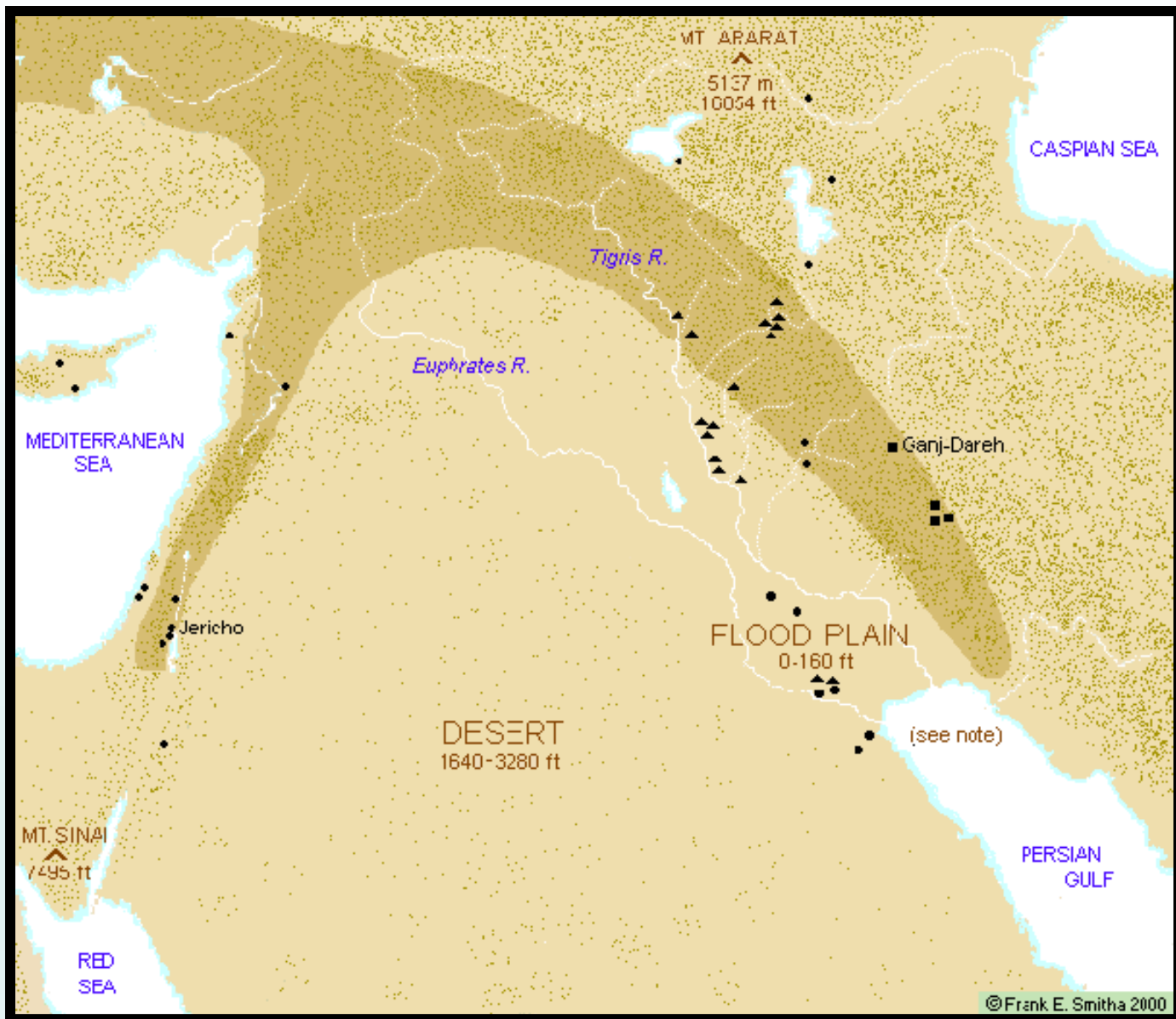


ORIGINAL EDITORS  
Halle Miller, Ph.D., University of Chicago  
and  
Charles H. Smith, Ph.D., Northwestern University  
and  
Charles H. Smith, Ph.D., Northwestern University  
and  
Michael Lerner, M.A., Northwestern University

# THE ANCIENT PEOPLES



Indo-European







Terah

Haran

Abraham

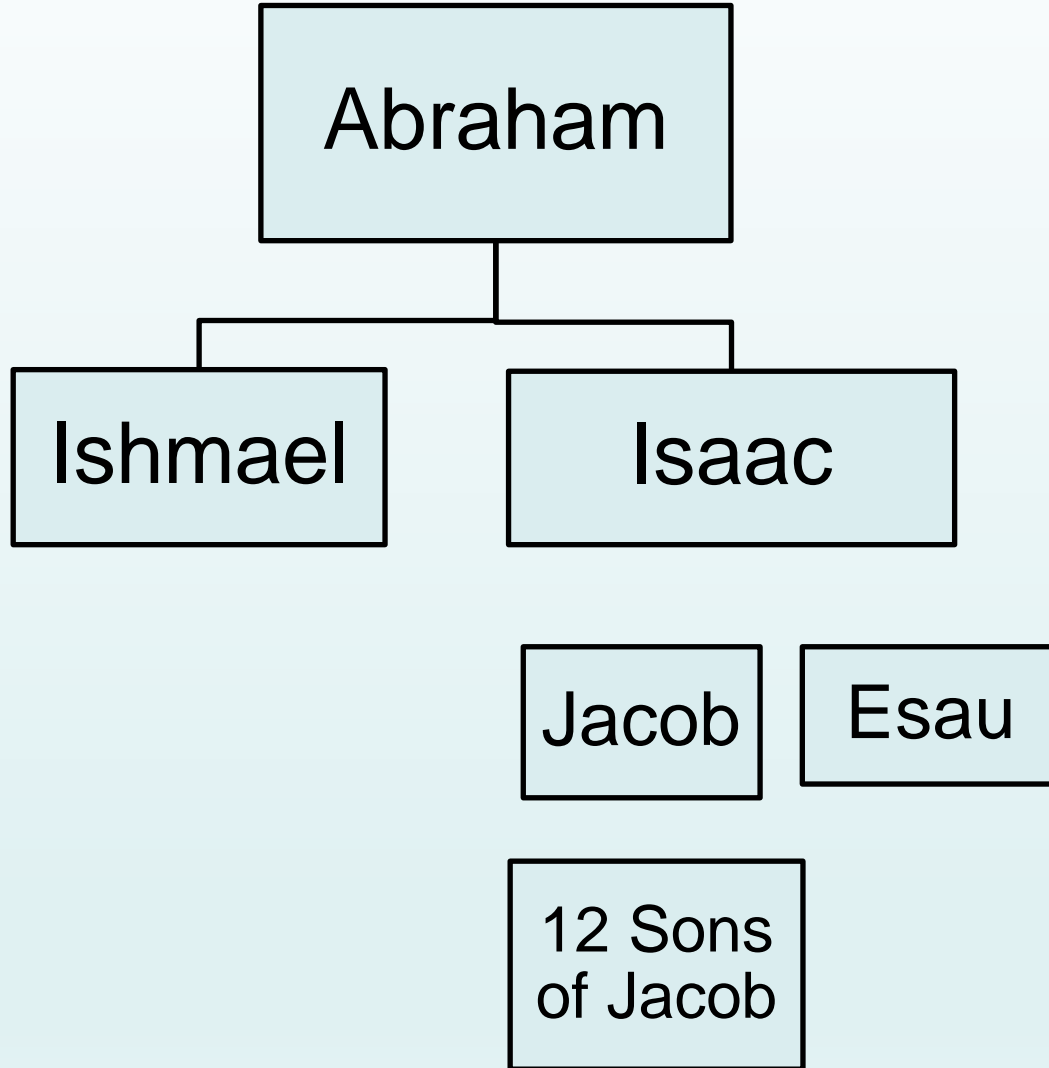
Nahor

Haran

Lot

Moab

Ben Ami



# LAWS OF MOSES

- Family Laws
- Civil Laws
- Criminal Laws
- Agriculture Laws
- Commercial Laws
- Inheritance Laws
- Military Laws



# COVENANT TREATY OF GRACE IN DEUTERONOMY

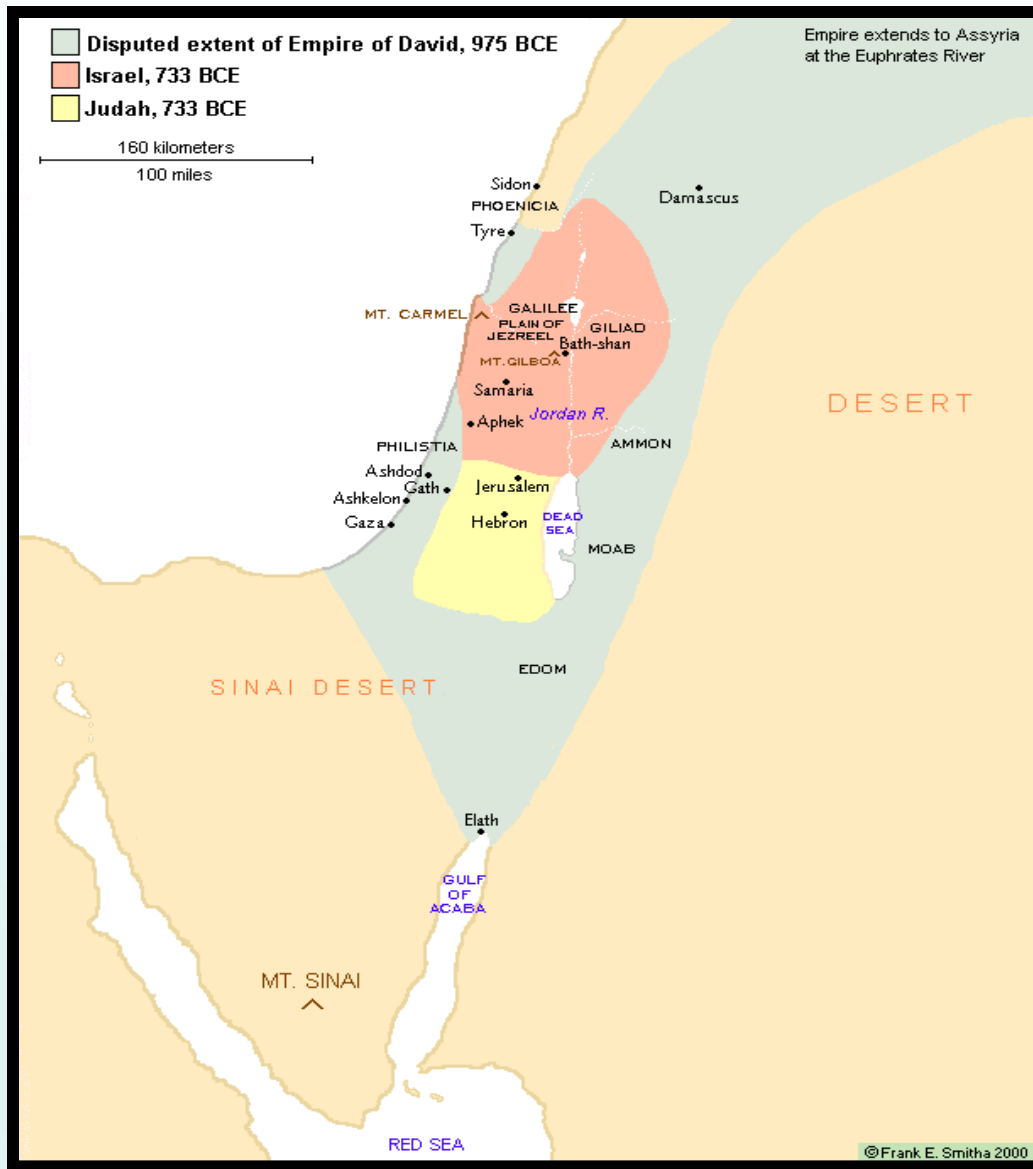
- INTRODUCTION: Chapter 1
- HISTORICAL RELATIONSHIP: Chapters 1 – 4
- STIPULATIONS: Chapters 5 – 26
- BLESSINGS & CURSES: Chapters 27, 28
- OATH: Chapter 30
- SUCCESSION: Chapter 31
- FINAL READING & PLACEMENT OF REPLICAS:  
Chapter 31

**KING – Executive**

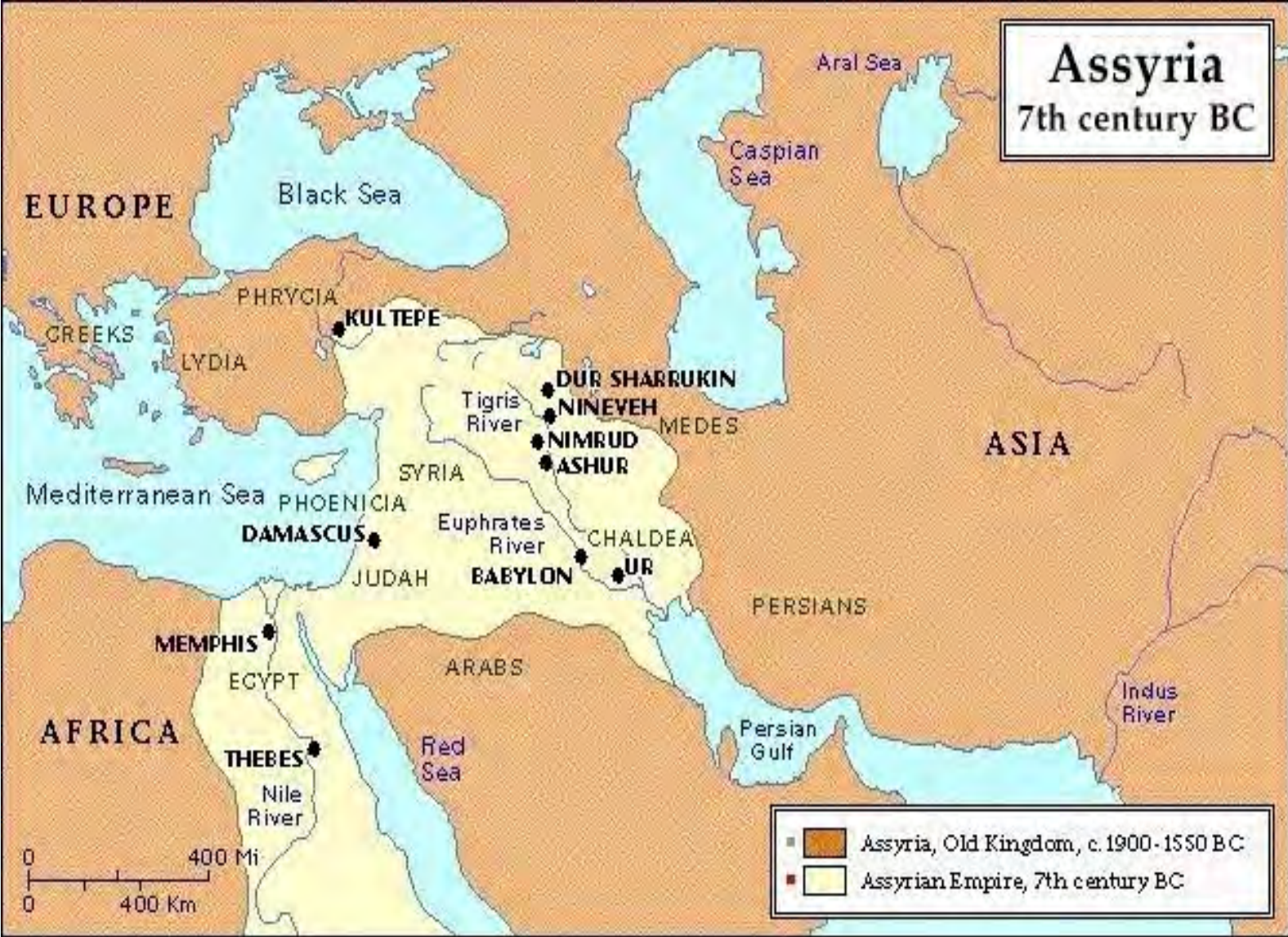
**PROPHET -- Reformer**

**PRIEST -- Judge**





# Assyria 7th century BC



- Assyria, Old Kingdom, c. 1900-1550 BC
- Assyrian Empire, 7th century BC



# BABYLONIAN EXILE

606 BCE – Nobles, Daniel

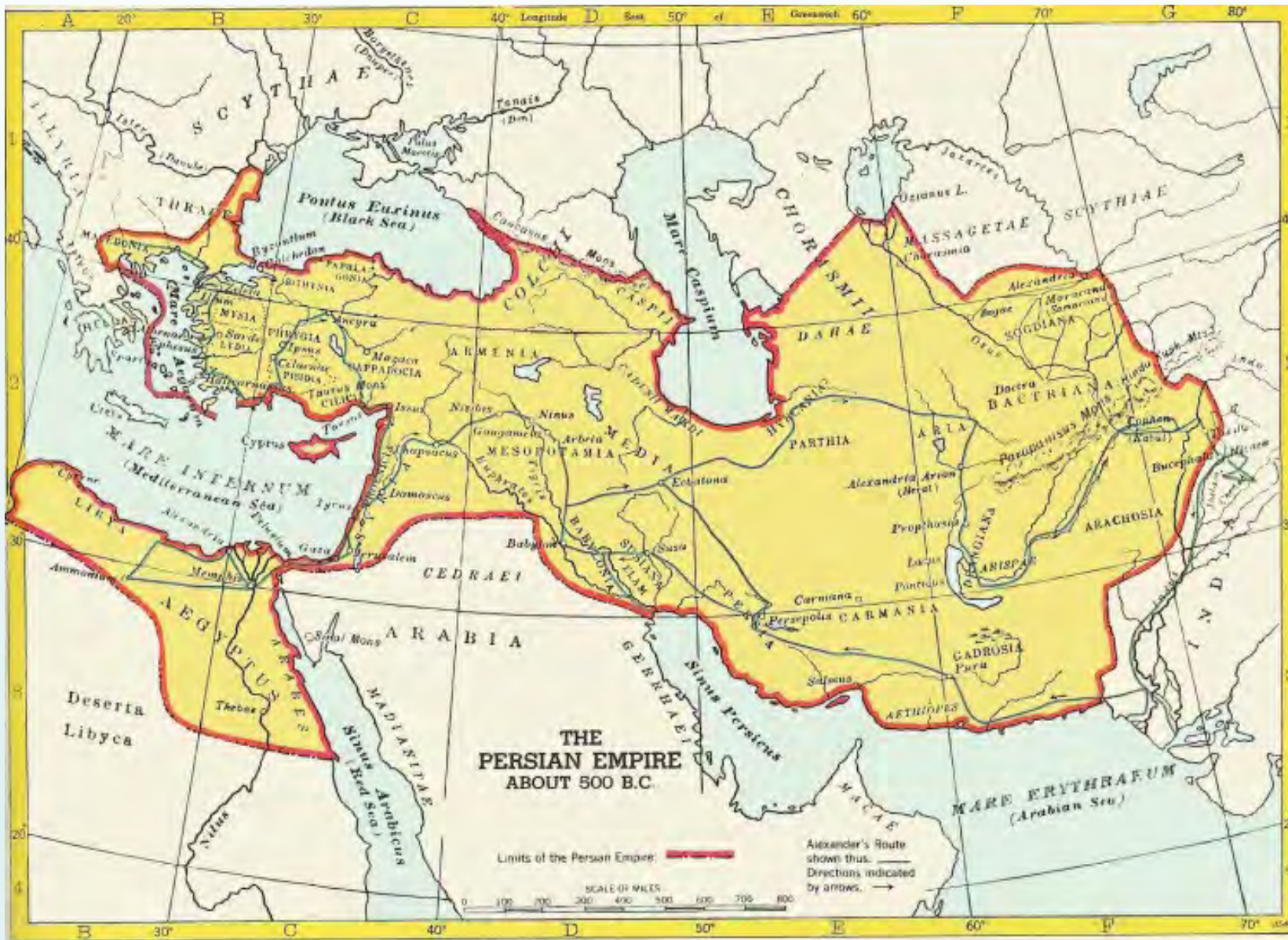
596 BCE – Jeremiah 29:4-14

586 BCE – Jerusalem & Temple  
Destroyed

# Consequences of the Exile

- Israel becomes a nation among the nations
- Antisemitism begins
- Rise of the synagogue





# WAVES OF IMMIGRATION

536 BCE – Sheshbazzar

516 BCE – Joshua & Zerubbabel

450 – Ezra & Nehemiah

# Tanach - תנ"ך

- Torah – 5 books of Moses - תורה
- Neviim – Prophets plus historical books - נביאים
- Ketuvim – Writings – Psalms, Proverbs, etc - כתובים



# Greek Empire 335 BC – 31 BC

- Alexander the Great – 335 – 323 BC
- Seleucid Empire (Syria) – 312 – 63 BC
- Ptolemaic Empire (Egypt) – 305 – 30 BC

# The Greek Empire



# World Views

## **Jewish**

One God

Revelation

Absolute truth

Moral purity

Spirit

## **Greek (Hellenism)**

Many gods

Reason

Relative truth

Promiscuity

Mind and Body

# Tikvat Israel Congregation





**SAGES**

**חכמים**

Beit Midrash

Disciples

Halacha הלכה

# Religious Political Parties

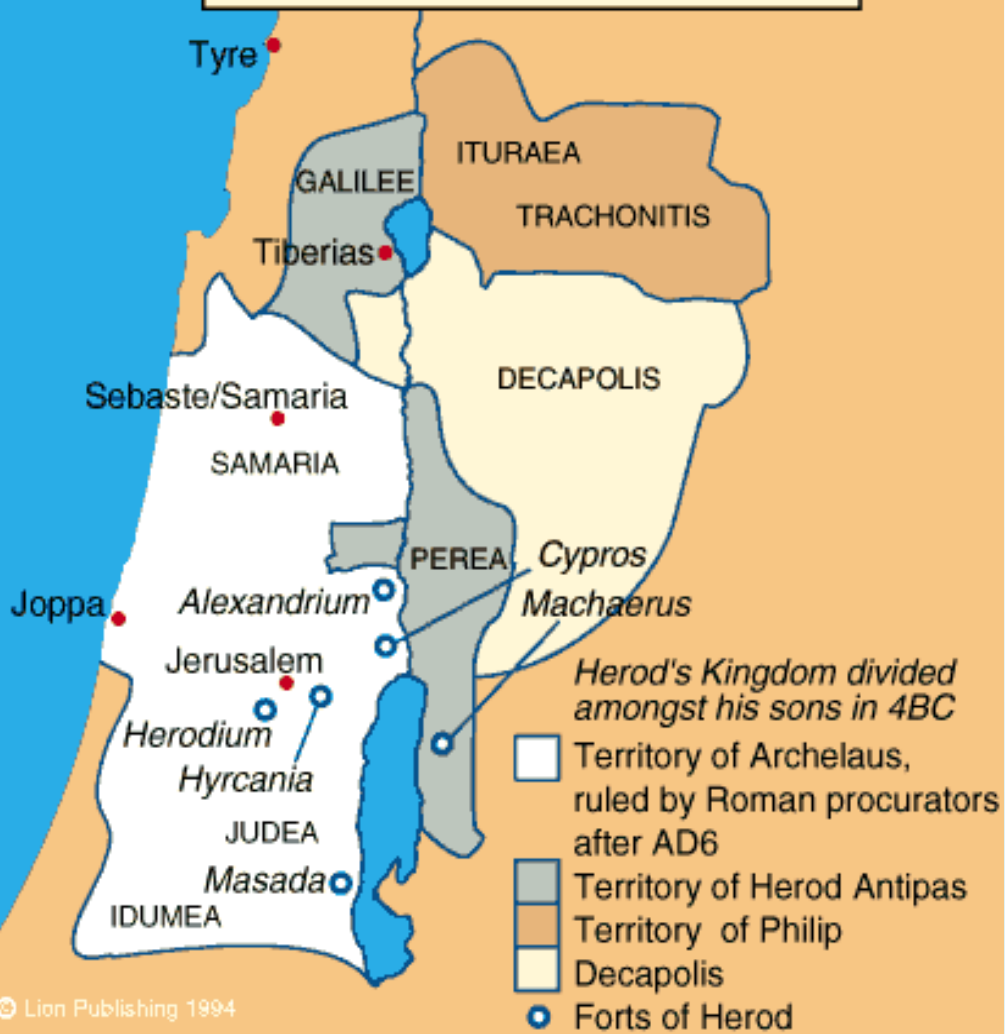
- Pharisees פרושים (oral law)
- Saducees צדוקים (priests)
- Essenes איסיים (ascetics)



# HEROD THE GREAT

- Archelaus (Judea) Pilate
- Aristobulous Agrippa
- Philip (Decapolis)
- Herod Antipas (Galilee) 4 BC – 37 AD

# Herod the Great's Kingdom



Yeshua enables Israel  
to fulfill her call as  
Righteous  
Representative

## **ISRAEL**

- Miracle birth (Abraham)
- Exiled to Egypt
- Immersed in Red Sea
- Filled with Spirit
- Wandered in wilderness
- Received law on mountain
- Israel exiled because of sin;
- Israel restored

## **YESHUA**

- Virgin Birth
- Hidden in Egypt
- Immersed in Jordan
- Filled with Spirit
- Tempted in wilderness
- Explicated law on mountain; standards are higher
- Dies because of sin
- Resurrected

## **ACTS 2**









# Post-Temple Jewish Parties

- Saducees
- Essenes
- Zealots
- Pharisees
- Nazarenes

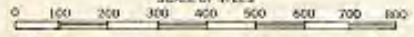
# YAVNEH (75-135 AD)

- Yochanan Ben Zakai
- Halachah
- Amidah
- Birchat HaMinim
- Siddur
- Passover Seder
- Hebrew Calendar
- Canonization of the Tenach



**THE ROMAN EMPIRE AT ITS GREATEST EXTENT ABOUT 117 A.D.**

SCALE OF MILES



Copyright by C.S. HAMMOND & Co., N.Y.



# BAR KOCHBA REVOLT

- Simon Bar Kochba
- Rabbi Akiva
- 750,000 Jews killed
- Sanhedrin moves to Tiberias

תמן קמם: תתכו חליות וזמן חול בין חל'א לחל'א - רבי אליעזר מטהר, ונתקמים מטמאין, (נט. ט חה הוא תגור של עקבא. מאי עקבאי? אמר רב יהודה אמר שמואל: שהקיפו דגרים בעקבא זו וזו וטמאוהו. תנא: באותו היום השיב רבי אליעזר כל תשובות שבעולם ולא קבלו הימנו. אמר להם: אם תלכה כמותי - הריב זה יזוכים! וצקר הריב ממקומו מאה

We learnt there: He cut it into segments and placed sand between segment and segment. R. Eliezer declares it clean, and the Sages declare it unclean (59b). And this is the oven of Akhnai. Why Akhnai? Rav Judah said in the name of Samuel: Because they entwined it with words like the akhna (serpent) and declared it unclean. It was taught: On the same day R. Eliezer produced every argument in the world, but they accepted none from him. He spoke to them: If the Halachah is in accordance with me, let the carob-tree prove it. The carob-tree

HALACHIC AUTHORITY

It would be hard to find a more dramatic lesson on the 'rule of law' and the authority of halachists than the tale of the argument between Rabbi Eliezer and Rabbi Joshua which the Talmud tells on this page. The idea that the Halachah is to be interpreted only by flesh and blood - by halachists - pervades the Talmud and is discussed at length by post-talmudic scholars.

On the verse in Deut. XII, 11 "Thou shalt not turn aside from the sentence which they shall declare unto thee to the right hand, nor to the left", the Sifre observe 'to the right hand nor to the left - even if your eyes tell you that left is right and right is left, hearken not unto them' (Sifre Deut. 154). A corollary of this basic sense is that only halachists are competent to settle points of law: not even a prophet, not even God Himself, as it were, may claim within the purview of the Halachah to meddle in the decision-making process and the evolving of the law.

It is true that, at times, seemingly contrary views were expressed, but by individual scholars only, and the consensus is as stated ('Ed. 138): E. Urbach, *Halachah u'Veh'Nep'ek*, Tarbiz 18 (1947), p. 27.

The position of the Halachah is best described by Maimonides: 'If a prophet should come and perform a sign or miracle and say that the Lord has sent him to add or take a commandment or to give any commandment an interpretation which had never before been heard... he is a false prophet' (Yevode ha'Torah, 9, 1). And again 'If he (the prophet) says about any law of the Torah that the Lord has commanded him that the Halachah follows the ruling of some scholar or another, he is a false prophet... since he contradicts the Torah,

Jewish settlement in Babylon, used to preach: Honour your wives that you may be prosperous! There follows one of the most beautiful and profound of all talmudic passages. It starts with a halachic point touching on the ritual impurity of vessels (Lev. XI, 29-35, especially v. 33; *ibid.*, XV, 9-12, especially v. 12, *et al.*; also Kelim 5, 8-10). For the discussion between R. Eliezer (b. Hyrcanos) and the (other) Sages, let us recall that the ovens of those days were usually movable earthen vessels, not necessarily made of one piece. To an oven of one piece, the law of impurity certainly applied. But if there were several parts, and none of them in itself qualified as a vessel, a question might arise whether the oven as a whole should be considered a vessel in terms of the law. If the parts - bricks and tiles - were firmly interconnected it could, of course, be so considered. But if the parts were not only disjointed but dry sand been put between them to prevent them cohering, R. Eliezer's view was that the oven, not being one vessel, was not subject to the law. The other Sages disagreed, because the layer of mud around the oven, a customary method of keeping it hot within, made it appear one entity. For R. Eliezer that coating was irrelevant, and he passionately rejected the majority view. The oven here under discussion is referred to (*cf.* El-Am, Ber. p. 433 ff.; Kelim 5, 10: 'Ed. 6, 7) as the 'oven of Akhnai (or 'Akhnai, אכנאי). The name of its owner was probably Akhnai or the man who made such ovens, or was he the inventor of the device for avoiding ritual impurity? An amoraic opinion - Rav Judah in the name of Samuel - 'akhnai has to do with 'akhna אכנא or אכנא; just as a snake coils itself around an object, so did the Sages encircle the oven with their expositions of its uncleanness. R. Eliezer used

which has said "It is not in Heaven" (*ibid.*, 4).

Better still, in his *Introduction to Commentary on the Mishna*, Maimonides writes: 'When a proper reason out a [halachic] matter and one who is not a prophet also reasons out the matter and the prophet says that the Holy One, blessed be He, had told him that his reasoned view was correct, one should not listen to him. Even if a thousand prophets all of them like Elijah and Elisha should reason out a matter and a thousand and one scholars should reason otherwise, one must follow the majority and the Halachah is according to the thousand and one scholars and not the thousand worthy prophets'.

If one understands this philosophy one will readily recognize the apparent contradictions of the Talmud: we are told in one place that 'the Torah is from Heaven', and in another that 'the Torah is not in Heaven' (S.M. 59a; Temura 16a). But, the first phrase refers to the Torah's source which is Heaven, the second to its interpretation after it was given to Israel at Sinai, whereas for Torah and Halachah are to be evolved by Man alone and not by an agent of Heaven or even by the Almighty Himself.

A forgotten rule may be recalled only by reflection, study and logic, not by any Divine interpretation. As Maimonides puts it: 'The Holy One, blessed be He, has permitted us to learn not from the prophets but from the scholars, men of logic and knowledge. He did not say 'And thou shalt come unto the prophet that shall be in those days', but 'And thou shalt come unto the priest... judge' (Deut. XVII, 9; Maimonides, *Introduction to Commentary on the Mishna*).

Contrary to the text



uprooted itself a hundred cubits away from its place — and some say four hundred cubits. They said to him: One cannot bring the evidence of a carob. Again he spoke to them: If the Halachah is in accordance with me, let the stream prove it. The water turned back. They said to him: One cannot bring the evidence of a stream. Again he spoke to them: If the Halachah is in accordance with me, let the walls of this house of study prove it. The walls of the house of study leant over to fall. R. Joshua shouted at them, saying to them: When scholars try to prevail over one another in Halachah, what have you to do with it? They did not fall, out of respect for R. Joshua, and did not straighten, out of respect for R. Eliezer. And they still stand leaning. Again he spoke to them: If the Halachah is in accordance with me, let it be proved from Heaven. A *bath qol* went forth and said: Why are you at R. Eliezer, the Halachah being according to him in all things? R. Joshua rose to his feet and said: "It is not in heaven". What means 'It is not in heaven'? R. Jeremiah said: That the Torah was already given at Mount Sinai. We do not consider a *bath bol*,

אמה, האמרי לה: ארבע מאות אמה; אמרו לו: אין מביאין ראיה מן החרוב. חור ואמר להם: אם תלכה כמותי - אמת המים יוכיחו; חורו אמת המים לאחוריהם; אמרו לו: אין מביאין ראיה מאמת המים. חור ואמר להם: אם תלכה כמותי - בתלי בית המדרש יוכיחו; השו בתלי בית המדרש לפל; וצר בהם רבי יהושע. אמר להם: אם תלמידי חכמים מנצחים זה את זה בתלכה, אמתם מה שידבכם; לא נסלו מפני כבודו של רבי יהושע, ולא זקפו מפני כבודו של רבי אליעזר. ועודן משין ועומדין. חור ואמר להם: אם תלכה כמותי - מן השמים יוכיחו; וצאתה בת קול ואמרה: מה לכם אצל רבי אליעזר, שהתלכה כמותו בקל מקום; אמר רבי יהושע על רגליו ואמר: "לא בשמים היא" - מאי "לא בשמים היא"? אמר רבי ירמיה: שקבר נתנה תורה מנה סיני - אין אנו משיחין בבת קול. שקבר בתבת בהר

*what's your dispute with Halachah always - accordance of him Deut. 30*

every possible means to prove that he was right. He wrought miracles. He made a carob tree move, with its roots, a hundred and more cubits; he made a river flow backwards; he made the walls of the Beth-Hamidrash lean inwards; and, at the end, made a heavenly voice (*bath-qol*) declare that his ruling was to be recognized as Halachah. But even that ultimate 'proof' was rejected. R. Joshua dramatically cited Deut. XXX, 12 which, referring to the Torah, says: "It is not in heaven", in other words, halachic questions are to be decided on earth with no celestial interference. As R. Jeremiah explained it, the rule of the law of Moses that decisions are to be taken by majority vote (Ex. XXIII, 2 — see also *supra*, p. 116) is unappealable. The point is of no little religious, doctrinal, significance. Moses was the 'father' of the prophets, of those that preceded him and that followed him — so says the seventh of the Thirteen Articles of Faith. Prophet, here, is primarily one who authoritatively conveys the will of God: Divine law as transmitted by

Moses was superior to all previous and subsequent laws; all pre-Sinaitic laws, as far as they conflicted with Mosaic law, are abrogated; and later laws must conform to that law. Conformity does not preclude legislative adaptation in the course of time to changing circumstances, but, to be valid, adaptation must observe certain 'constitutional' rules of Mosaic law. Deut. XVII, 8-13 is understood by the Rabbis as delegating power to the recognized 'earthly' authority (e.g., the Sanhedrin or Beth Din) to lay down the law in given circumstances (*cf.*, in particular, v. 11: "According to the law which they shall instruct thee . . . thou shalt do"). In a case of disagreement, the legitimate authority, conceived as a collective body, decides by majority vote. And since majority rule is anchored in Mosaic law (see Note *infra*, p. 182), a decision so taken is invested with the Divine authority of a Sinaitic law, whose validity is paramount — it cannot be challenged even by God, as it were. Divine intervention in the controversy thus disallowed, the Sanhedrin gave effect to its majority decision.

