Summary

Number of Chapters: 5

The contribution of this thesis:

This thesis juxtaposes psychoanalytical theory and developmental psychology with rabbinic literature, in order to analyze the effectiveness of the master-disciple relationship in shaping the identity of the emerging rabbi. It explores the degree to which these relationships served a therapeutic and pedagogic purpose, and highlights the significant impact of the disciple's relationship with his master.

The goal of this thesis:

The goal of this thesis is to analyze the developmental process and environment necessary for the development of a rabbinic identity.

How it is divided:

The first chapter outlines the theoretical framework that grounds this thesis. The second, third and fourth chapters illustrate the three stages of the master-disciple relationship, as the disciple evolves from dependence to independence to ultimately interdependence between two colleagues. The fifth chapter outlines the potentially therapeutic encounters that can occur in master-disciple relationships that have evolved to this final stage.

Kinds of material used:

This thesis relied heavily upon Freud, Lacan, Winnicott and Erikson, as well as upon the literature on mentoring and supervision, in order to analyze a variety of rabbinic texts dealing with the mentor-disciple relationship.

THE MASTER-DISCIPLE RELATIONSHIP: A PSYCHODYNAMIC ANALYSIS

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Introduction

Contemporary understandings of the position of the rabbi include not only a pedagogic role but also a therapeutic role. The rabbi serves as spiritual leader for a community, and as such, conveys the core values of Judaism embodied in the Torah. For many contemporary Jews, their initial exposure to religious ideals provokes an internal dissonance. In order to help people align their own identity, beliefs, and praxis with Torah, many rabbis must take on a therapeutic role.

There are many definitions of the therapeutic relationship, the proliferation of which matches the increasing numbers of approaches. While it is difficult to distill all of these into a single working concept that we can use for the basis of this thesis, we may say that at its core, it is a relationship that fosters healing and awareness. Carl Rogers, who developed the person-centered approach to psychotherapy, has articulated the core conditions model, within which he outlines what he perceives to be the most fundamental ingredients of such a relationship. At its most basic level, the therapeutic relationship consists of the following conditions: two people are in psychological contact, one of whom is in a state of incongruence, being vulnerable and anxious, while the other is integrated. The latter functions as the therapist and expresses unconditional positive regard for the former who functions as the client. The therapist is able to communicate this to the client, as well as an empathic understanding of his or her internal frame of reference.[1] This approach's definition was an attempt to distill the therapeutic relationship to the necessary core that would facilitate constructive personality change. According to Rogers, all other techniques and theoretical constructs were helpful but not necessary to the therapeutic relationship. While this thesis will rely heavily upon psychoanalytic theory, as

opposed to the person-centered approach, this definition of the therapeutic relationship articulates some of the essential characteristics that are, as we shall see, also common to the master-disciple relationship of the Talmud. The master is assumed to be in a state of congruence, and helps the disciple integrate his learning with his emerging identity as rabbi.

It is through this lens that I shall analyze various texts relating to rabbinic relationships in the Talmud, in order to discern to what extent they served as primarily therapeutic relationships, and to analyze the underlying psycho-dynamic principles that shape them. The master-disciple relationship shares certain common characteristics with other helping relationships, which will be discussed in the first chapter. The master can function as teacher, mentor, therapist, parent and colleague. The text contains snapshots of the dynamic processes that define this relationship and within which the rabbinic identity is forged. This thesis will analyze the different dynamics of this relationship at play in the Talmudic text.

The first chapter will provide an overview of the theoretical background and framework used in discussing this relationship, the psychological theories that will be developed within this thesis, as well as a discussion of the historical setting of the master-disciple relationship as portrayed in the Talmud. The second chapter will discuss the first two stages in the development of the rabbi within the context of this relationship. These early stages are characterized by dependence upon the master. The third chapter will present the two middle stages of development for the student, who is beginning to assert his independence within the context of his continued dependence on his teacher. The fourth chapter will survey those stories that illustrate the final developmental stages of the student within the context of the mentoring relationship. The student's ultimate evolution to colleague will set the background for the fifth chapter. There, I will examine a case study of the

therapeutic quality of professional rabbinic relationships, by analyzing how rabbis interacted in the midst of suffering. In conclusion, I will reflect upon the ways in which these stories set models for contemporary therapeutic interactions within the rabbinate.

In order to explore these issues, this thesis will employ a thematic approach to reading the Talmud. The questions in themselves reflect a contemporary understanding of psychological issues and theory which did not exist as such in Talmudic times. Nevertheless, the working assumption is that the internal core of human nature has remained relatively constant, and the reflections of current psychodynamic theory can be applied to the Talmudic text. This intertextuality is based upon postmodern reflections on the eternal nature of the text. The *Columbia Dictionary of Modern Literary and Cultural Criticism* defines intertextuality as follows.

> According to theorists such as Roland Barthes and Julia Kristeva, no text can be read outside its relations to other already extant texts. Neither the text nor its reader can escape this intertextual web of relationships that causes the reader to have certain expectations about both the content and form of the work(s) he or she is reading [which can lead the reader to make connections not only to] other texts but also to any empirical, nontextual reality.[2]

In this thesis, a parallel has been drawn between rabbinic interpretation of Torah and psychotherapy. The process by which a rabbi is trained to interpret Torah will be compared with the process by which a therapist is trained to interpret people. This process is grounded in the theories of adult learning and development outlined in contemporary mentoring literature, as well as in psychotherapy. The master-disciple relationship provides the learning and therapeutic context for this process.

The assumption that a person can be understood through the same lens as a text is both postmodern and grounded in rabbinic tradition. Intertextuality is a theory of intersubjectivity within which both text and subject are conceived not as independent, autonomous units, but rather as an intersection of multiple and often

clashing categories and facets of identity.[3] Just as psychotherapists believe that people's inner truths and repressed desires can be uncovered with the help of therapeutic techniques and according to a complex system of psychological truths, so did the early rabbis perceive the text as being a set of truths waiting to be uncovered. Complex hermeneutic devices were developed in order to uncover the inner, hidden meaning of the text. The Torah came to symbolize a person, and in fact, the early rabbis ruled that a Torah could be counted for a person in order to make a minyan of ten people. In Menahot 99a, Rav Yosef compares the treatment of an ill and aging teacher with the treatment of the broken tablets which were put in the ark for safe keeping; both people and tablets are infused with God's eternal sparks. Given this intimate connection between Torah and people, I submit that there is a relationship between the therapeutic process between analyst and client, and the rabbinic process of Torah interpretation.

> Like analysis, reading is a two part process consisting of disorganization and reorganization, taking the text apart and putting it back together again. [...] By focusing on evasions, ambivalences and points of intensity in the narrative-words which do not get spoken, words which are spoken with unusual frequency, doublings, etc.-a reader in/of the text finds a "sub-text" which the work both conceals and reveals. A reader focuses simultaneously on the text itself (common rhetorical or stylistic features, its intertextuality) and the response to the text (transference). Reading, like analysis, becomes an activity of repressing and reconstructing, of forgetting and remembering.[4]

Therefore, the training process of the rabbi and the training process of the therapist share several common elements. The master-disciple relationship, like the supervisory relationship (and mentoring relationships in general) is critical to the formation and establishment of an identity within which such a process may take place. This reflection, which I will further elaborate in the first chapter, will form the foundation for this thesis.

Chapter 1

A Discussion of Master-Disciple Relationships

There are many different stories scattered throughout the Talmud that depict the relationship between master and disciple in different lights. Within this variety of interactions, we shall see that there are certain common elements that enable the central function of this relationship to be characterized as therapeutic. The most important of these common elements is that the master-disciple relationship provides the environmental context, "the holding environment", within which the disciple develops and matures, adopting an identity that is both professional and deeply personal, thus aligning his behavior with his belief system. It is this relationship that ensures the transmission of Torah, not simply through the instruction of its precepts, but also through the fostering of an identity which reflects the core values of the community. While the master-disciple relationship is לשם שמים (for the sake of heaven), it is very much a product of this world, shaped by and often in reaction to the many historical, sociological, physical and psychological influences of this world. This chapter will examine those theories that will shape our analysis of this relationship.

A] The Helping Relationship

Relationships can help or hinder those who are developing into independent adults and professionals. There are several parallels in the theories of individual psychological development and professional development (specifically the literature concerning mentoring and supervision). This section outlines the central aspects of these theories, particularly those aspects that they share in common, so that their application to the master-disciple relationship can be more clearly understood.

Rabbi Zalman Schachter-Shalomi suggests that the master-disciple relationship comprises a subsection of the larger category: "helping relationships", which he describes:

> The helper is a qualified individual upon whom a projection of great value rests. He is either a paragon of religious virtue [...] or the bearer of an advanced degree in the helping profession. No matter how nondirective his approach, the fact that so great a person sees fit to accept the one in need and is not frightened by a client's lack of adjustment to the proper norms of behavior is of redemptive significance. In this relationship, it is implicit that the one in need can be helped and that the helper can assist him. Even in the most hierarchical systems, there is a temporary suspension of the distance between the helper's rank and that of his client. [...] Yet this distance is not altogether suspended: the "rigor" of the helper's position is turned into a "grace" with redeeming power. [...] Presumably, the result of this relationship will be more than the mere relief of symptoms. The client will have found an identity for himself.[5]

This definition, we shall see, can be applied to the master-disciple relationship. This relationship can be compared to other relationships of this same broader category.

Psychotherapy as we now understand it was first pioneered by Freud at the end of the nineteenth century. If psychotherapy is defined as

> a psychological treatment, whereby a trained therapist develops a planned relationship with a patient or client with the expressed purpose of relieving suffering, it will include therapy carried out by a variety of individuals with differing background and training[6]

then this definition does not apply to the master-disciple relationship. However, the master-disciple relationship is a spiritual treatment, whereby a trained rabbi develops a planned relationship with a disciple in order to help him to align himself with the will of God, through the Torah. Furthermore, the process of interpreting the Torah was also perceived as a spiritual treatment whereby a trained rabbi analyzes and interprets the text for the purpose of relieving suffering in this world and the next.

One of the major differences between this helping relationship and the more traditional therapeutic relationship is the degree of intimacy and the environmental context for the exchange. In the therapeutic relationship, each person has only a finite

window into the other's functioning in the outside world. The therapeutic intimacy in this model is artificial because the client shares his or her inner self with the analyst, but the only disclosures that the therapist makes to the client are for therapeutic purposes. This imbalance helps to create a blank slate against which the client's projections and transferences are analyzed. This forms the basis of the transference relationship, the analysis of which "is the very essence of therapeutic work."[7] However this imbalance also establishes a certain hierarchy of knowledge and power, a hierarchy which is often present within the master-disciple relationship as well.

While the psychotherapeutic relationship shares characteristics with the master-disciple relationship, it does not offer a direct parallel. Additional insights into the nature of these rabbinic relationships can be found in the mentor-mentee relationship, and in the clinical supervisor-protégé relationship. The first preserved description of a mentoring relationship is found in the Odyssey.[8] From ancient times, the process of mentoring has been seen as a deliberate induction of novices into a profession. Learning the skills and techniques of a given profession, novices are encouraged to practice them under the guidance of an experienced professional, to reflect upon their own development within a process of joint reflection and to eventually acquire their own independent professional identity within an established context. Mentoring extends beyond the technical-rational model of education; it is the establishment of a relationship characterized by mutuality and therapeutic support and guidance.[9] Professional mentoring can thus be understood as a long-term and reciprocal relationship that ensures the transmission of a set of professional values and helps to foster the creation of a professional identity.

The supervisory relationship is a specific type of relationship that shares characteristics with both the psychotherapeutic relationship and the mentoring relationship. This relationship helps the student to forge a professional identity as a

therapist. There are three main functions of supervision: educational, therapeutic and managerial.[10] Nevertheless, the supervision process is highly dependent on the quality of information which students bring to the supervision setting. Sometimes this information comes in the form of actual data, such as video or audiotapes of sessions, or detailed process notes. This helps to bridge the communication gap between the mentoring relationship and the therapeutic gap and to facilitate a level of intimacy not present within classic psychoanalysis.

Within a mentoring relationship, the protégé is invited to shadow the mentor throughout his or her day and each comes to know the other in a much more comprehensive manner. In the rabbinic literature, we see that this more closely approximates the rabbinic master-disciple relationship. Despite the differences among these different types of helping relationships, these theories share assumptions about the development of identity and relationship, which can inform each other. All of these share their roots in psychoanalytical and developmental psychology.

B] Stages of Learning

Several theories exist about how adults learn and grow. Adult learning has been described as a process of development with a combination of different outcomes.

> Adult learning is: accumulation of information, change in behavior, improved performance or proficiency, change in knowledge, attitudes and skills, a new sense of meaning, cognitive restructuring and personal transformation.[11]

According to Taylor, Marieneau and Fiddler, this learning and development is marked by movement along five dimensions, some of which overlap and some of which are sequential. The first of these dimensions is toward knowing a dialogical process. This means inquiring into and responding to others' ideas, re-framing ideas or values that

seem contradictory, using one's experience to critique expert opinion and vice-versa. It also means associating truth not with static fact, but with contexts and relationships. The second objective is toward a dialogical relationship to oneself. This means addressing fears, exploring life experiences through some framework of analysis, and making meaning of one's life stories within contexts. The third developmental objective is toward being a continuous learner. This involves challenging oneself to learn in new realms, to take risks, to recognize and reveal one's strengths and weaknesses as learner as well as accepting internal dissonance as part of the learning process. Finally it involves setting one's own learning goals and being goal directed. The fourth developmental objective is toward self-agency and self-authorship. This means constructing a values system, accepting responsibility for one's choices, risking action on behalf of one's beliefs and finally naming and claiming what one has experienced and known. The fifth developmental objective is toward connection with others. This involves mediating boundaries between one's connection to others and one's individuality, as well as contributing one's voice to a collective endeavor.[12]

The process of learning and development is dynamic and is shaped by the student's readiness to learn as well as by the student's relationship to the teacher(s). Adult learning is essentially relational, it is shaped by the individual learner's relationships with his/her self, with his/her past, and with his/her teacher. These relationships change according to the stage of development of the learner. The above map is just one amongst several maps of transformation that exist. They are not formulas, rather they outline landmarks, point out dangers and suggest possible routes and destinations. "Just as a map frames the setting for a journey, so does a developmental theory offer a context for growth."[13]

Robert Kegan offered a map of transformation in his book *The Evolving Self*, wherein he outlined several stages of development of the adult learner. He suggested

> As the mentoring relationship proceeds, the protégé travels a path from dependence to independence and then on to interdependence. In the beginning, the protégé depends on the mentor to set direction, establish expectations, and provide feedback. As the two grow closer through the openness, sharing and trust that develop between them, they encounter one of the painful realities of mentoring: In the end, mentor and protégé part company. The mentor gives the protégé advice, support and feedback, thus responding to the protégé's dependence, but simultaneously prepares the protégé to act autonomously.[17]

Friedman and Kaslow outline six stages within the supervisory relationship that reflect a similar path. The stages of development of professional identity, which may take many years to pass through, are described as:

1. *Excitement and anticipatory anxiety.* This phase describes the period before the counselor has seen his or her first client. The task of the supervisor is to provide security and guidance.

2. *Dependency and identification.* The second stage commences as soon as the counselor begins work with clients. The lack of confidence, skill and knowledge in the counselor results in a high degree of dependency on the supervisor, who is perceived as having all the answers. The trainee counselor at this stage will use the supervisor as a model. However, anxiety about being seen as incompetent may lead the supervisee to conceal information from the supervisor. The personality and dynamics of the client, rather than the therapeutic relationship or counter-transference, is the most common focus of supervision at this stage, reflecting the lack of confidence and awareness of the counselor in exploring his or her contribution to the therapeutic process.

3. *Activity and continued dependency.* This phase of development is triggered by the realization of the counselor that he or she is actually making a difference to clients. This recognition enables the counselor to be more active with clients, and to try out different strategies and techniques. The counselor is beginning to be more open to his or her own feeling response to clients and may discuss counseling issues with colleagues and family members as a means of 'spilling affect'[18]. In this burst of enthusiasm for therapy, the counselor may experiment by applying therapeutic skills and concepts to friends and family members. The primary task of the supervisor at this stage is to be able to accept the needs for dependency as well as active autonomy, and to allow the counselor to explore different options.

4. *Exuberance and taking charge.* Friedman and Kaslow write that 'the fourth phase of development is ushered in by the trainee's realization that he or she really is a therapist.'[19] Having acquired considerable experience in working with clients, having read widely in the field and probably having embarked on personal therapy, the counselor is

actively making connections between theory and practice, and beginning to identify with one theoretical perspective rather than trying out diverse ideas and systems. In supervision, there is a willingness to explore counter-transference issues and to discuss theoretical models. The counselor no longer needs as much support and warmth in supervision, and is ready for a higher degree of challenge. In becoming less dependent on the supervisor, the counselor comes to view the latter more as a consultant than as a teacher.

5. *Identity and independence.* This is described as the stage of 'professional adolescence'. In beginning to envisage life without the protection and guidance of the supervisor, the counselor becomes more willing and able to express differences of opinion. Counselors at this stage of development are often attracted to peer supervision with others at a similar stage. The supervisee has by this time internalized a frame of reference for evaluating client work, and is in a position to accept or reject the advice or suggestions of the supervisor. The counselor may be aware of areas in which his or her expertise exceeds that of the supervisor. It is necessary for the supervisor at this stage to remain available to the counselor, and to accept a lack of control.

6. *Calm and collegiality.* By this stage, the counselor has acquired a firm sense of professional identity and belief in his or her competence. The counselor is able to take a balanced view of the strengths and weaknesses of different approaches to therapy, and is able to use peers and supervisors as consultants, 'from a spirit of genuine respect among colleagues'.[20] At this stage, counselors begin to take an interest in taking on the supervisor role.[21]

Using Friedman and Kaslow's distinction of the six stages necessary for the establishment of an independent professional identity as our central organizing framework, we will survey some of the anecdotal evidence in the Talmud to see if we can discern a similar pattern within the rabbinic literature.

D] A Return to Freud

Psychoanalysis has provided a set of concepts and methods that have proven to be helpful when discussing the dynamics of relationships. One assumption is that one's primary relationship with his or her parents shapes his or her development as a person and the ways in which s/he relates to others. The therapeutic relationship replicates

many of these early dynamics in order to facilitate the completion of early developmental tasks. Within the master-disciple or mentoring relationship, a similar process must occur in order for the student to develop a professional identity.

The developmental processes outlined above are grounded in psychoanalytical thought. Sigmund Freud outlined a set of developmental stages and dynamics that significantly informs my reading of rabbinic literature. Freud claimed that sexual feelings in infancy and childhood influence every individual's identity development. He extended sexual feelings to include not only sexual intercourse, but almost anything that produces bodily pleasure. The erogenous zones develop according to a set sequence, which he thought was governed by the maturational process, as well as by the child's social and environmental experiences. Frustration at a specific stage may lead the individual to develop a fixation at this stage later on, in an attempt to resolve this developmental block. The stages are oral, anal and finally phallic or Oedipal, which in adolescence matures into the genital stage.[22]

The Oedipal conflict emerges as the child reaches the phallic stage (approximately three to six years old) and continues to shape his interactions throughout the course of his life. According to Freud, the male child first loves his mother and his attachment to her becomes charged with phallic/sexual overtones. The boy perceives his father to be a rival for his mother's love and wishes to kill him and to replace him. Fearing punishment by his father for these wishes, specifically in the form of castration, the male child experiences a conflict: love for his mother and fear of his father's power. The son's ego is transformed through the incorporation of paternal prohibitions to form his superego. Eventually he gives up his affinity for his mother, radically repressing and denying his feelings towards her by identifying with his father, and overcompensating for this now unconscious wish to kill him. But these feelings are not fully repressed, they are expressed in sublimated activities. Mother becomes an internalized *imago* with two

competing images. She is both idealized as womb, that which creates and sustains, and demonized. Her sexuality is linked with slaughter since his desire for mother potentially castrates and kills.[23] This theory is important not only for the formation of an individual's identity and his/her relationship with others, but also from a national perspective. Freud's interpretation of the biblical narrative in light of the Oedipal conflict highlights certain salient points. God is the father who demands obedience from Israel as his male offspring, who keep straying to the earlier repudiated goddess/mother. Circumcision is the symbolic substitute for castration, a symbol of Israel's obedience.[24] These applications of Freud's thought will play a significant role in our discussion of rabbinic interactions and theology.

Erik H. Erikson expanded upon Freud's outline of developmental stages, in order to describe more fully the general achievements or issues at different periods of life. He outlines eight stages of development that are rooted in Freud's stage theory. However, he also addresses issues of growth and development throughout adulthood. He claims that while each of these issues are with each individual throughout their lives, they reach their own particular crisis at specific stages. The extent to which the individual is able to resolve this crisis will determine the tone for the following stages. The first stage deals with trust, the second with choice and the third with initiative, followed by a latent period when intellectual skills are acquired. The fifth stage corresponds to Freud's final stage of development, the genital stage of adolescence, where the teenager re-experiences the Oedipal conflict. The crisis of this stage relates to the formation of identity. The sixth stage describes the quest for intimacy and the seventh, the concern for the next generation. The final stage of life is characterized by the inner struggle for wisdom.[25]

Within this thesis, it will become clear that the master's concern with establishing disciples and acquiring wisdom, as well as transmitting it, are all examples of these later stages of development. The student's concern with establishing an identity, achieving

intimacy and eventually becoming a rabbi himself, are illustrations of the middle stages. Many of the other dynamics, in particular the struggle with the Oedipal Conflict, also play themselves out in the master-disciple relationship.

Two other psychoanalytical theories inform my reading of this relationship. The first was developed by the British psychoanalyst Donald Winnicott. He coined the term: "the holding environment" to describe the environmental context necessary for healthy development. When the "good-enough" mother holds her infant, she helps the child to integrate experience and to develop a sense of self. Winnicott's phrase the "good-enough" mother acknowledges the humanity of every parent who does her best to care for her child; she will inevitably fail to meet all of her child's needs. However, if on the whole she meets most of them, she is good enough and the child learns how to trust. If these failures occur early on, they represent early developmental traumas that affect the child's development. Transposed to the therapeutic or mentoring relationship, the holding environment corresponds to the unconditional nature of the relationship, within which the student can work through early traumas and complete unfinished developmental tasks. If the relationship is marked by competition and insecurity, these will have an impact upon the student's development. Identity is formed and shaped in relation to the other, and as such, the master-disciple relationship is critical for the emergence of the identity of the self as rabbi.[26]

Winnicott also articulates the importance of aggression in the development of the child's identity. He argues that aggressive impulses against external objects help the infant to define himself in relationship to his environment. When the forces that define the "me" are met with opposition, "not-me" is identified. In a good-enough environment, an infant's aggression becomes integrated in the individual personality as a useful energy related to work, play and learning. However, in many environments, early aggression on the part of the child is not tolerated and the child learns to repress it. That

which is repressed, the unconscious reenacts repeatedly in an effort to continue the process of development. Additionally, the child does not develop an adequate sense of self and seeks to fuse with others, until the other responds with aggression.[27] According to this theory, aggression is ultimately beneficial if it is experienced appropriately. This is crucial to my analysis of the master-disciple relationship. I often highlight aggressive impulses or suggest violent unconscious impulses, that according to this view, are normal feelings within the context of identity development. This thesis will demonstrate that the ways they are resolved or repressed ultimately affect the student's growth and learning.

The major psychoanalytical theory that significantly impacts upon my understanding of Freud's work is the work of Jacques Lacan. Lacan argued that psychoanalytical theory had moved away from Freud's writings, or were based on misunderstandings of his writings. He therefore proposed a "return to Freud", in particular, a return to his writings pre-1905, namely his interpretation of the unconscious, dreams, neurotic symptoms and (Freudian) slips. Lacan based his theories upon Freudian psychoanalysis, structural linguistics, deconstruction and Levi-Strauss' structural anthropology. He ascribed mathematical letters and formulas to his theories and the following summary of some of his theories will necessarily be simplified (as is true for the previous theorists as well). They shall become clearer (hopefully) in their application to the rabbinic literature.

Freud used the word penis and occasionally the word phallus to refer to the penis or to that which related to the penis. Lacan developed a complex system, based upon Freud's theories, in which he preferred to use the term Phallus.[28] He sought to emphasize the fact that what concerns psychoanalytic theory is not the male genital organ in its biological reality, but the role that it plays in fantasy. Similarly, many of the gender specific concepts in Freud's theory, when transposed to the imaginary and

eventually, to the symbolic realm, can be applied to either sex. The Phallus is one of the three elements in Lacan's conceptualization of the imaginary triangle of the pre-Oedipal phase: the mother, the child and the Phallus. It is an imaginary object that the mother desires beyond the child and which therefore threatens to separate the union; the child seeks to satisfy her desire by identifying with the Phallus, thus preserving the union. In the Oedipal complex, the father intervenes as the fourth element in this imaginary triangle by castrating the child; that is, by making it impossible for the child to identify with the imaginary Phallus. The paternal function is the name Lacan uses for the prohibitive and legislative role of the father within this triangle. The child must then accept this castration and renounce identification with the imaginary Phallus in order to pave the way for a relationship with the symbolic Phallus.[29] At its most basic level, the symbolic Phallus is anything that the Other possesses, and hence which is desired. The Oedipus complex represents the regulation of desire by law, even as law also creates desire. Thus castration is the first stage in the individual's acquisition of the law.

Lacan followed Freud in his connection of the law to the father, in part because he first imposes it on the infant's experience, but also because the Law (of society) is born out of the murder of the father. According to *Totem and Taboo*, the father's prohibition of incest leads the sons to murder the father, only to then internalize this prohibition out of their guilt. This is "the rule of the dead father". Lacan refers to this symbolic father's prohibition with the pun *le-non-du-pere* (=the name/no of the father). The murderous desire, as in Winnicott's theory of aggressiveness, is crucial to the development of identity, and the maintenance of social order, yet it carries with it obvious dangers.[30] From this perspective, desire, power and social order are all the subtext of every rabbinic interaction and relationship depicted in the Talmud.

Lacan stressed the intersubjectivity that is present and operative in all discourses. By discourse he designated a social bond, founded in language. The

famous Lacanian formula, "the unconscious is the discourse of the other", refers to the ways in which humans construct this social bond, in particular through language.[31] Lacan identified four types of social bonds, each of which are predicated upon the basic discourse of the master (or anyone in power) and his own desire.[32] He understood psychoanalysis as inherently subversive; by the analyst's act of interpretation, he unmasked the discourse of the master. This process underscored the master's lack of the Phallus. To a certain extent, the rabbinic master's discourse (in relation to his environmental context and his own superiors) contained both subversive elements (by creating a new social order based on Torah and learning) and colonizing elements (by instituting rigid hierarchies of power and control).[33] The discourse of the student who is trying to become a master also contains both of these elements.

I hope to demonstrate that, to a certain extent, all of these dynamics are replicated within the master-disciple relationship. The disciple's allegiance to the master is crucial to shaping his identity as rabbi and future master to future disciples. This relationship helps the disciple make the transition from his early environment (mother/womb) that helped to form and shape him to his new identity as rabbi. This is a slow process that comprises several stages. Winnicott outlines three stages, moving from absolute dependence to relative dependence towards gradual independence and interdependence.[34] These roughly correspond to the stages that we have outlined above. The degree that the various theories outlined above share similar characteristics suggest that they are descriptive of universal human processes, and are also operative in the relationships of the Talmudic rabbis. The following chapters will show that these early developmental conflicts are especially prominent in the earlier stages of the master-disciple relationship. It is at these stages that the student enacts those repressed unconscious conflicts that have slowed his development as a person and which therefore constitute a barrier to his development as a rabbi. As Winnicott has

described, each of these dynamics occurs in a developmental context, a holding environment. The intimate dynamics of the master-disciple relationship provides such an environmental context. However this relationship itself took place within the larger environmental context of a specific historical and sociological setting, which itself shaped it and significantly impacted upon its development.

