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Greater Cleveland Board of Rabbis, brochure, correspondence
and speech, 1966-1967.

Registration Fee: \$5.00 with a special registration fee of \$2.00 for students. This includes a packet of literature that will be sent to delegates in advance of the Convocation. The cost of the two lunches will be announced later.

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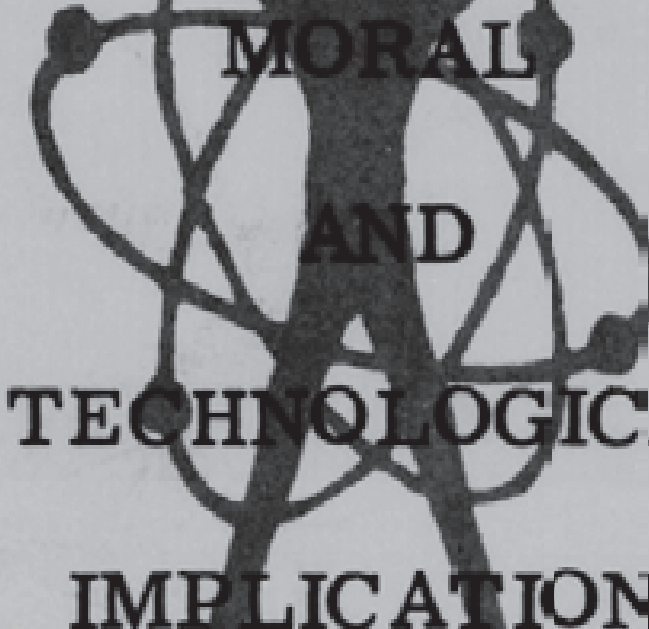
Program Committee for the Convocation:

Dr. Melvin Allerhand, Chairman, Rev. Paul Besanceney, Sister Mary Clarita, Rabbi Alan Green, Dr. Fred Leone, Mrs. J. Howard Morris, Jr., Dr. Oliver Schroeder, Jr., Rev. William Voelkel, Chairman, Steering Committee.

Purpose:

"To explore the role of man and his spiritual roots in a technologically proficient and war-dominated age. To confront leaders of church and synagogue on the implications of Pacem In Terris and the technological, weapons and human rights explosions in direct dialogue with planners and thinkers in these fast-changing areas of society. To lay the ground-work for future studies and action in dealing in ethical, moral and spiritual terms with these phenomena nationally, and at the parish and synagogue level in each local community."

PEACE ON EARTH:



MORAL
AND
TECHNOLOGICAL
IMPLICATIONS

Sponsored by: Cleveland Board of Rabbis; Institute of Social Education, St. John College; Council of Churches of Greater Cleveland

In Cooperation with:
Fellowship of Reconciliation and the
Center for the Study of Democratic
Institutions

Monday & Tuesday:
April 25-26, 1966, at The Temple,
University Circle and Silver Park

Monday, April 25, 1966

- 9:00 A.M. - Registration
- 9:30 A.M. - Welcome and Introduction of the Moderator -
Rabbi Daniel J. Silver, The Temple
Opening Statement and Orientation to the Convocation by the
Moderator - Rabbi Michael A. Robinson, Temple Israel,
Croton-on the Hudson, NY.
- 10:00 A.M. - Break into small discussion groups for introductions and dis-
cussion of "Why We Are Here?" (Trained discussion leaders
and recorders in each group.)
- 10:45 A.M. - Address - "THE SOCIO-POLITICAL REVOLUTION" -
Dr. Robert Theobald, economist and author, Free Men and
Free Markets and The Challenge of Abundance.
- 11:45 A.M. - Written questions submitted to speaker.
- 12:00 Noon - Lunch served in the Temple Dining Room
- 1:30 P.M. - Panel of Commentators from the three faith groups -
The Rev. Edward J. Camille, Assistant Director of Catholic
Charities, Director of PROJECT PEACE
The Rev. Richard Pacini, Fairmount Presbyterian Church
Rabbi Shubert Spero, Young Israel of Cleveland
- 2:00 P.M. - Panel and Speaker discuss written questions from delegates
- 3:00 P.M. - Coffee Break
- 3:30 P.M. - Small Discussion Groups
- 5:30 P.M. - Break for supper. Delegates are free to return home, or to
go to restaurants in the area.
- 7:30 P.M. - Public Meeting open to the entire community -
"PEACE IN A REVOLUTIONARY ERA" - Dr. Robert Theobald
- 8:30 P.M. - Questions from the floor.
- 9:00 P.M. - Adjournment

Tuesday, April 26, 1966

- 9:00 A.M. - Reports from Discussion Groups by Recorders
- 10:00 A.M. - Address - "MORAL IMPLICATIONS of the NEW TECHNOLOGY"-
The Rev. Herbert Rogers, S. J., Department of Theology,
Fordham University.
- 11:00 A.M. - Coffee Break - Written questions submitted to speaker.
- 11:30 A.M. - Panel of Commentators -
Dr. William P. Irwin, Chairman of the Dept. of Political
Science, Western Reserve University
Mr. John Seliskar, Vice-President of Central National Bank
Mr. Carl E. Stokes, Representative from Cuyahoga County in
the Ohio Legislature.
- 12:30 P.M. - Box lunch in Small Discussion Groups.
- 1:30 P.M. - Discussion Groups
- 3:00 P.M. - Coffee Break
- 3:30 P.M. - Plenary Session for a Summary Report of the Group Meetings -
Recommendations for follow-up of Convocation.
- 4:00 P.M. - Closing Statement by the Moderator - Rabbi Robinson
- 4:30 P.M. - Adjournment (We encourage people to attend the Ecumenical
Conference on Housing, sponsored by the Conference on Re-
ligion and Race, which begins Tuesday evening at 8:30 P.M.
downtown.)

* * * * *

A Training Workshop will be held on Saturday,
April 16, 12:30--3:30 P.M. for the Discussion
Group Leaders and Recorders, who will be
selected from the delegates to the Convocation.
Dr. Melvin Allerhand, Department of Psy-
chology, Western Reserve University, Dr.
Stephen Fink, Dept. of Organizational Sciences,
Case Institute of Technology, Mrs. Ralph
Wolpaw, Dept. of Speech, Western Reserve
University.

RABBI JACK J. HERMAN
BETH AM SYNAGOGUE
Community Temple
3557 WASHINGTON BLVD.
CLEVELAND, OHIO 44118

FA 1-1000

November 17, 1966

4 Kislev, 5727

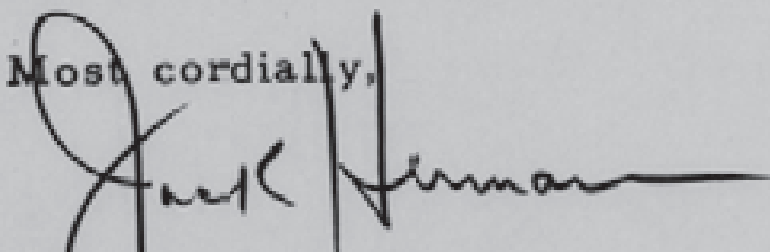
Dear Colleague:

The next meeting of the Greater Cleveland Board of Rabbis will take place on December 8 at 11 a.m. at the Academy Restaurant.

You will note the 11 o'clock hour so that we may gather to hear a paper by Daniel Silver entitled "Nachmonides on Job." At the luncheon which will begin at 12 noon, we have an important agenda for your consideration. Please circle your calendar for this date.

Again may I request that you remit the \$10.00 dues for this fiscal year. Wishing you and yours a very happy Hanukah and looking forward to seeing you, I remain

Most cordially,



Rabbi Jack J. Herman

jjh/a
encl.

P.S. Please return enclosed card as soon as possible.

December 6, 1967

Dear Colleagues:

There will be a meeting of The Greater Cleveland Board of Rabbis on Wednesday, December 20th at 11:00 A. M. at Beth Am Synagogue, (Community Temple) 3557 Washington Boulevard. Lunch will be furnished by Beth Am Synagogue.

Rabbi Daniel Jeremy Silver will speak. His topic will be "The Ideal Religious Personality in the Tannaitic Literature."

Please return the enclosed addressed stamped card indicating whether or not you will attend the meeting.

Sincerely,

Lawrence A. Forman

Lawrence A. Forman
Secretary-Treasurer
The Greater Cleveland Board of
Rabbis

Chapter Three

The Hasid

I In the Bible

We have found that the saddik represents broadly the ideal ethical aspects of the religious personality. With the saddik religiosity was always assumed, but was neither the determining nor the designative factor. With the hasid we will be involved more specifically with the dimensions of heightened spirituality, deepened religious emotion and sacrificial loyalty than we have been up till now.