*Sages prevail pro lege*

סיד בתורה: "אתרי רבים להסת".  
— אשכחית רבי נתן לאליהו, אמר ליה? מאי עבדי  
קדושא ברין? הוא בקהיא שעתא? אמר ליה: קא  
חייך ואמר: "נצחתי" בני, (נצחתי) בני". —  
אמרו: אותו היום הביאו כל סנהרות ששהר רבי  
אליעזר ושך פום באש, תמט עליו וברכוהו. ואמרו:  
מי ילך יודיענו? אמר להם רבי עקיבא: אני אלך,  
שקא ילך אדם שאינו הנין יודיענו, נמציא מתריב  
את כל העולם כליו. מה עשה רבי עקיבא? לבש

for You already wrote in the Torah at Mount  
Sinai: "Turn after the majority"  
R. Nathan met Elijah. He said to him: What  
did the Holy One, Blessed be He, do in that  
hour? He said to him: He smiled and said:  
My children have confounded Me. My children  
have confounded Me.

They said: On that very day, they brought all  
things clean that R. Eliezer had declared clean  
and burnt them in the fire. And they took a  
count on him and excommunicated him. They  
said: Who shall go and let him know? R. Akiba  
said to them: I will go, lest a man who is not  
suitable go to let him know and in the event  
the entire world be destroyed. What did R.  
Akiba do? He dressed in black and wrapped

**THE RULE OF MAJORITY**  
The rule that the majority opinion prevails is formulated by exegesis of the scriptural passage (Ex. XXIII, 2) "to follow the multitude..." (Ex. XXIII, 2).

It is applied in three principal instances: determination of the binding law according to the majority view of halachists; adjudication of suits by majority decision of the bench; enactment of communal ordinances by majority decision of members of the community or their duly constituted representatives.

The halachic opinion, upheld since talmudic times, is that the law follows the view of a majority of scholars — even if a heavenly voice breaks in and declares that the Halachah should follow the view of the minority. An individual may cling to his opinion though it be against the majority, but not teach conformance with the minority. If, in a Sanhedrin, a member bids others follow the minority opinion, he becomes a *מורה מרע* — a rebellious scholar (Maimonides, Mamrim 3, 5-6). It is still not settled law whether a majority of scholars who come to the same conclusion, but for different reasons, is binding (Maggid Mishneh, Ibat 7, 12), or whether a minority opinion of outstanding scholars is preferable to a majority of minor pundits.

Rabbi Joseph Karo, author of the Shulchan Aruch, explains that he decides the law by the majority view of the three great scholars who preceded him: Rif, Maimonides, Rosh. Only if there was a deadlock

Here the telling is interrupted to refer to something that happened two generations afterwards. R. Nathan met the Prophet Elijah, who, in Jewish tradition, never died and occasionally appeared to saintly men (see El-Am Berakhoth, p. 37). R. Nathan asked him what God's reaction was to R. Joshua's disallowance of His intervention. Elijah's answer was that God was amused ("He smiled", the text says) and benevolently conceded defeat ("My sons overcame Me", He said again and again). The lesson is clear: God wants Man to assert his freedom of thought and reasoning, and Judaism likewise recognizes his freedom of will as implied in Deut. XXX, 19 ("... choose life!"). But freedom must be linked with discipline. R. Eliezer, firmly convinced of the rightness of his individual view, would not yield to the majority, and the Sages found it necessary to chasten him; they ordered the destruction of everything that he declared clean and excommunicated him (the text in typical euphemism says *ברכתו* 'they blessed him'). Despite this, the aggadic reporter displays remarkable sympathy with R. Eliezer, who is still shown as the favourite of Heaven. Although deeply hurt — and here is the nexus with the general theme of our discussion, namely, wounding another's feelings, 'verbal *ona'a*' — R. Eliezer, a saintly man, is expected humbly to await the sentence of the powers that be. They, however, feared lest Heaven react punitively out of sympathy for him. The tidings of his excommunication were to be conveyed to him as gently as possible. R. Akiba went to him, garbed in black,

or no view on the subject, did he refer to other scholars.

The scriptural passage — Ex. XXIII, 2 — seems to relate to the verdicts of courts in specific cases and not to a majority opinion in the laying down of general law. Courts of law decide by majority. In criminal cases, a majority of two is needed for conviction (Sanh. 4, 1-6). The Amoraim were divided on how a majority judgment in a civil suit should be framed: some held that it must be written in the name of the court, without indicating which judges favour which view (Sanh., 3a), and this seems to be accepted. It was also held that a majority judgement must also be signed by the dissenting judges (Yerushalmi Sanh. 3, 10; Responsa Avqath Rachel, No. 19).

The dominant doctrine in Jewish law is that a majority decision of members of the community in enacting communal ordinances is binding on the minority (Responsa R. Haim Or Zaru'a, No. 222; Mordechai, Bava Bathra 482), and the scriptural passage is at times cited in support (Resp. Rosh 6, 5): there were halachists who strongly dissented, especially Rabbenu Tam, but the vast majority of scholars (Mordechai, Bava Qamma 179 and Bava Bathra 480) were in accord. On the other hand, there are scholars who hold that the rules and regulations of a guild or association must be passed by unanimous vote of all members (Rashban to Bava Bathra 9a).

A cardinal question in regard to majority decisions is whether the

himself in black and sat in front of him at a distance of four cubits. R. Eliezer said to him: Akiba, how is this day unlike another day? He said to him: Rabbi, it seems to me that friends are staying away from you. He, too, rent his garments, plucked off his shoes, came down and sat on the ground, tears streaming from his eyes. The world was stricken — one third of the olives and one third of the wheat and one third of the barley. And some say, even the dough in the woman's hands was affected.

It was taught: Yet the greatest thing about that day was that all things on which R. Eliezer cast his eyes were burnt.

Moreover, Rabban Gamaliel was travelling on a boat; a storm rose up against it to drown it. He said: It seems to me that this is so only on account of R. Eliezer b. Hyrcanos. He rose to his feet and said: Lord of the universe, it is

minority must be present when they are taken. It is scolded law that the verdict of a court is not binding if any of its judges did not take part in the proceedings: even if his vote could not have swung the balance against it, the majority verdict is void (Mishna, Sanh. 5, 5). Not so in regard to communal ordinances, for we cannot have the minority imposing its will on the majority by abstention, and there is anyhow a presumption that the absent minority impliedly agrees to accept the decision of the majority present (Mishpat Shalom, no. 231). (sh)

and sat down at a distance of four cubits. His strange appearance made R. Eliezer realise what happened, for keeping a certain distance from a person is part of excommunication, and black, a sign of mourning, also hints at it, for the person excommunicated must observe the funeral rites. Therefore, R. Eliezer rent his garment, shook off his shoes, left his customary seat and sat upon the ground; he was so grieved, that tears streamed from his eyes. But let us not forget that, with 'verbal *ona'a*', the heavenly 'Gates of Tears' are ever open. And, indeed, Heaven did react: a third of the olives, a third of the wheat, a third of the barley was smitten; some say also the dough in the hands of the women was spoilt; and whatever R. Eliezer gazed upon was burnt.

Rabban Gamaliel, as Nasi (Patriarch), was mainly accountable for the excommunication; and so, on a sea-journey of his, we are told, *Nahshol*, a spirit in the form of a towering gale, threatened to drown him. But he protested vehemently that, in taking so drastic a measure, he was guided by the common interest to preserve unity — and the storm sank. Rabban Gamaliel's ideas of unity and discipline were not always shared by his colleagues. Once he was actually removed from office for castigating R. Joshua too harshly (El-Am Berakhoth, p. 566 ff.; R.H. 25a; Bekh. 36a). Although, in the case of R. Eliezer, all the Sages, including R. Joshua, seem to have sided solidly

שחוריים ונתעצף שחורים, והשב לקניו ברחוק ארבע אמות. אמר לו רבי אליעזר: עקיבא, מה יום מיוחדים? אמר לו: רבי, כמדמה לי שחברים גדלים ממך. אף הוא קרע בגדיו וקלץ מנעליו ונשמש והשב על גבי קרקע, וזנו עניו דמעוות. לקה העולם שלישי בנותים ושלש בחטים ושלש בשעורים; והש אוקרים: אף בצק שבידי אשה טפח.

תנא: אף גדול הנה באותו היום, שבכל מקום שזמן בו עניו רבי אליעזר — נשרף. ואף רבן זמליאל הנה בא בספינה, עמד עליו ונחשול לטבעו. אמר: כמדמה לי שאין זה אלא בשביל רבי אליעזר בן הורקנוס, עמד על רגליו ואמר: רבונו של עולם, גלוי הודיע

## RABBAN GAMALIEL

Our Rabban Gamaliel is, of course, Gamaliel II (60-130), Tanna of the second generation and head of the Sanhedrin at Yavne.

The incident recorded is characteristic of his superb leadership; his ruling with a strong and uncompromising hand when the unity of the people was imperilled, and equally of his humility and meekness as his prayer evidences. So, too, when R. Eleazar b. Azarya was appointed principal of the Academy, after he had himself been deposed for offending R. Joshua, Rabban Gamaliel withdrew, but sat among his colleagues as a fellow-scholar and not as Nasi (El-Am Berakhoth, p. 574).

His concern for the public welfare was also shown by his personal example in instituting the custom of burying the dead in inexpensive linen shrouds. Seeing how burdensome it was on most kin to bury their dead because of the fashion of costly ceremonies he adopted the simple style and carried him (his own dead kinsman) out in garments of linen, and the people followed his example' (Keth. 8b). For further study, see El-Am Berakhoth, p. 20; *ibid.*, 'Yavne', p. 392; *ibid.*, Qiddushin, 'R. Eleazar b. Azarya', p. 200; *ibid.*, 'The Rabbis of Rome', p. 309. (as)

לְסַדֵּךְ שְׁלֵא לְכַבּוּדִי עֲשִׂיתִי וְלֹא לְכַבּוּד בֵּית אָבִי  
עֲשִׂיתִי אֵלֶּי לְכַבּוּדִי, שְׁלֵא תִרְבוּ מִחֲלוּקוֹת בְּשִׁדְךָ אֵל,  
זֶה הַיָּם מוֹעֵפוֹ.

אָמַת שְׁלוֹם דְּבִיתָהּוּ דְרַבִּי אֱלִיעֶזֶר אֶתְחִיבָהּ דְרַבִּין  
בְּמִלְיָאֵל תְּנָא, מִהֵרָא מַעֲשָׂה רַחֲמֵיךָ לֹא הֵנָּה שְׂבָקָה  
לִיָּה לְרַבִּי אֱלִיעֶזֶר לְמִיפַל עַל אִפְיָהּ. הָהִיא יוֹמָא  
רַשׁ תְּרִחָא הֵנָּה רַחֲמֵיךָ לָהּ בְּזַן מְלֵא לְחֶסֶד, אִיבָא  
דְאָמְרִי: אֶתָּא עֲבָא וְקָאִי אֶבְבָא אִפְיָקָא לִיָּה רִיפְתָּא,  
אֶשְׁבַּחְתִּיהּ דְנִסְפַל עַל אִנְפִּיהּ, אָמְרָה לִיָּה: קוּם,  
קְסִלִית לְאַחֵי! אֲדִהְבִּי נִסְק שִׁפּוּרָא מִבֵּית רַבִּין  
בְּמִלְיָאֵל דְשָׂכִיב, אָמַר לָהּ: מָנָּא יָדַעְתָּ? אָמְרָה לִיָּה:  
כִּדְ קִזְבְּלִי מִבֵּית אָבִי אָבִי: כִּל הַשְּׁעָרִים נְעֻלִים  
חָרַץ מִשְׁעָרֵי אוֹתָאָה.

תַּנּוּ רַבִּין: הַמֵּאָנָּה אֶת הַגֵּר - עוֹבֵר בְּשִׁלְשָׁה לְאוּרִין,  
וְהַלּוֹחֲצוֹ - עוֹבֵר בְּשֵׁנִים. מָנָּא שָׂנֵא מֵאָנָּה? דְקַתְּבִיב

*Rabban Eliezer  
was with her  
gates of heaven  
never closed to  
her*

with Rabban Gamaliel, Heaven still stood by R. Eliezer, as is apparent from the concluding incident.

His wife, Imma Shalom, naturally concerned about the welfare of her brother, Rabban Gamaliel, did not allow R. Eliezer to prostrate himself in prayer, lest the tears shed over his suffering move Heaven to punish the one responsible for it. Prayers in prostration (and *tahanun*, 'falling on the face') were said after the *'Amida*, as *tahanun* (תַּחֲנוּן) is said nowadays; on the Sabbath and festivals, even minor ones, or on semi-festivals, like the first day of the month (see Singer, p. 60 ff.), *tahanun* was omitted. One day, believing it to be the first of the month, Imma Shalom was not watchful enough, and suddenly found her husband at full length in prayer; the complexity of the lunar calendar had misled her: some months are full (30 days) and some defective (29 days), and in calculating the date she went astray. It might be relevant that Rabban Gamaliel was often involved in calendar reckonings whose correctness was occasionally disputed by his colleagues (R.H. 25a-b *et al.*). But, in another version given in our text, there was no question of a mistake in dating. Imma Shalom

known and revealed to Thee that not for my glory did I act and not for the glory of my father's house did I act, but for Thy glory, that ~~sea~~ shall not increase in Israel. The sea stayed its raging.

Imma Shalom, wife of R. Eliezer, was the sister of Rabban Gamaliel. From that event onwards, she did not let R. Eliezer fall upon his face. One day, it was New Moon and she confused full with defective. — Some say a poor man came and stood at the door; she took bread out to him. — She found him fallen upon his face. She said to him: Rise, you have killed my brother. Meanwhile, announcement was made from the house of Rabban Gamaliel that he had died. She said to her: How did you know? She said to him: Thus I have it handed down from the house of my fathers: All gates are closed except the gates of *ona'a*.

Our Rabbis taught: One who wrongs a proselyte transgresses three prohibitions, and one who oppresses him transgresses two. Wherein does

knew that it was a day when *tahanun* is said, but, seeing a poor man on her doorstep, she took a deliberate risk in quitting the room to give him bread and her husband, it would seem, taking advantage of her absence, prostrated himself. When, returning, she saw him thus, she cried out 'Rise, you have killed my brother!' And, indeed, at that moment Rabban Gamliel died. R. Eliezer asked her how she knew of his death, and her answer was that an old family tradition — she was a daughter of Rabban Simeon b. Gamaliel, grandson of Hillel, believed to be of Davidic descent — had it that the gates of *ona'a* are ever open. *Ona'a* here is 'verbal', and, realising that R. Eliezer in prostration must have cried and wept for his suffering, she was sure that Heaven would punish her brother (see *supra*, p. 177, teaching from a Psalm of David that the heavenly gates of tears are ever open).

A Baraita is produced here, saying that one who hurts the feelings of a *ger* (meaning proselyte, although in the Bible it means a stranger — see *supra*, p. 171 ff.), transgresses three biblical bans (לֹאֲוִי *lawim*), and who oppresses him transgresses two. But the Gemara cites Scripture to show that in either case it is three

# MISHNAH

- Judah HaNasi
- Mishnah (“repeat”) 200 AD
- Six Orders (Categories)
  - Agriculture
  - Feasts
  - Marriage & Family Life
  - Property & Crimes
  - Temple
  - Ritual Purity

# TALMUD

- Gemarra
- Codified 500 AD
- Commentary on the Mishnah
- 63 Trachtates



**REALIA**  
קלתה Her basket. The source of this word is the Greek *kalathos*, and it means a basket with a narrow base.



Illustration from a Greek drawing depicting such a basket of fruit.

**CONCEPTS**  
**Pe'ah.** One of the presents left for the poor (מנחת עניים). The Torah forbids harvesting "the corners of your field," so that the produce left standing may be harvested and kept by the poor (Leviticus 19:9).

The Torah did not specify a minimum amount of produce to be left as *pe'ah*. But the Sages stipulated that it must be at least one-sixtieth of the crop.

*Pe'ah* is set aside only from crops that ripen at one time and are harvested at one time. The poor are allowed to use their own initiative to reap the *pe'ah* left in the fields. But the owner of an orchard must see to it that each of the poor gets a fixed share of the *pe'ah* from places that are difficult to reach. The poor come to collect *pe'ah* three times a day. The laws of *pe'ah* are discussed in detail in tractate *Pe'ah*.

## TRANSLATION AND COMMENTARY

<sup>1</sup>and her husband threw her a bill of divorce into her lap or into her basket, which she was carrying on her head, <sup>2</sup>would you say here, too, that she would not be divorced? Surely we know that the law is that she is divorced in such a case, as the Mishnah (*Gittin* 77a) states explicitly!

<sup>3</sup>Rav Ashi said in reply to Ravina: The woman's basket is considered to be at rest, and it is she who walks beneath it. Thus the basket is considered to be a "stationary courtyard," and the woman acquires whatever is thrown into it.

**MISHNAH** "If a person was riding on an animal and he saw an ownerless object lying on the ground, and he said to another person standing nearby, "Give that object to me,"

<sup>4</sup>if the other person took the ownerless object and said, "I have acquired it for myself," <sup>5</sup>he has acquired it by lifting it up, even though he was not the first to see it, and the rider has no claim to it. <sup>6</sup>But if, after he gave the object to the rider, the person who picked it up said, "I acquired the object first," <sup>7</sup>he in fact said nothing. His words are of no effect, and the rider may keep it. Since the person walking showed no intention of acquiring the object when he originally picked it up, he is not now believed when he claims that he acquired it first. Indeed, even if we maintain that when a person picks up an ownerless object on behalf of someone else, the latter does not acquire it automatically, here, by giving the object to the rider, he makes a gift of it to the rider.

**GEMARA** תגן התם <sup>8</sup>We have learned elsewhere in a Mishnah in tractate *Pe'ah* (4:9): "Someone who gathered *pe'ah* — produce which by Torah law [Leviticus 23:22] is left unharvested in the corner of a field by the owner of the field, to be gleaned by the poor — and said, 'Behold, this *pe'ah* which I have gleaned is intended for so-and-so the poor man,' <sup>9</sup>Rabbi Eliezer says: The person who gathered the *pe'ah* has acquired it

**NOTES**  
If a person gathered *pe'ah*. According to *Rashi*, the Mishnah must be referring to someone other than the owner of the field. By Torah law

the owner of a field is required to separate part of his field as *pe'ah*, even if he himself is poor, and he may not take the *pe'ah* for himself. Therefore the "since" argument

## HALAKHAH

**A woman's basket.** "If a man throws a bill of divorce into a container that his wife is holding, she thereby acquires the bill of divorce and the divorce takes effect." (*Shulhan Arukh, Even HaEzer* 139:10.)

**A person who gathered *pe'ah* for someone else.** "If a poor person, who is himself entitled to collect *pe'ah*, gathered *pe'ah* for another poor person, and said, 'This *pe'ah* is for X, the poor person,' he acquires

## LITERAL TRANSLATION

in a public thoroughfare <sup>1</sup>and [her husband] threw her a bill of divorce into her lap or into her basket <sup>2</sup>here, too, would she not be divorced?

<sup>3</sup>He said to him: Her basket is at rest, and it is she who walks beneath it.

בְּרֵשׁוֹת הַרְבִּים וְנוֹרָק לָהּ גִּט  
לְתוֹךְ חִיקָהּ אוֹ לְתוֹךְ קַלְתָּהּ  
— יִהְיֶה נָמוּ דְלָא מְגֻרְשָׁה?  
יֹאמֵר לִיהּ: קַלְתָּהּ מִינָהּ  
נְיִיחָא, וְאִיחֵי דְקָא מְסַגְנָא  
מִתּוֹתָהּ.

**מִשְׁנֵה** יִהְיֶה רוֹכֵב עַל גְּבִי  
דְּהִמָּה וְרָאָה אֶת הַמְצִיָּאָה,  
וְאָמַר לְחֻבְרֵי "תְּנֶה לִי",  
נִטְלָה וְאָמַר, "אֲנִי נִכְיֵי בָּהּ",  
נִכָּה בָּהּ. 'אִם, מִשְׁתַּתְּנָה לוֹ,  
אָמַר, "אֲנִי נִכְיֵי בָּהּ הַחֲזֵלָה",  
לֹא אָמַר בְּלוֹם.

**גְּמָרָא** תְּנֵן הַתָּם: "מִי  
שְׁלִיקֵט אֶת הַפְּאָה וְאָמַר, 'הִרִי  
זוֹ לְפִלוֹנִי עָנִי',<sup>10</sup> רַבִּי אֱלִיעֶזֶר

**MISHNAH** "If a person] was riding on an animal and he saw a found object, and he said to another person, "Give it to me," [and the other person] took it and said, "I have acquired it," he has acquired it. <sup>3</sup>If, after he gave it to him, he said, "I acquired it first," <sup>4</sup>he said nothing.

**GEMARA** <sup>8</sup>We have learned there: "Someone who gathered *pe'ah* and said, 'Behold this is for so-and-so the poor man,' <sup>9</sup>Rabbi Eliezer says:

## RASHI

קלחה — כל שלל רשע, שטחנה בה לני מלחמה ועווי שלה. הרי נמוי דלא הוי גיטא — והאן מן כמסתמ יעין (ע"ה); ורק לה ניטה לתוך חיקה או לתוך קלתה — הרי זו מגורשה

**מִשְׁנֵה** לא אמר בלוס — דאפילו אמרין המגביה מלאה למכירו לא קנה מכירו, מיון דיבהה ליה — קנייה תמה נפשו. אי קנייה קמה ללא מחסור להקנות למכירו — הא יכנה ינהליה כמתנה. ולי לא קנייה קמה משום וזיל היה מחסור לקנות — הויה ליה הפקר עד דמטא ליה דהא, וקנייה הוי כמלי דעקרה מדיה דקחא לנפשו קנייה.

**גְּמָרָא** מו שליקט את הפאה — ארס בעלמא שליט בעל שדה. דלי כבעל שדה — לא אמר רבי אליעזר וזה. דליכא למימר "מנוי דוכ לנפשה", דאפילו הוא עני מוהר הוא שלל ללקט פאה משהיה עני, כדאמר בשמיטת חולין (ק"ה, ב): "לא תלקט לעני" — להוהר עני על שלל.



## TRANSLATION AND COMMENTARY

for the poor man. <sup>1</sup>But the Sages say that the poor man has not acquired the produce, and the person who gathered it must give it to the first poor person who comes.<sup>2</sup> Any poor person who takes possession of this *pe'ah* acquires it.

אמר עולא <sup>2</sup>Interpreting this Mishnah, Ulla said in the name of Rabbi Yehoshua ben Levi: <sup>3</sup>This difference of opinion between Rabbi Eliezer and the Sages applies in a case where the *pe'ah* was gleaned by a wealthy person, who is not entitled to keep it for himself, on behalf of a poor person. <sup>4</sup>For Rabbi Eliezer maintains that (1) since the wealthy person, if he had wished, could have declared his property ownerless and would thereby have become a poor person, and the *pe'ah* would thus have been fit for him, since he would have been as entitled to it as anyone else, <sup>5</sup>now, too, the *pe'ah* is considered in a sense fit for him, even though at present he is wealthy and not entitled to keep it. <sup>6</sup>And (2) since, if he had wanted to, he could have acquired the *pe'ah* for himself, he can also acquire it for someone else.

<sup>7</sup>But the Sages maintain: We may use one "since" argument, but we may not use two "since" arguments. The Sages, unlike Rabbi Eliezer, maintain that this principle of *מנו* — "since," i.e., since something could have happened in theory, we act as if it has already happened — can only be invoked once. <sup>8</sup>But if the *pe'ah* was gleaned by one poor person on behalf of another poor person, <sup>9</sup>all agree — both Rabbi Eliezer and the Sages — that the pauper who gleaned the *pe'ah* has acquired the *pe'ah* on behalf of the second poor person, <sup>10</sup>for in this case the principle of "since" is only invoked once — since he can acquire the *pe'ah* for himself, he can also acquire it for someone else.

אמר ליה רב נחמן לעולא <sup>11</sup>The Gemara now brings an objection to the previous interpretation of the difference of opinion between Rabbi Eliezer and the Sages: Rav Nahman said to Ulla, Instead of limiting the difference of opinion between Rabbi Eliezer and the Sages to the case of a rich person gleaning *pe'ah* for a poor person, you, Sir, should say instead that the difference of opinion in this Mishnah applies even where the *pe'ah* is gleaned by one poor person for another poor person.

## NOTES

would not apply, but most commentators maintain that the Mishnah could just as well be referring to the owner of the field (see *Rash, Rosh, Ran*, and the Jerusalem Talmud); if, as Rabbi Eliezer maintains, the principle of "since" (*מנו*) can be invoked twice, then the owner of the field could always declare all his property, including this field, ownerless. He would then be permitted to keep the *pe'ah*, since it would no longer be his field (*Ritva, Meiri*).

אמר ליה רב נחמן לעולא <sup>11</sup>if he had wished, he could have declared his property ownerless. According to this explanation, Rabbi Eliezer distinguishes between a situation

## LITERAL TRANSLATION

He has acquired it for him. <sup>1</sup>But the Sages say: He must give it to the first poor person who comes.<sup>2</sup>

<sup>2</sup>Ulla said in the name of Rabbi Yehoshua ben Levi:

אומר: זכה לו. ונתקמים  
אומרם: ונתקמה לעני הנמצא  
ראשון.

אמר עולא אמר רבי יהושע  
בן לוי: מתחלוקת מעשר  
לעני, ודברי אליעזר סבר: מגו  
דאי בעי מסקרי נכסיה ויהי עני,  
וחזי ליה, השתא נמי חזי  
ליה. ומגו דנכי לגפשיה, נכי  
נמי לחבריה. ונדבון סברי: חד  
"מגו" אמרינן, תרי "מגו" לא  
אמרינן. אבדל מעני לעני,  
דדברי הכל זכה לו, <sup>10</sup>דמגו  
דנכי לגפשיה, נכי נמי לחבריה.  
אמר ליה רב נחמן לעולא:  
וליאמר מר, מעני לעני מתחלוקת.

<sup>11</sup>Rav Nahman said to Ulla: But you, Sir, should say, [that] the difference of opinion is from a poor person for a poor person.

## RASHI

מעשר לעני — מעשר הוא שליטה לזוכה הפני. מנו רוב  
לנפשוה — לא צע היה זכי לנפשוה אם הגיה לנפשו. חר מנו  
— מעני לעני. ולימא מר דאפילו מענו לענו — אמרי רבנן ללא  
וכה לו.

## TRANSLATION AND COMMENTARY

<sup>1</sup>Rav Nahman now supports his objection by considering the case brought in our Mishnah: For surely everyone, whether rich or poor, is considered with regard to the procedure for acquiring a found object, like a poor person with regard to *pe'ah*, since anyone can acquire it, and no one has any special claim to it. <sup>2</sup>And we have learned in our Mishnah: "If a person was riding on an animal and he saw an ownerless object, and he said to another person, 'Give it to me,' <sup>3</sup>and the other person took it and said, 'I have acquired it for myself,' the second person acquires it for himself." Rav Nahman understands our Mishnah as meaning that even if the other person originally picked the object up with the intention of giving it to the rider, he can change his mind, as the rider has not yet

acquired it. Now, according to Ulla's argument, once the other person could have acquired the object for himself by picking it up, he should also have been able to acquire it for the rider by picking it up! But from our Mishnah it would seem that one person cannot acquire an ownerless object on behalf of another person, for the person walking does not acquire the ownerless object on behalf of the rider! <sup>4</sup>Now there is no problem if you say that the difference of opinion between Rabbi Eliezer and the Sages applies even where the *pe'ah* is acquired by one poor person for another poor person, and Rabbi Eliezer accepts the "since" argument (at least once), whereas the Sages reject it entirely. [10A] <sup>5</sup>We could then say: Whose viewpoint does our Mishnah follow? That of the Sages! For our present assumption is that the Sages maintain that nobody can acquire *pe'ah* for another, even though he could have acquired it for himself, because they do not accept the "since" argument ("since he could have acquired it for himself, he can also acquire it for someone else"). Similarly, one person cannot acquire a found article on behalf of another person, and this explains why the rider in our Mishnah has no claim to the object that the other person picked up for him. <sup>6</sup>But if you say that the difference of opinion between Rabbi Eliezer and the Sages applies specifically in the case of a wealthy person and a poor person, as Ulla suggested, <sup>7</sup>but that in the case of a poor person gleaming *pe'ah* for another poor person both Rabbi Eliezer and the Sages agree that the one can acquire the *pe'ah* for the other, <sup>8</sup>whose viewpoint does our Mishnah follow? Neither that of the Sages nor that of Rabbi Eliezer! Our Mishnah seems to reject the possibility that one person can acquire an object on behalf of another, even if the finder could have acquired it for himself, and to insist that the rider only acquires ownership of the found object when it is placed in his hand.

## LITERAL TRANSLATION

<sup>1</sup>For surely everyone is [considered like] a poor person with regard to a found object, <sup>2</sup>and we have learned: "If a person] was riding on an animal and he saw a found object, and he said to another person, 'Give it to me,' <sup>3</sup>[and the other person] took it and said, 'I have acquired it'; he has acquired it."  
<sup>4</sup>It is well if you say [that] the difference of opinion [applies] from a poor person for a poor person. [10A] <sup>5</sup>Whose [viewpoint does] our Mishnah [follow]? It is [that of] the Sages.  
<sup>6</sup>But if you say [that] the difference of opinion [applies] in [the case of] a wealthy person and a poor person, <sup>7</sup>but [that] from a poor person to a poor person all agree [that] he acquires for him, <sup>8</sup>whose [viewpoint does] this [Mishnah follow]? Neither the Sages nor Rabbi Eliezer!

י'דקא מציאה הכל עניים  
אצלה, ותנו: "היה רוכב על  
גביו בהמה וראה את המציאה,  
ואמר לחבירו, 'תנה לי,' ונטלה  
ואמר, 'אני נכתיב בה,' וכה  
כה.  
אי אמרת בשלמא מעני לעני  
מתלוקת, [10A] מתניתין מני?  
רבנן היא. אלא אי אמרת  
בעשיר ועני מתלוקת, אבל  
מעני לעני דברי הכל וכה לו.  
הא מני? לא רבנן ולא רבי  
אליעזר!

## RASHI

והא מציאה הכל עניים אצלה - כלומר, הכל כשרים לזכות בה כעניים כפאה. ותנו - התנאים מציאה לחבירו לא קנה חבירו, ולא אמרין: מנו דלי היה בני אדם לנפשה - ובי נמי למגריה, כי מנהגו לה כולה לנפשו דמתן: היה רוכב כו', ואמר אני ודחוי בה - קא סלקא דעמין: אי דרעה לזכות בה עכשיו קאמר. ודוידה הוא שמחילה הגביה לנפשו חבירו, וקמי: וזה נה - אלא לא קנה חבירו, אי אמרת בשלמא מעני לעני מתלוקת - דאמר רבנן: לא אמרין "מנו דלי לנפשה ובי נמי למגריה" אלא היכא דגביה לזכות שפיה, כגון שנים שהגביהו מציאה, דאמר נה לעיל (מ,א) גבי כותן שנים מוריס - מוליקים בלא שטותיה, דטעמא משום מנו דלי נהגהה ו לנפשה ובי נמי למגריה, אלא מנו דלי כתיב הוא ובי לנפשה ובי למגריה - לא אמרין. מתניתין רבנן היא - ואשמועינן רשע, דהיכא דבי ביה איהו - אמרין מנו וסיפא אשמועינן דהיכא דלי ובי ביה איהו, מנו דלי כתיב ובי - לא אמרין. הא - מתניתין כהלא - מני

## TRANSLATION AND COMMENTARY

אמר ליה Ulla, contesting Rav Nahman's interpretation of our Mishnah, said to Rav Nahman: Our Mishnah, which gives the rider no claim at all, only 'pplies where the person who picked up the lost

object said, 'I acquired it first.' In other words, the person who picked up the lost object did not change his mind about giving it to the rider, because from the very outset he had intended to acquire it for himself. This is the reason why he acquires it for himself and not for the rider. But if he had picked up the object with the intention that the rider should acquire it, the latter would have acquired it, just as one poor man can glean *pe'ah* on behalf of another.

The Gemara now provides additional support for this interpretation of the Mishnah from the wording of the Mishnah itself and says: This interpretation is also reasonable, for the last clause of the Mishnah teaches: 'If, after he gave the object to the rider, the person who picked it up said: 'I acquired it first,' his words are of no effect.' 'What need is there for the word 'I' in the latter clause of the Mishnah? Surely, in case described, where the finder makes his claim only after he has given the object to the rider, it is obvious that even if the finder did not specifically say that he acquired the object first, he must have meant that he acquired it first. The person who picked up the found object obviously cannot acquire it now when it is no longer in his hand! He must mean that he intended to acquire the article at the moment he picked it up! 'Rather, is it not the case that the word "first" in the latter clause of the Mishnah does not add to our understanding of the latter clause itself, but was included to inform us that the first clause of the Mishnah also refers to a case where the finder said 'I acquired the found object first.' According to Ulla's argument the claim of the finder in both clauses of the Mishnah is the same: 'I acquired the object first — at the moment I picked it up.' Hence, according to this interpretation, the reason why the finder's claim in the second clause of the Mishnah is not accepted is because he has shown by his action in handing over the object to the rider that his original intention when he picked it up was to acquire it on behalf of the rider and not on his own behalf. Therefore we do not believe his statement. But where, as in the first clause of the Mishnah, the finder's claim is credible, it is believed. Ulla claims that the assumption underlying the whole Mishnah is that a person who picks up an ownerless object for someone else does acquire it for that person.

