

HALIVNI: NATURAL & NATIONAL CATASTROPHE

Two kinds of catastrophe

① unexpected, unusual - *nifl*

② natural

Presumes the connection between human behavior and nature

נאסין: God will add additional punishment over and above the natural disorder

Hitler's existence = *nifl* in cosmology

But nature is neutral according to our view

We are alienated from nature, therefore we cannot accept moral connection between behavior & nature

We cannot influence nature either

Polytheism assumes multipopulated universe, a spirit behind each object, animate or inanimate

Monotheism presupposed the same communication, but with one personality, not many

He would completely divorce the private life / behavior and his / her scholarship and scientific work

This view is totally unacceptable to normative Judaism

Prayer

1. Hallel - in the present for something that happened in the past

2. *shema* Thanksgiving; more personal

3. *shema* Confession of sins of the past

* 4. *shema* Petition, most problematical

Assumes that God is Provider, Creator

" " prayer will have an effect

shema *shema* = *shema* *shema*, *shema*

No other form of prayer is really "religious"

∴ the form that bothers us most

① Our belief does not support it

② We object even on moral grounds - by what right do I ask God to arrange things for us

Wouldn't God know best anyhow? <Spinoza>
If Jews on both sides of a war make a grab in, who
should God listen to?

Medieval philosophers preoccupied with free will

Rambam introduces the experiential connection of man to God
not necessarily the result of reflection

that connection can be felt at any time

Judaism posits that the best way of achieving that contact is
by observing Mitzvot

The relationship will come - indirectly

Prayer is an attempt at direct contact - auto-suggestion

The more intimate an experience becomes, the less relevant
objective factors become

Intimate feelings tend to reverse themselves

By the same token, it is easier to accept mitzvot - done
out of love, than mitzvot, that can be rationally explained

- the latter can be achieved thru other means!
- given this sense of oneness, fasting makes sense to rectify
a moral gap in the universe

Rabbis saying: don't take nature for granted
don't wait for crisis

* in crisis, reaffirm the unity of man / God / universe

→ * 8 mitzvot catharsis

1/3 mitzvot 1/2 mitzvot 1/6 mitzvot 1/6 mitzvot = revolutionary doctrine = true monotheism
our defeat is not God's weakness, but ours

[We can achieve the 3rd mentality only in exalted moments of
intimacy; how can we translate this awareness back into
the physical realm?] We can live only in a dichotomized
universe & hope for the upper realm on an occasional
basis

How do you take the quantitative leap from a transcendent awareness and a personal action such as nijon?

Halivni argues that the action is only a stimulus, a way of achieving the transcendent, not a diff kind of action

- ethics is most effective vehicle to achieve nijon
- God had compassion on Adam after the banishment; left him the smile of a child & the smile of a person you help

nijon nijon

- Megillah records few supernatural events
- most of them social-political events, not even religious
 56 nijon (p. 145) = permission to include nijon in nijon
- this placed on same level as Roman's leaving Jerusalem (153) is the notion of nijon so insignificant as to merit a holiday? Historians then try to read into it as much else as possible. = modern bias!

nijon nijon 2:2 5 generations disagreeing on nijon as nijon
 (putting your hands on a sacrifice on nijon)

Historians then decided that it means nijon

Is its purpose history or nijon

We now know that Mishna is older than Hillel ~ 3rd cent. BCE

nijon nijon nijon nijon nijon nijon nijon nijon nijon nijon

Ques: how does prooftext fit the law?

In ancient times, major activities conducted in the gate
 For the author of Mishna, nijon nijon nijon meant outside the city gates; this could only have been in early times

∴ nijon older than names mentioned in it

Our nijon may be written by early rabbis who were interested in nijon

2:8

If they permitted *she'at ha'kodesh* to be written, must have been outside the purview of *halakha* because *she'at ha'kodesh* was not allowed to be recorded

no threat to *halakha* was allowed at this time
Mishna itself not yet written down

