

By

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▼ Mishnah and Talmud
citation

▼ November 2023

Mishnah

- ▼ Rabbinic Literature (50 BCE to 200 CE)
- ▼ Mishnah has 6 major sections and subdivided into 63 individual tractates.
- ▼ 6 major sections
 - ▽ Zera'im means "seeds" -----11 tractates
 - ▽ Mo'ed means "festivals"-----12 tractates
 - ▽ Nashim means "women"----- 7 tractates
 - ▽ Nezikin means "law for damage"-----10 tractates
 - ▽ Kodashim means "holy things"-----11 tractates
 - ▽ Tohorot means "purity"-----12 tractates

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Mishnah; Kodashim

Mishnah vs Talmud

Mishnah (50 BC-200 CE)
(63 tractates), use chapter and verse.

Palestinian Talmud
Talmud Yerushalmi
39 Tractates

Babylonian Talmud
Talmud Bavli
37 Tractates

Talmud (500 to 800 CE)
Talmud is commenting on Mishnah.
Use Tractates and Folio

Mishnah (50 BC-200 CE)

6 major sections (63 tractates)

Zera'im -----11 tractates
Mo'ed -----12 tractates
Nashim-----7 tractates
Nezikin-----10 tractates
Kodashim-----11 tractates
Tohorot -----12 tractates

▼ Talmud Bavli (Babylonian) (500-800 CE)

6 major sections (37 tractates with folio)

Zera'im -----1 tractate
Mo'ed -----11 tractates
Nashim-----7 tractates
Nezikin-----8 tractates
Kodashim-----9 tractates
Tohorot -----1 tractates

Mishnah (uses Chapter and Verse)

Zera'im (11)

1) Berakhot; 2) Pe'ah; 3) Demai;
4) Kilayim; 5) Shevi'it; 6) Terumot;
7) Ma'aserot; 8) Ma'aser Sheni; 9) Hallah;
10) Orlah; 11) Bikkurim;

Mo'ed (12)

1) Shabbat; 2) Eruvin; 3) Pesachim;
4) Shekalim; 5) Yoma; 6) Sukkah; 7) Bezah;
8) Rosh ha-Shanah; 9) To'anit; 10) Megillah;
11) Mo'ed Katan; 12) Hagigah;

Nashim (7)

1) Yevamot; 2) Ketubbot; 3) Nedarim;
4) Nazir; 5) Sotah; 6) Gittin; 7) Kiddushin;

▼ Talmud Bavli (uses Folio)

Zera'im (1)

1) Berakhot

Mo'ed (11)

1) Shabbat; 2) Eruvin; 3) Pesachim, 4)
Yoma; 5) Sukkah; 6) Bezah; 7) Rosh ha-Shanah;
8) To'anit; 9) Megillah; 10) Mo'ed Katan;
11) Hagigah;

Nashim (7)

1) Yevamot; 2) Ketubbot; 3) Nedarim;
4) Nazir; 5) Sotah; 6) Gittin; 7) Kiddushin;

Mishnah (uses Chapter and Verse)

Nezikin (10)

1) Bava Kamma; 2) Bava Mezia;
3) Bava Batra ; 4) Sanhedrin; 5) Makkot; 6) Shevu'ot;
7) Eduyyot; 8) Avodah Zarah; 9) Avot; 10) Horayot;

Kodashim (11)

1) Zevahim; 2) Menaḥot; 3); Ḥullin
4) Bekhorot; 5) Arakhin; 6) Temurah; 7) Keritot;
8) Me'ilah; 9) Tamid; 10) Middot;
11) Kinnim;

Tohorot (12)

1) Kelim; 2) Oholot; 3) Nega'im; 4) Parah;
5) Tohorot; 6) Mikva'ot; 7) Niddah; 8) Makhshirin;
9) Zavim; 10) Tevul Yom; 11) Yadayim; 12) Ukzin;

▼ Talmud Bavli (uses Folio)

Nezikin (8)

1) Bava Kamma; 2) Bava Mezia;
3) Bava Batra ; 4) Sanhedrin; 5) Makkot;
6) Shevu'ot; 7) Avodah Zarah; 8) Horayot;

Kodashim (9)

1) Zevahim; 2) Menaḥot; 3); Ḥullin
4) Bekhorot; 5) Arakhin; 6) Temurah; 7)
Keritot; 8) Me'ilah; 9) Tamid;

Tohorot (1)

1) Niddah

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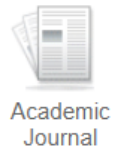
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Academic Journal

By: Kanarek, Jane. Source: Nashim, 28 no 5775 Spr 2015, p 61-74. Publication Type: Article, Database: Atla Religion Database with AtlaSerials PLUS