// Hasid comes from the triliteral Semitic root ch-s-d.(1) As in the case with so many of these ethical concepts its etymological origin is uncertain. [Fortunately, however,] a thorough study of this term's Biblical and cognate usage by Gleuck has established that this term signifies those obligations and norms of relationships by which the Semitic world ordered itself.(2) An eighteenth century philosopher would have called these regulations unwritten social compacts. To practice hesed was to abide by the strictures of these compacts insofar as they involved relationships within a family or clan or between an individual and his equals, inferiors or superiors. To violate these quasi legal obligations was to disrupt the smooth ordering of society and led, inevitably, to the ostracism of the guilty party.(3)

Hesed implies, therefore, loyalty and faithfulness

in respect to certain codes of behavior. Biblically, its most frequent parallels are yashar and emeth, (both of which also suggest steadfastness and dependability) (4) The conventional exegetical translation which adds to this meaning overtones of merciful and compassionate action must be discarded as the product of having read back into the text something which was not originally there. (5) The corresponding substantive, hasid, then implies not the merciful or the gracious one, but he who evidences continuous and unfailing loyalty to his secular obligations or (in Jewish tradition) to the covenanted religious law. This is true even in early Biblical usage. Deut. 33:8 labels Moses a hasid for having remained faithful during the trying hours at Massah and Meribah. (6) Micah feels he is the last of the hasidim, of the steadfast, who have not denied their obligation to adhere to mankind's elemental moral law. (7) An early psalmist expanded this idea:

Save, O Lord, for the hasid ceaseest,
For the faithful fail from among men.
They speak falsehood, everyone with his neighbor
With flattering lips and a double heart do they speak. (8)

Insofar as it expresses loyalty and steadfastness towards certain standards of conduct hasid parallels and in many cases is synonymous with the term sadik. Both were used to describe men insofar as they were constant in fulfilling their duties towards accepted norms of behavior. Both also were used to express the idea that God should show a similar dependability in his relations with men. This, and no more

is the meaning of the distich:

The Lord is saddik in all His ways
And hasid in all His works.(9)

In Jewish thought loyalty was expressed principally in terms of the Sinaitic covenant.(10) The hasid was not only distinguished by his steadfastness to the provisions of this code, but, more specifically, for his unshaken faith as to its viability and meaning despite opposition and persecution.

So love the Lord, all ye His hasidim.
The Lord preserveth the faithful
And plentifully repayeth him that acteth wilfully.
Be strong and let your heart take courage
All ye that wait on the Lord.(11)

To be of "the assembly of the hasidim"(12) was to be of the hard core of Jewish religious loyalists who though they cried out, "Lord, how many have mine adversaries become," yet remained unswerving in their devotion to Judaism and its regimen.(13)

The hasid was distinguished by a loyalty which overcomes all obstacles and is constant despite the severest persecutions. Such loyalty was a much-prized virtue among the Jews of exilic and post-exilic times. For these were years of almost unrelieved tension. First, there was the problem of physical survival while surrounded by enemies. Then there were the difficulties of maintaining the integrity of a faith whose cult center had been destroyed and whose religious leadership had been exiled. Next, the problems had to be faced of

reintroducing strict religious discipline after a century and a half of fusion. A century or so later, under the impact of Greek civilization, came the problems of ~~effecting~~ ^{Faith, Loyalty} ~~Jews' extraction from~~ ^{AGAINST THE} the morass of assimilation into which it had sunk insofar as it had fallen victim to the lure of ~~worldly, sophisticated~~ ^{OF} Hellenism. In each of these situations some were lost. Others distinguished themselves by their ~~dedicated loyalty~~ ^{STEADFASTNESS - HASIDUTH}. These latter were men of heightened and mature faith. These were the pious who understood the necessity of maintaining the purity of ancestral ways. These were the steadfast, the hasidim.

Sing praises unto the Lord, O ye His hasidim
 And give thanks unto His holy name.
 His anger is but for a moment
 His favor is for a lifetime.
 Weeping may tarry for the night
 But joy cometh in the morning. (14)

In a world of assimilation and of devolutionary pressures, the hasid stood firm. Understanding told him that the traditional preachments described a way of life finer than any-
^{more sophisticated}
 thing ~~other~~ cultures had to offer. Faith told him that to follow these teachings was the way to a successful existence for despite life's pitfalls and difficulties no real harm would befall the steadfast since "the Lord hath set aside the hasid as his own." (15) 'פ'ק'ד' "א'פ'ק'ד' 'פ'

The hasid's steadfastness was based on faith and love. His was not a begrudging acceptance but an exultant and triumphant one. It was not coldly

triumphant one. It was not coldly intellectual but warmly spiritual and deeply mystical. Song and exaltation are intimately connected with the worship of the hasid. (16) The price of faithfulness seemed little indeed compared with the religious joy, the release and the assurance, which the hasid experienced by remaining true to his religion.

The hasid is distinguished by the breadth of his spirit and the intensity of his soul's outreachings towards God. He is characterized by a pure unselfish faith and by an extreme exercise of religious discipline in which he seeks to find fulfillment and outlet for the intensity of his feelings. Piety and loyalty are the two banners under which the hasid fights the battle of life.

~~Before concluding our discussion of the hasid in Biblical literature mention must be made of a more ambitious and detailed analysis of the hasid's role by Soleff, who~~

SOME STUDENTS HAVE

~~has attempted to equate the hasidim with the rural elements in Judean society who were not exiled after 586 B.C.E. and who, despite this catastrophe, remained loyal to their ancestral faith. (17) Over the years, he maintains, that this~~
 They claim
 group gradually evolved new religious forms centering around the synagogue and featuring individual prayer and study. Freed of the necessity and the opportunity of worshiping through the agency of a mediative priesthood they discarded this aspect of religious life and emphasized instead "prayer

accompanied by song, dance, and music." (19) When Ezra returned with the priestly hierarchy, he was accepted by these loyalists as the true representative of normative Judaism. These were years in which pietist and populist cooperated fully with the priests. The older ritual became impregnated with the songs and the hymns and the spirit of free religious expression which had developed during a century and a half of cultlessness. A split became inevitable, however, when the ^{PRIESTS} ~~ministers at the altar~~ began to use their ~~position~~ ^{office} for personal gain and failed to consider their office as an opportunity for service. At this juncture the hasidim, the popular loyalists, ~~began to demand~~ ^{ed} a freer and less circumscribed type of worship such as they had developed in the days when there was no Temple. Such, Soloff believes, was the genesis of the anti-priesthood movement which culminated in Pharisaism.

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~~In commenting on this thesis we must admit that~~ it is undoubtedly true that Pharisaism had roots which went deep into the ^{PAST} ~~tradition~~; possibly even to some such group as ~~Soloff has~~ ^{is} described. But that the name hasidim can be identified with such a group is an entirely different matter. ~~Soloff's development~~ ^{is} ingenious ~~and~~ though it is true that the religious traits ^{here} ~~which~~ ~~he ascribed~~ to the hasidim are similar to those we described earlier, we can not escape the belief that the general vagueness of the ~~psalmic~~ texts and the lack of corroborating evidence

renders it ^{historically} ~~scientifically~~ impossible ^{UNLIPATE THIS} ~~even to attempt such an~~ identification. Moreover, if ^{THIS} ~~Soloff's~~ thesis were correct we would expect the term hasidim to occupy a more conspicuous place in ~~our~~ ^{the} texts than is the case. In short, though the historical development may be broadly correct (though it is difficult to understand why the struggle to individualize and democratize Israel's religious life should be limited to a single element of the population) the identification, in our opinion, is not.

Yet it is interesting that even this viewpoint, if considered broadly, leaves us with a picture of the hasid which conforms to what we have described earlier. He is the sincere believer; the steadfast worshipper who does not quail under trial and the man whose religion is a matter of conviction and whose practice is a continuous struggle to evolve sufficient sanctified ways through which to express his aspirations and his outreachings.

Soloff attempted the difficult task of fitting religious poetry and prayer into specific historical contexts. We felt that in his identification of the anti-priestly party with the hasidim he exceeded acceptable limits of logical inference. However, not only is there the danger of overgeneralizing certain Biblical texts, ~~there~~ ^{there} is also the danger of over-literalizing these same passages. Almost all identifications of the psalmistic hasidim with some particular sect or group are based on some ^{tenuous} ~~such~~ interpretation. As an example, ^{ONE STUDENT} ~~Lehmann~~ believes "that the Hasidim kept constant attendance at the Sanhedrin, where

Sanctuary, where it appears they occupied a particular role in the public functions. He bases this contention on the statement in Mishnah Sukah-

The hasidim and the anshe maaseh used to dance before them (the paraders) on the Simchat Bet Hashoevah with burning torches in their hands, singing songs and praises. (21)

And on the two Biblical parallels:

Let Thy priests be clothed with righteousness
And Thy hasidim will shout for joy. (22)

Let Thy priests, O Lord, be clothed with salvation
And let Thy hasidim rejoice in good. (23)

~~Along with other scholars, Lehmann interprets these texts as referring to two definite groups of Temple attendants and worshippers. (24)~~ In each of these texts he would interpret hasidim with a capital rather than a lower case 'h'. Yet, inasmuch as the whole setting of this mishnah is maggadic rather than halachic, (25) and since the identification of the anshe maaseh is still a moot point; (26) it may well be that Lehmann has literalized too conscientiously a text which ought to read simply, 'the fervent and the extremely pious would lead the procession.' Similar incidents of the enthusiastic and the pious discarding their dignity and leading religious processions and dances are common features in any religion which allows man's inner feelings free expression.

