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תחובר על ידי חשו

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קודושין בנורך במלמים קום בקלמד לים אלמני שלב מי . פי בקונמרם המידי קונים האם מחום שתה משום המים שותם מידי היותו לא המכן לאמר מונה בשלמה משנה המש האתר ליבור היה לא יותר לא מונים ולי משיבילן (אי משיבילן ביים מאלי אים מיים ל

כרכר כדכתים כל שכדי אווני של פני הפדה חונים ולני לוכל לכ פיתי לחשל ונור בתכנים ולח שים לו לשרוב ר"מ דסמרד סים שסקדים ממבי לציוני חלוב קודם המלך דור" : שלא מנש ככל המורה פולה דים חומו ניםן ום פהפה וחם מתחיים . יחה שלם המינה לכילו לכין הכובר לפליח חשיל כפר זה של משחרב המשלח פרי הנאת השלח אלא ע"י הנכסה דסליח דמד התננסים סלים קניים, ויססית סמסת חדב משלח. למנש משופק היה כדי כשיחר נשניות שושש ידך נוסר של שתן ותוסנה מן סמיכה לף שכ של שורות של הקום לוי התחמם כבידי שולה והשליח לה ירש דיסם של סקרם "רוססות כת משתי שלית תכת מן שטעות אם יחתיב המשלח וני ששי יחשים שהי

בחמרים נני מצילה לו דילמה זה שנו בין ויו כסטים ווים מתחורב כלו לתחורם ול"א אמר למם אחם שדי כינ דלא ימו קידוםי . ופסיסה דימון קרושון משמע דכה מכרכי ממר חמם שד" כי חם במדחם כרחמר כסניסורין (דף כפג) שאם אמר לחבירו אחם חייב לי מנה וחודה בפני סנים אם כא אמר אחר מסם אמם שריי ישל מיתר מי סיום או למתר משפה אני כך מיהו אי לא פעין לא סשמים לים אכל עשר אדם שלא להשטים שלחנו כנוון אם סודה המיה כפני שנים חייב אני לך כלא חבישח החטים ששנים ליה אפי כי לא ששן : עד כאן כא פליני אלא כר . מיפה לחתי קומר עד כחן כח פניני כי נחד פלוני מי לא פרוך שפיר חתילפים דכים ד"ל סייט שעמח

רחמנא אותו הרנת בחרב בני עמון ואידך *חרי לך כחרב בגי עמין מה חרב בני עמין אין אתה נענש עליו אף אוריה החתי אי אתה נענש עליו מאי מעמא מורד במלכות מ חשר שתני חלמוה למילחה . דעדות , כשעשה שילחות דקאפר ליות "ואדוני יואב "וכל עברי דטא רטה למיסרך מוכ"ה דהוה שלי ארוני על פני השרה חונים אמר רבא את"ל לשטיי חישוך כומשטי כסמוך : סבר שמאי שני כחובים הבאים כאחר 120 מלמדין והוא ההוא לא חריש מורה כאומר לשלותו צא בעול את הערות ואכול את החלב שהוא חייב ושולחיו פסור שלא מצינו בכל התורה כולה וה נהנה וזה מתחייב : איתמר רב אמר שליח נעשה עד רבי רבי שילא אמרי אין שליח נעשה עה מ'ם דבי רבי שלא איליכא טשם דלא א'ל הני לי עד אלא מעתה קירש אשה בפני שנים ולא אמר להם אתם עדיי ה"נ דלא הוו יחופ קירושי אלא רב אמר "שליח נעשה עד אלומי קא מאלימנא למילתיה רבי רבי שלא אמרי אין שליוח מושי בין בעשה עד כיון דאמר מר "שלוחו של אדם כמותו הוה ליה כנופית מיתיבי אמר לשלשה צאו וקרשו לי תאשת אחר שליח ושנים ערים רברי ב'ש וב'ה איטרים כולם שלוחין הן ואין שליח געשה עד עד

