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INSTITUTION OF THE MAAMODOTH

AND THE

DEVELOPMENT OF THE RITUAL FOR THE FAST DAYS

Submitted as a Thesis for the Rabbinical Degree

By Harry R. Richmond

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## PREFACE

The first thing I am prompted to say is the following: I claim very little originality for the results found in the following few pages on the subject - "Institution of the Maamodoth, and the Development of the Ritual for the Fast Days." They are based largely on the conclusions that some scholars have decided upon long ago. Their labors, moreover, guided me to the conclusions that I have reached in my own humble way. The merit of the next few pages, if it has any, is largely in the collection of data, in the proper arrangement of said data, and in conclusions deduced from it.

In the collection of data, I was surprised at the degree of confusion that exists in various sources, as to the nature and character of the institution of Mishmoroth and the institution of Maamodoth. Some even maintain that both institutions are one, and that the words Mishmoroth and Maamodoth are synonymous. Because of this I felt it necessary to clear the ground before I attempt to say anything about the institution of Maamodoth. Accordingly, I devoted an extra chapter to a definition, origin and organization of the institution of Mishmoroth, in counter distinction to the definition, origin and organization of the institution of Maamodoth. I made that my first chapter, and called it Introductory. It serves as a fitting introduction to the theme proper:- that of the institution of Maamodoth.

In the second and third chapters, the institution of Maamodoth proper and its organization receive due attention. The institution of "Fasting," as connected with the institution of Maamodoth, received due consideration in the fourth chapter. I was led to discuss it in full length, because of the contradictory views and conflicting interpretations found in connection with said Fasting. In chapter five

my attention was engaged to "the development of the Ritual for the Fast Days," but I must admit my task proved rather fruitless. I could not introduce a development where there is none. In the last chapter, interest centers in "the Ritual of Maamodoth, as Incorporated in the Traditional Prayer Book." My efforts there consisted largely in showing the absolute independence of the Liturgical Maamodoth from the Maamodoth as practised in Temple.

It might be of interest to know that not a single work in English bearing on the subject of Maamodoth is to be found anywhere. My reference was limited to Hebrew and German works.

Harry R. Richmond.

Cincinnati, Ohio

March 2, 1917

## Introduction

In the field of Maamodoth before us, our task will be lightened, if we agree at the beginning to separate the institution of Maamodoth from the institution of Mishmoroth, and to be mindful of this division all through the treatment of the question at issue. An understanding, moreover, of the institution of Mishmoroth, its origin, organization, and purpose will indirectly help us in the appreciation of the institution of Maamodoth, which at best, is only modelled after the institution of Mishmoroth.

The separation of these two institutions however, is not an easy matter. To begin with, many prominent Hebrew scholars maintain that the words Maamodoth and Mishmoroth refer to the same institution. Moreover, much of the misunderstanding of the true character of the institution of Maamodoth, is due largely to the confusion that existed in the interpretation of the original sources, where these institutions are first mentioned, particularly, in making the word Mishmoroth synonymous with that of Maamodoth.

The source that is particularly responsible for this confusion is Mishnah Taanith. IV-2; which is as follows:

[illegible]

The above mentioned Mishnah leads us to believe, that it is going to define Maamodoth, but it goes on to discuss at length the institution of Mishmoroth. Moreover, the saying of the Mishnah: "וְהָיָה כִּי יִשְׁכַּח אֶת הַמִּשְׁמֹרֶת" led many to think that ~~the~~ Mishmor and Maamad are the same. And so it is not a bit surprising to find,





tutions as one, or that Mishmor and Maamad are interchangeable.

The division and independence of the institution of Mishmor from that of Maamodoth being established, our next concern is to ascertain the character and origin of these two institutions respectively, and because the institution of Mishmoroth is the proptotype, it must necessarily engage our attention first.

The institution of Mishmoroth represents the division of the priests and Levites into twenty-four sections, for participation in service at the altar in the Temple at Jerusalem. In other words, the priests and Levites, being many in number, and because they were not all centered in Jerusalem but rather scattered all through Palestine, it was consequently impossible that they should all officiate at the same time in the same place. Some plan which would enable them to serve in regular rotation was necessary, hence, the plan to divide the whole body of priests and Levites, into twenty-four divisions or courses of service, known as Mishmoroth.

Viewed in this light, namely; that the division of the priests and Levites was but a necessary means to facilitate the religious services of the priests and Levites in the Temple at Jerusalem, the answer to the question as when the institution of Mishmoroth was fully established is indirectly suggested. Yet an examination of the sources will perhaps enable us to come to a more definite under-

וְהַמִּשְׁמֹרֹת הָיוּ עֶשְׂרִים וָאַרְבָּע, כִּי כִלְכִּלְתָּן בְּכָל יוֹם הַיּוֹם הַזֶּה.

וְהַמִּשְׁמֹרֹת הָיוּ עֶשְׂרִים וָאַרְבָּע, כִּי כִלְכִּלְתָּן בְּכָל יוֹם הַיּוֹם הַזֶּה. וְהַמִּשְׁמֹרֹת הָיוּ עֶשְׂרִים וָאַרְבָּע, כִּי כִלְכִּילְתָּן בְּכָל יוֹם הַיּוֹם הַזֶּה.