Unfortunately, Hebrew lacked a system of capitalization so ~~neither~~ viewpoint can be definitely established. We cited

Lehmann's argument not because of any feeling that he has committed a gross scholarly error which needed correction, but because in a way his logic (and Soloff's) is typical of that used by those contemporary scholars who have attempted to identify the hasidim with a particular group or sect within Israel's polity. (except, of course, those who limit their identification to the Maccabean period) Generally, we feel that these men tend to overstress and overliteralize. It is our feeling that each of these citations can be explained by an acceptable purely individualistic translation which treats this word as descriptive of religious personality rather than as designative of a member of a particular sect. (27)

II In the Apocryphal Literature

~~We have already intimated~~^{any} our analysis of the hasid in post-Biblical literature involves ~~in~~ problems of historical identification as well as ~~in~~ descriptive theology. We must decide not only what traits and characteristics are fundamental to a hasid's religious make-up, but also to what degree the term is used to designate a specific group or sect, who formed a special function in Tannaitic or pre-Tannaitic society. If the hasidim actually were combined into such a group then we must separate those citations where the hasid merely denotes

membership from those where it describes ^{individual} religious personality. After all we are primarily interested in developing the latter and a sect's group life is of interest to us only insofar as its having entitled itself 'Hasidim' reflects an attempt to develop an inner discipline consonant with the ideals of hasiduth.

A The First Book of the Maccabees

This work, written approximately fifty to seventy-five years after the establishment of the Hasmonean dynasty, is generally considered to be our most accurate source for the period of the Great Revolt. (28) It is important for us since it contains two specific references to a group entitled Asidai of Hasidim. (29)

What does ^{I MAC TEL} ~~it make known~~ to us about this group? ~~In the first place~~ We are informed that after the Maccabeans had realized the danger of Sabbath non-resistance and had decided at least to protect themselves on that day, "then they were joined by a group of Hasidim, warlike Israelites, every one a volunteer for the Law." (30) Beyond this we are told nothing more about their role in the revolt. The second citation ~~simply~~ informs us that this group "was the first among the Israelites who sought peace" once the Syrian government declared itself willing to compromise on the issue of religious freedom and ^{To be} agreeable to a ^{settlement} ~~situation~~ which would ^{bring} ~~have brought~~ about the reestablishment of the legitimate line of the High

Priesthood.(31) This peace offer, however, turned out to be a trap and some six score Hasidim were slaughtered by the faithless Greeks.(32)

~~Most scholars have been quite correct in their contention~~
~~that~~ The salient feature of this group was its dedication to the purely religious ends of the revolt.(33) National independence meant little to these men. They were ready to sacrifice their ^{lives} ~~all~~ for freedom of worship and a free exercise of traditional forms. Ends beyond these had no meaning to them. Probably, they ~~had~~ called themselves hasidim since this concept expressed that unswerving spiritual loyalty to which they were committing themselves.

It is necessary to digress for a moment and consider the various theories ^{which} ~~scholars~~ have advanced concerning the origin of this group and its subsequent history. Opinions differ widely. The paucity of available primary information makes any identification a difficult if not impossible task. Yet, it is important for us to test these hypotheses, for if any are found to be acceptable, then not only will we have to examine each of our sources to see whether they refer to a group or to individuals, but we shall also have to decide whether the term hasid remained in Tannaitic times a broad concept which described religious personality or whether it lost these larger implications and was reduced to the status of a group label.

We have seen that ^{some} ~~Schoff~~ trace the Hasidim to the non-exiled Judeans who developed and championed a religion of inwardness and piety and maintained this position in opposition to the increasing indifference and hypocrisy of the priesthood. (35) ^{Similar} ~~As~~ identification of ~~a similar na-~~ ~~ture~~ was attempted ~~recently~~ by Finkelstein in his work, Ha-Perushim Ve-Anshe Kenesset Hagedolah, where he ^{describes} ~~identifies~~ a group of dedicated religious leaders who cooperated with, but yet were separate from, the priestly heads of the Theocracy. This group of religious loyalists was ~~not only~~ distinguished by the sincerity of its beliefs but ~~was also~~ ~~characterized, he maintains~~ by a separate institutional structure. (36) These men he arbitrarily entitles the Hasidim, contending that the "kahal hasidim" (37) of the Psalms is actually a reference to the central court of this Hasidic order. (38)

^{However,} ~~We must disagree with this identification.~~ There is no indication that this verse refers to anything more specific than some broad grouping of loyal Jews. No one doubts that there were men and parties ~~who~~ in the third century ~~who~~ may have challenged the ~~same~~ religious authority of the priesthood. There may even have been some such institutional structure as Finkelstein describes. (39) But there is not one shred of corroborating evidence that this second party labeled

itself or was entitled the party of the Hasidim. If this were so, the Hasidim should have been a major factor in the Maccabean Revolt, yet ^{I macc 8:55} ~~our sources~~ picture them as but a small segment of the population. (40) [We do not object to Finkelstein's reconstruction of the background of the Sadducee-Pharisaic struggle. (41) It is not our purpose to pass judgement on these contentions. But we do object to his use of the term hasid as a label for a specific group in Israel's polity, who were known more for their political associations than for their religious personalities. In our opinion there is insufficient evidence to support any such identification.]

~~The~~ attempt to link the Hasidim to the opponents of the priestly prerogative was developed, in reality, as a counter theory by certain conservative historians to the more radical contention that the Hasidim were the forerunners of the Essenes. (42) [Moritz Friedlander was the first to maintain that the Hasidim developed into the Pharisees rather than into the Essenes. (43) In his Geschichte der Jüdischen Apologetik he demonstrated many of the similarities which he found in the orientation of the Hasidim and in the program of the Pharisees. But there was no corroborating evidence to substantiate this view. (44) Actually, First Maccabees tells us almost nothing about the political and the religious outlook of the Hasidim. So, if Finkelstein's

identification of the Hasidim with those who wanted to broaden the base of Jewish religious life could be established, substantial weight would have been lent to Friedlander's theory.

Actually, neither Friedlander nor Finkelstein deals with the more basic question as to why the Hasidim must be linked within such a chain of development. We know so little about them. We are not even sure that they opposed the priestly authority. Did they not declare themselves satisfied once the Syrian government promised to reestablish the legitimate hierarchy? It is best, our sources being what they are, not to attempt any such definite identification.]

We have already stated that there is a second view as to the later history of the Hasidic sect. An impressive array of scholars following Krochmal maintain that ^{The Hasidim} ~~this group~~ is ^{Fathered} ~~best considered to be ancestral~~ to the Essenes. (45) They base this view on the contention that many of the Tannaitic citations which mention the hasidim seem to characterize ^{them} ~~them~~ ^{by} their rigid religious discipline and their ascetic ^{disciplines} ~~orientation to life~~. Obviously, this view depends upon identifying and ascribing ^{Tannaitic} ~~such~~ citations to the Maccabean Hasidim. Usually, this argument is attempted by arbitrarily identifying certain men known as the Hasidim Rishonim with the Maccabean Hasidim. There is no corroborating evidence for this view and, further, no indication that the Maccabean

Zeitlin is the latest scholar to have ~~argued~~ argued that the
Hasidim are an organized literary group which grew into the
Essenes (The Jd. rate 1:114), he bases his argument on
Josephus' (3rd century AD) constant transmission of Essenes
in Josephus as Hasidim, "It is evident that the author of
Josephus was well aware that the Hebrew term for that
who are called Hasidim in Josephus' writings was Hasidim"
who are called Hasidim after 500 years after the Maccabean
Josephus and Alexander after Josephus - and Josephus called
Hasidim and Alexander those ~~called~~ Hasidim in
the Essenes not Hasidim. Those ~~called~~ Hasidim in
Hebrew by the Talmud do not as a rule show the origin
associated with either Josephus' or other remains in
Babylonian or Assyrian, in my opinion the small party
present in Josephus' evidence is Jewish
of Hasidim of the Maccabean period
sect or party in Josephus' history.

