

?The common language – is it Good or Bad

בבא מציעא קד

גמ' רבי מאיר היה דורש לשון הדיוט.
רבי יהודה היה דורש לשון הדיוט.
הלל הזקן היה דורש לשון הדיוט,
רבי יהושע בן קרח היה דורש לשון הדיוט
רבי יוסי היה דורש לשון הדיוט.

Rabbi Meir would expound common language used in legal documents written by ordinary Jews to deduce halakhic conclusions.

נדריס לב

ובנדריס הלך אחר לשון בני אדם.
with regard to vows, follow the colloquial language, in which the word *noladim* is used to mean those who are not yet born, so the vow is interpreted in this manner.

נדריס מט א

דברי יאשיה סבר: הלך אחר לשון תורה, ותנא דילן סבר: בנדריס הלך אחר לשון בני אדם?
The Gemara suggests: **Let us say that they disagree with regard to this** following principle, **that Rabbi Yoshiya holds** that one should **follow the language of the Torah, and our tanna holds** that **with regard to vows one should follow the language of people.**

נדריס י א

גמ' איתמר פינניין, רבי יוחנן אמר: לשון אומות הן
Rabbi Yohanan said: They are terms from a language of other nations that mean offering, dedication, naziriteship, or oath.

בבא בתרא קה

חכמים אומרים: הלך אחר פחות שב לשונות
the Sages say: Follow the least inclusive expression,

ברכות לא, כתובות סב, נדריס ל, סנהדרין נב

דברה תורה כלשון בני אדם
The Torah spoke in the language of people,

רבי אברהם אבן עזרא בראשית ו יא

והקרוב אלי שהתורה דברה כלשון בני אדם על דרך שיבינו השומעים כעבד שיעשה עבירה לפני רבו ולא יראנו.

In my opinion, the Torah speaks the language of men so that people will understand what is being said.

שד"ל לבראשית

The educated will understand that what is directed in the Torah is not the teachings of the natural wisdom, and the Torah was not given but to direct people in the way of righteousness and justice, and to maintain in their hearts the faith of one g-d and providence, because the Torah was not given to the sages alone, but to all the people; And just as the matter of providence and reward was not explained (and it was not appropriate for it to be explained) in the Torah in a philosophical way, but the Torah spoke of it in the language of people

שני לוחות הברית, תולדות אדם, בית אחרון ל"ה

And really it is difficult to say: Torah spoke like the language of people in order to be clear, and in my opinion, it is the other way around where blessed be the names are real and the words of the language of people are the ones that are called like that through a question.

משנה תורה הלכות מכירה כו

וְזֶה עֵקֶר גְּדוֹל בְּכָל דְּבָרֵי מִשְׁאָ וּמִתְּוֹ הוֹלְכִין אַחַר לְשׁוֹן בְּנֵי אָדָם בְּאוֹתוֹ הַמְּקוֹם וְאַחַר הַמְּנַהֵג

This is a fundamental principle: With regard to all matters of commerce and trade, we follow the commonly accepted meanings of the terms used by people of that place, and the local business customs.

מגילה טו

וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינְאִי : לְעוֹלָם אַל תִּהְיֶה בְּרַפְתְּ הַדְּיוּט קִלְחָ בְּעֵינֶיךָ

Rabbi Elazar further said that Rabbi Hanina said: One should never regard the blessing of an ordinary person [*hedyot*] as light in your eyes

פלא יועץ כ"ב: ט'

And it behooves a person to always strive to be blessed, and to avoid quarreling with anyone and being the cause of a curse to himself, for our sages said (Berachot 7a, Megillah 15a) Do not let the blessing of a layman be light in your eyes and do not let the curse of a layman be light in your eyes

שות הרשב"א נ

everyone who is less qualified than his friend in a matter, is called a layman compare to him... King David is called a layman in the work of the Temple, even than one of the lesser priests. And also, all the priests were called laymen, in compare to high ...priest

Also, in the matter of the building of the temple, the greatest in Israel is called A .layman, in compare to the artisans