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A comparison of the traditional account given here of the origin, or perhaps restoration of the institution of Mishmoroth with the facts as recorded in the Books of Ezra (1) and Nehemiah (2), will at once show, that the Talmudic account is not an inference but a record of facts, and has the value of a reliable historical account. Moreover these four families of priests we meet again in Ezra 10:18-22, and the same divisions are further met with in the time of Joachim; the High Priest; Nehemiah 12:12-21. In the Book of Chronicles, likewise, the author, who traces the arrangement that existed in his time to the time of David, we find, that the number of the divisions amounted to twenty-four. All of which proves, that the four families were divided into twenty-four classes, and that the same number remained substantially the same all through the succeeding ages, save such alterations as were deemed necessary on account of a fresh accession of priestly families, having been brought by Ezra. Even in the time of Josephus we learn from his testimony (4), that the same number was still maintained in his own day.

The fact that the Talmudic account of the division of the four priestly families into twenty-four classes, tallies with the accounts recorded in the Books of Ezra and Nehemiah, coupled with the fact, that the detailed function of the Mishmoroth, as an institution, is nowhere in the above mentioned books given expressly and directly, may serve as a proof, that the institution of Mishmoroth, as a division of the priests and Levites into twenty-four courses, came into existence, a little after the time of Nehemiah. (5) It is undoubtedly, as Dr. Simon Friedmann (6) points out, the work of the Great

(1) 2:36-39, 10:18-22

(2) 7:39-42

(3) II, 1:36-39; 10:18-22

(4) Ant. VII:14,7

(5) "Wann irgend ein Zeitpunkt als wahrscheinlicher terminus a quo für die Neuordnung der Priesterklassen genannt werden kann, so ist es, die Zeit nach Ezra's Reform." Rörle, F.R.E.

(6) Beiträge zur Wissenschaft des Judenthums, Seite 24

Synagog, that great religious organization that is responsible for much of the orders, institutions and customs that were introduced in the Temple for the religious life of the people of that time. This institution of Mishmoroth however, though coming in a late period in the history of our people, was nevertheless attributed to Moses and to the first prophets, so as to insure for it the religious significance and importance due an institution supposedly created by such great dignitaries, as Moses, David, and Samuel.

A few words about the organization and order of service of the Mishmoroth and then we shall proceed to the avowed task of a discussion of the institution of Maamodoth.

Each of the twenty-four main divisions was in turn broken up into a number of sub-divisions, called *"Kle Mikdash"*. Each main division had a principal called *"Mishmor"*, and each sub-division had a principal called *"Kle Mikdash"*. Each one of the twenty-four main divisions was assigned in regular order to serve one week in the Temple, so that each division served for about two weeks during the whole year. Each Mishmor was divided by its head into seven groups, according to the seven days of the week. Each division thus had complete charge of service for one day, and was assigned a definite place and a definite routine of work. Accordingly, each one knew what he had to do, and no one interfered with the work of another. (1)

A Mishmor would end his service on Saturday with the offering of the morning sacrifice. The new Mishmor would begin his work on Saturday afternoon, with the offering of the evening sacrifice. (2)

This division of labor was only for the week-days but not for the holy days. On a festival, save the Day of Atonement, all the priests

(1) Rambam, ch. 4 Kle Mikdash

(2)

were privileged to come to Temple and to share in the special sacrifices that were offered on that day.

Needless to say, the same order of division into families and classification of duties ~~and~~ that was instituted among the priests was also instituted among the Levites. They too, had the same twenty-four classes, divisions and sub-divisions with their respective principals who supervised the work of the Levites and made their work as routine as that of the priests.

## The Institution of Maamodoth

As stated previously, the institution of Maamodoth was modelled after the institution of Mishmoroth. In other words, like the priests and Levites, so the people of Israel at large, that is, the laity, was divided into twenty-four classes for participation in service in the Temple at Jerusalem.

The reason for the peoples participation in the service at the Temple, in addition to the priests and Levites, who were originally singled out for that purpose, we are told in the traditional account of Mishnah and Talmud is:- that the people as a whole might be represented at the offering of the daily sacrifices :

וְהָיָה כָּל יִשְׂרָאֵל מְשֻׁלָּם בְּיָמֵינוּ וְכָל יִשְׂרָאֵל מְשֻׁלָּם בְּיָמֵינוּ  
וְכָל יִשְׂרָאֵל מְשֻׁלָּם בְּיָמֵינוּ וְכָל יִשְׂרָאֵל מְשֻׁלָּם בְּיָמֵינוּ  
וְכָל יִשְׂרָאֵל מְשֻׁלָּם בְּיָמֵינוּ וְכָל יִשְׂרָאֵל מְשֻׁלָּם בְּיָמֵינוּ

Accordingly, the institution of Maamodoth, we are told was introduced for the sake of enabling the community of Israel to be represented at the daily sacrifices. The question that naturally suggests itself at this juncture is this. What gave rise to the need of communal representation in the Temple (2), and at what time was that need satisfied? What were the internal conditions that demanded such an innovation and when was it established?

