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978-0-521-32832-6 - Vanquished Nation, Broken Spirit: The Virtues of the Heart in
Formative Judaism

Jacob Neusner

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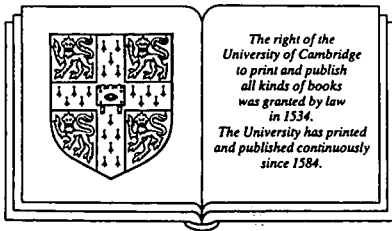
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Vanquished Nation, Broken Spirit

The Virtues of the Heart in Formative Judaism

JACOB NEUSNER

Brown University



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For

WILLIAM SCOTT GREEN

in celebration

of twenty years of

friendship and collegiality

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Acknowledgments

The basic problematic of affections addressed in this book I owe to Paul Lauritzen, a Brown University graduate student. When I started working, I had a theme and data, but no questions. I did not yet know what I wanted to learn from the information I had acquired. Midway through the process of assembling my data – the materials ultimately presented in Chapters III through VIII – I consulted Mr. Lauritzen, sending a draft of part of the preface. With remarkable promptness he gave me a fine critique of my approach and proposed a much better entry into the materials. He wrote, “I think you need to be careful not to make too sharp a dichotomy between emotions and thoughts.” He further sent me to the works of Robert Solomon and James Averill, as well as to those of other important scholars in philosophy and psychology. As soon as I had read the works of these considerable figures, I grasped what became the focus of this book, the problem of the interplay between sentiment and society or, as I conclude, *emotion as tradition*, that is, feelings as symbolic behavior at the level we in the Protestant West conventionally regard as most personal and private. The notion of affection as an aspect of symbolic behavior, which I sketch at the end, I owe ultimately to Mr. Lauritzen and those whose work he recommended.

Two other remarkably generous scholars came to my aid: Robert Solomon and James Averill. I wrote to them requesting copies of their résumés and explaining my problem. Both replied within a week. Each sent not only references to his own relevant work but also guidelines on other significant contributions to the topic. In addition each sent parcels of articles, many of which would have been difficult for me to get. I should be proud if Professors Solomon and Averill find in my work a useful footnote to their own, on which the present book depends entirely. I point, also, to the scholarly ethics characteristic of philosophy and psychology, fields in which I found, in my modest exposure, people eager

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Abbreviations

A.Z.	Mishnah tractate Abodah Zarah
Ar.	Mishnah tractate Arakhin
B.	Bavli
b.	ben, son of
B.M.	Mishnah tractate Baba Mesia
Ber.	Mishnah tractate Berakhot
Chron.	Chronicles
Deut.	Deuteronomy
Er.	Mishnah tractate Erubin
Exod.	Exodus
Exek.	Ezekiel
Gen. R.	Genesis Rabbah
Gen.	Genesis
Hag.	Mishnah tractate Hagigah
Hor.	Mishnah tractate Horayyot
Hos.	Hosea
Isa.	Isaiah
Jer.	Jeremiah
Ket.	Mishnah tractate Ketubot
Kip.	Tosefta tractate Kippurim = Mishnah tractate Yoma
Lam.	Lamentations
Lev.	Leviticus
Lev. R.	Leviticus Rabbah
M.	Mishnah
Mal.	Malachi

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xiv ABBREVIATIONS

M.Q.	Mishnah tractate Moed Qatan
Mak.	Mishnah tractate Makhshirin
Meg.	Mishnah tractate Megillah
Men.	Mishnah tractate Menahot
Mic.	Micah
Ned.	Mishnah tractate Nedarim
Neh.	Nehemiah
Nid.	Mishnah tractate Niddah
Num.	Numbers
Pes.	Mishnah tractate Pesahim
Prov.	Proverbs
Ps.	Psalms
Qid.	Mishnah tractate Qiddushin
Qoh.	Qohelet = Ecclesiastes
R.	Rabbi, “my lord,” “sir”
Sam.	Samuel
San.	Mishnah tractate Sanhedrin
Shab.	Mishnah tractate Shabbat
Sheq.	Mishnah tractate Sheqalim
Sot.	Mishnah tractate Sotah
Suk.	Mishnah tractate Sukkah
T.	Tosefta
Ta.	Mishnah tractate Taanit
Ter.	Mishnah tractate Terumot
Toh.	Mishnah tractate Tohorot
Y.	Yerushalmi, Talmud of the Land of Israel
Yad.	Mishnah tractate Yadayim
Yeb.	Mishnah tractate Yebamot
Zeb.	Zebahim
Zech.	Zechariah
Zeph.	Zephaniah