

**Rabbi David Shlomo Eibschitz's *Arvei Nahal* : The  
sermons editing and printing in light of the editing  
methods of homiletical literature from the sixteenth  
century on and the conclusions of it , for the history of  
the Hasidic movement, founded by the Besht.**

**Thesis submitted in partial fulfillment  
of the requirements for the degree of  
“DOCTOR OF PHILOSOPHY”**

**by**

**Roe Yakov Goldshmidt**

**Submitted to the Senate of Ben-Gurion University  
of the Negev**

Approved by the advisor \_\_\_\_\_

Approved by the Dean  
of the Kreitman School of Advanced Graduate Studies \_\_\_\_\_

**Beer-Sheva**

**September 29, 2016**

This work was carried out  
under the supervision of Prof. (Emeritus) Zeev Gries

In the Department of Jewish Thought

Faculty of Humanities and Social Sciences

## **Research-Student's Affidavit when Submitting the Doctoral Thesis for Judgment**

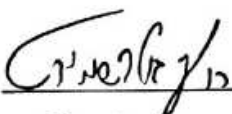
I Roe Goldshmidt, whose signature appears below, hereby declare that  
(Please mark the appropriate statements):

V I have written this Thesis by myself, except for the help and guidance offered by my Thesis Advisors.

V The scientific materials included in this Thesis are products of my own research, culled from the period during which I was a research student.

Date: 29/09/2016

Student's name: Roe Goldshmidt

Signature: 

## Contents

<b>Hebrew Abstract.....</b>	<b>9</b>
Introduction .....	12
<b>The Printed Work as a Source for Understanding Historical and Cultural Processes</b>	<b>12</b>
The Methodological Uses of Homiletic Literature and its Ramifications for Understanding the Dissemination of Hasidism .....	13
Homiletic Literature as an Expression of Social and Philosophical Processes .....	15
A Clarification of Traditions in Homiletic Literature and Determining their Credibility .....	22
The Study of the Book and Homiletic Literature .....	27
The Live Context of Sermons: The Oral Homily .....	28
Leadership, Community and the Dissemination of Ideas .....	30
<b>The Structure of the Work.....</b>	<b>33</b>
<b>Rabbi David Shlomo Eybschutz: An Additional Model of Hasidic Rabbinical Leadership</b>	<b>35</b>
.....	35
<b>Biography .....</b>	<b>35</b>
<b>Literary Works .....</b>	<b>46</b>
Halakhic Literature .....	47
Homiletic Literature .....	53
Summary .....	58
<b>Leadership, Community and the Institution of the Tzadik.....</b>	<b>59</b>
<b>Local Community Rabbis as a Source of Power in the Dissemination of Hasidism</b>	<b>62</b>
The Tzadik — The Community Rabbi .....	65
The Leader, The Court and Their Image in Scholarship .....	79
<b>Wandering Preachers and Community Leadership .....</b>	<b>81</b>
<b>Summary .....</b>	<b>91</b>
Characteristics of Hasidic and Eastern European Homilies .....	93
<b>State of Research.....</b>	<b>95</b>
Zunz — The Background for the Study of Homiletic Literature .....	95
Zunz's Basic Presumptions and their Influence .....	96
Fachter — the Homily and Homiletic Interpretation.....	97
Tishby and Dan - The Homily as Art .....	100
Sapperstein, Elbaum and Katz — The Homiletic Structure .....	102
<b>Editing of Hasidic Homiletic Literature .....</b>	<b>105</b>
Editing of <b>Rabbi David Shlomo Eybschutz's</b> Words .....	110