- (1) The Mishnah in Maamoth 9:6 records a story to illustrate the necessity for such a service.
- (2) Needless to say, that the reason given here is only a later attempt to justify the existence of such an institution by some Biblical verse. Over and above this above mentioned reason there existed a deep cause that made the innovation of the institution of Maamodoth imperative, and it is the discovery of this unknown cause that is our concern here.

It is to be noted, that Rashi in his commentary to the above cited passage says, *הוא שם המעשר, והוא שם המעשר, והוא שם המעשר, והוא שם המעשר*. Here we have this daily communal offering directly connected with the Shekel Tax. A clue to the time of this Shekel Tax will therefore indirectly give us the time of the introduction of the institution in question.

At what time was the Shekel Tax introduced for this congregational sacrifice? Surely the Shekel Tax could not have been pre-exilic, because we know, that down to that period it had been the custom of the kings to provide for the public sacrifices from their own purse. {See Ezekiel 45:17 ff. 46:13-15 - according to the Septuagint.} We find, however, the mention of this tax in the days of Nehemiah (1). There it is mentioned only as a third of a Shekel. The raising of the tax to one half of a Shekel must have taken place after the time of Nehemiah (2).

Moreover, in Taanith Babli 27b, we find concerning the Maamad as follows:-

*והיה שם המעשר, והוא שם המעשר, והוא שם המעשר, והוא שם המעשר*  
We learn here indirectly, that in the time of the Maamad, the people of the land already had synagogues for holy assembly, for the reading of the Torah, and for prayer, which synagogues in turn are perhaps first mentioned in the Book of Psalms, concerning the destruction of which the Psalmist cries out

These two facts, namely, the mention of the Shekel Tax in connection with the institution of Maamodoth and the direct reference to the existence of synagogues, may serve as a starting point for the origin of the institution of Maamodoth. Having in mind the time that

(1) 10:33-34

(2) The Half Shekel Tax is expressly given in Exodus 39:11-16, and must be regarded as a later modification of the terms of the priestly code.



must have elapsed since Nehemiah, when the Shekel Tax was only one-third and later on became one-half, and also allotting time for the birth and popularization of synagogues, the terminus a quo for the institution of Maamodoth may be stated as about one hundred years after the appearance of Nehemiah. The terminus ad quem, however, will be more discernible ~~after a discussion of the in-~~ after a discussion of the inherent conditions prevalent in the time of Nehemiah, which conditions made the institution of Maamodoth imperative, and may be considered therefore as the immediate causes for the springing up of the institution of Maamodoth into existence..

What was the religious status of Israel in the time of Nehemiah and immediately following? If we turn to the Book of Nehemiah as our source for that time, the internal evidence will be, that Nehemiah energetically protested during his second ~~day~~ in Jerusalem, against the renewed attempts of the priests to form alliances with the surrounding peoples, and grant them rights in the Temple, which demands led in turn to the establishment of the Samaritan congregation (1). In other words, the people that were found to be at fault, were not the people at large but rather the priestly class, that sank to a very low spiritual level. They were the ones that married the foreign women (2), and they were the ones that made light of the Temple services, yet at the same time sought to increase their power and prestige and to exert a mighty influence over the people. But while they succeeded at times, by virtue of their position, to exert political influence, they came however in due time to lose their hold upon the people religiously. A new group of people arose, who gained the respect and esteem of the people, and gradually took the staff of leadership away from the priests into their own hands. This

(1) Neh. 13:4-9, 28-31

(2) Ezra 9:1; see also Zeph. 3:4; Mal. 1:6-29

new group of people is known under the name of Soferim, the scribes. The scribes, as interpreters of the Law acquired in due time the power of spiritual leadership, and gained ascendancy over the priestly class, whose primary concern was to feed on the fat of the land and to arrogate for themselves all political power possible, so as to hold fast their place in the Temple.

The transfer of religious authority however, from priest to scribe, was not only a change in leadership, but more than that. It was accompanied by a gradual change in the religious character of the people at large. We will be however, in a better position to understand best the significance of this religious change, by acquainting ourselves first, with the religious atmosphere of the time, and the conditions of the land, prevalent in the time of Nehemiah. What were these conditions that made for the religious change of the people? Let us now picture to ourselves, the return of the few faithful ones to Jerusalem from their long exile. What was their aim and hope? It was none else, but a longing for a life, that would be religious in form and character. It expressed itself in a devout yearning for the restoration of the Temple and its holy service, administered by the priests and Levites. But the condition they met with upon their return, convinced them at once, that their hopes were but illusory, and their dream but a phantom. The Temple lay in ruins, and the priests, the supposed religious leaders of the people, were more corrupt than the people themselves. To keep aflame the spark of enthusiasm that was still alive in the hearts of a faithful few, there was the urgent need for religious leaders, who could inspire the people to faith and hope in the ultimate triumph of Israel. They were in need of leaders, who by their own lives and conduct, could regain the trust and confidence of the people and keep aglow the nearly dimmed religious fire of the faithful