The Gemara now asks: But how does the other Amora, Rav Nahman, explain this expression in the Mishnah? The Gemara answers that Rav Nahman maintains that the author of the Mishnah taught the latter clause in order to shed light on the first clause and to bring out the contrast between the two

And the other? The author of the Mishnah taught the last clause to throw light on the first clause. Usually, after the Gemara has used the expression: 'So, too, it is also reasonable' (אם כן, מן הסתם), it does not go on to explain the opposing viewpoint. But

## LITERAL TRANSLATION

He said to him: Our Mishnah [applies] where he said, "I acquired it!" first.

So, too, it is also reasonable, for the last clause teaches: "If, after

אמר ליה: מתניתין דאמר 'תחילה'.

הכי נמי מסתברא, דקתני טיפא: ג' אם, משנתנה לו,

אמר: אני וכו' תחילה, לא אמר בלום.

בטיפא למה לי? פשיטא אף על גב דלא אמר 'תחילה',

'תחילה' קאמר! אלא לאו, הא קא משמע לן: רישא

דאמר 'תחילה'.

ואיך? תנא טיפא לגלוי רישא:

מכיל, דומיל דעמי לעני. הכי נמי מסתברא — ד'וכי מחילה משעת הנכסה' קאמר ממתי. מדרקנו טיפא כו' — ואי 'מחילה' דטיפא לוי משעת הנכסה קאמר, אלא 'אני וכו' מחילה' — קודם שמתחיל לומר לוי — למח לו — למחילי' — 'מחילה' — פשיטא דלפני לא אמר 'מחילה' בפירוש משמח מחילה קאמר. דמי מתי למימר לא אמר כו' עשינו והלא אינה נידון אלא לאו הא קא משמע לן — דרישא דמתניתין דקתני וכו' כו' — כדלמך 'מחילה', ואשתמיטין טיפא דלא משמח לן טען לו אומה עטמה, ואמר 'אני הנכסה מחילה לגלוי' — לא אמר בלום, דגלוי דעמי כעטמה לו דלדעמה דהא הנכסה. ואיך — כן נתן אמר לן דמח טיפא 'מחילה', לגלוי רישא — למימר: דוקא קמי. מדטיפא מחילה קמי רישא לא תנא — דוקא הוא.

## RASHI

דאמר תחילה — האי 'אני וכו' נה' דקאמר — 'מחילה' קאמר לוי: מחילה הנכסה לגלוי ולא לגלוי. ולעולם הנכסה מצילה למידין קמי

## TERMINOLOGY

He taught the last clause to shed light in (lit., 'reveal') the first clause. Sometimes the Talmud rejects inferences drawn from the last clause of a Mishnah by suggesting: 'The Tanna taught the last clause to shed light on the first clause [and thus the latter part of the Mishnah was never intended to teach us anything new].'

**TERMINOLOGY**  
 cases: 'The ruling in the latter clause applies specifically where the finder said, 'I acquired the lost object first,' whereas the ruling in the first clause applies even where the finder did not say, 'I acquired it first.' In other words, Rav Nahman maintains that the exclusion of the word 'first' in the first statement of the Mishnah and its inclusion in the second statement is deliberate. According to Rav Nahman, the first statement of the Mishnah shows that the only way the rider can acquire the found object is for the finder to put it into the rider's hand. In that case, the finder does not need to say that he acquired the object first, because, according to Rav Nahman, he cannot acquire the object on behalf of the rider merely by picking it up. He has to hand it over to the rider. Only then does the rider acquire it.

**TRANSLATION AND COMMENTARY**  
 cases: 'The ruling in the latter clause applies specifically where the finder said, 'I acquired the lost object first,' whereas the ruling in the first clause applies even where the finder did not say, 'I acquired it first.' In other words, Rav Nahman maintains that the exclusion of the word 'first' in the first statement of the Mishnah and its inclusion in the second statement is deliberate. According to Rav Nahman, the first statement of the Mishnah shows that the only way the rider can acquire the found object is for the finder to put it into the rider's hand. In that case, the finder does not need to say that he acquired the object first, because, according to Rav Nahman, he cannot acquire the object on behalf of the rider merely by picking it up. He has to hand it over to the rider. Only then does the rider acquire it.

The Gemara continues its analysis of our Mishnah and cites the following statement made jointly by two Sages: Rav Nahman and Rav Hisda both say: If someone picks up a found object for another person, that other person does not thereby acquire it. Normally, an act of acquisition performed by one person on behalf of another is effective. Indeed, if the act of acquisition is, to the other person's benefit, it can be performed without his consent or even his awareness. But Rav Nahman and Rav Hisda are of the opinion that the acquisition of ownerless objects is different from other acts of acquisition. <sup>3</sup>What is the reason for this distinction? <sup>4</sup>The Gemara explains that the finder of an ownerless object is considered like someone who seizes a debtor's property on behalf of a creditor in a situation where he causes a loss to other creditors of the same debtor, <sup>5</sup>and one who seizes property on behalf of a creditor in a situation where he causes a loss to other creditors does not acquire it. Ordinarily, a creditor is permitted to keep property that he seizes from the debtor in payment of his own debt, even if there are other creditors to whom this debtor owes money. But a third party is not permitted to seize the debtor's property on behalf of a particular creditor. If a third party were allowed to intervene in this way, he would effectively be preventing other creditors from seizing this property. It is true that he is benefiting one creditor, but he is causing a loss to all the others, and the principle that a person is permitted to perform an act of acquisition on behalf of someone else does not apply in such situations. Similarly, say Rav Nahman and Rav Hisda, if a person seizes a found object, which is potentially everybody's property, on behalf of a particular person, he is thereby denying all other potential finders the opportunity to acquire that object for themselves.

**NOTES**  
 that the word תחילה which appears in the second section of the Mishnah is not necessary in its context. But they understand the connection between the first and second sections of the Mishnah differently. According to Ulla, the first and second sections are fully parallel, so that the expression תחילה refers to the entire Mishnah. Rabbi Nahman, on the other hand, sees the emphasis on the word תחילה in the second part as an expression of contrast, emphasizing that the previous passage deals with a situation in which he did not say תחילה. He is seizing property for a creditor. **HALAKHAH** Someone who seizes property for a creditor in a situation where he causes

**LITERAL TRANSLATION**  
 'The last [clause applies] where he said 'first,' the first [clause applies] where he did not say 'first'  
<sup>2</sup>Rav Nahman and Rav Hisda both say: Someone who picks up a found object for his fellow, his fellow does not acquire it. <sup>3</sup>What is the reason? <sup>4</sup>He is seizing [property] for a creditor in a situation where he causes loss to others, <sup>5</sup>and one who seizes [property] for a creditor in a situation where he causes loss to others does not acquire [it].

יסיפא דאמר "תחילה", רישא דלא אומר "תחילה".  
 רב נחמן ורב חסדא דאמרי תרנייהו: המגביה מצידה לתבירו, לא קנה תבירו. מאי טעמא? יהוי תופס לבעל חוב במקום שקוב לאחרים, ונתופס לבעל חוב במקום שקוב לאחרים לא קנה.

**RASHI**  
 סיפא - דלא אסר בלא "תחילה", אמר אמי ואמי תחילה קודם שנמתי לך - לא אסר בלא, דגלי דמיחא כשנמתי לו לדעתה דהוי אגבהי. ורישא - דלא אסר "תחילה", ופליגי הכי וזה נה. הוי תופס לבעל חוב במקום שחב לאחרים - כלום הנה תלמי ומוסק מתוך מכירו כשכל חוב שיש לאמר עליו, וכל לקדם ער שלא ימסעו ככל חוב אחר, ומאלו תופס זה חב נחסיסו וזה חב תשעיס האחרים. חב לאחרים - מסקיד את האחרים. כמו "אין חזן לאדם" (בבבבבבבב). לא קנה - דלאמר בבבבבבב, דלאו כל כמיניה ליהוי קופין תלמי וכן תלמי, מאמר שלא עשוו אמו טעשה שלת למסו.

**NOTES**  
 Shittah Mekubbetzet writes that in fact these two cases are not exactly the same, for when someone seizes something from a debtor in the name of a creditor, the other creditors suffer a loss, whereas here someone who does not receive a found object, although he is indeed denied a certain profit, incurs no loss. Moreover, there is no certainty that others will actually receive the found object, for they may not see it, or the owner may return in the meantime and find it himself.  
 One who seizes property for a creditor. A person's capacity to acquire something for someone else loss to other creditors. If a person owes money to a number of people, but does not have the means to repay all

## TRANSLATION AND COMMENTARY

Rava raised an objection against Rav Nahman's opinion from a statement in a Baraita: "Whatever is found by a worker belongs to him, and not to the employer for whom he is working at the time."<sup>2</sup> When, and under

what circumstances, does this ruling apply? <sup>3</sup>When the employer said to the worker: 'Perform a specific type of work for me.' For example, 'Weed for me today,' or 'Hoe for me today.' In such a case an object found by the worker during the time he is employed by the employer belongs to the worker. <sup>4</sup>But if the employer said to the worker: 'Work for me today,' without specifying what particular type of work was involved, <sup>5</sup>whatever he finds belongs to the employer,<sup>6</sup> since the worker's acquisition of the found object is considered part of his work for the employer. At all events, says Rava, we see from this Baraita that a worker can acquire a found object on his employer's behalf. Thus the general principle must be that if a person lifts up a found object for another person, that other person *does thereby acquire it!*

<sup>7</sup>Rav Nahman said in reply to Rava: You cannot raise an objection from this case, because a worker is different, for his hand is like the hand of his employer. By hiring himself out, a worker subordinates his independent legal status to his employer and he becomes a kind of extension of the legal personality of the employer. On the other hand, says Rav Nahman, an ordinary person does not acquire lost property for someone else.

## LITERAL TRANSLATION

<sup>1</sup>Rava raised an objection against Rav Nahman: 'Whatever is found by a worker is his.' <sup>2</sup>When do these words apply? <sup>3</sup>When the employer said to him: 'Weed for me today,' [or:] 'Hoe for me today.'

<sup>4</sup>But if he said to him: 'Work for me today,' <sup>5</sup>whatever he finds [belongs] to the employer.'

<sup>6</sup>He said to him: A worker is different, for his hand is like the hand of the employer.

## RASHI

נכש עמי היום – דלג נשכר עמו אלג לניכוס ועידור, וכשהגביה המצאה אין זו ממלכתה בעל היום, וקנאה פועל והוא יבנה לו משכרו שזר פעולה ניכוס ועידור כל שזמם הגבהה. אמר לו עשה עמי מלאכה היום – כל מלאכה שהוא עושה – מלאכת בעל היום, וקנה בעל היום. (למח: המגביה מלאכה לחכרו קנה מנידו.)

## NOTES

apparently depends upon his having become his agent, even if he has not been officially appointed. As an agent, he acquires the object for the other person as if he were doing so for himself. But, in a situation where there are many creditors, the agent must be specifically appointed by one of them; for, while an undefined appointment as an agent does indeed benefit one creditor, it also involves loss for others, and it is forbidden to bring about a loss for another person without the latter's knowledge. According to *Rashi*, if the person who seizes money or property from the debtor is the appointed agent of the person he is benefiting, his status is identical to that of his sender, and he takes possession exactly like him. Just as the creditor could have acted without an agent and taken compensation for himself (even though the debtor owed money to other people), the agent can do the same. Even those (*Tosafot, Rid, Rashba*) who disagree with *Rashi* and believe that an agent does not have this right, do, however, concede that if the agent has been given explicit authorization to do so, he may receive

what is due, even if debts are owed to others. In that case he has certainly not volunteered to do someone a favor and receive something for him, but his mission is clearly defined, and his status is identical to that of the creditor.

Rava raised an objection against Rav Nahman in this discussion. Rava seems to be of the opinion that it is possible to acquire ownerless property on behalf of another person. But earlier in the Gemara (above, 8a), in a difference of opinion with Rami bar Hama, Rava pursued the line of argument that if someone lifts up an ownerless object for another person, the other person does not acquire it unless he too receives a share! Some commentators resolve this seeming contradiction by suggesting that Rava retracted his previous position after hearing Rav Nahman's answer in the present discussion in the Gemara (*Tosafot*). Others explain that Rava did not reveal his true opinion in either passage, and his objections in both discussions were made for the sake of theoretical analysis of the issues under consideration (*Rosh*).

## HALAKHAH

Of them, and someone else comes and seizes some of the debtor's movable property on behalf of one of the creditors, he does not thereby acquire it. Rather, all the creditors are entitled to their share of this property, as if it were still in the borrower's possession. (*Shulhan Arukh, Hoshen Mishpat* 105:1.)

A lost object found by a worker is his.

"Ownerless objects found by a worker belong to him, even if his employer did not engage him to perform a specific type of work. But if the worker was employed specifically to look for and to pick up lost objects, whatever he finds belongs to his employer," in accordance with the Baraita here as interpreted by Rav Pappa (see below, 12b). (*Shulhan Arukh, ibid.*, 270:3.)

TRANSLATION AND COMMENTARY

The Gemara (Rava) now objects: But surely Rav said, A worker (unlike a slave) can change his mind and go back on his commitment to work for his employer even in the middle of a work day!

From this we see that even while he is employed the worker still retains his independent legal status. How, then, can he be considered a mere extension of his employer?

Rav Nahman said to Rava in reply: As long as the worker has not retracted and continues to work for the employer, his hand is like the employer's hand and what he acquires, he acquires for his employer.

But when he does retract, there is another reason why his act of cancelling his commitment is effective.

For it is written (Leviticus 25:55): "For to Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt." From this verse the Gemara deduces: They are My servants, and not the servants of servants. Therefore, no agreement can bind a Jew to continue to work against his will. The obligations of an employee, unlike those of a slave, are limited to the wages he receives. Accordingly, a worker can cancel his contract of employment whenever he wants. Nevertheless, as long as the worker is employed by someone else, he is considered to be an extension of his employer, and what he acquires, he acquires for his employer. But, says Rav Nahman, I still maintain that an ordinary person who picks up an ownerless object for someone else, does not acquire it for him.

A contrary view was expressed by Rabbi Hiyya bar Abba, who said in the

LITERAL TRANSLATION

But surely Rav said. A worker may retract even in the middle of the day!

He said to him: As long as he has not retracted, [his hand] is like the employer's hand.

When he retracts, there is another reason [why his act is effective], for it is written: "For to Me the children of Israel are servants." They are My servants, and not the servants of servants.

Rabbi Hiyya bar Abba said in the name of

RASHI

בו הדר ביה טעמא אוריגא הוא - הא דלמך דכי הדר ביה הכשות נידו - לא משום דעד השתא לאו כד נעל הניח הוה, אלא טעמא אוריגא הואו שטיט טו עבד. טעם על נפשו לו שכרו תמלן ואלין לחזור בו - יחזור בו.

והאמר רב: פועל יכול לחזור

בו אפילו בקצו היום!

אמר ליה: כל כמה דלא הדר

ביה, קנד בעל הבית הוא. כי

הדר ביה, טעמא אוריגא הוא,

דקתיב: "כי לי בני ישראל

עבדים". עבדי הם, ולא

עבדים לעבדים.

אמר רבי חייא בר אבא אמר

עבד. טעם על נפשו לו שכרו תמלן ואלין לחזור בו - יחזור בו.

NOTES

But surely Rav said: A worker may retract... Tosafot points out that (below, 77a), where the Gemara deals with this question at length, there is no dispute that a worker may retract at any time. However, there is a question whether the worker has any obligations to the employer if by unexpectedly leaving him he causes him financial loss. Therefore, the Gemara here quotes Rav, who rules in accordance with the opinion that the worker is under no obligation in this regard. Accordingly, Rava feels that the worker also has the right to take time off at any point to pick up an object he finds, and then return to his work, with merely a small deduction from his wages for the lost time. But Rav Nahman replies that the worker may indeed retract, but that until he does so his time is his employer's and may not be misused.

For to Me the children of Israel are servants. Nevertheless a Jew is permitted to hire himself out to work for our verse only prohibits actual slavery, whereby a person is considered in

certain respects his master's property (Rosh, and see Tosafot). Indeed, Ahronim ask how the Gemara knows that an employer acquires property found by his employees, since a worker is not considered his master's property (see Kehilato, to Avak and others). For to Me the children of Israel are servants. Tosafot comments that one must not conclude from this verse that a Jew may not hire himself out as a laborer, because the emphasis in the verse is clearly on actual slavery, and does not refer to any other kind of obligation. In fact, some commentators interpret the verse as a warning, prohibiting a Jew from submitting himself to bondage. Indeed, this is Rav's main argument regarding the laborer's work. He explains that any absolute obligation to work for other people is in reality a situation of slavery, even if it only lasts for a short time. For that reason the worker has the right to stop working any time, and this is an expression of his status as a free man, bound only by his obligations to God.

HALAKHAH

A worker can retract even in the middle of the day. Even if a worker has begun working and has already received his wages, he is entitled to retract, even in the middle of the workday, and the money he received over and above his wages for the hours he actually worked is a debt that he must repay to his employer, following Rav's ruling (Shulhan Arukh, Hoshen Mishpat 333.3).

TRANSLATION AND COMMENTARY

name of Rabbi Yohanan: <sup>1</sup>If someone picks up a found object for another person, that other person acquires it. <sup>2</sup>And if you say that the first clause of our Mishnah seems to contradict this view, as explained above, <sup>3</sup>

an answer that the Mishnah is specifically dealing with a case where the rider said: "Give the object to me," and he did not say: "Acquire it for me." If he had said, "Acquire it for me," he would have acquired the object as soon as the finder picked it up, since a person who picks up an ownerless object on someone else's behalf does acquire it

for that person. But since the rider used the word "give" rather than "acquire," he indicated that he did not expect to acquire the object until it actually reached his possession. Hence the finder was entitled

to change his mind until the moment he delivered the object into the rider's possession. **MISHNAH** <sup>4</sup>If a person saw a lost object and threw himself on it with the intention of acquiring it, but did not perform a formal act of acquisition, he did not acquire it. Therefore, if another person came and seized it, <sup>5</sup>the person who seized it acquired it, because the object was still considered ownerless and the second person's action was a valid mode of acquisition.

LITERAL TRANSLATION

Rabbi Yohanan: <sup>1</sup>Someone who picks up a found object for his fellow, his fellow acquires [it]. <sup>2</sup>And if you say [that] our Mishnah [disagrees], <sup>3</sup>[it applies] where he said: "Give it to me," and he did not say:

"Acquire [it] for me."

**MISHNAH** <sup>4</sup>[If a person] saw the found object and fell on it, and another person came and seized it, <sup>5</sup>the one who seized it has acquired it.

RASHI

ואם תאמר משנתנו — דקמתי: אלי וימי כה — וכה נה, ומשמע לן: אלי וכה נה עכשו וכה נה, והף על פי שהגביה לזרוך חזירו — היט טעמא משום דקמתי: ואמר לחזירו "מנה לי" ולא אמר "וכה אהי לי כהנכסתי" מנא עלא עשאו שלים להקטע בהנכסהה עד שעה נמיה, והרי קורס נמיהה דבר טו זה משליטמו.

רבי יוחנן: <sup>1</sup>המגביה מצויאה להכבירו, קנה חבירו. <sup>2</sup>ואם תאמר משנתנו, <sup>3</sup>דאמר: "תנה לי", ולא אמר: "נכה לי". **משנה** <sup>4</sup>ראה את המציאה ונפל עליה, ובא אחר והחזיק בה, <sup>5</sup>נה שהחזיק בה נכה בה.

"מנה לי" — ואמר לחזירו "מנה לי" ולא אמר "וכה אהי לי כהנכסתי" מנא עלא עשאו שלים להקטע בהנכסהה עד שעה נמיה, והרי קורס נמיהה דבר טו זה משליטמו.

NOTES

Rabbi Yohanan said: Someone who picks up a found object for his fellow acquires it. The Rishonim ask: Following the Gemara's ruling, since Rabbi Yohanan maintains that one can acquire an ownerless object on behalf of someone else, he must also maintain that it is possible to seize a debtor's property on behalf of one creditor at the expense of other creditors. But in fact Rabbi Yohanan maintains elsewhere that someone who seizes property on behalf of a creditor at the expense of others does not acquire it! (See, for example, *Ketubot* 84b and *Gittin* 11b.) Moreover, the Halakha follows Rabbi Yohanan in both rulings! Some commentators answer that, since a person can acquire an ownerless object for himself, he can also acquire it on behalf of another person, even though a non-creditor cannot seize property for one creditor at the expense of other creditors (*Id.*, *Rabbenu Tam*). Others suggest that one who picks up a found object does not do so at the expense of others, since the found object does not yet belong to anyone before it has been picked up (*Ramban*). Where he said: "Give it to me." Many of the

Rishonim discuss the meaning of Rabbi Yohanan's statement, for in various Halakhot we do, in fact, say that the word "give" — "give" — is equivalent to "acquire."

*Rabbenu Tam* and *Talmid Rabbenu Peretz* say that the word "give" is only to be interpreted as "give" in certain cases, and these cases do not include gifts and loans.

*Rosh* maintains that in the present case the rider intentionally said "give" and not "acquire," because he did not want the person who lifted the object up to know that it was a found object (for then the person who lifted it up would acquire it for himself). He used the expression "give" because he wanted the person who lifted up the object to think that it was his and that he had dropped it.

*Ramban* explains that the phrase "give it to me" is said by the person who picked up the object, arguing against the person riding, and claiming that he had not told him from the start that he had intended to acquire the object, but merely to give it to him, and therefore he had not become his agent to acquire it for him at all. This argument is similar to that of *Ulla*, who emphasized the word "first" — "first" (See *Shitah Mekubbetet*).

HALAKHAH

**Transferring a found object to another person.** "If one person instructs another: 'Acquire this found object for me,' the first person acquires it as soon as the other person picks it up. But if the first person said: 'Give it to me,' the person who picked it up may keep it for himself, as long as he decides to do so while the object is still in his hands," following Rabbi Yohanan's view. (*Shulhan Arukh*, *ibid.*, 269:6.)

**One who falls upon a lost object.** "If a

person noticed a lost object and fell upon it, and then another person seized the lost object, the person who seized it acquired it." *Rema*, however, maintains that if the lost object was located in a place where "four cubits" is a valid mode of acquisition (e.g., a side street), the person who initially fell upon the lost object acquired it (*Tur* and *Bah* in the name of *Rif* and *Rosh*), in accordance with the second answer of the opinions of *Rav Pappa* and *Rav Sheshet* on 10b) in the Gemara (*Sma*). (*Shulhan Arukh*, *ibid.*, 268:1.)

TANNAIM AND AMORAIM

Dates	Nasi	Other principal Tannaim
20 B.C.E.	Hillel	
20 C.E.	Shimon	
20 - 40	1. Gamliel (I) the Elder	Akavyah b. Mahala'el, Bava b. Buta, Ben He He, Yonatan b. Uziel
40 - 80	2. Shimon b. Gamliel (I)	Dosa b. Harkinas, Hanina Segan HaKohanaim, Hanina b. Dosa, Tzadok (I), Yehudah b. Betera (I), Yohanan b. Zakkai
80 - 110	3. Gamliel (II) of Yavneh	Elazar b. Arakh, Elazar b. Tzadok (II), Eliezer (b. Hyrcanus), Eliezer b. Ya'akov (I), Na'hum of Gamzo, Nehunya b. HaKananah, Shmuel HaKatan, Tarfon, Yehoshua (b. Hananyah), Yose HaKohen
110 - 135	4.	*Abba Shaul, Akiva, Elazar b. Azaryah, Elazar of Mod'rin, Elisha b. Avuyah, Halafta, Hananyah b. Hakhinai, Hananyah b. Teradyon, Hananyah (Nephew of) Yehoshua (b. Hananyah), Ifai, Shimon b. Azzai, Shimon b. Nannas, Shimon b. Zoma, Tzadok (II), Yehudah b. Bava, Yehudah b. Betera (II), Yishmael (b. Elisha), Yohanan b. Berokah, Yohanan b. Nuri, Yose b. Kisma, Yose HaGelili
135 - 170	5. Shimon b. Gamliel (II)	Elazar (b. Shamra), Elazar b. Tzadok (II), Eliezer b. Yose HaGelili, Hanina b. Gamliel, Meir, Natan HaBavii, Ne'emyah, Shimon (b. Yohai), Yehudah (b. Ifai), Yehoshua b. Korha, Yishmael b. Yohanan b. Berokah, Yohanan HaSandlar, Yonatan, Yose (b. Halafta)
170 - 200	6. Yehudah HaNasi	Elazar b. Shimon, Hama b. Bisa, Pinehas b. Yair, Shimon b. Elazar, Shimon b. Halafta, Shimon b. Menasya, Shimon b. Yehudah, Summakhos, Yishmael b. Yose, Yose b. Meshullam, Yose b. Yehudah (b. Ifai)
200 - 220	Gamliel (III) b. Rabbi (Yehudah HaNasi)	Bar Kappara, Hiyya, Levi (b. Sisi), Oshaya Rabbah, Shela, Shimon b. Rabbi (Yehudah HaNasi)
	<i>Amoraim in Eretz Israel</i>	<i>Amoraim in Babylonia</i>
220 - 250	1. Hanina (b. Hama), Yannai, Yehoshua b. Levi, Yehudah Nesfa (I)	1. Mar Ukva (I), Rav, Shmuel
250 - 290	2. Hama b. Hanina, Resh Lakish, Yitzhak (Nappha), *Ya'akov b. Idi, *Ulla (b. Yishmael), Yohanan (b. Nappha), Yose b. Hanina	2. Adda b. Ahava (I), Avimi, Giddel, Hamnuna (I), Hisda, Hiyya b. Ashi, Hiyya b. Yosef, Huna, Kahana (I), Matenah (I), Nahman b. Ya'akov, Yehudah (b. Yehezkel), Yirmeyah b. Abba, Ze'iri
290 - 320	3. Abbahu, Ammi, Assi, Elazar (b. Pedati), *Haggai, Hanina b. Pappa, Helbo, Hiyya b. Abba, Ifai, Shmuel b. Nahmani, *Yirmeyah, Zera	3. Aha b. Ya'akov, *Dimi, Hisda, *Idi b. Avin (I), Rabbah b. b. Hanah, Rabbah (b. Nahmani), Rabbah b. Rav Huna, *Ravin (Avin), Sheshet, Yosef (b. Hiyya)
320 - 350	4. Aha, Berekhyah, *Hizkiyah, Hillel (II), Huna (b. Avin), Yehudah b. (Shimon b.) Pazzi, Yonah, Yose (b. Zevida)	4. Abaye, Adda b. Ahava (II), *Dimi of Neharde'a, Nahman b. Yitzhak, Nahman b. Hisda, Rami b. Hama, Rava
350 - 375	5. Avin (II) (b. Ravin), Hanina of Tzipori, Mana (II), Tanhuma b. Abba	5. *Amemar, Hama, Huna b. Yehoshua, Kahana (IV), Pappa, Pappai, Zevid
375 - 425		6. *Aha b. Rava, Ashi, Geviha of Bei Katil, Mar Zutra, Rafram (I), Ravina (I), *Yeimar
425 - 460		7. Mar b. Rav Ashi, Rafram (II)
460 - 500		8. Rabbah Tosafar'ah, Ravina (II)

\*A name marked with an asterisk indicates that the Sage was also active in the following generation.



# TRANSMISSION OF ORAL TORAH

GOD → MOSES → JOSHUA → ELDERS  
→ PROPHETS → SOFERIM → ZUGOT  
→ TANA-IM → AMORA-IM → SOBRA-IM  
→ GE-O-NIM → RISHONIM → ACHRONIM

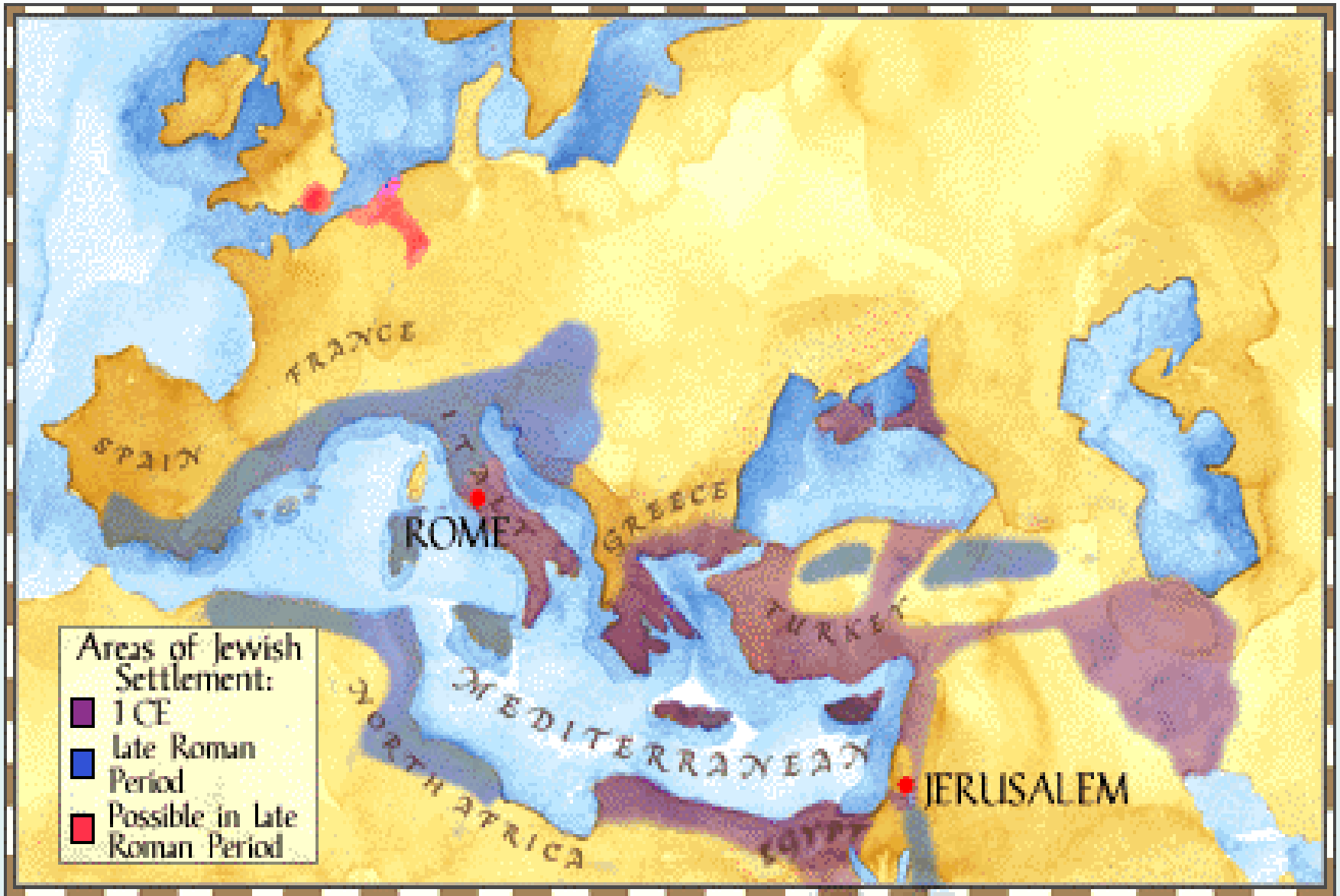
# Bava Metzia

A. Ownerless objects → B. Pe'ah →

← (agriculture)

C. Creditor/debtor → D. Employer/Employee →

E. Acquisition/Donation



# Paul's Missionary Journey



# Diaspora Synagogue – Acts 13

- Jews
- Proselytes
- God Fearers

# Early Church

- Council of Jerusalem
- James, the Nasi
- Separation of Gentiles
- Great Revolt and Pella – 70 AD
- Birkhat HaMinim
- Economic disenfranchisement
- Book of Hebrews

# Church Fathers

- Ignatius – 110 AD
- Epistle of Barnabas – 96 AD
- Epistle of Mathetes – 150 AD
- Justin Martyr -- 140 AD
  - 1<sup>st</sup> and 2<sup>nd</sup> Apologies - Creation, Fall, Redemption, Consummation
  - Letter to Trypho the Jew
- Marcian – 200 AD
  - God of the OT and God of NT

# Church Fathers (cont)

- Tertullian – 200 – Jews lost election
- Irenaeus – 200 – Jews no longer useful
- Eusebius – 300 – church historian – Jews kill Christians at Purim
- Apostolic canons – 300's
- Church of Constantinople – 300's
- Clementine Recognitions
- Constantine – early 300's

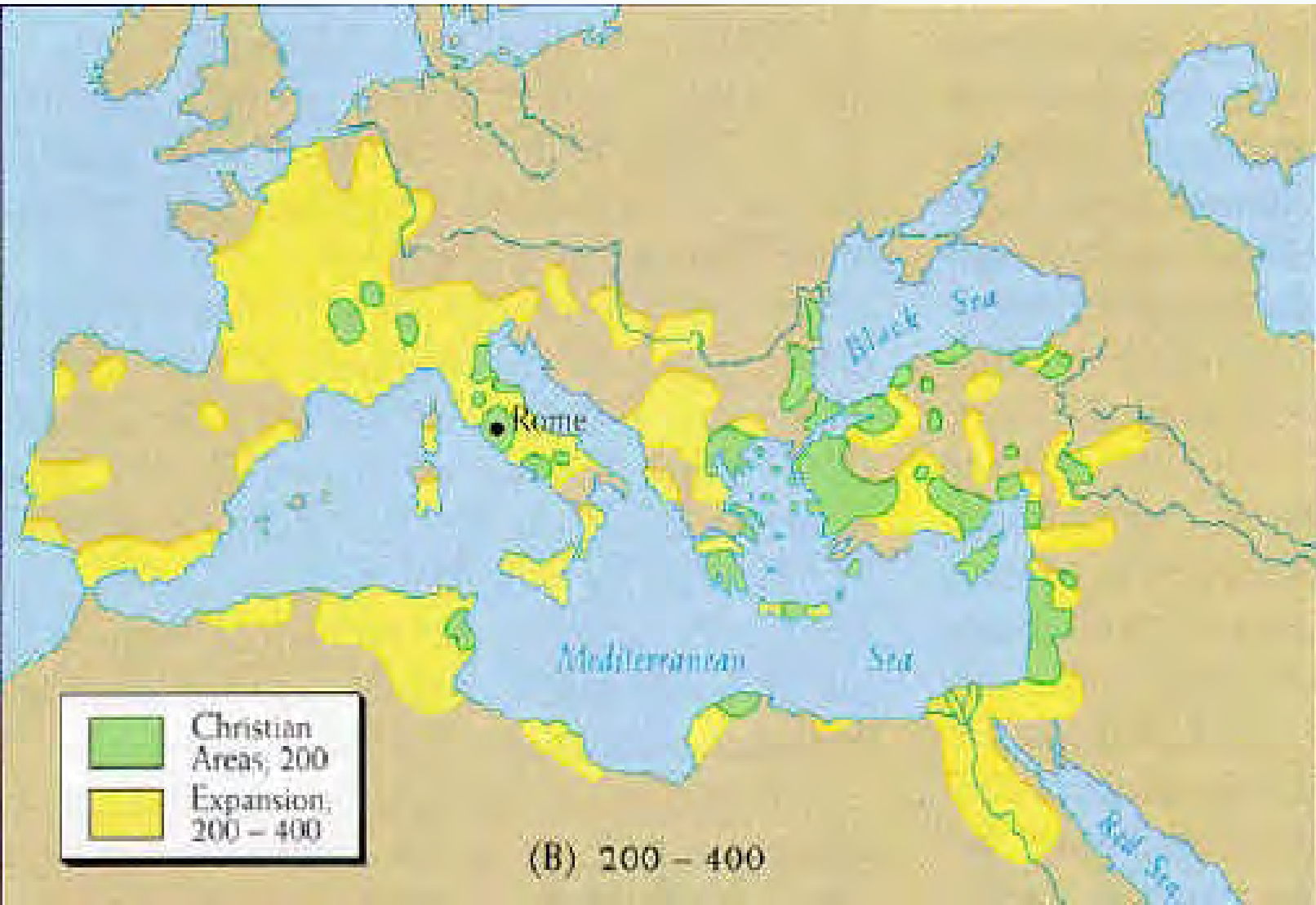


# Church Father's (cont)

- Council of Nicea – 325
- John Chrysostom – 380 – Father of the Eastern church. God hates the Jews
- Ambrose of Milan – 380 – I burned the synagogue
- Gregory of Nyssa – 390 – Jews – den of snakes
- Augustine – father of western church – Jews are example of a rejected people

