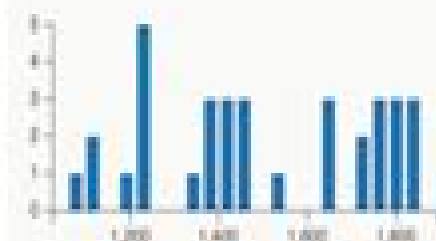


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A Jew Who Sinned Remains A Jew

Rashi responded: A levirate widow (yevama) who is bound to an apostate brother-in-law requires levirate divorce (halitza). It makes no difference whether the husband betrothed her and then [the brother-in-law] apostatized, or whether he apostatized before the betrothal, because an apostate is a Jew, who is suspect on all matters. For it is stated: "Israel has sinned — though he has sinned, he remains of Israel" (Sanhedrin 44a). He should not be excluded from the law of Israel, although he has no credibility vis-à-vis prohibitions, since he is suspected of violating them, and his wine is rendered libation wine (yeyn meikh) since he is suspected of idolatry. Yet his betrothal is valid, and his halitza is valid. As a rule, he is considered a suspect Jew. The responsum found amongst the responsa of the Ge'onim, namely, that if he had apostatized by the time of the betrothal she does not require halitza since the initial betrothal and marriage cause her to be bound to halitza or levirate marriage, is unreliable, as it is self-contradictory. For if his bond is considered binding and his halitza valid even after his apostasy, what does it matter whether she was betrothed before or after? He is considered a bona fide Jew whose halitza is valid. Therefore, there is no remedy for her except halitza, and may the Rock of Israel illuminate our eyes with the light of His Torah, Solomon b. Yitzhak.

Medicine, Magic, And Faith

There is another matter to scrutinize from the words of Maimonides, who wrote (Moreh Nevukhim 3:37): "They stated explicitly: 'anything that has medicinal properties does not constitute *Emesute ways*.' That is, anything that is derived by natural reason is permitted, and anything else is forbidden." I ask in one who is skeptical of Maimonides's words: What is that thing that Maimonides would call "derived by natural reason"? Does this mean that it was derived by the study of those sages who composed books about nature, such as Aristotle, Galen, and their peers, who composed books on the nature of effective remedies and medicaments based on their studies, and that anything not attained by their studies is included in the prohibition on *Emesute ways*? Is it because the study of those sages' efforts in the science of nature incorporates every natural phenomenon according to its nature? Are these sages the culmination of all possible natural inquiry? This, in truth, is unreasonable. For in truth, the things that work magically do not work by means that are external to them. Rather, their nature is magical, that is, their nature cannot be understood through the inquiry of wise men, perhaps even the wisest of all sages, due to the scope of nature's concordance from the human race because of its very humanness. An example is the magic of a magnet, to which iron jumps. More than that, it is customary among seafarers to stick a pin through a piece of wood floating on the surface of the water and bring it close to a magnet,

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George Robinson



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The Responsa Anthology Avraham Yaakov Finkel, 1996 Over 250 questions and answers culled from responsa literature

Anthology of Latin Poetry Robert Yelverton Tyrrell, 1908 *The Dismal Science* Stephen A. Marglin, 2008-01-31