few. The men of the hour, who could fit into this office of leadership, were naturally, not the priests, but the scribes. They consequently came to the fore, and by their piety, sincerity, and fidelity, began to breathe new life into the dry bones of the remnant of Israel. The people in turn, reawakened by this new breath of life, stirred up by the rays of a new dawn, and inspired by the uprightness and hopefulness of true leadership, rose to a new spiritual life, a life that was religiously devout and intense, expressing itself in communal solidarity, in a hallowed reverence for the past, and in an undying hope for the future. The result of this transformation was two-fold. On the one hand, a pronounced change of leadership - from priest to scribe, in the wake of which, the people gradually drifted away from the priests, and allied themselves with the scribes. On the other hand, a gradual, yet firm change in the religious status and heart and mind of the people, a change that expressed itself out of sympathy with the authority of the priests and gave evidence of spiritual solidarity and religious unity. This change moreover, coming into play a little after the return from the Exile, gained impetus in the progress of time, and was destined to play an important role at the final division of the people into the two leading opposing camps, known as the Pharisees and Saducees.

There was still another element, that tended to lessen the esteem of the priestly class in the eyes of the people. It was this. The second Temple, in the size of the building externally, and in the form of administration internally, never measured up to the beauty and glory, that was seen and felt in the first Temple. The prophecy predicted, that the glory of the second Temple will be greater than the first one, never was indeed realized. Among some of the things counted as absent in the second Temple, are the Urim V'Tumim, of the High Priest, the signs of God's presence in the Temple, and the perpetual heavenly fire. The people therefore, because of the absence of these signs, that

represented the dwelling of God amongst them, came to feel, that the priest is no longer the medium between God and the people, but the usurper of a glorious heritage. Hence, their disrespect for the priests and their grievance against the authority of "False Prophets!"

This being the status of the people as far as internal religious conditions were concerned, let us see now what was the status of the people at that time externally. In other words, what were the neighboring and environmental conditions, politically and socially that naturally affected the minds of our people at that time? The external political and social current, that flowed into the stream of Judean life, and undoubtedly exerted a powerful influence upon the people of that age, was the democratic idea of Greek government. The people that returned from exile still remembered the bitter conflicts and political strifes that were hatched in the royal house of Judah. They still remembered how one king usurped the throne of another by political intrigue, by unbridled tyranny and by the hand of blood. They also remembered how powerless the people were in voicing their choice, as to who should be the rightful leader of the people, because the king had to be a member of the house of David and he alone was supreme in authority. Years had elapsed. Time gave birth to new conditions. The people were now enjoying their second commonwealth but the house of David no longer produced the candidates for the new kingdom. No monopoly on authority over the house of Israel any more. The people were hungry for an opportunity to voice their opinion in the administration of the new commonwealth. But through what channel could the people enjoy a voice in the affairs of the state, since Judea itself was no longer politically free, but only a vassal state of some other great power: Persia, Syria or Greece. Yet, even though Judea, was a vassal state and crowned no more kings of the house of David, yea, even though the institution of national government was closed to the people for democratic participation,

there remained however, still another institution with the people:- an institution that was dearer to the heart of the people than the institution of national government, an institution that offered an avenue for public expression, and that institution was nothing else but the institution of daily communal sacrifices offered upon the altar of the Temple in Jerusalem. It was through this channel, that the people hoped to assert their democratic rights, when the opportune moment for its accomplishment will present itself. When was that opportune moment presented to the people? (1)

*When!!* The opportune moment came, when the gap between the Pharisees and Sadducees grew wider and wider, until the ultimate breach between the two leading camps was finally effected. The former stood out as *Sam* the champions of the cause of the people, the advocates of a rigid Judaism and strict obedience to the letter of the law. The latter, championed the cause of priestly aristocracy, and advocated a Judaism, that *was true to the spirit rather than to the letter of the law.* The Pharisees, naturally, because of their conservatism, and deep interest in the people, were supported by the majority of the people, who were ready to lend them their moral support whenever necessary. And now, when this breach was finally effected, the Pharisees, distrustful of the priests, fearing, that in the performance of their priestly duties they do not conform to the law as they interpreted it, and having, moreover, the majority of the people on their side, who were longing for a chance to participate in the services of the Temple, sought at the first opportunity, to wedge in the laity of Israel in the Temple service, so that on the one hand, the authority of the priests might be lessened, and on

- (1) It might be in place to note here what Herzfeld says in his Geschichte des Volks Israel, Band II, p. 24: "In der uralten Zeit mochte es nützlich gewesen sein, ein bestimmtes Geschlecht zum besondern Träger der Religion zu machen; aber schon die Prophetenschulen strebten über diesen Standpunkt hinaus, und in Babylonien hielten wir bereits die Ueberzeugung ausprechen, dass dermaleinst die Priesterkaste gesprengt werden, und der Herr aus allem Volk seine Diener wählen werde."

the other hand, the power of the people and their democratic rights might be increased.