# Church Fathers (cont)

- Severus, Bishop of Majorca – 418
- Jerome – Bible translator – 418 –  
synagogue – the devil's refuge





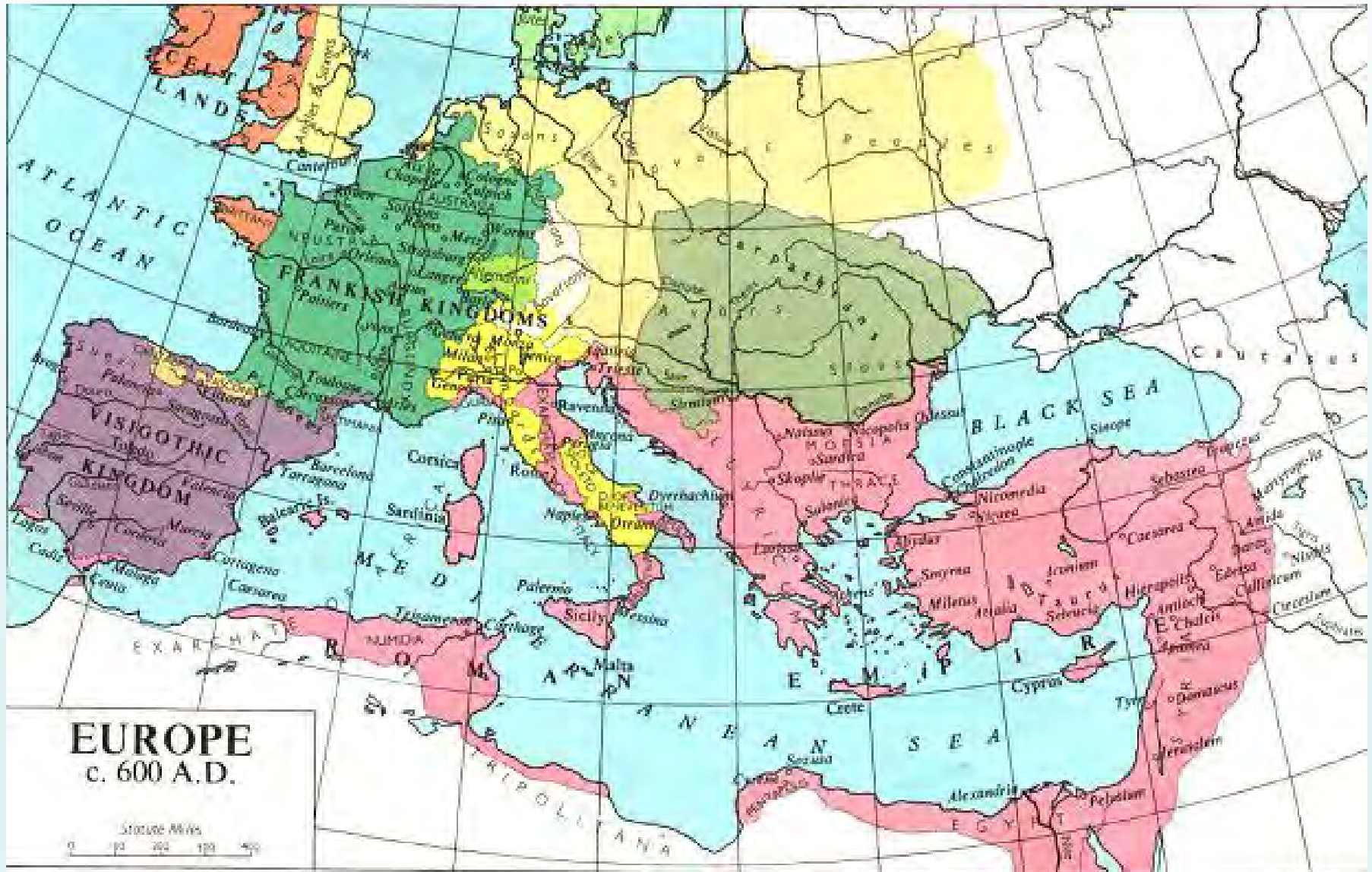
# Fall of Roman Empire



# Justinian the Great

Byzantine Empire, A.D. 565





# Expansion of Islamic Empire





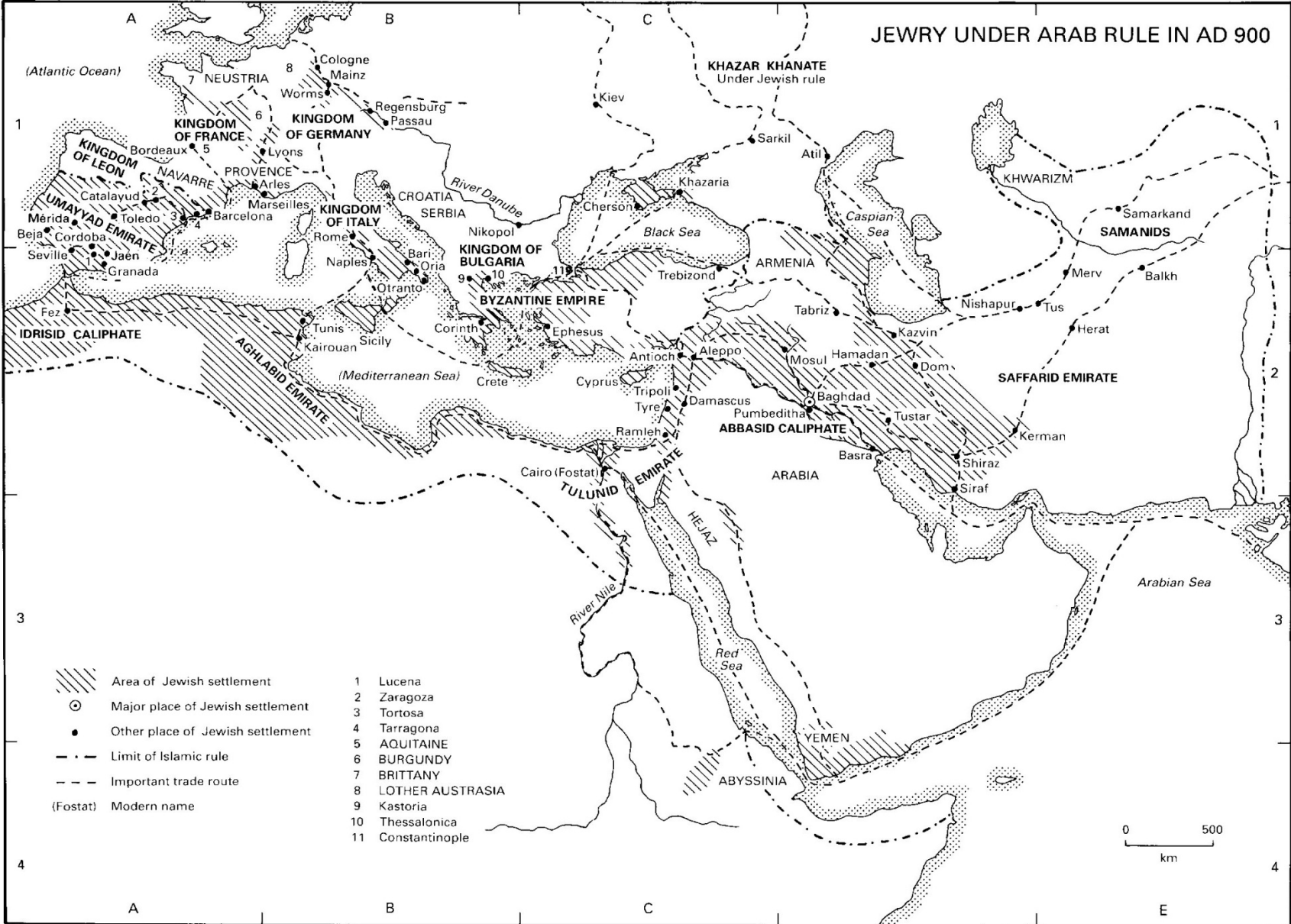
# Islam

- Mohammed – 570 – 632
- Mecca
- Medina
- Koran
- Hadith
- Dar al Islam
- Dar al harb
- Jihad
- Dhimmi

# Muslim Expansion in the West



# JEWRY UNDER ARAB RULE IN AD 900



# Spanish Jews

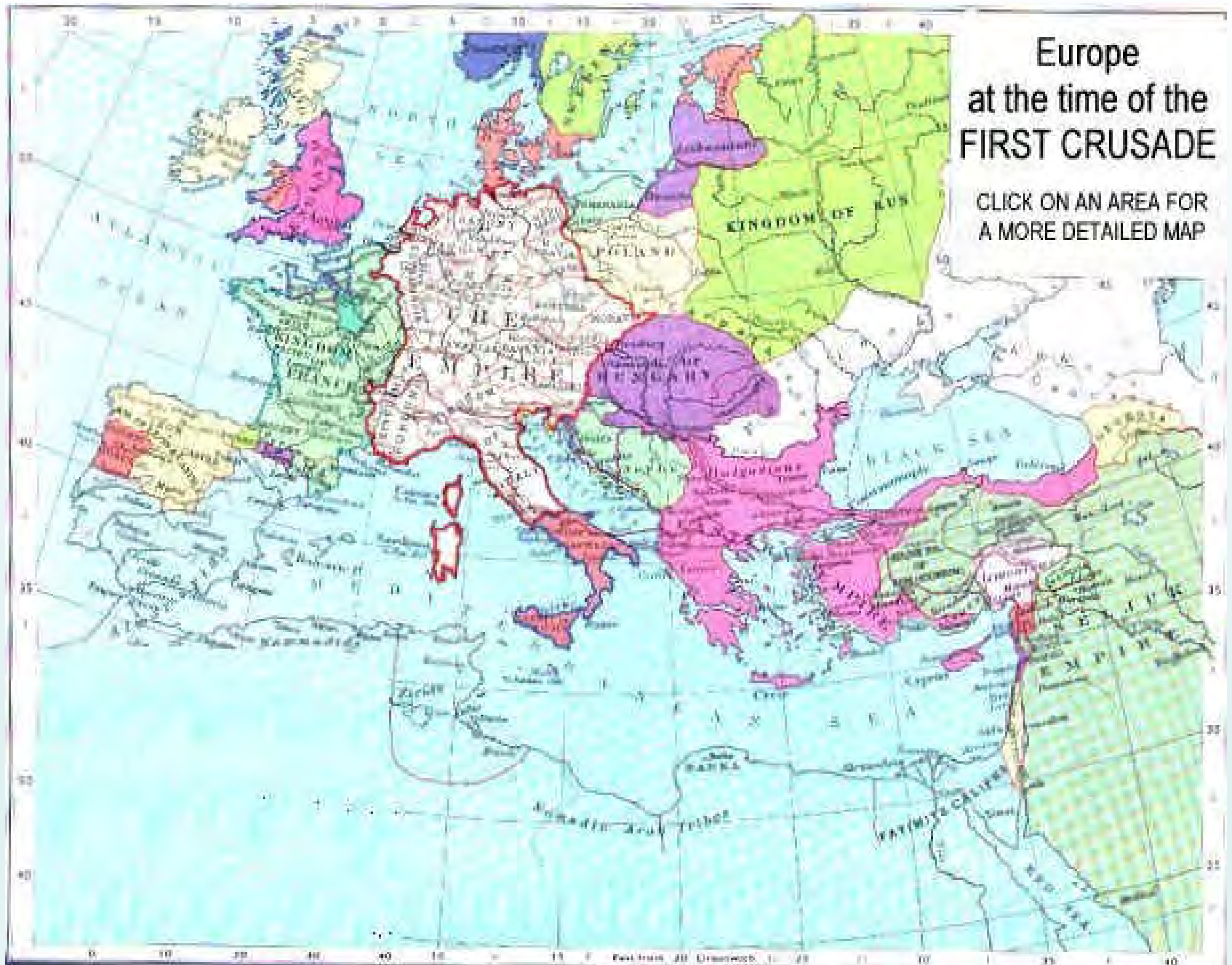
- Hasdai Ibn Shaprut – 900's
- Samuel Ibn Nagrela – 1000's
- Judah Ha Levi – 1000-1100's - Kuzari
- Maimonides (Rambam) 1135-1204

# Works of Maimonides

- Mishneh Torah
- 13 Articles of Faith
- Guide to the Perplexed

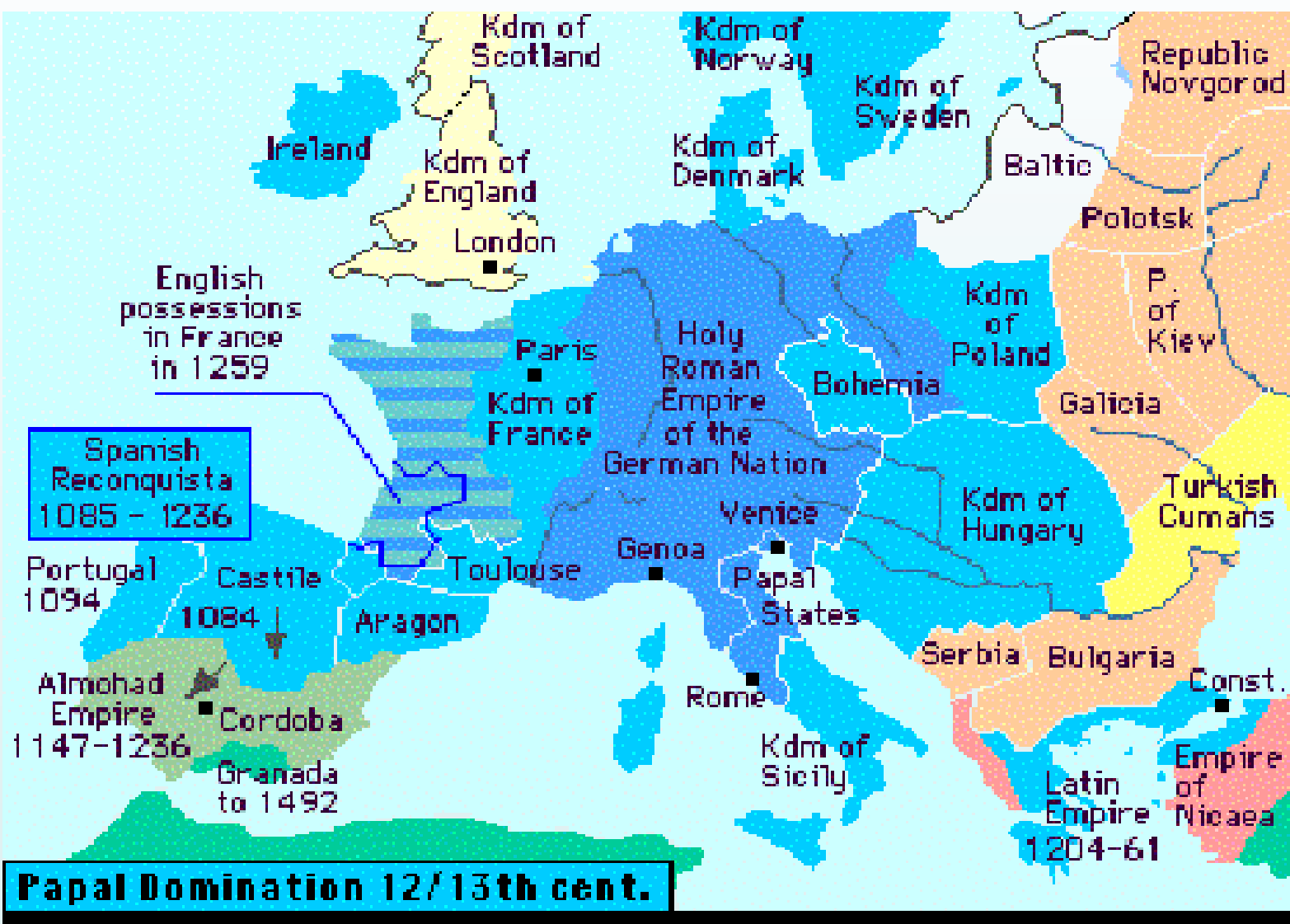
# Europe at the time of the FIRST CRUSADE

CLICK ON AN AREA FOR  
A MORE DETAILED MAP



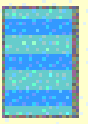
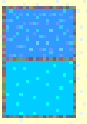
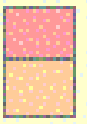
# Crusades





Spanish Reconquista 1085 - 1236

**Papal Domination 12/13th cent.**

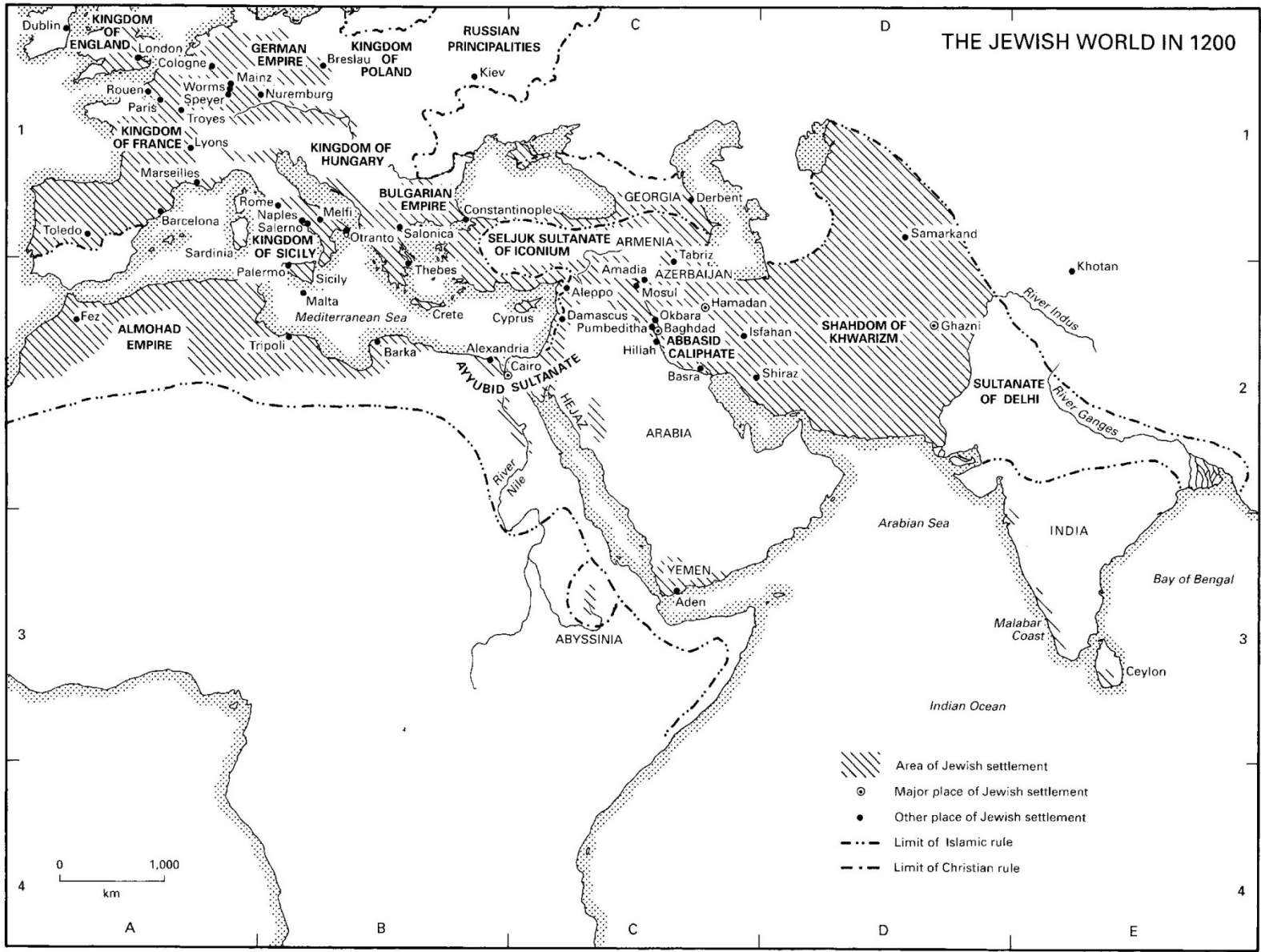
-  French fiefs possessed by the kings of England in 1154
-  Area of the Western Church (Roman Catholic)
-  Area of the Eastern Church (Greek Byzantine)



# Latter Council - 1215

- Catharism
- Waldenesians
- Transubstantiation
- Dominicans
- Inquisitions

# THE JEWISH WORLD IN 1200



# Roots of Anti-Semitism

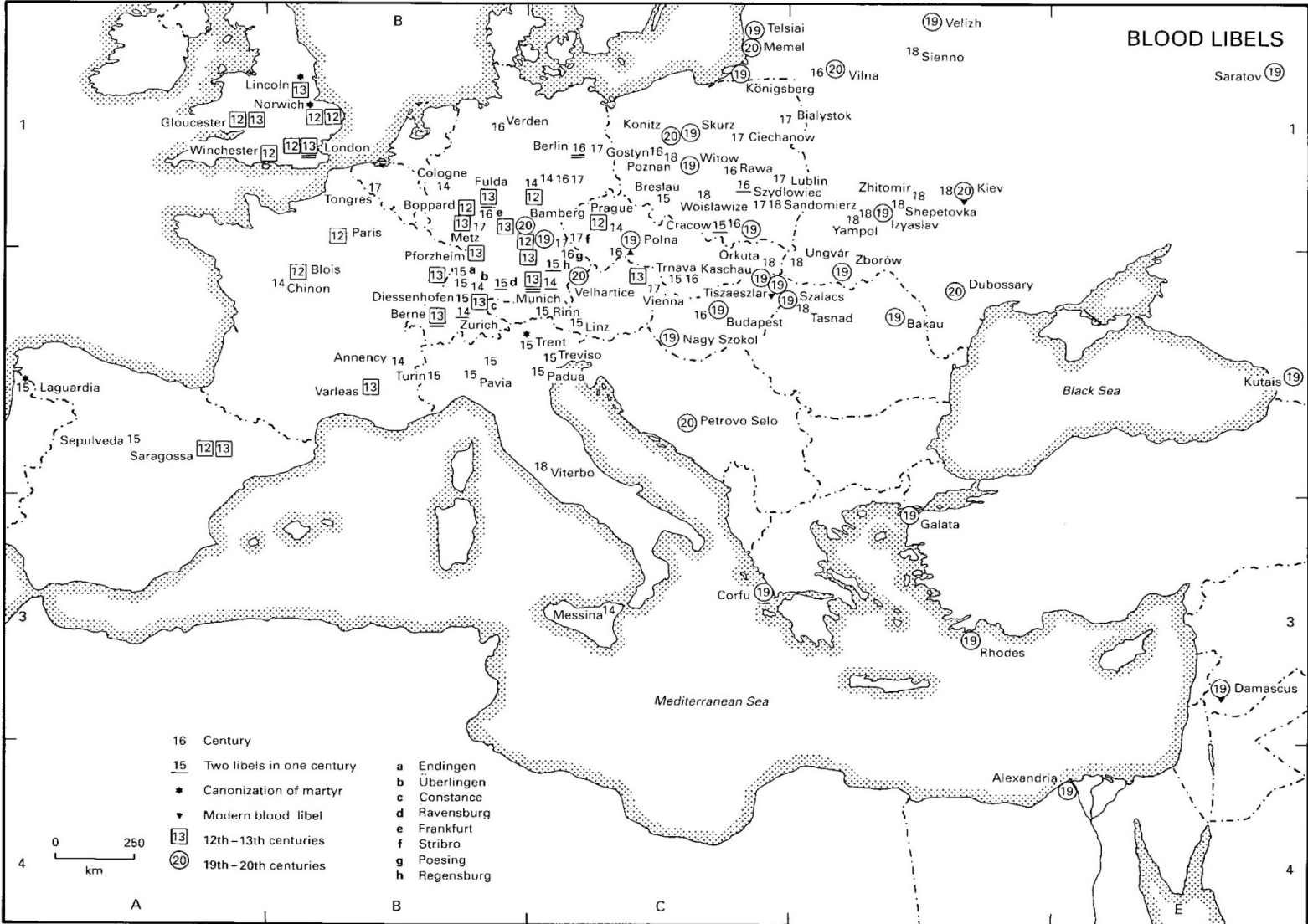
- Ethnic
- Religious
  - Trinity
  - Law
  - Ascetism

Economic

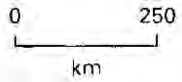
# Jewish Persecution

- Blood Libel
- Ritual Murder
- Desecration of Host
- Passion Plays – Theophilus
- Disputations
  - 1263 Nachmanides v. Pablo Christiani
- Expulsions
- Black Death

# BLOOD LIBELS



# DESECRATION OF THE HOST LIBELS



1

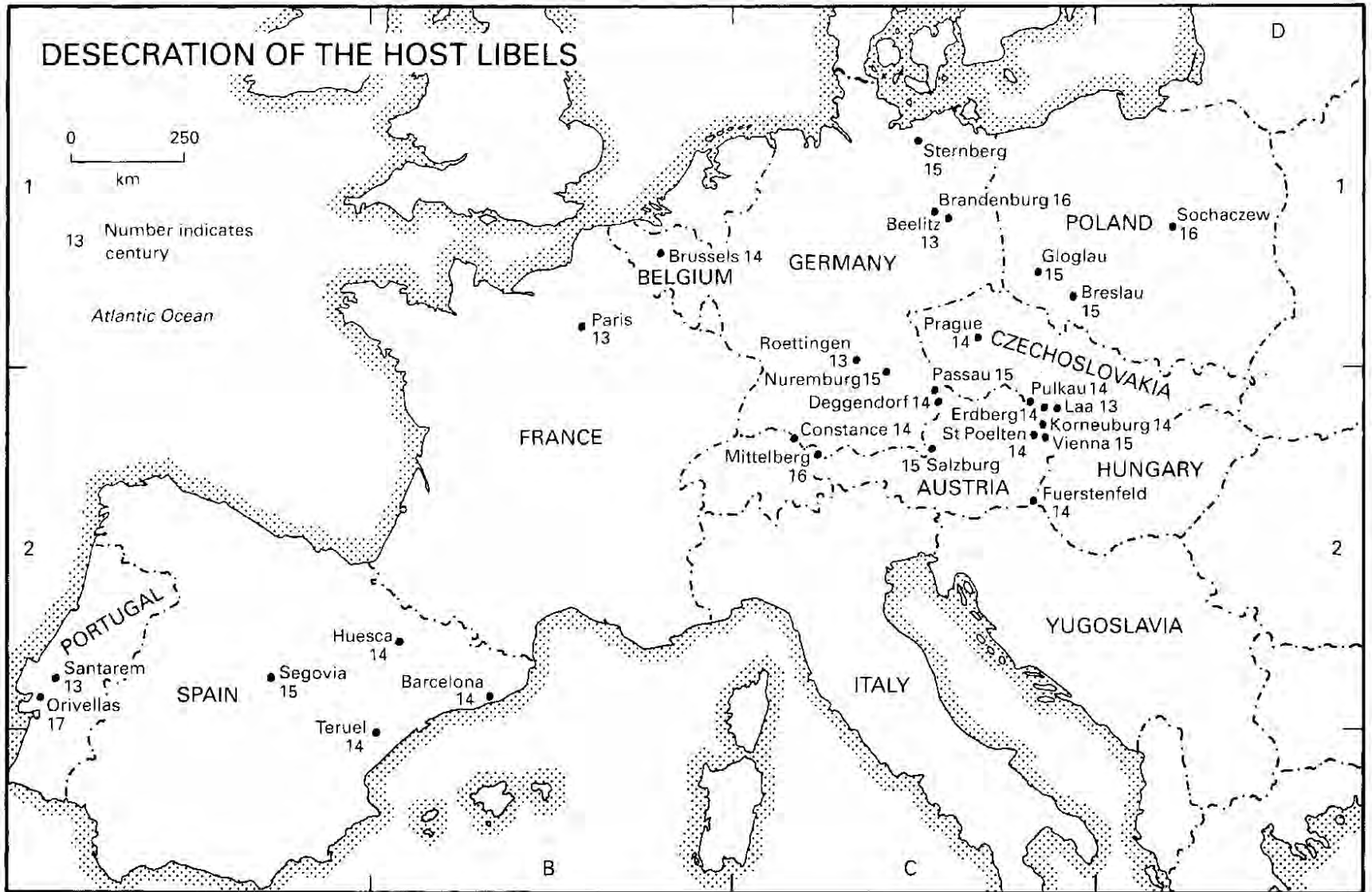
13 Number indicates century

Atlantic Ocean

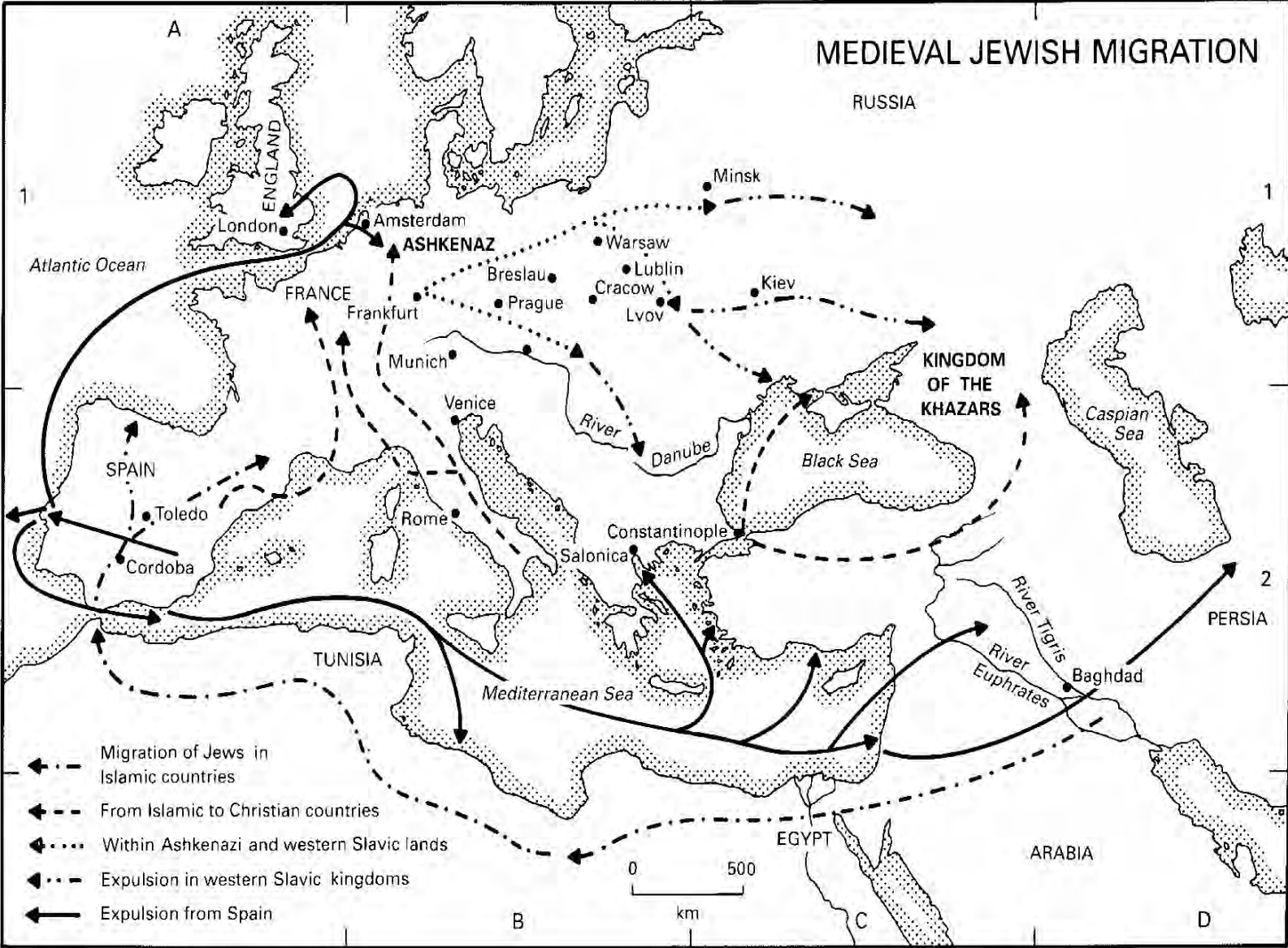
2

1

2

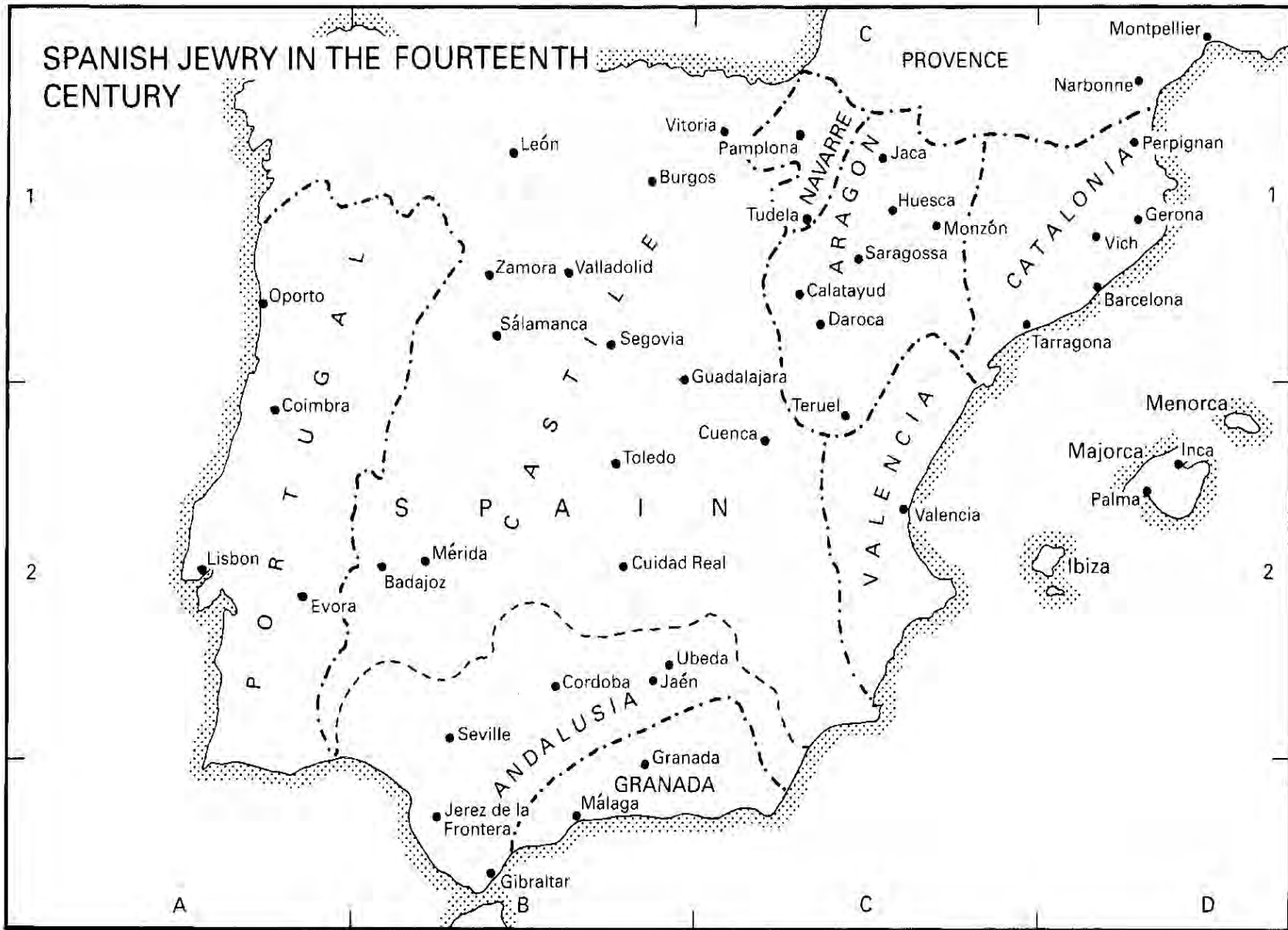


# MEDIEVAL JEWISH MIGRATION



- ← - - - Migration of Jews in Islamic countries
- ← - - - From Islamic to Christian countries
- ← ····· Within Ashkenazi and western Slavic lands
- ← · - · - Expulsion in western Slavic kingdoms
- ← ——— Expulsion from Spain