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such
 Hasidim ever followed any/religious discipline. [We shall develop this point later. (together with our belief that the sources do not evidence such a marked asceticism as some of these scholars intimate) Again it is our opinion that there is at present insufficient evidence to identify the Hasidim of the Revolt with any other sect or party in Israel's history. (46)]

B Second Maccabees

This semi-historical chronicle is generally dated between 125 B.C.E and the age of Philo. (47) It represents an epitome of a history of the Revolt written earlier by a certain Jason of Cyrene and is ~~important to us because~~ it contains a single reference to the Hasidim. This citation is included in a report submitted by Alcimus to Demetrius. I Sofer:

Those of ^{ASIPAIOT} the Jews who are called Hasidim, ^{whose leader is} under the leadership of Judas Maccabeus, ~~that~~ keep the war ~~alive~~, and stir up sedition, and will not let the kingdom enjoy tranquility. (48)

Alcimus here confuses the Hasidim with the whole Maccabean party. Possibly this ^{is to} can be explained as an attempt by the author to ^{underscore} ~~understand~~ why Alcimus should have turned on these ^{OWN AMBITIONS FOR THE HIGH PRIESTHOOD} ~~peace-seeking men and~~ slay them. Whatever the reason, nowhere else in this text are the full Hasmonean forces called Hasidim; ^{AND} ~~so the notation must have been inserted here for~~ ^{CITATION MAY BE A DELIBERATE HISTORICAL ERROR} ~~inserted to underscore Alcimus's motives,~~ ^{some such specific reason as we have suggested.} All we can learn from this citation is that a group called the Hasidim

WAS IN FACT NO PEACE WILLING FACTION IN JUDEA WITH WHOM DEMETRIUS COULD TREAT. HE FORCED THE SELEUCID'S HAND AND BROUGHT THEIR ARMIES AGAIN INTO THE FIELD

actually existed during the revolt.(49)

C The Psalms of Solomon

~~We have already described the attempts made by certain scholars to equate the Maccabean Hasidim with particular sects or developments in Jewish history. We have indicated our dissatisfaction with these attempts.~~ Yet/ there is one other possibility open by which it might be shown that the Hasidim can be considered a separate sect within Israel's polity. Certain texts might reveal to us evidence of the existence of such a group quite unrelated to the earlier Maccabean Hasidim.

Those who maintain this view base their case on certain references to the ^{The of Solomon} or hasidim which occur in these Psalms.(50)

These scholars translate ^{literally as} "the company of the Hasidim" rather than more generally as 'the company of the pious' or 'the company of the steadfast.'(51)

~~Again, we feel that this demands overliteralizing a text without warrant.~~ (In all probability this expression is simply the Biblical phrase "kahal hasidim".(52) For as Jackson and Lake have pointed out the author:

also calls them(his adherents) $\delta\iota\kappa\alpha\iota\sigma\iota$, $\pi\tau\omega\chi\alpha\iota$, and $\kappa\alpha\kappa\omega\iota$, and shows no consciousness that $\delta\iota\sigma\iota\sigma$, or the word it translates, is the name of a party.(53)

~~Whom does the author designate as a hasid? As usual,~~
The Hasid
He is represented as the man of deep devotion and sincere faith who maintains his ideals and his trust unshaken despite

troubled times "in good will and cheerfulness." (54) He is the deeply pious Jew who strives heroically to translate his love of God into concrete life plans and who maintains a strict religious discipline which keeps him from error and introduces him to the direction of God's thought. "The hasid continually searchest his house to remove utterly all iniquity done by him in error." (55) Loyalty and steadfastness and an intense preoccupation with religious precept ~~far beyond normal concern~~ feature his life. These hasidim are the possessors of an intense religious sensitivity which makes them careful to avoid even the ^{SUSPICION} ~~shadow~~ of error. This sensitivity leads the hasid into a hatred of a cult mismanaged and profaned. (56) It led them to deny contemporary social mores and to concentrate on prayer and personal devotion. (57) ~~Unfortunately, those who have sought to discover the influence of these Hasidim upon the Essenes have overemphasized~~ ^{REPRESENT} the attacks on the cult which appear in this work. ~~It is~~ not an opposition to the cult in principle ~~which these hasidim noticed,~~ (such as the Essenes may have maintained) but disgust at its mismanagement such as any sincere Pharisee surely felt.

The hasid in these Psalms is simply one of the religiously aspiring and religiously sensitive spirits in Israel. He is a prototype of the loyalist, the anti-secularist, and the steadfast.

Wherefore sittest thou, O profane man, among the hasidim?

Seeing your heart is far removed from God

Provoking with transgression the God of Israel. (58)

To attempt any further identification of these men with a sect either within or without the Pharisaic party would be to force the evidence in our text. (59)

III Tannaitic Usage

A The Hasidim Rishonim

Tradition has preserved ~~four~~ eight texts which contain references to certain men known as the Hasidim Rishonim. ~~We have already indicated that~~ ^{SCHOLARS} Some scholars believe that these men were the same group as the Maccabean Hasidim and proceed to argue that it was from the teachings of this sect that the Essenes developed. (60) They describe the Hasidim Rishonim as a group which maintained its own distinctive regimen and institutional structure. ~~Thus, for example, a scholar of a generation ago wrote:~~

"The Hasideans were strongly religious ascetics who

held strictly to the law and loved quiet, and who founded a society or sect that exercised considerable power and authority among the people.(61)

These ^{scholars} ~~men~~ maintain that our texts reveal the Hasidim Rishonim to have been ardent religionists and strict constructionists who lived by a rigid discipline. All of ~~which~~ these characteristics, they further maintain, ^{are} ~~were~~ to be found in Essenaic practice.(61) Thus it follows that these hasidim must have influenced in large measure the development of their spiritual heirs.(62)

But it is difficult even to establish the identity of their respective programs. ~~It was not~~ ~~without~~ a great deal of justice ~~that~~ Lehmann pointed out some forty years ago that:

None of the facts reported in the Talmud about the Hasidim Rishonim are in agreement with the details furnished by Josephus concerning the Essenes. This historian who borrowed so markedly from First Maccabees and who, furthermore, filled as he was with enthusiasm for the doctrine, discipline, and virtue of the Essenes...would not have failed to entitle the Essenes with a name that would have increased the respect in which they were held by Jews.(63)

Yet even admitting identity of program between these two groups(which we do not) ~~since we believe that Herford was right in maintaining that "it cannot be shown that a person referred to as a hasid was on that account an~~ ⁽⁶⁴⁾ ~~Essene, or that he was an Essene at all"~~ there is still no reason to equate them. Superficial identity is at best

a weak argument. Moreover, there is a plausible explanation of the Hasidim Rishonim which does not involve us in the difficult task of deciphering their program and discipline from our very meager sources. We believe these citations do not describe historical fact, rather they are an attempt to strengthen the moral preachments of the rabbis by ^{ATTRIBUTING} ~~read-~~ ^{DESIRING} ~~ing these~~ ^{AND DISCIPLINING} principles into ~~certain life patterns~~ which they ~~conveniently attributed~~ to the saints of the past. We ~~propose~~ that ~~these citations were put forward by the rabbis in the same way that moralists of all ages have ascribed particularly praiseworthy actions to ancestral heroes in order to increase the force of their teachings.~~ It is a common feature of all religious thought that men feel themselves to be of lesser stature than the giants of yesteryear. See, therefore, how they acted. Emulate them insofar as is possible. ~~Thus~~ we deny the necessity of postulating a sect of Hasidim Rishonim who at some stage in Jewish history evolved a particular religious program. Individual hasidim may have approximated those practices ascribed to the Hasidim Rishonim, but these examples were not adduced to describe what actually occurred but in order to impress the people with what should be. (35)

There is a certain amount of corroborating evidence to support this view. Three of our citations, those which appear to be the most complete, seem to follow a certain pattern.

First a broad religious principle is stated and then the people are told, 'Look, we are really not asking so much of you. For the truly loyal and loving and sensitive of another age this was only a beginning. Look, how they exceeded this minimum in such and such an exemplary way.'