In sum: the chain of agencies that were instrumental in ushering in the institution of Maamodoth were perhaps the following:-

- 1: The irreligiosity and aristocracy of the priests, which facts tended to evoke popular disrespect and distrust in the priestly class.
- 2: The urgent need for new leaders, and the appearance of the scribes, who were not only fitting leaders, but because of their virtuous lives, created a new spirit of religious enthusiasm among the people, and fortified them against the false prophets of the day.
- 3: The ripening of the democratic sentiment among the people of Judah, and their craving for a voice in the national institutions of the people.
- 4: The Temple, the only national institution, that opened an avenue for the satisfaction of this peculiar popular want, finally became the vehicle for public participation in the services of the Temple.

Obviously, how much each agency, per se, is responsible for the institution of Maamodoth, cannot be ascertained. But certain it is, that these forces were at work not separately and independently, but rather jointly and interchangeably. Each factor precipitating the action of the other, so that when the opportune moment came, the demands of the people already assumed a definite shape and form, and was given concrete expression at the final and formal break between the Pharisees and the Saducees. The terminus ad quem for the institution of Maamodoth, may therefore be assumed to coincide with the breach between these two camps in the house of Israel.

date ?

The two Parties are the consequence  
not the cause of the change !!  
Priesthood and People  
Sadd. = Class. in sense Pharisees

This opinion, for the appearance of the institution of Maamodoth, is also shared by Oehler who proposes a deeper cause for the appearance of this institution than any other scholar. Says he, "Such an institution with such democratic characteristics rings out as a reaction against the demands of a priestly aristocracy which considers itself the only medium between God and the people. Through the institution of Maamodoth the whole people as it were, participated in the service of the altar in the Temple." (1)

The purpose of the institution of Maamodoth, is therefore evident. It was that of reducing the authority and lessening the influence of the priests, and opening an avenue for democratic participation in Israel's most important institution of the time. In a way we can say, that even as the Keneseth Hagdolah - Synagoga Magna, and the Sanhedrin, represented an emancipation of the people from the hands of the authority of the Law that was thitherto lodged in the hands of the priests, in so far that the priests were no longer in supreme possession of the law, but rather the people as a whole were represented at the legislation of the laws for the people, so in the institution of Maamodoth, we see, an emancipation of Temple service from the aristocracy of the priests, insofar, that not the priests alone, but the people as a whole participated in the service at the altar in the Temple.

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(1) Translated from the German Prot. R. E., XII, 227

## Organization

Like the priests and Levites, so the laity of Israel, was divided into twenty-four groups. Unlike the priests and Levites however, the whole group did not come to Jerusalem to participate in the Temple service. Only a select few from each group were delegated to go up to Jerusalem and there at the altar, to represent their group, and thus the whole community of Israel. The laymen that were privileged to share in the services together with the priests and Levites were known by the name of Anshe Maamod - the Men of the Maamod. The head of these deputations was called Rosh Hamaamod - the Chief of the Maamod. Each division was to appear in Jerusalem twice a year, serving one week at each arrival. When the time for the departure of a group arrived, the deputation that was selected to represent the group left for the Temple in Jerusalem for Temple service, while the rest of the group, that remained at home, engaged itself in a religious service. The service of the deputation that came to Temple was as follows: The deputation together with the priests and Levites were summoned every morning to Temple service by the trumpet of a herald, who would call out: "Arise, ye Priests to your service, ye Levites to your songs, and ye Israelites to your Maamod." (1) Thereafter, they met together with the priests, who had then offered the daily sacrifice upon the altar, to a holy place for service. There they prayed, read out of the Torah and the priests pronounced their blessing. At the same time and in the same manner, the members of the Maamod group outside of Jerusalem, met in their synagogues and held a similar service and offered prayers, that the sacrifices of their brethren might be acceptable. (2)

[1] Yoma Babli, 20a

(2)

אנשי המאמוד

deputation + and reference.



The religious service that was conducted in Temple, and outside of Jerusalem was held four times a day: in the morning, at noon as Musaf, in the afternoon as Mincha, and at close of day as Nilah. (1)

In addition they also read the first chapters of the Book of Genesis, which were divided into six parts for the six days of the week. The section for the first day was 1:1-6, for the second day 1:6-9, for the third day 1:9-14, on the fourth day 1:14-20, on the fifth day 1:20-23 and on the sixth day 1:23-2:4. On such days, when Hallel was recited, because of the time necessary for the service of Hallel, the morning service, i.e. Maamod Shachrith, was postponed. On the day when a Korbon Musaf was offered, then the service of Nilah was postponed. And on the day when they had a Korbon Etzim, i.e. a wood offering, then they dispensed with the services of Mincha. (2) The priestly blessing concluded every service of the Maamod as well as the four daily services held in the Temple. (3)

The ones who made up the division of the Maamod, whether stationed in Jerusalem, or remained at home, were not permitted for the week in question, to cut their hair nor wash their garments save on Thursday, perhaps for the sake of Saturday. (4)

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(1) Rambam, Kle Mikdash, VI; see also Taanith, Mishnah, IV-3

(2) Taanith, Mishnah, IV-4

(3) Rambam, Kle Mikdash, VI-3

(4) Taanith, Mishnah, II-7

## The Institution of Fasting of the Maamodoth

Another institution that seems to be connected with that of Maamodoth, is the fasting of four times per week, by those in charge of the Maamod. We find in Taanith 27b the following:

אני כותב לך מלפנים את כל המעשים אשר עשיתי ואת כל  
המעשים אשר יעשה לי. ואני אכתוב לך את כל המעשים אשר  
יעשה לי. ואני אכתוב לך את כל המעשים אשר יעשה לי.