Insurance may be an efficient way of organizing resources but the deep social and human ties that constitute community are weakened by the shift from reciprocity to market relations This book dissects the ways in which foundational assumptions of economics justify a world in which social connections are impoverished Ein Yaakov Yaakov ibn Chaviv, 1999-10-01 This is the only complete English translation of the classic Jewish text known as Ein Yaakov Ein Yaakov is a collection of all the agaddah the non legal material of the Talmud compiled by Rabbi Yaakov ibn Chaviv the fifteenth century talmudist Scattered among the more than 2 700 pages of the Talmud aggadah focuses on the ethical and inspirational aspects of the Torah way of life Through a wealth of homilies anecdotes allegories pithy sayings and interpretations of biblical verses it has been said that the aggadah brings you closer to God and his Torah **The Jew in the Medieval World** Jacob R. Marcus, 1999-12-31 To gain an accurate view of medieval Judaism one must look through the eyes of Jews and their contemporaries First published in 1938 Jacob Rader Marcus s classic source book on medieval Judaism provides the documents and historical narratives which let the actors and witnesses of events speak for themselves The medieval epoch in Jewish history begins around the year 315 when the emperor Constantine began enacting disabling laws against the Jews rendering them second class citizens In the centuries following Jews enjoyed or suffered under legislation either chosen or forced by the state which differed from the laws for the Christian and Muslim masses Most states saw the Jews as simply a tolerated group even when given favorable privileges The masses often disliked them Medieval Jewish history presents a picture wherein large patches are characterized by political and social disabilities Marcus closes the medieval Jewish age for Western Jewry in 1791 with the proclamation of political and civil emancipation in France The 137 sources included in the anthology include historical narratives codes legal opinions martyrologies memoirs polemics epitaphs advertisements folk tales ethical and pedagogical writings book prefaces and colophons commentaries and communal statutes These documents are organized in three sections The first treats the relation of the State to the Jew and reflects the civil and political status of the Jew in the medieval setting The second deals with the profound influence exerted by the Catholic and Protestant churches on Jewish life and well being The final section presents a study of the Jew at home with four sub divisions which treat the life of the medieval Jew in its various aspects Marcus presents the texts themselves introductions and lucid notes Marc Saperstein offers a new introduction and updated bibliography Here All Along Sarah Hurwitz, 2019-09-03 A renowned political speechwriter rediscovers Judaism finding timeless wisdom and spiritual connection in its age old practices and traditions Sarah Hurwitz was Michelle Obama s head speechwriter and with this book she becomes Judaism s speechwriter Adam Grant New York Times bestselling author of Give and Take Originals and co author of Option B After a decade as a political speechwriter

serving as head speechwriter for First Lady Michelle Obama a senior speechwriter for President Barack Obama and chief speechwriter for Hillary Clinton on her 2008 presidential campaign Sarah Hurwitz decided to apply her skills as a communicator to writing a book about Judaism And no one is more surprised than she is Hurwitz was the quintessential lapsed Jew until at age thirty six after a tough breakup she happened upon an advertisement for an introductory class on Judaism She attended on a whim but was blown away by what she found beautiful rituals helpful guidance on living an ethical life conceptions of God beyond the judgy bearded man in the sky none of which she had learned in Hebrew school or during the two synagogue services she grudgingly attended each year That class led to a years long journey during which Hurwitz visited the offices of rabbis attended Jewish meditation retreats sat at the Shabbat tables of Orthodox families and read hundreds of books about Judaism all in dogged pursuit of answers to her biggest questions What she found transformed her life and she wondered How could there be such a gap between the richness of what Judaism offers and the way so many Jews like her understand and experience it Sarah Hurwitz is on a mission to close this gap by sharing the profound insights she discovered on everything from Jewish holidays ethics and prayer to Jewish conceptions of God death and social justice In this entertaining and accessible book she shows us why Judaism matters and how its message is more relevant than ever and she inspires Jews to do the learning questioning and debating required to make this religion their own Searching for meaning in the ancient scripture and traditions of Judaism Sarah Hurwitz takes us along on an enriching journey of discovery In Here All Along she explores her birthright as a Jew and finds timeless and valuable life lessons David Axelrod director of the University of Chicago Institute of Politics and former senior advisor to President Barack Obama [The Jewish Spectator](#) ,1991 *The Artless Jew* Kalman P. Bland,2001-07-02 Conventional wisdom holds that Judaism is indifferent or even suspiciously hostile to the visual arts due to the Second Commandment s prohibition on creating graven images the dictates of monotheism and historical happenstance This intellectual history of medieval and modern Jewish attitudes toward art and representation overturns the modern assumption of Jewish iconophobia that denies to Jewish culture a visual dimension Kalman Bland synthesizes evidence from medieval Jewish philosophy mysticism poetry biblical commentaries travelogues and law concluding that premodern Jewish intellectuals held a positive liberal understanding of the Second Commandment and did in fact articulate a certain Jewish aesthetic He draws on this insight to consider modern ideas of Jewish art revealing how they are inextricably linked to diverse notions about modern Jewish identity that are themselves entwined with arguments over Zionism integration and anti-Semitism Through its use of the past to illuminate the present and its analysis of how the present informs our readings of the past this book establishes a new assessment of Jewish aesthetic theory rooted in historical analysis Authoritative and original in its identification of authentic Jewish traditions of painting sculpture and architecture this volume will ripple the waters of several disciplines including Jewish studies art history medieval and modern history and philosophy *Teaching and Tradition* ,2023-10-09 This book focuses on the crucial role of teaching in the