- later *she'at ha'kodesh* reversed meaning:
 - if it was recorded, it must be as holy as Torah!
similarly, other apocryphal works treated authoritatively those holidays which are *she'at ha'kodesh* are more serious than those which are *she'at ha'kodesh*
 - ∴ weightier events occurred on 1st category events
 - to do away with *she'at ha'kodesh* over a dead person must be commensurate with something extra special
- Furthermore: the original observance never had a *she'at ha'kodesh* and a *she'at ha'kodesh*

2.

she'at ha'kodesh for Yom Kippur actually debunks *she'at ha'kodesh*
Based on Mishna 2:1

Halacha bridges the ontological gap between man & God
she'at ha'kodesh has no "logical" justification

- reducing *she'at ha'kodesh* to essence is apologetic
- the essence *she'at ha'kodesh* is existential, not philosophically rationalizable

Differences Between Mishna / Rambam

Mishna closer to biblical concept: man must appease God to win Him back to favor

God expresses His displeasure through droughts, plagues etc.

Rambam begins with philosophical concept I:3

① incorrect premise

② moral appeal

- you acknowledge God as Ruler of Universe by appealing to Him in time of stress
- reads 'sp as accidental, not "contrary"
- no source for this; pure Rambam!

Went further than R. Yehuda Hanasi

מצינו שכל המצוות

- would never tamper with the Torah no matter how problematical
- tried to blend together → ^{Mishna/Gemara} מצינו שכל המצוות
- Rambam recast the ^{Mishna/Gemara} Torah, restates Aramaic passages in Mishnaic Hebrew and ignores the discussion → smooth reading

Mishna preoccupied with rain 333-338, 338 ff; 2nd

- completely non-historical: all in present
- except for 6-7 in chaps. IV
- Rambam doesn't get around to rain until I:16 (brief)
- begins with individual → collective and mentions rain in present

