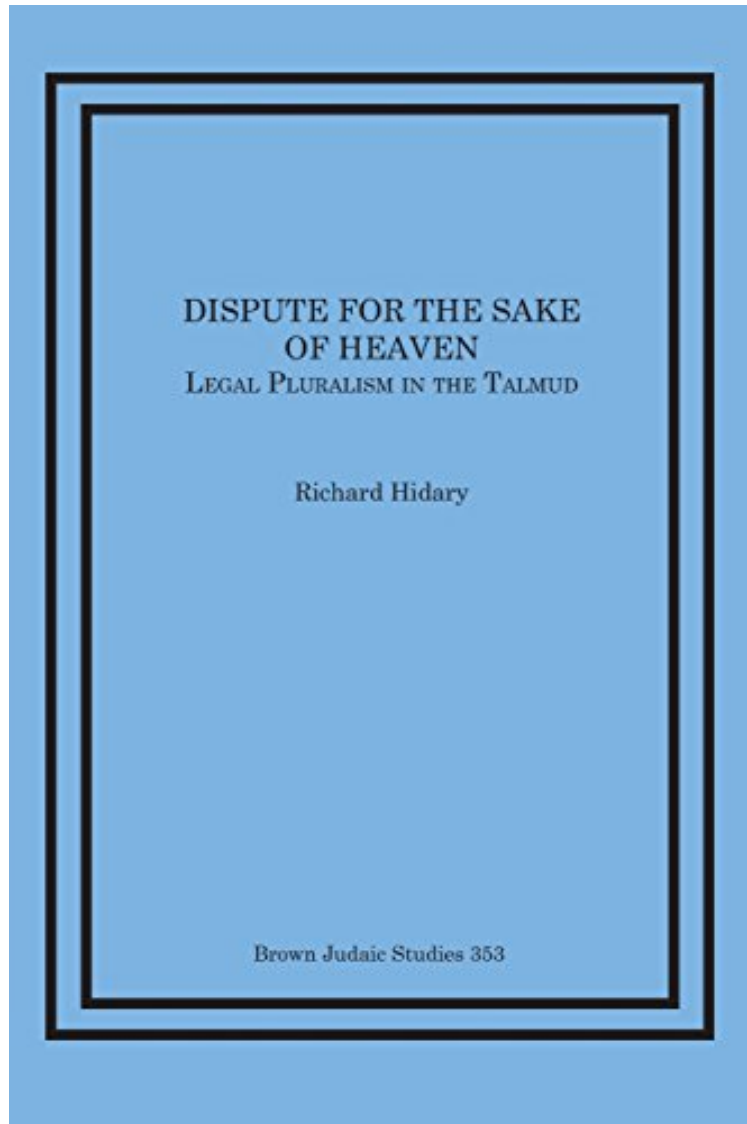


[Library ebook] Dispute for the Sake of Heaven: Legal Pluralism in the Talmud (Brown Judaic Studies)

## Dispute for the Sake of Heaven: Legal Pluralism in the Talmud (Brown Judaic Studies)

*Richard Hidary*

*DOC | \*audiobook | ebooks | Download PDF | ePub*



 Download

 Read Online

#2043174 in Books 2010-11-01 Original language: English PDF # 1 9.02 x 1.01 x 5.981, 1.46 #File Name: 1930675917454 pages | File size: 43.Mb

**Richard Hidary : Dispute for the Sake of Heaven: Legal Pluralism in the Talmud (Brown Judaic Studies)**

before purchasing it in order to gauge whether or not it would be worth my time, and all praised Dispute for the Sake of Heaven: Legal Pluralism in the Talmud (Brown Judaic Studies):

4 of 5 people found the following review helpful. Somewhat dense but well-done By Michael Lewyn This book describes the attitudes of the Talmudic sages towards legal pluralism- that is, differences of opinion among rabbis

about halacha (Jewish law), and the extent to which rabbis should be allowed to follow minority opinions or local customs rejected in other cities. Based on dozens of examples, Hidary suggests that there is a significant difference between the Jerusalem Talmud ("JT") and the more influential Babylonian Talmud ("BT"). The former text generally maintains a more negative attitude towards diversity of halachic practice. For example, the JT proposes a universal system of rules for deciding between disputing sages, while the BT rejects this system. The BT often discusses diverse practices among the sages, while the JT tries to explain them away. Why do these differences exist? Hidary proposes a few possible explanations. First, the JT was written in Israel, where Christianity was strong and rabbis thus might have sought to reduce diversity in order to prevent additional sects from splitting up Judaism. By contrast, Babylonia was mostly pagan. Second, Israel was dominated by the Roman Empire, which tended to favor codification of laws (a project that tends to reduce diversity). By contrast, Babylonia was dominated by the Persian Empire, whose legal texts (both secular and religious) were usually not codes and generally accepted multiple teachings. Third, in Israel the rabbinic movement was centered in the north of Israel; perhaps where all scholars lived in the same place, unity would be easier to achieve and disunity might seem more threatening. By contrast, Babylonia was more decentralized, and scholars could more easily carve out local fiefdoms and would be less likely to even know about the practices of other cities.