Thus:

None may stand up to say the Teffilah save in a sober mood. The Hasidim Rishonim used to wait an hour before they said the Teffilah that they might direct their hearts to God. (66)

If one secretes thorns and pieces of sharp glass in the wall of one's neighbor and the owner comes but leaves them concealed; and then another man comes and injures himself upon them, the owner is liable. The Hasidim Rishonim used to hide their thorns and broken pieces of glass at a depth of three handbreadths in their fields so that the plowers might not be hindered by them. (67)

R. Judah said, 'One may voluntarily make the Nazirite vow. We find that the Hasidim Rishonim made such a voluntary declaration of Naziritehood. For as God did not bring an opportunity for them to bring the sacrifice of an offense committed in error, they, therefore, voluntarily made the vow of the Nazirite, in order to be liable to the sin offering. (68)

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~~We propose that~~ these citations evidence what must have been the original form of all the Hasidim Rishonim citations. Of the remaining five texts, three, are but shortened versions of ^{Form} ~~the~~ ^{CITED} already quoted (69) and the other two deal with similar examples of actions which far exceed the requirements of the law. ~~Thus they too may originally have been in some such homiletical framework as we have suggested.~~

The Hasidim Rishonim performed their marital duties only on Wednesday in order that their wives should not be led to a desecration of the Sabbath.(70)

The Hasidim Rishonim used to insert fringes as soon as three fingers breadth of the garment had been woven.(71)

We have here five examples of action such as would have been expected of a hasid. They all deal with occasions when devotion led the worshipper to exercise an extraordinary discipline far beyond any limits prescribed by the law. Need we look here for evidence of cultic discipline? Would not the religiously sincere have independently arrived at such forms of worship and sacrifice? For these are typical of actions to which the hasid would have been led by his compelling urge to attain bodily and spiritual cleanliness as a counterpart for that upsurging religious emotion which surged within him.

B The Maaseh Le-Hasid Stories

^{The} Our sources contain ten stories which concern themselves in ~~a similar vein~~ with men who lived religiously in gradu heroico.(72) Each of these stories is introduced by the formula maaseh behasid and purports to record the activity of a more or less contemporaneous hasid.(73)

Tradition informs us that these stories are to be attributed either to Judah ben Ilai or to Judah ben Baba.(74)

Both these ascriptions are difficult and though one or more of the incidents recorded may refer to either of these men, all certainly do not. [We shall discuss shortly why each of these men was considered a hasid. We feel, that for our purposes it is unnecessary to attempt to determine to whom each of these stories refer. For the solution of this problem does not increase our understanding or appreciation of the levels of hasiduth which each describes.]

These stories ~~may be held to~~ fall into four basic categories. There are those which evidence the hasid's faith overflowing in the direction of an exceptional concern with the needs of his fellow and in an eagerness to place at all times the rights of others before his own. ~~There~~

There is a story about a certain man who was throwing stones from his property onto the public way. A certain hasid reproved him, 'Why do you throw stones from that land which is not yours onto that land which is yours.' The man merely laughed at this (apparent nonsense) but sure enough, times became straightened and the man had to sell his plot. One day while walking along the public way he stumbled and bethought himself of what had occurred and said, 'Not for nothing did the hasid tell me that I was throwing stones from that land which was not mine onto that which was.' (75)

There is a story about a certain hasid who bought an article without knowing from which of two persons he had bought it. (He was eager to do the right thing and so he consulted the ~~shochet~~ and was not content till he had been told by R. Akiba) 'There is no remedy for you unless you pay each of them.' (76)

~~Further~~ The hasid is depicted ~~with~~ as approaching his religious duties not only with conviction but with exaltation.

There is a story about a certain hasid who forgot an omer in his field. He said to his son, 'Go out and procure for me a bullock ~~for~~ for a burnt offering and a bullock for a peace offering.' The son asked his father, 'Dad, what do you find in this commandment which causes you to rejoice in it more than in any other mitzvah?' He answered, 'God gave all the other commandments which are in the Torah that we should fulfill them with premeditation, this one can be fulfilled only through chance occurrence. If we had acted deliberately before God, an opportunity to fulfill this commandment would have been denied us, since it is written, 'When you reap you harvest and forget a sheaf in the field.' (Deut. 24:19) Scripture has thus stipulated a blessing for this chance occurrence.' (77)

There is a story about a certain hasid who was praying at the side of the road. An officer passed by and greeted him, but he did not return the greeting. So the officer waited until he had finished his prayer and then said, 'Fool, is it not written in your law, 'Only take heed and keep thy soul diligently.' (Deut. 4:9)...When I greeted you why did you not return my greeting? If I had cut off your head with my sword, who would have demanded satisfaction for your blood from me?' He answered, 'Be patient and I will explain to you. If you had been standing before an earthly king and your friend had come and given you greeting, would you have returned it?' 'No.'

'And if you had returned his greeting what would they have done to you?'

'They would have decapitated me.'

The hasid then said, 'Have we not here an a fortiori example? If one must act in this way before an earthly king who is here today and gone tomorrow, how much more so I when standing before the supreme King of kings who endures for all eternity?'

The officer accepted this explanation and the hasid went home in peace. (78)

Not only does the hasid seek opportunities to serve his God, but he attempts to purify his whole being, for in so doing he feels that he is approximating ^{God}. In this connection the

hasid is the man who has so trained himself to transcend normal weakness that he can no longer be held suspect of human failings. He is the man whose whole being has become something other.

There is a story about a certain hasid who ransomed an Israelite maiden. They stopped at an inn and he made her lie at his feet. On the morrow he went down and had a ritual bath and then studied with his disciples. He asked them, 'When I made her lie at my feet of what did you suspect me?'

'We thought that perhaps there is one among us whose character is not clearly known to our master.'

'When I descended and had a ritual bath of what did you suspect me?'

'We thought that perhaps because of the fatigue of the journey the master was visited with a nocturnal pollution.'

'By the service,' he exclaimed, 'it was even so, and just as you judge me favorably so may God judge you favorably.' (79)

There is a story about a certain hasid who suffered with an ailment of the heart. The doctors when consulted advised him that there was no remedy unless he sucked warm milk every morning. A goat was therefore brought to him and fastened to the leg of his bed from which he sucked every morning. After some time his colleagues came and visited him, but as soon as they noticed the goat they left and said, 'An armed robber has come into the house of this man. How can we come in to see him?' They thereupon sat down and inquired into his conduct, but did not find any fault in him except this sin concerning the goat. He also at the time of his death proclaimed, 'I know that no sin can be imputed to me save that of the goat in which matter I transgressed against the word of my colleagues.' (80)

~~And finally~~ It was only natural that some stories should have arisen which tell us simply of the rewards which await the hasid and of the miracles which God performed on his behalf.

It once happened that a breach was made in the fence about the field of a hasid and he decided to repair it. But he recalled it was the Sabbath, so he refrained and did not repair it. Thereupon a miracle was performed for him. A caper bush grew up there and he and his household derived their livelihood from it. (81)

These stories ~~are~~ illustrate the dedication, the religious sensitivity, and the overwhelming sense of duty which characterize the hasid. His faith is one which permeates all life and makes itself manifest in unsuspected yet vital ways.

C Further Evidence as to the Nature of the Hasid

~~We have seen~~ ^{The Hasid's} that his desire to serve God often led ^{him} the hasid to adopt what must have seemed to the average man an extreme religious discipline. The ^{less} ~~least~~ discerning might, therefore, recognize the hasid only by what they had observed in his behavior. They saw his strict regimen and did not appreciate or understand the breadth and many-sidedness of his faith. This may account for the interesting Mishnaic statement, "Most sailors are hasidim." (82) Facing death almost daily, sailors of all ages have sought comfort and assurance in religious form. Cautious men, they take all precautions possible to assure themselves of a successful voyage.

To be a hasid requires understanding as well as determination. The man of few parts, though he might seek to emulate, could only copy. There must have been innumerable

instances of "foolish hasidim" who made the mistake of subordinating major ethical values to their concentration on the proper observance of all of Judaism's minutiae. (83) The Gemara cites an example of such a person when it describes a man who though he sees a woman drowning does nothing to save her for it is after all improper for him to look upon her under such conditions. (84)

To become a hasid required both insight and conviction. It was not an easy program. It demanded not only dedication but a complete identification with God's will and a casting aside of every selfish thought. For above all else the hasid was the man who served others unstintingly and unreservedly, following the dictum, "that what is mine let it be thine and keep what is thine." (85)

Who then had sufficient discernment and courage and inspiration to be known among his contemporaries as a hasid? Tradition mentions nine such men. Of some so little is known that we can but guess why they merited this title. But it will be of interest to examine ^{their biographies} ~~all their history~~ so that we can see how these qualities about which we have been theorizing were manifested in specific life instances.

1) Jose ben Joezer

This sage is best known as a member of the first 'pair' who served as the spiritual heads of Palestinian Jewry during

most of the second century before the Common Era. The Mishnah tells us that he was "a hasid who was also a priest." (86) There are two possible explanations of this title. Most probably, it refers to the tradition that Jose was one of the victims of the treachery of Bacchides. (87) If this is the case he was undoubtedly a member, and perhaps the leader, of the Hasidean party in Maccabean times.

There is a second explanation which is not impossible. It is based on an interpretation of the ^{Mishnah} citation which names Jose a hasid.