After a long discussion in Talmud and various commentators as to whether the obligation of said fasting rests upon both, namely the men of the Maamad, who participated at the altar in Jerusalem, and the group that remained at home, the decision is finally reached, that only the ones that are outside of Jerusalem are in duty bound to fast, while the ones in Jerusalem, because of their duties in Temple service, were freed from fasting. (1)

Accordingly, the men of the Maamod, outside of Jerusalem, had in addition to their special Maamod service also to fast four days of their Maamod week. In other words, we are led to assume, that the fasting institution formed an integral part of the institution of Maamodoth as a whole, that it was introduced together with the institution and was inseparably bound up with it. A close examination of the various texts bearing on the subject shows however striking differences, which tends to support the theory that the fasting institution came to be associated with the institution of Maamodoth much later.

While it is true that both Braithas in Taanith, Talmuds Babil and Jerushalmi, in explanation of Mishnah Taanith 3-6 mention the

phrase "v'anshe hamaamod hoyu mithanin" - the men of the Maamod would

(1) See Rambam in his commentary to Mishnah Taanith, IV-2; and Bloch who says as follows:

who says as follows:



institution of fasting came to be associated accidentally with the institution of Maamodoth after it had already gained a foothold upon the people. (1) Our belief will be fortified, moreover, if we can point out that the institution of fasting was quite a popular religious institution with some sects of the people at that time. Did there exist in Jewry at that time, a sect that practiced fasting? Our answer can be well stated affirmatively, if we have in mind the practices of the Pharisees, or perhaps more correctly, the practices of the Essenes. That they fasted much and attached much of importance to it, is evident from Matthew IX-14, Mark II-18 and Luke V-33. (2)

How much of a role fasting played in Jewish life we can gather from the fact, that the whole institution of fasting in the Christian church is but a development from the institution of fasting as practiced by the Jews in the time of Jesus, as H. Achelis, explains in his article in the Protestantische Real Encyclopedia, which is as follows: "In the time of Jesus Christ, the Pharisees fasted on Mondays and Thursdays, not all of them each week of the year, as shown in Luke XVIII-12, but from time to time as the opportunity presented itself, but the fast days were always on those two selected days. In connection with these Jewish fast days, the fast days of the Christian church developed." The "Didache" writes in C-8:1 as follows: "But let not your fasts be appointed with the hypocrites; for they fast on the second day of the week and on the fifth, but fast ye the fourth day and the preparation (sixth)." (3)

The fact that the protest is raised by the apostolic fathers not to fast together with the Jews on Mondays and Thursdays points to the fact that these days were observed as fast days by both Jews and Christians alike, otherwise there would have been no room for protest.

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- (1) The time, when we can say Sunday became a holiday for the Gentile world.
  - (2) "Then came to him the disciples of John saying, why do we and the Pharisees fast often, but thy disciples fast not?"
  - (3) The Teaching of the Apostles (Didache) c. 150 C. E., translated by James Edwin Oggers.

The remarks found in the Didache are also confirmed by the contemporaneous pastor of Hermas. "On that day Hermas fasted not in private, but together with a large multitude of the people." His fast day is called "Station;" the Roman name for that weekly fast. Historical evidence places it a little before the middle of the second century of the common era. (1)

All of which proves, that the institution of fasting was quite popular with the Pharisees, and that it flourished in the time of Queen Salome Alexandra;~ the happiest hour of the Pharisees. The fasting of the Pharisees came to be associated with the institution of Maamodoth most likely in the following way: Having in mind the fact, that the institution of Maamodoth represents a select deputation of the people, to represent them at the altar service in Jerusalem, and having in mind also the fact, that the Pharisees were instrumental in bringing this institution into existence, it becomes evident, that only the Pharisees, were chosen to represent the people, and since it was the Pharisaic custom to fast, anyway, the ones, who belonged to the Maamod, naturally continued in their fasting equally so during the week of their Maamod, hence, the phrase of the Braitha - the men of the Maamod would fast - and the association of the Pharisaic institution of fasting with the institution of Maamodoth.

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(1) Hastings: Dict. of the Bible

## I

## The Development of the Ritual for the Fast Day

Did the institution of Maamodoth cease to exist with destruction of the Temple and the altar, or did the institution survive it? If our answer will be based on the traditions recorded in the Talmud, then our answer will be in the affirmative; namely, that the reading prescribed for the institution of Maamodoth, outlived the Temple, and endured for many years after it, until it finally became rooted in the ritual of the synagog, which institution came to be the successor of the Temple.

We find in Taanith Babli 26b, Rab Ashi's famous saying: (1)  
 "Ilmoleh Maamodoth Shomayim V'oretz lo nithkaymu;" - were it not for  
 the Maamodoth the heaven and earth would not endure.