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בינייהו ואיבעית אימא שאני החם דגלי

הרבר ע"י השליח : הית רחמר . רב : שלים ועד אחר . ישלין להעיד של הדבר : איפוך . דכ"ה לכ"ם : מחני חיפכח . לפטנהת רחמירתי : והנסחת שליח נעשה עד נרס": הן הן עריו. דשליח נמשה פד: וכן בגרושין . וחם שלח נמ לחשתו מ"י שנים : באן לא פליני אלא בשלשה אבל בשנים רברי הכל לא. הא ראכד כי האי הנא דחניא רבי נתן אינור בית שבאי איפורים שליח ועד אחד, וב"ה איפרים שליח ושני ערים ורב כבית שפאי, איפוך ורב אחא בריה דרבא מתני איפרים שליחועי היין שליח נעשה עד רבי ר' שילא אסרי שליח נעשה עד והילכתא שליח נעשה עד מתני איפכא רב אכור אין שליוח נעשה עד רבי ר' שילא אסרי שליח נעשה עד אטר רב אטר און של זו לשנים צא וקרש לי את האשה הן הן שלוחו הן הן עדיו נוכן בגידושין אטר רבא אטר רב נחכון 'אטר לשנים צא וקרש לי את

מינים מינים . מחשילים : מינים מינים . איני מינים אלא מיי אחר מנטב מייסור וישליקח ליקח: מף מכיחה. אפילי מכחה שליח כיחיד מצבל בתשליחה בי יותר מיבור ליבור ליבור ליבור שלים בלים : יותר יותר השני מחם כשל . דחד מיניים ישורה של ודרום לרכות שלם מינה שלים קממיו למינות חייב תנכב: מתי חיפת מחות אור למימר. כילף מינים דים שליח לרכר בפינים: מחל מלח ממים נרסים: נילף פיניה ? פשום החוח פעילה מביחה בים בים בים בים מות הים בים שלים ל לחילם בים שלים ל לחילם ומכירה שני בתיבים הבאים כאחד וכל שני כתובים הבאים כאחד אין פלמדין מעילה הא מבירה, ומסברת חין שלית דחית כן ראמרן, מבירות ומבירה כאי היא אמר קרא לחימר דים ני לשמוע דכרי הרכוחני יאף אחר או מכרו "כח מכירה ע"י אחר "אף יסית פסות מותי דרים כסו : ממציםי מבידות על ידי אוד, דבי רי ישמעאל תנא או לרבות את השליח רבי חוקיה הנא החת

יהים מקדש

סכים לתחוץ וסי . ששמונין מחקלק . בשל הלו הכם : דום ישתם לום של יולה משם מסמים וביים ליכו ביים ביים וביים ובי דפוש : קספר של ספונים הכחים כחתר מלמדים . דיניף ממעינה ושביחה דים סליח לרבר שבירה יפיירם יחשב לאיש ההוא דם שפך הואולא וסף ספות דרים לפו מד למשוקי שלוחנאשכחן גבי שחשי חדץ "בכל החירה מושים בין בנים לאחצים וחד לחשופי לעום בו. ולים לים דרשה דמות משות : מכלל רמ"ק כוי . כתמים : דימו רכם ורים אינים ליכם כיכיכו לפחם מיקייב בדינה רכה כשונם בדול ולחדק לה מישנם סולי הדי כשורג במספת שלמו אלא כנורם : וארוכי יואכ . ומי מרד שקרת מדון כפני סמלך:

אם מ"ל . דיהאי מייב דקאמר ממאי כדיני חרם קחמר רליף מחשילם ושכיחה וקסבר שני כתוכים הכאים סחתר כוי חפיה מורה כות כחימר ס' מחלל ונהנה שלים זה : שלים שי כישום חני הגביא שילחוו חייב שנא" "אותו נשפה של . כין לקיחפין כין פפלח מינים מינים שליחים היו ביתר שניהם מעירים בקת כדכר : ה"כ דלה הוו קידושי . הרי כחו וכי חתריכן בסנהדרין (קף כפ.)