C] The Historical-Sociological Setting

The historical and sociological setting for the redaction of the Babylonian Talmud and its Palestinian counterpart is an important contextual influence in the development of the texts considered in this thesis. And yet, the basic theoretical approach taken in this thesis is grounded in postmodern theory. Therefore, before outlining the historical and sociological setting as generally agreed upon by most scholars in the field, a few reflections upon historiography, in light of current postmodern theory, seems appropriate.

The general assumption of historical writing is that the past once existed and that historians can know and represent it.[35] However, since historians do not have direct access to the past, they can only represent it through writing. Moreover historians, like all other human beings, are governed by their own internal belief systems and unconscious conflicts, as well as by the political and ideological systems of which they are a part. As such, their representation of the past cannot be objective, from a post-modern perspective, and must be read with a certain amount of skepticism. Furthermore, given their representation of the past through writing, any understanding of a historical text, by a given reader, will have subjective components as well. The "textuality of the historian's work is inevitable. The textual traces of any past event have been doubly framed by the source documents and by the history of their interpretation".[36]

This hermeneutic of skepticism forms the basis for a psychoanalytical interpretation of talmudic texts. The aim of a psychoanalytic interpretation is less to understand the underlying unconscious motives of the characters portrayed in the Talmud, which can never be uncovered; as it is to reflect upon the dynamics implied in the text, and how they can inform current relationships in the rabbinate. Nietzsche's comment upon the act of writing history is eloquent if extreme:

> A historian has to do, not with what actually happened, but only with events supposed to have happened... All historians speak of things which have never existed except in imagination.[37]

More mainstream historiographers have also raised the issue of subjectivity that arises in the interpretation of historical evidence. Collingwood suggests, for example, that history is necessarily based upon fragmentary evidence and risks being more of an "illusion" than fact.[38] Similarly, recent rabbinic scholarship has suggested that rabbinic literature's relation to historical reality is not one of verisimilitude; rather it should be read as a guide to rabbinic attitudes about historical facts and events and the values that produced them.[39] In light of these reflections, I will read much of rabbinic literature as literature, not as actual biographies of real rabbis. As literature, the stories about relationships between rabbis and their students can be analyzed in terms of the messages that they convey. The texts discussed articulate a set of beliefs and values that continue to influence us today. It is in this sense that they contain elements of "truth". The focus of this thesis is to explore the "trace" of the imagination; that which is left to us and which can shed light upon internal and eternal personal dynamics. Nevertheless, just as a child is the product of his or her environment, so too a community and a people, and the impact of the environment must be considered. The following historical background, it will be understood, refers to a series of facts accepted by a scholarly community as opposed to the objective truth about a set of events that can never truly be known.

The Palestinian Jewish community lost a significant amount of independence with the defeat of Bar Kochba (132-135). The emperor Hadrian developed a series of rules and sanctions, exterminating many of the Jews who lived in Jerusalem and Judea. The Jews in the Roman Empire tended to live scattered throughout parts of the Galilee, where they interacted with and were influenced by their neighbors.[40] In Roman Imperial society, there was a "crushing sense of social distance between the notables, the 'well-born," and their inferiors", it could "almost be called 'moral hypochondria'."[41] This distance formed a firm barrier between the elites and their inferiors. The upper-class distinguished itself by its moral grooming and education. It was believed that the internalization of the literary classics was critical to moral formation.

> Physically, the *pedagogus* began by leading the seven-year old boy from his house to the forum, where his teachers sat, in effectively screened-off classrooms abutting on this main center of urban life. Here he would be absorbed into the peer group of young men of similar status. He would owe as much to that peer group as to his teacher. The contents of this education and the manner and the place in which it was communicated aimed to produce a man versed in the *officia vitae*-in those solemn, traditional skills of human relations that were expected to absorb the life of the upper-class male.[42]

This process of education and moral formation had its counterpart in the Jewish world. Students studied Torah, Bible and legal teachings in peer groups; their learning was expected to shape their morality and social behavior. The student learned with a chevruta and conversations recorded in the Talmud between students and masters characterize much of the structure that seems to have shaped their educational system. While the elite strata of Roman society in the Antonine Age was governed by a highly refined and somewhat puritanical code of conduct, the majority of the public was expected to indulge in sexual and moral licentiousness. The elite lived vicariously through the public and would often support such sexual excesses in the *vulgaris*, while simultaneously condemning such behavior in themselves. "Highly cultivated aristocrats patronized" gladiatorial games in the Greek cities, as well as watching striptease

dancers in the public theaters of Constantinople.[43] On a certain level, the public enacted the repressed fantasies of the elite strata of society. In this, the social distance concealed both desire and judgment, and the hierarchy contained within it fluid elements.

Greco-Roman customs, as well as many of the major economic developments of this period have their counterpart in rabbinic literature. There is also a "striking similarity between the patriarchal practices and those of the scholarchs of various Greek philosophical schools at that time."[44] As such, the rabbinic world in Roman Palestine reflected a similar division between the rabbis and the rest of the community.

> They functioned in large measure within their own unique framework, developing close ties with members of their circle, while attempting, to a greater or lesser degree, to exert influence over society at large.[45]

The degree of influence that the sages had over communal life is debated, but it seems to be the general consensus that rabbinic influence was mostly confined to their own circles, especially within the first two centuries of the Common Era.[46] With the third century came a period of urbanization and institutionalization which facilitated the creation of permanent academies in urban centers. This move led to increased contact with the rest of the community as well as society at large.[47] In 429, the rule of the patriarchate ended, when the dynastic line died out.[48] The Jewish community, which had been protected by both the pagan and the Christian Roman emperors, began to experience significant persecution and forced conversions to Christianity in the early sixth century and on.[49]

The Jewish communities represented in the Babylonian Talmud were composed of descendents of those exiled from Palestine, as well as an ever-increasing influx of Jews emigrating to Sassanian Iran. As a result, there was a certain amount of reciprocity between the Babylonian and Palestinian communities. These communities internalized elements of Roman Jewish society, such as its moral and educational

formation processes. The Babylonian Talmud, considered the "canonical" Talmud by most in the contemporary Jewish world, is set in the Sassanian Iranian Empire. Prior to this period, the Parthian Empire was dominated by a certain amount of political strife and Hellenic influence, and was relatively decentralized.[50] Since no historical records have survived to document this period, what little is known about this period has been gleaned by scholars of the classical world through their study of the wars between the Parthians and the Greeks and Romans.[51] Throughout this period, the society was characterized by its orality and this seems to be reflected in the traditions we have preserved in the Talmud, where scholars would learn and repeat their masters' teachings orally. Under Parthian rule and most of Sassanian rule as well, the Jews of Babylonia remained closely affiliated with the communities in Palestine. Apparently they would travel to Palestine to learn from them, and then to return home and transmit these teachings to the rest of the community. One legend attributes the establishment of the academies of Sura and Nehardea to this process, although most contemporary scholars doubt whether there even were "academies" in Babylonia at this time. The Palestinian Jewish community played a prominent role in the formation of the Babylonian community.[52] During this period, the Jewish community enjoyed a certain level of autonomy, and was under the jurisdiction of their exilarch. The Talmud outlines the structure of authority and places him fourth after the king.[53] In 226 C.E., the Parthian kingdom was overthrown by the Sassanids, who founded a Neo-Persian empire, and remained in power for over four hundred years.

Ardashir I (227-240), the conqueror of the Parthian Empire, took the title "king of the kings of Iran", and reestablished the ancient Persian customs and religion. Along with this return to a more authentic and centralized regime came an intolerance for other religions.[54] However the reign of Shapur I (241-272) brought with it a new role for the Jewish people which also helped the community to flourish. He realized that the Jews

were a useful tool in his war against the Romans.[55] Shapur II (309-379) and Yezdegered I (399-420) continued policy of tolerance and when, in the fourth century, the Jews of Palestine began to be persecuted by the emerging Christian community, many of them emigrated to the Sassanian-Iranian empire. Eventually, the Iranian Jewish community became the more prominent community. The following three kings, between the period of 438 and 531, devoutly persecuted all those who did not subscribe to their beliefs. However, the situation improved when Naushirwan (531-79) came into power.[56] Most importantly, he encouraged schools and colleges to develop; philosophers from as far away as Greece and India were invited to his court.[57]

The Jewish community continued to grow and develop throughout this period, despite the ever-shifting favor of the ruler. However, the community truly began to flourish when the Arabs conquered Persia in 641. Under Islam, the Jews enjoyed a greater level of independence. The culture of literacy fostered an environment wherein the Jewish community was able to continue to flourish.[58] The empire was so vast at this point that it was governed by satraps, who occasionally acquired the status of near independent rulers. Based on a sura in the Qur'an (9:29), the Muslim rulers granted protection to other faiths in return for payment of certain taxes.

The master-disciple relationship is a recurrent theme in the Talmud and reflects a dynamic that was central to rabbinic circles in both early Palestine and Babylonia, as well as in the larger non-Jewish world. While it was a phenomenon that existed within both societies, certain distinguishing characteristics must be noted. Given the structure of the Sassanian-Iranian Empire, the society was organized according to a caste system, with very little movement between classes. Despite the emphasis on centralized monarchy in Sassanian Iran, aristocratic families continued to be very powerful. The nobles and the "masses of ordinary people" were rigidly distinguished from each other. The "Letter of Tansar" praised the emperor Ardashir for

> fixing boundaries between nobles and commoners and forbidding any alliances between the two groups. The social chasm was reflected in rules pertaining to dress, deportment, gender relations and property. [...] This led to the establishment of a complex, highly structured system of administration for the clergy, military and bureaucracy headed, respectively, by a chief priest, a commander in chief, and a prime minister. Subordinate ranks in each division extended down to the district level.[59]

Religious education was done by the clergy, while early education seems to have been provided by the mother. The clergy's influence extended to every aspect of life, and the hierarchical division of power in the religious world ensured their continued power and influence.[60] Despite the difficulty referred to earlier concerning Talmudic historiography, a parallel social structure seems to emerge in rabbinic literature. Within each locality, the rabbinic sage is portrayed as enjoying a certain amount of political power, and this rigid hierarchy was mirrored within the rabbinic movement. Babylonian rabbis avoided casual contact with non-rabbis out of a fear that it would "compromise their highly prized genealogical superiority."[61] Sharp distinctions were drawn between teachers and students as well as between one teacher and another, and competition was a common thread within such relationships. Babylonian sources depict a rabbinic movement relatively secure in its social position and to a large extent, economically independent.[62] This may or may not be true, and may have reflected unconscious wishes more than reality; however, what does stand out is the extraordinary weight placed upon such social distance.

Palestinian rabbis are portrayed as having more frequent interactions, on formal and informal levels, with non-rabbinic Jews in order to secure their support. As opposed to the Sassanian Iranian Empire, there was less of an emphasis on genealogy, and a greater fluidity between classes. Education was perceived within Jewish and non-Jewish circles as a key to achieving membership within the governing class of late antique Roman society.[63] Consequently, the client-patron relationship became *de*

rigueur in many Palestinian social circles. This formed the societal context for Palestinian master-disciple relationships, which eventually shaped the Babylonian communities as well.

> The client-patron relationship had four characteristic elements: (1) the reciprocal exchange of goods and services; (2) a personal relationship of some duration; (3) an unequal status of the two parties involved; (4) the client's free choice of a patron.[64]

Thus, at first glance, the element of free choice seems to imply that Palestinian rabbis vied for students to a greater extent than their Babylonian counterparts, because the disciple remained in the relationship only so long as he chose to do so. The Palestinian sage's own precarious political position led him to try to prove himself constantly. The measure of the sage's success depended to a large degree on the number of his students. Only those few Palestinian sages who were well-known and secure in their reputation could risk emphasizing the hierarchical relationship between master and disciple to the point of exploitation. On the whole, the Palestinian master-disciple relationship was characterized by less rigid power dynamics than its Babylonian counterpart.[65] Nevertheless, within Roman society, corporal punishment was used as a form of discipline within the master-student relationship, and also throughout the rabbinic world.[66] Makkot 2:2 describes cases of physical punishment as common in both the parent-child relationship and also with the rabbi and his student. Based upon these texts, it appears that power dynamics played a significant role within the master-disciple relationships within both the Roman and the Palestinian societies, and may therefore have impacted upon their therapeutic influence. This matter will shape later discussions of the anecdotal evidence gleaned from both Talmuds, and it is within this context that the previous psychoanalytical and developmental theories must be applied.

Chapter 2

The Early Stages

A] The First Stage: Excitement and Anticipatory Anxiety

According to Friedman and Kaslow, excitement and anticipatory anxiety characterize the first stage of development of the protégé's relationship with the mentor. One of the primary functions of this stage in the relationship is to instill within the protégé the values and belief system of a given professional context. To a large degree, the novice to the rabbinical world has already achieved this. This is a self-selected group within a mitzvot-observant group, a number of whom were schooled in the fundamentals of Torah at a young age. While we do not know how widespread religious education was for children, many Talmudic texts refer to it. For example, m.Kiddushin 4:13 refers to the appropriate type of teachers for young children and in b.Sanhedrin 17b, it is related that one should not move to a town where there is not a schoolteacher, as well as other religious functionaries. Early religious education was perceived by the rabbinic world as an integral component in the inculcation of their ideology, and those who chose to continue their education and become part of the rabbinic world had to a large extent already achieved the developmental tasks of this stage.[67] Therefore, the texts that best reflect this early stage of the master-disciple relationship refer to those who began their studies later in life. Contemporary developmental theory emphasizes the important role that choice plays in learning,[68] thus motivating and empowering the learner to travel along the journey towards self-transformation. This shapes the desire for learning and development that is necessary for the process to be successful.

The stories of Resh Lakish and R. Akiva are two of the more popular stories which help us to glean to what degree this dynamic existed at the start of their own learning. Resh Lakish's "call story" is described in b.Bava Metzia 84a:

> One day R. Yochanan was bathing in the Jordan. Resh Lakish saw him and thought he was a woman. He stuck his lance into the Jordan and jumped after him. [R. Yochanan] said to him: Your strength for Torah. [Resh Lakish] said to him: Your beauty for women. [R. Yochanan] said to him: If you change your ways, I will give you my sister who is more beautiful than I am. [Resh Lakish] agreed. He wanted to bring back his object [lance] but could not. [R. Yochanan] taught him Bible and Mishnah and made him a great man.

Boyarin argues that the subtext for the relationship between Resh Lakish and R. Yochanan is homoerotic, and the lance a phallic image. Resh Lakish's masculine identity, his behavior and beliefs are all at odds with those of the world of Torah.[69] By accepting his sister in marriage and by sublimating his strength towards Torah, Resh Lakish is initiated into the values of the world of Torah. The first stage of their relationship has an unrestrained quality to it. Resh Lakish's enthusiasm and lack of boundaries is expressed by his leaping into the water and his desire for fusion with R. Yochanan. Also evident at this stage is his anticipatory anxiety manifested in his wanting to return and take back his lance; his inability to do so no doubt increased his anxiety. Rashi comments on this early stage by explaining that at the beginning of one's study of Torah, one's strength is weakened. Freud describes this process as an over-evaluation of the sexual object that

> spreads over into the psychological sphere: the subject becomes, as it were, intellectually infatuated (that is, his powers of judgment are weakened) by the mental achievements and perfections of the sexual object and he submits to the latter's judgments with credulity.

To return to Boyarin's metaphor, Resh Lakish is "dephallicized"[70] in order to conform to the rabbinic ideal of "a great man," the subjugation of which is a necessary ingredient in the construction of the disciple, as shall be demonstrated below. Thus, Resh Lakish's early induction into the world of Torah exhibits the characteristics of the first stage of the

supervisory relationship. Before studying Torah or working with clients, there is a level of enthusiasm, attachment and anxiety that is experienced, perhaps because there is not yet an object upon which to focus these energies.

One story describing Rabbi Akiva's initiation into study echoes the initial sexual attraction that is described in Resh Lakish's initiation story. In the following narrative, sexual fulfillment is made conditional to Torah study. This stage is characterized by a concentration on the external merits of study and channels the libido into the service of the Torah.

> R. Akiva was the shepherd of Ben Kalba Savua. When his daughter saw how pious and capable Akiva was, she said to him: if I became betrothed to you, would you go to the house of study? He said, yes. So she became secretly betrothed to him and sent him off. [71]

This text associates sexual fulfillment with Torah study, and emphasizes this association with the sexual innuendo in his master's name, Ben Kalba Savua, the son of a satisfied dog. The implication is that the initial feelings of anticipation, anxiety and desire that fall within the realm of early sexual feelings are also applicable for the period that initiates the study of Torah.

Rabbi Akiva's introduction to the world of Torah is described in Avot d'Rabbi Nathan, version A, 6:

> What were the beginnings of Rabbi Akiva? It is said: When he was forty years of age he had not yet studied a thing. One time he stood by the mouth of a well. Who hollowed out this stone? he wondered. He was told: It is the water that falls upon it every day, continually. It was said to him: Akiva, haven't you heard, 'the waters wear away the stones' (Job 14:19)? With this, Rabbi Akiva concluded with regard to himself: If what is soft wears down the hard, all the more shall the words of Torah, which are as hard as iron, hollow out my heart, which is flesh and blood! Immediately, he turned to the study of Torah. He went together with his son and they appeared before an elementary school teacher... The teacher wrote down aleph-bet for him and he learned it; aleph-tav and he learned it; the book of Leviticus and he learned it. He went on studying until he learned the whole Torah. Then he went and appeared before Rabbi Eliezer and Rabbi Yehoshua: My masters, he said to them, reveal the sense of the Mishnah to me...They told him one halachah...

This story begins with Rabbi Akiva standing by the mouth of a well; this is reminiscent of the vaginal opening and hints at the identity that is about to be forged: Akiva's birth as rabbi. Like Resh Lakish, his initiation story is set against the backdrop of water. Water as a symbol has dual significance. First, it has a ritual significance. For example, the waters of the mikvah set the scene for liminality and transformation of status. Second, the words of Torah are likened to water in b.Taanit 7a. The image of the hollowed out stone and the soft water wearing down the hard echo the dephallicization hinted at above. The words of Torah are hard as iron, which is a redefinition of the Jewish Phallus.

I argue that these images are associated with anxiety, and are reminiscent of Abraham's own initiation into Torah with his circumcision and the circumcision of his son. The covenant with God and Israel is a promise of exclusiveness in exchange for fertility. The bloody rite endows men with the ability to engender life and thereby feminizes Israel. This is made explicit in Ezekiel 16:6: "I passed by you [feminine] and saw you [feminine] weltering in your blood, and I said to you [feminine] 'Live in your blood.'" This symbolic castration of the male phallus ensures filial loyalty, by metaphorically transforming male Israelites into females. In Lacanian terms, male Israelites may posses the penis, but never the Phallus,[72] which is the "ultimate symbol of paternal authority and the privilege it signifies."[73] Thus, Abraham and his progeny were destined to forever be searching for that which would always be elusive, but which they would always desire.[74]

Similarly, Rabbi Akiva brought his son with him to the schoolhouse to learn the aleph-bet. He is aware of his lack of learning and seats himself with children in order to learn. Following with the notion that Torah is a measure of masculinity, Rabbi Akiva has lost his manhood (his old identity) in this early stage of his Torah acquisition. His rapid learning and his running to new teachers characterize the enthusiasm that he brings to

his early learning. He approaches them with the exuberant request that they explain the inner sense of the Mishnah. This request foreshadows the later narrative of his ascent to Pardes, and represents his quest for the Phallus. Rather than giving into his request, they respond by telling him one halachah, thereby keeping him dependent on them. This is the task of the mentor at this stage: to provide guidance and support for the student, to know how much he is capable of receiving, and not to overwhelm him.

Both of these stories exhibit certain themes -- the theme of water, of dephallicization, of anxiety and of enthusiasm. This early stage in the mentor relationship is characterized by the student's rich inner world that he projects upon the teacher; his primal fears and fantasies play themselves out within their interactions. Within psychological literature, there is the idea that many unconscious forces and desires play themselves out within the infant's relationship with his environment and specifically his mother. These inner conflicts must be dealt with in order for the therapeutic bond to develop. The dephallicization involves a symbolic loss of manhood and independence as the student attaches himself to the teacher, as well as the more generic grief involved in every discarding of an old identity in favor of a new one. Yet, the excitement prevents the full expression of this grief at this stage and it is manifested only in anxiety. The second portion of this sugya, discussed in chapter 4, illustrates the regret and grief that eventually returns in the form of a reproach. Furthermore, the anxiety/enthusiasm dynamic represents the unconscious fear/fantasy dynamic that is involved in the adoption of a new identity.

B] The Second Stage: Dependency and Identification

This stage is characterized by idealizations on the part of the student towards the master. This is necessary for the student to feel safe enough to shed his previous

identity, and to become dependent upon the master who will help him to construct a new rabbinic identity. The developmental needs and challenges are similar to those of the young child, and the master provides a holding environment, already discussed in the first chapter.

The student becomes dependent on the teacher and there is a transference of the parental relationship onto the master-disciple relationship. Due to the phenomenon of counter-transference, the master may become susceptible to these transferences and respond.[75] Given the external historical context, the rabbis' own precarious position within society at large most likely left them feeling powerless at least to some degree. Over the last several hundred years, the Jews had lost their political independence and their main source of religious expression: the Temple. Jewish society was disempowered by its environmental context, and the rabbis, who were working to rebuild Jewish identity, had to turn inwards. Torah was perceived as the source of the rabbis' power and the measure of their prestige and manhood.[76] As such, the hierarchical division of power within rabbinic circles was a means to fulfill this need to reaffirm their authority. Being idealized by a student confirmed their own ego illusions and therefore preserved their defenses.

Freud described this dynamic as wish fulfillment; this is the power of the unconscious to shape our environment according to our unconscious drives and wishes. Dreams are the most common example of wish fulfillment. Freud understood the dream as constructed by repressed impulses and wishes, in order to satisfy these wishes. Often these dreams are distorted, in order to disguise the forbidden meaning from the conscious self.[77] Freud included also religious doctrines[78] and artistic creations[79] as forms of wish fulfillment. Thus, the rabbinic desire for power or authority is an acknowledgement of their lack thereof. The awareness of this lack is repressed and is manifested in the structure of their relationships with each other and in the discourse of

the master. This discourse, it will be remembered, is the social bond, founded in language, within which the unconscious becomes manifest. The discourse at this stage, as well as at later stages, represents the hegemony of knowledge.

1. Power and Intimacy

This hierarchical division of power was so rigid that the relationship between teacher and student was likened to that of the slave to his master. In b.Ketuvot 96a, it states:

> All manner of service that a slave must render to his master, the pupil must render to his teacher, except that of taking off his shoe.

The dependent state of the student is discussed in the context of a discussion about the rights of a wife as compared to those of a widow. What are their obligations of service? Slave[80] and student, wife and widow, these all represent categories of people whose duty to their masters must be delineated. A description of the wife's tasks (the more complete version of which appears in the same tractate on 61a) outlines those tasks that are not negotiable. One of these tasks involves the washing of the feet, which is understood to be an act of sexual intimacy. Shoes and feet are charged symbols in the rabbinic tradition. For example, Ruth's uncovering of Boaz's legs is understood by the rabbis as a metaphor for sexual intimacy. The Hebrew Bible uses "legs" as a euphemism for the genitals, as in Judges 3:24, 1 Samuel 24:3, 2 Kings 18:27, Isaiah 7:20 and Ezekiel 16:25. The pupil's restriction from removing his master's shoe may be understood as an ambivalent prohibition of intimacy: the Phallus is off-limits! Berachot 62b contains a description of the lengths to which this feared intimacy might lead:

> R. Akiva said: Once I followed R. Yehoshua to the toilet. I learned from him three things. I learned that you don't face east or west, rather north or south. I learned that you don't uncover yourself while standing, but only once you are seated; that you don't wipe yourself to the right, rather to the left. Ben Azzai said to him: You dared to go this far before your teacher?! He said to him: It is Torah, and I must learn it. [...] Rav Kahana

> entered and lay down beneath the bed of Rav. He heard that he was talking and laughing and attending to his needs. He said: The mouth of Abba appears as if he has never tasted this dish! He said to him: Kahana, get out; this is not proper behavior! He said to him: It is Torah and I must learn it.

B.Hagiga 5b contains the same story describing R. Kahana lying beneath Rav's bed, only without the final justification: it is Torah and I must learn it. I believe that the absence of this justification contains within it a critique of voyeuristic behavior. In these two stories, the student is portrayed as yearning to learn Torah to such an extent that they observe their teachers in situations normally seen as private. The master and Torah are equated, the desire for one becomes fused with the desire for the other. The question discussed is what constitutes Torah, which is to say, what are the limits to the master's knowledge and what are the boundaries of their relationship? In the face of the asserted limit, the student protests: It is Torah and I must learn it. The sexual undertone of these stories illustrates the student's intense desire to fuse with the teacher. This fusion is symbolic of the acquisition of knowledge that is sought.

Knowledge is power in the rabbinic system,[81] and corresponds to the Phallus. The operative sexuality within these narratives corresponds to what Freud and Lacan have described as perversion or fetishism. The desire to watch another having sex or going to the bathroom is based upon an unconscious defense mechanism called disavowal. This refers to the subject's refusal to recognize the reality of a traumatic perception, which Lacan identifies as the realization that the parent does not contain the Phallus. This lack is simultaneously acknowledged and denied, and the subject disavows it by finding a symbolic substitute (the fetish).[82] The perversion is that the act produces neither pleasure nor intimacy. The mechanism of disavowal contains within it the unconscious recognition of the lack, a recognition that cannot be consciously tolerated. Thus, the student looks from afar, an act of intimacy that maintains the distance.

Kahana's response retains this ambivalence: the mouth of Abba appears as if he never tasted this dish. On the one hand, he is abasing himself, lying beneath the bed, in order to learn Torah from his master. On the other hand, this exclamation seems to conceal a certain contempt or critique of his teacher's virility (=lack of the Phallus). His statement also reveals an additional dynamic that will be discussed in greater detail in the following section, namely the identification of the master with the father. On the one hand, this is his name, on the other hand, the choice to refer to him as such in this circumstance emphasizes the Oedipal conflict. He simultaneously seeks to identify with his master, and seeks to dislodge him. This dynamic will be explored in the discussion of later stages. At this stage, it is important to note the tension between the desire to identify with the master and the fear of fusing. The fear and the desire are connected, since the primal desire is accompanied by the fear of castration.

This dynamic is replicated in the intensely close relationship between master and student. Following Winnicott's understanding of the holding space, the master functions as both mother and father for the student. If we apply to this the Lacanian interpretation of the Oedipal complex, the master is father (possessor of Phallus) and mother (lacking of Phallus). Thus, the desire and fear are fused. Fetishism and voyeurism, as well as the institution of power hierarchies in the relationship, all reflect the simultaneous fear and desire for intimacy. Additionally, the desire of one who is dependent is accompanied by a demand for the Phallus, a demand that the master can never fully fulfill. Thus, the demand of the student implies a threat of castration, and the desire must inevitably be frustrated in order to maintain the illusion of authority. It is this illusion which will replicate the original holding environment and facilitate the development of the student's identity as rabbi.

