

HOW TO READ THE

# Mishnah and Midrash

An Introduction to  
Early Rabbinic Literature



**Ishay Rosen-Zvi** TRANSLATED BY DANIEL TABAK

# The Mishnah An Introduction

**Isidore FISHMAN**



## **The Mishnah An Introduction:**

**The Mishnah** Jacob Neusner, 1988-12-01 In his brilliant introduction on the Mishnah Jacob Neusner asks How do you read a book that does not identify its author tell you where it comes from or explain why it was written a book without a preface And how do you identify a book with neither a beginning nor end lacking table of contents and title The answer is you just begin and let the author of the book lead you by paying attention to the information that the author does give to the signals that the writer sets out As Neusner goes on to explain the Mishnah portrays the world in a special way in a kind of code that makes it a difficult work for the modern reader to understand Without knowing how to decode the Mishnah we may read its works without receiving its message Neusner one of the world's foremost Mishnaic scholars demonstrated that the Mishnah's own internal logic and structure form a solid foundation on which to build an understanding of this vitally important Jewish work Using examples of how the Mishnah's language logic and discourse associate and categorize behaviors events and objects Neusner opens the Mishnah to readers who would not otherwise be able to grasp its most fundamental concepts Since the Mishnah forms the basis of both the Babylonian and the Palestinian Talmuds which are in Neusner's elegant terms the core curriculum of Judaism as a living religion study of the Mishnah is essential to an understanding of Judaism Drawing on his own new translation of the Mishnah and displaying the enthusiastic dedication that has sparked a whole new body of Mishnaic research Neusner allows readers with no previous background to join Jews who have studied analyzed and delighted in the wisdom of Mishnah for centuries In addition to giving us a thorough exploration of the Mishnah's language contents organization and inner logic Neusner also provides us with a broad understanding of how it communicated its own world view its vision of both the concrete and spiritual worlds The Mishnah An Introduction gives us a tour of this sacred Jewish text shedding light on its many facets from its view of life to its conception of God and His relation to our world

**The Mishnah** Jacob Neusner, 2004-01-30 A leading scholar of the formative age and writings of Judaism here formulates a theory of the Mishnah one of the earliest dated sources of Judaism what it is how it should be read and why it is of considerable interest in the study of religious conceptions of the social order Each of the book's chapters are amply illustrated with texts that have been freshly translated by the author The result is a relatively quick and easy entry into the sometimes difficult and complex world of the Mishnah and its laws concerning agriculture appointed seasons women and property civil and criminal law conduct of the cult and the Temple and preservation of cultic purity in the Temple and under certain domestic circumstances with special reference to the table and the bed Any valid description of early rabbinic thought and therefore of early Christianity must begin with the Mishnah and must focus on the subjects the sages considered important This book introduces the reader to the world of the Mishnah in a thoughtful engaging and spirited manner 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's 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 Mishnah** Jacob Neusner, 1988-12-01 In his brilliant introduction on the Mishnah Jacob Neusner asks How do you read a book that does not identify its author, tell you where it comes from, or explain why it was written, a book without a preface, and how do you identify a book with neither a beginning nor end, lacking a table of contents and title? The answer is you just begin and let the author of the book lead you by paying attention to the information that the author does give, to the signals that the writer sets out. As Neusner goes on to explain, the Mishnah portrays the world in a special way, in a kind of code that makes it a difficult work for the modern reader to understand. Without knowing how to decode the Mishnah, we may read its works without receiving its message. Neusner, one of the world's foremost Mishnaic scholars, demonstrated that the Mishnah's own internal logic and structure form a solid foundation on which to build an understanding of this vitally important Jewish work. Using examples of how the Mishnah's language, logic, and discourse associate and categorize behaviors, events, and objects, Neusner opens the Mishnah to readers who would not otherwise be able to grasp its most fundamental concepts. Since the Mishnah forms the basis of both the Babylonian and the Palestinian Talmuds, which are in Neusner's elegant terms, the core curriculum of Judaism as a living religion, study of the Mishnah is essential to an understanding of Judaism. Drawing on his own new translation of the Mishnah and displaying the enthusiastic dedication that has sparked a whole new body of Mishnaic research, Neusner allows readers with no previous background to join Jews who have studied, analyzed, and delighted in the wisdom of Mishnah for centuries. In addition to giving us a thorough exploration of the Mishnah's language, contents, organization, and inner logic, Neusner also provides us with a broad understanding of how it communicated its own world view, its vision of both the concrete and spiritual worlds. The Mishnah: An Introduction gives us a tour of this sacred Jewish text, shedding light on its many facets, from its view of life to its conception of God and His relation to our world.

