry, c.235-638 Isaiah M. Gafni; 32. The history of Babylonian academics David Goldblatt; 33. The formation and character of the Babylonian Talmud Richard Kalmin; 34. Talmudic law: a jurisprudential perspective Hanina Ben Menahem; 35. Torah in rabbinic thought: the theology of learning Marc Hirshman; 36. Man, sin and redemption in rabbinic thought Steven T. Katz; 37. The rabbinic theology of the physical: blessings, body and soul, resurrection, covenant and election Reuven Kimelman; 38. Christian anti-Judaism: polemics and politics Paula Fredriksen and Oded Irshai; 39. Jews in Byzantium Steven Bowman; Appendix A: Justinian and the revision of Jewish legal status Alfredo Mordechai Rabello; 40. Messianism and apocalypticism in rabbinic texts Lawrence H. Schiffman.

*The Mishnah in Contemporary Perspective* Jacob Neusner, Alan Avery-Peck, 2006-07-01 This second volume of a two-part project on the Mishnah displays a broad selection of approaches to the study of the Mishnah in the contemporary academy. The work derives from Israel, North America, and Europe and shows the intellectual vitality of scholarship in all three centers of learning. What these articles show in diverse ways is that the Mishnah forms a critical focus of the study of Judaism. The authors of these studies represent the best of contemporary scholarship on the Mishnah. Because of the many viewpoints included here, this is the most representative selection of contemporary Mishnah-study available in any collection in a Western language.

The Talmud Jacob Neusner, 2006-07-24 Wherever Jews have settled and whatever languages they spoke, they created a community with a single set of common values. One law, one theology defined the community throughout their many migrations. A single book explains how this came about-the Talmud. By re-framing the Torah through sustained argument and analysis, the Talmud encourages the reader to actively apply reason and practice logic. Renowned scholar Jacob Neusner

introduces readers to the Talmud, defining it, explaining its historical context, and illustrating why it remains relevant today. Neusner's *The Talmud: What It Is and What It Says* invites readers to engage with the text, and emphasizes that the Talmud will continue to be an important cultural guidebook for Jewish life through the next millennium.

**Rereading The Rabbis** Judith Hauptman, 2019-04-11 Fully acknowledging that Judaism, as described in both the Bible and the Talmud, was patriarchal, Judith Hauptman demonstrates that the rabbis of the Talmud made significant changes in key areas of Jewish law in order to benefit women. Reading the texts with feminist sensibilities, recognizing that they were written by men and for men and that the

People of the Book Moshe Halbertal, 1997-11-20 Halbertal provides a panoramic survey of Jewish attitudes toward Scripture, provocatively organized around problems of normative and formative authority, with an emphasis on the changing status and functions of Mishnah, Talmud, and Kabbalah.

*Learn Talmud* Jacob Neusner, 1979 A study of the Talmud that applies traditional values to modern life.

**The Transformation of Judaism** Jacob Neusner, 2011-03-31 Jacob Neusner describes, analyzes, and interprets the transformation of one system of the Israelite social order by a connected but autonomous successor-system. He characterizes the successive systems classifying the one as philosophical and the other as religious. He explains the categorical account of each and sets forth the outcome of a number of topical studies on the category-formations of Rabbinic Judaism with special attention to the social order: politics, philosophy, and economics. These systems emerged as [1] autonomous when viewed synchronically, [2] connected when seen diachronically, and [3] as a continuous construction when seen at the end of their formative age. In their successive stages of categorical autonomy, connection, and finally continuity, the three distinct systems may be classified, respectively, as philosophical, religious, and theological, each one taking over and revising the definitive categories of the former and framing its own fresh, generative categories as well. The formative history of Judaism is the story of the presentations and re-presentations of categorical structures. In method, it is the exegesis of taxonomy and taxic systems. Now, after more than two decades, Neusner has decided to review the initial statement. Since the book summarizes ten years of work, from 1980 to 1990, on the Rabbinic category formations of social science politics, philosophy, and economics in the setting of the law and theology of Rabbinic Judaism from the Mishnah through the Bavli, 200-600 C.E., it seemed well worth the effort to recapitulate the original work. The revised introduction explains the omission of theology in his category-formation philosophy-religion-theology; Neusner's account of the Bavli produced the decade after this title was completed did not make possible the continuous description of the unfolding of the Rabbinic system. The pattern that appealed to Neusner from philosophy to religion to theology has not yet come to a satisfactory account. In the twenty years

**The Wisdom of the Zohar** Isaiah Tishby, 1989-09-01 The Zohar is the fundamental work of Jewish mysticism. Isaiah Tishby's classic and definitive *Wisdom of the Zohar* makes the world of the Zohar available to the English-speaking reader in

all its complexity and poetry. The extended extracts are arranged by topic, each section being prefaced by introductory explanations and accompanied by copious notes. There is also a General Introduction on the complex symbolism of the Zohar and on its historical and literary background. The scholarly value of David Goldstein's acclaimed translation is enhanced by an index expanded to include references to passages cited in the introduction and notes, and by the addition of a subject index and an index of biblical references. Isaiah Tishby was awarded the Bialik Prize 1972, the Israel Prize 1979, and the Rothschild Prize 1982, mainly for his work on The Wisdom of the Zohar. David Goldstein was awarded the Webber Prize 1987 for this translation.

*Judaism in Society* Jacob Neusner, 2003-10-01

### Whispering the Secrets of Language: An Emotional Quest through **What Is The Mishnah**

In a digitally-driven world where screens reign supreme and instant communication drowns out the subtleties of language, the profound techniques and emotional nuances concealed within phrases often move unheard. However, nestled within the pages of **What Is The Mishnah** a charming literary treasure pulsing with raw feelings, lies a fantastic journey waiting to be undertaken. Composed by a skilled wordsmith, this charming opus encourages viewers on an introspective journey, gently unraveling the veiled truths and profound impact resonating within the very cloth of each and every word. Within the psychological depths of the touching review, we can embark upon a sincere exploration of the book's primary subjects, dissect its charming writing fashion, and yield to the strong resonance it evokes deep within the recesses of readers' hearts.

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