Rabbinic Literature

During the first seven centuries of the Christian Era (the Period of the Tanna'im and Sages), Jewish religious and spiritual leaders of the Jewish nation studied, preached, and taught within two socio-cultural institutions: the great synagogues, and the academy (bēt ha-Mōṣer). These produced several of the most central elements of Jewish civilization, composed prayers and liturgy (p'ri år), translated the Bible into Aramaic, laid the foundations for Jewish mystical mysticism, and, above all, created the Halakhah and the Aggadah. The Halakhah (from the root kalak, meaning "to go") — the road which follows (or less frequently, is not followed) — is a corpus of laws regulating every step in a person's life, from cradle to grave. The sages deliberated each and every decision, considered everything according to social, religious or technological developments; and reached binding rulings. The Halakhah was created throughout the ages, each generation adding something or subtracting something. It is always respecting continuity and tradition, although legal codices of other civilizations, the Jewish Halakhah is not a distilling corpus of laws and precedents, but it is also a protocol of a debate preceding each decision. Rejected opinions, conflicting insights, and fragmentary suggestions, arguments by biblical references — all these appear in the discussion of every subject in a significant manner.

The major halakhic works are the Mishnah and Tosefta (1st-2nd centuries) and both Talmud, the Jerusalem and the Babylonian (3rd-6th centuries). In the following centuries these works formed the basis of the rabbis (Mishnah Torah, 12th century) and of Rabbi Ch. Caro (Shulhan Arukh, 16th century) which thereafter became the essence of Jewish Law for all times.

Unlike the Halakhah, the Aggadah (from the root agag, meaning "has no normative authority," its authors interpreted biblical stories, their teachings were not a moral code binding on their own time. They composed parables and maxims, strengthened the faith of their people, admonished them, and comforted them in troubled times. The Halakhah also discusses theological and ethical questions. Much of it is introduced, often petty and aggressive, against Israel's foes (such as the Egyptians and Greeks). While the Halakhah presents the serious face of the Talmud, the Aggadah presents a side. Containing many elements of exaggeration, fantasy, and misrepresentation, it is at times amusing, and while it is amusing, its main tone is nonetheless moral and didactic.

Aggadah reached us in part through the Halakhah in the form of interpretations were added as illustrations to serious legal texts, but also in purely aggadic works called Midrashim (from the root midrash, meaning "to seek" or "to examine") as, for example, Genesis Rabbi

1. King David playing the harp. Psalter, northern Italy, 1430-1470.

the Elder
Mishnah
Jerusalem Talmud
Babylonian Talmud
AD
200
405
500
600

the tannaitic period are contained in works such as the Tosefta, the Mahram (a discussion of the Book of Exodus), or the Mishnah (the entirety of the tannaitic period).

3rd-5th centuries: The period of the Amoraim who compiled the legal materials to be included in the Jerusalem and the Babylonian Talmuds.

End of the tannaitic period. The compilation of the Tosefta by an unknown editor, probably in Palestine. This is a collection of legal commentaries added to the Tosefta, later various sources of the Tosefta (Pesiyyot or Tosefta). The Amoraim, mostly unmarked "raw material" included in the Tosefta, is not a period. The vegan Halakhah of the Babylonian Talmud, which interprets the order of cases, is not a period. The beginning of the 5th century onwards: Amoraim: Literature is based on the Tosefta, literature is based on the Tosefta.

c. 450: Composition of Levisic Rahbin in the Galilee — a significant period mainly to the themes of reward and punishment, Good deeds for the poor, pedagogical of peacocks.

c. 475: Composition of Rabbi Nissim ben Shalom HaKohen in the Galilee — the Galilee — a significant period mainly to the themes of reward and punishment, Good deeds for the poor, pedagogical of peacocks.

c. 580: The 'Sاذ' of the Babylonian Talmud which interprets the order of cases, is not a period. The tannaitic literature is based on the Tosefta, the tannaitic literature is based on the Tosefta.

5th century onwards: Amoraim: Literature is based on the Tosefta, literature is based on the Tosefta.

The period of the Amoraim, they compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

7th century: The period of the Amoraim, they compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.

The period of the Tannaim (or the Mishnah), the Tannaim compiled the order of cases, they wrote commentaries on the Tosefta, they wrote commentaries on the Tosefta.