

poleonic empire, Jews were equal in law in every territory that his armies had conquered. When the French empire came to an end at the battle of Waterloo in 1815, Emancipation was reversed everywhere except in France itself.

However, during the nineteenth century, Emancipation was finally achieved throughout central and western Europe. Eastern Europe had to await the fall of the tsar in 1917 before Jews in Russia and the Russian empire (including Poland) were emancipated and received civil rights. In the Muslim world, European colonial powers spread Emancipation to some countries, but in more distant parts, such as Yemen, the Jews were only emancipated when they moved to the State of Israel, which itself represented a new achievement: the appearance of a Jewish nation among the nations of the world.

The struggle for Emancipation had been closely connected to the struggle for religious freedom and the separation between church and state. As long as Christianity was regarded as the state religion or the state as a Christian state, it followed that those who did not profess the faith were denied the privileges of full citizenship and civil rights. Thus, for example, the struggle for the admission of a Jew to the British Parliament centered on the abolition of the oath that every member had to take "on the true faith of a Christian." In many European countries, Judaism was recognized as an official faith to the extent that the government levied taxes on all professing Jews for the upkeep of Jewish religious and communal institutions. Already under Napoléon Emancipation involved relinquishment by the Jews of internal legal jurisdiction over their members; the role of the rabbi was restricted to religious matters.

Emancipation led to far-reaching changes in Jewish social and religious life. The Jews now had to face the challenge of living in two worlds. With the disappearance of external forces that had unified the community, secularization and *assimilation set in and many Jews converted to Christianity, more of them out of the desire to join the majority society than out of religious conviction. *Reform Judaism was founded on the one hand to provide an alternative for those Jews who found traditional Judaism incompatible with modernity and on the other in the conviction that Emancipation and liberalism heralded a messianic age. The Talmudic rule **dina' de-malkhuta' dina'* was comprehensively reinterpreted by the reformers, and laws maintaining Jewish exclusiveness were jettisoned. Even Orthodoxy was influenced by the Emancipation, and *Neo-Orthodoxy was based on the principle that strict Orthodoxy was compatible with complete social participation in the cultural and civic spheres of national life. With Emancipation and consequent acculturation the nature of *Jewish identity changed radically, and the comparatively monolithic Jewish historical identity now gave way to a variety of forms of identification. See JEW, WHO IS A?, CONTROVERSY; PLURALISM, RELIGIOUS.

• Shmuel Ettlinger, "The Modern Period," in *A History of the Jewish People*, edited by Haim H. Ben-Sasson (Cambridge, Mass., 1976) pp. 727-1096. Arthur Hertzberg, *The French Enlightenment and the Jews* (New York, 1968). Jacob Katz, *Out of the Ghetto: The Social Background of*

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—ARTHUR HERTZBERG

EMDEN, YA'AQOV (1697-1776), rabbinic scholar and authority; known as Yavets, an acronym of Ya'aqov ben Tsevi. Born in Altona, where he lived most of his life, Emden was greatly influenced by the Torah studies and anti-Shabbatean polemical activities of his father Tsevi Hirsch *Ashkenazi. Emden was a preeminent scholar who produced an extensive literary *oeuvre* covering virtually all aspects of Jewish intellectual creativity including commentaries on the Bible (lost), the Mishnah (including a separate volume on *Avot*), the Talmud (in manuscript), the *siddur*, and the *Shulhan 'Arukh*; almost four hundred *responsa*; a major ethical tract; a book on grammar; several sermons; and an autobiography called *Megillat Sefer* (1896). He played a major role in the eighteenth-century battle against Shabbateanism. In the last two and a half decades of his life, he became obsessed with exposing any vestiges of that generally subterranean movement, motivated perhaps in part by the presence of Shabbateanism within his own immediate family. In 1751 he accused R. Yonatan *Eybeschuetz, recently elected chief rabbi of the neighboring communities of Hamburg, Altona, and Wandsbek and one of the leading rabbinic figures of his generation, of being a clandestine follower of *Shabbetai Tsevi. This extremely serious charge, effectively one of heresy, gave rise to an intense, bitter, and repercussive controversy. Local secular authorities and the Danish monarch were drawn by both sides into the conflict, as were leading rabbis from across the Jewish world. Emden lived long enough to witness the emergence of the *Haskalah. Unlike some of his more traditional colleagues, he shared some of the openness to secular culture found in that movement headed by his acquaintance Moses *Mendelssohn. At the same time, Emden rejected its fundamental assumptions and vehemently opposed its effect on his contemporaries.

• Yehudah Liebes, "Meshililyyuto shel R. Ya'aqov Emden ve-Yahaso le-Shabbeta'ut," *Tarbiz* 49 (1979-1980): 122-165. Moshe Perlmutter, *R. Yehonatan Eybeschuetz ve-Yahaso el ha-Shabbeta'ut* (Jerusalem, 1947). Jacob J. Schacter, "Rabbi Jacob Emden: Life and Major Works," Ph.D. dissertation, Harvard University, 1988. Azriel Schochat, *Im Hilufei Tequfot* (Jerusalem, 1960). Avraham H. Wagenaar, *Toledot Yavets* (Amsterdam, 1868; repr. Lublin, 1880).
—JACOB J. SCHACTER

EMET VE-'EMUNAH AND EMET VE-YATSIV (אֱמֶת וְאֵמוּנָה וְאֵמֶת וְיָצִיב; True and Trustworthy; True and Firm), openings of the *Ge'ullah blessing to be said after reciting the three paragraphs of the *Shema' in the evening and morning service respectively. The Talmud Bavli states that whoever does not recite Emet ve-Yatsiv in the morning and Emet ve-'Emunah in the evening has not fulfilled his obligations (*Ber.* 12a). These prayers were already recited in the Temple service (*Tam.* 5.1; *Ber.* 2.2). No interruption may be made between the end of the preceding third paragraph of the Shema' and the first words of these prayers (*Ber.* 2.2, 9b, 14a-b). The evening formulation differs from the morning one in accord with the biblical phrase "to proclaim . . . your faithfulness

THE OXFORD DICTIONARY
OF THE
JEWISH
RELIGION

EDITORS IN CHIEF

R. J. Zwi Werblowsky Geoffrey Wigoder

NEW YORK • OXFORD
OXFORD UNIVERSITY PRESS

1997