Jose ben Joezer was a hasid who was also a member of the priestly class. Yet for them that ate of the hallowed things his apron was counted as possessing midras uncleanness. (88)

The argument here appears to be (~~following the explanation of Lipschitz~~) that this man, though a priest and a strict observer of the law, was not so wholly clean as not to leave some midras pollution on his garments, thus rendering them unfit for use by another worshipper ⁱⁿ of a similar degree of levitical purity. (89) According to this explanation, then, Jose may have been called a hasid because of his extreme discipline. We prefer the former explanation, yet this latter is a tenable position. Nor does the title "the lenient one" necessarily negate this view. ⁽⁹⁰⁾ For, as ~~for~~. Lauterbach has convincingly shown, this title refers to the novel manner of his exegesis rather than to any of his

personal traits.

2) Baba ben Buta

This teacher of the last half of the first century before the Common Era is known to us as a hasid ~~especially~~ ^{of his diligent attempt} because he ~~sought~~ ^{tried} to express his unbounded love of God through his worship.

R. Eliezer said, 'One may at any time offer voluntarily a trespass offering for a doubtful sin. This offering is called the guilt offering of the hasidim. It is told of Baba ben Buta that he voluntarily brought such an offering every day except the day after Yom Kippur, and, further, that he had said that it was his desire to bring such an offering on that day but that the rabbis had advised him to wait at least until he had been involved in some action concerning which there might be a doubt.(92)

His love of God was manifest not only in his strict religious discipline but in his unusual patience and his loving consideration for others,(93) and, apparently, in his mighty labors on behalf of Israel. For it is told of Baba that it was he who persuaded Herod to rebuild the Temple.(94)

3) Jose Katnutha

We know nothing about this hasid except the four times repeated statement that when he died the hasidim ceased to be.(95) The various listings in which this reference occurs are not in strict chronological order, so it is ^{probably} useless even to attempt to identify him with some other teacher, as Frankel did with Jose ha Kohen.(96)

4) Jose ha Kohen

This scholar was a disciple of Jochanan ben Zak'kai,

who, apparently, was wont to call him "Jose the hasid".(97) Though ~~very~~ few facts are known about his life, we can still discern in his history some elements of hasiduth. He, ~~for~~ ~~instance~~, obeyed the law even in that which was not required of him. As an example the Gemara tells us that though the law only prohibits entrusting a letter to a gentile on Friday (for fear that it would be carried on the Sabbath) Jose never in his life deposited a letter with a non-Jew because of the remote possibility that it might be moved on the Sabbath.(98) Further, his religious faith manifested itself in a careful regard for and consideration of the rights and needs of others. ~~That is~~ Jose ~~was~~ is credited with having said, "Let the property of thy friend be as precious to you as you own."(99)

5) Isaiah of Tyre

Here we have the only non-rabbinic figure who has come down to us titled ~~as~~ a hasid.(100) What was his claim to this title? It is an interesting one, for it shows how the hasid regarded the law. Isaiah was a laundryman, and as such he was permitted to keep for his own as much as three hairs of a garment if these unravelled during the processing. ~~Now~~ It appears that Isaiah was well known for his strict religious discipline. Yet we are told that in regard to this law he did not return the threads as one would normally

have expected. How then was he a hasid? In that he always wore a cloak made of the wool of one animal, that others might know that he was not using the threads he had collected from their garments for his own profit. He thus obeyed the law fully both as to its letter and as to its spirit, which is the way of the hasid.

6) Judah ben Ilai

We have ^{mentioned} ~~already discussed~~ the tradition which ascribes the maaseh behasid stories to this Tanna of the Fourth Generation or to his predecessor, Judah ben Baba, and have mentioned the difficulties involved. What is certain in this whole matter is that Judah must have been known as a hasid. Why? Though this sage is mentioned more often than any other in the Mishnah it is difficult to decide exactly why. ^{This Title} Perhaps it was his dedication and loyalty to God and to Judaism despite abject poverty.(101) Perhaps it was ~~because~~ of his gentleness and kindness which he manifested in all his relations with others(102) or because of the consideration which he always maintained even towards the most humble though their demands often interfered with his study.(103) The strict discipline which we have seen was often characteristic of the hasid was apparently not a salient feature of his personality, but all other elements of hasiduth were. He evidenced an all-embracing love of God which was steadfast through all adversity. He lived by a code of service and

~~service~~ self-sacrifice, which could not but have endeared him to all.(104) He would not accept charity, others might need it more than he. In his thoughts the needs of others always took precedence over his own. No wonder his generation felt that the countenance of this hasid was always alight with the spirit of God.(105)

7) Judah ben Baba

As in the case of Judah ben Ilai, whom ben Baba ordained, it is difficult to ascertain ~~exactly~~ ^{precisely} why he was called a hasid. Perhaps ~~again~~ ^{hasiduth best} it describes the whole context of his ~~life~~ ^{existence}, for he seems to have led an exemplary life. He was known for the kindness and the charity with which he dispensed justice.(106) Yet it was undoubtedly because of the manner of his death that Judah won for himself the title of hasid. Throughout his life he had feuded with Akiba over the principles which were to guide the development of the law. Yet, during the Hadrianic persecutions, when it became impossible for Akiba to ordain his disciples, Baba did so, though he knew that he acted at the price of his life; and in fact he did suffer a martyr's death.(107) Here again we see the hasid loyal to his religion despite all cost. ~~And~~ As if to elevate Judah even higher in our estimation, tradition tells us that he arranged the ordination at a location which stood exactly between the two principalities of Usha and Shepheris, that neither community should suffer the penalty which the Romans had announced they would exact

of any city within whose limits an ordination took place.(108) Again we have here an example of how the hasid, no matter how pressing his needs, always took time to see that the rights of others were not infringed upon and that no harm should come to them through any action on his part.

We are told that when he was killed, Israel wanted to mourn him with the eulogy, "Woe to the humble man, woe to the hasid, a true disciple of Samuel." (109) This eulogy ~~deserves special consideration now, for it~~ is identical in form with ^{the} ~~a~~ similar words of praise recited upon the deaths of Hillel and Samuel ha Katan.(110) This ^{eulogy} ~~expression~~ was then in ~~any way~~ reserved for the most exceptional among Israel. Apparently, it was used only to designate men who not only evidenced heightened religious sensitivity but who also in ^{had} ~~their lives~~ performed some ^{signal} ~~great~~ service for Judaism. Judah ben Baba, ~~we know~~, made possible ^{the} ~~a~~ continuance of the rabbinic chain of authority. Hillel, tradition informs us, revitalized the law when it had fallen into desuetude.(111) While Samuel ha Katan was ~~apparently~~ in some way responsible for the founding of Jabneh after the rabbis had been driven from the Chamber of Hewn Stones and may also have freed Judaism from the debilitating attentions of many of the sectarian movements.(112)

We might label this formula ^a ~~the~~ canonization formula,

~~if we avoid all overtones of deification.~~ Only three men were so entitled in a line which stretched from Abraham the founder and Ezra the reaffirmer to Hillel, who revitalized, and to Samuel ha Katan, who prepared Israel for the emergency, and finally to Judah ben Baba, who made possible the continuing of the tradition. Indeed, canonization in its technical sense may almost have been meant, since in the cases of both Hillel and Samuel we are told that a bath kol descended from on high and proclaimed the supreme worthiness of these men. Even to God, apparently, hasiduth was the supreme gauge of faithfulness and true service.

8) Samuel ha Katan

~~We have already indicated Samuel's~~ ^{For this} heroic labor on behalf of Israel. ^{Samuel} ~~For this alone he~~ might have merited the title hasid. Yet, he seems also to have embodied an unusual sensitivity to the rights and needs of others. ^{There is} ~~We are the possessors~~ of a beautiful tale which reports that rather than see a colleague humiliated, Samuel allowed himself, though wholly innocent, to be publicly reprimanded. (113) Even the Talmud suggests that this facet of his character was so preeminent ^{The humble one} that he was entitled by his contemporaries ha Katan. (114)

9) Hillel

Hillel has become in our tradition the ideal of religious personality, the hasid, par excellence, and, indeed, his life and the legends which are told about him reveal him

to have been such a person. His was a faith and a constancy which never faltered despite years of poverty and hardship. (115) His life's aim was to serve God at all times and in all possible ways. (116) For his many kindnesses he was known to his fellowmen as the humble and patient one. (117) He was sensitive to both the physical and the psychological needs of others and never placed personal necessity before service or charity. Not only was he the author of the famous Golden Rule, (118) but as an example of his goodness we are told that when a rich man suffered reverses he loaned him a horse and a ^{CARRIAGE} ~~stage~~ so that his feelings might not be too badly hurt. (119) Many of the stories which tell us of his great goodness are undoubtedly legendary and have been repeated so often that they need not be mentioned again here. (120) For our purposes we need only say that Hillel undoubtedly excelled in service, sacrifice, and sensitivity, the three basic elements of hasiduth.