From these texts, we can infer that in his relationship with his wife/student/slave, the master was able to counter his feelings of helplessness and domination by external

powers, by subjugating those around him. In addition to these contextual factors, the seductive illusion of omnipotence is a counter-transference to which many mentors fall prey at this stage.[83] The early stages of the master-disciple relationship correspond to this wish fulfillment and as such have been idealized by rabbinic society as the embodiment of all formative relationships.

2. Teacher as father-figure

To the rabbis, one of the most significant relationships was the parental bond. As a consequence of the student's abandoning his family to go live and study with his teacher,[84] a new kind of attachment occurs, wherein the teacher begins to meet the emotional needs of the student. This facilitates the experience of transference, which has the potential to help the student work through the unresolved issues that he may have with his family of origin. By allowing him to relive certain early family dynamics, he is once again dependent upon his teacher for intellectual as well as physical nourishment and sustenance. Given this level of dependence, the student comes to look to the teacher/father figure for emotional fulfillment as well. Several texts articulate and normalize this dynamic, which facilitates the bonding that is necessary for this relationship to become transformational. Leviticus Rabbah 11:7 records the following tradition: "A person's disciple may be called his son." And in Sifre Dvarim 34:3, we find the following hermeneutical device which reinforces the transference:

> 'your sons' (Deuteronomy 6:4), these are your disciples. And so you find in every passage that disciples are called 'sons' .... And just as disciples are called 'sons', so the master is called 'father'.

This literary substitution articulates a symbolic parental relationship whose purpose is to transmit certain values and to preserve a belief system that is perceived as threatened by the larger world. The external world is the context within which and against which

rabbinical identity is being created: it is the womb that has shaped them. Yet, its many forbidden temptations represent the sexuality that is both desired and forbidden: this corresponds to the split in the Oedipal mother.[85] The parental transference ensures the student/son's loyalty to the master/father.

The intensity of the student's ardor towards his master is proportional to the intensity of the desire that he represses. One example of this dynamic is the intensely close relationship between R. Yochanan and Resh Lakish that was presented in the previous section. Resh Lakish left the world of robbery, sin and temptation to follow R. Yochanan. This is the paternal metaphor referred to in Lacan's writings, which involves the substitution of one signifier (le non-du-père) for another (the desire of the mother).[86] For Lacan, all signification is phallic, and many of the texts illustrate this dynamic. The paternal metaphor is further reflected in the teacher's quest for immortality through his student, a common counter-transferential dynamic in the mentoring relationship. [87] Several texts articulate this perception, such as t.Horayot 2:7:

> Whoever repeats traditions for his fellow, they credit it to him as if he had formed him, shaped him and brought him into the world.

This tannaitic text describes the formative impact of the holding environment. The act of speaking and teaching is endowed with an awesome creative power. Transmitting Torah as a form of procreation underscores Boyarin's thesis that Torah learning represents the Lacanian Phallus. The language used is reminiscent of the language used to refer to the fetus's development in the womb. Additionally, the verbs are also those used to describe God's creative power. On a certain level, the student's dependence upon his master is a microcosm of every other formative relationship. The master is father, mother, and God-like. In many cases the master-disciple relationship is perceived as superior to the parental bond. In m.Baba Metzia 2:11:

> [If he has to choose between seeking] what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world, but his master who taught him wisdom, will bring him into the life of the world to come... [If] his father and master were carrying heavy burdens, he removes that of his master, and afterwards removes that of his father. [If] his father and his master were taken captive, he ransoms his master and afterwards ransoms his father...

The assertion of superiority is an inversion of the fear that in fact the student will remain primarily identified with his family of birth. In order to preserve the filial loyalty that is necessary for the system of discipleship to function, a hierarchy is established. In this text, the student's allegiance to his father is in fact an allegiance to his master. Within the metaphor of the Oedipal Conflict, his allegiance to his biological father can be understood metaphorically as his desire for his mother. This substitution is facilitated by the Lacanian concept that gender is fluid.[86] This legislation reinforces Lacan's paternal metaphor, which involves the substitution of one signifier (the *non-du-père* that is the master within the newly established relationship) for another (the desire of the mother which is the biological father in this example). This ensures the supremacy of the master, by symbolically transforming the biological father into a woman. Thus the following dynamic can be read in m.Keritot 6:9:

> And so with respect to study of Torah: If the son acquired merit [by sitting and studying] before the master, the master takes precedence over the father under all circumstances, because both he and his father are liable to pay honor to his master.

By shifting the student's affection and loyalty away from his biological father, the master-disciple becomes the primary bond, and thus the most influential in shaping the disciple's newly emerging identity. Both biological father (symbolically functioning as mother within this new system) and son obey the master/father. Eventually, the student will identify with the master/father, and become a teacher himself and transmit the master's teachings to future generations of students.

3. A microcosm of our relationship to God

Several texts compare the student-teacher relationship to a relationship with God. In this, it seems that the teachers are themselves idealizing this relationship, and elevating themselves as well.[89] By identifying the master with God, the master preserves his sense of authority. In Lacanian terms, for the master to be compared to God is for him to assert possession of the Phallus. Nevertheless following the same chain of signification outlined above, the master is himself at risk of being transformed into a woman in his relationship with God. This accounts in part for his identification with God in the following texts.

In m.Avot 4:12 we read:

> R. Eleazar ben Shammua says: (...) the reverence owing to your master should be like the reverence owing to Heaven.

And in the y.Eruvin 5:1, 22b and y.Sanhedrin 11:4, 30b:

> R. Shmuel in the name of R. Zeira: everyone who pays respect to his teacher is as if he had paid respect to the Shechinah.

The parallel between God's authority and the master's authority is articulated in order to reinforce their authority. This assertion may conceal a fear that they do not have sufficient power and that the student's allegiance is insufficient.

The following text seeks to counter this fear of inadequacy by going a step further. This identification with God endows the master with such power that even God is perceived as bowing to rabbinic authority. The following texts illustrate the way that the rabbis portrayed themselves as possessing the Phallus. In Pesikta Rabbati 7b it says:

> No man should say: I will not observe the rulings of the elders, because they are not contained within the Torah. For God has said: No my son,

> whatever they legislate for you, you shall do, as it says (in Deuteronomy 17:11) 'According to the Torah which they shall teach you, you shall do.' For even for me do they make decrees, as it says: When you [the elders] decree a command, it shall be fulfilled for you, which is to say by me, God.

According to the text, even God must obey the decrees of the elders. Hagigah 15b records God as memorizing and repeating the traditions of rabbis. God thus learns Torah from the masters. Another example of this dynamic can be found in the story of the oven of Achnai in b.Bava Metzia 59a-b. The rabbis are arguing over whether a certain type of oven can become ritually impure, with Rabbi Eliezer persisting in his minority opinion against the ruling of the majority. Finally God intervenes and sides with Rabbi Eliezer, until he is finally defeated by Rabbi Yehoshua who quotes from Deuteronomy 30:12, saying the Torah is not in Heaven. According to Rabbi Yehoshua, this means that the majority opinion of the rabbis is the correct one. Finally, the text quotes God as saying: "My sons have defeated me." Paraphrasing the decisive proof-text, the Phallus is not in the heavens above, it is in the possession of the rabbis. The power dynamics are inverted in order to assert rabbinic possession of the Phallus.

While Lacanian theory can account for some of the dynamics that helped to reinforce this identification, there are also deep theological functions. Elevating the master-disciple relationship to a divine realm serves to fulfill the human desire to be in a tangible relationship with God. This is especially important in a context where the Jewish people are struggling to make sense of their subjugation to foreign rule and the loss of their spiritual and physical home. Suffering is a result of estrangement and spiritual pain. Projecting their own suffering onto God, the rabbis imagined that God was also in exile. Thus in b.Megillah 29a, the Shechinah is described as being in exile just as the Jewish people are in exile. By portraying the Shechinah as being estranged from God, the Jewish people's exile becomes a microcosm of a great cosmic exile.[90] The creation of an arena for the rabbis to affirm their sense of worth and empowerment

facilitates their acceptance of political domination. This image is a way to conceptualize their own feelings of political helplessness, while endowing the master-disciple relationship with the potential for cosmic healing. This sphere, over which they have control, becomes the realm which is ultimately the most important.

Chapter 3

The Middle Stages

A] The Third Stage: Activity and Continued Dependency

Within the supervisory relationship, the protégé (counselor-to-be) at this stage realizes that he or she is making a difference to clients. S/he has begun to function as a professional, by applying the therapeutic skills that have been recently acquired. In order to integrate them, and to feel sufficient ownership over them to reach the next stage, the protégé becomes immersed in this new world. The "spilling affect" is part of this immersion, so that the student extends the learning into his or her own personal world, by practicing on friends and family.[91] At this stage, the protégé's functioning as a professional involves the repetition and application of the skills learned. S/he is "trying out" autonomy in his or her behavior, yet the dependence on the mentor remains at a high level, since much of the behavior remains at the stage of mirroring that which was observed.

Within the rabbinical world, a similar stage in the development of the student can be observed. The student has moved beyond the stage of passive retention into active transmission of his master's teachings. This stage typifies an idyllic state wherein the student passes on his teacher's sayings, thereby enabling the master to feel immortal. In b.Sanhedrin 90b, R. Yochanan says that if a halachah is said in any person's name in this world, his lips speak in the grave. This echoes the mentoring literature that refers to the mentoring relationship as a type of immortality.[92] The danger in this is a conflation of ego boundaries as in the Mekhilta on Amalek 1:

> From this we learn that a student should be as dear to his teacher as he is to himself.

And also in m.Avot 4:12-

> R. Eleazar ben Shammua says: (...)the honor owing to your disciple should be as precious to you as yours.

While it is good for the teacher to value his student, two thoughts emerge in response to these principles. The first reflection is that the need to legislate the master's affection towards his student suggests that in fact, it was often absent. This may be in response to a counter-transference that was common amongst teachers. The second reflection deals with the type of affection legislated. One might speculate that ideally, the student would be valued on his own merit, not as an extension of the master's self. The honor owed to a disciple should be precious in itself.

Imitation is helpful only in as much as it encourages the protégé to begin to try on new behaviors and to feel more comfortable with them. The challenge in a productive mentoring relationship is for the mentor to encourage the protégé to find his or her own voice, and ultimately to individuate. The mentor transmits process, so that s/he will be able to internalize an inner voice which can help to guide him or her as s/he encounters stumbling blocks in the future.[93] Ideally, this is the end goal of the mentoring relationship. This third stage is conceived as a step leading towards this, and the mentor's challenge is to encourage the protégé to gradually individuate, however flattering this stage may feel. Based on the anecdotal evidence preserved in the Talmud, this seems to happen very rarely, as shall be evident in the discussion of the later developmental stages. We shall see that this stage becomes idealized as an end in itself, and many of the stories contained within the Talmud reflect elements of this stage. The stories that relate to the fourth stage are also connected to the failure of many masters to let their disciples move beyond this stage. B.Sukkah 27b-28a articulates this ideal, while referring to this very tension.

> Our rabbis have taught: It happened that R. Eliezer passed the Sabbath in Upper Galilee, and they asked him for thirty decisions in the laws of sukkah. Of twelve of these he said: I heard them [from my teachers], of eighteen he said, I have not heard. R. Yose ben Yehudah said: reverse the words- of eighteen he said 'I heard them', of twelve he said, I have not heard them. They said to him: Are all your words only reproductions of what you have heard? He answered them: You wished to force me to say something which I have not heard from my teachers. During all my life, no man was earlier than myself in the house of study, I never slept or dozed in the house of study, nor did I ever leave a person in the college when I went out, nor did I ever utter profane speech, nor have I ever in my life said a thing which I did not hear from my teachers. They said concerning R. Yochanan ben Zakkai that during his whole life, he never uttered profane talk, nor walked four cubits without Torah or without tfillin, nor was any man earlier than he in the house of study, nor did he sleep or doze in the house of study, nor did he meditate in filthy alleyways, nor did he leave anyone in the college when he went out, nor did anyone ever find him sitting in silence, but only sitting and learning, and no one but himself ever opened the door to his disciples. He never in his life said anything which he had not heard from his teacher, and except on the eve of Passover and on the eve of Yom Kippur, he never said: It is time to arise from the studies at the house of study; and so did his disciple R. Eliezer conduct himself after him.

This sugya preserves two voices. The individuals from the upper Galilee seem to be looking for an individual who can creatively draw upon tradition in order to apply it to a given situation. This is their ideal, and in fact it matches the ideal of the mentoring relationship. However R. Yochanan ben Zakkai and R. Eliezer seem to see stage four as an end in itself. In the list of idealized behavior, pure and exact reproduction of one's teacher's sayings is included among such other behaviors as showing up early and not falling asleep during classes or using profane speech. To R. Eliezer, R. Yochanan ben Zakkai and the redactors, this is considered praiseworthy. There is pressure to move beyond this stage and to develop independent teachings and ideas, as implied in the Galileans' taunting words: are all your words only reproductions of what you have heard? R. Eliezer responds: you wish to force me to do something I am not comfortable with, something I believe is wrong. This conscientious objection conceals what in Freudian terms would be described as an overdeveloped super-ego. The identification

with the father is a response to the fear engendered by the unconscious desire to kill the father: the competition, the one more loved.[94]

It seems from this text as well as others that the pressure to remain in this stage comes from the student. Faced with a situation where he is asked to make legal decisions, away from the house of study in the remote upper Galilee, R. Eliezer falls back on what is safe and known to him, the words of his master. This response is positively reinforced within the rabbinic community at large, but it is R. Eliezer who did not want to deviate from his teacher. While counter-transference is a factor in the oft-arrested development at this stage, much of the dependency emerges from the student himself.

The story of R. Meir and Elisha ben Abuya illustrates a similar dynamic, where the student is dependent upon his teacher, and fears differentiation and abandonment of the teacher. I would like to suggest that the following story cycle be read as an attempt on the part of R. Meir to maintain the illusion of unity between himself and his teacher. b.Hagiga 15a contains several examples of this dynamic:

> Our rabbis taught: once Aher was riding on a horse on the Sabbath, and R. Meir was walking behind him to learn Torah from his mouth. He said to him: Meir, turn back for I have already determined by the paces of my horse that thus far extends the Sabbath limit. He replied: you too go back! He answered: I have already heard from behind the veil: Return O backsliding children-except for Aher.

This story is interesting for several reasons. In the next section, this passage will be discussed from Elisha's perspective. But from R. Meir's point of view, we see an example of his wanting to follow his master, and wanting to keep him within the same realm as himself. The boundary of the Sabbath has symbolic importance. The eruv functions as a halakhic space wherein one's personal space is relocated in the public realm. This legal fiction helps to redefine the home as part of the community, and by extension, the individual as subsumed within the Jewish community as constructed by

the rabbis. R. Meir recognizes this symbolic representation of an ideological stance of the halachah and asks Elisha to also go back. Elisha's choice not to do so leaves R. Meir with a choice of his own. He can either choose to follow his teacher even when it goes against his own beliefs and suffer the same alienation and excommunication; or else he must choose to let his teacher go his separate path. In this case, he would choose to move beyond step three and into the process of separation and individuation which would ultimately entail his assumption of his own rabbinic authority. But R. Meir is not ready for such a giant leap. One does not move from stage three to stage six immediately. The first steps of differentiation must be taken within the context of the holding environment described by Winnicott. Elisha's move beyond the communal limits also places the holding environment in jeopardy. The response to an attack on the holding environment is anxiety and an attempt to repair the breach. I suggest that the following passages can be read in this light.

> R. Meir grabbed [Aher] and threw him into a bet midrash. He said to a young child: recite your verses for me. He said to him: God said, there is no peace for the wicked. He brought him to a different synagogue. He said to a young child: recite your verses for me. He said to him: Even if you were to wash and use much soap, your sin has been stained before me. He brought him to a different synagogue. He said to a young child: recite your verses for me. He said to him: And you O plundered one, what will you do? If you wear scarlet, if you put on a golden ornament, if you paint your eyes with mascara, you will be beautifying yourself in vain. He brought him into another synagogue until he had brought him into thirteen synagogues. All of them quoted to him in this manner. To the last one, he said: recite your verses for me. He said to him: But to the wicked (ולרשע), God said- To what purpose do you narrate my laws? But that particular boy tended to stutter, it sounded as if he told him: But to Elisha (ולאלישע), God said- To what purpose do you narrate my laws? There are those who say that he had a knife with him and he dismembered him and sent them to the thirteen synagogues, but some say that he said If I had a knife in my hand, I would dismember him.[96]

The very first sentence articulates a level of violence consistent with the anger felt by one who's holding environment is perceived to be under attack. One may theorize that R. Meir felt angry at Elisha for perceived abandonment. By leaving the rabbinic fold,

Elisha was also leaving his student and negating those teachings that he had already passed onto him. The force by which R. Meir tries to save his teacher speaks to this dynamic. However, this anger towards his master is unacceptable within his theological system, as we saw in the previous stage. Through the psychological defense of overcompensation, he channels his anger into the praiseworthy act of saving his teacher, thereby reconfirming the very system that he experienced as being under attack. The students articulate the anger and reproach that he himself dares not voice, and ultimately provokes Elisha to respond with the rage that R. Meir has been repressing within himself, the rage that has been steadily increasing with each failed attempt to save Elisha. R. Meir overcompensates for this repressed rage with further attempts to save him before he dies.

Of course part of the force of R. Meir's need to save Elisha comes from his rabbinic colleagues. Since there is a propensity to conflate the ego boundaries between teacher and student, his own reputation is seen within the light of his teacher's reputation. In fact, b.Hagiga 15b records several conversations wherein is own status is questioned.

> But how could R. Meir learn Torah from the mouth of Aher? But Rabbah bar bar Hannah has said in the name of R. Yochanan. This is what was written: For the lips of the Kohen shall safeguard knowledge and people should seek teaching from his mouth, for he is like an angel of God[...], people may seek Torah from his mouth, but if not, they may not seek Torah from his mouth. Resh Lakish said: R. Meir found a verse and explained it: Incline your ear to their words, but set your heart to My outlook. It does not say to their outlook, rather to My outlook. [...] When Rav Dimi arrived, he said: They say in the West, R. Meir consumed the edible outside parts and threw the pit away. [...] Rabbah bar Shila once came upon Elijah. He said to him: What is the Holy One, Blessed be He doing? Elijah replied to him: God is repeating teachings from the mouths of all the rabbis, but from the mouth of R. Meir He is not repeating. he said to him: Why? Because he learned from the mouth of Aher. He said to him: Why? R. Meir found a pomegranate. He ate the insides and threw away the peel. He said to him: He is now saying, My son Meir says: At the time that a person suffers, what does the Shechinah say? I am burdened by my head, I am burdened by my arm. If the Holy one is

> pained for the blood of the wicked, how much more is he pained for the spilled blood of the righteous?

This sugya sheds light on some of the fuel for R. Meir's repressed anger and his tireless efforts to save his teacher. Even after Rabbah bar Shila has redeemed him, the teachings for which he is remembered relate to his experiences with Elisha. Midrash Mishlei to Proverbs 6:26 records yet another attempt to save Elisha, although this text would appear to be a later source.[96] R. Meir asks Elisha ben Abuya, his teacher to explain "But the adulteress hunts for the precious life' and a whole discussion ensues about how a person can be forgiven, especially one of their own, who is responsible for the sin of mixing things of purity with things that are impure. It concludes with R. Meir saying: "Rabbi, don't your ears hear what you are saying?! If God accepts those in penance, how much more you, for you have all this Torah! Why don't you do penance?" This dynamic is also recorded in the Yerushalmi's version of Hagigah, which preserves many of the same themes as we have seen in the Bavli. The story on 77b-c describes R. Meir even more clearly as Elisha's redeemer than in the Bavli version. In the version of the Bavli, R. Meir's own status seems to be in question and he needs to be redeemed by R. Yochanan, who is absent from the Yerushalmi's version of the events. R. Meir's indefatigable overcompensation leads him to try to save his teacher again while he is on his deathbed.

> Sometime later, Elisha fell sick. They came and told R. Meir: Look, your master is ill. He went, intending to visit him and he found him ill. He said to him: Will you not repent? He said: If sinners repent, are they accepted? He replied: Is it not written: 'You cause a man to repent up to the point when he becomes dust' [Psalm 90:3], up to the time when life is crushed are repentant sinners received. At that moment Elisha wept, then he departed and died. And R. Meir rejoiced in his heart thinking: My master died in repentance.[97]

These texts illustrate the extent to which R. Meir could not tolerate the anxiety induced by premature separation from his teacher. He perceived Elisha as straying into a

different theological system, as indicated by the sugya at b.Hagiga 15b that describes Elisha as dropping heretical books every time he came into the house of study. He tried to save Elisha repeatedly, and to place him within his own theological system. Ultimately Elisha can only be perceived as saved after his death. In the Yerushalmi's account, the repentance upon his deathbed was not sufficient to atone for his sins.

> When they buried him, fire came down from heaven and consumed his grave. They came and told R. Meir: look your master's grave has been set on fire. He went, intending to visit it, and found it burning. What did he do? He took his cloak and spread it over him saying: 'Pass the night' [Ruth 3: 13]. Stay in this world which is like the night 'and it shall be in the morning'. This is the world to come, which is all morning. If he will redeem you, good let him redeem you. This is the Holy One, Blessed be He, of whom it is written: 'Adonai is good to all and his compassion is over all he has made' [Psalm 145:9]. 'And if it does not please him to redeem you, then, as Adonai lives, I will redeem you' [Ruth 3:13].

The act of fire coming down from heaven to consume his grave can be read as an act of anger and rejection of this atonement. R. Meir puts out the flames and argues with God by means of an elaborate set of biblical quotes that it is God's responsibility, as good and compassionate over all, to redeem Elisha. He goes even a step further, by challenging God that if God does not want to redeem him, he will redeem him himself. Alon Goshen-Gottstein reads this section as confirmation of R. Meir's self-confidence that Elisha's repentance had been accepted, and as assurance that he will enter into the world to come.[98] Yet, I submit that the fire and this bargaining sequence imply that R. Meir once again tries to save his teacher. He puts down his cloak upon the burning grave of his master and vows to redeem him. His cloak, which in the Yerushalmi's context may have been symbolic of his rabbinic mantle[99], represents his own external persona, and functions much as does his reputation. Just as his cloak is burnt with the fire he is trying to put out, so is his reputation at risk if his teacher is not perceived as redeemed. Through his words and actions therefore, he seems to have been offering himself up in his place. This notion is made more explicit in the Bavli's version of Hagiga

15b, where his reputation is questioned more overtly as well. This text will be discussed in the following section, because in death, R. Meir finally was able to accept individuation from his teacher.

B] The Fourth Stage: Exuberance and Taking Charge

Once the protégé has acquired a foundation of skills, he or she begins to synthesize them and to focus upon differentiating between certain theories and developing opinions and his or her own style. At this stage, there is a certain amount of individuation that has taken place, and there is a desire for independence, which is often manifested by an oppositional stance to the mentor. At this stage, the student begins to envision what it is like to function independently from the master.[100] Ideally, in the secure holding environment that characterizes the supervisory relationship, the protégé will eventually come to see the mentor as a consultant. However, if this relationship is characterized by dynamics of insecurity and competition, the transition from student to colleague is a lot more turbulent. As we have already noted, much of the rabbinic world was beleaguered with these dynamics, as a response to their tenuous status within the larger non-Jewish world. Several stories within the Talmud illustrate the turbulence that is therefore characteristic of this stage of development.

Ideally, this relationship is distinguished by an open and reciprocal interaction "where institutions and mentoring relationships influence each other, enriching and changing each other in the process"[101]. The potential for transformation that lies at the heart of this relationship contains the possibility of subversive as well as redemptive elements. This is especially true in this section, when the transition from student to colleague destabilizes the power dynamics in the relationship. The complex relationship between Elisha ben Abuya and R. Meir, already touched upon, portrays poignantly many

of the dynamics of this stage. Both master and disciple, in their own way, are developing their own professional identity. As we shall see later on, R. Meir eventually moves from stage three to stage four in response to his teacher's theological (r)evolution. Elisha's transition is not within the context of a specific mentoring relationship, yet he remains a student of Judaism nonetheless.

The case of Aher, I submit, can be read as an example of some of the dynamics of this stage. The very name Aher suggests a level of otherness and alienation that can be read as an extreme form of this stage's emphasis upon individuality and individuation. Elisha ben Abuya was Rabbi Meir's teacher, yet he was also a student himself, and his own identity was in the midst of a transformation. It is interesting that nothing is known of Elisha's teachers: no one wanted to claim responsibility for the course of his development. He was moving away from a monolithic adherence to truth and authority; he was beginning to question some of the tenets that he was taught, testing it against his own experience. In b.Hagiga 15a, we read an account of this stage:

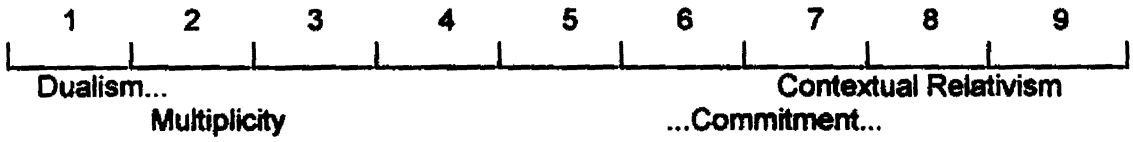
> He saw that permission was granted to Metatron to sit and write down the merits of Israel. He said: It is taught as a tradition that in Heaven there is no sitting and no emulation and no back and no weariness. Perhaps – God forbid!- there are two authorities.

Elisha's conclusion (perhaps there are two authorities) threatens the foundation of rabbinic authority. His destabilizing quest for truth is preserved by the Talmudic redactors as an illustration of Ecclesiastes 5:5 "Do not allow your mouth to bring your flesh into guilt." Yet, despite the editorial condemnation communicated by this account, the very act of preserving this subversive voice may be an example of the redactors' unconscious empathy with Elisha. These stories give a human dimension to the "heretic", allowing the reader an opportunity to identify with his struggle to reconcile two realities. Elisha's lived experience contradicted many of the teachings that he had

received. The Yerushalmi records another such incident that led him to "heresy". In y.Hagiga 2:1:

> The following day, he saw a man climb to the top of a palm tree and take the young from the nest and send the mother away. Upon his descent, a snake bit him and he died. He said: It is written 'You shall send the mother... that it may go well with you and that your days be prolonged.' Where is the well being of this one and where is his long life?

These incidents are recorded as examples of what led him into heresy, which is to question what he was taught and to conclude that "perhaps there are two authorities", truths are contextual, and the teachings of Deuteronomy regarding the mother bird were inapplicable. These accounts of Elisha's doubts illustrate the fifth stage of development in professional identity outlined by William Perry. He describes the various dimensions of the intellectual growth of college students in his "map of transformation."[102]



The first position refers to a worldview of absolutes, wherein the Authority (mentor) contains all the truths. The second position allows for diversity of opinion, but perceives this diversity as falling within a polar categorization of right, less right, wrong, very wrong... The third position entails acceptance of diversity as legitimate but temporary. The fourth stage acknowledges diversity of opinion and legitimate uncertainty, but places this within an unstructured epistemological realm of opinion which is set against Authority's realm where right and wrong still prevail. The fifth stage marks a turning point in the development of professional identity and intellectual growth of the student who begins to perceive all knowledge and values as contextual and relativistic. This stage is typified by an oppositional and detached orientation. The sixth position entails a reorienting of the student who chooses an arbitrary personal commitment within a

relativistic world, and stages 7 through 9 map out the deepening affirmation of identity within the context of his or her commitment.