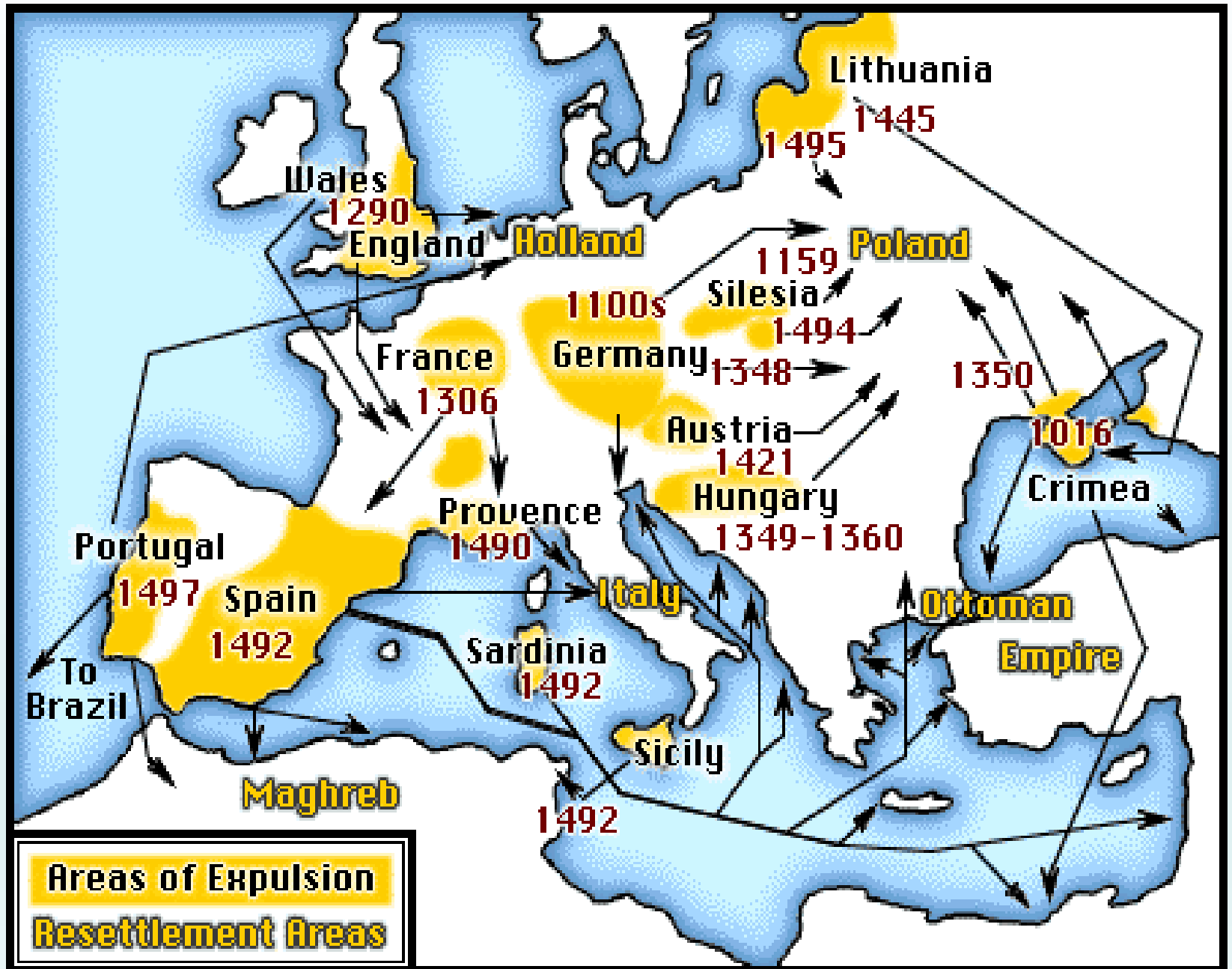
# SPANISH JEWRY IN THE FOURTEENTH CENTURY





# Spanish Persecution

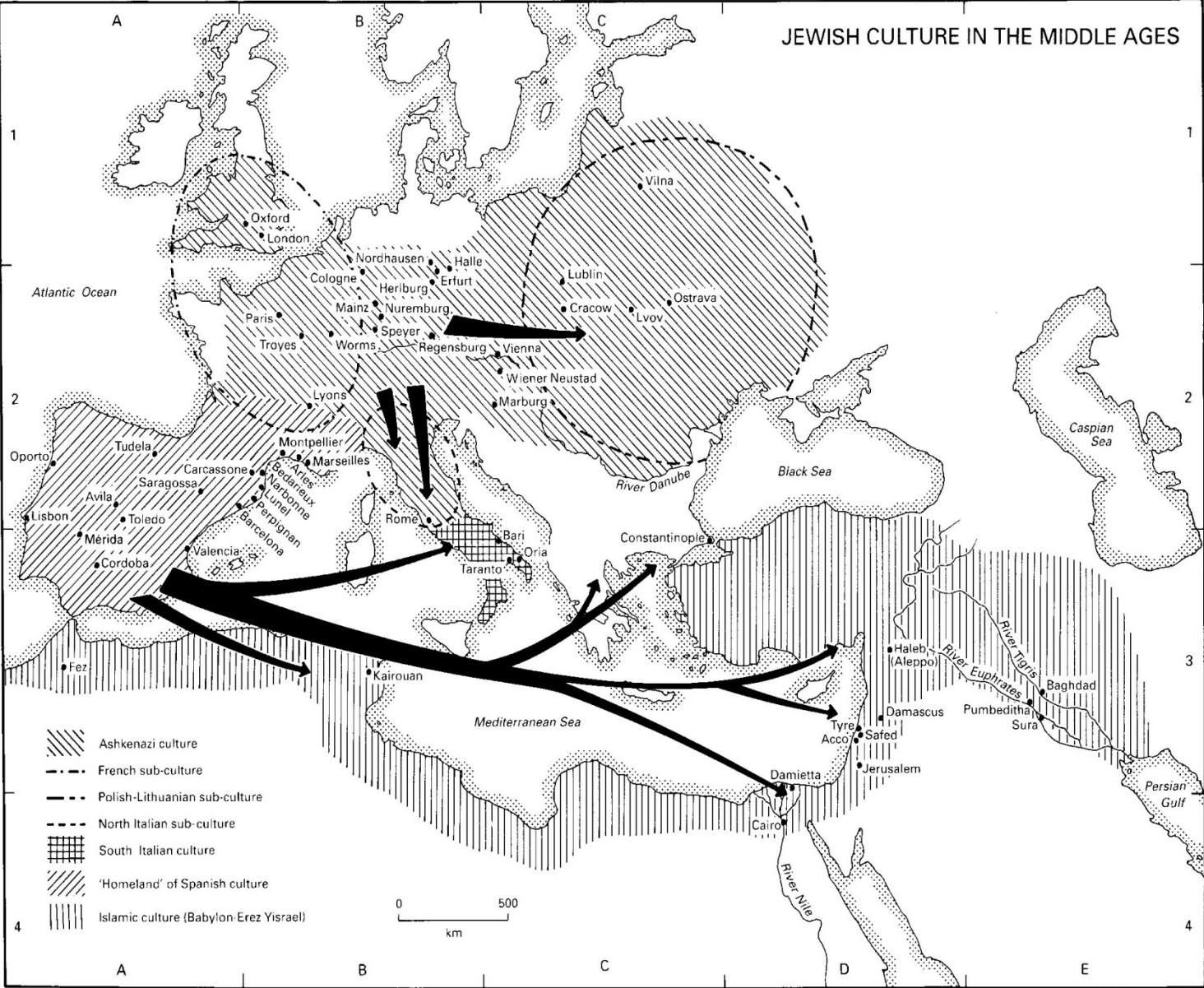
- 1391 Castille
- Conversos
- Marranos
- Jews
- Ferdinand and Izabella – 1469
- Inquisition – 1481 – Torquemada
- Expulsion order – Mar. 31, 1492
- Tisha B'Av and Columbus



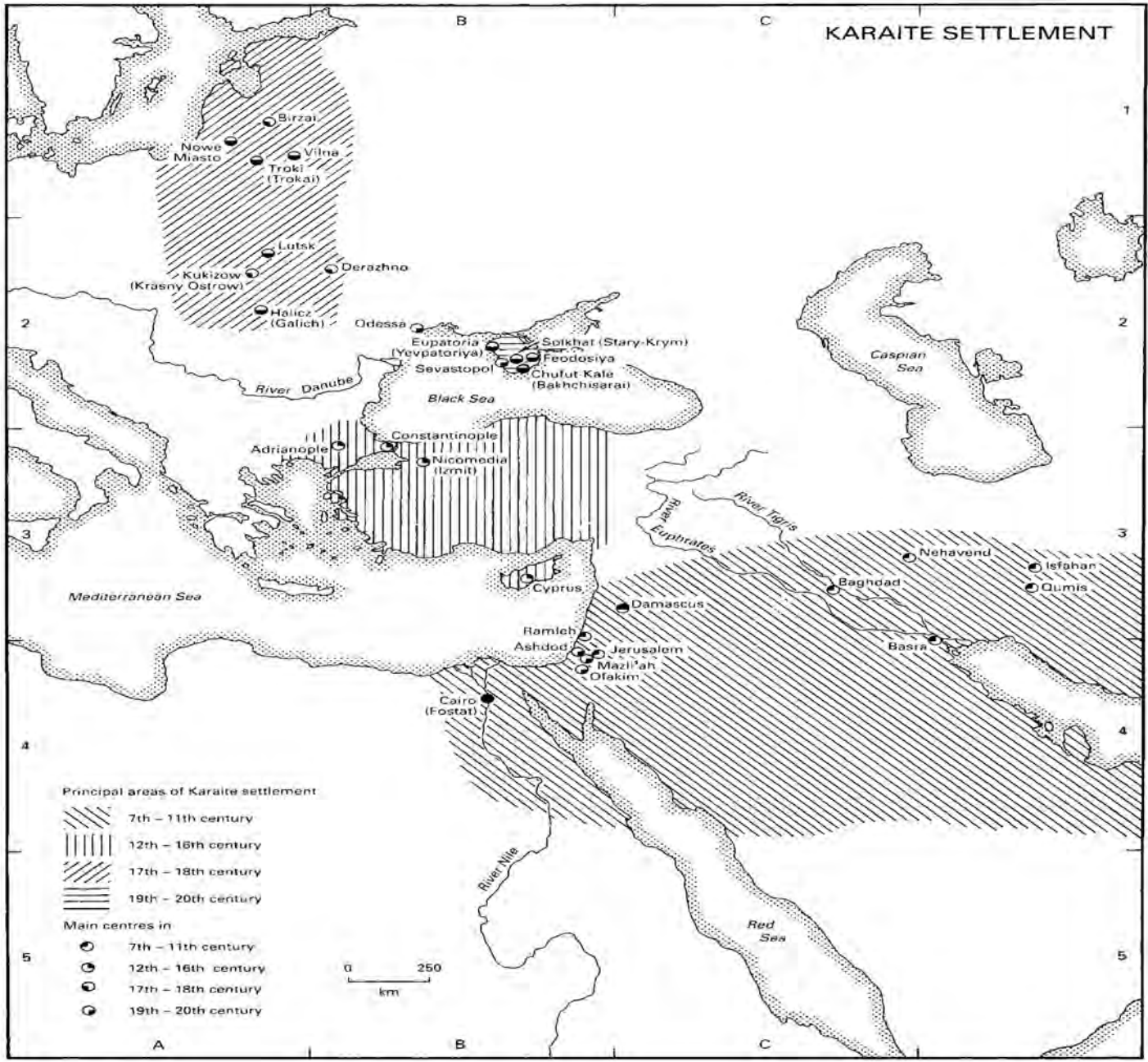
## European Jewry

- Expulsions
  - Renaissance
  - Reformation
    - Martin Luther
    - Jesus Christ was a Jew by birth – 1523
    - About the Jews and their Lies – 1543
- Karaites “champions of the Scriptures”
- Saariah Gaon – 900’s
- Khazars
- Shtetls

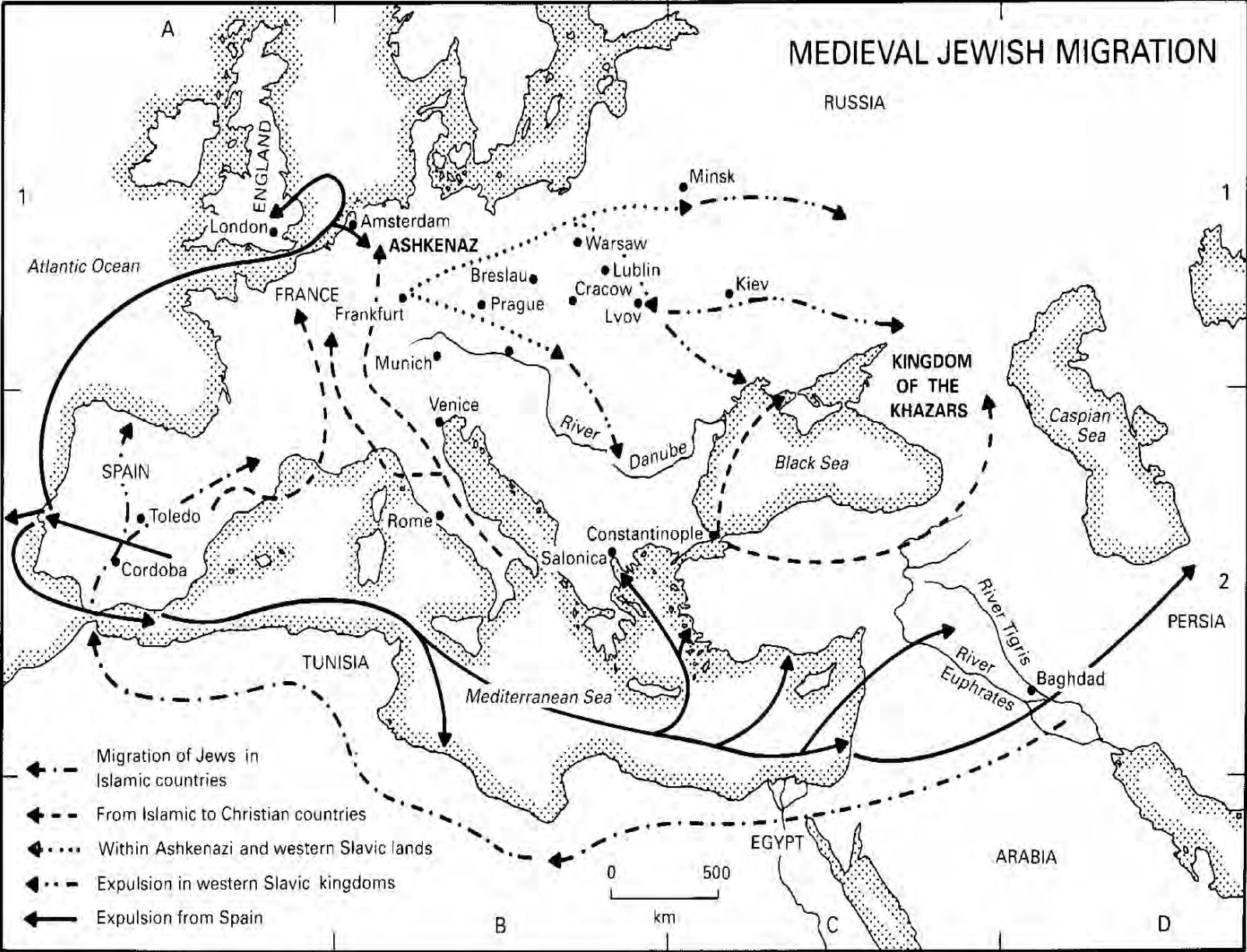
# JEWISH CULTURE IN THE MIDDLE AGES



# KARAITE SETTLEMENT

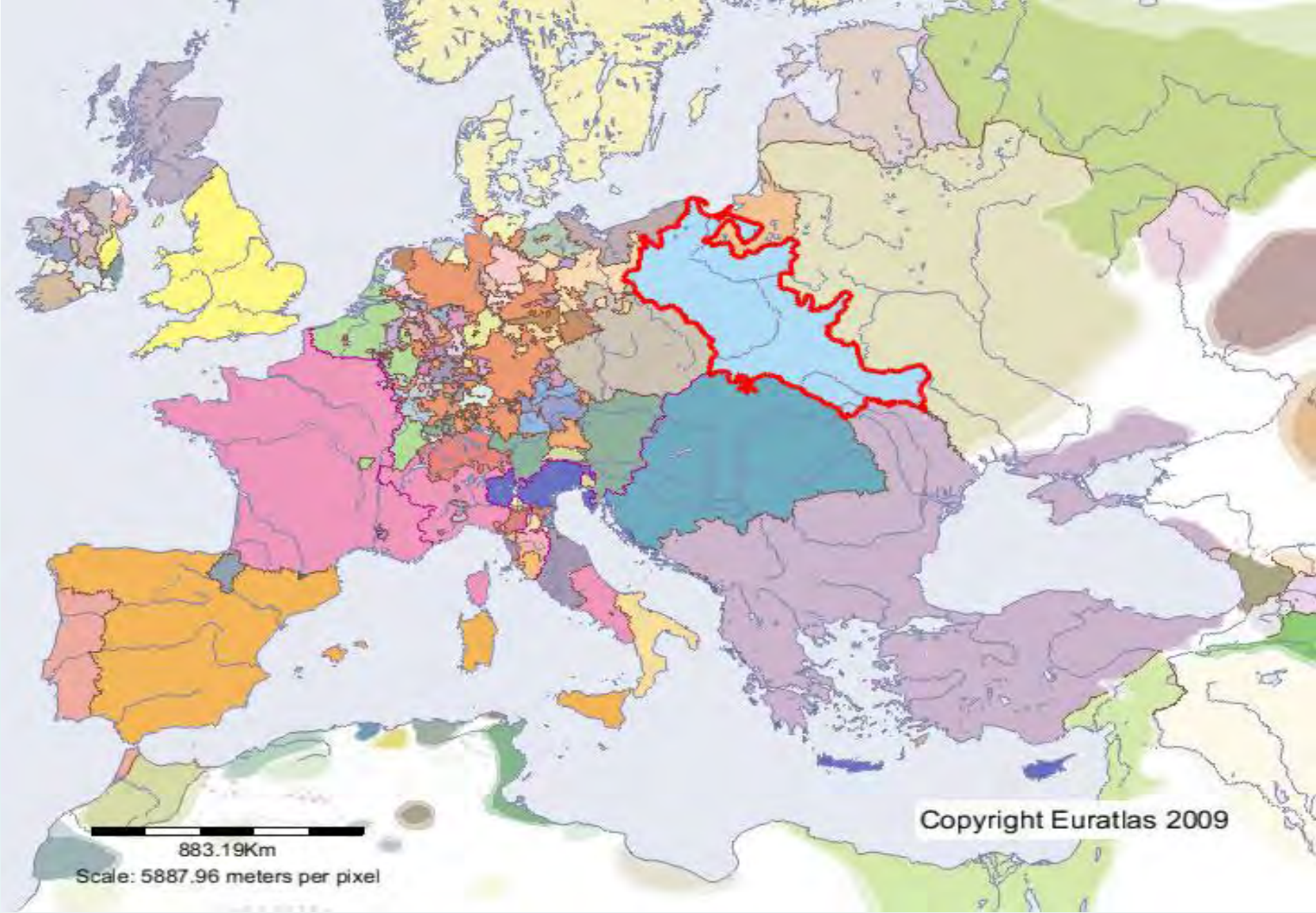


# MEDIEVAL JEWISH MIGRATION





# Poland 1500





# Ottoman Empire

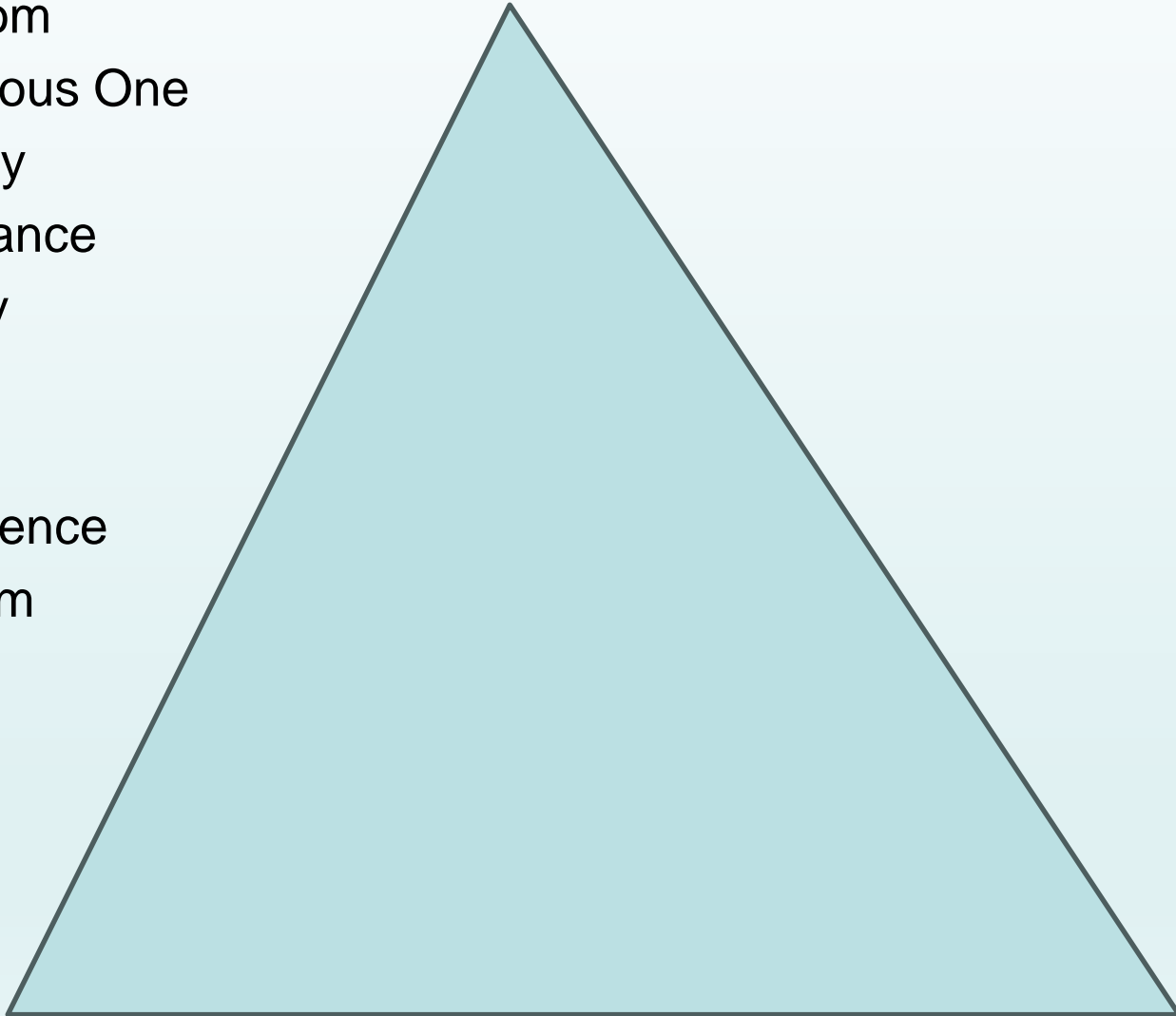


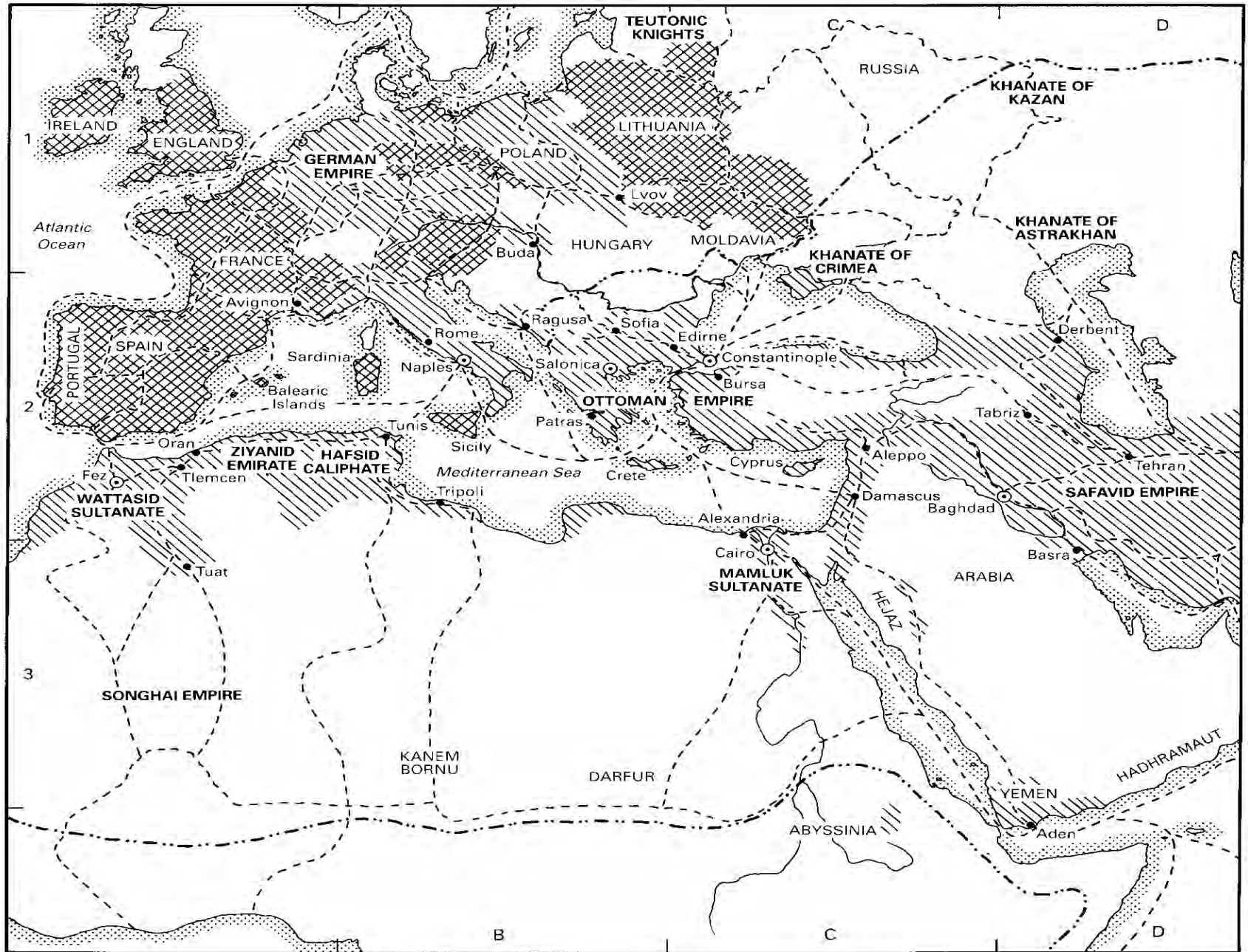
# Jewish Mysticism

- Kabbalah
- Zohar – Moses De Leon
- Saphed – Isaac Ben Luria
- Ein Sof
- Sefirot
- Exile and sparks of Light
- Tikkun Olam and Messiah
- Golem







# Ein Sof

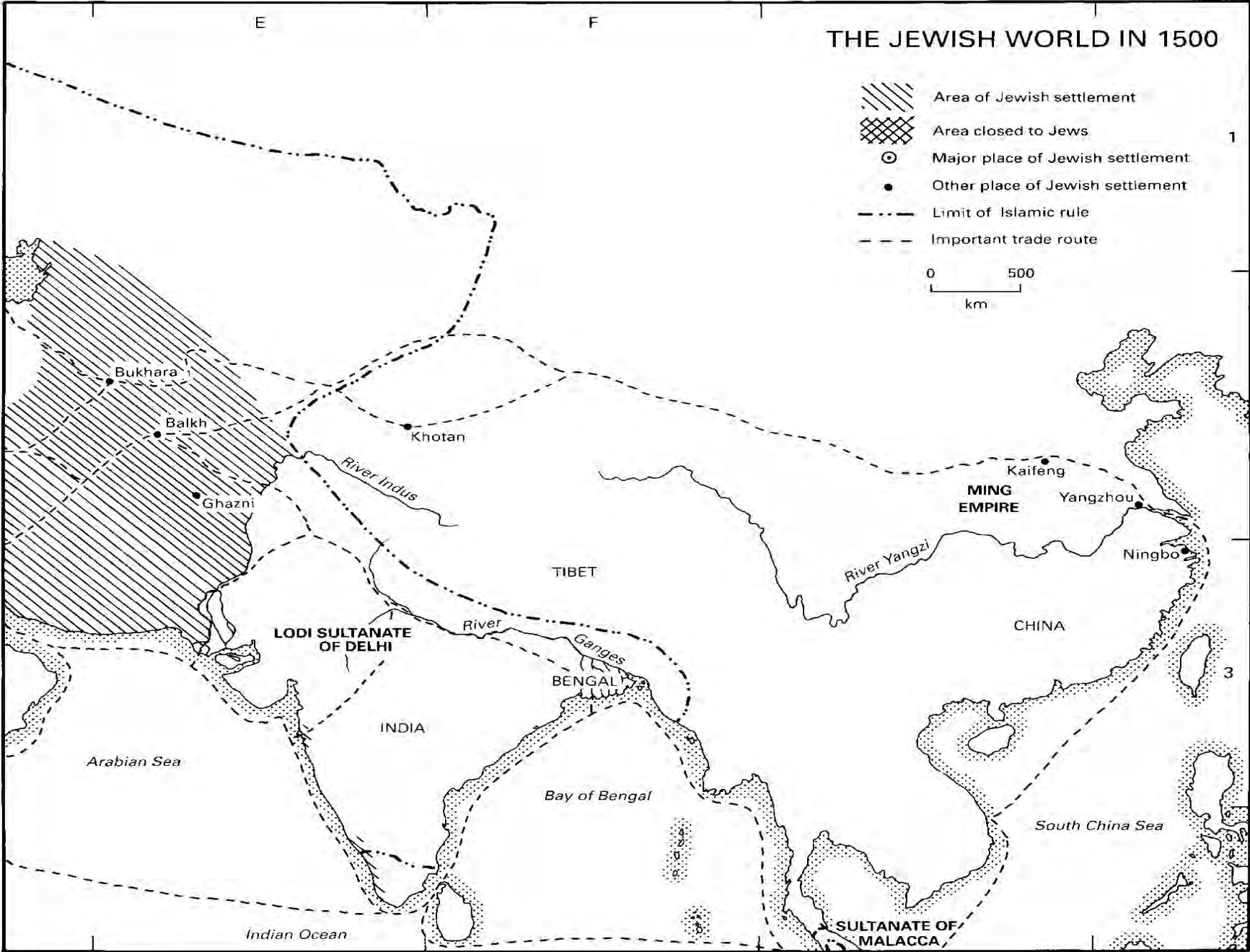
- Kingdom
- Righteous One
- Majesty
- Endurance
- Beauty
- Power
- Love
- Intelligence
- Wisdom
- Crown





# THE JEWISH WORLD IN 1500

 Area of Jewish settlement  
 Area closed to Jews  
 Major place of Jewish settlement  
 Other place of Jewish settlement  
 Limit of Islamic rule  
 Important trade route  
 0 500  
 km