IV Conclusion

IN JEWISH LITERATURE

The term hasid thus covers broadly that area of spiritual activity to which man ascends in measure as he worships God with heightened intensity. It implies sincere and steadfast faithfulness, whatever the cost and whatever

the dangers. It demands humble self-effacement and unre-served commitment to the service of God. But it means even more than this. Phineas ben Yair tried to describe for us this something more when he spoke of a ladder of religious virtues:

Heedfulness leads to cleanliness and cleanliness leads to purity, purity leads to abstinence and abstinence leads to holiness, holiness leads to humility and humility leads to the shunning of sin, the shunning of sin leads to hasiduth and hasiduth leads to the gift of the Holy Spirit...(121)

Hasiduth here is ^athe level just below the divine. It is the ~~highest~~ rung of virtue ^{which leads to atonement with God} ~~man can ascend. It is the level~~ ~~in which~~ man, as it were, becomes something other. Hasiduth involves a transformation of personality, one in which steadfastness, loyalty, worship, piety, and consideration ^{become} ~~are~~ ^{SECOND NATURE AND THEIR DISCIPLINE FORMER} ~~but the rungs of the ladder.~~ The hasid lives on the highest plain of the spirit and has become as near a divine being as is humanly possible. The well meaning person of lesser stature who would emulate him, but lacks sufficient discernment and spiritual endowment, will always be faced with the dilemma of Joshua ben Levi, who, upon being reprimanded, for an action he had taken that he believed to be in strict accord with the law, burst out, 'But have I not acted in consonance with the law,' to which we are told Elijah re-torted, 'Yes, but is this the law of the hasidim?'(122)

Notes to Chapter Three

- 1) Snaith, Basic Ideas in the Old Testament, p. 120f.
- 2) Gleuck, Das Wort Hased, p. 3f. where he describes these relationships as rechts-~~pf~~lechts-verhaltnis.
- 3) Examples of these compacts of mutual liability; a) as between various members of a family Gen. 47:29, Gen. 20:13, b) as between a man and his neighbors or guests Samuel 1 28, Samuel 2 9:1, Gen. 19:19, c) as between master and servant or king and his people Samuel 2 3:8, Chronicles 2 24:22. As to the social force which these compacts exerted, Samuel 2 16:17 tells us of the contempt Absalom has for Hushai when the latter violates his hased obligations towards David. (Samuel 2 15:20 seems to imply that such a compact could only be dissolved by mutual consent in some such manner as that which David used to free Ittai.
- 4) Yasher; Samuel 2 22:26, Psalms 18:26, Micah 7:2, Samuel 1 2:9, Proverbs 2:8. Emeth Gen. 47:29, Joshua 2:14, Samuel 2 2:6, Hosea 4:1, Proverbs 3:3, 14:22 and 16:8. Gleuck, op. cit., p. 32 has also pointed out that to a lesser extent emunah is used in parallel with much the same effect. (Psalms 31:24, 12:2).
- 5) Typical of this tendency is the distich cited in our text from Psalms 145:17, which J.P.S. translates:
The Lord is righteous in all His ways,
And gracious in all His works.
This translation reads back into the text the traditional but later complex of ideas which arose when God's quality of justice was held to be tempered by His quality of mercy. As it stands this couplet is a simple declaration of God's dependability and justice.
- 6) We have accepted the identification of "the hasid" with Moses following the suggestion by Driver, Deuteronomy, I.C.C., p. 399.
- 7) Micah 7:2
Woe is me, for I am the last of the summer fruits
...
The hasid is perished out of the earth
And the upright among men is no more.
They all lie in wait for blood.
They hurt every man his brother with a net.
Their hand is upon that which is evil to do it diligently.
Cf. a similar use of hased in Hosea 4:2ff.

- 8) Ps. 12:2f.
- 9) Ps. 145:17, cf. note 5.
- 10) Especially interesting in this connection is Ps. 50:5
 God calleth to the heavens above
 And to the earth, that He may judge His people.
 'Gather My Hasidim together unto Me
 Those that have made a covenant with Me by sacrifice.'
- 11) Ps. 31:24, cf. Ps. 86:1f.
- 12) Ps. 149:1.
- 13) Ps. 3:1.
- 14) Ps. 30:5f.
- 15) Ps. 4:3.
- 16) Ps. 30:5, 132:9, 145:10, Chronicles 2:6:4lff. etc.
- 17) Soloff, The Term Hasidim, H.U.C. Thesis(1940).
- 18) Soloff, op. cit., p. 125.
- 19) Ibid., p. 72.
- 20) Lehmann, Les Sectes Juives Mentionnes Dans La Mishna,
 R.E.J., Vol. XXX(1895), p. 183
- 21) Mishnah, Sukkah 5:4, cf. Tosefta, Sukkah 4:2, Sukkah 53a.
- 22) Ps. 132:9.
- 23) Chr. 2 6:41.
- 24) Lehmann, op. cit., p. 184 and Baechler, op. cit., p. 80f.
- 25) It discusses the religious differences between the truly
 repentant and those who have not sinned at all in typical
haggadic form though the exact text has been somewhat
 mutilated.
- 26) Cf. Rashi on Sotah 49a. Modern scholars have been very
 unsuccessful in all their attempts to describe the mean-
 ing of this terms any more precisely. Kohler, Essenes,
 J. E., Vol. V, p. 227 maintains that it should be trans-
 lated "men of miraculous deeds," arguing that it is used
 especially in connection with Hanina ben Dosa, about whom

more miraculous tales are reported in rabbinic texts than of any other man. (Heinemann, Toldot Tannaim V'Amoraim, Vol. II, p. 482f.) Buechler, op. cit., p. 85 takes umbrage with this view and cites many cases in which this term apparently means only to practice the positive precepts of the Torah. But particularly interesting for us is this paragraph in which he cites the opinions of the various authorities. (p. 82f.)

Levy (explains it) as men distinguished by rare virtue to whom on account of that miracles happen frequently. Low, Geiger, J. Brule, and Kohler as miracle workers, Krochmal as adherents of some esoteric religious teaching who, unlike the ancient pious men, did not devote themselves to contemplation only, but responded also to the practice of life. M. Friedlander as practical men. Schoor and Frankel as miracle working Essenes.

Confusion thus reigns on this issue and for our purposes, we believe it best to treat these anshe maaseh as a generalized category of men who were distinguished by certain traits of religious personality, rather than as a definite group, sect, or discipline.

- 27) We believe that similar logic should be applied when discussing the "guilt-offering of the hasidim" mentioned in Mishnah, Kerithoth 6:3 and Tosefta, Kerithoth 4:4. Obviously this reference can be interpreted either as referring to the offering of the Hasidim or simply to the offering of the pious. There is no evidence, as we shall show, of the existence of such a scrupulist sect with the name Hasidim, and it is perfectly understandable that a voluntary trespass-offering for a doubtful sin should be called by the name applied to those fervent religionists who would be most likely to have originated and to have followed such a practice. Certainly, those scholars who argue for the identification of the Hasidim with the Essenes find themselves here on the horns of dilemma. It is difficult to appreciate why such an anti-cultic group should have developed and refined such a sacrificial program.
- 28) Zeitlin, Introduction to The First Book of Maccabees, Dropsie College Series, p. 27f. and 36f. Pfeiffer, op. cit., p. 49lf. and Oesterley, First Maccabees (Charles, Apocrypha, Vol. I, p. 60f.).
- 29) Maccabees I 2:42, 7:13.
- 30) Ibid., 2:42.

- 31) Ibid., 7:13.
- 32) Josephus, Antiquities, 12:10:2 ascribes the treachery to Bacchides while Maccabees I holds Alcimus responsible. (7:15f.)
- 33) Oesterley, op. cit., p. 73, note 42, Zeitlin, op. cit., p. 85, note 42.
- 34) Graetz maintains that these Hasidim were strict Sabbatarians, probably of the same denomination as those martyrs who were slaughtered by the Phrygian Philip when they refused to defend themselves on the Sabbath. (Divre Yemai Yisroel, Vol. I, p. 351f.). Without doubt a hasid would have welcomed martyrdom if true loyalty made such a step imperative. Certainly the hasid's extreme exercise of religious discipline must have led him to a fitting observance of the Sabbath day. But that the Hasidim and the martyred Sabbatarians can be equated on the basis of our text is impossible. Our sources contain no mention of the Hasidim in relation to the question of Sabbath observance. Quite the contrary, the narrative of Maccabees I reads that it was only after the decision had been taken not to fight on the Sabbath that the Hasidim joined forces with the Maccabees. Though it is doubtful that any causal relationship exists between these two statements, if such were the case, it would point to a certain permissiveness rather than to strictness by the Hasidim in regard to this point.
- 35) Chapter Three, Section I.
- 36) Finkelstein, Ha-Perushim Ve-Anshe Keneset Hagedolah, p. 41f. and 68f. The identification is here based on an argument from historical plausibility and on the opinion of "many scholars" who are uncited except for Holtzmann. In any case, we are not arguing here against his description of the government during the Theocracy, but against the arbitrary labelling of the anti-cultic element as Hasidim, which creates an entirely erroneous impression as to the role and religious orientation of the men so named.
- 37) Ps. 149:1.
- 38) Finkelstein, op. cit., p. 56.
- 39) Ibid., p. 51ff.

