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## SUMMARIES

### TENDENTIOUS CHRONOLOGY IN THE BOOK OF CHRONICLES

by M. Cogan (pp. 165—172)

The additional historical material in Chronicles, beyond that recorded in the book of Kings, is generally held by scholars to be either the literary product of the Chronicler's particular historiography, or information derived from sources not utilized in the canonical Kings, and which is, for the most part, reliable historical data. Because interbiblical investigation has reached an impasse with regard to these two contrasting views, it is suggested that comparison with Mesopotamian historical literature offers an appropriate model for understanding certain dates, unique to Chronicles.

Esarhaddon's Babylon Inscription was edited and re-copied in eight recensions, over a five to six year period, and all bear the date: *šanat rēš šarrūti*, "accession year." This pseudo-dating is to be understood as testimony to Esarhaddon's early concern for Babylon's cult needs; immediately upon ascending the throne of Assyria, he undertook to restore the destroyed Babylonian capital.

Similarly, in biblical Chronicles, the date of Hezekiah's reform "in the first year of his reign, in the first month" (2 Chr. 29:3) is attestation of Hezekiah's early piety and has no chronological significance. The dates of Josiah's activities in 2 Chr. 34, a re-ordering of the calendar presented in 2 Kgs. 22—23, likewise moved up the reforms close to the time of Josiah's taking the throne as a fully independent ruler. Finally, the re-arrangement of the elements in the story of David's rise to power in Chr. 11—14, as compared with 2 Sam. 5—6, puts on display the *Tendenz* of the Chronicler's dating system: concern for Jerusalem and its cult which takes precedence over all mundane affairs.

### THE STRUCTURE OF WORLD HISTORY AND THE REDEMPTION OF ISRAEL

in R. David Gans' *ZEMAḤ DAVID*

by B.-Z. Degani (pp. 173—200)

The historiography of R. David Gans was a novelty in the Jewish world of sixteenth century Ashkenaz. Into an established universalistic framework Gans integrated didactic and scientific elements, striving to base his rationalistic philosophy on a logical analysis of history. Notwithstanding his qualified acceptance of the "rule of stars", Gans rejected all determinism, stressing instead an optimistic belief in a better future for the world at large, and the Jewish people in particular.

Gans' messianic expectations were based on the historiosophic model of "Four Kingdoms", in accordance with the traditional Jewish interpretation of the prophecies of Daniel. The period ("*zeman*") was still that of the Fourth Kingdom — the Holy Roman Empire of the German nation, which was deemed the legitimate successor of "Edom". Two criteria for evaluating the Fourth Kingdom and its continuing existence were established by Gans:

- 1) Stability and harmony in government
- 2) The ideal image of the ruler

The deepening crisis in which the empire found itself was, in Gans' view, the result of negligence in maintaining the highest standards set forth by these criteria. And thus, although the empire might be under attack from without, as was the case during the Turkish war, Gans considered the crisis to be primarily an internal one. While not claiming that the crisis of the Fourth Kingdom was initially of man's doing, he felt that it was in mortal hands, primarily those of the various rulers, to either alleviate or heighten the crisis through their behavior.

Gans distinguished between the fate of the world and that of the Jewish people. Rejecting any power of the stars over the people of Israel, he maintained that they were under a particular Divine Providence. Gans stressed the continuity of the people of Israel in contrast to the recurrent crises in the world at large. He did not become over-involved in the persecution of Jews, and it would appear that his choice of material in this matter was influenced both by his optimistic approach, as well as by his wish not to blemish the ideal character of the ruler.

Gans earnestly awaited the coming of the Messiah, notwithstanding the "lost opportunity" in the days of R. Asher Lemlein. He rejected the apocalyptic approach prevalent in certain Jewish circles, and exploited the episodes of Solomon Molkho and David Hareuveni to suggest the possibility of a harmonious transition from the Fourth Kingdom to that of the messianic Fifth one.

Gans' historiography impresses us as trustworthy, and is the work of a man caught between the sober and critical vision of a man of science on the one hand, and the still dominant irrationality of his surroundings on the other. Gans is at once both a revolutionary and a conservative, striving to seek a compromise where in fact none was feasible. *Zemah David* is thus the work of an enlightened but perplexed Jew, standing at the crossroads of the past and the future.

#### R. NAHMAN OF BRATSLAV'S *HATTIKKUN HAKKELALI* AND HIS ATTITUDE TOWARDS SABBATAIANISM

by Y. Liebes (pp. 201—245)

The messianic character of Bratslav Hasidism and its founder R. Nahman, as well as their affinity to Sabbataianism, have been widely recognized. The purpose of this article is to explain these phenomena through a detailed textual analysis.