II:1 rain mentioned 1st

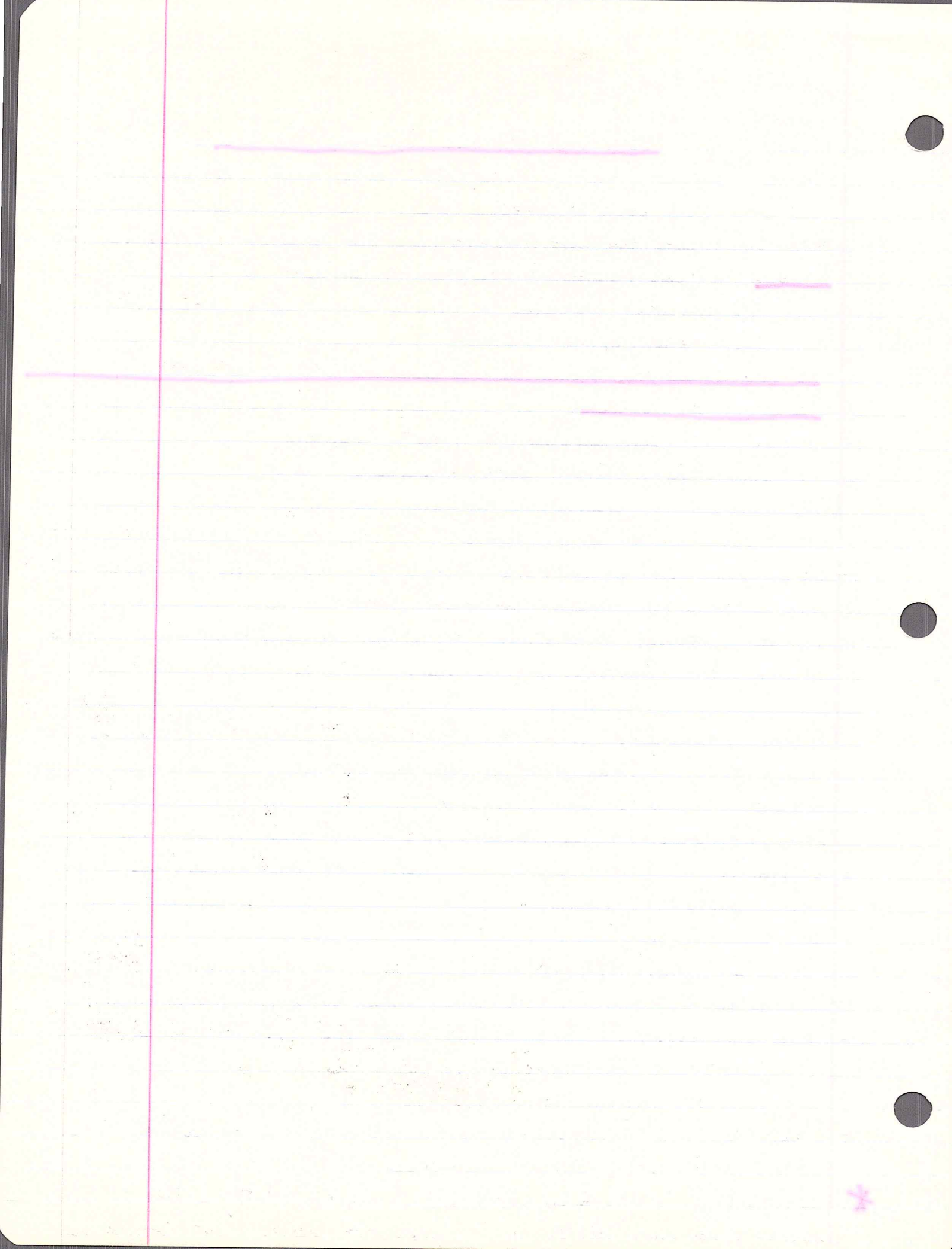
Chap V entirely historical

- why the Mishna reflects this area is highly problematic
- Rabi is ready to forego ^{לפי שכן} that falls on ^{אדם}
- ^{לפי שכן} - ^{אדם} side the ^{אדם}

- simply not concerned
- as long as Jews were on their own soil - fasting was a matter of personal choice

* Rambam emphasizes thought ^{אדם}, not action

- ^{אדם} & no rain decreases in imp. → indiv. fast emphasis



Halivni

1)

א'פסא א'פסא

א'פסא = dry facts, historical kernel

א'פסא = scolion, interpretation, much later, 2nd cent CE
cf. Halivni on R.H. late Amoraim, 600 yrs later
world of redactionism

2) What is א'פסא?

physical privation

Ahar & priests of Babel even decreed privation
must diff. between private/public privation
wearing sackcloth cements community
thoroughly biblical

Ramban on theological substratum

man's behavior can modify the punishment

∴ his behavior is what caused it in the 1st place

א'פסא means undoing what you did, not a New Year's resolution
not to sin any more

∴ requires extra effort

א'פסא confirms the imp. of our deeds

א'פסא praise for things that don't affect you directly/
thanks for the son - least religious

א'פסא more personal

א'פסא sense of guilt

א'פסא most religious; basis of א'פסא; high intensity petition

3) National Disaster

commemorating hist. event

א'פסא א'פסא ushers in א'פסא א'פסא - tho its origin is hist
facts interspersed thru yr. are prophylactic, preventative medicine

Talmud R.H. on Zecharia

when there's peace, facts are optional!

mishna gives short shrift to this category

in Ramban devotes almost 1/2

these are much easier than 1st category

→ sympathy facts!

4) Preemptive Fasts

Taanit chap. 4 (p. 341)

permanent institution of fasting

הוא אומר שזאת מלפני ה' שיהיה

fasting so that the rebe shouldn't die

Rabi Zadok fasting to avert שיהיה

not for any known sins or events

has a magical element?

not to force God's hands

5) מ'ר'א מ'ר'א

if there is no מ'ר'א, ∴ mishna is earlier

only מ'ר'א could proclaim מ'ר'א מ'ר'א

∴ מ'ר'א מ'ר'א מ'ר'א מ'ר'א

but after 425 מ'ר'א was abolished, & they too had not

מ'ר'א מ'ר'א

6) Rambam vs. Rabi

Mishna gives dissenting opinions - Rambam doesn't

Rabi always quotes older sources verbatim - Rambam totally disregards the original wording, order

Beitar Revolt

cf 4th blessing in מ'ר'א מ'ר'א

alludes to Hadrianic persecution when burial was suddenly permitted; Jews proclaimed מ'ר'א מ'ר'א

Rambam picks up on this