We also find there another famous saying as follows:

אנו כדעו, מה בעל הדבר הקדש קוש. דעל שאל דור הקדש קוש. וב תהא אבות. אנו כדעו.  
 שר תהא אבות שר קדש. דעל שאל דור הקדש קוש. וב תהא אבות. אנו כדעו.

The import of these two passages, and their meaning, becomes evident, if we but consider the time and the conditions prevalent in that period. Both passages, as the very name and content suggests, come to us much after the destruction of the Temple. It comes to us at a time, when the Christian world hurled words of despair and despondency upon the Jew, at a time, when the Christian, pointing to the destruction of Israel's Temple and the cessation of sacrifices, said to the Jew, your salvation is gone, your agency for atonement exists no longer, for your means of forgiveness;- your Temple and sacrifices, are gone. To comfort the Jew, the Gentile world offered him a new salvation, a new atonement... The Jewish world however, in defiance to such words of -----  
(1) His time being c. 300 C. E. *later*.

despair and despondency, answered courageously that he needs no other atonement, no other foreign means of forgiveness, and no external agency to appeal for him before his God and Maker. He voiced his answer in the words: "I had already long ago established for them the order of sacrifices, when they read it for me it is as acceptable as a sacrifice." In other words, the institution of sacrifice though extinct in practice, yet its atoneing grace still abides with the house of Israel and is of service and value whenever mindful of it.

We may safely conclude therefore from the above quoted Braitha, that while the actual service of the men of the Maamod ceased with the destruction of the Temple, the Reading employed by the men of the Maamod, however, outlived the Temple, and became the ritualistic property of the congregation of Israel. As to the changes, that were undoubtedly introduced in the reading in the course of time, and as to the form it finally assumed, very little can be ascertained. Any conclusion relative to it would be only hypothetical and guess work which is better left unsaid.

## II

Did the institution of Maamodoth, its fasting, and its subsequent reading in the synagog influence in any way the later development of the ritual for the fast days or not?

A comparison of the readings pursued during the service of the Maamodoth with the ritual we have in our traditional prayer-books, will hardly justify any claim, that the latter was a development of the former. Their differences are so vast that they hardly suggest any chain of development.

The service of the men of the Maamod we are told was as follows:

(1). Rambam in his commentaries says as follows: (2)

(1) Taanith 27a

(2) Mishnah Taanith, IV-2

In Mishnah we read: (1)

*ואתה תעשה כדבר אשר יאמר ה' אל ישראל*

. All of which shows, that the services of Maamodoth consisted in a prayer for the acceptance of the sacrifices, and sectional reading of the first few chapters of Genesis. The ritual as we have it for the fast days however is altogether different in form and content. Surely, the Selichoth, as they have come down to us have very little in common with the form and character of the services of Maamodoth. Notwithstanding, reference must be made to two features of our fast days ritual, which seem to suggest an element of continuity between the institution of Maamodoth and the ritual of the fast days. They are first: the prayer of "Mi Sheonoh," which forms part of the ritual for the fast days and is first mentioned in connection with the declaration of a public fast day, (2) and second: the prayer of "Nilah," which forms part of our ritual even to-day on the fast day of atonement, which originally formed a part of the ritual for any fast day. This ritual in particular, i.e. the Nilah service, presents unmistakably a remnant of the form of service of Maamodoth, which was usually recited with the closing of the gates of the Temple. (3)

These two references are the only ones, that seem to show that the ritual of the fast days in these two instances, is somewhat dependent on the institution of Maamodoth. Yet, in the face of the lack of more substantial and undubitable evidence, any assumption that the whole ritual for the fast days is a direct development from the institution of Maamodoth is unwarranted. The missing link is not yet in our possession.

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(1) Taanith IV-2

(2) ibid II-4

(3) ibid IV-3; four times a year the priests would lift up their hands four times a day, on Sachrith, Musaf, Mincha and Nilah.



## The Ritual Maamodoth as Found in the Traditional Liturgy of To-day

The ritual under the name Maamodoth found in the traditional prayer-books, is by no means the same in form or content, as read by the Anshe Hamaamad in the time of the Temple. The name Maamodoth is a misnomer and consequently misleading. The only resemblance it has to the Temple service, is the sectional division of the first few chapters of Genesis according to the days of the week, but that too, needless to say, is arbitrary and artificial, and cannot claim any relationship to the Temple institution of Maamodoth because of it. Our interest therefore in the liturgy of Maamodoth as we find to-day, is not its relationship to the old institution of Maamodoth, because indeed it has none. Our interest is rather that of time, when it was first introduced in our prayer-books and by whom. The treatment of this subject is purely liturgical and its relation to the subject as a whole is relative only.

Our questions will be answered best by quoting the original sources where the origin of the liturgy of Maamodoth is first found.