The first chapter examines R. Nahman's unique perception of 'redemption'. His approach is an extreme adaptation of an idea originating in Kabbala, and crystallized in Sabbataianism and Hasidism. It would place in the hands of one man, the *zaddik*, not only the task of bringing about the physical redemption of the entire nation, but in fact also involves the spiritual deliverance of each person — his escape from sin and evil ideas. R. Nahman's opinion of his generation was extremely pessimistic. In this age of *haskala* there was no possibility of intellectually overcoming heresy, and the only proper way of serving God was by means of simple faith. The *zaddik* arrives at this faith only after a bitter struggle with heretic reflection, ultimately arriving at the level of 'simplicity' which paradoxically derives from the afflictions of doubt. Through his own personal struggle, the *zaddik* frees his *hasidim* from a similar conflict, and they may be satisfied by achieving plain simplicity and simple faith, primarily faith in the *zaddik*. It is just this simple faith, as well as simple joy, that leads to redemption. The *zaddik* arrives at this level of joy by overcoming melancholy, which in essence is the overcoming of evil. Upon attaining this joy, the *zaddik* can transmit it to his *hasidim*. Melancholy and heresy find their expression, according to R. Nahman, in sinful sexual reflections. These are primarily the lot of the *zaddik*, and by overcoming them he enables his *hasidim* to achieve a similar conquest. The worship of God through simplicity and joy enables man to transcend the

existing rule of time in this world, but this is achieved precisely by clinging to the present. This attribute characterizes the messianic age, and is the true path to Eretz Israel; only in this manner, and not through political endeavor, will Eretz Israel be conquered and redemption realized. In this respect R. Nahman takes precedence even to Moses, who by worshipping God intellectually forfeited his chance of entering Eretz Israel.

The second chapter discusses R. Nahman's attitude towards Sabbataianism. R. Nahman considered the sins of this movement as the source for transgressions of his generation, as well as for all subsequent divisions and sins within the Jewish nation.

The primary objective of the zaddik, or of R. Nahman himself, is to correct this sin. However, in accordance with the accepted method in Hasidism for the correction of evildoers, the zaddik must approach the wicked to the degree of likening himself to them, and thereby elevate the good in them. This would explain the numerous similarities, as well as outright borrowing from Sabbataianism connected with R. Nahman. Thus, even when describing the manner of correcting the Sabbataians, R. Nahman borrows from their very systems. To this one must add R. Nahman's high regard for the character of the Sabbataians, and what he considered their good intentions. His purpose was not only to correct them, but to succeed where they had failed.

The final chapter deals with *Hattikkun Hakkelali*, a ritual founded by R. Nahman, the purpose of which is to correct the sin of needless seminal emission. The author maintains that R. Nahman attributed to this *tikkun* a general significance, i.e. the *tikkun* of Israel and its sins, in particular the sin of Sabbataianism. The *tikkun* thereby assumes a messianic significance. Hence the title of this article.

In a technical and limited sense, the term *Tikkun Kelali* infers that the sexual sin encompasses all the sins of mankind, and thus its correction (*tikkun*) is general (*kelali*). But in relation to the zaddik, R. Nahman, for whom this *tikkun* is primarily intended, the *tikkun* paves the way for a general *tikkun* of Israel, and redemption. The *tikkun* comes to repair the sin which included a sexual transgression as well as a theoretical one (the two are bound together), but this *tikkun* also derives from Sabbataian sources. Even the terminology, the ritual and the ideas associated with it are Sabbataian, and first served as a messianic *tikkun* in the year 1666, with the advent of the Sabbataian movement. Thus R. Nahman's main messianic activity, the *Tikkun Hakkelali*, was intended at once to correct the defects of the Sabbataian, as well as to continue in their path and succeed where they had failed.

## THE KARAITES OF INTERWAR LITHUANIA

by M. Friedman (pp. 246—252)

Little is known concerning the Karaites of interwar Lithuania. The author has assembled all known source material on this issue, and presents two heretofore unknown sources, two letters from the Karaite community of Panevezys. Dating from 1919 and 1922, the letters request assistance from the *kehilla* of Panevezys, and indicate a better relationship between the Karaites and the Rabbanites than existed elsewhere in Eastern Europe during the modern period. There is some inconclusive evidence for Karaites living in Panevezys today.