
THE DOCUMENTARY
FORM-HISTORY OF
RABBINIC LITERATURE

VI. THE HALAKHIC SECTOR
THE TALMUD OF THE LAND OF ISRAEL
A. TRACTATES BERAKHOT AND
SHABBAT THROUGH TAANIT

Jacob Neusner



Studies in the History of Judaism

The Documentary Form History Of Rabbinic Literature Vi The Halakhic Sector Vi The Halakhic Sector

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The Documentary Form History Of Rabbinic Literature Vi The Halakhic Sector Vi The Halakhic Sector:

The Documentary Form-History of Rabbinic Literature Jacob Neusner, 1998 **The Documentary Form-history of Rabbinic Literature: The halakhic sector, the Talmud of Babylonia (6 v.)** Jacob Neusner, 1998 *The Documentary History of Judaism and Its Recent Interpreters* Jacob Neusner, 2012-07-10

The result for the history of Judaism of a documentary reading of the Rabbinic canonical sources illustrates the working of that hypothesis. It is the first major outcome of that hypothesis but there are other implications and a variety of new problems emerge from time to time as the work proceeds. In the recent past Neusner has continued to explore special problems of the documentary hypothesis of the Rabbinic canon. At the same time Neusner notes others join in the discussion that have produced important and ambitious analyses of the thesis and its implications. Here Neusner has collected some of the more ambitious ventures into the hypothesis and its current recapitulations. Neusner begins with the article written by Professor William Scott Green for the *Encyclopaedia Judaica* second edition as Green places the documentary hypothesis into the context of Neusner's entire oeuvre. Neusner then reproduces what he regards as the single most successful venture of the documentary hypothesis contrasting between the Mishnah's and the Talmuds programs for the social order of Israel: the doctrines of economics, politics and philosophy set forth in those documents respectively. Then come the two foci of discourse: Halakhah or normative law and Aggadah or normative theology. Professors Bernard Jackson of the University of Manchester, England and Mayer Gruber of Ben Gurion University of the Negev treat the Halakhic program that Neusner has devised and Kevin Edgecomb of the University of California Berkeley has produced a remarkable summary of the theological system Neusner discerns in the Aggadic documents. Neusner concludes with a review of a book by a critic of the documentary hypothesis.

Rabbinic Narrative: A Documentary Perspective, Volume Four Jacob Neusner, 2021-11-22

Each Rabbinic document from the Mishnah through the Bavli defines itself by a unique combination of indicative traits of rhetoric, topic and particular logic that governs its coherent discourse. But narratives in the same canonical compilations do not conform to the documentary indicators that govern in these compilations respectively. They form an anomaly for the documentary reading of the Rabbinic canon of the formative age. To remove that anomaly, this project classifies the types and forms of narratives and shows that particular documents exhibit distinctive preferences among those types. This detailed systematic classification of Rabbinic narrative supplies these facts concerning the classification of narratives and their regularities:

1. what are the types and forms of narrative in a given document?
2. how are these distinctive types and forms of narrative distributed across the canonical documents of the formative age, the first six centuries C.E.

The answers for the documentary preferences are in Volumes One through Three for the Mishnah, Tosefta, the Tannaite Midrash compilations and Rabbah Midrash compilations respectively. Volume Four then sets forth the documentary history of each of the types of Rabbinic narrative, including the authentic narrative, the *ma'aseh* and the *mashal*. How the traits of the several types of narratives shift as the respective types move

from document to document is spelled out in complete detail This project opens an entirely new road toward the documentary analysis of Rabbinic narrative It fills out an important chapter in the documentary hypothesis of the Rabbinic canon in the formative age The Documentary Form-history of Rabbinic Literature Jacob Neusner,1998 *The Mishnah, Social Perspectives Volume 2* Jacob Neusner,2021-10-01 For Aristotle politics economics and philosophy define the social construction of any society For Judaism the Mishnah along with Scripture sets forth the systematic statement for understanding the social construction and world view of Judaism around 200 C E The Mishnah functioned as the basic law in the holy land and was adopted also by Jews in the Diaspora from Babylonia to the western satrapies of the Iranian empire of the Sasanians Professor Jacob Neusner takes seriously the three principal tasks of theoretical thought enjoined by Aristotle and asks us to look at the Mishnah not as an inert collection of traditions passed on but as a deliberate programmatic statement of Judaism s way of life and world view He points to the systematic nature of the Mishnah with its six divisions and shows how collectively those divisions cover the everyday life of the people The Mishnah contains independent judgements about the nature of the system and does not merely rehearse what tradition says about a given topic This interpretive aspect of the Mishnah has been ignored to the interpreter s peril because it is precisely by paying attention to how the Mishnah uses traditions for its own purposes that the interpreter can appreciate the building blocks of Judaism its politics economics and philosophy This publication has also been published in hardback please click here for details **The Mishnah** Jacob Neusner,2016-07-11 The Mishnah the second century law code that lays the foundation after Scripture of normative Judaism encompasses all subjects that pertain to the life of the Jewish nation and as such provides a systematic basis for Israel s social order and world view Any social program has its own politics economics and philosophy which together define a given social entity rather than any other And any system defining the structure of a society strives to establish a set of harmonised and coherent fundamental principles viewpoints and attitudes in treating the components of its theory of the community It has been long shown that the Mishnah is such a well composed theory of world construction It is demonstrated here how its specific message concerning the politics and economics that define the social order recapitulate those of Aristotle This publication has also been published in paperback please click here for details Extra- and Non-Documentary Writing in the Canon of Formative Judaism, Vol. 3 Jacob Neusner,2001 Rabbinic literature in its formative age from the Mishnah through the Bavli ca 100 600 c e is comprised by documents that relate to one another in three ways First they are autonomous and self contained second they are connected with one another and third they are continuous with one another Some point to the connections in the form of parallel versions of sayings or stories as evidence against the theory that the documents possess integrity Volume Three reprises Neusner s *The Peripatetic Saying The Problem of the Thrice Told Tale in Talmudic Literature* Chico 1985 Scholars Press for Brown Judaic Studies It responds to critics of the documentary reading of the canonical documents of Rabbinic Judaism in the formative age who make much of the variations in manuscript readings of sayings and

stories These variations are so different from one another that so the critics maintain they call into question the very conception of a document Each manuscript let alone each compilation has its own representation of a given compilation there are no determinate documents That is because the documentary program of rhetoric topic and logic of coherent discourse makes no impact on sayings or stories that circulate beyond the limits of any one document All we have are diverse versions of we know not what For the sample covered in these pages claims that parallels move from document to document vastly exaggerate the range of variation The variant readings are paltry and pointless just like the parallels to which Volumes One and Two are devoted

Rationality and Structure Jacob Neusner,1997 The Ecological Message of the Torah Aloys Hfttermann,1999 The Hebrew Bible was written by authors who had a very modern idea of basic biology and a deep insight into the functioning of fragile ecosystems They had a well founded concept of how nature should be treated so that it would not be degraded but preserved and handed over intact to the next generation To achieve this goal the sages did not rely on a general feeling of benevolence towards nature but came up with a cogent system of laws which precisely directed their way of handling natural resources The main goals of these ecological commandments of the Torah were to avoid overuse of the land and to maintain a high diversity of species This program enabled the Israelites to establish a highly productive sustained agriculture under the rather adverse conditions of a land of milk and honey

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