1

3



**The Ottoman Empire  
Under Suleiman I  
the Magnificent,  
1580**

200 Miles

# 30 Years War



## 17<sup>th</sup> Century Jewry

- 30 Years War
- Bohdan Khmelnytsky
- Shabbetai Tzvi
- Nathan of Gaza
- Manesseh Ben Israel
- Oliver Cromwell and the Puritans



# Map of Europe 1740



- Chassidism
- Baal Shev Tov
- Tsadik
- Enlightenment (1680-1810)
- Moses Mendohlson (1729-1786)
- Haskala movement
- American and French Revolutions
- Rights of Man
- Napoleon
- Rothschilds

## 19<sup>th</sup> Century European Jewry

- Jewish converts - Heinrich Heine, Karl Marx, Benjamin Disraeli
- Reform/Progressive Judaism



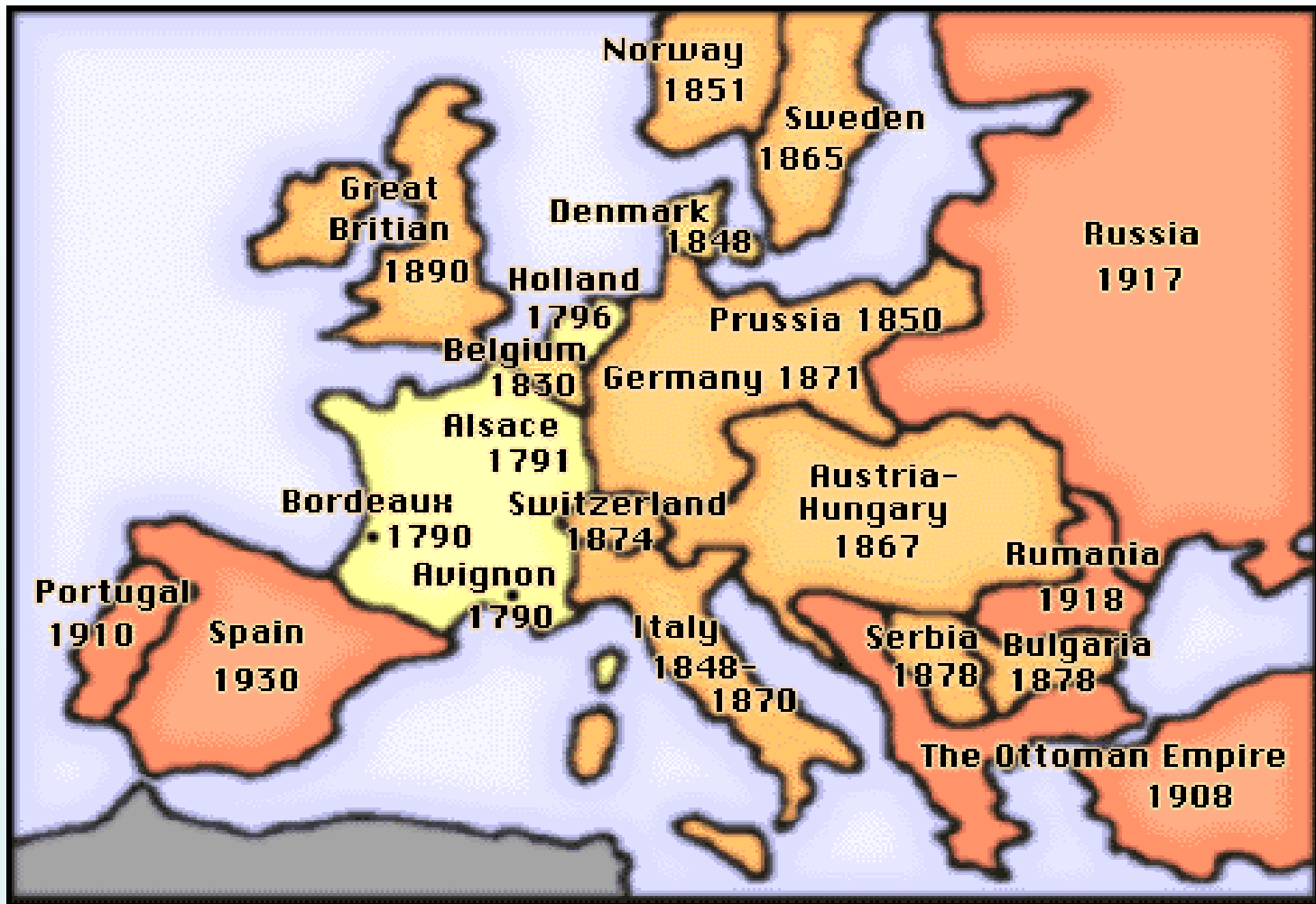
- French Empire
- French satellites
- Major battles

Napoleon's empire and the lands of his satellite kings allied to him stretched across the Netherlands, Spain, Italy, most of modern Germany and Poland

Back to: [People](#)

Back to: [History](#)

Text: [Napoleonic Wars](#)

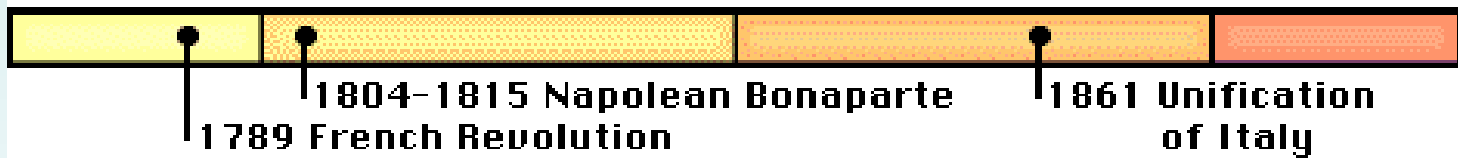


### EMANCIPATION OF EUROPEAN JEWRY 1789-1930

1800

1850

1900



# Russian Expansion





## Russian Jewry

- Pale of Settlement – 1791
- Alexander II – 1855-1881
- Pogroms
- May Laws
- Jewish emigration – 1881-1920
- Russo/Japanese War 1904-1905
- WWI
- Russian Civil War
- Stalin



- Free Soviet Jewry – 1970's
- Gorbachev – Perestroika – 1980's
- Fall of Soviet Union – 1991
- Mass emigration of Jews

# Russian Civil War



# Early Jewish Settlements Americas



# Dutch Brazil 1630-54



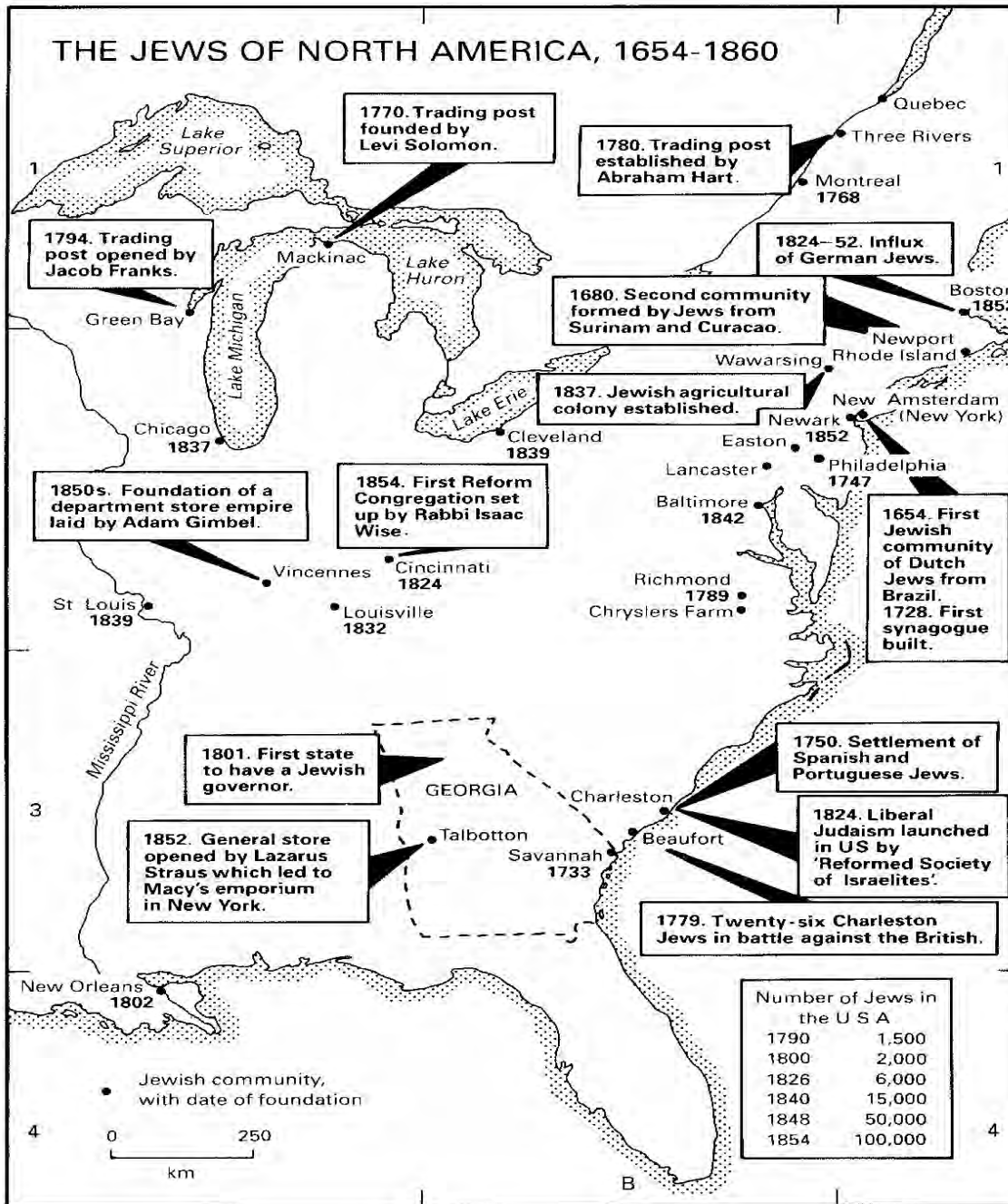
# Latin American Jewry

- Jamaica
- Pirates
- Sinan the Jew
- Moses Cohen Henriques
- Luis De Carvajal de la Cueva

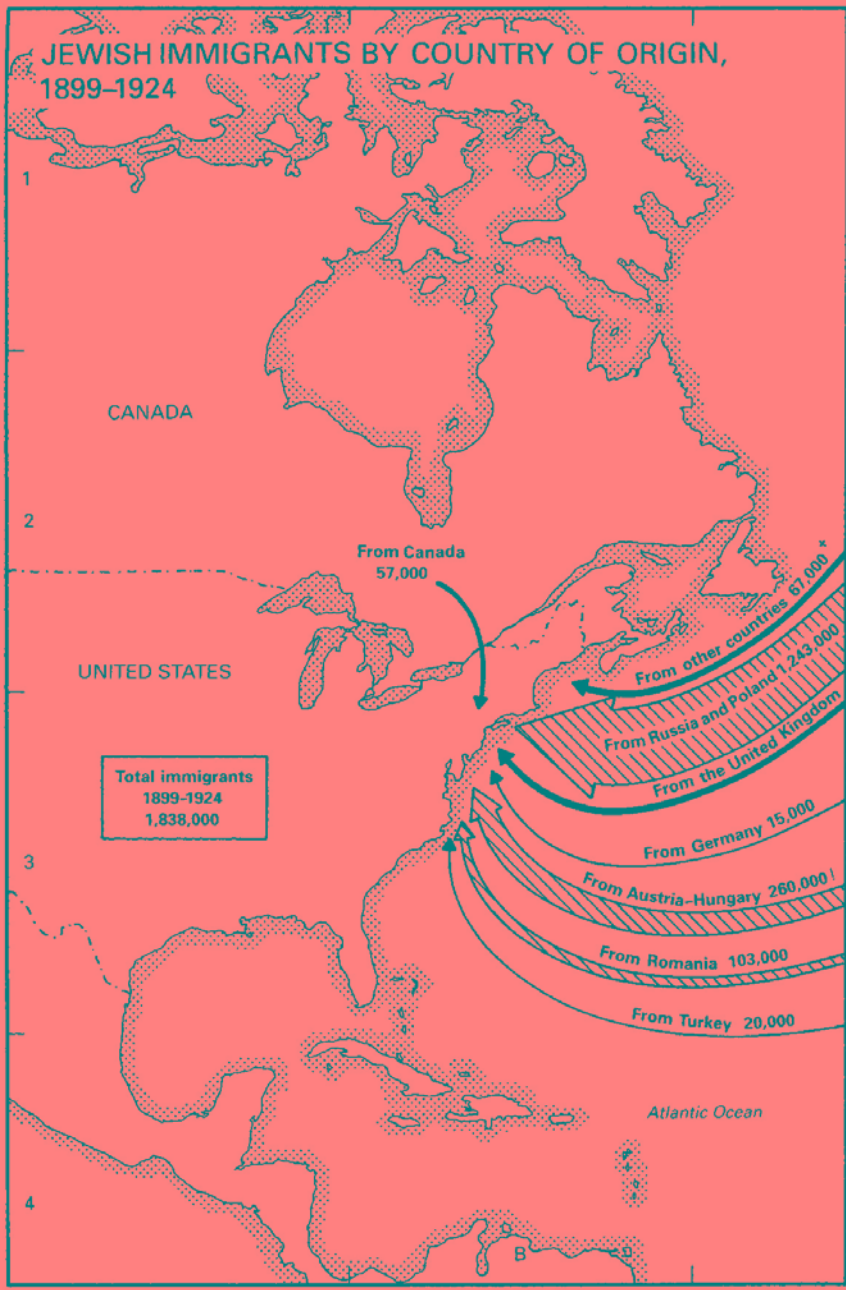
# American Jewry

- Peter Stuyvesant
- Shaarit Israel
- Jews in colonies – 1700 – 250, 1776 – 2000, 1820 – 6,000
- Hayim Solomon
- 1820-1860 – 100,000
- Isaac Mayer Wise and Reform movement
- B'nai Yeshuran
- Minhag America
- Pittsburgh Platform – 1885 – Tikkun Olam

# THE JEWS OF NORTH AMERICA, 1654-1860



# JEWISH IMMIGRANTS BY COUNTRY OF ORIGIN, 1899-1924





- 35 million immig., 2 million Jews – 1870-1920, most from Russia
- Anti-Semitism
- Vaudeville
- Hollywood – Louis Mayer, Sam Goldwyn, Fox Bros, Warner Bros.
- Jazz Singer – Al Jolson
- Zionism – Louis Brandeis
- Immigration restrictions – Red Scare
- Franklin Roosevelt

## American Jewry (cont)

- St. Louis Affair
- Julius and Ethel Rosenberg
- Levittown and the suburbs
- Catskills – Borscht Belt
- 6 Day War

# Levittown



# Catskills – Borscht Belt



# Jewish Comedians

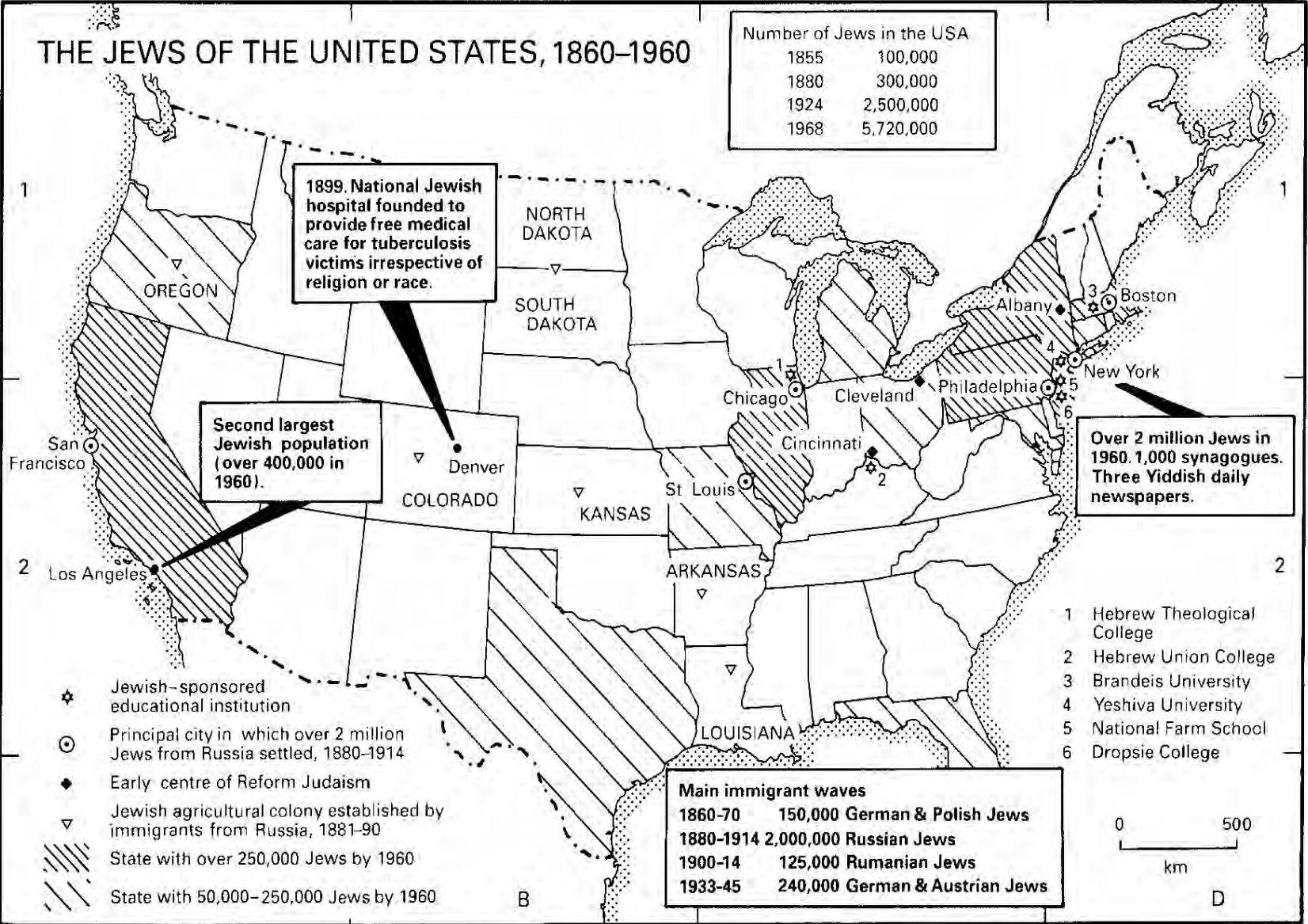
- [Joey Adams](#), [Woody Allen](#), [Morey Amsterdam](#), [Sandy Baron](#), [Benny Bell](#), [Milton Berle](#),
- [Shelley Berman](#), [Mel Brooks](#), [Lenny Bruce](#), [George Burns](#), [Red Buttons](#), [Sid Caesar](#)
- [Jean Carroll](#), [Jack Carter](#), [Myron Cohen](#), [Bill Dana](#), [Rodney Dangerfield](#), [Phyllis Diller](#)
- [Totie Fields](#), [Betty Garrett](#), [Estelle Getty](#), [Gretchen Grape](#), [Shecky Greene](#), [Buddy Hackett](#)
- [Mickey Katz](#), [Danny Kaye](#), [Alan King](#), [Robert Klein](#), [Jack E. Leonard](#), [Pesach Burstein](#)
- Mal Z. Lawrence, [Sam Levenson](#), [Jerry Lewis](#), [Jackie Mason](#), [Lou Menchell](#), [Jan Murray](#)
- [Freddie Prinze Sr.](#), [Carl Reiner](#), [Don Rickles](#), [Joan Rivers](#), [Freddie Roman](#), [Allan Sherman](#),
- [Jackie Vernon](#), Murray Waxman, [Jonathan Winters](#), [Henny Youngman](#)
-

# American Jewry Today

- 7.5 million
- Media, arts, entertainment, department stores, law, government, medicine, education, science. Nobel prizes.
- Funder of Israel
- Politically liberal
- Jewish Federations and Centers
- Assimilation

# THE JEWS OF THE UNITED STATES, 1860-1960

Number of Jews in the USA	
1855	100,000
1880	300,000
1924	2,500,000
1968	5,720,000



1899. National Jewish hospital founded to provide free medical care for tuberculosis victims irrespective of religion or race.

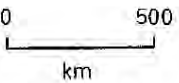
Second largest Jewish population (over 400,000 in 1960).

Over 2 million Jews in 1960. 1,000 synagogues. Three Yiddish daily newspapers.

- ☆ Jewish-sponsored educational institution
- ⊙ Principal city in which over 2 million Jews from Russia settled, 1880-1914
- ◆ Early centre of Reform Judaism
- ▽ Jewish agricultural colony established by immigrants from Russia, 1881-90
- ▨ State with over 250,000 Jews by 1960
- ▧ State with 50,000-250,000 Jews by 1960

Main immigrant waves	
1860-70	150,000 German & Polish Jews
1880-1914	2,000,000 Russian Jews
1900-14	125,000 Rumanian Jews
1933-45	240,000 German & Austrian Jews

- 1 Hebrew Theological College
- 2 Hebrew Union College
- 3 Brandeis University
- 4 Yeshiva University
- 5 National Farm School
- 6 Dropsie College



D

# Christian Zionism

- Puritans
- Manasseh Ben Israel, Oliver Cromwell
- Milton, Locke, Newton
- Joseph Priestly – 1799
- Thomas Witherby – Restoration of the Jews – the Crisis of All Nations
- London Society for Promoting Christianity Among the Jews – 1807
- British consulate – Jerus. 1838



## Christian Zionism (cont)

- Michael Solomon Alexander – 1841
- Judah's Lion, New Crusade
- Crimean War, Treaty of Paris 1858
- Daniel Deronda – George Eliot
- Benjamin Disraeli – “Jewish Question is the Oriental Quest.” 1877

# Crimean War 1853-56



# Zionism

- Ezek 36, daily Amidah
- Rabbis and the Messiah
- Moses Hess – Revival of Israel 1862
- Leo Pinsker – Autoemancipation 1882
- Lovers of Zion – 1884
- Theodore Herzl
- Alfred Dreyfus 1894-95
- Jewish State – 1896

# Zionist Congress

- “Zionism seeks to secure for the Jewish people a publicly recognized and legally secure home in Palestine.”
- Goals
  - Settlement by Jewish agr, and laborers
  - Unific. and organ. of internat. Jewry
  - Strengthen Jewish national consc.
  - Obtain consent of govts.

## Aliyah

- William Hechler
- Uganda
- Chaim Weizman
- Arthur Balfour
- AD Gordon – Deganya
- 2<sup>nd</sup> Aliyah (1904-14)
- 3<sup>rd</sup> Aliyah (1919-23)
- Histadrut
- WWI

**JEWISH SETTLEMENT (YISHUV)  
IN PALESTINE, 1881-1914**

Approximate populations

1881: 470,000 Arabs 24,000 Jews

1914: 500,000 Arabs 85,000 Jews

- Major Jewish settlements established between 1881 and 1914
- Other Jewish settlements
- Major Arab towns

0 MILES 15





ATLANTIC OCEAN

Reykjavik \* ICELAND

BARENTS SEA

WHITE SEA

R U S S I A

SCOTLAND

NORTH SEA

DENMARK

Christiania \*

Stockholm \*

N O R W A Y

S W E D E N

Gulf of Bothnia

B A L T I C S E A

F I N L A N D

St. Petersburg \*

Copenhagen \*

IRELAND

W A L E S

IRISH SEA

English Channel

NETHERLANDS

BELGIUM

FRANCE

PARIS \*

LONDON \*

AMSTERDAM \*

THE HAGUE \*

GERMANY

BERLIN \*

POLAND

UKRAINE

FRANCE

GERMANY

A U S T R I A

Vienna \*

H U N G A R Y

CORSICA

SARDINIA

ITALY

ROME \*

BOSNIA

MONTE-NEGRO

SERBIA

AVANNA

G R E E K

A T H E N S \*

DURAZZO \*

RUMANIA

BUCHAREST \*

BULGARIA

SOFIA \*

BLACK SEA

TURKEY

Constantinople \*

Nicosia \*

Lisbon \*

PORTUGAL

SPANISH

Madrid \*

Bay of Biscay

GILBRATAR (Great Britain)

Tetuan \*

MOROCCO (Spain)

Rabat \*

MOROCCO (France)

ALGERIA

Algers \*

(France)

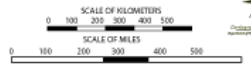
TUNISIA

Tunis \*

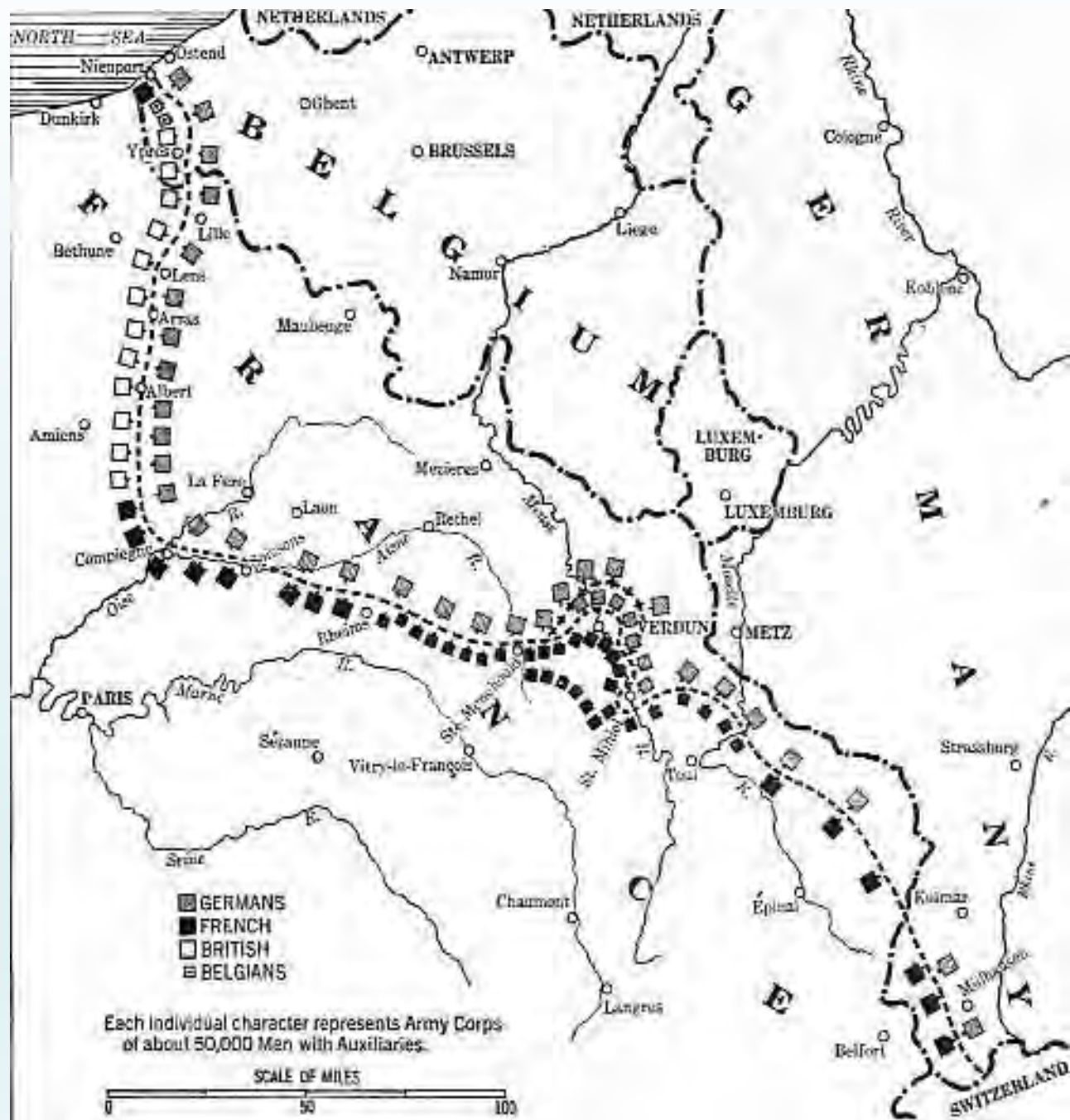
SICILY

CASPIAN SEA

# EUROPE, 1914



University of California Press





## Zionist Movement

- Lloyd George
- Arthur Balfour
- Balfour Declaration 1<sup>st</sup> draft
  - Palestine homeland of Jews
  - Unrestricted immigration
  - Own govt.

Final draft

Conquering of Jerusalem – Chanukkah 1917

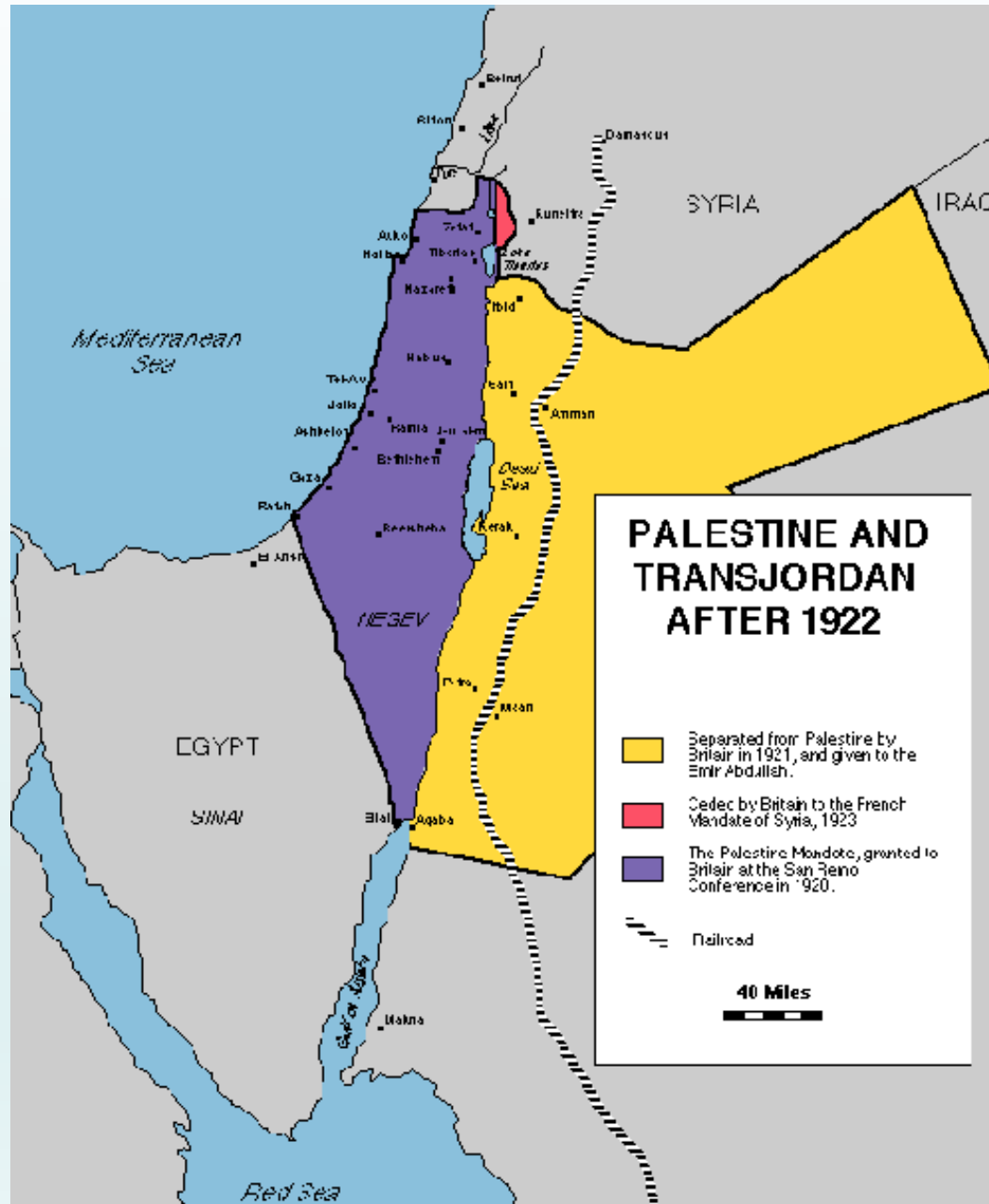
Zev Jabotinsky

Treaty of Versailles, League of Nat., Br. Man.





