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# THE PHILOSOPHICAL MISEENAIH

Volume I  
The Hierarchy

by  
Jacob Neuman

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# Philosophical Mishnah Iv The Repertoire

**Jacob Neusner**



## **Philosophical Mishnah Iv The Repertoire:**

**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 **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 **Comparative Hermeneutics of Rabbinic Judaism, The, Volume Five** Jacob Neusner, 2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism *Comparative Hermeneutics of Rabbinic Judaism, The, Volume Six* Jacob Neusner, 2000 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism [A Traditional Quest](#) Dan Cohn-Sherbok, 1991-03-01 Louis Jacobs has made a formidable contribution to Jewish scholarship over the last 40 years In addition he has inspired a generation of students of Judaica as well as members of his own congregation at the New London Synagogue The contributors to this volume in his honour include a wide range of distinguished scholars Beginning with Jacob Neusner's essay on the transformation of the Dual Torah in the first four centuries CE the volume ranges over a variety of topics in the field of Bible Talmud history and theology mirroring the wide range of Louis Jacobs' own interests In addition a full bibliography of Louis Jacobs' publications is included **The Philosophical Mishnah: The repertoire** Jacob

Neusner,1988 Comparative Hermeneutics of Rabbinic Judaism, The, Volume Seven Jacob Neusner,2000-01-01 Systematic account of the hermeneutics of comparison and contrast of Rabbinic Judaism *First Steps in the Talmud* Jacob Neusner,2012-07-10 The Talmud is a confusing piece of writing It begins no where and ends no where 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 **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 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 Neuser 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 Neuser 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

*Formative Judaism* Jacob Neusner, 2000 Examines the history philosophy and hermeneutics and law and literature of formative Judaism **Jerusalem and Athens** Jacob Neusner, 2021-11-22 The Talmud the Mishnah a philosophical law code and the Gemara a dialectical commentary upon the Mishnah works by translating principal modes of Western philosophy and science into the analysis of the rules of rationality governing the rules of humble everyday reality Science in particular the method of hierarchical classification characteristic of natural history supplies the method of making connections and drawing conclusions to the Mishnah the law code that forms the foundation document of the Talmud as Neusner demonstrated in his *Judaism as Philosophy The Method and Message of the Mishnah* Here he proceeds to show how philosophy specifically dialectical analysis defines the logic of the Gemara and guides the writers of the Gemara's compositions and the compilers of its composites in their analysis and amplification of some of the topical presentations or tractates of the Mishnah

*Is Scripture the Origin of the Halakhah?* Jacob Neusner, 2005-02-22 Is Scripture the origin of the Halakhic system which defines the norms of Judaism At stake is not the starting point of discrete bits of legal data but the origin of the comprehensive structure comprised by the Halakhic category formations As scripture serves as the natura

*Judaism as Philosophy* Jacob Neusner, 2004-06-15 The Mishnah is the first canonical writing of Judaism after the Hebrew Scriptures of ancient Israel the Old Testament and the foundation of the two Talmuds and of all Judaism thereafter According to eminent religion scholar Jacob Neusner the key to understanding the Mishnah is to read it as philosophy in accord with the generally accepted

understanding of philosophy in its time and place In Judaism as Philosophy Neusner studies a large sample of evidence meticulously translated and carefully explained and identifies the philosophical side of the Mishnah's system method and message alike The philosophical tradition in which the Mishnah takes its place Neusner explains utilizes the Aristotelian method of hierarchical classification to demonstrate the proposition important to Middle Platonism and profoundly expressed by Plotinus that many things really form a single thing many species a single genus many genera an encompassing well crafted and cogent whole Through the systematic and orderly hierarchical classification of the things of nature the framers of the Mishnah illustrate the ultimate unity of all being emanating from the One on high Arguing that the document's writers chose a legal form for a philosophical proposition this book completely changes a centuries old way of reading the Mishnah Judaism emerges as a sustained demonstration of the unity of all being under one God      **Approaches to Ancient Judaism** Jacob Neusner,1990      *Neusner on Judaism* Jacob Neusner,2017-11-28 Jacob Neusner has published more than 1000 books and articles scholarly and academic popular and journalistic and is one of the most published humanities scholars in the world Over a period of fifty years he has made significant insightful and challenging contributions to the study of Rabbinic Judaism particularly in the disciplines covered in the three volumes which make up Neusner on Judaism the study of history volume 1 literature volume 2 and religion and theology volume 3 These unique volumes of selective writings by Jacob Neusner with new introductions by the author offer scholars an invaluable resource in the field of Judaic Studies

**Judaism in Late Antiquity 2. Historical Syntheses** Jacob Neusner,2015-11-02 These two volumes introduce the sources of Judaism in late antiquity to scholars in adjacent fields such as the study of the Old and New Testaments ancient history of Classical Antiquity earliest Christianity the ancient Near East and the history of religion Here in two volumes leading American Israeli and European specialists in the history literature theology and archaeology of Judaism offer factual answers to the two questions that the study of any religion in ancient times must raise The first is what are the sources written and in material culture that inform us about that religion The second is how do we understand those sources in the reconstruction of the history of various Judaic systems in antiquity The chapters set forth in simple statements intelligible for non specialists the facts the sources provide Because of the nature of the subject and acute interest in it we also raise some questions particular to the study of Judaism those dealing with its historical relationship with nascent Christianity in New Testament times The work forms the starting point for the study of all the principal questions concerning Judaism in late antiquity and sets forth the most current critical results of scholarship      *Chapters in the Formative History of Judaism* Jacob Neusner,2008-11-05 This collection of ten essays and five book reviews draws on three years of work from late 2005 through mid 2008 It begins with two Halakhic essays one on the category formations of the Halakhah and how to account for the ones that we do not have but ought to have anticipated The argument proceeds to another way of formulating the historical problem of the Talmud its roots in Scripture This is followed by an account of how the Halakhah actualizes the

Torah's narrative Also included are four essays on Classical Judaism and two literary studies which show both old and new engagements Five book reviews conclude the collection one of them a review essay covering Edward Kaplan's two volumes on Abraham J Heschel     **Judaism in Society** Jacob Neusner, 2003-10-01     The Talmud of Babylonia: Hagigah , 1993

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