לריך שיחתר חתם עדיי הימ בעדי הדחה שפעמים שחדם מודה לתוכעו מנה ותומר הרין שמך מפני שרונה להשתיקו מעליו עד לאחר זמן ואע"פ שחיט חייב לו כלום לפיכך חין השומע יסל להעיד בפני הודה עד שיחתר חחם עדי חבל בעלמת לח: חליתי

AND AND PROPERTY.

Reading Levinas Reading Talmud

Agata Bielik-Robson

Reading Levinas Reading Talmud:

Nine Talmudic Readings Emmanuel Lévinas, 1990 I know of no work that more readily opens this classic of Judaic learning to the general reader The Key Reporter The appearance in English of nine of Levinas s essays on talmudic discourse collected and beautifully translated by Aronowicz is an important occasion These essays are crucial to the interpretation of Levinas s work more generally and Aronowicz s excellent introduction and occasional notes are very helpful in making this work accessible to those unacquainted with either Talmud or Levinas Religious Studies Review Nine rich and masterful readings of the Talmud by the French Jewish philosopher Emmanuel Levinas translate Jewish thought into the language of modern times Between 1963 and 1975 Levinas delivered these commentaries at the annual Talmudic colloquia of a group of French Jewish intellectuals in Paris Here Levinas applies a hermeneutic that simultaneously allows the classic Jewish texts to shed light on contemporary problems and lets modern problems illuminate the texts Besides being quintessential illustrations of the art of reading the essays express the deeply ethical vision of the human condition that makes Levinas one of the most important thinkers of our time **Reading Levinas/Reading Talmud** Ira F. Stone,1998-11-01 Although Jewish scholars have recognized the French philosopher Emmanuel Levinas as one of the greatest minds of this century the majority of Jews have remained ignorant of his teachings largely because his work even in translation is dense and erudite Rabbi Ira Stone who has studied Levinas s work for many years and incorporated his methods and perspectives into his own teaching now makes Levinas accessible to lay readers for the first time Beyond the Verse Emmanuel Levinas, 1994-01-01 Available in paperback for the first time this is an important collection of essays dealing with problems in Jewish thought Nine Talmudic Readings Emmanuel Levinas, 2019-05-16 These nine masterful Between the Lines Elizabet Goldvin, 2015 readings of the Talmud by the renowned French Jewish philosopher translate Jewish thought into the language of modern times One of the major continental philosophers of the twentieth century Emmanuel Levinas was also an important Talmudic commentator Between 1963 and 1975 he delivered an enlightening and influential series of commentaries at the annual Talmudic colloquia of a group of French Jewish intellectuals in Paris In this collection Levinas applies a hermeneutic that simultaneously allows the classic Jewish texts to shed light on contemporary problems and lets modern problems illuminate the texts Besides being guintessential illustrations of the art of reading the essays express the deeply ethical vision of the human condition that makes Levinas one of the most important thinkers of our time The Ethics of Reading According to Emmanuel Levinas Roland A. Champagne, 2023-06-05 Reading a text is an ethical activity for Emmanuel Levinas His moral philosophy considers written texts to be natural places to discover relations of responsibility in Western philosophical systems which are marked by extreme violence and totalizing hatred While ethics is understood to mean a relationship with the other and reading is the appropriation of the other to the self readings according to Levinas naturally entail relationships with the other Levinas s own writings are often frought with the struggle between his own maleness the concerns of