In the examples set forth above, Elisha seems to represent the only rabbi in the Talmud who is recorded as having reached this fifth level of development.[103] He has begun to perceive all knowledge as "relativistic and contextual". He has begun to embrace a plurality of potential truths. In doing so, he has set himself apart from his colleagues, and made himself other. The name Aher," אחר", can be understood as a play on the word "אחד" which means one.[104] By challenging the Absoluteness of that which he was taught he has made himself other. This represents a stage in his theology, not an end; it does not imply that he adhered to a dualistic theology of two powers, such as Gnosticism.[105] One characteristic of this stage is anger at the perceived authority, and a rejection of those teachings that are now seen as contextual.[106] There are many examples of Elisha acting out his anger at tradition, for example in b.Hagigah 15a, his visit with the prostitute on the Sabbath, and his uprooting of a radish (prohibited on the Sabbath) as proof that he no longer "buys into the halakhic system".

Another example of Aher's acting out can be seen in b.Hagigah 15b:

> Our Rabbis taught: Once Aher was riding on a horse on the Sabbath and R. Meir was walking behind him to learn Torah from his mouth. He said to him: Meir turn back for I have already estimated by the paces of my horse that thus far extends the Sabbath limit. He replied: You go back too! He answered: I have already heard from behind the veil 'Return, O backsliding children-except for Aher.'

Elisha is riding his horse on the Sabbath in public, which is a public repudiation of the laws pertaining to the Sabbath[107]. Part of this stage entails an acknowledgement of a multiplicity of truths, and he speaks to Meir in the language that Meir can understand. He tells R. Meir that he cannot follow him beyond the boundaries defined by halachah, symbolically represented by the boundaries set for Shabbat. He recognizes that

according to the initial contract of their relationship, R. Meir has learned all that he can from him. Elisha no longer sees himself as an appropriate teacher for Meir to study Torah with, as he is questioning it himself. Elisha tries to express this to R. Meir, who is unable to accept this. Using the skills and teachings that he has learned, he tries to hold onto Elisha. This illustrates the fear of individuation on the part of the student at stage 3 as we have already discussed previously. Recognizing this dependency as a continued need within his development as a teacher, Elisha tries, unsuccessfully, to help him meet this need by refocusing his attention and allegiance to R. Akiva.

> Aher asked Rabbi Meir, after he had gone forth into evil courses: What is the meaning of the verses 'God has made even the one as well as the other' (Ecclesiastes 7:14)? He replied: It means that for everything that God created, he created a counterpart. He created mountains, and created hills. He created seas, and created rivers. He said to him: Akiva your master did not explain it thus, but rather: he created righteous and created wicked. He created the Garden of Eden and created Gehinnom. Everyone has two portions. If the righteous man is found to merit it, he takes his own portion and his fellow's portion in the Garden of Eden. If the wicked man is found guilty, he takes his own portion and his fellow's portion in Gehinnom.

The verse from Ecclesiastes that Elisha chooses to have R. Meir interpret underscores the conclusion he reached in b.Hagiga 15b that perhaps there are two authorities, or a multiplicity of possible truths. R. Meir answers with an interpretation that sets God above all binary divisions. Elisha then responds to R. Meir by adopting this theological stance. His statement is a challenge: Even if I am wicked, I too am a creation of God! Eventually, Perry asserts, the oppositional stance becomes tiring, and the student who is evolving to the next stage must choose one direction and move forward, with the understanding that this is an arbitrary choice. I submit that this is what Elisha attempts to do with R. Meir.

According to Perry's map, the sixth stage in the long process of intellectual development entails a reorientation in a relativistic world through some form of personal commitment. It is possible that near the end of his life, and perhaps in part due to the

urgings of his student, he sought to reorient himself towards Torah. The Talmud records the judgment of his colleagues and his own experience of rejection. Goshen-Gottstein interprets Hagiga 15b as an exclusion of both sonship and repentance.[108] God's assertion that he cannot forgive Aher implies that he is no longer his son whom he loves unconditionally. The ideal mentoring relationship is a holding environment as outlined by Winnicott. This implies unconditional acceptance, and the understanding that each stage is only a stepping stone onto the next. Elisha did not function in such an environment and he perceived himself as having gone too far, a view that was corroborated by his colleagues. Thus he was not able to move to the sixth stage successfully. Perhaps, seeing his student as an extension of himself, he hoped that reorienting R. Meir to the teachings of R. Akiva would perpetuate his "Torah lineage". This blurring of boundaries between himself and his student may shed new light on the interpretation that he transmits to R. Meir. He explains that a righteous man can take both himself and his fellow into the next world, an interpretation that foreshadows the later rescue mission for Aher's soul. Further hints of Elisha's hope for redemption, which entails a recommitment to Torah, can be seen in the following sugya also found on b.Hagiga 15b.

> Aher asked Rabbi Meir, after he had gone forth into evil courses: What is the meaning of the verse 'Gold and glass cannot equal it, neither shall the exchange thereof be vessels of fine gold' (Job 28:17)? He answered; 'These are the words of the Torah, which are hard to acquire, like vessels of fine gold, but are easily destroyed like vessels of glass. By God, even as earthenware. He said to him: Akiva your master did not explain it thus, but rather: Just as a vessel of glass, though it be broken has a remedy, even so a scholar, though he has sinned, has a remedy. He said to him: Then you too repent! He replied: I have already heard from behind the veil: 'Return O Backsliding children, except for Aher.'

Elisha's hope for redemption is enmeshed with R. Meir's hope for Elisha's repentance. At the end of chapter 2, we saw R. Meir's terrible struggle to remain in the third developmental stage of his relationship with his teacher. This sugya illustrates another

example of R. Meir's attempts to save his teacher and to lessen the gap between himself and Elisha. But it also illustrates Elisha's attempt to help R. Meir refocus his desire for guidance onto R. Akiva.

Elisha's own development is difficult to trace because by reorienting himself towards Torah and seeking in Meir a remedy of sorts for himself, he is sending R. Meir a mixed message. Elisha had moved away from his teachers to such an extent that we do not even know who they were. Nevertheless, Elisha's continued stated refusal to repent is illustrative of the fourth stage of development outlined by Friedman and Kaslow, that of separation (from that which he had been taught) in order to claim his own authentic voice. Recognizing that he was destined to remain at this stage as Aher, or Other, he places his hope in R. Meir, who responds out of his own dynamics.

The fourth stage of development in the master-disciple relationship allows for greater independence and individuation between teacher and student. I intend to demonstrate that R. Meir's anger was the catalyst for his separation from his teacher. And yet, this separation is only partial, because in his own death, R. Meir links himself once again to his teacher. In the following text, R. Meir offers up his death as yet another opportunity for Elisha to find redemption.

> When Aher passed away, they said: We can't execute a judgment against him and we cannot bring him into the world to come. We can't execute a judgment against him because he engaged in the study of Torah. At the same time, we can't bring him into the world to come because he sinned. R. Meir said: It is better that they execute a judgment against him so that he will enter the world to come. When I die, I will raise smoke from my grave. When R. Meir passed away, a pillar of smoke arose from Aher's grave. R. Yochanan said: Is it a feat to burn one's teacher? There was one among us, and we did not manage to save him?! If I take him by the hand, who will take him away from me? He said: When I die, I will extinguish the smoke from his grave. When R. Yochanan passed away, the pillar of smoke rising from Aher's grave stopped. A certain eulogist began saying: Even the watchman at the entrance did not stand before you, our teacher.[109]

R. Meir's words are unclear: It is better that they execute a judgment against him, so that he will enter the world to come. The commentaries struggle with this response because it appears as if R. Meir has had a change of heart. Instead of arguing for his forgiveness, he declares that it is better that he be judged negatively. Rabbeinu Chananel reconciled this apparent conflict by reading in this the hope to save him. By being judged he is purged through the fires so that ultimately he can be saved. R. Shmuel Edels (the Maharsha) explains that there is a tradition recorded in Yoma 87a that a teacher cannot be in Gehinnom while his disciples are in Gan Eden. Since R. Meir was destined for Gan Eden, he needed to redeem his teacher. Both of these interpretations understand R. Meir's words in a compassionate light, and emphasize his loyalty to his teacher. This reinforces the central role that the master-disciple relationship played throughout the centuries in maintaining rabbinic authority.

But R. Yochanan's response records another interpretation of R. Meir's words: Is it a feat to burn one's teacher? The repressed anger that has been bubbling throughout his relationship with him is intensified by his unresolved grief over his death.[110] This anger is now expressed in his desire that his teacher be judged. Ultimately, R. Yochanan is the one who saves Elisha by extinguishing the smoke from his grave with his own death. R. Meir's anger, which leads him to have a pillar of smoke rise from Elisha's grave after his death, is deserving of further analysis. I suggest that R. Meir's response to his master's death be read through a Freudian lens, where his murderous desire for his father is compensated by his identification with him. As we have seen in the previous sections, the early stages of the mentoring relationship involve a reconstruction of early family dynamics. The student comes to relate to his teacher as his father, and in fact R. Meir explicitly refers to his teacher as such in y.Hagiga 77b-c.

The first three stages of the mentoring relationship involve an initial dephallicization and acceptance of the master's authority. The roots of the anger are

sown in this phase. The next stage involves the subjugation of the student who functions as his slave, and who relates to him as a father. It is in this stage that the son/disciple represses his desire to murder his father, in order to reunite with the maternal representative, Torah. This repression is necessary because the son fears castration by his father, or in the case of the master-disciple relationship, an inability to perform rabbinically.[111] Even in his father/master's death it is not safe to feel this anger and to act upon it, because his master's colleagues function as a surrogate father. R. Yochanan's castigation demonstrates this dynamic. Ultimately, it is only in his own death that he can give way to his secret desire, to burn/murder his father. This stage is characterized by a strong competition. The student is uncertain about his ability to function independently, and this insecurity is manifested by a desire to eliminate his competition. From a Freudian perspective, the disciple's assertion of his own rabbinic authority and subsequent independent relationship to Torah/ mother can only occur once the master/father has been removed.

In Avot d'Rabbi Nathan, version A, 6 we see a description of this fourth stage of separation and individuation in Rabbi Akiva's learning process.

> He went and appeared before Rabbi Eliezer and Rabbi Yehoshua. My Masters, he said to them, reveal the sense of the Mishnah to me. When they told him one halachah he went off to be by himself. This aleph, he wondered, why is it written? That bet, why is it written? This thing why was it said? He came back and asked them and reduced them to silence. Rabbi Simeon ben Eleazar says: I will tell you a parable. To what may this be compared? To a stonecutter who was hacking away in the mountains. One time he took up his pickax and went and sat on the mountain and began to chip tiny pebbles from it. Now some men came by and asked him, What are you doing? I am uprooting the mountain he replied, and shall cast it into the Jordan. You cannot uproot the whole mountain, they said to him. But he continued hacking away until he hit upon a big rock. He crawled under it, broke it loose and uprooted it, and cast it into the Jordan. He said to it: Your place is not here, but here. This is what Rabbi Akiva did with R. Eliezer and R. Yehoshua. Rabbi Tarfon said to him: Akiva, the verse speaks of you, 'he dams up the sources of the streams so that hidden things may be brought to light'. Rabbi Akiva brought to light things hidden from men.

In this section, Rabbi Akiva begins to become preoccupied with theory, as opposed to the acquisition of facts. No longer is he memorizing other people's traditions, he has reached the point of synthesis, a skill at which he excels. He learns by going off on his own. This is characteristic of this stage of learning, where the developmental task is separation and eventually individuation. Unlike the first three stages, which were concerned with the forging of a bond within which identity could be forged and fostered, this stage marks a rupture and a turning point.

He confronts his masters and reduces them to silence. Progressing to the next stage of the master-disciple relationship, he becomes increasingly confident of his own skills and less dependent upon his teachers. I suggest that this text can be read as a reworking of the classic Oedipal fantasy. He chisels at the rocks and eventually uproots the mountain; these represent R. Eliezer and R. Yehoshua, whom he throws into the Jordan. Akiva began learning Torah with children. This represents the ultimate dephallicization: he is reduced to the same level of his own son. Thus, his ascent to great rabbi and teacher is all the more revolutionary, imaged in the act of displacing his masters and casting them into the Jordan. Hacking away at the rocks and the mountain, he dismembers the Phallus and disempowers them in order to assert his own relationship to the (idealized mother) Torah. The water image reverses the power dynamics of the initiation story, where he saw the water wearing away the stone, and concluded that Torah would be able to do so with his heart as well. He dams the water to uncover the light of the Torah. By dominating her, he demonstrates his possession of the Phallus (=that which the mother desires beyond him). It is in this act that his own individual authority is asserted, and he is seen as a master in his own right. Yet, this depiction is not relational. He does not have colleagues in this story. He has uprooted and conquered and asserted his independence.

It may appear to those who reach this stage that it is better to progress without a teacher. If the act of becoming a teacher entails the removal of one's master, then perhaps it would be better to study on one's own. I would like to suggest that the story of the four entering PARDES be read as a warning against this, and also as the rabbinical world's judgment of those who do eventually reach this fourth stage. In the previous chapter, we examined the many factors within rabbinic circles that idealized the hierarchical power dynamics inherent in the early stages of the master-disciple relationship. This story is to be read as a warning to those who believe that they can continue their learning on their own.[112]

> Four entered an orchard (פרדס). One gazed and perished, one gazed and was smitten, one gazed and cut the shoots (הציץ וקיצץ בנטיעות), one went up whole and came down whole. Ben Azzai gazed and perished. Concerning him, Scripture says: Precious in the sight of Adonai is the death of his saints (Psalm 116:15). Ben Zoma gazed and was smitten. Concerning him, scripture says: If you have found honey, eat only enough for you (Proverbs 25:16). Elisha gazed and cut the shoots. Concerning him the Scripture says: Do not let your mouth bring your flesh into sin (Ecclesiastes 5:5). R. Akiva went up whole and came down whole. Concerning him, Scripture says: Draw me after you, let us make haste (Song of Solomon 1:4).

This passage is one of the most enigmatic passages in rabbinic literature and as such has been the subject of many interpretations.[113] This passage can be read as part of a literary genre that sets up a comparison of four different types, in order to refer to full range of variety that can exist. Mishnah Avot chapter 5 contains several of these lists of four types. One such list can be found in Mishnah 12, which outlines the four types of characters among disciples.

> There are four characteristic qualities in disciples: quick to listen and quick to forget, his gain disappears in his loss. Hard to listen and hard to forget, his loss vanishes in his gain. Quick to listen and hard to forget, this is a wise man. Hard to listen and quick to forget, this is an evil portion.

In the Pardes passage as well, we find a list of four who entered Pardes. Within rabbinic tradition, this is understood as seeking the secrets of the Torah, which implies that they were students of Torah. The best known of these literary genres listing four types comes from the Mekhilta's description of the four sons:

> There are four types of sons: the wise, the wicked, the simpleton and the one who does not know enough to ask. The wise, what does he say? 'What mean the testimonies and statutes and the ordinances which the Lord our God has commanded you?' (Deuteronomy 6:20) You explain to him, in turn, the laws of the Passover, and tell him that the company is not to disband immediately after partaking of the paschal lamb. The wicked one, what does he say? 'What do you mean by this service?' (Exodus 12:26) Because he excluded himself from the group and denied what is essential, you also exclude him from the group and say to him: 'It is because of that which Adonai did for me' (Exodus 12:26) for me, but not for you. Had you been there, you would not have been redeemed. The simple one, what does he say? 'What is this?' and you shall say to him: ' By the strength of hand Adonai brought us out from Egypt, from the house of slavery.' As for he who does not know enough to ask, you should begin and explain to him. For it is said: 'And you shall tell your son on that day' (Exodus 13:8).[114]

This typology of the four sons serves a hermeneutic device to reconcile contradictory or superfluous biblical passages, just as the previous passage does. There are four sons who can be compared to four disciples (given the similarities between son and disciple discussed in the previous chapter, and in light of m.Avot 5:12). Ben Azzai is comparable to the one who does not know enough to ask; he died immediately, without having uttered a word, and is named as a saint. Ben Zoma is comparable to the simple one, whose faculties were not capable of dealing with what he had seen. The wicked one is Elisha and the wise son is Rabbi Akiva who came out whole. The many literary parallels serve to underscore similar associations of meaning between both passages; just as this passage refers to relationships with the community, so does the other. One of the major themes in this passage is the transmitting of tradition and the importance of not separating oneself from the community. The wicked son is seen as the one who removes himself from the community, just as Elisha is interpreted as doing. Yet, if one

looks at the wording of the wise son, he too separates himself from the community by asking "which the Lord has commanded you?" I suggest that there seems to be a very fine distinction between the wise and the wicked.

Rabbi Akiva displaced his teachers, uprooting the mountain. He and Elisha together went up to Pardes, engaged in a similar quest to understand the Torah. Reaching this fourth stage of development as a teacher, who had undergone a process of individuation, was perceived as a destabilizing act. Several texts record the ambivalence of the rabbinic tradition towards the wise disciple, Rabbi Akiva. Avot d'Rabbi Nathan A (40) draws a literary parallel between Elisha and Rabbi Akiva, implying that both had crossed the bounds of what was acceptable.

> Of four Sages: If one sees Rabbi Yohanan ben Nuri in his dream, let him look forward to fear of sin; if Rabbi Eleazar ben Azariah, let him look forward to greatness and riches, if Rabbi Yishmael, let him look forward to wisdom; if Rabbi Akiva, let him fear calamity. Of three disciples: If one sees Ben Azzai in his dream let him look forward to saintliness, if Ben Zoma, let him look forward to wisdom; if Elisha ben Abuya, let him fear calamity.

The similarity in style between the two passages, the phraseology, "of four sages" and the similar characters imply that this text can be read as a commentary on the previous text.[115] A similar tradition appears in Version B of Avot de Rabbi Nathan. This rendition says that if Rabbi Akiva appears in a dream, this is a premonition of sin, if Elisha, of calamity. The parallels between Rabbi Akiva and Elisha are explored further in Hagigah 15b.

> Rabbi Akiva went up unhurt and went down unhurt; and of him Scripture says: Draw me, we will run after thee (Song of Solomon 1:4) And Rabbi Akiva too the ministering angels sought to thrust away. the Holy One, blessed be He, said to them: Let this elder be, for he is worthy to avail himself of my Glory.

At first glance, these texts seem to draw distinctions between the two sages, but upon closer analysis, there are several similarities. Both sages enter a precarious situation, where their association with angels poses a threat. Both sages are protected/redeemed

by God's intervention.[116] I suggest that these underlying parallels between Elisha and Rabbi Akiva can be read as the ambivalent response of a rabbinic world to those who have reached the fourth stage of development of their rabbinic identity. Their process of individuation was seen as destabilizing the ideal of the early stages of the master-disciple relationship. The differences in attitude to the two sages were due to the choices that they made. Rabbi Akiva reached the fourth stage in the development of his own professional identity, according to the initial outline provided by Friedman and Kaslow, but did not reach the fifth stage in terms of his intellectual development as outlined by Perry, namely seeing all truths as contextual truths. Elisha did, and further destabilized the ideological system of the rabbis. Therefore, Elisha was renamed Aher as a way to try to judge and limit his influence upon other generations of rabbis.

Chapter 4

The Final Stages

A] The Fifth Stage: Identity and Independence

Friedman and Kaslow describe this stage as professional adolescence; its tonal note tends to be turbulent. The student at this stage has become sufficiently confident of his ability to face life without the protection of the mentor or supervisor to risk expressing differences of opinion and rejecting his teacher's suggestions. He begins to become aware of areas in which his or her expertise exceeds that of the supervisor. He tends to prefer peer supervision to test out his internalized frame of reference. In order for the student to reach this stage, the teacher has to have provided a good-enough holding environment for the student to be able to carve a boundary between the environment and himself. This allows the student to consolidate this new sense of self in order to maintain meaning and coherence in the world while remaining open to new learning.

As we have already seen, many teachers and students were not able to do this. The supervisor's task at this stage is to not respond in a competitive manner to the student's growth, to his rejection of his suggestions or even to his assertion of superiority in certain areas. Rather, he is to remain available while accepting a significant loss of control; this helps the student move beyond this stage and into the final stage of professional development. At this fifth stage, there are two typical outcomes that we can see in the rabbinic texts. The first is the attempt of the student to move through this stage and evolve finally into the sixth stage of development of the professional. The second is that this stage often becomes an end in itself, and we shall see that many factors contribute to this outcome. The question at this stage seems to be to move or not to move forward

in the cycle of development, and whether the holding relationship is capable of growing with the student.

1. To Move Forward

One example of students who have reached this stage in their relationships with their masters involves students who comfort their teachers in a time of crisis. For this to happen, the relationship must be able to sustain a fluidity of roles that would not be possible in an earlier stage. There are several stories that illustrate instances or moments when students relate to their mentors as friends or colleagues, Many of these will also be discussed in the following chapter on suffering. I have chosen to include these types of interaction in this section because they do not reflect a permanent state of relationship, but rather occur in certain isolated circumstances. In times of crisis, certain students are able to fill a therapeutic role for their teachers. This is indicative of a reversal of the classic power dynamics within the master-disciple relationship and is characteristic of the openness and mutuality characteristic of mentor relationships that have been able to evolve beyond the rigidity of roles of the early stages.

Avot d'Rabbi Nathan, version A, section 14 describes how when the son of R. Yochanan b. Zakkai died, his disciples came to console him. In this story, the contrast is established between the student who has evolved to this stage and those who have not:

> When the son of R. Yochanan ben Zakkai died, his disciples came to bring him comfort. R. Eliezer came and took a seat in front of him and said: My lord, with your permission, may I say something. He said: speak. He said: The first man had a son, who died and he accepted comfort for him. How do we know that he accepted comfort? As it is said: And Adam knew his wife again (Genesis 4:25). You too be comforted. He said to him: Is it not enough that I grieve for myself, that you should remind me of the grief of the first man?! R. Yehoshua came and said to him: My lord, with your permission, may I say something. He said: speak.

He said: Job had sons and daughters who died, and he accepted comfort for them. How do we know that he accepted comfort? As it is said: The Lord has given and the Lord has taken away, blessed be the name of the Lord (Job 1:21). You too be comforted. He said to him: Is it not enough that I grieve for myself, that you should remind me of the grief of Job?! R. Yose came and said to him: My lord, with your permission, may I say something. He said: speak. He said: Aaron had two grown-up sons who died on the same day and he accepted comfort for them. How do we know that he accepted comfort? As it is said: And Aaron held his peace (Leviticus 10:3) and silence means only comfort. You too be comforted. He said to him: Is it not enough that I grieve for myself, that you should remind me of the grief of Aaron?! R. Shimon came in and said to him: My lord, with your permission, may I say something. He said: speak. He said: King David had a son who died and he accepted comfort for them. You too be comforted. How do we know that he accepted comfort? As it is said: And David comforted his wife Bath-Sheba and he went in and lay with her (2 Samuel 12:24). You too be comforted. He said to him: Is it not enough that I grieve for myself, that you should remind me of the grief of King David?! R. Eleazar ben Arach came in. When he saw him, he said to his servant, Take my clothes and follow me to the bathhouse, for he is a great man and I won't be able to resist his arguments. He came in and took a seat before him and said to him: I will tell you a parable. To what may the matter be compared? To the case of a man with whom the king entrusted a treasure. Every day, he would weep and cry, saying: Woe is me! When will I get to complete and find relief from this treasure that has been entrusted to me. You too my lord, had a son, he recited from the Torah, Prophets, Writings, Mishnah, Laws and Lore, and he has departed from this world without sin. You have reason therefore, to accept consolation for yourself that you have returned your treasure entrusted to you, whole and complete. He said to him: R. Eleazar b. Arach, my son, you have given comfort to me in the right way which people console one another.

Each student attempts to console R. Yochanan Ben Zakkai, and each student fails until the final student, R. Eleazar ben Arach, asserts himself. Their interactions with their teacher each follow a set pattern of interaction. They begin by asking permission to say something. In this way, they reassert the hierarchy of power between teacher and student, lest their teacher's grief overwhelm them and thereby blur the boundaries that they may still need in their relationship with him. They continue by immediately drawing the focus away from their teacher and onto a biblical character. In this way, they avoid whatever intimacy may be communicated by direct conversation. They do this before he begins to speak and therefore, they are projecting onto their master a set of emotions

and experiences that may not be true to him. They conclude their words with a command: Be comforted! This is reminiscent of the infant or the young child's demand of the parent: Feed me! In each case, their teacher responds by castigating them, thus fulfilling their unconscious wish that he remain master.

R. Eleazar ben Arach is different. This is true as he approaches. The master knows him and that he is a "great man", that he has advanced past the initial stages of discipleship. He, in turn, does not begin by asking permission to speak. His initial words also take the form of a teaching or a comparison with another situation. But unlike the others who immediately shift the focus onto someone else's grief, his parable remains non-specific, thereby maintaining the focus on R. Yochanan ben Zakkai. Furthermore, he applies his words to his situation and helps his teacher access the memories of his child and the relationship that he is grieving. He acknowledges the heavy responsibility of raising a child and addresses the guilt that he may be feeling. In this way, his teacher is (finally) comforted.

An additional element in this text is the erotic subtext. In two of the teachings proposed by his students, the textual reference implies that the mourners' consolation is in the resumption of sexual activity: Adam knew his wife and David went in to Bath-Sheba and lay with her. When R. Yochanan ben Zakkai sees R. Eliezer ben Arach, he asks his servant to take his clothes and follow him to the bathhouse, because he knows that he will not be able to resist him. This seems to imply the expectation of seduction. The bathhouse seems to be an odd setting for this "counseling session", and the request for the clothes to be brought implies that at a certain point in their interaction he may not have been wearing them. Moreover, his comment at the end, that he comforts in the right way that people comfort, can be read in the context of the previous teachings. Thus, the reversal of the dynamics of the master-disciple relationship is accompanied by a possible breakdown in the boundaries between them. In this moment of collegiality,

their relationship shifts, thereby unearthing whatever unconscious fantasies and dynamics had been beneath their interactions.

The relationship between R. Yochanan ben Zakkai and R. Eleazar ben Arach is expanded upon in the second chapter of Tosefta Hagiga:

> A story of R. Yochanan ben Zakkai who was riding on a donkey, when R. Eleazar ben Arach, who was driving the donkey behind him, said to him: Rabbi, teach me one section of the works of the chariot. He said to him: Have I not said to you from the beginning that they do not teach the chariot with one person, unless he is a sage able to understand from his own knowledge? He said to him: Let me now discuss before you. He said to him: Speak on. R. Eleazar ben Arach began and expounded upon the works of the chariot. R. Yochanan ben Zakkai got down from his donkey and wrapped himself in his tallit. The two of them sat on a stone underneath the olive tree and he discussed before him. He stood up and kissed him on the head and said: Blessed is the Lord God of Israel who has given a son to Abraham our father who knows how to understand and to expound the glory of his father in Heaven. Some expound well and do not perform well. Eleazar ben Arach expounds well and performs well. Blessed are you Abraham our Father, that Eleazar ben Arach has come from your loins, who knows how to understand and expound the glory of his father in Heaven.