process of tradition The various essays present case studies written by specialists in the field on themes drawn from the biblical Jewish and Christian practice of tradition the passing on of faith from generation to generation Underlying these essays is the conviction that teaching is a privileged context for the study of tradition since it always both preserves and renews tradition There is no tradition without teaching in which the past is interpreted in the present and the present is seen in the light of the past Contributors are Jan Bouwens Rob V J Faesen Leon Mock Jos Moons Krijn Pansters Henk J M Schoot Rudi A te Velde Archibald L H M van Wieringen and Ruben J van Wingerden

Sacred Communities Dean Phillip Bell, 2021-10-01 We all live in a community and it was no different for the Jews and Christians of medieval Germany or was it This book draws together disparate threads of Christian and Jewish communal development in an effort to give a deeper understanding to the complex tapestry of Jewish and Christian interaction In the broad examination presented herein it is possible to compare the general transformations that affected Jews and Christians both as residents of a shared German society and as residents of their own separate communities Jews and Christians interacted in a variety of ways in numerous settings and at a multitude of levels that defy simple categorization To label late medieval Germany a period of crisis is too simplistic the Reformation should not categorically be viewed as the central development in the shift between medieval and early modern times This book seeks to recontextualize the world of Jewish and Christian relations by bringing together divergent sources not often taken together but equally important to inform one another and offer a fuller picture of Jewish and Christian notions of each other and themselves than has been possible up to this point

Reader's Guide to Judaism Michael Terry, 2013-12-02 The Reader's Guide to Judaism is a survey of English language translations of the most important primary texts in the Jewish tradition The field is assessed in some 470 essays discussing individuals Martin Buber Gluckel of Hameln literature Genesis Ladino Literature thought and beliefs Holiness Bioethics practice Dietary Laws Passover history Venice Baghdadi Jews of India and arts and material culture Synagogue Architecture Costume The emphasis is on Judaism rather than on Jewish studies more broadly

Judaism Oliver Leaman, 2010-11-25 The story of Judaism is a story of paradox It is the story of how a small cluster of desert tribes gave birth to a monotheistic doctrine that profoundly shaped the history of human civilization It is the story of how that initially obscure desert doctrine came to be codified into the Hebrew Bible one of the world's greatest works of literature It is the story of how a small minority came to be viewed by the majority as disproportionately powerful and following pogrom and Holocaust were driven to the edge of extinction And it is the story of how a displaced people globally dispersed throughout other nations for two and a half millennia came to forge a modern secular Israeli state which many Jews believe to have been granted an explicitly divine mandate Oliver Leaman carefully and creatively explores the nature of these apparent contradictions He discusses the origins of the Jewish Bible recounts the history of the Jewish people from the era of Patriarchs and Prophets through the Middle Ages up to the contemporary era outlines the Jewish liturgical calendar and its major rites and modes of worship and considers the great variety of Jewish

literatures including modern post Holocaust writers like Primo Levi and Elie Wiesel art food and culture Further chapters examine such topics as mysticism and kabbalah modern Hebrew interfaith relations and the highly contested question Who is a Jew

