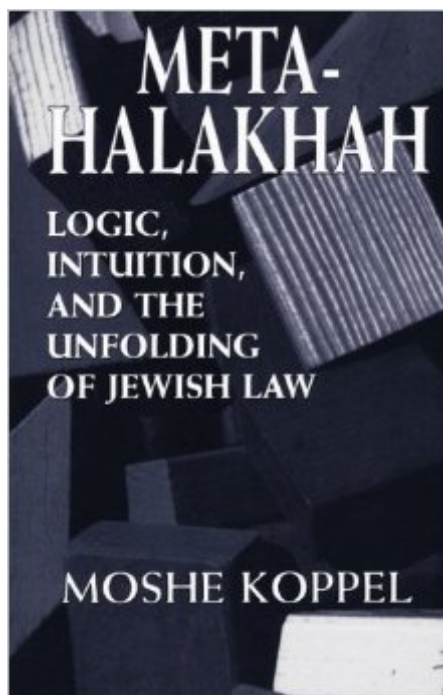


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# Meta-Halakhah: Logic, Intuition, And The Unfolding Of Jewish Law



## Synopsis

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## Book Information

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## Customer Reviews

Presumably, this book's intended audience, like other books of such a caliber, is not a wide one. Nonetheless, if you are someone whose thoughts oscillate between interdisciplinary topics like history, philosophy, mathematics, and Judaism --- you will almost certainly benefit from reading it. The central question explored in this book is defined by the need to reconcile the empirical/practical and the dogmatic perspectives on the nature of Halakhah, the Jewish law. The latter perspective, one that posits that the complete immutable Law was given at Sinai, is embedded within Rabbinical Judaism, and deviations from such doctrine (explicitly stated by Rambam) are not welcome in most Orthodox communities. But if one is honest and explores such matters with genuine ardor, one has to confront the question: how is it possible that the complete Law was given to Moses and Israel at a particular time and space, yet additions are still being made today and are still considered "Torah?" Koppel, in the best of said Rabbinical-midrashic tradition, manages to convince that, ultimately, these two seemingly opposing takes are convenience devices for the same normative reality. Koppel, in this book, is not trying to answer the different but related (and even more uncomfortable) question: was the original Torah (encoded in the Chumash, i.e. the Law that doesn't explicitly encompass Mishnah, Gemorah, and later developments) composed by one person, Moses, or was it created and (to a degree) added to or modified throughout subsequent generations, up to the Second Temple period (in what's academically referred to as "Priestly

source")?

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