Great Britain's Division of the Mandated Area, 1921-1923



# Philosophies

- 1500 - 1600's – Reformation
- 1700's – Enlightenment – Nation states
- 1800's – Age of Philosophers
  - Rousseau, Humes, Hobbes, Hegel
  - George Hegel and history
  - Thesis, Antithesis, Synthesis
  - Monarchy --- Revolution ---- Democracy
  - Karl Marx --- Capitalism --- Rise of The Proletariat --- Communism

# Darwinism

- Charles Darwin – Survival of the fittest
- Species ----- climatic change --- new species
- Origin of Species – 1859, Descent of Man – 1871
- Social Darwinism
- Ernest Haeckel – Natural History of Creation 1869
- Herero Revolt

## Darwinism (cont)

- Baron Gobinau – Essay on Inequality of Mankind – 1855
- Lanz von Liebenfels – Theological Zoology – 1905
- Adolph Hitler

# Steps to Rise of Nazism

- World War I
- Treaty of Versailles
- Reordered Europe
- Weimar Republic 1919-1933
- National Socialist German Workers Party – Nazi 1923
- Mein Kampf (My Struggle) 1925
- Great Depression – 1929
- Chancellor – Jan. 1933



# Pre WWI Germany



# EUROPE

The National Boundary Realignments  
Resulting From the First World War



0 100 200 300  
SCALE OF MILES

51



# Laws Against Jews

- Enabling Act – March '33
- Banning of Jews – Oct '33
- Nuremberg Laws – Sep '35
- Jew adopt middle names – '38
- Yellow Star of David – Sep '41

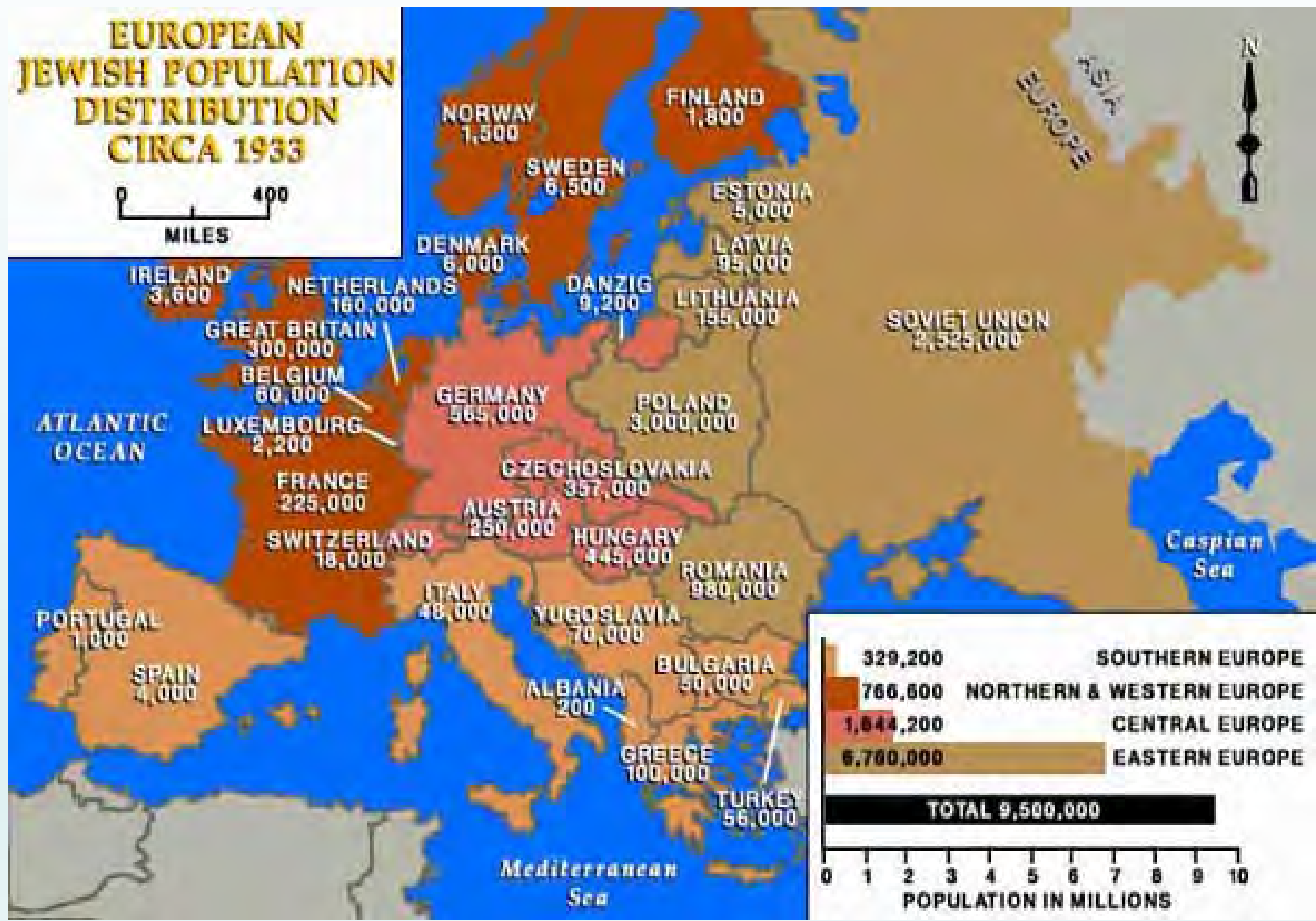
# Holocaust

- Krystallnacht – Nov '38
- Heinrich Himmler – SS head
- Reinhard Heydrich – Gestapo head
- Ghettos
- Concentration camps
- Death camps: Auschwitz, Treblinka,  
– Chelmno, Belzec, Sobibor, Majdanek  
Rudolf Hoess  
Babi Yar – Sep '41

# WW II

- Molotov-Ribbentrop Pact 1939
- Invasion of Poland, Sep '39, WW II
- Invasion of France, May '40
- Barbarossa, Invasion of Sov Un, June '41

# EUROPEAN JEWISH POPULATION DISTRIBUTION CIRCA 1933



**Greater German Reich in 1939**



# JEWISH EMIGRATION FROM GERMANY 1933-1940

1933-1940



In addition, tens of thousands of Jewish refugees emigrated to other regions of the world.



# Invasion of Poland



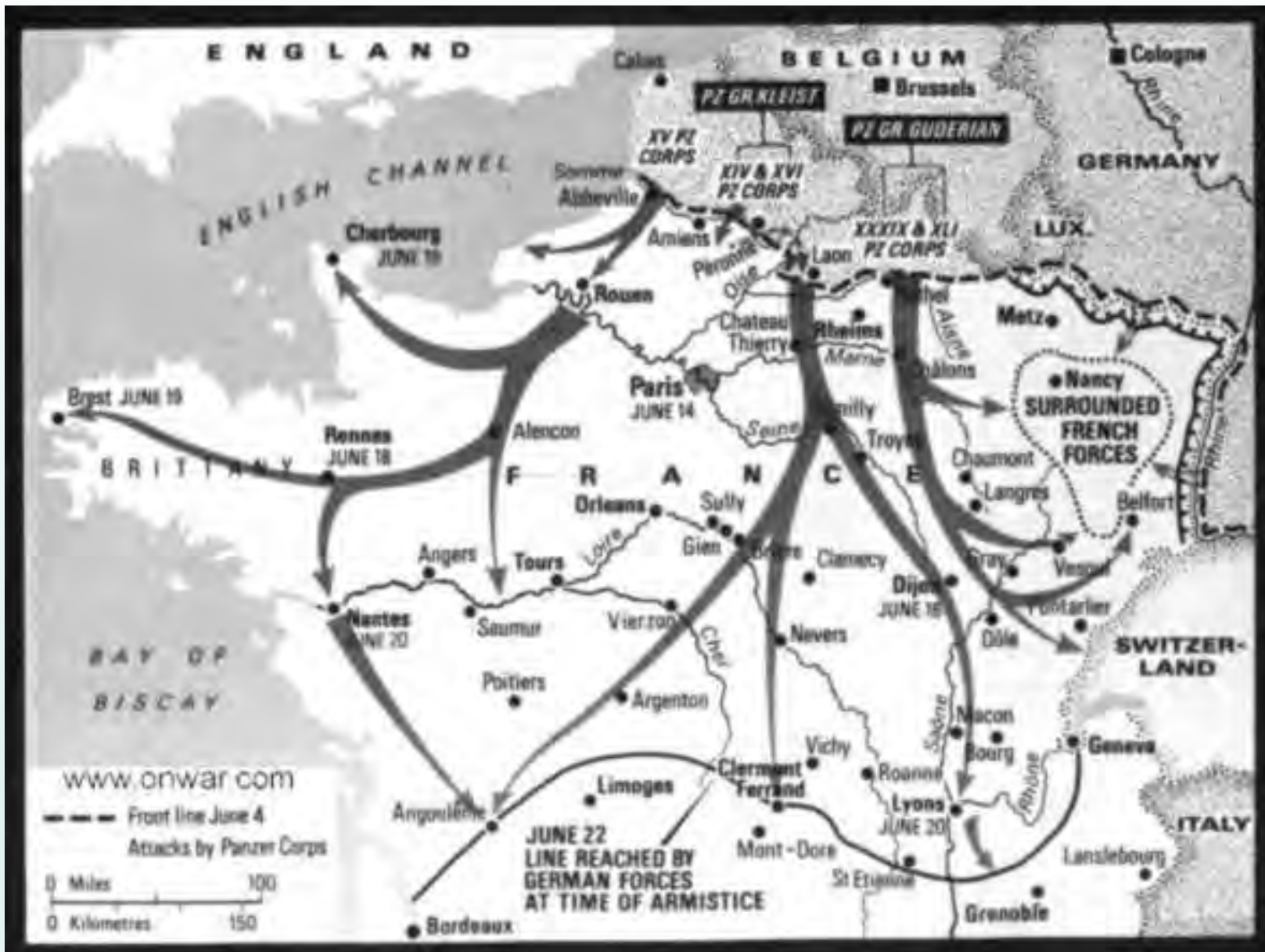


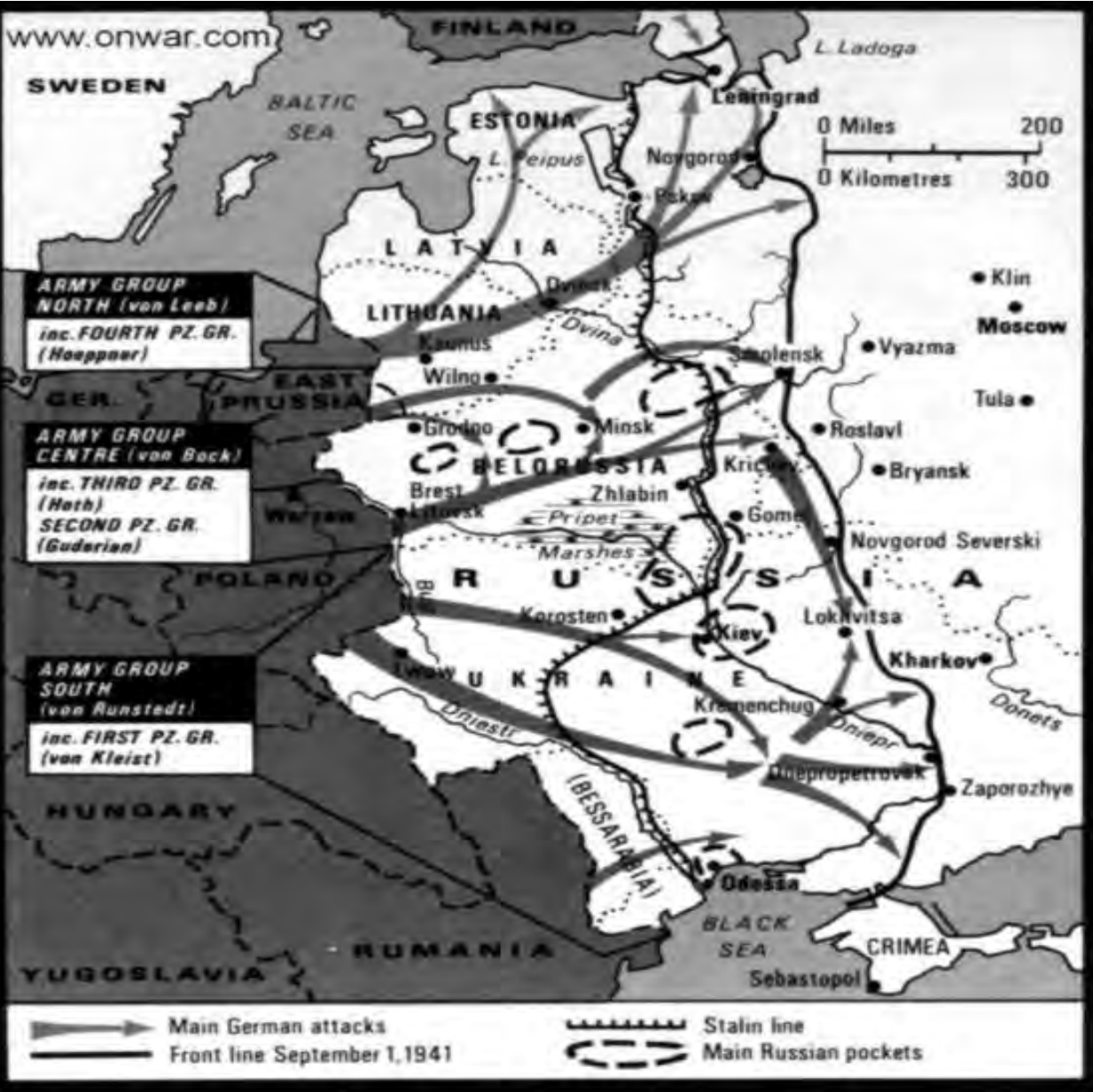
**AUSCHWITZ ENVIRONS  
SUMMER 1944**



MILES

■ Auschwitz Subcamps





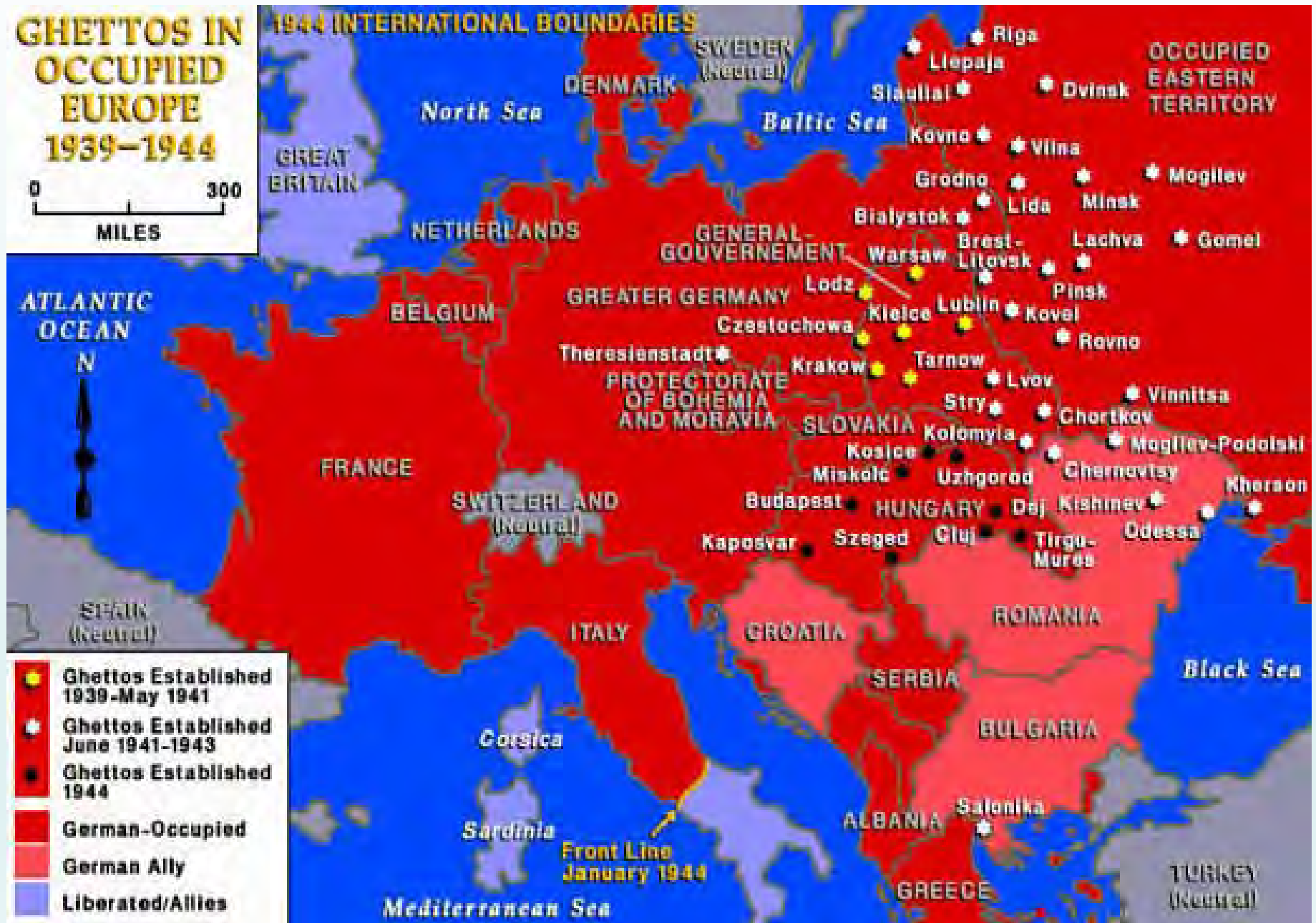
# Holocaust

- Ghettos
- Adam Czerniaków
- Labor camps – Dachau
- Extermination camps – Auschwitz, Madjanek, Treblinka, Sobibor, Belzec, Chelmno
- Jewish workers: ramp duty, undressers, body extractions, oven duty

# GHETTOS IN OCCUPIED EUROPE 1939-1944

0 300  
MILES

1944 INTERNATIONAL BOUNDARIES



ATLANTIC OCEAN

N

SPAIN (Neutral)

- Ghettos Established 1939-May 1941
- ★ Ghettos Established June 1941-1943
- Ghettos Established 1944
- German-Occupied
- German Ally
- Liberated/Allies

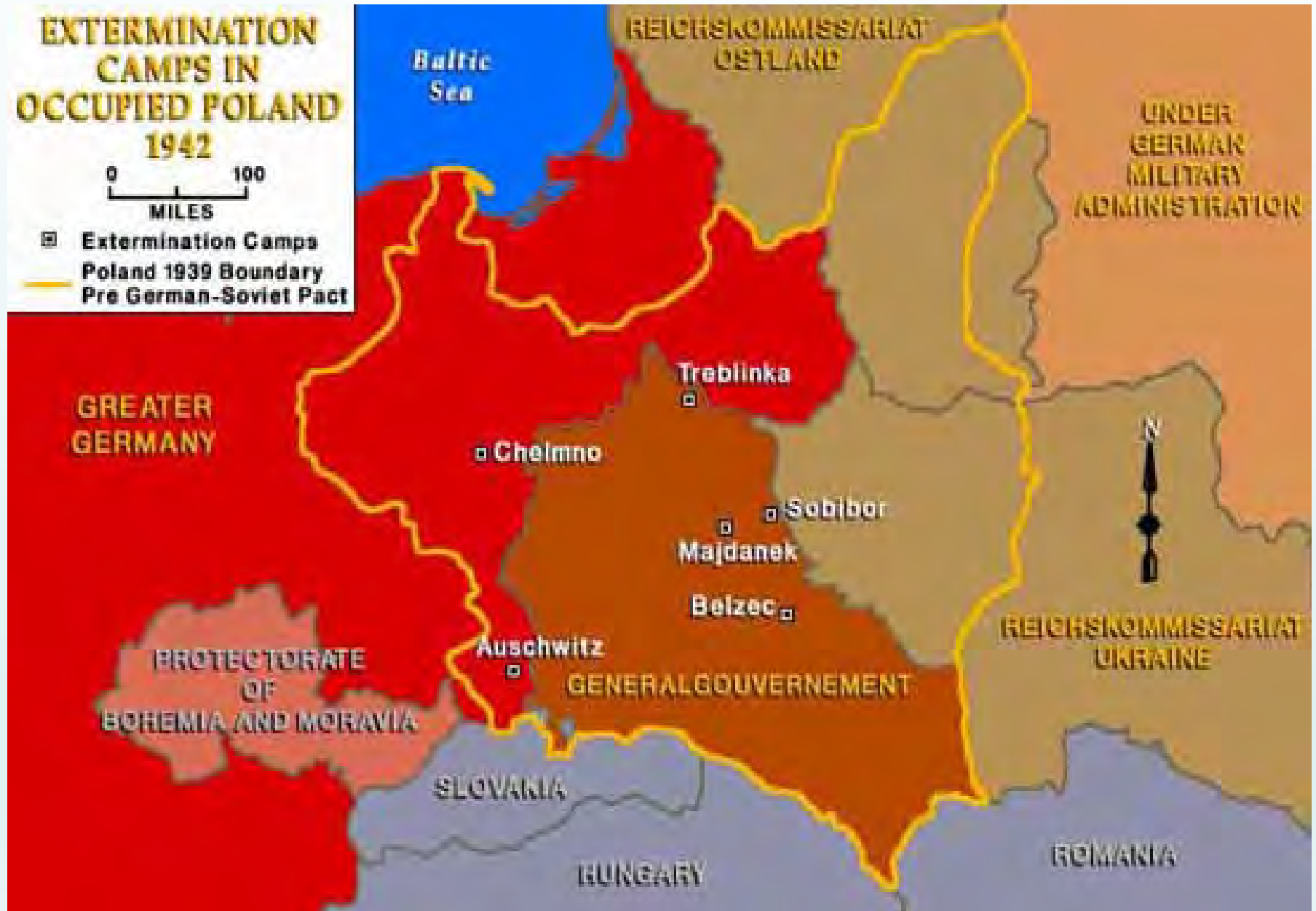
Front Line January 1944



# EXTERMINATION CAMPS IN OCCUPIED POLAND 1942



- ☐ Extermination Camps
- Poland 1939 Boundary
- Pre German-Soviet Pact





# Railroad to Auschwitz



# En Route to Gas Chamber



# Gas Chamber



gettyimages®  
Credit: Ira Nowinski

955065758

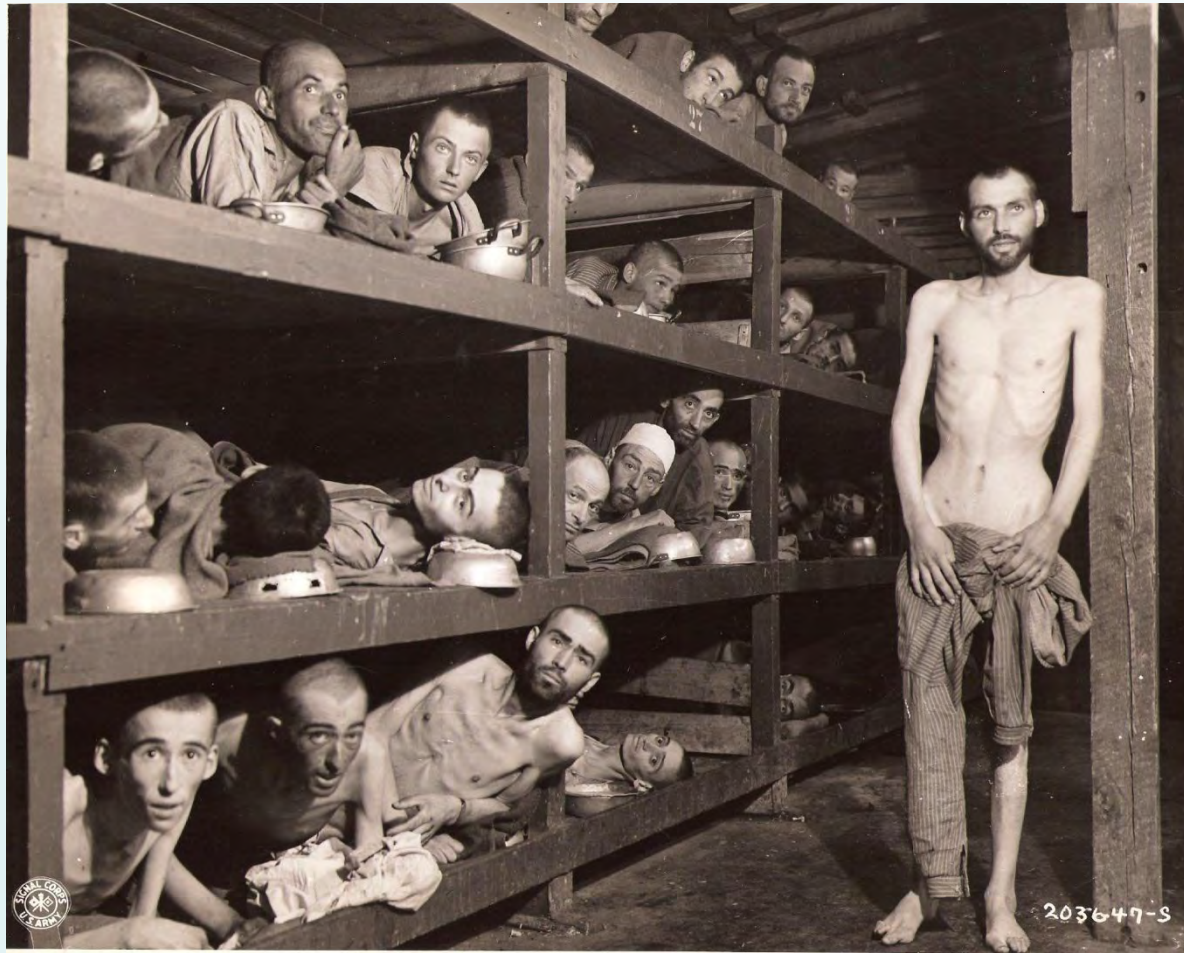
# Zyklon B





203651-S











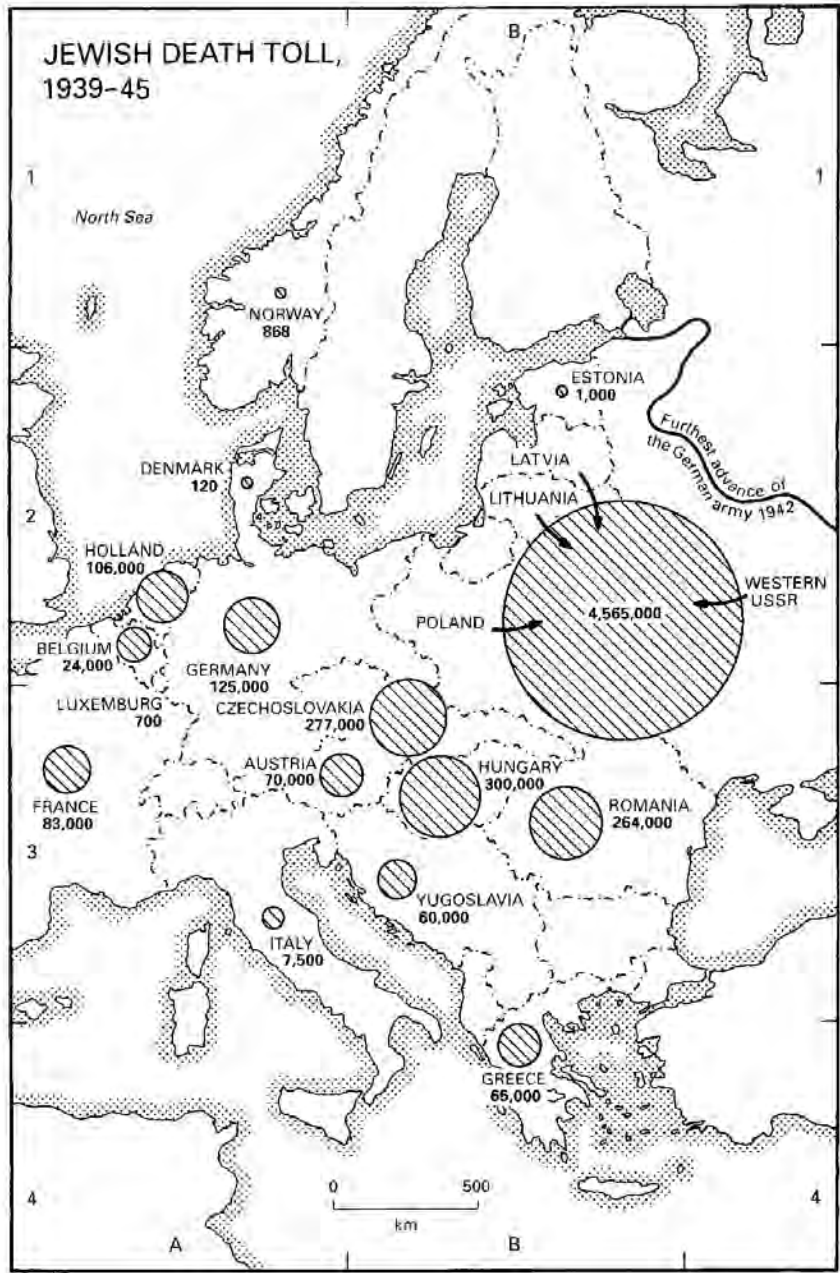
203463-5



ARMY

203471-5

# JEWISH DEATH TOLL, 1939-45



# Arab/Jewish Conflict

- Ahad Ha'Am - 1891
- Yitzhak Epstein – 7<sup>th</sup> Congress, 1905
- Herbert Samuel
- Haj Amin Al Husseini – 1921- Grand Mufti
- 1920 riots
- 1929 riots
- 1936 riots

## Pre-State Israel

- White papers

- 1922

- 1930

- 1933

- 1939

Peel Commission 1937

David Ben Gurion, Vlad Jabotinsky, Chaim Weizmann

Hagganah – David Ben Gurion

Irgun – Menachem Begin

1947 Partition Plan

Golda Meir

# U.N. Partition Plan 181 Nov. 29, 1947



# ISRAEL

## WAR OF INDEPENDENCE

Arab Attacks, 15 May, -10 June, 1948



36

Small units and bands, mostly Palestinian Arabs, conducted operations and raids in this general area.

NOTE: Zahal was not given complete command until after this phase of the fighting was over.

Approximate partition boundary according to U.N. Resolution of 29 November 1947. Jewish and Arab communities were on both sides of it.

XXX ZAHAL YADIN  
20,000 (+)

XX EGYPT  
11,000

Arab Liberation Army Entered 7 June

Lebanon  
2,000

Lebanese Probes  
15-17 May

Syrian Attacks  
6-7 June

XX SYRIA  
4,000

Syrian Attacks  
15-23 May

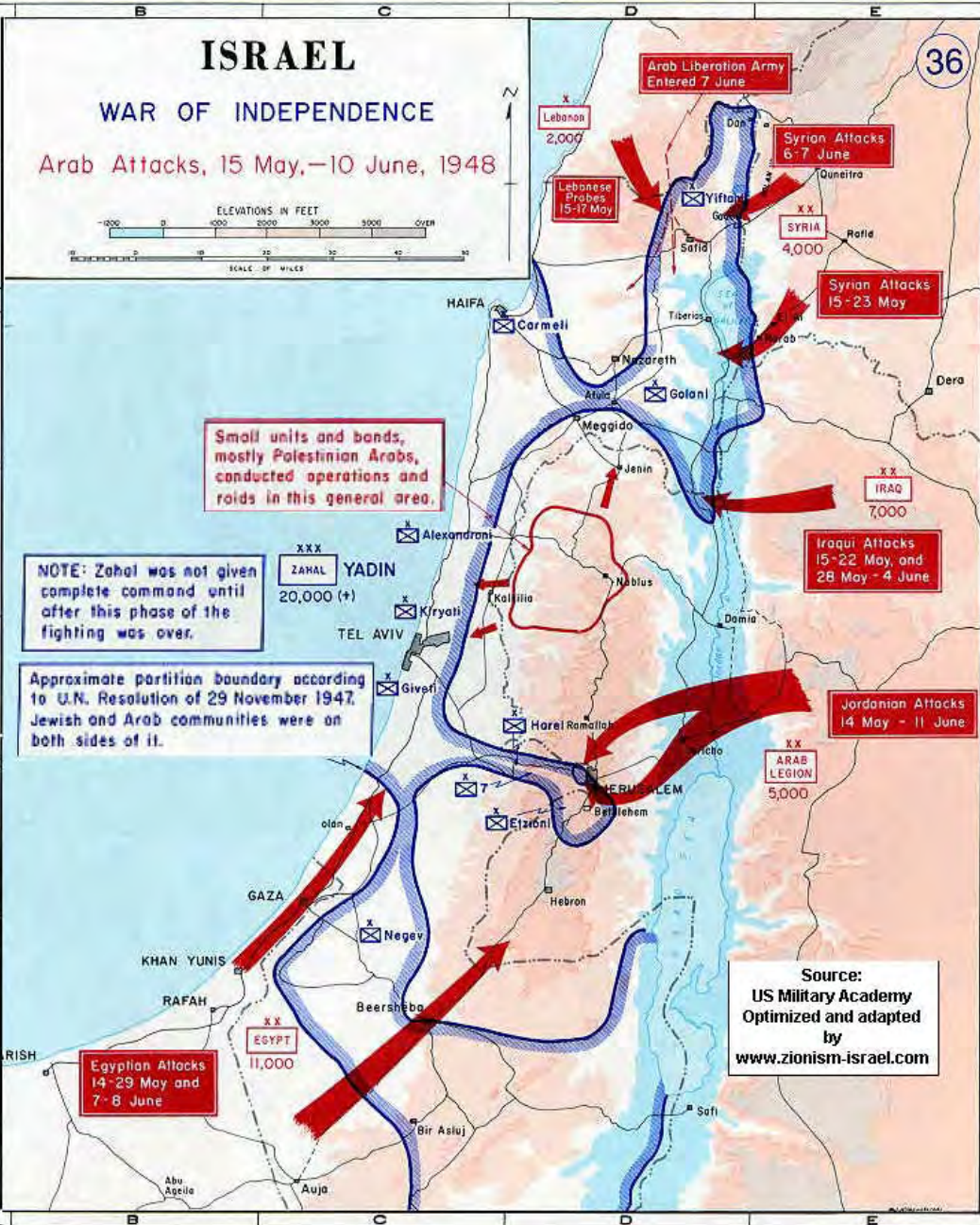
XX IRAQ  
7,000

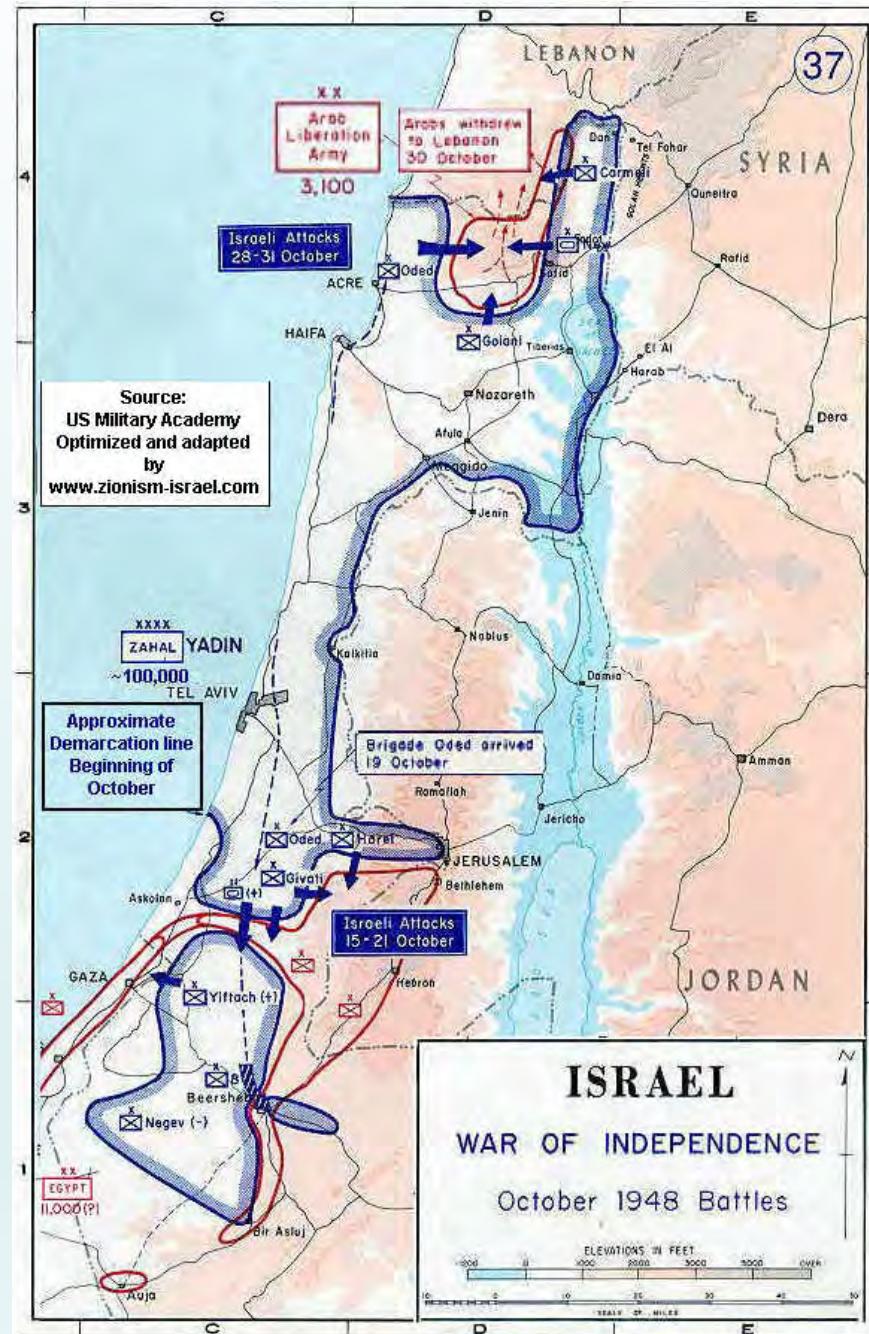
Iraqi Attacks  
15-22 May, and  
28 May - 4 June

