

# Talmudic Logic

This story comes out of Germany in the **1930s**, at the beginning of the Nazi oppression of the Jewish people. I have no idea whether these events actually took place, or not. However, the conclusion teaches a very valuable lesson, and I use this story to illustrate the universal principles that *“There is no right way to do the wrong thing,”* and that there is no amount of *“assuming that”* or *“by some miracle”* that something that is impossible can become a fact.

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It seems that there was a ranking Nazi general who had heard of a Jewish Professor who taught a subject called *Talmudic Logic*, and he wanted to explore the possibilities of applying this branch of learning to his present, impressive list of degrees in the various branches of philosophy.

The Nazi approached the Rabbi and asked in his polite, Germanic manner, **“Jew! They tell me that you teach a thing called Talmudic Logic. You will teach it to me.”**

The Rabbi replied, “Yes, I do teach Talmudic Logic, but I am afraid that it is simply not possible that I can teach you this subject.”

And the Nazi replied **“And why not?”**

The Rabbi said “You are simply too old. We select the young men who are able to learn this subject before they reach the age of Bar Mitzvah, by asking them three questions, and unless they can answer all three questions correctly, then they will never be able to learn Talmudic Logic.”

The Nazi said **“That is ridiculous! I have degrees from Sorbonne, Frankfurt, and Berlin in several kinds of philosophy, and I can certainly learn Talmudic Logic!”**

The Rabbi again said, “I’m sorry, and meaning no disrespect, but you are just too old.”

The Nazi demanded **“You will ask me the questions, and I will show you that I can learn this subject.”**

The Rabbi said, “It will be a waste of our time, but I will ask you the questions.”

## **The first question:**

***“Assume that there were two men who fell down the same chimney, and one emerged absolutely filthy while the other, by some miracle, emerged absolutely clean, - Which one would go and wash?”***

The Nazi officer immediately replied **“The filthy one would wash.”**

The Rabbi sadly shook his head and said, “You see? You are simply too old. The clean one would wash.”

The Nazi asked **“How can that be?”**

The Rabbi replied, “The dirty one would look at the clean one, and say to himself ‘AMAZING! We fell down a chimney and came out clean!’ The clean one would look at the dirty one, and immediately, without another thought, go and wash.”

The Nazi said “**Ask me the second question.**”

**The second question:**

*“Assume that there were two men who fell down the same chimney, and one emerged absolutely filthy while the other, by some miracle, emerged absolutely clean, - Which one would go and wash?”*

The Nazi said, “**That is the same as the first question!**”

The Rabbi explained “The question is the same, but the *problem* is different.”

The Nazi answered, “**The clean one washes.**”

“No.” The Rabbi replied. “The dirty one would wash. The dirty one would look at the clean one, and say, ‘IMPOSSIBLE! No one could fall down a chimney and come out that clean!’ Whereupon, he would then look at himself, see that he was, indeed, *absolutely* filthy, and go and wash himself. The clean one would look at the filthy one and say ‘OH, how filthy we must be!’ He would then inspect himself and, upon seeing that he had miraculously escaped being soiled in the slightest, he would not see the need to go and wash.”

“**The third question?**” the Nazi politely asked.

**The third question:**

*“Assume that there were two men who fell down the same chimney, and one emerged absolutely filthy while the other, by some miracle, emerged absolutely clean, - Which one would go and wash?”*

“**The dirty one washes,**” says the Nazi.

“No.” said the Rabbi.

“**The clean one washes,**” guessed the Nazi.

“No.” said the Rabbi.

“**There IS no answer!**” complained the Nazi.

“I assure you that there *is* an answer,” said the Rabbi. “This is the standard test we give before admitting our young men into the classes on Talmudic Logic.”