This text illustrates his master's acknowledgment that he has reached the stage of sage and is worthy of expounding upon the works of the chariot, traditionally forbidden to a student. He embraces his student and celebrates his "graduation". Already hinted at in our discussion of the previous text, the closeness between them is symbolized by the master's kissing him on the head. R. Eleazar ben Arach's transgression of the norm, by expounding upon the works of the chariot, was not uniformly accepted and celebrated. Avot d'Rabbi Nathan, version A, 77-78 records a tradition about R. Eleazar ben Arach that portrays him in a negative light: he forgot his learning. This tradition is supported by b.Shabbat 147b:

> R. Eleazar ben Arach visited that place [Diumsath]. He was attracted to them, and thus his learning vanished. When he returned, he arose to read from the scroll. He wished to read: החדש הזה לכם [this month shall be to you...], he read: החרש היה לבם [their hearts were silent]. But the scholars prayed for him and his learning returned.

This text expands upon the notion that R. Eleazar transgressed social norms (due to his attraction) and lost his learning as a result. In this, his achievement of the status of sage is only temporary and he lost his learning. His (mis)reading of the text "as their hearts were silent", hints that the transgression was related to the heart, perhaps to a transgressive love. The new (חדש) is replaced by silence (חרש), his heart is silenced and he loses his learning. This alludes to the inherent danger of his innovative style and of the ways that his heart is not silent[117]. In this text therefore, we read a critique of R. Yochanan's beloved student who nearly reached the status of sage himself.

This example illustrates a situation where the master was able to accept his student's assuming the role of colleague, but where the rest of the community was not. This status of sage and colleague seems to have been a temporary one. More frequently at this stage however, we find that the dynamic of competition between master and student was often operative. Certain students were able to reach this stage of development, and their master was not able to accept it. In y.Sanhedrin 2:1, we find one such account of Resh Lakish.

> R. Shimon b. Lakish said: A ruler who sinned, they administer lashes to him by the decision of three court judges. What is the law for restoring him to office? R. Haggai said: By Moses! If we put him back into office, he will kill us! R. Yehudah Hanasi heard of this ruling and was outraged. He sent a troop of soldiers to arrest R. Shimon b. Lakish. He fled to the tower and some say to Kfar Hitaya. The next day, R. Yochanan went up to the meeting house and R. Judah the Patriarch went up to the meeting house. He said: Why does my master not state a teaching of Torah? He began to clap with one hand. He said: Now do people clap with only one hand? He said to him: No, nor is Ben Lakish here.

R. Yochanan response of trying to clap with one hand expressed his need for Resh Lakish. In this story, we have an example of R. Yochanan supporting his student's rebellious self-expression. Resh Lakish's assertion that one in power, a ruler, is still accountable for his deeds and punishable like a common man, was perceived to be an affront to the Nasi's authority. Resh Lakish ran away, which symbolically functions to

retract his own authority. He is too afraid to stand up for his statement, and winds up enacting R. Haggai's objection. R. Yochanan, however, stands by his friend and student, even if it means going against his own teacher. R. Yochanan was not one of his disciples, but several texts speak of him as the student of Rabbi Yehudah Hanasi.[118] This is also a witty metaphor for the interdependence that is characteristic of the mentoring relationship where the student has evolved to colleague. Yet, this was not the case when the student sought to disagree with his teacher. It was easier for R. Yochanan to support Resh Lakish, when his own authority was not questioned. As the following story will demonstrate, their relationship had not yet evolved to the calm and collegiality of the sixth stage. As noted above, the task of the mentor at this stage is to not fear displacement and to not be threatened by his student.

Sometimes, the teacher experiences the student's claim of autonomy as a rejection and in turn, rejects the student. To a certain extent, one may say that the Nasi was not able to accept Resh Lakish's disagreement, and sought to imprison him. Another example of this dynamic is the story of R. Yochanan and Resh Lakish, found in b.Bava Metzia 84a.

> One day, they were disputing in the study house: a sword, a knife, a dagger, a lance, a hand saw and a scythe, when do they become impure? When they are complete. And when are they complete? R. Yochanan said: after he smelt them in the furnace. Resh Lakish said: after he polished them in water. He said to him: the thief knows his trade! He said to him: what good have you done me? There they called me rabbi and here they call me rabbi. He said to him: Isn't it enough that I brought you closer under the wings of the Shechinah? R. Yochanan became upset, Resh Lakish became ill. His sister came in crying. She said to him: do it for my children! He said to her: 'Leave Me your orphans, I will rear them,' (Jeremiah 49:11). Do it for my widowhood. He said to her: 'Let your widows rely on Me' (Jeremiah 49:11). R. Shimon ben Lakish died and R. Yochanan longed for him. The rabbis said: who will go and settle his mind? Let R. Elazar ben Pedat go, for his traditions are sharp. He went and sat before him. Concerning everything that R. Yochanan said, he said to him: there is a Tannaitic tradition supporting you. He said: You are like Bar Lakisha? Bar Lakisha, when I would say something, he would raise twenty-four objections against me, and I would respond with twenty-four resolutions, and the tradition would be clarified.

> And you say 'there is a Tannaitic tradition which supports you.' Don't I know that I speak well? He tore his clothes as he walked, crying: where are you Bar Lakisha? Where are you Bar Lakisha? And he shouted until he lost his mind. The rabbis prayed for him and he died.

There are many interpretations of this story. Kalmin argues that it is a Babylonian polemic against Palestinian scholars, who are willing to use any means to win over students to the study of Torah.[119] At the heart of the dynamic is the fiery intensity of the relationship between these two scholars, teacher and student, who are engaged in chevruta learning. The homoerotic elements to this story have already been referred to in the second chapter. This undercurrent adds heat to the halakhic debate, which is a metaphor for the human conflict between the two.

> Yochanan thinks Resh Lakish is "complete" when he has become "forged with fire," i.e. red hot and passionate, on the edge of but not yet having achieved consummation. Resh Lakish wants more. He wants to cool the fire in water, to achieve consummation by uniting with Yochanan, by attaining near-equality with him and coming as close as possible to full identification with his teacher.[120]

While I agree with Kalmin that this argument is Resh Lakish's attempt to claim equal status with his teacher, I disagree that he wishes to do this by fully identifying with him. By correcting Yochanan, he is *differentiating* himself from his master. This is a fiery and turbulent process of individuation, no doubt a result of the homoerotic subtext to their relationship, which was not assuaged by Yochanan's offer of his sister's hand in marriage. The desire to fuse and the desire to individuate are in opposition, and Yochanan is unable to accept either; both go against the standard code of conduct between master and disciple. The turbulent nature of this final attempt at differentiation characterizes this fifth stage of development of rabbinic identity.

R. Yochanan's response to his sister can be understood in two ways. On the one hand it is a statement of passivity and faith: God will take care of everything. He is distancing himself, unable to claim responsibility, unable to respond. But by quoting God, it could also be symbolic of the dynamic mentioned in the second chapter: R.

Yochanan was elevating himself to the status of God. Either way, this episode seems to have affected R. Yochanan's state of mind. Forbidden emotions that he had been repressing may have come into his consciousness. Delusions, loss of identity, a disorganized mind (in need of being settled) are all symptoms that may indicate a psychotic episode.[121] This may have been the meaning of the phrase at the end of the sugya: "he lost his mind". The realization that his student had surpassed him uprooted the order of his reality. He could not readjust, and kept expecting R. Elazar to contradict him as had Resh Lakish. R. Yochanan's tragic state represents the symbolic death of the father figure that we have discussed in previous stories; and eventually, in reality he died as well.

Another example of the master's angry and competitive response to the student's assertion of his authority can be found in b.Horayot 13b:

> Our rabbis taught: When the Nasi enters, all the people rise and do not resume their seats until he asks them to sit. When the Av-bet-din enters one row rises on one side and another row rises on the other until he has sat down. When the sage enters, everyone rises and sits until the sage has sat in his place. Sons of sages and scholars may, if the public is in need of their services, tread upon the heads of people. If one of them went out to relieve himself, he may reenter and sit down in his place. [...] That instruction was issued in the days of R. Shimon ben Gamliel [II]. When Rabban Shimon ben Gamliel was the president, R. Meir was the Sage and R. Nathan the Av-bet-din. Whenever R. Shimon ben Gamliel entered, all the people stood up for them also. R. Shimon ben Gamliel said: Should there be no difference between me and them? So he made the teaching. R. Meir and R. Nathan were not present that day. Coming the next day and seeing that people didn't stand for them as usual, they asked: What is this? They were told that R. Shimon Ben Gamliel had issued that ordinance. R. Meir said to R. Nathan: I am the Sage and you are the Av-bet-din. Let us respond in kind! Now how to proceed against him. Let's ask him to expound on the tractate of Ukzin, which he doesn't know. He won't be able to teach, so we will get rid of him and I will become the Av-bet-din and you the Nasi. R. Jacob b. Korshai heard what was being planned and said: God forbid this might lead to humiliation! So he went and sat behind R. Shimon Ben Gamliel and expounded upon it repeatedly. He said: What does this mean? Did something happen at the college? He paid attention and learned it. The next day, they said to him: Will the Master come and discourse on Ukzin. He began and did so. After he finished, he said to them: Had I not learned, you would have disgraced me! He gave the order and they were kicked out of the

> academy. Then they wrote down academic problems on paper and threw them inside. Those that he solved were removed and those he did not solve, they wrote down the answers and threw them in. R. Yose said to them: The Torah is outside and we are inside! R. Shimon Ben Gamliel said to them: We will readmit them, but punish them. No tradition statement will be said in their names. R. Meir was 'others' and R. Nathan 'some say'.

In this story, we encounter R. Meir once more. R. Meir and his friend R. Nathan have achieved a high degree of authority and recognition from their community. As Lacan has pointed out in his analysis of the master-slave dialectic,[122] this desire for recognition can never be fulfilled and always propels the would-be master toward forever increasing levels of recognition. And yet, R. Shimon ben Gamliel's decision diminishes the recognition R. Meir and R. Nathan are already receiving; this is a symbolic act of castration. R. Shimon ben Gamliel's concern that there seems to be no distinction between himself and his "underlings" speaks to the level of competition that exists between them. His own insecurity centered around the possession of the Phallus that can never be fully possessed is manifested in his own ever-increasing desire for recognition. It is in their absence that he experiences fulfillment of his desire, thus the plan is formed: by diminishing their power in the eyes of the community, he can symbolically remove them once again. Yet, it is in his frustration of their demand for recognition that their desire for more recognition is created.[123] As such, they seek to recapture that which they perceive has been lost to them: the Phallus. To do so, they seek to dethrone him and to reestablish themselves in his place. This Oedipal desire for possession of the Phallus and shaming/killing of the father is articulated in their plan to demonstrate their superiority. Demonstrating their knowledge (possession of the Phallus), they seek to uncover his lack, to shame him and depose him, to replace him. This is Lacan's struggle to the death with the master: they do not give up in their quest for recognition. Even after they are ousted from the academy they remain on the outside, throwing questions in until they receive recognition from R. Yose. However,

they remain castrated, even with this recognition: Rabban Shimon ben Gamliel silences the memory of their traditions, which is to say their recognition by future generations. In this act, he remains the master. This story illustrates how R. Meir and R. Nathan were sufficiently confident in their authority to assert themselves in public against their superior. However, it does not illustrate the attainment of the sixth stage, because Rabban Shimon ben Gamliel's competitive response ignites a relationship of struggle rather than one of calm and collegiality.

2. To Not Move Forward

Given the fear of displacement exhibited by several masters and by the rabbinic community at large, several students do not move past this stage. While the master and the student have a contractual agreement whereby the master will help the student learn and grow and develop into a rabbi himself, this rarely happens. Several factors create this dynamic. For both master and student, there is the issue of secondary gain that contributes to resistance, a resistance in which both participate.[124] Both of them are receiving that which they unconsciously desire from the relationship, even though they consciously articulate the need for something else. For the master, the maintenance of the hierarchical relationship fulfills his desire for recognition and service: he is able to preserve the illusion of possession of the Phallus by remaining in relation with one who believes that he possesses it.

For the disciple, this relationship is the holding environment: it preserves the illusion of safety that he continues to crave, because the inconsistency that it exhibited during the prior stages created in him a state of dependence. Winnicott outlines the theory for such a dynamic of hierarchical power.[125] This unconscious dynamic is rooted, he argues, in the fear of Woman[126] (capitalized to illustrate her symbolic function). Early

failures of the parent in creating a holding environment that can facilitate the maturational process of the infant can lead to pathological dependence. This contributes to the fear of the Woman (caretaker) to whom a profound debt is owed, and yet to whom repressed anger may also be directed. This ambivalence leads to two defensive postures.

> One of the roots of the need to be dictator can be a compulsion to deal with this fear of Woman by encompassing her and acting for her. The dictator's curious habit of demanding not only absolute obedience and absolute dependence, but also 'love', can be derived from this source. Moreover, the tendency of groups of people to accept or even seek *actual* domination is derived from a fear of domination by a *fantasy Woman*. This fear leads them to seek and even welcome, domination by a known human being, especially one who has taken on himself the burden of personifying and therefore limiting the magical qualities of the all-powerful Woman of fantasy, to whom is owed the great debt. The dictator can be overthrown, and must eventually die; but the woman figure has no limits to her existence or power.[127]

This theory articulates the unconscious human fear of being dominated that is expressed in the desire to be dominated by someone whose power (and its limits) is known. The fear of evolving to a new stage of identity is the fear of the unknown.

And so often the student regresses to a more comfortable and safe stage of dependence upon the master. One example of this can be seen in the example of R. Eleazar ben Arach above, who followed his desire and went to a new place and forgot all his learning until the rabbis had to pray for him. In this act, he became dependent upon them once more; in this dependence, he was able to regain his learning. Another example of this regression can occur during times of crisis and anticipated loss. B.Ketuvot 104a describes this dependence and fear of the unknown in a story preserved about the death of R. Yehudah Hanasi:

> On the day that Rabbi died, rabbis decreed a fast and prayed for mercy, saying: whoever says Rabbi is dead will be stabbed with a sword. The slavegirl of Rabbi went up to the roof and she said: Those in the upper world and those in the lower world down here want Rabbi. May it be God's will that those of the lower world overpower those of the upper world. But when she saw how many times he went to relieve himself,

> removing his tfillin and then putting them back on and how pained he was, she said: May it be God's will that those of the upper world will overpower those of the lower world. Now since the rabbis would not be silent and instead kept praying for mercy for him, she threw down a jug from the roof and they were silent for a moment and stopped asking for mercy and Rabbi's soul found rest.

It was his maidservant who eventually prayed for her master's death because his students could not let go of him. The slave girl embodies the power feared by the fantasy Woman: she frustrates their demands. She, who has no social or economic power, is endowed with the power of life and death in this story. Their dependence is contrasted with her ability to let go; their requests for mercy are contrasted with her act of mercy. In this story, regression on the part of the disciple is portrayed with ambivalence. The master seems to have no choice or power to control their dependence upon him, nor for that matter does God. Rabbi represents the Phallus for them: their Torah learning and therefore authority comes from him. By remaining dependant upon him, they are able to dominate even God through their prayers.

However, the master is also perceived to have his own counter-transference, which impacts upon his behavior. Lacan has often pointed out in his discussion of the master-slave dialectic that the slave's recognition of the master cannot fulfill the master's desire, because the slave is not an equal. This subservience is viewed with contempt, and further fuels the master's quest for recognition. B.Ketuvot 103b illustrates this dynamic:

> [Rabbi] said to them: I need my younger son. R. Shimon entered and he handed over to him the division of wisdom. He said to them, I need my older son. Rabban Gamliel entered and he handed over to him the divisions of the patriarchate. He said to him: My son, exercise your task as patriarch on the heights: Pour bile on the disciples. Now, could this really be true? Isn't it written: But he honors those who fear God (Psalm 15:4). And a master said: this speaks of Yehosafat, king of Judah. When he would see a disciple of a sage, he would rise from his throne and kiss him and call him: My lord, my lord, my master, my master. That is no contradiction: the former attitude is for private behavior and the latter is for public behavior.

The distinction between private and public behavior can be understood as parallel to the distinction between the counter-transference of the analyst and the unconditional positive expected in the role of analyst. The dissonance between the two only serves to intensify the private attitude. Rabbi expresses need. The discomfort aroused by such an expression of need (the contempt for the self) is transposed to the Other. The statement "pour bile on the disciples" is harsh. The revulsion implied in the words articulates the contempt of the master for the slave, to whom he is dependent for the fulfillment of his needs, and yet who, as slave, is inferior. Bile belongs to a profoundly private bodily function, the act of digesting or regurgitating one's food. The violence connoted by this act symbolizes the struggle "to the death" between master and slave.

The master's fear of being displaced is reinforced by the communal structure. In addition to the psychological tools at his disposal are political powers. One of the main sources of power that the rabbi had over his students was his ability to promote him to public offices.[128] This is likely to have reinforced the rabbi's power described in ARNA 6:

> And he [the student] shall not sit before you on a bed or on a chair or on a bench, but he shall sit before you on the ground. And every word which comes out of your mouth he shall accept upon himself in awe, fear, trembling and signs of anguish.

The rabbis established a set of rules in order to guard against students evolving to the sixth and final stage. These took the form of both threatening anecdotes and legislative rules. Leviticus Rabbah contains two such anecdotes, which are also found in the sixth chapter of Eruvin in the context of a discussion as to whether a student may issue a legal ruling in the presence of his master. In Leviticus Rabbah 20:6, the following is recounted:

> R. Berekiah began: To punish the righteous also is not good (Proverbs 17:26). The Holy One, blessed be He, said: Though I punished Aaron by taking away his two sons from him, this 'is not good', but it was done to

> strike the noble for the sake of correctness. Thus: After his death. R. Eliezer learned: It's written that the sons of Aaron died because they gave a legal decision in the presence of Moses their master. There was a certain disciple who gave a legal decision in the presence of R. Eliezer, who then said to Imma Shalom: Too bad for the wife of this man. He won't live the week! The week was barely over when he died. The sages came to him and said: Are you a prophet? He said to them: I am neither a prophet or a prophet's son (Amos 7:14). But I have the following tradition: One who gives a legal tradition in the presence of his master incurs the penalty of death.

This story absolves R. Eliezer from blame. He expresses sympathy for the disciple's wife's loss and explains the death as a result of the fulfillment of the tradition that apparently only he knew of. The sages did not know it, because they went to him in amazement. Such powers of discernment! His own status is elevated in their eyes, as a result of this incident. Nevertheless, the fact that such rules and stories were preserved seems to indicate the prevalence of the exact reality that they seem to be discrediting. Disciples were indeed issuing rulings in the presence of their masters. Leviticus Rabbah 20:7 records a similar anecdote:

> It is forbidden for a disciple to give a legal decision in the presence of his master until he is twelve mils away from him. This is the distance of the camp of Israel described in (Numbers 33:49): And they pitched by the Jordan, from Beth-Jeshimoth even to Abel-Shittim in the plains of Moab. How far apart were these places? Twelve mils. R. Tanhum, son of R. Yirmiyahu was at Hefer. They consulted him on various points and he gave his decisions. They said to him: Didn't we learn at the academy that it is forbidden for a disciple to give a legal decision in the presence of his master, within a distance of twelve mils? And doesn't your master R. Mani live at Sepphoris? He said to them: May evil come upon me if I knew it! From that moment on, he gave no further legal decisions.

Again, the master is presented as innocent; it is not he who is enforcing this ruling, rather the pressure to silence R. Tanhum's legal decisions comes from the very people who had turned to him in the first place. They have desired what they themselves knew was forbidden. They sought an opportunity to reinforce the hierarchy between master and student, a hierarchy that is maintained by social pressure. The prohibition related to the master's reputation, how he is perceived in the public eye. This hierarchy preserves

the social order and R. Tanhum submits to the norm out of fear. He refrains from asserting his own identity as legal authority in deference to his master.

The set of rules governing when a rabbi can make a ruling in front of a teacher is outlined in b.Eruvin Chapter 6. This text illustrates the rabbinic attitude towards competition between disciple and master. The need to make these rules illustrates that the opposite dynamic was probably taking place. The following text articulates the masters' fears of displacement. As we have already discussed, their disempowered place within society was compensated for their position as master within rabbinic circles. Therefore, to guard against any change to the social order from which they derived secondary gain,[129] they developed an extensive system to bar students that dared to try ruling on their own.

> Rav Chiyya bar Abba said in the name of R. Yochanan: Anyone who renders a legal decision in his teacher's presence deserves to have a snake bite him. For the verse states: Elijah ben Barachel the Buzite answered and said: I am young in days... therefore I was afraid (Job 32:6). And it is also written: With the venom of those that slither through the dirt (Deuteronomy 32:24).[130]

In this text, the assertion of authority is reinforced with the threat of the snake bite. The snake, which is a Phallic symbol in literature[131], represents the symbolic father's Phallus, the encounter of which leads the subject to renounce his own claim to the Phallus. This is the legislative and prohibitive function of the "*non-du-père*": through symbolic castration, paternal (or in this case rabbinic) authority is preserved. The snake-bite is also used in t.Hullin 2:22-23, with parallels in y.Avodah Zarah 2:2 and b.Avodah Zarah 27b, in order to convey the peril associated with violating a fence set up by the sages.

The abundance of rules regarding this issue can be read as evidence that this was a "hot issue" for the rabbis. There was a certain amount of ambivalence because while there was a need to preserve authority, if students were always subservient and never asserted their own authority, the transmission of the Torah was compromised.

Masters and sages are necessary in every generation, and while they build upon the works of the past, they must also articulate their own voice. This ambivalence in the text reflects the crisis of middle age described by Erikson. The movement as whole was struggling with this developmental task: stagnation versus generativity. To completely castrate the next generation would lead to stagnation of Torah study. Yet, the disciple's own unconscious wishes and unresolved Oedipal complexes threaten to displace them before their time. The master's ambivalence therefore articulates the delicate balance that the movement as a whole was struggling to preserve. B.Avodah Zarah 36a speaks to this communal struggle by addressing the question of the boundaries of a court's power and the need to balance this quest for autonomous power with the respect for those traditions handed down:

> A court can't annul the decisions of another court unless it is greater to it in wisdom and number. Further, Rabbah b. bar Hannah said in the name of R. Yochanan: In all matters, a court can annul the decisions of another, except in the eighteen things [prohibited by Hillel and Shammai], for even if Elijah and his court were to come, we wouldn't listen to him. [...] They relied on the dictum of R. Shimon Ben Gamliel and R. Eliezer b. Zadok who said: We make no decree on the community unless they can live by it.

The power to annul the decisions of another court comes from being greater in wisdom and number. The subjective quality of "greater in wisdom" is precisely that which is in dispute and therefore, the response solves nothing. Quoting R. Yochanan, Rabbah b. bar Hannah's response implies a certain rebelliousness. His very name retains only his mother's genealogy, implying that his father was not Jewish. His identity is transgressive, and he is using R. Yochanan's teaching to counter a teaching. He teaches that every court is empowered with the ability to annul the decisions of any other, except for the eighteen things. This refers to the legend recorded in m.Shabbat 1:4, according to which, the court of Shammai outnumbered the court of Hillel on one day, and they enacted eighteen edicts. In b.Shabbat 17a, it is related that:

> A sword was planted in the Beit Midrash and it was proclaimed: He who would enter, let him enter; but he who would depart, let him not depart! And on that day, Hillel sat submissive before Shammai, like one of his disciples, and it was as grievous to Israel as the day when the calf was made.

The sword, symbolic of the Phallus, establishes the power and control of Shammai. Hillel sits submissive before him, like one of his disciples. Court rulings that embody this type of power cannot be annulled. According to this model of collegial disagreement, authority can only be established through the other's submission. The paradox is that even as respect for this tradition and authority is the stated value, what is expressed is a brazen assertion of self-authority. Even if Elijah were to come, we wouldn't listen to him. This respect for tradition is what allows for the possession of the Phallus. This is the same dynamic illustrated in the text relating to the death of Rabbi, discussed previously. The respect for the elders serves an important communal function; it upholds rabbinic authority as a whole against the possibility of abrogation of the Torah. For this reason perhaps, the text was included in the tractate of Avodah Zarah, which is concerned with protecting the core values of the Torah from all threats. The sugya is based on three voices, preserving the Hegelian dialectic. The thesis is that one court can't annul others. The anti-thesis is that a court can overpower another, even the heavenly court. The synthesis is that a court is ultimately responsible to the people. Rabbinic authority must be grounded in public acceptance, if they make decrees that no one can live by, they will be powerless.

B] The Sixth Stage: Calm and Collegiality

The Mishnaic and Talmudic eras mark a new era for the Jewish people. On a larger level, it seems logical that since the process of formation of rabbinic identity was itself only beginning, very few individual relationships would have been able to

distinguish themselves by reaching this stage. While some aspects of the fifth stage contain elements which are characteristic of this stage, these seem to be confined to instances of temporary collegiality. Nevertheless, a few master-disciple relationships depicted in the Talmud testify to such an evolution.

The stories in the Talmud concerning Abaye's relationships with his two teachers provide examples of two relationships that seem to have progressed from the early idealization stage of the master-disciple relationship to a more collegial relationship. The first relationship that we will consider is his relationship with Rav Yosef. In b.Kiddushin 33a, it is related that his respect for his teacher was so great that he would rise in respect when he saw the ears of Rav Yosef's donkey approaching. And yet, he eventually came to disagree with some of his teacher's statements and legal rulings. One such instance is recorded at length in b.Ketuvot 81b where Abaye raises an objection to Rav Yosef's position.

> In Pumbedita, there was a man to whom a levirate widow came. His younger brother wanted to render her invalid for marriage to him, so he forced on her a *get*. The older brother said to him: So what are you thinking? Is it because I am going to inherit property from the deceased's estate? So I'll share it with you anyway. Rav Yosef said: Since Rabbis have said that the levir may not sell of the estate of the deceased brother that he inherits, even if he has already sold it, his sale is invalid. For it has been taught on a Tannaitic authority: He who died and left a levirate widow and property worth a hundred *maneh*, even though her marriage settlement is worth only one *maneh*, the surviving brother should not sell off the property, since all of the deceased's property is included in her marriage settlement. Abaye said to him: But is it the fact then, that in any case in which rabbis have ruled that one may not sell property, then if one has actually done so, the sale is null? And haven't we learned in the Mishnah: They come to her after she was betrothed. The House of Shammai say: She may sell them and the House of Hillel say: She may not sell them. These and those concur that if she sold or gave away, the transaction is valid. So they sent the case to R. Hanina bar Pappi. He sent back a response according to the ruling of Rav Yosef. Abaye said: So did R. Hanina b. Pappi adorn the ruling with jewels? So they sent the case to R. Minyumi b. R. Nihumai. He sent back a response according to the ruling of Abaye.

Abaye's objection is considered to be a viable halachic position by his contemporaries, and they are unable to reach an agreement. Abaye is sufficiently secure in his identity and legal authority to affirm his voice, in the presence of colleagues, above and against not only his teacher, but also the ruling given by the higher level sage that had been consulted in the situation. And eventually, Abaye's objection was also affirmed as valid by an outside authority. Kalmin notes that Abaye's need to consult an outside authority, and his inability to "express himself in a declarative form, as a near-equal to Yosef" illustrates the continued distinction made between teacher and student. By raising an objection instead of making an opposing declaratory statement, Abaye remains deferential to his superiors.[132] And yet, his continued insistence on his objection, even in the face of an outside authority's confirmation of his teacher's opinion does not seem particularly deferential. In comparison with previous teacher-student pairs, this story seems to portray a relationship between teacher and student that has evolved into the collegial stage.

