

Abstract

Destruction of Jerusalem Temple (Treating the Subject in Classic Jewish Texts)

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This thesis focuses mainly on texts describing the Temple's very destruction, be it by the Babylonian army in 587 BC or later on by the Roman army in 70 CE. In addition, it also inspects circumstances of the conquer and the destruction of the Temple and the city of Jerusalem immediately preceded. The examined texts are (with some exceptions) the texts of classical rabbinic literature of antiquity.

Although there is no doubt about how crucial the event (i. e. the demise of the Temple and the Temple Cult in Judaism) was, its image in the literature is not a massive one. Also, there are mostly individual references on a smaller scale. This is especially true of examining the causes of the destruction of the Temple and Jerusalem. Other mentions in halachic texts are similarly sketchy. Dealing with the changes forced by the extinction of the Temple, the central Temple cult, and Temple sacrificial worship. The main texts of this group are Mishna and Tosefta.

The Gemara of the Babylonian (and also Jerusalem) Talmud, and in particular, some selected Midrashim are a much richer source for the subject under scrutiny. Working with Haggadic texts has brought more consistent descriptions of the destruction of the Temple and related topics. Texts from other rabbinic works are explored as a complement to the core texts, especially if they examine the same subject.

This work first detected texts and selected their topics. Then, by examining these texts, individual topics were sorted out with emphasis on those that are repeated in multiple sources. Given the diversity of the individual groups of texts, the relationship of their type (e. g. character, dating, genre, focus, purpose, etc.) to the topic being examined. Then their grasping and topic processing is analyzed. And so are their frequency and range.

The question asked how the treatment of the theme differs in predominantly Halachic works from Haggadic ones. How it differs comparing the oldest works to the later ones. Furthermore how the processing in texts focusing more or less historically differs (taking into account the specificity of the Jewish historiography of the early period).

The resulting selection offers basic texts from the range of classical Jewish texts: Mishnah, Tosefta, early Halachic Midrashim (Vayikra Rabba, Sifrei Bamidbar, Sifrei Devarim), both Talmuds (Jerusalem and Babylonian), homiletic Midrashim (Pesiqta Rabbati and Pesiqta de-Rav Kahana) and a selection of Haggadic Midrashim (Eicha Rabba, Avot de-Rabbi Nathan in two versions). A special group contains the texts of "historical" character (Chronicle Seder Olam Rabba, Jewish War by Joseph Flavius and the Light of the Eyes by Azariah de Rossi). Other selected texts are examined as so-called "related texts" (or auxiliary), i.e. texts in which, in a more concise form, parallel processing of the topic, the same Haggada or halacha appears.

After the initial analysis, a shortlist of texts was selected, from which twenty-five basic texts were selected, along with fourteen shorter complementary texts. A detailed analysis of the individual texts goes into mutual comparison (when possible and meaningful). The result is a final synthesis of the findings.

The thesis is divided into eleven basic chapters, followed by the glossary, indices, the list of literature and appendices. The first three chapters are preparatory. The introductory part of the thesis (Chapter 1) summarizes the problem definition and the state of research on the topic. It presents an overview of all the examined texts. Chapter 2 outlines a historical overview of the period in question, tied to the main events

of the Israeli country, indicating the personalities, rabbis, authors, and works that are being worked on. Chapter 3 is devoted to an overview of specific topics in individual works.

Follows the core of the dissertation in seven chapters (Chapter 4 to 10) dedicated to the actual analysis of the texts. The chapters deal with individual groups of texts: Mishna and Tosefta (Chapter 4), Jerusalem Talmud (Chapter 5), Babylonian Talmud (Chapter 6), late Haggadic Midrashim (Chapter 7), Midrash Eicha Rabba and Vayikra Rabba (Chapter 8), Avot de-rabbi Nathan (Chapter 9), historical texts (Chapter 10).

Chapter 11 contains a final comparison, a summary of the analyses carried out in the individual chapters and the conclusion itself. Hebrew-Czech dictionary and glossary, indices (of citations and personal names), a list of sources, literature and other sources used to follow (Chapter 12). The appendices contain mostly original Hebrew versions of the texts used.

The volume of the texts proved to be rather large for the task. Texts of Rabbinic literature are extremely rich and dense. A broad discussion, analysis, and conclusions can be drawn from almost every sentence. When examining an individual text, another wealth of texts, references, and related citation reveals.