The first place where the arrangement of Maamodoth liturgically, is met with, is in the Siddur of Rab Amram <sup>p. 16<sup>a</sup> - 17<sup>b</sup></sup> Goan, died 875. The importance of his prayer-book is in the fact that it is the first book, where the prayers are systematically arranged, accounted for and put in good form. The Maamodoth introduced in his prayer-book however, are the same in order and form as that recorded in the Mishnah, save for a few sections from the Prophets, Psalms, Parshas Hamohn, the Ten Commandments, a chapter of Mishnah Tamid and various daily prayers. The arrangement is for every day of the week and Sabbath. At the end of his arrangement he adds however the following note:

"וְהַמָּוֶדוֹת הַזֵּהוּ הֵם הַמָּוֶדוֹת הַקְּדוֹמִים שֶׁל מִשְׁנָה וְהַמָּוֶדוֹת הַזֵּהוּ הֵם הַמָּוֶדוֹת הַקְּדוֹמִים שֶׁל מִשְׁנָה"



The order of Maamodoth as arranged by Eliyahu Hazaken seems to be more elaborate than that of Amram's and an integral part of the daily liturgy, binding on all the Jeww and not only on a limited few. Moreover, it shows plainly that the name "Maamodoth" for said arrangement was applied to it much later and that its original name was "Seder."

The "Achronim" later on, added a few more selections from the Bible, Mishnah and Talmud, but as yet the Maamodoth were free from Cabbalistic influences. With the appearance of Cabbalism however the Maamodoth received their share of Cabbalism, which consists mostly in mystic prayers, at the end of each daily section and selections from Zohar according to the sedra of the week, as compiled by Chayim Vital in his prayer-book "Chok L'Israel."

It was not however until the time of Jacob Emden, 1697-1776, that the order of Maamodoth as existed in his time was brought into question. His dissatisfaction with it resulted again in a new arrangement as found in his prayer-book "Beth Yakob."

Emden's arrangement is vastly different from that of his predecessors. In some places he omits; in others he adds. He is also the first to give an intelligible reason for the place of Maamodoth in its present form in our prayer-book. To appreciate fully the import of the Maamodoth in our prayer-book, I thought it best to quote freely from Emden's introduction in his prayer-book to Maamodoth.

In places he says, that while it is true, that only the learned are commended "likvoam itim l'torah" while the "ame hoaratzim" are better off if they spend their time in business matters and are therefore in a position to support the scholars and learners and thereby become the "machazike hatorah" yet he admits, that everybody, rich or poor, intelligent or ignorant, is expected to learn the Torah every

day for a little while, so as to fulfil his obligation to the learning of the Torah daily. Because of this universal duty resting upon the Jew of every station and rank, there has been placed the order of Maamodoth after the regular daily prayer, so as to enable every man to learn a portion of the Torah, or Mishnah or Halachah daily. But I could not fully comprehend why he named this collection of sayings "Maamodoth," since the man who would officiate at the sacrifices did not follow this order of reading at all. They only read of "Maaseh B'rashith" and then would pray, that their sacrifices might be accepted favorably by God. But all the other reading, the haggadoth and the prayers that the author of Maamodoth has incorporated, I for one, really do not know their origin nor their source, nor have they anything to do with the subject of Maamodoth. The name "Maamodoth" applied to it is only a homonym. Many selections that he incorporated there were not at all happily selected. In the first place "Parshas Haazinu" is undoubtedly an error, for that was part of the "Musfe Shabos" and has nothing to do with the services of the week. In the second place, the division of the chapters of "Tamid" into daily sections is altogether beyond human reasoning. The "Parshas Hamohn" and the Ten Commandments, even Aritahl would omit. The haggadoth that he inserted, no one knows where they come from, nor do we know why he favored one haggada over another. Some of those haggadoth appear twice. Because of all this it is evident why we have deviated from the planned order of the author to subtract in some places and to add in others. Such selections that have a direct bearing and relation to the day of the week were grouped together for a given day of the week. Accordingly, each day of the week will have in a composite form, all that is found in the Bible, Mishnah, Gemarrah, Halachah and Haggadah bearing on that particular day. We have decided to retain the name "Maamodoth" as originally, since it does speak of the order of Maamodoth

of the "Korbon Tamid," in addition to an explanation of the services of the men assigned for Maamod.

The above mentioned observation, together with Emden's remarks lead us to the following conclusions:-

- 1: That the arrangements of Biblical and Talmudic selections under the name "Maamodoth" have nothing in common with the institution of Maamodoth as existed in the time of the Temple.
- 2: That the name "Maamodoth" as applied to said arrangement is altogether accidental, substituting its original name "Seder."
- 3: That said arrangement has been modified a great deal from time to time by varied men of influence.
- 4: That the said arrangement was introduced into the prayer-book with a view to read it after the daily prayer, so that each man will thereby fulfil his obligation of reading the Torah daily.

Accordingly, the purpose, seems to be the exact opposite conveyed in Amram's siddur, where he says expressly, that it is binding only upon a few individuals, but the large mass of Jews need not read it. Apparently, the Maamodoth was introduced with the purpose of popularizing the Bible and Haggadah among the people to afford a sort of a handy anthology of the gems of the Bible, Mishnah and Talmud. Again it was for the sake of making the treasure-house of Jewish learning the property of all and not the claim of a chosen few.

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