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Academic Journal

By: Lehman, Marjorie. Source: Journal of Textual Reasoning, 10 no 1 Dec 2018, p 1-12. Publication Type: Article, Database: Atla Religion Database with AtlaSerials

Subjects: Joseph, (Son of Jacob); Mishnah. Nezikin. Sanhedrin; Bible. Leviticus -- Criticism, Literary; Bible. Genesis -- Criticism, Literary; Rabbinic literature -- Criticism, Literary; Sexual ethics; Homophobia -- Religious aspects; Homosexuality -- Religious aspects -- Judaism

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By: Walfish, Avraham Rabbi. Source: Tradition, 49 no 2 Spr 2016, p 9-31. Publication Type: Article, Database: Atla Religion Database with AtlaSerials PLUS

Subjects: Mishnah. Zera'im. Berakhot; Talmud Yerushalmi. Zera'im. Berakhot; Water -- Religious aspects -- Judaism; Talmud Torah (Judaism); Orthodox Judaism; Rabbinic literature; Benediction

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As I shall attempt to demonstrate, opening our sensibilities to the power and beauty of **Mishna Berakhot chapter 6** through careful scrutiny and analysis of its literary interplays will serve to deepen our appreciation of the main message of the chapter – the power and beauty of God’s Creation.

I. THE LITERARY SHAPE OF THE CHAPTER

Berakhot chapter 6 opens a unit that deals with the blessings recited before and after eating (chapters 6-8) and, like many other sections of Mishna,⁴ this section opens *in medias res*, with a question that presupposes preliminary knowledge: “How do we bless over produce?” The Tosefta opens its parallel presentation of blessings over food with the introduction notably missing from the Mishna:

A person should not taste anything without a blessing, as it says, “To the Eternal is the earth and its fullness (Psalms 24:1).” Whoever benefits

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1. 'Chiunque risparmia una sola vita...': la tolleranza nel pensiero ebraico: dalla **Mishnah**, trattato **Sanhedrin** (del Sinedrio), cap 4



Book

By: Somekh, Alberto. Source: Roghi della fede: verso una riconciliazione delle memorie, p 113-120.
Publication Type: Essay, Database: Atla Religion Database with AtlaSerials PLUS

Subjects: Mishnah. Nezikin. **Sanhedrin**; Religious tolerance; Judaism -- Relations

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17. Brkwt kmypty. Mbnh wtwkn bmsnh brkwt prq t (Blessing as Mapping : Reading Mishnah Berakhot, Chapter Nine)



Periodical

By: Rosen-Zvi, I. Source: Hebrew Union College Annual, 78(2007)kh-mw Publication Type: article, Database: New Testament Abstracts

Subjects: World of the New Testament -- Rabbinics

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מבנה ותוכן במשנה ברכות פרק ט

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Blessing as Mapping

Reading *Mishnah Berakhot*, Chapter Nine

ISHAY ROSEN-ZVI

Tel Aviv University

It appears that three discrete liturgical practices are discussed in *Mishnah Berakhot*: the *Shema* (Chaps. 1-3), daily prayer (Chaps. 4-5), and meal benedictions (Chaps. 6-8). However, a more thorough analysis shows that the Mishnah presents a unified liturgical system, based on reciting certain sets of benedictions at set times during the day. The only exception is Chapter Nine, the final chapter of the tractate, which presents a different and distinct type of benedictions which do not have fixed times and context but rather respond to external events or phenomena (its common formula is: "One who sees X says Y"). This type of benediction is unique and indeed unprecedented. Responsive blessings are well known already in the Bible (for example, Genesis 14:17 and Exodus 18:10), but do not receive a formal style or appear as mandatory in any rabbinic or medieval culture. The current paper discusses

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1. ORAL TRANSMISSION, EKPHRISIS, AND TECHNICAL DRAWINGS: ON THE FORMATION OF MISHNAH MIDDOT



Academic Journal

By: Skarf, Joshua. Source: Images, 15 no 1 2022, p 18-26. Publication Type: Article; DOI: 10.1163/18718000-12340160, Database: Atla Religion Database with AtlaSerials PLUS

Subjects: Mishnah. Kodashim. Middot; Architecture, Jewish; Synagogue architecture; Temples, Jewish; Oral transmission; Ekphrasis

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By: Lavery-Yisraeli, Yonah. Source: Women in Judaism, 13 no 1 2016, p 1-13. Publication Type: Article
Subjects: Talmud. Tohorot. Niddah; Mishnah. Tohorot. Niddah; Menstruation; Blood -- Religious aspects -- Judaism; Body, Human -- Religious aspects -- Judaism; Women in Judaism; Women -- Social conditions; Abortion -- Religious aspects -- Judaism; Abortifacients; Husband and wife; Sex -- Religious aspects -- Judaism
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Authors: [Wolf, Sarah](#)

