

SUMMARIES

Amnon Dokow

Tractate Tamid and the Eighth Day of Ordination – The Literary and Conceptual Editing of Tractate Tamid

Tractate Tamid of the Mishna is formulated as a continuous and lyrical story of how the morning sacrifice was offered every day in the Temple. The first part of the article shows that the Mishnaic narrative divides into three parts in terms of contents and style, presenting the different stages of entering the Sanctuary. The second part of the article shows how each of the three phases of the daily sacrifice are divided into two parts: first the initial elements of the service and then the second and concluding elements. The two parts of each phase are separated by the entry into the Sanctuary and by the incense offering. The article concludes with the suggestion that this arrangement is rooted in the description of how Aharon the Kohen completed the service on the eighth day of ordination (“*miluim*”), so that the daily ritual replicates the formative event of the dedication of the Sanctuary.

David Baras

“Everyone Can Be Counted Towards the Seven”

A *baraita* in Megilla 23a says: “Everyone can be counted towards the seven, even a minor, even a woman, but the Sages said: A woman does not read from the Torah because of the dignity of the congregation”. While much halakhic discussion regarding calling women up to the Torah revolves around this *baraita*, this article discusses this statement from a philological point of view.

The *baraita* contains an apparent contradiction between the first part, which allows women to go up to the Torah, and the last part, which forbids it. This contradiction has led to various theories regarding how the halakha as it appears in the *baraita* was created and edited. The article approaches this question by examining the use in talmudic literature of the expression “but the sages said”, suggesting that here it links our *baraita* and Tosefta Megilla. This link leads us to the surprising conclusion that two conflicting opinions regarding women being called up to the Torah may have been juxtaposed in the

Tosefta, and the determination between them is expressed in this *baraita*.

Yosaif Mordechai Dubovick

Rav Hai Gaon's Commentary on Bavli Shabbat (76b-94b)

While Rav Hai Gaon's (RHG) commentary on Bavli Shabbat was well known during the Middle Ages, it was not preserved in full and fragments from this work were recovered only with the discovery of the Cairo Genizah. Recently it has been proposed by J.J. Keller that Rabbenu Hananel's (RH) commentary to the eighth, ninth and first half of the tenth chapters of this tractate are in fact not RH, but in reality RHG. This article assembles and analyzes the evidence in support of this thesis, and discusses its ramifications.

Simcha Emanuel

Mourning Customs During the Period of Counting the Omer

This article examines the customs of mourning during the period of counting the Omer and their development until the end of the Middle Ages. The first part of the article discusses the attitudes of the Talmudic Sages, the Babylonian Geonim and the early authorities ("*Rishonim*") towards the days of counting the Omer in general and towards the prohibitions observed on those days in particular. In this context the opinions of sages in each of the major centers of Torah – the East, Ashkenaz, Italy, Northern France, Provence and Spain – are considered separately, pointing out similarities and differences between one center and another. In the second part of the article more general questions are raised: What is the original source of these special customs during the period of the Omer? What is their connection to historical events that occurred in that period, during the time of the Sages, and in the Middle Ages? And finally, how was the special status of Lag ba'Omer created?

Yaakov Shmuel Spiegel
**R. Yona Ibn Bahalul's *Minhat Qenaot* –
The Introduction and Selected Passages**

Minhat Qenaot by R. Yona b. R. Shelomo Ibn Bahalul is preserved in Ms. Oxford Opp. Add. 4°19 (Cat. Neubauer no. 618). That is apparently the only extant copy of the work. R. Yona was active in Molina de Aragón in Castile, and wrote the book in 1257/8. Very little is known about his life. According to his own testimony the low religious-ethical level of his generation led him to write the book, which is addressed to the masses. It contains 37 chapters, including halakhot on various subjects (circumcision, cross-breeding etc.) and some moral instruction and thought. It is written entirely in rhyme, using fragments of biblical verse. The book is based on the *Mishneh Torah* of Maimonides, whom he regarded as an exemplary figure, maintaining that the Master's great work marked a turning point in Torah observance by the Jews of Castile.

The article includes the introduction to the book and some passages from it.

Aviad Bartov
Notes on the 'Yerushalmi' of Qodashim

In the mid-1920s Rabbi Aryeh Leib Foiderow obtained a manuscript of the Yerushalmi Talmud on tractates Menahot and Temura, copied by Rabbi Izhak Gefen from a manuscript in the Warsaw Museum. Rabbi Foiderow corrected the manuscript and published it without realizing that it was a forgery. This article discusses the question of the source of the forged manuscript, suggesting that it was evidently based on the deeds and exploits of the famous Jerusalem forger Shelomo Yehuda Friedlander and his accomplices.

Avraham Munitz
A Study of Rabbi J.B. Soloveitchik's Halakhic Responsa

Examination of Rabbi J.B. Soloveitchik's halakhic responsa reveals a nomological, meta-halakhic model that he used when writing them. The model consists of two central elements: 1. Pure Halakha, including

abstract halakhic categories from Sinai that are immutable; 2. Applied Halakha, which is a method for applying the abstract categories in the real world, influenced by the internal world of the decisor, his beliefs and values. This article presents the various elements and their application in different responsa, revealing a broader view of Halakha than the one derived from an analysis of Rabbi Solovetichik's theoretical writings. This view makes it possible to present a permanent, normative, divinely-ordained system, which at the same time may be flexible and adapt itself to a changing reality.