Their relationship was a long one and as Rav Yosef got older, he was portrayed as forgetful, perhaps in order to justify the unique role reversal that happens between himself and his student. In b.Nedarim 41a, it is recounted that Rav Yosef got sick and forgot much of what he learned. Abaye remembers his traditions and contradicts him when necessary in order to preserve these teachings. In many ways, their relationship becomes interdependent. B.Eruvin 10a provides one such example of this dynamic, in regard to a disagreement over the validity of using, for the construction of a courtyard, a wall that is visible only from the outside:

> Rav Yosef said: I did not hear this reported ruling. Abaye said to him: You related this to us, and it was in connection with the following that you related it to us: For Rami bar Abba said in the name of Rav Huna: If a wall extends with the wall of the *mavoi*, less than four *amot* long, it is adjudged to be a valid wall, and one may carry until its inner edge. If it is four amot long, it is adjudged to be a *mavoi* wall and it is prohibited to carry within its entirety. And you told us about this: We derive from it three things.

> We derive from it that [carrying] opposite the wall is prohibited, and we derive from it that the [minimum] depth of a *mavoi* is four *amot*. And we derive from it that visible from the outside but not from the inside is judged to be a valid wall.

Thus we see the roles reversed between student and teacher, with the teacher trusting his student. However, this is accompanied by the teacher's loss of faculties and therefore is not a good example of collegiality under normal circumstances. One must be diminished for the other to be able to rule. And in this circumstance, Abaye is still subjugating himself to the rule of his teacher, he has internalized and retained his teacher's rulings and continues to transmit them, even when his teacher is no longer able to transmit them. Thus this example is and is not an example of collegiality and calm. Certainly, it appears as if Rav Yosef is able to accept his loss of power and memory, but this may be because his student's function is to restore it to him.

This text is interesting because in addition to judging the validity of the wall, and whether one may carry within it, there seems to be a subtext. The courtyard is an extension of the person and of his home. The questions regarding the wall can be understood as a concern for what supports it; symbolically it can be interpreted as a reference to his Torah learning. How tall must it be, how deep must it be, what is it attached to? Is it considered to be part of the *mavoi*, and therefore it is prohibited to carry for the entire *mavoi*? These are questions that can also be applied to the aging teacher's learning. What is the minimum Torah he must remember? If his mental deterioration is visible from the outside but not from the inside, can he still validly rule? Must he be associated with a supporting student? What is the extent of the influence of his rulings? The Torah, it will be remembered, functions as the Phallus, the possession of which is based upon the degree of Torah learning possessed. The questions of this sugya relate to size and height and relationship. How big must it be, and what relationship is necessary for it to be worthy? Read in this manner, the subtext of this

argument relates to Rav Yosef's continued authority as master/possessor of the Phallus. Abaye argues that so long as the wall remains attached to the *mavoi*, or in other words, so long as Rav Yosef remains attached to his student, his authority will continue to be valid. In this text, we can discern a model of interdependence between teacher and student.

Such discourses between Abaye and his teacher Rav Yosef are recorded throughout the Talmud. B.Eruvin 66b records another such instance of interdependence. The context is a discussion over Shmuel's statement regarding the principles for relinquishing rights in a courtyard.

> Rav Yosef said: I have not heard this statement. Abaye said to him: You told it to us, and it was in connection with the following that you told it to us. For Shmuel stated: There is no relinquishment of rights from one courtyard to another courtyard. And there is no relinquishment of rights in a ruin. And you taught us about this: When Shmuel stated there is no relinquishment of rights from courtyard to courtyard., this was stated only where there were two courtyards [side by side] and there was a doorway in between them. However, one behind the other, since they restrict this, they may relinquish.

The debate is over relinquishing rights from one realm to another. This is precisely the tension of the master at this stage, to relinquish some of his control in order to let his student assume his own authority. It may seem that in the case of the ruin (the loss of mental faculties and therefore Torah), the teacher still would not relinquish his rights. But in fact, the relinquishment of rights can happen if one is behind the other, or if one's learning is inferior to the other. In the case of two equals, side by side, there is no relinquishing, only arguing and disagreement. However, Abaye argues that in the case of Rav Yosef, who is lost in the past and who has lost much of his memory, it is appropriate for him to relinquish his rights, or rather to rely upon his student's Torah and memory. Abaye uses Rav Yosef's own words and claims that this was his teaching. Rav Yosef is not in a state to be able to contradict him. In this way, one may see that

these examples of interdependence are part of Abaye's claiming the Phallus, coming into his own authority and rabbinic identity.

Abaye's relationship with his other teacher seems to illustrate more clearly the transition from the early idealizing stage to the collegial stage, because it is not complicated by the concomitant decline of his master. According to b.Kiddushin 31b, Abaye's parents died at his birth. Abaye who grew up in his uncle's home, Rabbah bar Nachmani, and became very close to him and used to refer to him as master and learned with him as well.[133] He was also very close to his uncle's wife, whom he often quoted as one of his teachers: 'my foster-mother once said to me...'[134] He was so close to her that in b.Eruvin 65a, he is quoted as saying that if she asked him to do even the smallest of things, he would interrupt his studies. Rashi explains that he would not be able to study the way he used to. The desire to please her and the distraction that his feelings for her posed to his studies is reminiscent of Oedipal dynamics. His identification with his uncle (father-figure) was through his studies: she, however, continued to have a strong hold on his emotional world. This may have had an impact upon his relationship with Rabbah and been one of the factors that helped him in his individuation process. As he grew up and distinguished himself as a scholar in his own right, he came to relate to his uncle and teacher as a colleague, and often disagreed with him.

Eruvin contains several such examples of interactions between the two. On 38a, Abaye challenges Rabbah's explanation of Rav's prohibition of the eating of an egg, laid on the first day of a holiday, on the second day.

> Abaye said to him [Rabbah]: But what we just learned in our Mishnah: What should he do? He should bring it on the first day and stay with it until it is dark, and he should take it and go. On the second day, he should stay with it until it is dark and he may eat it and go. But he is preparing on a holiday for the Sabbath! Rabbah answered: Do you think that the end of the day is when the Sabbath eruv comes into effect? The

> beginning of the day is when the eruv becomes effective. Therefore the Sabbath is preparing for itself.

Here we see and example of the back and forth argumentation that is common amongst study colleagues who are trying to clarify the meaning of the law for themselves. The discussion is centered upon when the Sabbath eruv comes into effect. It is a discussion about liminality and transition, about boundaries and change of status, about the degree of preparation that is necessary for the egg to be ready. I suggest that this discussion which reflects Abaye's challenge to his master's ruling on this topic, represents an unconscious attempt to assert his own rabbinic identity.

Another example occurs in b.Eruvin 67b, where Abaye goes further in his challenge to Rabbah's ruling and only stops when his other teacher, Rav Yosef steps in. The discussion concerns an incident about a circumcision on the Sabbath when carrying is forbidden.

> There was an infant whose hot water spilled out. Rabbah told them: bring hot water for him from my house. Abaye said to him: But we did not join in an *eruv*! Rabbah said to him: Let us rely on the *shituf* [which is a legal tool to also permit certain forms of carrying on the Sabbath]. He said to him: But we did not join in the *shituf* either! Tell a non-Jew to bring it for him! Abaye said: I wanted to question the master, but Rav Yosef would not permit me. For Rav [Yosef said in the name of Rav] Kahana: When I was in the yeshiva of Rav Yehudah, he would tell us: In matters of Biblical concern, we consider refutations and after carry it out in practice. In matters relating to rabbinic concern, we carry out in practice and after we consider possible refutations. After that he said to him: What did you want to ask the master about? He said to him: It was taught in a Baraita that sprinkling is a rabbinic prohibition, similarly telling a non-Jew is also a rabbinic prohibition. Just as sprinkling is a rabbinic prohibition and does not override the Sabbath, so to does the telling of a non-Jew, which is a rabbinic prohibition, not override the Sabbath. He said: And don't you differentiate between a rabbinic prohibition that involves an act and a rabbinic prohibition that does not involve an act. For the Master did not tell the non-Jew: Go and heat!

Abaye and Rabbah dispute back and forth until the final compromise is suggested: that the non-Jew brings the hot water for the child. It is not clear whether this is Abaye's statement or Rabbah's. It would seem to be Rabbah's both because of Rabbah's

insistence on finding a resolution to this difficulty and also because of the way the conversation unfolds. Either way, this seems to be a conversation amongst colleagues disputing a legal point. Neither seems particularly uncomfortable with what may, as we have seen with Resh Lakish and R. Yochanan, have been perceived as a challenge to authority.

At this point in the sugya, Rav Yosef joins in, perhaps identifying with Abaye's other teacher and therefore perceiving Abaye's challenge as a threat to his own authority. He joins in and Abaye continues his legal dispute with him instead. The argument shifts to discuss issues of rabbinic authority. As Lacan points out, the discourse is the manifestation of the unconscious process, and in this, we see more clearly than in the previous example that the issue of rabbinic authority is being questioned, challenged and defended. However, the argument takes place at an abstract level and the act of engaging in the discourse demonstrates the degree of collegiality between them, a collegiality that even as it threatens his own authority, also provides Rav Yosef with the opportunity to exercise it.

In several stories, Abaye, Rabbah and Rav Yosef are portrayed as colleagues of equal standing and as contemporary teachers. In b.Niddah 42a, their authority is laid side by side:

> R. Samuel b. Bisna asked Abaye: Is a woman ejecting semen regarded as observing a discharge, or as coming in contact with one? [...] The other replied: She is regarded as one who has observed a discharge. He then went to Rabbah and put the question before him. The other replied: She is regarded as one who has observed a discharge. He then went to Rav Yosef, who also told him: She is regarded as one who has observed a discharge. He then returned to Abaye and said to him: You all spit the same thing! We, the other replied, only gave you the right answer.

The parallel imagery of the woman who, following sexual intercourse, "ejects semen" and Abaye and his teachers who all "spit the same thing" is striking. The question concerns her purity status, and R. Samuel b. Bisna goes from teacher to teacher hoping

for a different answer. The answer they each give him requires her to undergo a more thorough process of purification, which would entail a lengthier separation from her husband. Thus, their answer constitutes a block to his *jouissance* and for this reason, he gets angry and compares their discourse to the impure discharge of this woman. While this metaphor may seem to feminize (and therefore dephallicize) them, the question actually confirms their manhood. This is a woman who is "ejecting semen", this act would generally imply possession of a phallus. Thus, while she is a woman, the state of impurity as a result of seminal emission constitutes an implication of masculinity. As such, she is forbidden to him sexually, until she immerses herself. The act of immersion implies a transformation of status. Furthermore, by blocking his *jouissance* and imposing the Law, they are asserting their role as Father/Law-giver/possessor of the Phallus.

In this story, while it is clear that the three are all in alignment, Abaye's authority as rabbi is uncontested. In a contest of sorts between him and his teachers, he is eventually acknowledged as a source of authority. He did not need to disagree with his teachers, to tear them down or to compete with them in order to assert his own voice calmly. This story illustrates a dynamic between colleagues that is representative of relationships where the student has evolved to the sixth level of development in his professional identity, and in his relationships with his masters.

In the previous sugya, Abaye's authority was confirmed by his response: we gave you the right answer. In that example, correct knowledge justified authority. B.Yoma 43b describes a different scenario:

> When R. Yochanan and Resh Lakish engaged in investigating questions about the heifer, they were unable to produce more than what a fox can bring up from a ploughed field, but they said, this section contains traditions implying an exception from a preceding implication and traditions independent of preceding or following implications. A tanna recited before R. Yochanan: All the slaughter may be performed by a lay Israelite, with the exception of the heifer. R. Yochanan said to him: Go out

> and teach it in the street! We do not find that slaughtering is disqualified by a lay Israelite. Nor would R. Yochanan not only not listen to a tanna, he would not even listen to his own master.

R. Yochanan and Resh Lakish, student and teacher, are portrayed as colleagues. Both are recognized masters despite their inability to produce traditions on the topic of the red heifer. When the tanna challenges their knowledge by reciting a different tradition, R. Yochanan rejects this teaching, and would even go as far as to not listen to his own master. His confidence in his opinion may be overcompensation for his doubt about what is actually known. This anecdote articulates the concern that the sages had about students becoming sufficiently secure in their identity as master themselves. The fear was that their confidence would lead them to reject other teachings, and to affirm their own point of view even if they were wrong. The following sugya at b.Sanhedrin 4b-5a illustrates that every individual rabbi's authority could only exist within a communal structure. Nevertheless, even this text preserves a certain ambivalence: an exception can be made if one is a recognized expert.

> Our rabbis taught: Financial cases are decided by three, but one who is a recognized expert, may judge alone. R. Nahman said: One like myself may judge financial cases alone. And so said R. Hiyya. It was questioned of them: Does the statement 'one like myself' mean that as I have learned traditions and am able to reason them out, and have also obtained authorization [so must he who wishes to render a legal decision alone]? But for he who was not obtained authorization, his judgment is invalid. Or is his judgment valid without such authorization? Come and hear! Mar Zutra, the son of R. Nahman, judged a case alone and made a mistaken decision. On appearing before Rav Yosef, he was told: If both parties accept you as their judge, you are not liable to make restitution. Otherwise, go and indemnify the injured party. Thus, it can be inferred that the judgment of one, though not authorized, is valid.

In this case, collegiality and group decisions of colleagues are preferable to individual decision making. Mar Zutra's erroneous self-confidence is juxtaposed against his father's self-confidence, thereby providing an implicit critique of his ruling. This same story appears later with a different protagonist, thereby emphasizing that his relationship to R. Nahman is intentional. The model of collegiality within a still defined hierarchical

model enables the community as a whole to continue to exercise a restrictive discipline on any rabbi that may be perceived as getting "too big for his britches".

The collegial relationship is not necessarily one of equals. The meta-relationship of Babylonia and Israel illustrate the transition from inferior disciple to colleagues until eventually the disciple surpasses the teacher. The discussion in b.Bava Kamma 84a-b discusses the legislative power of the Babylonian community in relation to Israel, the community that formed and shaped the very teachers that created and established the rabbinic movement in Sassanian Iran:

> There was once an ox that chewed up the hand of a child. The case came before Rava. He said to them: Go and estimate the cost of compensating him for the damage that has been done to him, as if he were a slave. They said to him: But the master is the one who said: If there is a case of payment for which the injured party would have to be evaluated as a slave, damages can't be collected in Babylonia. He said to them: Well, it is necessary to do it that way, in case the injured party grabs property belonging to the defendant. Rava is entirely consistent. As Rava said: Compensation for injuries done by an ox to an ox, or by an ox to a human being is collected in Babylonia. But compensation for damage done by a human being to a human being or by a human being to an ox may not be collected in Babylonia [...]. You could have such a case if the rabbis of the land of Israel came to Babylonia and declared the ox a danger to a human being [in reference to a disagreement raised about the case that injures an ox that is dangerous].

Rava made a ruling and the scholarly community sought to limit his authority by reminding him that as a Babylonian sage, he could not make such a ruling. In this case, the Talmud's explanation places the Babylonian sage in a dependent relationship to the Palestinian sage. This reflects the struggle for power between two communities that are interdependent. Rava's response however, reflects a different logic. He rejects their concern and repeats that it is necessary to do it that way, in case the injured party grabs property belonging to the defendant. His assertion of his (Babylonian) authority was so bold that later Talmudic redactors tried to limit his words, thereby reasserting the authority of the Palestinian rabbis.

In b.Sanhedrin 5a, the (Babylonian) disciple's superiority over the master (Israel) is asserted:

> It is clear that an authorization held from the Exilarch here [in Babylonia] holds here. And that of a Palestinian authority there [in Palestine] is valid there. Likewise the authorization received here is valid there, because the authority in Babylon is designated scepter but that of Palestine, lawgiver, as it has been taught: The scepter shall not depart from Judah (Genesis 49:10). This refers to the exilarchs of Babylon who rule over Israel with scepters. And a lawgiver, this refers to the descendents of Hillel [in Palestine] who teach the Torah in public. Is permission given there valid here? Come and hear! Rabbah bar Hannah gave a mistaken judgment [in Babylon]. He then came before R. Hiyya, who said to him: If both parties accepted you as their judge, you are not liable for paying restitution; otherwise, you must indemnify them. Now Rabbah bar Hannah did hold permission [but from a Palestinian authority]. Therefore, we conclude, that Palestinian authorization does not hold for Babylon.

Had his Palestinian authorization been valid, he would not have been liable in either situation. R. Hiyya's ruling assumes that his authorization came from the acceptance of the parties involved, not from his authorization by a Palestinian authority to rule. In this case, Palestinian authority is limited to local issues, while Babylonian authority is elevated to a sphere that extends beyond Sassanian-Iran. The power dynamics are more clearly asserted, and are emphasized by the use of the phallic imagery of the scepter.[135] In the meta-master-disciple relationship between Babylon and Israel, the Babylonian Talmud eventually portrays the authority of its rabbinic community as superior. And in this relationship, as in others, we see that this stage is again more often demonstrated by students surpassing their teachers rather than by true equals turning to each other for support. The following section however, does illustrate a model of collegiality that is less shaped by this competition dynamic and closer to a more contemporary understandings of collegiality as a mutually supportive and nurturing relationship.

Chapter 5

Therapeutic Encounters

I have argued throughout this thesis that the Talmudic depiction of professional rabbinic relationships illustrates their potential to be mutually therapeutic. Those rabbis who reached the fifth and sixth stage of the mentoring relationship often encountered moments of healing and connection. The stories preserved about their relationships at times when one was suffering, serve as a striking example of this phenomenon.

A] The Texts on the Suffering

The meaning ascribed to an experience of suffering creates the tonal environment within which the individual interacts with those around him or her. The Talmud contains several discussions about the nature and meaning of suffering. One such discussion is recorded in Midrash Tehillim 243b, 16:

> Beloved are sufferings for they appease like offerings; yes, they are more beloved than offerings, for guilt and sin offerings atone only for the particular sin for which they are brought in each case, but sufferings atone for all sins, as it says, 'The Lord has chastened me sore, but He has not given me over unto death'. (Ps118:18)

This text, written at a later period than many of the other rabbinic texts discussed, preserves the notion of sufferings being beloved. This interpretation gives them meaning, for nothing is worse than meaningless suffering[136], and also helps to preserve the relationship with God and the religious community. The experience of suffering is not an isolating experience according to this interpretation; it is connected to being in relationship with God. Freud highlighted the ways in which a person may somaticize his or her psychic pain.[137] This principle seems to be applicable to this interpretation, which

acknowledges and facilitates the expiation of whatever feelings of guilt may have been intensifying the suffering.

Another tradition that attempts to make meaning out of suffering is recorded in b.Kiddushin 40b.

> God gives suffering to people in this world so they can have a portion in the world to come.

This interpretation also serves this dual purpose: to preserve the relationship with God, while emphasizing the redemptive quality of the experience of suffering. One may imagine that if God becomes the causative agent of the suffering, then the one suffering may focus his or her feelings of helplessness and anger at God. However, following classical psychoanalytic thought, anger at God, the representative of the father, is too dangerous to entertain consciously; it is punishable with castration. If anger at God is perceived to be unacceptable within the belief system, then it will be repressed. This idealization of suffering can be interpreted as a psychological defense of overcompensation for the anger that is felt at God.

This psychological defense mechanism was culturally approved, and was transmitted and reinforced by teachers, peers and text. Shir haShirim Rabbah on 2:16 preserves one such conversation:

> 'He who feeds among the lilies' (Song of Songs 2:16) R. Yohanan suffered for three years and a half with fever. R. Hanina went to visit him. He said, "How fares it with you?" He said it is more than I can bear.' He said, "Do not speak so, say rather, God is trustworthy." When the pain was hard, he said, "God is trustworthy." But when the suffering became unbearable, R. Hanina went again to visit him, and he spoke a word to him, and he took courage.

R. Yochanan's suffering was intensified when R. Hanina tried to comfort him. It is normal to question God in times of suffering and being silenced only intensifies that feeling and the guilt/shame response that follows. R. Hanina's shaming isolates R. Yohanan, thus teaching him that his doubt is wrong. Thus, the sufferings became

unbearable. R. Hanina returns and speaks a word to him and he gets courage. We do not know what was actually said to him, only that he got better. I propose two alternative readings of this text. The first reading is a continuation of the first line of thought. R. Hanina returns to reiterate his theological teaching, thus reinforcing the psychological defense mechanism until the theological doubt is repressed; "he gets better". However an alternative interpretation of this interaction implies a therapeutic and healing moment. The content of R. Hanina's message is not reported, because the essence of the therapeutic relationship is the relationship itself, the tools are less important.[138] It is not clear which interpretation is more plausible, until we examine the second piece of the sugya, whose parallel structure and theme seem to imply that the second piece is commenting on the first.

> After some while, R. Hanina fell ill, and R. Yohanan went to visit him. He said, "How fares it with you?" He replied, "How hard are sufferings." R. Yohanan replied, "How great is their reward." He replied, I desire neither them nor their reward." R. Yohanan replied, "Why do you not say to yourself the word which you said to me, and I took courage?" He said, "When I was free of sufferings, I could help others, but now that I am myself a sufferer, I must ask others to help me." R. Yohanan said, "he feeds among the lilies; God's rod comes only upon those whose heart is soft like the lily." R. Elazar said: "Like a man who had two cows; the one was strong and the other was weak. Upon which does he put a burden? Upon the strong. So God does not try the wicked, for they could not endure it, but he tries the righteous." R. Jose ben R. Hanina said: The flax worker does not beat the hard flax much, because it would split; but the good flax, the more he beats it, the better it grows. So God tries the righteous. R. Yohanan said: The potter when he examines his kiln, does not test the cracked vessels, because however many times he hits them they do not break; so God tries, not the wicked, but the righteous.

The quotes of R. Elazar and R. Jose ben R. Hanina are extensions of this same theme, that suffering is a sign of God's love for us or variations on the contemporary popular Christian saying: God doesn't give us more than we can handle. The situations are reversed and R. Yohanan speaks to R. Hanina as he was spoken to (How great is their reward). According to the first reading suggested above, R. Yohanan, possibly still smarting from the experience of being shamed, returns to R. Hanina to show him how

when the tables are turned, the answers are no longer helpful. The hope is that R. Hanina will realize that he had answers only so long as he was free from sufferings. When actually suffering, he only has the experience (how hard they are). R. Yochanan's reiteration of the theological claim that suffering is a sign of God's love is supported by other teachings. The text digresses into biblical interpretation, perhaps sublimating the anger and doubt into a subversion of God's word. By playing with meanings, and rearranging the text, they can regain a measure of control over the helplessness that is characteristic of suffering.

The second reading of the first part of the sugya allows for a more therapeutic interaction. The words are not important for R. Hanina, he knows them. He needs the relationship, someone to come and visit him. This is the holding relationship, the unconditional love and safety which remain present despite the voicing of doubt. Nevertheless, R. Yochanan's response is unclear. God's rod only comes down upon those whose hearts are soft as lilies. This can be read as an affirmation of the "beloved sufferings" theology: however, that remains unclear. The second quote seems to be connected to the other chain of interpretation traditions, as opposed to this story. Its inclusion in this text by the redactors reinforces the first reading.

The parallels with the Berachot text (5a-b) "neither them nor their reward" and R. Yochanan's healing traits, show the core text that may have been the original kernel of tradition. It reinforces the second, therapeutic reading.

> R. Elazar was ill, and R. Yohanan went in to visit him. He saw that he was lying in a dark room, so R. Yohanan bared his own arm and a brightness radiated therefrom. He then noticed that Elazar was weeping. He said to him, 'Why are you weeping? Is it because you have not learned enough Torah? We have learned that it is not whether one does much or little, so long as he directs his heart to heaven. Is it because of [the lack] of food? Not everyone has the merit of two tables! Is it because of childlessness? This is the bone of my tenth son!' R. Elazar responded, 'I weep because of this beauty which will decay in the earth.' R. Yohanan said to him: 'It is right that you should weep for this'; and they both wept. After a while, he said to him, 'Are your sufferings beloved to

you?' He replied, 'Neither they nor the reward they bring.' he said to him, 'Give me your hand.' He gave him his hand, and R. Yohanan raised him.

The text is non-specific about R. Elazar's illness. Regardless of whether it is physical or emotional, it is clear that it affects every level of being- so much so that even the room is affected. This story can also be read on two levels, the emotional or psychological and the physical and homoerotic. R. Yohanan bared his own arm: this is a reference to nudity and perhaps also to his beauty which was well known in rabbinic circles. This act establishes the initial rapport between the two. He asks if R. Elazar is weeping because of childlessness, which can be read as a measure of heterosexual productivity. He reinforces the rapport once again by placing himself outside of the realm of normative heterosexual productivity. Finally R. Elazar acknowledges that he is weeping for the brevity and eventual decay of beauty. This statement, I believe, reinforces this reading by framing their conversation in the physical and sensual realm. In the face of death, it takes courage to risk loving, to risk living, to risk perceiving beauty, to risk connecting with another. First the recognition of one's mortality and the consequent grieving must take place.[139] And then the act of healing, the taking of the offered hand: the physical connection. As with Resh Lakish, R. Yohanan seems to connect with R. Elazar on several levels, and their libido is sublimated into their professional and academic relationship together. This energy and connection is ultimately what allows for R. Elazar's healing.

But this text can also be understood on a metaphorical and more emotional level. R. Yohanan showed him his arm, meaning that he showed him his own wounds, his own flesh. He made himself vulnerable in order to gain Elazar's trust and to diminish the imbalance of power between sick person and healthy person. This type of interaction contains elements of interpersonal psychoanalysis: both are engaged in a conversation together. R. Yohanan does not listen impassively and with neutrality, he is drawn into R.

Elazar's dynamics. When the conversation begins, it is one-sided; but eventually they cry together. This is the therapeutic moment, and it is only once this cathartic connection is established that R. Yohanan can empower him to realize that he has a way out.

This is also a reinterpretation of the beloved sufferings that provides an alternative to the theology that had been associated with the texts about "the beloved sufferings" contained in Midrash Tehillim. By asking R. Elazar if his sufferings were beloved to him, R. Yohanan ingeniously shifts the experience of suffering as beloved to God or as a sign of God's favor to beloved to the one suffering. This anticipates the Lacanian concept of *jouissance* that describes the (almost sexual) pleasure that is derived from pain. Lacan understands *jouissance* to refer to a pleasure that is greater than we can bear. It is a painful pleasure, and expresses for example the paradoxical satisfaction that a subject derives from his symptom.[140] R. Yochanan's reinterpretation is an acknowledgment of this dynamic, and thus it no longer operates at an unconscious level. R. Elazar, thus analyzed, can choose to remain in his state or to move one. His choice reflects the therapeutic quality of their relationship.

The above text illustrates the profound emotional impact that comes with the recognition of one's mortality. With the loss of all this beauty, comes the decline of the body and the mind. Age can lead the mind, which preserved Torah learning and transmitted it, to go. In b.Bava Metzia 84a, Rabbi Yochanan loses his mind after the death of Resh Lakish. The rabbis' response is to pray for him until he died. The health of one's mind was often the way that the rabbis measured quality of life. B.Menahot 99a describes the way a teacher who has lost his faculties must be treated. Rav Yosef, who himself began to forget his teachings, said that like the broken fragments of the Tablets were placed in the ark, so should a teacher's Torah learning merit him continued respect. His statement can be understood as a wish to retain a measure of holiness in a

culture and community where the loss of one's faculties (and therefore Torah learning) was understood as a loss of virility.