Source: [AJS Review](#), 44 no 2 Nov 2020, p 384-410

Peer Reviewed: Yes

ISSN: 0364-0094

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Publication Year: 2020

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“HAVEN’T I TOLD YOU NOT TO TAKE YOURSELF OUTSIDE OF THE LAW?”: RABBI YIRMIYAH AND THE CHARACTERIZATION OF A SCHOLASTIC Sarah Wolf

Abstract: *The paper looks at several episodes in which R. Yirmiyah is rebuked for questions that are portrayed as epistemologically destabilizing to the rabbinic legal project. I argue that R. Yirmiyah is portrayed as a caricature of late rabbinic scholastic thought, and that his characterization enables the writers of the Bavli to hold their own scholastic tendencies up to critique while also drawing protective boundaries around the analytical direction their legal culture has taken. I also read the passages together to demonstrate that the Bavli functions as a unified literary work in previously unacknowledged ways. These episodes form a sort of nonlinear plot, a web of stories that produce a character with his own “history.” There may be no historical rabbinic nuisance named R. Yirmiyah, but there is certainly a constructed literary one, whose reappearance throughout the Talmud plays an important role in working out tensions within the rabbinic legal project.*

Recent scholarship on rabbinic literature has debated the extent to which reflexivity and self-critique are present and salient in rabbinic literature;¹ the extent to which scholasticism in Sassanian Persia impacted the formation of the Babylonian Talmud, also known as the Bavli;² and how to understand the

1. See, for example, Ishay Rosen-Zvi, “Midrash and Hermeneutic Reflexivity: *Kishmu’o* as a Test Case,” in *Homer and the Bible in the Eyes of Ancient Interpreters*, ed. Maren Niehoff (Leiden: Brill, 2012), 329–44; Christine Hayes, “‘In the West, They Laughed at Him’: The Mocking Realists of the Babylonian Talmud,” *Journal of Law, Religion & State* 2 (2013): 137–67; Hayes, *What’s Divine about Divine Law: Early Perspectives* (Princeton, NJ: Princeton University Press, 2015);

“Haven’t I Told You Not to Take Yourself outside of the Law?”

nature of the Bavli as a literary text.³ This article contributes to each of these ongoing conversations by showing that the Bavli expresses self-critique about its own scholastic tendencies through the consistent characterization across multiple tractates of a particular rabbinic figure. I argue that through the Bavli’s depiction of R. Yirmiyah as a problematically scholastic and somewhat liminal rabbinic figure, the Bavli expresses its own ambivalence about its increasingly meta-analytical approach towards law, while also reifying that tendency.

In four different passages in the Bavli, R. Yirmiyah is portrayed as asking a question that is quite similar to questions asked by other rabbis in other contexts, and in response he is harshly rebuked. R. Yirmiyah—who, it should be noted, is treated just like any other rabbi in hundreds of appearances throughout the rest of the Bavli—is told that by asking his question he is either removing himself from or must be removed from the bounds of scholarly discourse. R. Yirmiyah’s questions take different forms and seem to address different concerns. A question at B. Rosh Ha-shanah 13a and its parallel at B. Sotah 16b address the ability of standardized rabbinic measurements to either account for anomalies or accurately assess a particular situation at all, while another pair of questions, at B. Bava Batra 23b and B. Niddah 23a, ask about the proper legal rulings for some unlikely liminal (in one case literally so) situations. The responses to the questions also differ: in the Rosh Ha-shanah and Sotah passages he receives a specially formulated rebuke; in the Niddah passage his question is met with a typical counterquestion about its legal significance, followed by R. Aḥa b. Yaakov’s statement that R. Yirmiyah had been attempting to make a joke; and in the Bava Batra passage he is thrown out of the house of study.

The appearance of these stories—and in particular the one in which he is actually thrown out of the rabbinic academy—has prompted both medieval⁴ and

3. Daniel Boyarin, *Socrates and the Fat Rabbis* (Chicago: University of Chicago Press, 2009); Barry Wimpfheimer, *Narrating the Law* (Philadelphia: University of Pennsylvania Press, 2011); Zvi Septimus, “The Poetic Superstructure of the Babylonian Talmud and the Reader It Fashions” (PhD

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'HAVEN'T I TOLD YOU NOT TO TAKE YOURSELF OUTSIDE OF THE LAW?': RABBI YIRMIYAH AND THE CHARACTERIZATION OF A SCHOLASTIC

Authors: [Wolf, Sarah](#)

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3. 'HAVEN'T I TOLD YOU NOT TO TAKE YOURSELF OUTSIDE OF THE LAW?': RABBI YIRMIYAH AND THE CHARACTERIZATION OF A SCHOLASTIC



Academic Journal

By: Wolf, Sarah. Source: AJS Review, 44 no 2 Nov 2020, p 384-410. Publication Type: Article; DOI: 10.1017/s0364009420000112

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