Writing Biblical Interpretation — Summary Notebooks and Memory .....	110
Compilation and organization of ideas.....	111
Associations and Emotions.....	113
Clarifying the Written Sources.....	115
Writing Summaries and Memoirs in the Early Days of Hasidism .....	<b>121</b>
Adaptation of Summaries and Notebooks in the Homiletic Book .....	125
Methods of Editing Homilies in Printed Literature.....	132
<b>Summary .....</b>	<b>148</b>
<b>The Structure of the Public Homily .....</b>	<b>150</b>
<b>The "Opening" .....</b>	<b>151</b>
<b>The Request for Permission .....</b>	<b>165</b>
<b>Summary .....</b>	<b>167</b>
<b>Homily, <i>Pilpul</i> and Literary Structure .....</b>	<b>169</b>
<b>Criticism of the Homily .....</b>	<b>169</b>
<b>Criticism of <i>Pilpul</i> .....</b>	<b>181</b>
<b>Methodology of the Homily and <i>Pilpul</i> .....</b>	<b>193</b>
<b>The Aesthetics of the Homily and <i>Pilpul</i>.....</b>	<b>198</b>
The Use of Numbers as an Artistic Device .....	201
Direct Correspondence/Parallelism.....	208
Concentric Circles .....	209
Opening as a Kind of Closure .....	212
<b>Understanding the Homiletic Structure as a Basis for a Comprehensive Textual Discussion</b> .....	<b>213</b>
<b>Summary.....</b>	<b>221</b>
<b>Dialogue, Power and Social Changes Revealed in the Homilies of the Early Hasidim</b>	<b>223</b>
<b><i>Pilpul</i> as Social Power - To Whom do Hasidic Preachers Turn? .....</b>	<b>224</b>
<b>The Power of <i>Pilpul</i> and Approbations for Printed Works.....</b>	<b>236</b>
Josef Perl's View of Approbations for Hasidic Works .....	238
Rabbi Chaim Tirer of Czernowitz Writes an Approbation for his Own Book.....	242
<b>Hasidic Self Identity .....</b>	<b>244</b>
A Depiction of the "Court" as a Study House in the <i>'Igeret hakodesh</i> by Rabbi Yehezkel Paneth.....	247
Messianic <i>Pilpul</i> — Rabbi Nachman of Breslav's Vision.....	252
<b>Summary .....</b>	<b>256</b>
<b>Conclusions.....</b>	<b>258</b>

<b>Appendix: Editions and Printers of <i>Sefer 'Arvei naḥal</i>.....</b>	<b>261</b>
<b>Editions of <i>'Arvei naḥal</i>: The Printing Houses and Printers of the Book .....</b>	<b>262</b>
<b>Bibliography .....</b>	<b>267</b>
Primary sources .....	267
Secondary sources .....	272
Non-Hebrew sources .....	292
Manuscripts and archives .....	296
<b>Abstract .....</b>	<b>V</b>

## Abstract

The leadership of Eastern European Jewish communities experienced great upheavals during the eighteenth and nineteenth centuries as part of the social, philosophical and religious changes experienced by this traditional society. Without doubt, a significant factor in these changes was Hasidism, the movement of the Besht's followers (the Hasidim), which expanded significantly at the turn of the nineteenth century. This study seeks to distinguish between the various layers of Hasidic homiletic literature and, in so doing, to offer an initial characterization of the methods by which this literature was edited and the nature of its sources. Exposing the various layers of the text allows us to approach, albeit in part, the contexts in which they were created and reveals to the scholar the focal points which were of interest to their creators, writers and editors, as well as the rhetoric and rules of dialogue that governed their society. This study seeks to highlight the role of the community rabbis who identified with Rabbi Israel Baal Shem Tov (the Besht) and his students, and who continued the traditional Rabbinical leadership methods and duties. This will be achieved through a characterization of texts based upon official sermons given to the general public in the Synagogue setting, works which were designated as such by the writers and which the editors presented thus in printed books. An analysis of the artistic, rhetorical and content-related characteristics of these sermons and their comparison with a variety of findings from Eastern European Ashkenazi culture offer a glimpse into the activities of these same Hasidic-Rabbis within the community, specifically regarding their intended audience, and places their endeavors in the framework of the social balance of power within the community. At the heart of this study is a discussion of the works by Rabbi David Shlomo Eybschutz, who lived and labored in Eastern Galicia and Bessarabia at the turn of the nineteenth century, some of which became best sellers later in the nineteenth century. Eybschutz's writings, and in particular his *'Arvei nahal*, form the axis of this study: the function of homiletic literature and the Rabbinical role of the Hasidim are examined in comparison to them.

**The introduction** outlines the general scholarly methodology applied to the study of Hasidic homiletic literature as a source for understanding historical processes. In addition, it details the conventional scholarly working premise relating to the oral Hasidic sermon and the manner in which this is reflected in the printed book, as well as discussing the questions of the sermon's language, its content and style; until now, scholars have devoted little attention to these topics. The introduction likewise surveys the established approaches to printed homiletic works and the methods of their editing, as well as their function in understanding the culture and dialogue of the society within which they developed. Finally, the introduction discusses the importance of the community Rabbis who were followers of the Besht in understanding the spread of the Hasidic movement and identity across Eastern Europe.