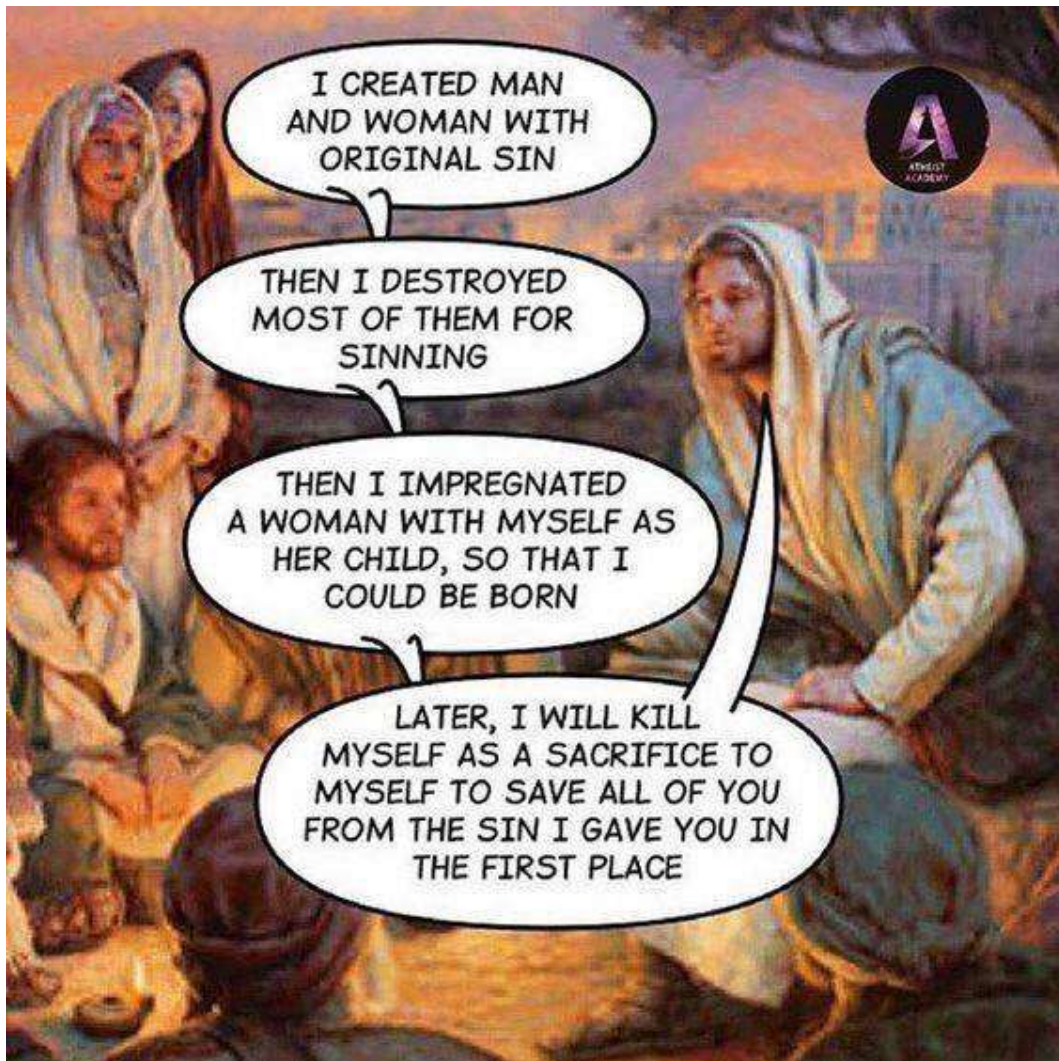
“**You are just playing with me,**” whined the Nazi.

“Not at all,” said the Rabbi. “I assure you that these are the very questions that we ask our young men, and if, by the time that a Jewish boy is **11** years old, he has not learned the *absolute impossibility* of two men falling down the very same chimney and *either one* of them emerging spotless, then they are in no way ready to learn Talmudic Logic.”

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When something is simply *not possible*, then no amount of “... *Assuming that* ...” can make it possible. When our perception of reality allows for *accepting impossibilities* as if they are *true*, as the Nazi general did, then we will never be able to rise above the level of the deluded masses.

We just saw an example of *Talmudic Logic*, now, we are ready for a look at *Christian Logic*.



**Jesus tells his disciples that:**

- 1. I created man and woman in my own image, with original sin.**
- 2. Then, I destroyed all but eight of them, for sinning.**
- 3. Then, I impregnated a woman who was betrothed to another man with myself as her child, so I could be born of a virgin.**
- 4. A year or two from now, I am going to kill myself as a sacrifice to myself so I can save all of you guys from the sin that I gave to you in the first place.**

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יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H** יהוה (source: Flavius Josephus - *Antiquities of the Jews*)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or **THE, SPECIFIC, to the EXCLUSION of ALL others.**

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha Eretz," meaning **THE Land of Israel, to the exclusion of all others.**

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - *Eternal*.

The ה preceding **both** the י and the ו means that the name is specifically, to the exclusion of all others, both *past* and *future*, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others.**

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUU' waaaah