I. (beginning). The Hebrew Slave

A. 327 - comes from 32/2 = 160. Means bondman, slave, servant

B. The brutality of Greeks & Romans to slaves. The cruelty of some Americans to Negro slaves less than 100 yrs. ago (Fugitive Laws)

C. Jewish Law - humane.
   1. Fugitives protected
   2. One pillow for 327 and 1/38 - 327 got it.
   3. Can't even insult 327 or hurt his feelings.

   i.e. slave is your brother, not chattel.

   4. Physical injury of a slave - even a pagan - automatically gave him his freedom.

   5. So humane was Slave Law, that Rabbi's exclaimed:

      IN SEP \[ 138 \] 88, 67 \[ 115 \]

D. General attitude towards slavery.
   1. Torah frowned on it. Aunt. A concession to social organization. A sign to leave after 6 yrs.
   2. Whereas Code of Hammurabi (by Tennyson of Abraham's clay) decrees cutting off of ear of slave who tries to escape because he wants freedom. Torah commands boring of ear as sign of disgrace for slave's seeking freedom. If slave wanted to remain for more than 6 yrs, eat boiled as sign that he respected what he heard at Sinai that p. 347 (sic) 11/48; and p. 127 11/15; ...
A. Principle of Retaliation

In the Code of Hammurabi - literally, and class discrimination with us, an ancient Jewish, undisputed by any of us in that

1. Hassidic proof: letters following "if we forgiving" for 5 years.

2. Principle of Retaliation: Not two, but one ten...[illegible]

3. Equality before the Law: organs, household, students, scholars, physicians - all same.
   (that is, value of the organ, Brennan, less than)

B. Public Safety Laws

1. Laws disapproved man's individual's attitude to community.

2. Torah insisted upon man's responsibility for causing damage; if it was liable.

3. In addition to community responsibility, concern for safety of human being person - mitzvah of which even on private property.

4. Laws of killing:
   a) ox only an illness, used because of Biblical agricultural boe.
   b) 2 classifications.
      1. not kill - mere arrest for being a hazard
         - if killed human, ox killed, owner absolved. An accident.
         - if other animal, owner pays damages to 50%.
      2. 3 times kills: constitutes public hazard.
         - if other animal, owner pays 100% damages. Responsible
         - if human, or killed, owner theoretically deserves
capital punishment (death, responsibility), but since is a sin
t of omission, gets away with stiff fine.

All these laws show Torah's respect for human life, public safety, and private property.
A - The prohibition vs. oppression or persecution of strangers - contract v. Greeks vs. Barbarians + "furriners" in Midwest + general new anti-union tendency in America

- Isn't Abraham even reminded he's really an alien, just "tolerated". The Torah knew of no McCarran Act. Must treat stranger with respect.

- Ramban: That merely means a sense of identification - I shouldn't do to him because I identify myself with him. wouldn't like it to happen to me. That is a psychological, basically selfish reaction. Actually, meaning text is religious & spiritual - the prohibition primer is not to previous verse, v. 13, but to following verse - 14:26 which is mishkan. History has taught you the religious principle that God helps the helpless, supports the downtrodden. Not psychologically, identific.

- Not text sequence: 

But id then v. 13: in persecution, lonely & lonely is equivalent to abandoned, lacunae which so forget god is the home of the stranger, Latvia support widow, father orphan.
A) Modern times - 1950's and or '60's - modernism. Second in this sense in two matters - the problem of majority and the problem of justice.

B) Modern times - 1950's and or '60's - modernism. Aside from the purely legalistic principle that "majority wins", that in case of doubt, determinate conclusions, we have here a basically democratic principle. (1:21 10:27 45:13) - we follow the majority. Thus, the majority of judges decides a case, and a king or high priest or potentate or other powerful figure can never cast two votes in order to gain the majority. (On the same principle - the way not issued a decree 2:314) (1:22 1:11), which a majority the people can not accept. Majority thus established.

Yet real majority sometimes degenerates into mob masses. Democracies sometimes lives in culture: in ethics what they gain in politics a freedom. The masses begin to establish facts, manners, then manners, then ethics, and eventually truth. We begin to fear disorder... I.E. Practical wisdom - 7:17\r\n6:10 (principle) numbers do not matter.

Second: Impartiality in justice. Thus I hold that all relationships gave preferences to rich and powerful, one certain religion unmasks this, since it upon, a certain political policy - prefer the labor-class. We - justice: 1:1:1 11:21 11:31 and then...
A - Halacha
1. Refers to any meat, any milk.

B - Reasons
1. Maimonides - it was a pagan custom at idol-holidays. Our observance still today is not to distinguish as times idol worshippers have gone, but to constantly remind us that we are God's people, not to even come close to the symbol of idolatry & the profanity, vulgarity of licentiousness it entailed.

Q - Ibn Ezra - even the wisest did not understand.
1. Our ignorance of this particular reason should not discourage our observance. Faith & religion means belief that God's commandments are just & good, we follow a physician's prescription of diets without knowing all reasons. Certainly the Greatest Healer had, 2:8:12 & 16, 11:3, declare to have his prescribed diet thus followed.