feminism and the Judaism that marks his contributions to the debates of the Talmud This book uses male feminism as its perspective in presenting the applications of Levinas s ethical vision to texts whose readings have presented moral dilemmas for women readers Levinas sphilosophical theories can provide keys to unlock the difficulties of these texts whose readings will provide models of reading as ethical acts beginning with the ethical contract in Song of Songs where the assumption of a woman writer begins the elaboration of issues that sets a male reader as her other From the reader s vantage point of seeing the self as other other issues of male feminism become increasingly poignant ranging from the solicitude of listening to C line Chapter 2 the responsibility for noise in Nizan Chapter 3 the asymmetrical pattern of face to face relationships in Maupassant Chapter 4 the sovereignty of laughter in Bataille and Zola Chapter 5 the call of the other in Italo Svevo Chapter 6 the Woman as Other in Breton Chapter 7 the ethical self in Drieu la Rochelle Chapter 8 the response to Hannah Arendt Chapter 9 and the vulnerability of Bernard Henri L vy Chapter 10 The male feminist reader is thus the incarnation of the struggle at the core of the issues outlined by Levinas for the act of reading as an ethical endeavor Reading Between the **Lines** Elisabeth Goldwyn, 2015 Originally published in Hebrew this book examines Levinas s contributions to Jewish thought concentrating specifically on his talmudic readings in the context of contemporary midrash The Existential Philosophy of Etty Hillesum Meins G. S. Coetsier, 2014-01-09 In The Existential Philosophy of Etty Hillesum Meins G S Coetsier breaks new ground by demonstrating the Jewish existential nature of Etty Hillesum's spiritual and cultural life in light of the writings of Martin Buber Emmanuel Levinas and Dietrich Bonhoeffer Hillesum's diaries and letters written between 1941 and 1943 illustrate her struggle to come to terms with her personal life in the context of the Second World War and the Shoah By finding God under the rubble of the horrors she rediscovers the divine presence between humankind while taking up responsibility for the Other as a way to embrace justice and compassion In a fascinating accessible and thorough study Coetsier dispels much of the confusion that assails readers when they are exposed to the bewildering range of Christian and Jewish influences and other cultural interpretations of her writings The result is a convincing and profound picture of Etty Hillesum s path to spiritual freedom The Marrano Way Agata Bielik-Robson, 2022-05-09 The Marrano phenomenon is a still unexplored element of Western culture the presence of the borderline Jewish identity which avoids clear cut cultural and religious attribution and precisely as such prefigures the advent of the typically modern free oscillating subjectivity Yet the aim of the book is not a historical study of the Marranos or conversos who were forced to convert to Christianity but were suspected of retaining their Judaism undercover The book rather applies the Marrano metaphor to explore the fruitful area of mixture and cross over which allowed modern thinkers writers and artists of the Jewish origin to enter the realm of universal communication without at the same time making them relinquish their Jewishness which they subsequently developed as a hidden tradition The book poses and then attempts to prove the Marrano hypothesis according to which modern subjectivity derives to paraphrase Cohen out of the sources of the hidden Judaism modernity begins not with the Cartesian abstract ego

but with the rich self reflexive self of Michel de Montaigne who wrestled with his own marranismo in a manner that soon became paradigmatic to other Jewish thinkers entering the scene of Western modernity from Spinoza to Derrida The essays in the volume offer thus a new view of a Marrano modernity which aims to radically transform our approach to the genesis of the modern subject and shed a new light on its secret religious life as surviving the process of secularization although merely in the form of secret traces <u>Jewish Biblical Interpretation: Medieval and Modern</u> Michael Fishbane ,2024-07-17 Following his first wide ranging collection on biblical text and exegetical culture Michael Fishbane supplements his previous investigations with this second volume of collected writings It includes close studies in medieval Jewish liturgical poetry Jewish biblical exegesis plain sense allegorical sense philosophical and mystical senses and modern Jewish thought traditional especially Hasidic literature as well as modern Jewish theology Emphasizing the varieties of Jewish exegetical culture and the interplay between culture text and theology each study is intended to be paradigmatic for a particular cultural or literary subject and includes many comparative examples while placing special emphasis on hermeneutical and expository matters

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