Essential Torah George Robinson,2008-12-17 Whether you are studying the Bible for the first time or you re simply curious about its history and contents you will find everything you need in this accessible well written handbook to Jewish belief as set forth in the Torah The Jerusalem Post George Robinson author of the acclaimed Essential Judaism begins by recounting the various theories of the origins of the Torah and goes on to explain its importance as the core element in Jewish belief and practice He discusses the basics of Jewish theology and Jewish history as they are derived from the Torah and he outlines how the Dead Sea Scrolls and other archaeological discoveries have enhanced our understanding of the Bible He introduces us to the vast literature of biblical commentary chronicles the evolution of the Torah s place in the synagogue service offers an illuminating discussion of women and the Bible and provides a study guide as a companion for individual or group Bible study In the book s centerpiece Robinson summarizes all fifty four portions that make up the Torah and gives us a brilliant distillation of two thousand years of biblical commentaries from the rabbis of the Mishnah and the Talmud to medieval commentators such as Rashi Maimonides and ibn Ezra to contemporary scholars such as Nahum Sarna Nechama Leibowitz Robert Alter and Everett Fox This extraordinary volume which includes a listing of the Torah reading cycles a Bible time line glossaries of terms and biblical commentators and a bibliography will stand as the essential sourcebook on the Torah for years to come

Jews and Judaism in the Middle Ages Theodore L. Steinberg,2007-12-30 Although Jews constituted the largest minority in medieval Europe they tend to be largely ignored in general studies of the Middle Ages with the result that their history and culture are both overlooked and misunderstood Jews and Judaism in the Middle Ages attempts to correct that situation by presenting in clear and accessible language an introduction to Jewish thought as well as to medieval Jewish history and texts This volume examines the everyday life of medieval Jews in both Christian and Muslim environments looks at the causes of medieval anti Semitism and anti Judaism and includes a brief history of the persecutions to which medieval Jews were subjected Despite popular opinion today medieval Jewish life consisted of far more than persecution and suffering and the volume examines Jewish accomplishments in the fields of biblical commentary literature philosophy and mysticism demonstrating that Jewish life while often difficult also had its creative and glorious side Because the Talmud was the most important Jewish text throughout the Middle Ages this volume introduces readers to the intricacies of that long and involved work which helped to shape medieval Christianity

Text Me Jeffrey Schein,2019-10-24 Common sense tells us that technology can either be a blessing or curse in our lives The assertion flows easily but deceptively from us Beneath the flowing assertion lay many cross currents and much complexity These complexities are named and laid out for individual and group exploration throughout the book They provide mirrors for the reader and groups of readers to discover their own affirmations and arguments with their own digital profiles based on

Jewish humanistic religious values The iterative analysis points back to the double entendre in the book's title text me can be a command to engage in the famously quick communication as in receiving a text on our smart phones and text me can also serve as an imperative to explore the wisdom contained in Jewish texts The synergies gaps creative tensions and paradoxes living within this double use of text me permeate the volume Though rooted in Jewish sources the tools of analysis can be used by Christians Muslims and people who describe themselves as spiritual but not religious Indeed the book is an invitation to all who live in the digital age which is to say all of us Commentaries provided by scholars of all three of the western monotheistic faiths highlight this universal dimension **The Non-Jewish Origins of the Sephardic Jews** Paul

Wexler,1996-01-01 Following in the pattern of his earlier works on the origins of Ashkenazic Jewry Professor Wexler presents a fascinating but controversial linguistic study on the origins of Sephardic Jewry Finding that many of the language patterns of Sephardic Jewry have their origins in non Jewish languages the author suggests that many Sephardic Jews are actually descendants of the converts who brought with them the language of their birth and integrated it into Sephardic speech patterns and dialects furthermore he uses linguistic clues to suggest both migration patterns and the possible isolation of Sephardic Jewry *Rabbinic - Lay Relations in Jewish Law* Walter Jacob,Moshe Zemer,1993-01-01 THE FREEHOF

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