**Judaism Without Christianity** Jacob Neusner, 1991

**Maimonides' Introduction to His Commentary on the Mishnah** Moses Maimonides, 1138-1204 physician, scientist, astronomer, philosopher, and theologian emerged as a halakhist through his classic work Commentary on the Mishnah in which he sets out to explain to the layman the meaning and the purpose of the Mishnah while bypassing the often

complicated and concentrated discussions of the Gemara It was Maimonides wish to popularize the Mishnah and to make it easily accessible to the general reader He did so by extracting the underlying principles involved in lengthy often abstract talmudic discussions and stating the halakhic decisions derived therein interspersing them with ethical insights and philosophical teachings Gateway to the Mishnah: an Introduction to the Contents and Language of the Mishnah ,1955

**The Way of Torah** Jacob Neusner,1993 This new edition remains the only work written by a major scholar that provides a conceptual framework for the study of Judaism The author s unique orientation defines and interprets the Jewish experience by looking at the interrelationship between a religious way of viewing life and historical social situations of the people who hold this view A volume in the Wadsworth Religious Life of Man series *Gateway to the Mishnah* Isidore Fishman,1970 Gateway to the Mishnah Isidore Fishman,1961 Judaism Jacob Neusner,2003-09-26 Jacob Neusner has in over sixty scholarly works fourteen textbooks and thirteen collections of essays laid the foundation and completed the structure for a new understanding of the history of Judaism The present volume is the capstone effort to date in this endeavor Neusner reconstructs and interprets the Mishnah s intellectual history presenting a picture of the beginnings and first major expression of Judaism What makes this account distinctively historical writes Neusner in his Introduction will be our sustained effort to relate the unfolding of the ideas of the Mishnah to the historical setting of the philosophers of the document to compare context and concept to ask about the interplay between idea and social material reality Neusner succeeds in this specific task and in the greater task of providing a work with methodological significance for the entire field of the history of religions **Gateway to the Mishnah. An Introduction to the Contents and Language of the**

**Mishnah. A Selection of Pointed Hebrew Texts, with Translation, Notes and Vocabulary, by Isidore Fishman, Etc**

Isidore FISHMAN,1955 The Mishnah - Translated from the Hebrew with Introduction and Brief Explanation Notes Herbert Dandby,1933 The Law Torah which it was the Mishnah s purpose to cherish and develop is a complex conception It includes the Written Law the laws explicitly recorded in the Five Books of Moses it includes also the traditions of the elders or the Oral Law namely such beliefs and religious practices as piety and custom had in the course of centuries consciously or unconsciously grafted on to or developed out of the Written Law and it includes yet a third less tangible element a spirit of development whereby Written Law and Oral Law in spite of seeming differences are brought into a unity and interpreted and reinterpreted to meet the needs of changed conditions *Sha'ar La-mishnah (romanized Title)* .,1955 Introduction to

Rabbinic Literature Jacob Neusner,1994 The achievement of a lifetime from one of today s most eminent Judaic scholars a landmark commentary on the history of rabbinical teachings in the Christian era the Mishnah the Tosefta the Talmuds and more **The [Mišnâh] Mishnah Translated from the Hebrew with Introduction and Brief Explanatory Notes, by**

**Herbert Danby,...** ,1949 **How to Read the Mishnah and Midrash** Ishay Rosen-Zvi,2026-02-24 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 The Mishnah; Translated from the Hebrew with Introduction and Brief Explanatory Notes, by Herbert Danby ... ,1989 *Deviancy in Early Rabbinic Literature* Simcha Fishbane,2007-05-28 *Deviancy in Early Rabbinic Literature* deals with the status of those groups and individuals who for various reasons appear to have no place in mainstream Rabbinic Jewish society or may be perceived by that society as posing a threat to its norms and to its very existence The book examines the thoughts and attitudes of the Rabbis set forth in various sections of the Mishnah Tosefta and Talmud Deviant groups studied include witches prostitutes Gentiles bastards Nazirites soldiers Kutites the disabled and the menstruous woman Social anthropological methodologies are used to provide a unique perspective on the implicit message of the redactors of these Rabbinic texts and to make these important texts equally accessible to both scholars and laymen interested in acquiring a deeper understanding of these important issues **Who Are the Jews—And Who Can We Become?** Donniel Hartman,2023-11 2023 National Jewish Book Award Finalist in Modern Jewish Thought and Experience *Who Are the Jews And Who Can We Become* tackles perhaps the most urgent question facing the Jewish people today Given unprecedented denominational tribalism how can we Jews speak of ourselves in collective terms Crucially the way each of us tells our shared story is putting our collective identity at risk Donniel Hartman argues We need a new story built on Judaism's foundations and poised to inspire a majority of Jews to listen discuss and retell it This book is that story Since our beginnings Hartman explains the Jewish identity meta narrative has been a living synthesis of two competing religious covenants Genesis Judaism which defines Jewishness in terms of who one is and the group to which one belongs independent of what one does or believes and Exodus Judaism which grounds identity in terms of one's relationship with an aspirational system of values ideals beliefs commandments and behaviors When one narrative becomes too dominant Jewish collective identity becomes distorted Conversely when Genesis and Exodus interplay the sparks of a rich compelling identity are found Hartman deftly applies this Genesis Exodus meta narrative as a roadmap to addressing contemporary challenges including Diaspora Jewry's eroding relationship with Israel the othering of Israeli Palestinians interfaith marriage the Israeli Palestinian conflict and collectively who we Jews can become

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