Perhaps the most idealized response to suffering and on-coming death is the act of martyrdom of R. Akiva found in b.Berachot 61b. Even at the moment when flames were consuming him, he was focused upon how to best fulfill the commandment of loving God found in Deuteronomy 6:5.

> When they took R. Akiva out to be executed, it was time for the *Sh'ma*, and they were combing out his flesh with iron combs while he accepted upon himself the yoke of the kingdom of heaven. His disciples said to him: Our master! Even to this point?! He said to them: All of my days I was troubled by this verse 'with all your soul'. Even if He takes your soul. When will this come to my hands, that I may fulfill it? And now that it has come to me, shall I not fulfill it? He extended 'one' until his soul left with 'one'. A heavenly voice emerged saying: Happy are you, R. Akiva, that your soul left with 'one'. The ministering angels said before the Holy One, Blessed be He: Is this the Torah and this its rewards? 'From them that die by your hand, O Lord' (Psalm 17:14). He said to them: Their portion is in life. A heavenly voice emerged and said: Happy are you, R. Akiva, for you are invited for life in the world to come.

In this text, there is a tremendous value placed on accepting death and suffering, while remaining true to God. The students and the ministering angels preserve the voice of theological challenge. Suffering provides an opportunity for connection with God and redemption: a biblical commandment can be fulfilled. It seems nearly idyllic and it functions to maintain a theological stance where doubt is silenced. Such doubt can lead to heresy, as the case of Elisha ben Abuya has demonstrated. The text in b.Shabbat 12a illustrates how such theological reinforcement was enacted:

> The Rabbis say: He who visits a sick man on the Sabbath must say, "It is the Sabbath, one must not complain; recovery is near." R. Meir said: "May God have pity on you." R. Judah said: "May God have pity on you and upon all the sick in Israel."

The first response is a silencing response, where the sick man feels shame for having complained. R. Meir's response allows the individual to feel heard and validated in his experience. R. Judah's response can be interpreted in two ways. On the one hand he

is not only validated but also placed into a larger community so that he feels less isolated in his own experience. This potentially diffuses his emotional response. However, this can also be interpreted as an instance of competitive suffering. When pain and suffering remain unacknowledged, the need for validation is increased. This kind of affirmation is necessary in order to facilitate the grieving and healing process. In developmental terms, the baby in the holding environment looks to the mother, who imitates and responds to the baby. This teaches the infant that its feelings are valid and s/he is able to internalize this experience and draw upon it later. So too, does one's suffering need to be validated so that it may be dealt with. Yet all too often suffering is met with silence, perhaps out of fear of its contagion, or fear of the angst that threatens the accepted theological system. B.Nedarim 40a illustrates this silence:

> R. Helbo took ill. R. Kahana proclaimed, "R. Helbo is sick!" But no one came to visit. He rebuked the others as follows, "Did it not happen that one of R. Akiva's students took sick and none of the sages came to visit? But R. Akiva [himself] entered to visit and because R. Akiva swept and sprinkled the room before him, he recovered. 'My master [said the student] you have made me live!' Following this R. Akiva went and lectured, 'whosoever does not visit the sick is like a shedder of blood.'"

R. Akiva went and visited the student, thereby acknowledging his pain and being there to help him through it. This visit shows him responding in a non-threatened way. He did not feel himself to be above sweeping and tending to the physical needs of his student. While there were obvious physical benefits to these actions, their symbolic meaning conveyed how important the student was to his teacher, thereby restoring his self-esteem and his will to live. The other dynamic present in this tale is the issue of transference, where the healer is endowed with powers of redemption. This dynamic has been explored in previous chapters, and in this case, R. Akiva responds to this idealization by emphasizing the importance of visiting the sick to others. Despite its potential dangers, he felt that everyone was expected to engage in helping and healing relationships.

B] The death of children

This form of suffering is the most difficult to understand. With other forms of suffering, illness or death, as we have seen throughout the literature and even earlier with Job, it is understood as somehow being corrective, be it as a punishment or as a form of purification for the most righteous and beloved. How is the suffering of a seemingly innocent child to be understood? Leviticus 10:2-20 records the Biblical explanation for such a tragedy, in response to Aaron's loss of his sons Nadav and Avihu. Their death is seen as a just punishment for having offered "a strange fire before the Lord". Leviticus Rabbah 20:8 records a similar perspective of divine justice:

> For four things did the two sons of Aaron die. For drawing near, and for sacrifice, for the strange fire and for not consulting each other. For drawing near- that they entered into the innermost precincts. For the sacrifice- that they offered a sacrifice for which they had not been commanded. For the strange fire-they brought in fire from the kitchen. And that they did not consult one another- as it is said: each one is his censor- each one acted on his own, individually.

This text seems to serve two functions. First, it reinforces the need to remain in community and to consult with one another. To act on one's own can be understood as a threat to rabbinic authority and the value that it places on collectivity. Second, it is a defensive response against the feeling of helplessness that can occur as one contemplates the death of a child. By assigning the responsibility upon them and by identifying their sin, everyone else is protected from the same feeling of vulnerability and unpredictability, which Winnicott has explained can so fundamentally shake one's sense of security and ability to function. In order to avoid such tragedy, one need only behave. This type of theological response is related to text presented in the previous section, where R. Eliezer transmitted the teaching that the sons of Aaron died because they had presented a legal decision in the presence of Moses their master[141]. The affirmation of a

sociological system and the transfer of blame onto the victim help those still alive to feel safer. In Leviticus Rabbah 37:1, R. Ammi articulates this type of emotional response; he is recorded as saying: "there is no death without sin, and no suffering without transgression".

An alternative response to suffering can be found in y.Sanhedrin 6:12. Often it is said that sometimes the best thing to say in times like this is nothing at all. This text illustrates this approach.

> R. Abbahu had the misfortune to lose a young son. R. Yonah and R. Yose went to visit him. Because of the awe in which they held him, they said no word of Torah to him. He said to them, 'Would you Rabbis say a word of Torah?' They said, 'May our master do so.' He said to them, 'If with the government in the human world, where there is lying and falsehood and deception and respect of persons and taking of bribes, and where a man is today and tomorrow is not... If there, the Law [of the Mishnah] is that the relations of a criminal who has been put to death are to greet the judges and witnesses, and to say: 'We have no grudge against you in our hearts, you have given a righteous judgment'... Then how much more should we accept the verdict of the attribute of justice of the government above, where there is no lying or deception, and where the judge is He who lives and endures forever.

R. Yonah and R. Yose have nothing to say other than their presence. They did not speak Torah- to give words of justification- without letting R. Abbahu speak so that they could know how he was coping. And yet, R. Abbahu wants solace: the Torah is here credited with powers of consolation. He wants to reverse the roles, because he is suffering and, like R. Elazar, he cannot remove himself from his suffering. Yet the students are uncomfortable with this role switch. He is their teacher, and they do not dare to presume to know how to comfort him.

An alternative way of reading this text is that they want to help him reenter his own world by re-empowering him to interpret Torah/his life and broadening his self-image. Not only was he father, he was teacher. A third possible interpretation is that they wanted to let him articulate his feelings, and he was most comfortable doing so in the context of Torah, so that the shared intimacy was within a familiar context. His teaching

touches upon the notion that the death of his child was a verdict of justice. His emphasis on not having a grudge against the divine government can be understood as a reaction formation, because the anger that he may be feeling would be unacceptable to his consciousness. His emphasis on not having any anger seems strange. His own statement implies that the natural response would be to protest such a ruling. The law of the Mishnah in this case may have been created in order to preserve the respect for the legal ruling, and to ensure that grudges are not expressed. However, in this interpretation, as in so many others, there is no way of knowing for certain to what degree the words reflect an inner reality. R. Abbahu's statements could be an expression of acceptance. Elizabeth Kubler-Ross outlines the five stages of grieving that one goes through, within which anger is an integral part of the process that must be expressed in order to move to the final stage, which is acceptance. In either case, R. Yose and R. Yonah's response of silence allowed R. Abbahu to articulate the expression with which he felt most comfortable. Ultimately, this is what helped to create the safe space within which he could open up and express his feelings in order to find a measure of healing.

Conclusion

The Talmud establishes a model of collegial interaction in an unusual way. While several texts discussed illustrate somewhat collegial interactions between masters and disciples, or between master communities and disciple communities, the redaction of the Talmud as a whole does so in a more comprehensive manner. Most of the texts surveyed in this thesis, and specifically in chapter four, illustrated a certain amount of competition between both parties. This may have to do with the oral culture within which they took place. Ong describes this phenomenon:

> Many, if not all, oral or residually oral cultures strike literates as extraordinarily agonistic in their verbal performance and indeed their lifestyle. Writing fosters abstractions that disengage knowledge from the arena where human beings struggle with one another. It separates the knower from the known. By keeping knowledge embedded in the human life world, orality situates knowledge within a context of struggle. ...[V]iolence in oral art forms is also connected with the structure of orality itself. When all verbal communication must be by direct word of mouth, involved in the give-and-take dynamics of sound, interpersonal relations are kept high-both attractions and, even more, antagonisms.[142]

In an oral culture, such as the early rabbinic culture, knowledge was situated within a context of struggle. The preservation of the tradition was critical to maintaining and transmitting an identity that was perceived as threatened. The responsibility of carrying God's word must have been tremendous... What if someone forgot? What would happen to the tradition as a whole? Thus, the sense of emergency with which Abaye sought to correct his teacher may be seen in a new light. Perhaps it was only with the redaction of the Talmud that the rabbis were able to relieve themselves of the anxiety of this responsibility. The redacted Talmud as a whole includes two different models of collegiality as the final stage of development of the master-disciple relationship. Its general format reflects the calmness and mutuality that is implied by current uses of the term in therapeutic literature. Some of the stories in times of crisis and suffering reflect

this type of interaction. However, most of the stories surveyed in this thesis reflect the heated debates that are typical of a more oral culture.

Certainly it is impossible to make any statements about the redaction of the Talmud as a whole that would accurately reflect the historical process of redaction. As Kalmin has stated so eloquently,

> Virtually anything is possible when speculating about the activity of the ancient editors, and mathematical certainty on this issue is simply beyond our grasp.[143]

Nevertheless, the redaction seems to provide an equalizing force which is alluded to in Kalmin's thesis on the decentralized nature of Babylonian rabbinic society of the Talmudic era. The placement on the same page of scholars, teachers and students from different generations and levels of learning, all of whom are arguing and learning, listening and interacting with one another seems to embody a model of collegial relationship.[144] Furthermore, the act of studying Talmud extends this relationship throughout each generation. The reader participates in this conversation by interacting with the text. As such, the intertextuality referred to in the introduction can be extended to refer to an intertextuality between reader and text.

> Of course, while a reader cannot overlook the importance of sheer communication embedded within a text-that between characters or a character's internal thoughts- as in the psychoanalytical use of *transference*, it is equally dangerous to ignore the exchange between speaker and listener, between text and reader. [...] A reader re-creates a text, combining intertextual episodes with his or her own characteristic processes of mind (transference). By focusing on evasions, ambivalences, and points of intensity in the narrative- words which do not get spoken, words which are spoken with unusual frequency, doublings etc.- a reader in/of the text finds a 'sub-text' which the work both conceals and reveals. [... This is] not to provide the *authoritative* interpretation, but rather to afford new perspectives, find new relationships.[145]

I suggest that the relationship between reader and text, between the Talmud and ourselves, embodies this final stage. In our interaction with the text, a collegial relationship is created.

The intensity of the master-disciple relationship depicted in the Talmud provides a powerful illustration of the incredible influence that rabbinic relationships can have on people's intellectual, emotional and spiritual lives. The examples of those relationships that are depicted as having evolved to the final stages of development demonstrated the potential for growth and mutual healing in such relationships. This was particularly true in situations of crisis and suffering, where a close bond between master and disciple provided a significant measure of consolation. As such, these stories set important models for therapeutic relationships within the rabbinate. And yet, much of this thesis was devoted to observing some of the dangers and pitfalls that can also occur in such relationships. As intensely intimate and healing as these relationships can be, they also carry a heavy emotional weight. Both parties invest such energy in the relationship that each interaction becomes invested with a tremendous power. Given the hierarchical nature of the master-disciple relationship in the early stages of the disciple's development, the bulk of the responsibility for their interaction lies with the master.

It is a natural human reaction for the master, mentor, teacher or rabbi to want to transmit his or her teachings to the next generation. For many this corresponds to the developmental task of generativity that faces adults in the middle of their lives. The challenge is to uncover the form that such a transmission takes. To remake another in our own image is not only idolatrous, it corresponds to the developmental pitfall of stagnation. Generativity involves passing on one's learning while encouraging the learner to articulate his or her own truths and discoveries. Certainly the preservation of acquired knowledge is important, but it is not an end in itself. It is a step towards a larger whole of which each of us are only one fragment.

One dynamic that was especially common in my analysis of these relationships was the incredible power of unconscious desires and patterns. The stated goal in these relationships was to help the disciple acquire and integrate sufficient knowledge to take

his place in the community as rabbi. And yet, the unconscious desire was often in direct conflict with this goal: to remain in a hierarchical dynamic in order to compensate for the general feeling of helplessness and frustration experienced by the rabbis toward the larger societal structure in which they lived. This desire reinforced the student's dependency upon his master and, I would argue, stifled his creativity by not encouraging him to find his own voice. Each sought to attain the elusive Phallus. The fear of being displaced led many rabbis to prohibit and even ostracize those few students who dared to step out of their expected roles. Unresolved homoerotic impulses such as in the relationship between R. Yochanan and Resh Lakish only further complicated their relational dynamics, and ultimately the frustration intensified their experience of rejection during a halachic disagreement. The unresolved Oedipal conflicts prevalent throughout these relationships set the stage for another unconscious battlefield, as seen in the complex relationship between Elisha and R. Meir.

Lacan has emphasized the power of the unconscious upon our lives. Those things that remain unspoken have a significant impact upon us and those around us, as we unconsciously attempt to articulate them through enactment. By vocalizing our repressed and unresolved feelings and memories, we regain a measure of control and choice over our behavior and the way we relate to others. Given the tremendously powerful role that rabbis can play in the emotional and spiritual lives of their congregants, they need to be in therapy of some kind in order to resolve or at least become aware of their own patterns and growing edges. I believe that this thesis demonstrates the importance of such a therapeutic process in the formation of rabbis. So many of the relationships we surveyed illustrated the dangers and pitfalls, the abuses of power and the erotic subtext which can color, shape and even shift the focus of one's rabbinate away from the needs of the congregant and towards the rabbi's own unresolved needs. In such a situation, the transmission and continued revelation of

Torah in the context of our lives is compromised. Being in therapy and being aware of the therapeutic potential for our relations with others is a critical component in the acquisition of a rabbinical identity.

All too frequently, clergy, therapists and teachers have been reported to have abused their position of power and authority for inappropriate sexual experiences. Seduced by the intimacy and adulation that is often present in the early stages of the rabbinic relationship, professional boundaries are too often transgressed. This constitutes a breach of trust in the covenantal relationship between helper and helped. In therapy and on-going supervision, consistent tending to the signals of unconscious processes is a key factor in avoiding such dangers.

And yet these relationships, fraught with so many danger signals, also hold the potential for healing and on-going revelation. In situations of suffering and crisis, the rabbi can provide a safe and healing relational context to process and grow. As we saw in the second chapter, our relationships with each other can be understood as microcosms of the heavenly sphere. Careful attention to our unconscious dynamics and the ways in which they affect our relationships with others are spiritual tasks. Rabbinic relationships are covenantal relationships, which have the potential to bring us closer to God and to our inner selves.

The master-disciple relationship portrayed in the Talmud provides an important model of the challenges and potential holiness that are present in all of our relationships and certainly in contemporary rabbinic relationships. In it, Torah learning is preserved, and built upon. Each generation built upon the last, until the edifice of the Talmud was redacted, providing the groundwork and blueprint for future learning, connection and healing for generations upon generations of students and teachers. It is a tree of life.

Endnotes

[1] Rogers, 95.
[2] Childers and Hentzi, 159.
[3] Beal, 128-130.
[4] Rashkow, 37-38.
[5] Schachter-Shalomi, 13-14.
[6] Schachter-Shalomi, 3-4.
[7] Corey, 29.
[8] The Odyssey describes the original Mentor who was inhabited with Athena, the goddess of wisdom. He is entrusted with the care of Odysseus' son, Telemakhos, as well as his estate, and guides him and helps him in his quest for reunion with his father. He accompanies him for the first part of the journey and then departs, returning at the end of the tale to assist father, son and grandfather as they recapture their heritage and consolidate their return home. He serves as guide to the son, helping him construct his identity and make his way in the world, and helps the father complete his own life's work. He is a transitional figure, containing both male and female, human and divine characteristics. For more about the history of the mentoring relationship see Daloz, 20.
[9] Zeldin, 14-17.
[10] McLeod, 370.
[11] Apps, 34.
[12] Taylor, Marieneau and Fiddler, 31-43.
[13] Daloz, 46.
[14] For a discussion about how Kegan's theory can be applied to the mentoring relationship, see Daloz, 64-74.
[15] Kegan, 224-238.
[16] For a discussion of Perry's map in the context of the mentoring relationship, refer to Daloz, 74-83.
[17] Zeldin, 17.
[18] Friedman and Kaslow, 38.
[19] Friedman and Kaslow, 40.
[20] Friedman and Kaslow, 45.
[21] summarizing Friedman and Kaslow: McLeod, 372-373.
[22] Freud, 259-277.
[23] Freud, 630-680, and Rashkow, 88-89.
[24] Freud, 482-513 and Rashkow, 89-91.
[25] Erikson, 247-274.
[26] Winnicott 1965, 46-50.
[27] Other consequences of inadequate fusion at the early developmental stages include various personality disorders. This section is based upon Winnicott 1958, 214-218.
[28] For a more complete discussion on Lacan's use of the concept of the Phallus, see Lacan, 281-291. Throughout this thesis, the Phallus will be written with a capital P to emphasize that it is the symbolic phallus, not the real phallus that is being discussed.
[29] Lacan's use of the terms imaginary and symbolic must be understood within the larger context of his theory of the development of identity. This was the point of divergence between his theory and American ego psychology, which he accused of catering to the realm of the imaginary. The Imaginary order is the dimension of the human subject rooted in his relationship to his body. Formed at the mirror stage, the imaginary develops as the infant who cannot walk , talk or move, who experiences his body as fragmented (*le corps morcelé*), looks in the mirror and perceives himself to be whole.

The imaginary realm is an important step in the formation of identity, yet it involves a necessary alienation from the self. For this reason, all attempts to strengthen the ego and its illusions will inevitably result in further alienation and therefore anxiety. The symbolic is essentially a linguistic dimension, as well as the realm of "radical alterity" that Lacan refers to as the Other. It governs the subject's interpersonal relations, his understanding of the Law and his ability to express himself. No change can occur without recognizing the role of language in mediating experience and identity. This involves a close attention to the symbolic order and the relations between the symbolized and the signified. The real, on the other hand, is undifferentiated and "impossible", because it is impossible to imagine or symbolize or attain. It refers simultaneously to external, scientific and objective reality, as well as internal realities such as trauma. By never being able to fully be expressed, the subject must always turn first to the imaginary and then to the symbolic order. These three orders are linked, except in the case of psychosis. See Lacan 1-7, 63-79, 179-221 and 246-247.

[30] For a more complete discussion on the importance of aggressivity, see Lacan, 8-29.

[31] For a more lengthy discussion, see Lacan, 40-107.

[32] Lacan's use of master is not synonymous with the Talmudic master of this thesis. However, some of the dynamics concerning power revealed by his theory are relevant to us as well. For him, the dialectic of the master and the slave is the inevitable result of the fact that human desire is the desire for recognition. When two people struggle for recognition, this struggle is one "to the death", or until one gives up and accepts domination. Lacan underscored the inherently paradoxical nature of this relationship. The master can not achieve full satisfaction from this recognition, because the slave has lost the status of equal. The slave however, is interacting with the world and changing himself in the process. He is the prime agent in change, whereas the master only achieves change through the intermediary of the slave, upon whom, he is now dependent for his satisfaction. Within his theory of language, the master signifier is that which represents a subject for all other signifiers. It is a failed attempt at totalization, because all representation is necessarily incomplete. See Lacan, 142-143, as well as Evans 105-106.

[33] Boyarin's introduction to both *Carnal Israel* (16-17) and *Unheroic Conduct* describe the tensions in rabbinic discourse that led to both resistance to and reproduction of the dominant practices of the colonizing culture.

[34] Winnicott 1965, 46.

[35] White, 19-20.

[36] Burnett, 107.

[37] Nietzsche, 307

[38] Collingwood, 483

[39] Gray

[40] Jones, 944.

[41] Brown, 4-5.

[42] Brown, 4.

[43] Brown, 9.

[44] Levine, 17-18.

[45] Levine, 192.

[46] Levine, 131.

[47] Levine, 194.

[48] Jones, 944. The precise reason for the end of the patriarchate is unknown, as discussed in Cohen's article found in *Byzantine Studies*, 1-29.

[49] Jones, 944-949.

[50] Daniel, 54.

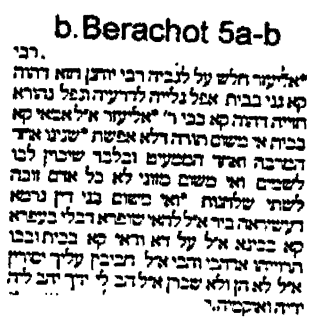
[51] Daniel, 53.
[52] Levy, 463.
[53] Shevuot 6b.
[54] Daniel, 58-59.
[55] Levy, 462-463.
[56] Markham, 97; for greater detail about the reigns of each ruler, consult pp. 69-97.
[57] Markham, 82-83.
[58] Markham, 116-117.
[59] Daniel, 61.
[60] Huart, 153-163.
[61] Kalmin 1999, 5-10.
[62] Kalmin 1999, 7.
[63] Kalmin 1999, 5-13.
[64] Hezser, 329.
[65] Hezser, 330-346.
[66] Hezser, 341.
[67] These texts concerning the importance of children's education provide such an ideological boon to the rabbis' position, that their historical accuracy is doubtful. very likely, these were pure ideological fantasy.
[68] Zachary, 93-97.
[69] Boyarin 1997, 127-142.
[70] Boyarin 1997, 138. Boyarin reads this story as a utopian fantasy about the production of a normative, non-phallic Jewish male subjectivity within which homoerotic intimacy must coexist with paternal functioning. This is within his larger thesis that rabbinic masculine identity is constructed in contradistinction to the virile image if the ideal man in Greco-Roman society.
[71] Ketuvot 62b
[72] For clarity, Phallus is capitalized when referring to the Lacanian concept of Phallus as signifier for the whole which is always sought out, as opposed to phallus which refers to the penis.
[73] Rashkow, 94.
[74] While they may never actually attain the Phallus, because they will always want more, and the more their desires are met, the greater they will desire; it is possible that others may perceive them as possessing the Phallus, if they are perceived as impediments to the others' attainment of pleasure.
[75] Counter-transference is a clinical term that denotes the unconscious emotional response of the analyst towards the client. Increasingly, interpersonal psychoanalysts have pointed out that this may be grounded in the therapist's own personal dynamics.
[76] Boyarin 1997, 5-8.
[77] Freud, 27-28.
[78] Freud, 705-707.
[79] Freud, 39.
[80] Rashi specifies that the slave is a Canaanite slave. The distinction qualifies the debated level of dependence.
[81] Foucault 1980, 11.
[82] Freud, 248-254; Lacan, 285-291; and Evans, 43-44, 63-64 and 138-140.
[83] Daloz, 183.
[84] Leviticus Rabbah 19:1 and Hezser, 336.
[85] Boyarin 1997, 5-8.
[86] Evans, 137 and Lacan, 379.

[87] see Hezser's footnote 32 on p.343 for a commentary on this relationship in the Roman society of late Antiquity.
[88] Tolbert, 99-105.
[89] Hezser, 346.
[90] Kestenbaum, 6.
[91] The spilling affect is described in the first chapter, p.11, in Friedman and Kaslow's outline of the six-stage model of development of professional identity. One example of the spilling process can be seen in Avot d' R. Nathan, version A, 6, when R. Akiva, after his own initiation, brought his son with him to learn.
[92] Weber, 65.
[93] Zeldin, 19.
[94] Freud, 760-763.
[95] Hagigah 15a
[96] Goshen-Gottstein, 183.
[97] Hagigah 15b
[98] 174.
[99] Hezser, 123-130.
[100] McLeod, 372-3.
[101] Lee, 81.
[102] An outline of Perry's ideas can be found in Daloz, pp. 74-79. the map provided is found on p. 78.
[103] This is to the best of my knowledge, but further research is required.
[104] Goshen-Gottstein, 65-67.
[105] This suggestion that Elisha was a Gnostic is put forth by Steinsaltz, 70. Goshen-Gottstein convincingly demonstrates that this is not the purpose of the story on pp. 103-111.
[106] Daloz, 81-83.
[107] Yevamot 90b.
[108] 101.
[109] Hagigah 15b
[110] Kubler-Ross, 176.
[111] I base my interpretation on Boyarin's demonstration of the way that Torah learning functions as a definition of Jewish manhood. As such, castration would be an attack upon the Jewish phallus, which is the measure of one's Torah learning.
[112] This is based on Goshen-Gottstein's interpretation of the story, 47-60.
[113] For a more exhaustive analysis of this text, can be found in Goshen-Gottstein's discussion of the passage, 47-60 and also in David Halperin's interpretation of the text, 90 on.
[114] Mekhilta de Rabbi Yishmael, piska, §18.
[115] See Goshen-Gottstein for an alternative interpretation of the relationship between these two texts, 54-56.
[116] Goshen-Gottstein, 159-161, 226-228.
[117] Goshen-Gottstein, 254.
[118] Pesachim 3b and Hullin 137b.
[119] Kalmin 1999, 1-5.
[120] Kalmin 1999, 4.
[121] DSM IV, 297-302.
[122] See note 63.
[123] Lacan, 263-265.
[124] Lacan, 235.
[125] Winnicott 1965, 84-85 and 1986, 252-253.