- 40) This is the case in Maccabees II 14:6, but, as we have shown in the text, Wellhausen's suggestion is probably correct, that this is a planned insertion rather than a correct historical identification. (Die Pharisaer und die Sadducaer, p. 97f.).
- 41) Finkelstein, op. cit., p. 79ff.
- 42) Ibid., p. 77ff. The chapter title here reveals Finkelstein's purpose: "The Development of the Kenesset ha-Hasidim into the Kenesset of the Pharisees".
- 43) Cf. Schurer, History of the Jews, Vol. II, p. 404, Finkelstein, The Pharisees, p. 606ff., Guignebert, Jesus, p. 164ff., Lagrange, Le Judaïsme Avant Jesus Christ, p. 56 and 272.
- 44) Friedlander, Geschichte der Jüdischen Apologetik, p. 316f. and 464ff.
- 45) Krochmal, More Nebuchim Laxeman, ed. Rabinowitz, p. 256ff., Horodetsky, Chassidae, Encyclopedia Judaica, Vol. V, p. 359, Kohler, Essenes, J. E., Vol. V, p. 227, Weiss, Dor Dor Ve-Dorshay, Vol. I, p. 106, Graetz, Divre Yemai Yisroel, Vol. I, p. 429. We have been given to understand that Geiger also maintains this view in his Jüdische Zeitschrift, Vol. IX(1871).
- 46) Abel, Le livres des Maccabees, p. 43, note 42.
- 47) Moffatt, Maccabees II, Charles, Apocrypha, Vol. I, p. 128.
- 48) Maccabees II 14:6.
- 49) A note is perhaps out of order here citing the possibility that the basic strata of the prayer Al Ha-Sadikim of the Shemoneh Esreh may contain another reference to the historical identity of this sect. Kohler has ably argued that its present form represents broadly "the parties and ruling authorities as they existed while the Temple and the state were as yet unimpaired." (The Origin and Composition of the Eighteen Benedictions, H.U.C.A., Vol. I, p. 402) Loeb has shown that this prayer's basic form undoubtedly is very old. (Les Dix Huites Benediction, R.E.J., Vol. XIX, p. 33f.) It may, therefore, contain a reference to the Maccabean Hasidim. One caution, however, must be

noted. We found no evidence which might lead us to postulate the existence of the Saddikim as a separate sect, so that, though ancient, the text may originally have been only a prayer appealing to God for mercy for His faithful followers.

- 50) Wellhausen, op. cit., p. 116f. and Buechler, op. cit., p. 193.
- 51) The Psalms of Solomon 4:1, 4:7. Cf. Gray, The Psalms of Solomon, Charles, Apocrypha, Vol. II, p. 66, Viteau, op. cit., ad loc.
- 52) The Psalms of Solomon
- 53) Jackson and Lake, The Beginnings of Christianity, Vol. I, p. 89.
- 54) The Psalms of Solomon 16:12.
- 55) Ibid. 3:7f.
- 56) Ibid. 1:8, 2:3, 18:12&26.
- 57) Ibid., 2:13f., 4:4f., 8:9f.
- 58) Ibid., 4:1, 9:5.
- 59) Buechler, op. cit., p. 93, for instance maintains that the Hasidim formed a group of their own which met on certain holidays to share their religious experiences and to teach the people religious values.
- 60) Cf. note 45. Though both Graetz, op. cit., Vol. I, p. 428, and Horodetsky, op. cit., p. 359 agree that this is not an ironclad rule.
- 61) Schloosinger, Hasidians, J. E., Vol. VI, p. 251.
- 62) As an example, Kohler argues that "the ancient Essenes were the Hasidim." (The Pre Talmudic Haggadah, J.Q.R., Old Series, Vol. V, p. 399) He points out that it is possible to consider the Essenes as a very strict sect within the Pharisaic party much like the Tannaim, (Ibid., p. 403, note 1) and then by an argument from similarity he subsumes all known categories of strict constructionists into the party of the Essenes. (Essenes,

but we have already given our reasons in the concluding paragraphs of Chapter Two as to why we believe the citation of Tosefta, Taanith 3:1 is incorrect.

- 73) One at least of these stories follows the pattern we found in the Hasidim Rishonim stories. B.K. 59b.
- 74) Tem. 15b, Tosefta, Baba Kamma 8:13, B.K. 103a. (Baraita)
- 75) Tosefta, Baba Kamma 3:13, B.K. 59b (Baraita)
- 76) B.K. 103b.
- 77) Tosefta, Peah 3:8.
- 78) Ber. 32b-23a.
- 79) Sab. 127b.
- 80) B.K. 80a. Cf. Talmud Yerushalmi, Sanhedrin 6:3.
There is a story about a certain hasid who saw two men harming a dog. These men said, 'We know that this hasid will go and inform against us. Let us be before hand. Let us testify against him and he will be sentenced in our stead.'
- 81) Sab. 150b, cf. Ber. 18b (Baraita)
- 82) Mishnah, Kid., 4:14.
- 83) Mishnah, Sotah, 3:4.
- 84) Sotah 21b.
- 85) Mishnah, Pirke Aboth 5:10. Our text makes no mention of the three immediately succeeding citations because we have accepted the conclusions of Hoffman, Die Erste Mishnah, p. 27f. that these verses were unknown to the editor of the Aboth deRabi Nathan and are, therefore, of post-Tannaitic origin.
- 86) Mishnah, Hagigah 2:7.
- 87) Genesis Rabbah, 65:22. Cf. Weiss, op. cit., Vol. I, p. 107.
- 88) Mishnah, Hagigah 2:7.

- 89) Lipschutz, Tifereth Israel, ad loc.
- 90) A. Z. 37a.
- 91) Lauterbach, Midrash and Mishnah, p. 71f.
- 92) Tosefta, Kerithoth 4:4.
- 93) Ned. 66b where we are told that he did not become angry at the indignities which befell him until he had found out why they had occurred.
- 94) B. B. 3b-4a.
- 95) Mishnah, Sotah 9:6, Tosefta, Sotah 15:5, Sotah 49b, Yerushalmi Sotah, ad loc.
- 96) Frankel, Darche Ha-Mishnah, p. 94.
- 97) Mishnah, Pirke Aboth 2:8.
- 98) Sab. 19a.
- 99) Mishnah, Pirke Aboth 2:13.
- 100) Tosefta, Baba Kamma 11:14, Yerushalmi, Baba Kamma 33a:10.
- 101) Ned. 49b where we are told that he and his wife had to divide one cloak between them. Cf. San. 20a.
- 102) Ned. 66b tells us of the interest and the effort he would exert to keep peace and harmony in a marriage and a home.
- 103) Meg. 29a and Ket. 17a where we are told that he would interrupt whatever he was doing, even study, in order to accompany a wedding party or a funeral procession.
- 104) Sab. 150b tells us that he knew hard labor at first hand and could sympathize, therefore, with the plight of the common man. Apparently he was willing to excuse minor ritual infractions because the common man could not be expected to be acquainted with every nuance of the law. Heinemann, op. cit., Vol. II, p. 534.
- 105) Sab. 25a, Ned. 49b.
- 106) He was the rabbi who tried to prevent a woman finding

herseof an agunah by permitting the testimony of only one witness. Mishnah, Yeb. 16:3f.

- 107] San. 13b-14a.
- 108] Sotah 48a.
- 109] San. 11a, Sotah 48b.
- 110] Tosefta, Sotah 13:4, Sotah 48b eulogizes Hillel with the statement, "Woe to the humble man, woe to the hasid, a pupil of Ezra," and Samuel ha Katan with a similar statement, except that he is called a pupil of Hillel's.
- 111] Sukkah 20a "When the Torah was forgotten a second time Hillel came."
- 112] Heinemann, op. cit., Vol. III, p. 1148.
- 113] San. 11b.
- 114] Talmud Yerushalmi, Sotah 9:13.
- 115] Yoma 35b.
- 116] Sukkah 53a, Tosefta, Sukkah 4:3.
- 117] Sab. 31a.
- 118] Ibid..
- 119] Tosefta, Peah 4:10, Ket. 67b.
- 120] Bacher, Hillel, J. E. 7 Vol. VI, p. 397f. etc.
- 121] Mishnah, Sotah 9:15.
- 122] Talmud Yerushalmi, Terumoth 2:46c.