Jordanian Attacks  
14 May - 11 June

XX ARAB LEGION  
5,000

Source:  
US Military Academy  
Optimized and adapted by  
[www.zionism-israel.com](http://www.zionism-israel.com)

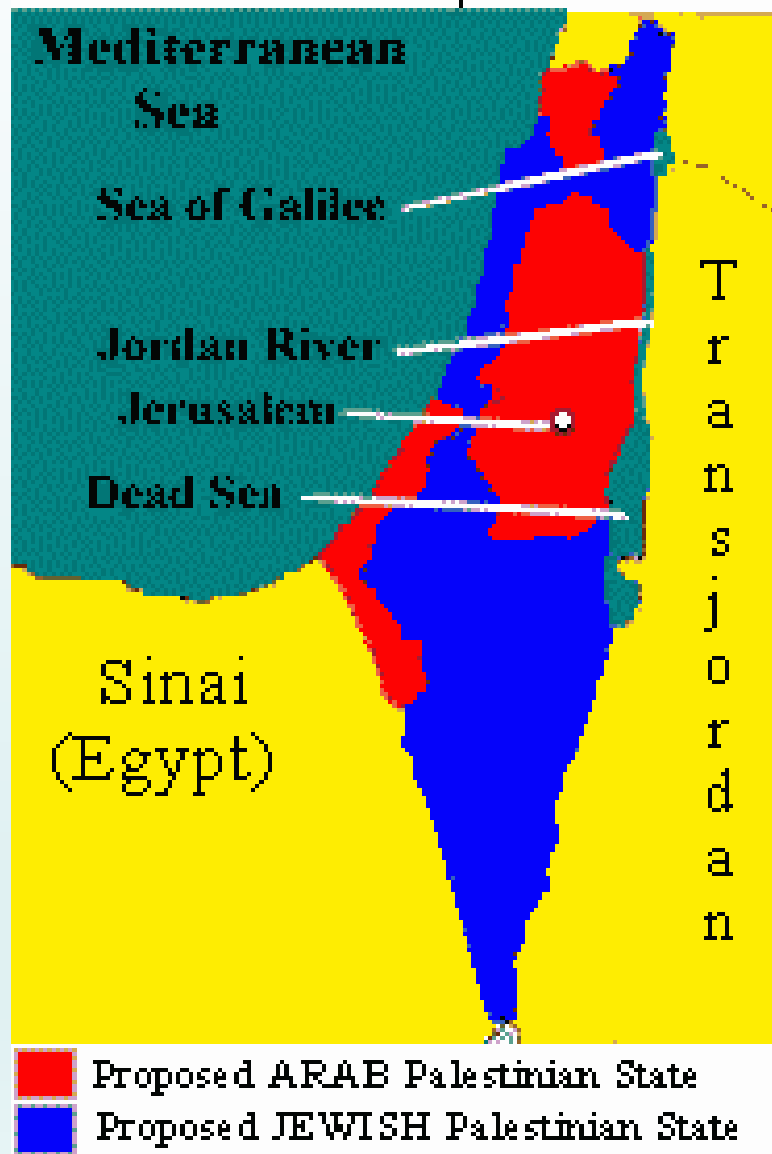






# U.N. Partition Plan 181

Nov. 29, 1947



# 1949 Armistice Lines following First Arab-Israeli War (1947-49)





# Aliyah

1840	10,000
1881	24,000 (1 <sup>st</sup> Aliyah)
1914	83,000 (2 <sup>nd</sup> Aliyah)
1921	100,000 (3 <sup>rd</sup> Aliyah)
1929	160,000
1933	250,000 (Beginning of Nazi era)
1939	500,000 (Beginning of WWII)
1948	700,000 (Independence)

# Aliyah (cont)

- 1948-51 Another 685,000
  - Yemen 45,000
  - Iraq 122,000
  - Libya 30,000
  - Bulgaria 37,000
  - Poland 104,000
  - Romania 119,000
- 1955-57
  - Morocco 70,000
  - Tunisia 15,000
- 1955-present day Argentina 45,000
- 1968-74 Soviet Union 100,000
- 1989-present day 1.5 million Former Soviet Union
- 1992- present day - Ethiopia 90,000
- 1881-present day – over 100 countries – 3.85 million

# Israel Government

- Declaration of Independence
- Jewish and Democratic state
- 1<sup>st</sup> Knesset 1949
- Parliamentary Democracy
- Constitution
- Basic Laws
- Law of Return – 1950 (Every Jew has the right to come to this country as an oleh)
  - Brother Daniel (Shmuel Oswald Rufeisen) 1962

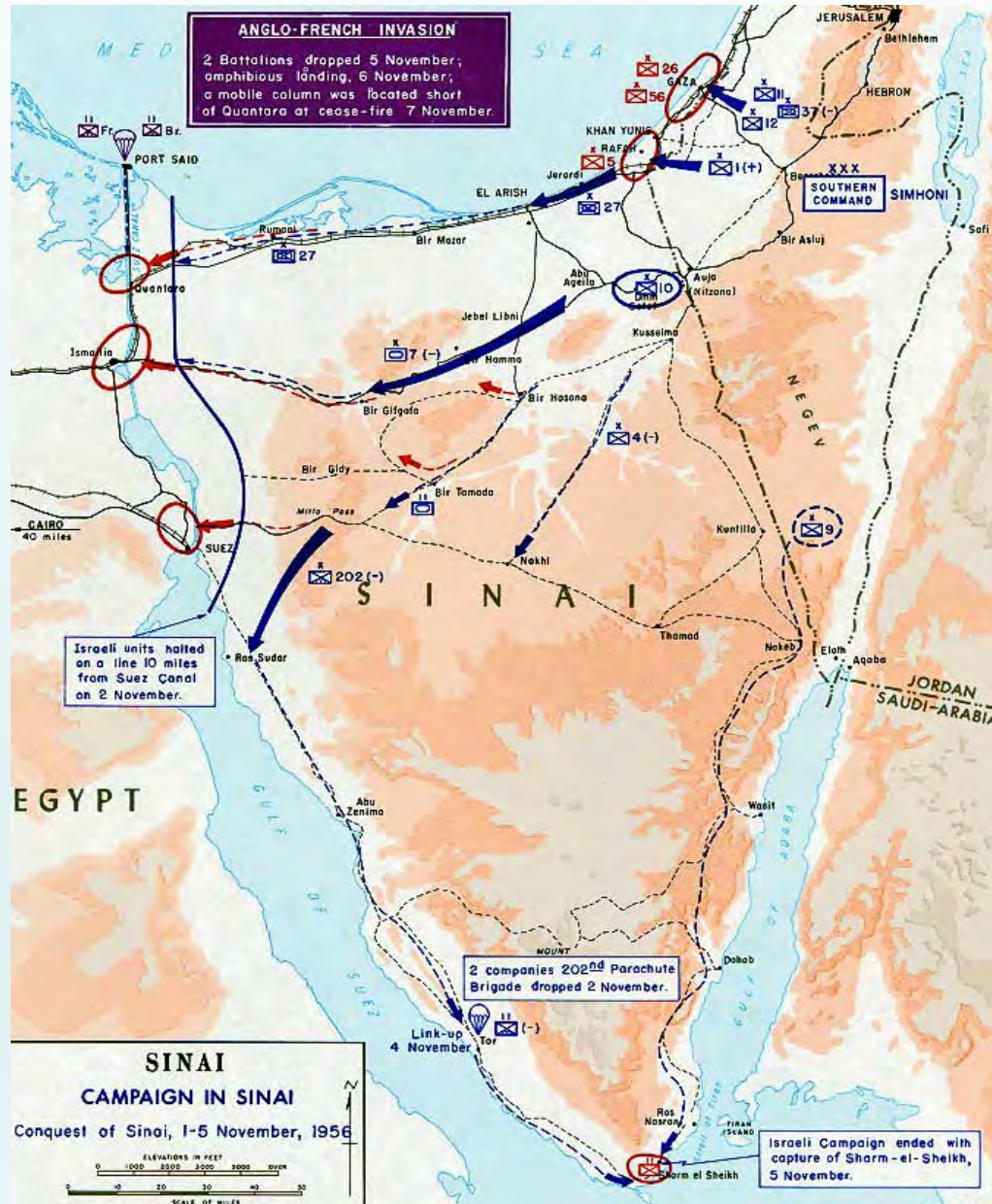
Law of Return – 1970

Beresford case - 1989

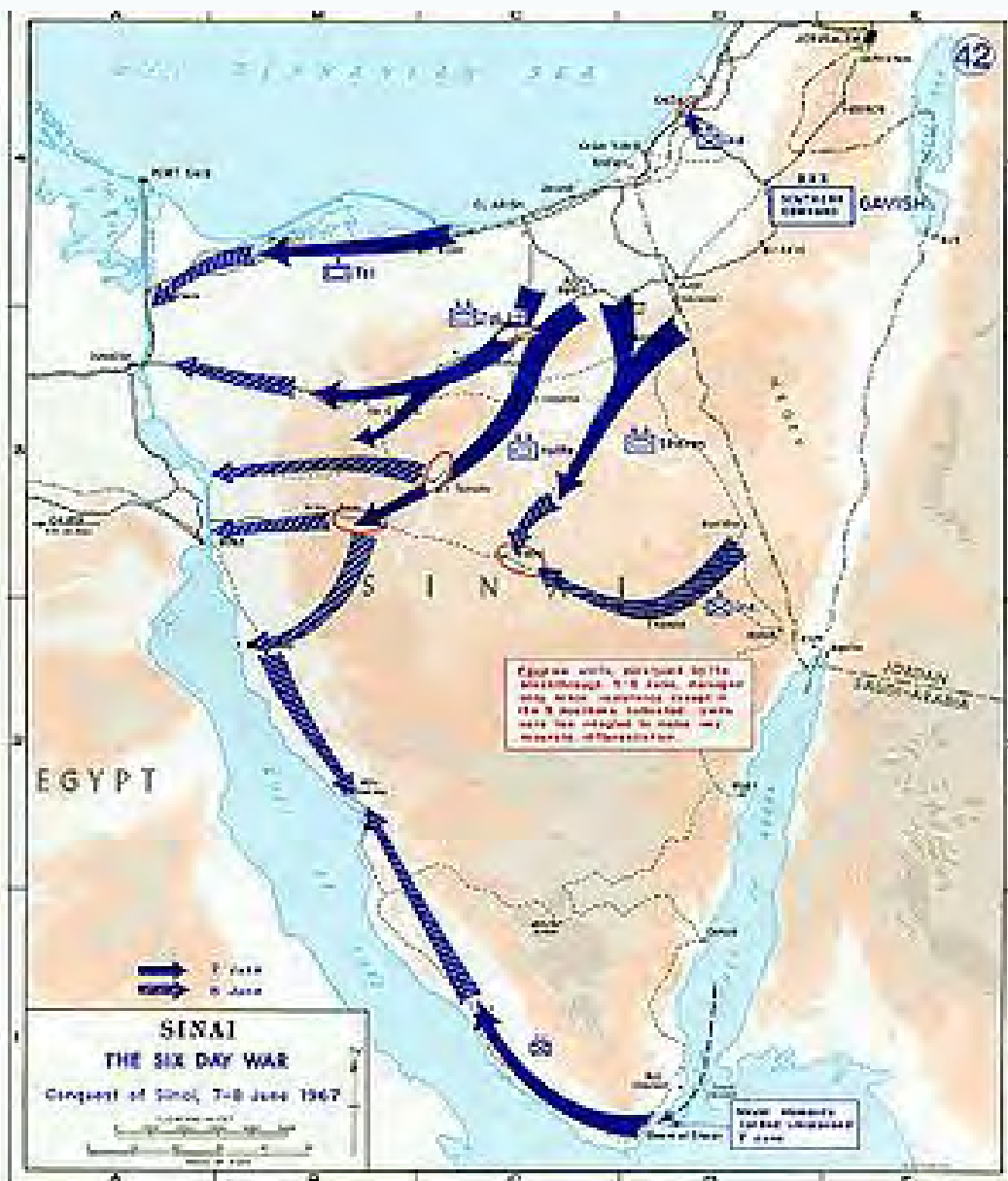
## Early Israel/Arab Relations

- Gamel Abdel Nasser – 1954
- Straits of Tiran
- Suez Canal
- 1956 War
- General Amur
- Anwar Sadat – 1970
- Ariel Sharon
- Moshe Dayan

# 1956 War



# 1967 War





# 1967 War

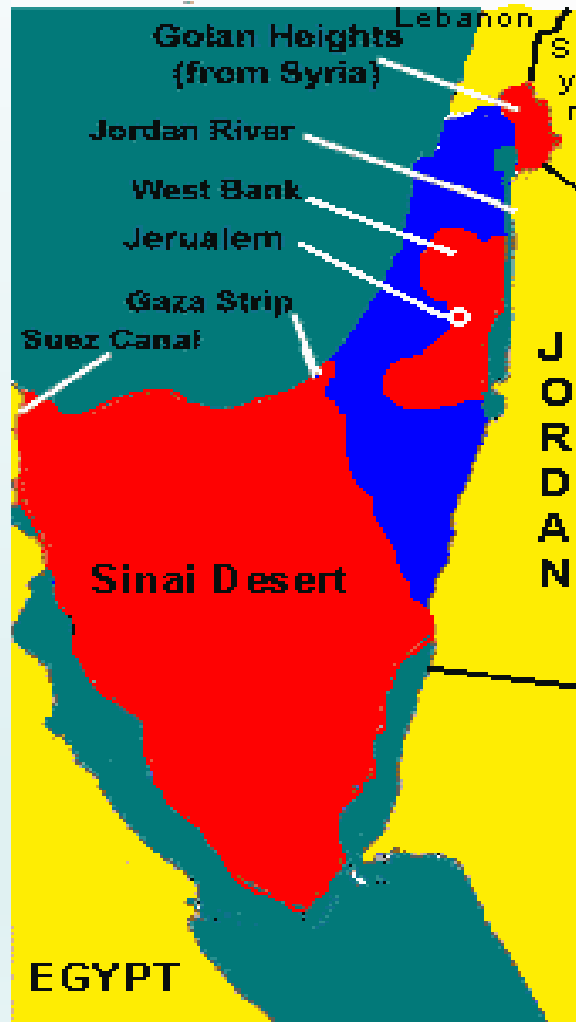


# 1967 War Syrian Front

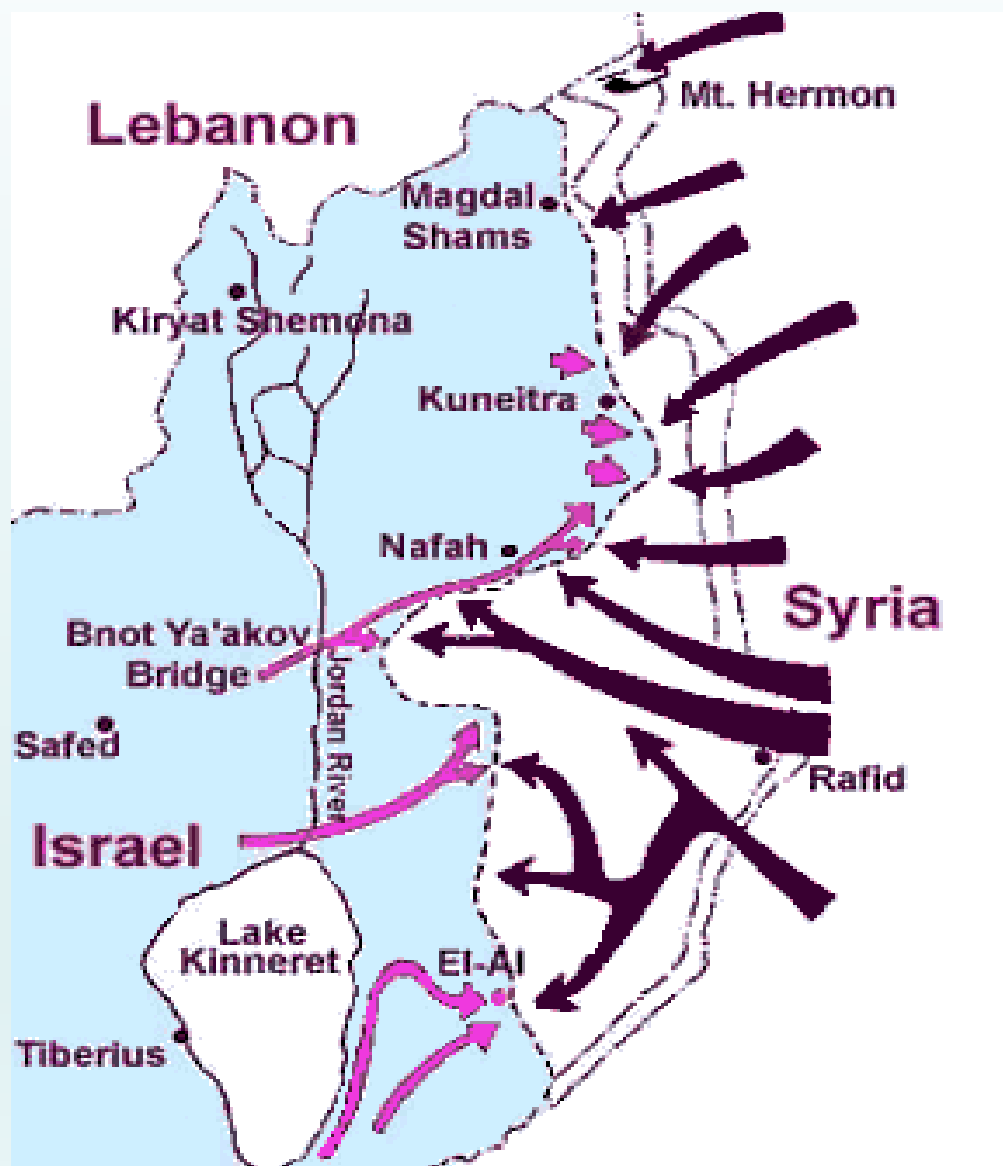


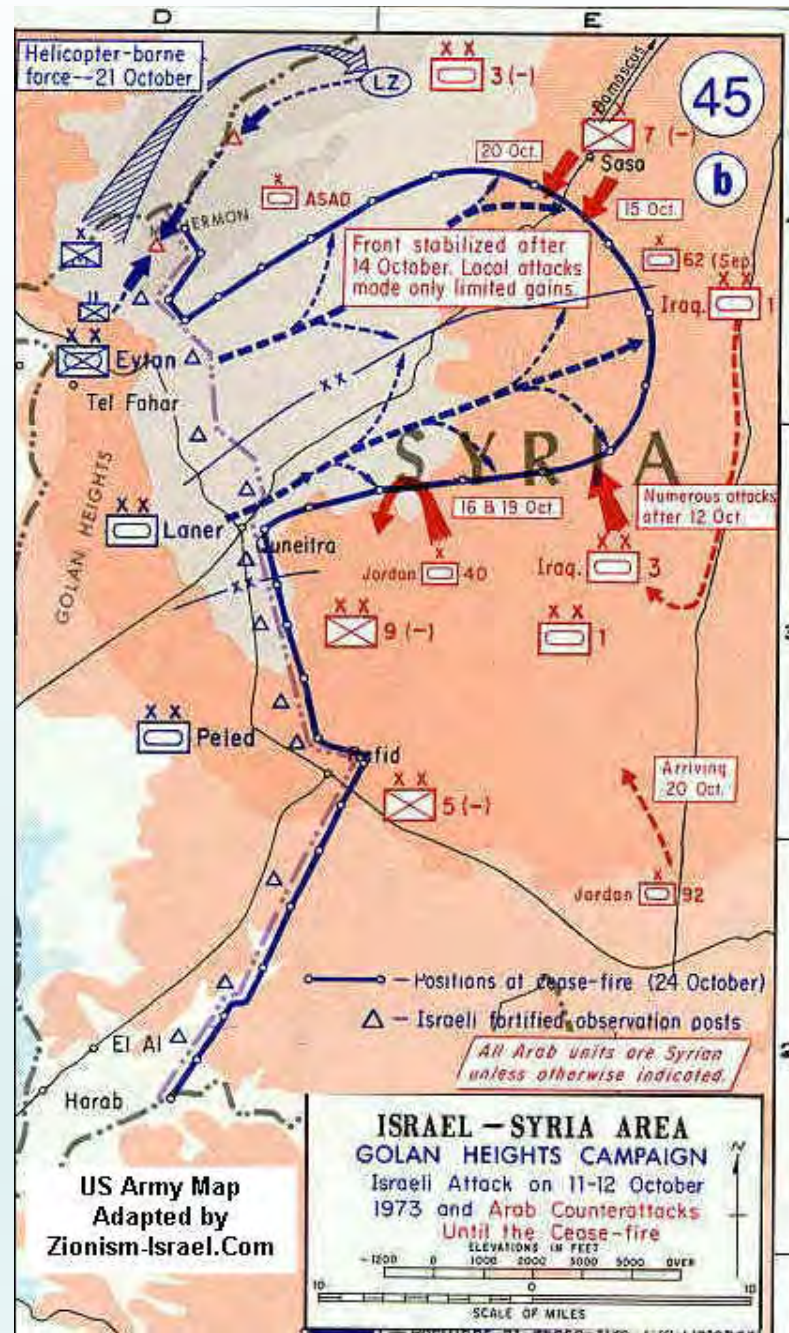
 = Areas "Occupied" by Israeli Forces

Following the 1967  
"Six-Day" Arab-Israeli War



# 1973 War





US Army Map  
 Adapted by  
 Zionism-Israel.Com

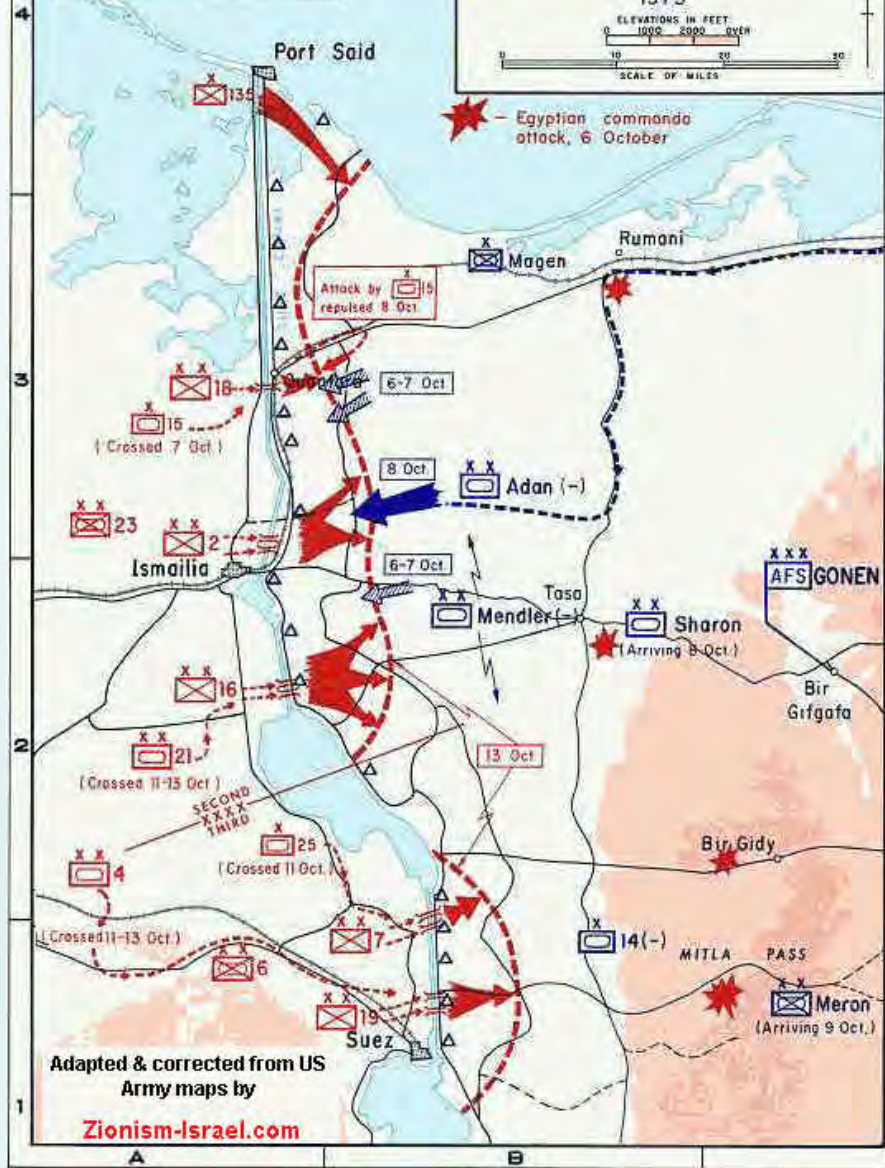
MEDITERRANEAN SEA

### SUEZ CANAL AREA CAMPAIGN IN SINAI

a

The Bar-Lev Line consisted of fortified strong points (Δ) along the eastern edge of the Canal. It was constructed to give warning of an impending attack

Egyptian Crossing / Reinforcement Phase:  
Israeli Counterattacks: 6-13 October  
1973



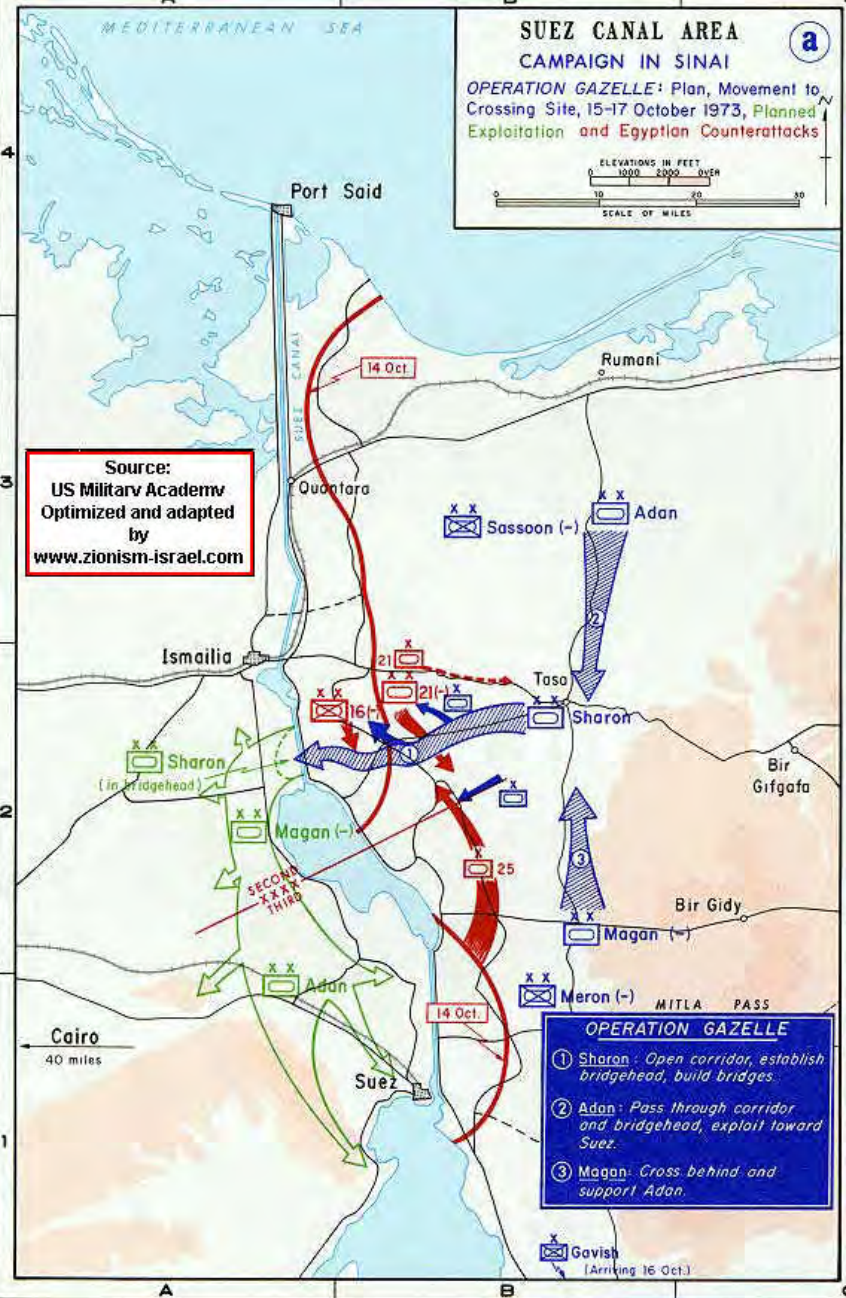
Adapted & corrected from US Army maps by

Zionism-Israel.com

A

B

C



a

Source:  
 US Military Academy  
 Optimized and adapted by  
 www.zionism-israel.com

**OPERATION GAZELLE**

- ① Sharon: Open corridor, establish bridgehead, build bridges.
- ② Adan: Pass through corridor and bridgehead, exploit toward Suez.
- ③ Magan: Cross behind and support Adan.

- Menachem Begin – 1977
- Anwar Sadat
- Camp David Accords – 1978
- Palestine Liberation Organization (PLO)
- Yasser Arafat
- 1<sup>st</sup> Intifada
- Yitzhak Rabin – 1992
- Oslo Agreement - 1993





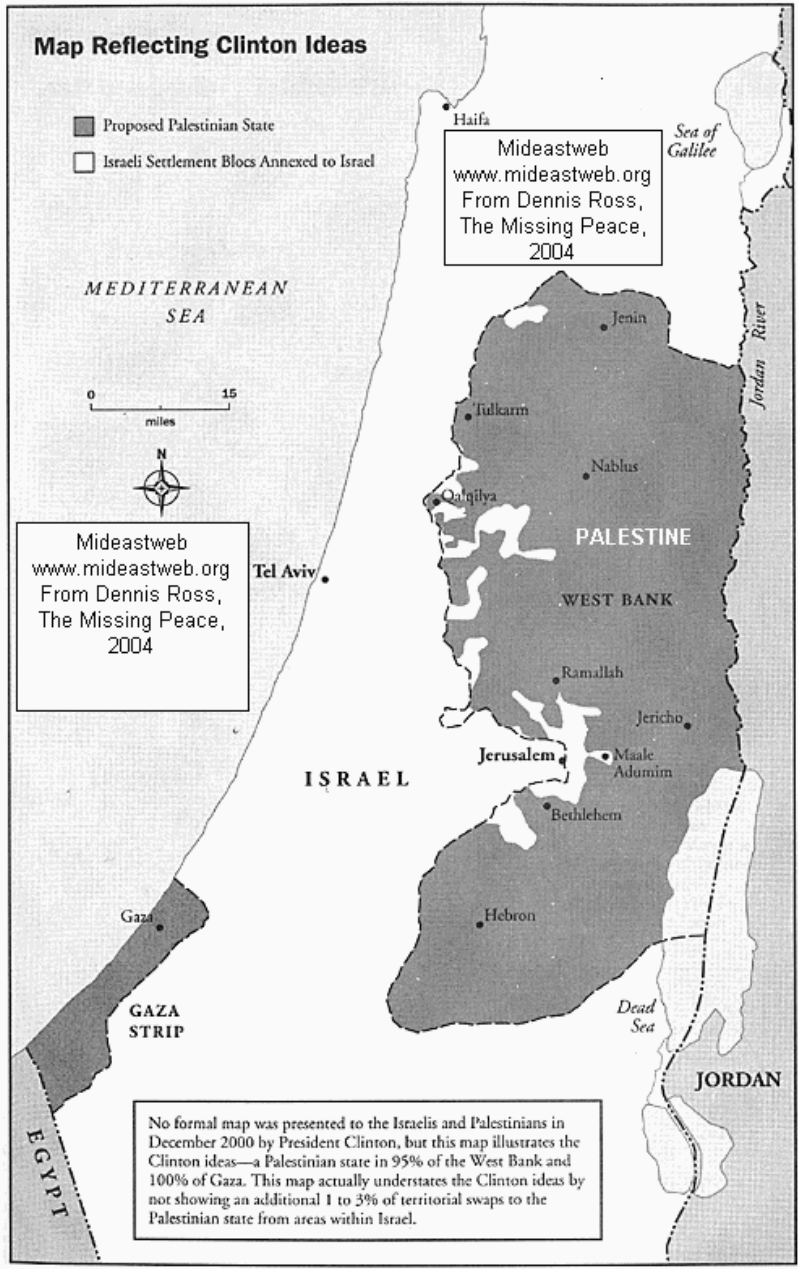
Map 2: Sharon Plan, 1977





# Oslo II Map Outlining Areas A, B, and C





- 2<sup>nd</sup> Intifada – 2000-2005
- Ariel Sharon
- Mahmud Abbas
- Ehud Olmert
- Hamas – 2006
- Lebanon War – 2006
- Bibi Netanyahu – 2009
- Judicial reform – 2023
- Oct. 7



Map 37: Jewish Settlements in Judea and Samaria by Population Size, 2020



Map 38: Palestinian Settlements in Judea and Samaria by Population Size, 2020

# Israel and the Future

- Day After
- Demographics
- Electoral Reform
- Basic laws and Constitution
- Palestinians
- Messianic Jews – Righteous Representatives