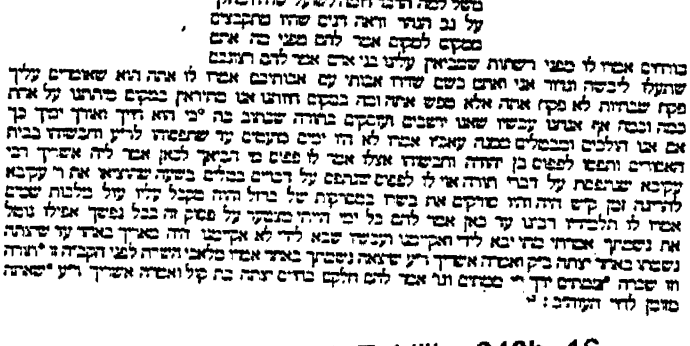
[126] This fear of Woman contributes to the misogyny which is often found in Talmudic texts, and which is the topic of another thesis.
[127] Winnicott 1986, 253.
[128] Hezser, 338.
[129] Secondary gain refers to the unconscious satisfaction that is derived from a symptom that is presented as problematic. This is often a reason for resistance or plateaus in therapy.
[130] Eruvin 63a
[131] Rashkow, 95.
[132] Kalmin 1994, 194-196.
[133] Berachot 33a.
[134] Shabbat 134a.
[135] Rashkow, 95.
[136] Klotz, 37-40.
[137] Freud & Breuer, 7.
[138] Carl Rogers emphasized that the most therapeutic quality was the relationship itself, Rogers, 95.
[139] Yalom, 3-13.
[140] Lacan, 184.
[141] Leviticus Rabbah 20:6
[142] Ong, 43-46.
[143] Kalmin 1994, 215.
[144] R. Wiener, in conversation.
[145] Rashkow, 37-40.

b.Bava Kamma 84a-b

b.Berachot 5a-b



b.Berachot 61b

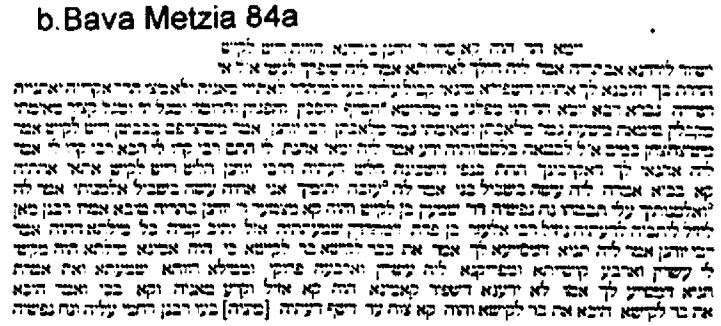


Midrash Tehillim 243b, 16

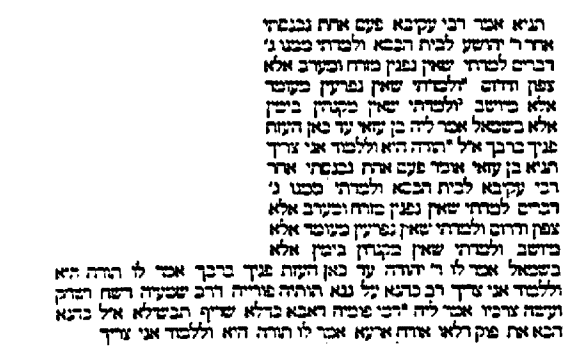
(מז) יִסּוֹר יִסְרַנִּי יה. (לב) חביבין יסורין שהן מרצין בקרבנות, שהוא אומר ורצתה לו לכפר עליו (ויקרא א ד), וביסורין כתיב וכאב את בן ירצה (משלי ג יב): דבר אחר חביבין יסורין יותר מן הקרבנות, שהקרבנות ואשם אינן מכפרין אלא לאותה עבירה, שנאמר ורצתה לו לכפר עליו (ויקרא שם), אבל היסורין מכפרין על הכל, הוי יסוד יסרני יה:

Appendix

b.Bava Metzia 84a



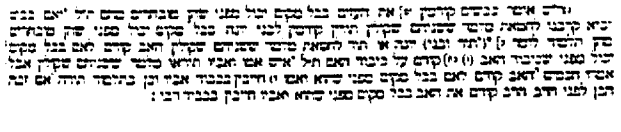
b.Brachot 62a



t.Horayot 2:7

מנין שכל המשנה לחבירו מעלין עליו כאילו יצרו
וריקמו והביאו לעולם ש' אם חוציא יקר מוולל כפי תהיה באותו הפרק שורק
בו נשמה באדם כך כל המכנים ביריא אחת תחת כנפי השמים מעלין עליו כאילו
יצרו וריקמו והביאו לעולם יקר וו תורה ש' יקרה היא מפניני ם וכל חפצים
לא ישוו בה וא' יש והב ורב פניני ם וכלי יקר שפתי דע':

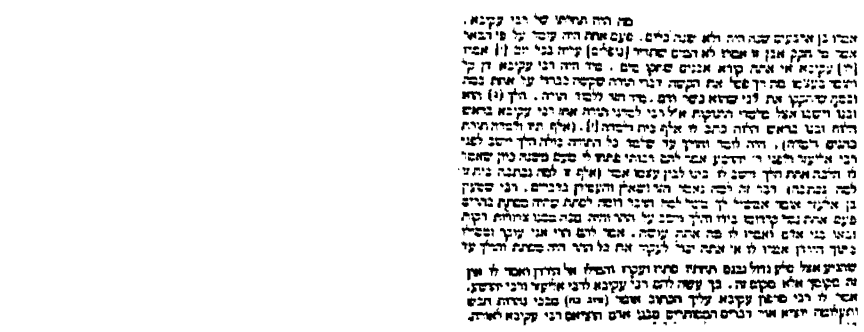
Keritot 6:9



y.Eruvin 5:1, 22b

רבי שמואל בשם רבי זעירא | אילולא
דיין אלא שהיה מקבל פני רבו שכל
המקביל פני רבו כאילו מקבל פני | שכינה.

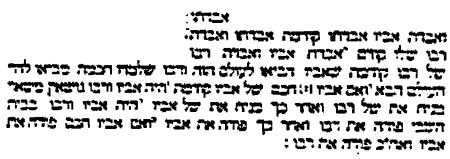
Avot d'Rabbi Nathan A, 6



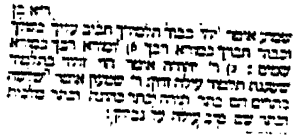
Sifrei Dvarim 34:3

לבניך, אלו תלמידיך, וכן אתה מוצא בכל מקום שהתלמידים קרויים בנים שנאמר ויצאו בני הנביאים אשר בבית אל אל אלישע, וכי בני נביאים היו והלא תלמידים היו, אלא מיכן לתלמידים שקרויים בנים, וכן הוא אומר וינשו בני הנביאים אשר ביריחו אל אלישע, וכי בני נביאים היו והלא תלמידים היו אלא שהתלמידים קרויים בנים,וכן אתה מוצא בחזקיהו מלך יהודה שלמד כל התורה לישראל וקראם בנים שנאמר בני אתה אל תשלו, וכשם שהתלמידים קרויים בנים כך הרב קרוי אב שנאמר ואלישע ראה והוא מצעק אבי אבי רכב ישראל ופרשיו ולא ראהו עוד, ואמר ואלישע חלה את חליו אשר ימות בו וירד אליו מלך ישראל ויכך ויפל על פניו ויאמר אבי אבי רכב ישראל ופרשיו.

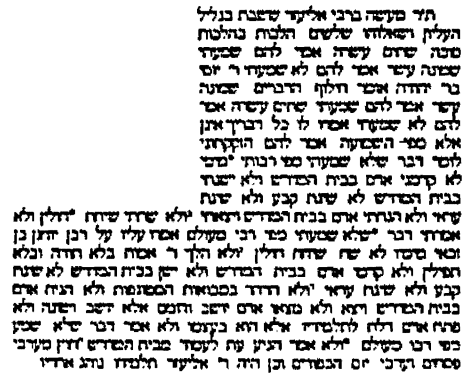
Bava Metzia 2:11

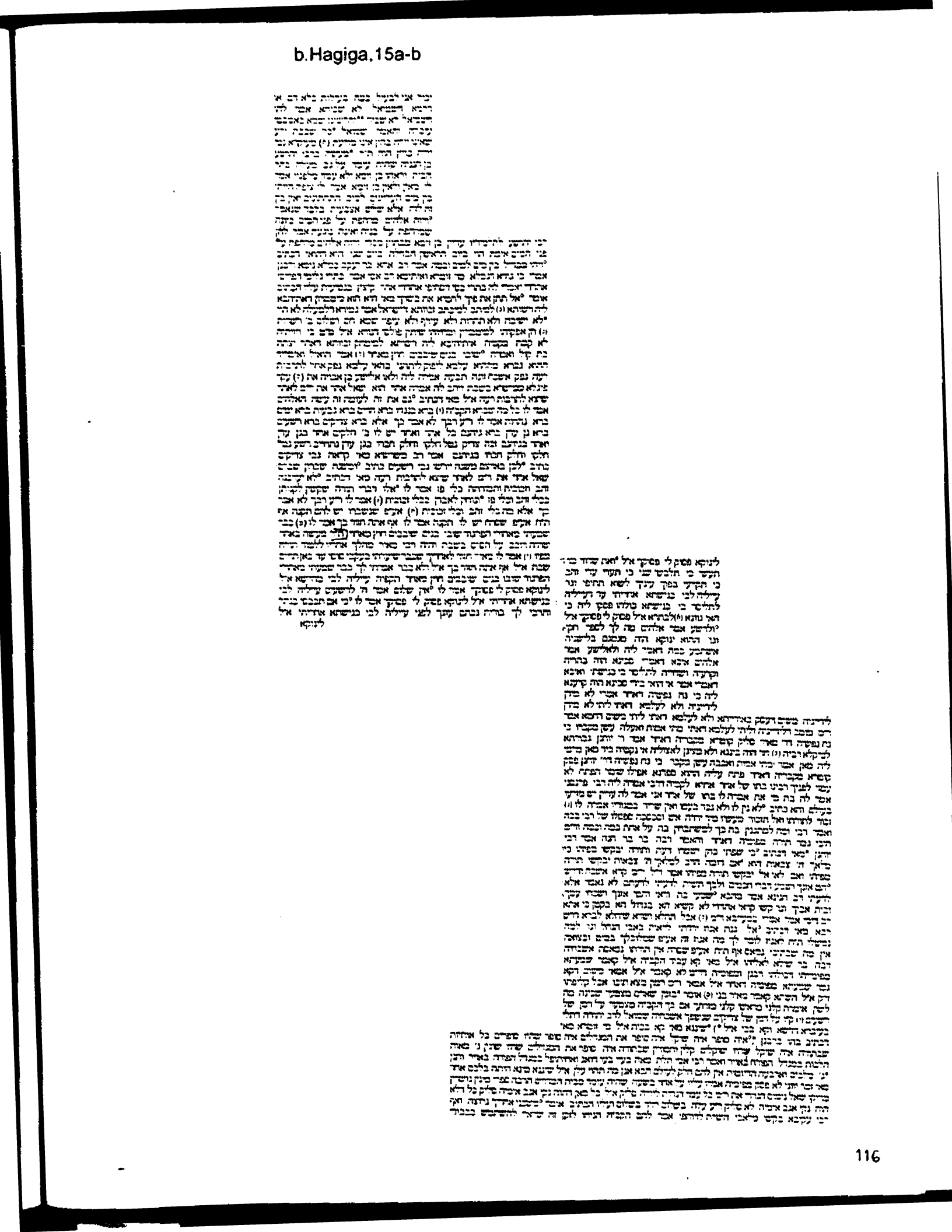


Avot 4:12



b.Sukkah 27b-28a





y.Hagigah 2:1

2,1/24 וכל דא מן הן אתת ליה אלא פעם אחת היה יושב ושונה בבקעת גיניסר | וראה אדם אחד עלה לראש הדקל ונטל אם על הבני' וירד משם בשלום. למחר | ראה אדם אחר שעלה לראש הדקל ונטל את הבנים ושילח את האם וירד משם | והכישו נחש ומת. אמר כתיב שלח תשלח את האם ואת הבנים תקח לך למען | ייטב לך והארכת ימים. איכן היא טובתו של זה. איכן היא אריכות ימיו | של זה. ולא היה יודע שדרשה רבי יעקב לפנים ממנו. למען ייטב לך לעולם | הבא שכולו טוב. והארכת ימים לעתיד שכולו ארוך.

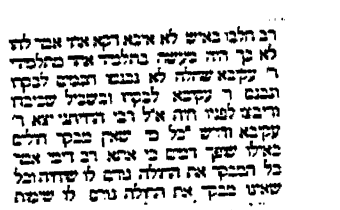
2,1/25 ויש אומ' ע"י שראה לשונו | של רבי יהודה הנחתום נתון בפי הכלב שותת דם. אמר זו תורה וזו שכרה. | והו הלשון שהיה מוציא דברי תורה כתיקנן. זה הוא הלשון שהיה יגיע בתורה כל | ימיו. זו תורה וזו שכרה. דומה שאין מתן שכר ואין תחיית המתים. ויש אומרים | אמו כשהיתה מעוברת בו היתה עוברת על בתי עבודה זרה והריחה מאותו המין. | והיה אותו הריח מפעפע בגופה כאירסה של חכינה.

2,1/26 לאחר ימים חלה אלישע | אתון ואמרון לרבי מאיר הא רבך באיש. אזל בעי מבקרתיה ואשכחיה | //באיש// | כאיש. א"ל לית את חזר בך. א"ל ואין חזרין מתקבלין. א"ל ולא כן כתיב תשב | אנוש עד דכא. עד דיכדוכה של נפש מקבלין. באותה שעה בכה אלישע ונפטר | ומת. והיה רבי מאיר שמח בלבו ואומר דומה שמתוך תשובה נפטר רבי.

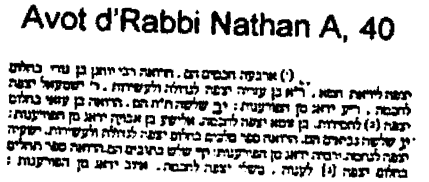
2,1/27 מן | דקברוניה ירדה האש מן השמים ושרפה את קברו. אתון ואמרון לר"מ הא קבריה | דרבך אייקד. נפק בעי מבקרתיה ואשכחיה אייקר. מה עבד נסב גולתיה ופרסיה | עלוי אמ' ליני הלילה וגו'. ליני בעולם הזה שדומה ללילה. והיה בבוקר זה העולם | הבא שכולו בוקר. אם יגאלך טוב יגאל. זה הקב"ה שהוא טוב דכתיב ביה טוב יי' | לכל ורחמיו על כל מעשיו. ואם לא יחפוץ לגאלך וגאלתיך אנכי חי יי'. | ואיטפיית.

2,1/28 אמרון לר"מ אין אמרין לך בההוא עלמא למאן את בעי למבקר' לאבוך | או לרבך. אמר לון אנא מיקרב לר' קדמיי ובתר כן לאבא. אמרין ליה ושמעין | לך. אמ' לון ולא כן תנינן מצילין תיק הספר עם הספר. תיק תפילין עם התפילין. | מצילין לאלישע אחר בזכות תורתו.

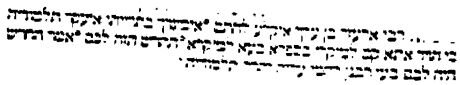
b.Nedarim 40a



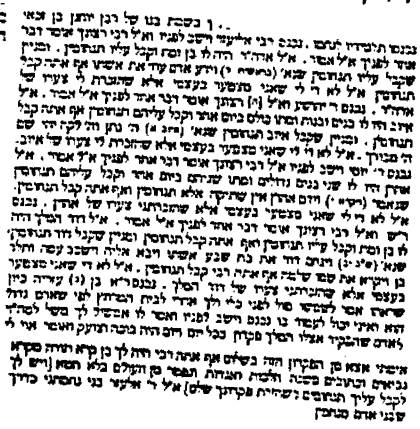
Avot d'Rabbi Nathan A, 40



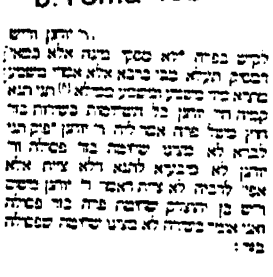
b.Shabbat 147b



Avot d'Rabbi Nathan A, 14



b.Yoma 43b



t. Hagigah, chapter 2

. מעשה ברבן יוחנן בן זכאי | שהיה מהלך על הדרך רוכב על החמור. ורבי לעזר בן ערך מהלך אחריו. | אמר לו רבי השיניי פרק אחד במעשה המרכבה. אמר לו ולא כך שנו חכמים | ולא במרכבה אלא אם כן היה חכם ומבין מדעתו. אמר לו רבי תרשיני לומר | דבר לפניך אני. אמר לו אמור כיון שפתח רבי לעזר בן ערך במעשה המרכבה | ירד לו רבן יוחנן בן זכאי מן החמור אמר אינו בדין שאהא שומע כבוד קוני ואני | רכוב על החמור.

כיון שנמר ר' לעזר | בן ערך במעשה המרכבה. עמד רבן יוחנן בן זכאי ונשקו על ראשו ואמ' ברוך יי' | אלהי אברה' יצחק ויעקב שנתן לאברה' אבינו בן חכם יודע לדרוש בכבוד אבינו | שבשמי'. יש לך נאה לדרוש ואינו נאה מקיי' נאה מקיי' ואינו נאה דורש. אלעזר | בן ערך נאה דורש ונאה מקיים. אשריך אברהם אבינו שיצא מחלציך אלעזר בן | ערך.

y.Sanhedrin 2:1

... וריש לקיש אמר נשיא

שחטא מלקין אותו בבית דין של שלשה.

2,1/3 מה | מחזרן ליה. אמר רבי חנייי משה אין מחזרין ליה די קטל לן. שמע רבי יוחן | נשייא וכעס. שלח נתתן למיתפוס לריש לקיש טרפון ערק לדא מוגדלא. ואית | דמרין להדא כפר חיטיא. למחר סלק רבי יוחנן לבית ועדא וסלק ר' יודן נשייא | לבית ועדא. אמר ליה למה ליוי מרי אמר לן מילה דאווריא. שרי טפח בחדא | //ידיה || ידיה אמר ליה ובחדא שפחין אלא אמר ליה לא ולא בן לקיש לא אמר ליה אלא | אני מפתחה אמר ליה בחדא מגדלא. אמר ליה למחר אנא ואת ניפוק לקדמיה. |

Leviticus Rabbah 20:6

ו) ר' ברכיה פתח גם ענוש לצדיק לא טוב וגו' (משלי יז, כו). אמ' הקב"ה אפעלפי שענשתי את אהרן ולקחתי ממנו שני בניו לא סוב. אלא להכות נדיבים על יושר (שם). אחרי מות שני בני אהרן.

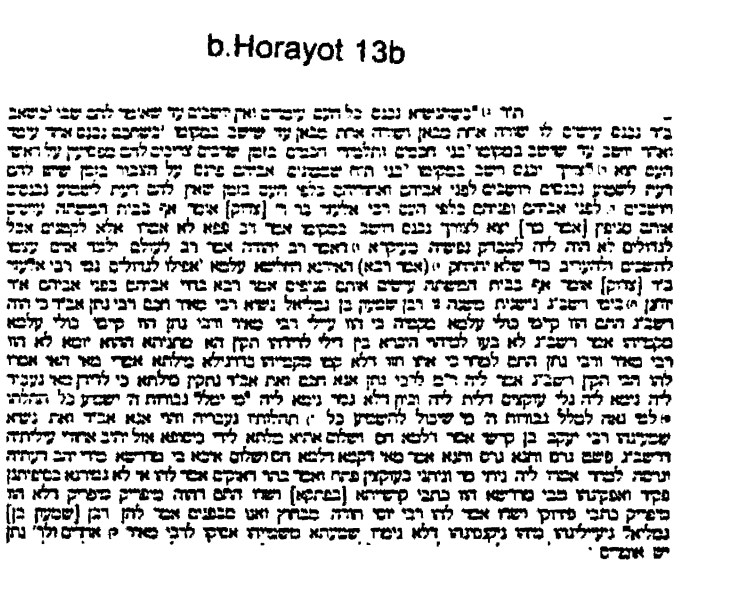
תני בש' ר' ליעזר לא מתו שני בני אהרן אלא על ידי שהורו הלכה לפני משה רבן. ומעשה בתלמיד אחד שהורה לפני ר' ליעזר רבו אמר לאמה שלום אשתו זה אינו מוציא שבתו, לא באת שבת עד שנגמר. נכנסו חכמים אצלו אמרו לו ר' נביא אתה. אמ' להן לא נביא אנכי ולא בן נביא אנכי (עמוס ז, יד). אלא כך אני מקובל שכל המורה הלכה לפני רבו חייב מיתה.

Leviticus Rabbah 20:7

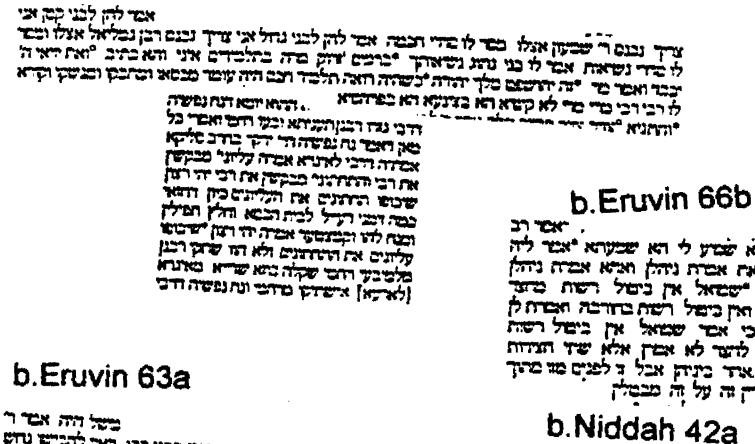
ז) תני אסור לתלמיד להורות לפני רבו עד שיהיה לו ברחוק שנים עשר מיל כמחנה ישראל. מה טע' ויחנו על הירדן מבית הישימות עד אבל השטים (במדבר לג, מט).

וכמה הן שנים עשר מיל. ר' תנחום בר' יהודה הווה בחפר הוון שאילין ליה והוא מורה. שאיילין ליה והוא מורה. אמרו לו לא כן אילפן ר' אסור לתלמיד להורות לפני רבו עד שיהיה לו שנים עשר מיל כנגד מחנה ישראל והא ר' מני רבך יתיב בציפרין, אמ' להון ייתי עלי לא ידעת. מן ההוא ענתה לא אורי.

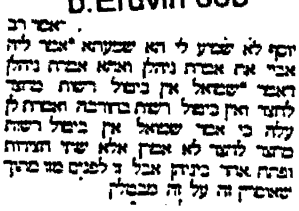
b.Horayot 13b



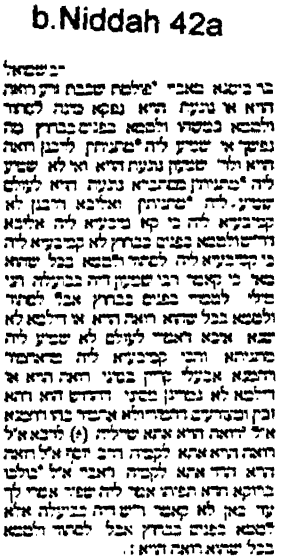
b.Ketuvot 103b-104a



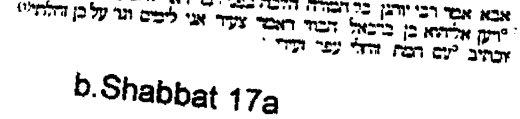
b.Eruvin 66b



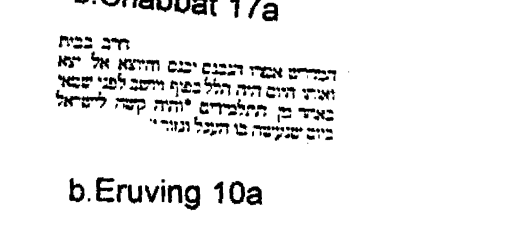
b.Niddah 42a



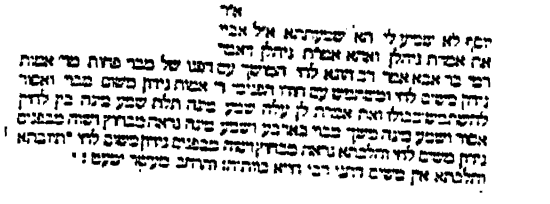
b.Eruvin 63a



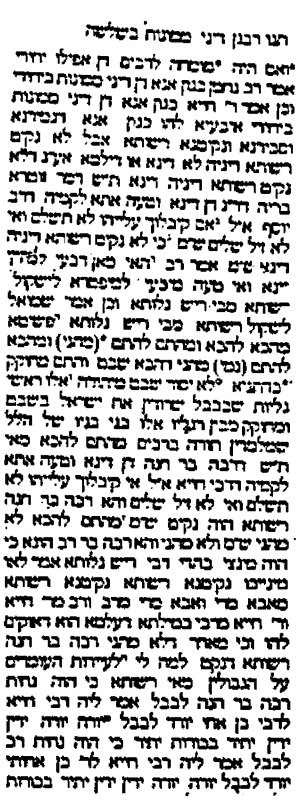
b.Shabbat 17a



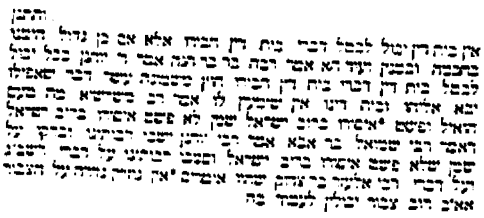
b.Eruving 10a



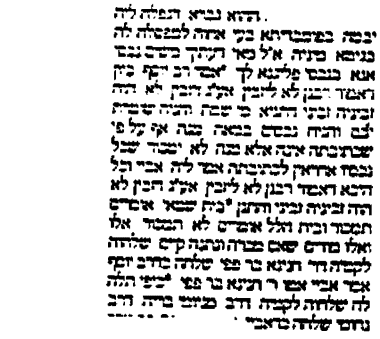
b.Sanhedrin 4b-5a



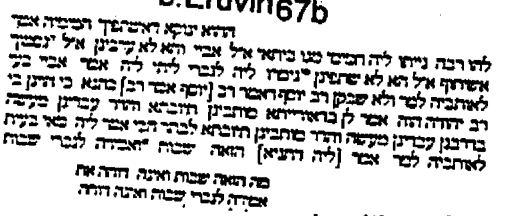
b.Avodah Zarah 36a



b.Ketuvot 81b



b.Eruvin67b



Leviticus Rabbah 20:8

נדב ואביהוא איש מחתתו (ויקרא י, א). איש מחיתתיו, איש מעצמו עשו שלא נמלו עצה זה מזה. אמ' ר' ירמיה בן אלעזר בארבעה מקומות מזכיר מיתתן שלבני אהרן ובכולם הוא מזכיר סירחונן, כל כך למה להודיעך שלא היה בידן עון אלא זה בלבד. אמ' ר' לעזר המודעי בוא וראה כמה קשה מיתתן שלבני אהרן לפני המקום שבכל מקום שהוא מזכיר מיתתן מזכיר סירחונן. כל כך למה כדי שלא יהא פתחון פה לכל באי העולם לומר מעשים מקולקלים היו בידם בספר שעל ידי כן מתו.

y.Sanhedrin 6:12

רבי אבהו מטתיה אונס | אזל ליה חד מינוק עלון רבי יונה ורבי יוסי מי חמי ליה אפין. מאימתיה עליה | לא אמרון ליה מילה דאורייא. אמר לון משנחין רבנן מימר מילה דאורייא | אמרו ליה אשגח מרן. אמר לון מה אם רשות שלמטן שיש בה כזב ושקר | וגניבו' דעת ומשוא פנים ומקח שוחד והיום עודנו ומחר איננו נאמר בה הקרובין | //באין || באין ושואלין שלום הדיינין והעדים לומר שאין בלבינו עליכם כלום שדין אמת | דנתם. רשות של מעלן שאין בה לא כזב ולא שקר ולא גניבות דעת ולא | משוא פנים ולא מקח שוחד והוא חי וקיים לעולם ולעולמי עולמים על אחת | כמה וכמה שחייבים אנו לקבל עלינו מידת הדין. ואומר ונתן לך רחמים ורחמך | והרבך כאשר נשבע לאבותיך: | הדרן עלך נגמר הדין |

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