**The first section** of the study describes the figure of Rabbi David Shlomo Eybschutz, his life and Rabbinical activities in Eastern Galicia, Bessarabia and, in his old age, the land of Israel. It surveys Eybschutz's halakhic and homiletic literature, analyzing the connection between the circulation of his various books, his status as a recognized adjudicator of Jewish law and the reception of his homiletic work. In addition, it examines the link between Eybschutz's leadership as a rabbinic adjudicator, rabbinic judge and community rabbi on the one hand and his perception of the Tzadik on the other, and as such how other contemporary and later Hasidic Rabbis-Tzadikim viewed this institution, as part of expanding the conceptual models of the Hasidic Tzadik and Hasidic leadership, which were mainly concentrated around the Hasidic court. Finally, this section discusses from a different perspective the wandering preachers and their role in community leadership, distributing ideas and their link to the official Rabbinic Torah establishment.

**The second section** concerns the characteristics of Hasidic homiletic literature, comparing it with Eastern European homiletic literature from the beginning of the sixteenth century onwards. The beginning of the section outlines the state of current research, examining the axioms which lie at the basis of the general study of this literature. Likewise, it surveys the existing research concerning Eastern European homiletic literature in general, not only that of the Hasidim. The second part of the section analyzes the various elements which comprise homiletic literature, mainly writing which



is not the product of oral sermons but rather of personal study. In addition, it depicts a number of characteristics of the editing which homiletic material underwent in a range of contexts, in the literary molds of Biblical interpretation, Biblical homilies and collections of Talmudic interpretations.

**The third section** examines the various stages which the status of the oral homily underwent, based on testimonies by preachers and the inventory of homilies available to us, both printed and in manuscript form. This does not refer only to homilies given to scholarly audiences, but rather to those given in the Synagogue or events at which it was customary to give a homily to the general public: a circumcision, wedding, Bar Mitzvah or on Sabbaths throughout the year - with an emphasis on "Shabbat Hagadol" and "Shabbat Shuva". The range of homilies available to us is instructive regarding the relatively unified framework of the institution's status, and this section outlines the various conventional stages which constituted integral parts of the homily from the 16th to 19th centuries. In some cases, in summarizing their sermons, preachers endowed the different stages with various titles, and at times the stages of homilies are clear from their content or the words of etiquette which they include. This section examines the roles of the "opening" section, the "permission" and the "homily", as well as the difference between the findings from manuscripts and the role which these various parts assumed in the printed book. It appears that in the second half of the nineteenth century it was already less customary to give a sermon in the traditional manner, which dated at least from the 16th century.

**The fourth section** is dedicated to the link between homilies and *pilpul* (the casuistry of the Study House), examining this from a number of perspectives. These two fields were subjected to identical criticism over the generations, mainly for social reasons, and in the early stages of Hokhmat Yisrael (Jewish Studies) they were the subject of identical censure, mainly on an ideological basis. Following this, the section outlines the literary context of the two fields, their similarity in terms of the literary patterns they utilize, their content and structure. Both these fields employed extensively a range of artistic means, which on many occasions constituted the heart of the work, more than any interpretational, legal or moral content that they may impart. Likewise the homiletic-interpretational

methods used in homilies and *pilpul* were identical, as were the manner in which they manipulated a range of sources, combining them into one single composition. Furthermore, this section discusses the manner in which long sections of *pilpul* were integrated into the course of public homilies, and various testimonies which shed light on the social connection between the homily and *pilpul*. Not only the hand of the printer, editor or compiler of the anthology created this connection; it also resulted from their place within the obligatory rules of dialogue in Eastern European Jewish society over the course of many generations.

**The fifth section** uncovers the relationship between the Hasidim and Talmudic *pilpul*, and the role it played in their public sermons, in an attempt to evaluate how they acted within the community, and how they situated themselves and constructed their identity, in a world that accorded prestige to Torah scholars. This section details how, in the eighteenth and early nineteenth centuries, the Hasidim attempted to emphasize their command of *pilpul*, as well as the kabbalistic and moral meanings with which they sought to endow homilies in general, and segments of *pilpul* in particular. In this context the section examines the role of the scholarly elite in the community's hierarchical structure among both Hasidim and maskilim, and the use of rhetoric and its weight in power struggles. At the same time, it demonstrates how the status of the scholarly elite in Galicia gradually declined and, simultaneously, the use of *pilpul* and homilies waned, according to contemporary testimonies.

Keywords: Hasidism, Hasidim, Torah Scholarship, homily, *pilpul*, homiletics, literary editing, community leadership, wandering preachers, Galicia, Eastern Europe, rhetoric.