

Hasidim

10/2 What are the grounds which paved way for spread of Hasidism?

- a) Beal Shem - <sup>originate</sup> Podolia - South Ukraine - near Turkey - where Eastern Europe meets (geographically) Near East - spreads to Galicia (South Poland) - This is the very area which the Cossack programs devastated - hardest hit area - in 1648-50 - great part of Jewish population either killed or chased away - so Jew. community is migratory - physically insecure -
- b) Altho whole Sabbatai Zvi phenomenon lasted little more than a year - From time S Zvi declares himself 1666 + his conversion - the bit Sabbataicism did not die then - but went underground - strongly for a hundred years (altho considered a strongly heretical sect) - with <sup>under the</sup> <sup>surface</sup> <sup>occasions</sup> right thru 18th century - Thruout 13th cent. Poland - there continues to be great controversy over question of messiah
- c) 18th century is the political dissolution of Poland + decentralization of power into hands of local nobles - as well as parceling out to foreign powers Jews maintained a cultural autonomy - but still politically dependent -
- d) Until 1650 - Jews were governed by their own Edip + its <sup>supra-</sup> <sup>its migrations -</sup> organization Beitrak 381 - The 1648 programs + the Sabbatian split undercut the whole Edip structure - Furthermore - since the Edip was the intercessor b/w Jews + Gentile rulers hence community's protection - its authority was undermined with Polish political ~~process~~ upheaval - with this upheaval - indiv. aspiring Jews - ~~uncon-~~ <sup>unlike</sup> types - began dealing with Gentile nobles

- Early mid 12th century -

independence of  $\text{Ezra}$  structure - Old families of wealth and power lose their <sup>wealth</sup> influence, + power + in vacuum new money-grabbers seized power - bought from Polish nobles - Even worse - these new powerful Jews appointed their own rabbis - w/o any credentials - whose purpose was to milk it rich from community. A whole lot of corrupt Reishimite - appointed + controlled by rich - cause + which was obviously terribly resented by people - Of course - economic corruption - supported by Reishimite + their law - is rampant.

e) with breakdown of  $\text{Ezra}$  - rural Jews have no polt social structure - no one place of residence - no rabbis, teachers, leaders, etc - with much messianic fervor abroad -

the magid ( $\text{צידן}$ ) - lower-class intellectuals - a long standing institution in Jewry (spoken of by  $\text{Psalms}$ ) - but now takes on new social importance - the poor Jews were now largely illiterate + diseducated - and they looked to  $\text{Pisidn}$  for their spiritual leadership (even tho - the  $\text{צידן}$  was a few + burlesque preacher <sup>guiding</sup> against poor) -

Then even further in 130-40's a new social form - the  $\text{אנדרן}$  - a group of poor workers - which hires its own  $\text{צידן}$  - a social form of resistance to  $\text{Ezra}$  + battles go on b/w the two institutions - altho the  $\text{אנדרן}$  were really made it on permanent basis - but herein are planted seeds - from these lower-class intellectuals - came the founder of Hasidism + early Hasidut spread thru  $\text{Pisidn}$  + not thru rabbis (as well as thru  $\text{Gone}$ ,  $\text{צידן}$ ,  $\text{Isa}$ , etc) (+ spreading out) to the rural poor -

ספר עיקוטי יקרים -

17/8

ספר מוקדם מאז החזיון - 1792 (ספר בראשית י"א א 1780)

עיקוטיים של תורה קשה - הארה לא נמצא עני

אלו וצדדים אלו עיקוטיים מהבש"ט והמאז - אין עם אירלנד

ספר - בנראה הספר תלפת התורה כמו שצדו ארגו

הקהילה -

"והאיש משה" - בה שבתה "משה משה" קרי פסוק

על "שפת" (שפת השפה) מן השפה - יקרא, יקרא מן השפה מן השפה

מנה עומדים שמה היה צדיק אחד - "פסוק שפת" מן השפה

מיקרא (והשפה) - שהוא צדיק המוצא מן החומר אפילו

בזמן שהוא נמצא בתחילתו - אבל כשלא - חסד או צדק

על מנה אש - אלה מאים שכלו עמ"ק

"צד כש אשה" - כש אשה (בתורה) היא באים שמה

וכן צדיק אחר כש אשה אכס כוחק - כיש עש - האדם

היה כחוסר אפק, אפק אפק - The incredible power of the word -

the prayer feels as if he is going to die - (sufficiency of word - like organ -

so full that one cannot go out - see p. 3 - \*אפק

17/11

"כופש אש" - יהאנה אלהיה - אור הקדש של אשה בכאש

שנינו לעזרה אורו - ביסוד המיני - אין התורה של

מיסויקה - ומיניקה - אגם צדקים עתה בולג הקדושים

של מאמר הזה - האור הקדש - שהיה שנינו עזבוקים - עכ"ל

(על השפה) כגורו לכל אדם מהמה בכונה - וצד - אקרא

ומהמה על השפה המינים מהו אשכ עכ"ל אה

The finest gems of Hasidic mysticism (the power of the word - the medium is the message) are revealed with Torah in עכ"ל



ג'ר'א  
ז'י'א  
(ג'ר'א) | מ'ש'ר'א  
ז'י'א

10/9

Ideas in 17<sup>th</sup> 18<sup>th</sup> cent. Jewish spread their wanderers - from Israel with פ'ר'די'ע  
& in Europe with ז'ע'ר'א & ז'י'א, פ'ר'ע, etc -

What is relation b'tw. Beal Shem Tov + origins of פ'ר'די'ע?

The term "פ'ר'די'ע" is certainly not original here - we know of Robbinic  
פ'ר'די'ע + of 12<sup>th</sup> cent German mystical (other-worldly) group called ק'ר'פ'ר'די'ע  
Now - even before starting Gera's life - the religious פ'ר'די'ע were also  
called פ'ר'די'ע - These groups were highly spiritual, ascetic, + interested  
in Kabbalah - in some ways - this is an ascetic reaction to anti-mirac.  
Sebbatians - (18<sup>th</sup> cent. ז'י'א list is heavily taken up with sebbatians) (see p. 177 & 181)  
because of their heavy asceticism, these פ'ר'די'ע were not open for mass  
circulation -

Biography of Gera - All our information is from Hesidic stories  
have only one letter authentically ascribed to hand of Gera - About 50  
yrs. after Gera - the Gera h'p'e was printed - the book is partly  
legendary - but we also know it does contain some accurate information  
about his life - The book - probably authentically - depicts Gera as  
an itinerant wanderer - an orphan - sent to study - but a boy  
given to wandering alone in woods - his first job being tending little  
children - and he marries the sister of an important ז'י'א - who  
buys him an inn - + lets his wife run inn as he wanders  
around - (important to note - Hesidic does not ascribe to Gera  
ז'י'א. learning - either we know he was far from ignorant)

According to the h'p'e - the פ'ר'די'ע in the Gera's town finally  
opened their eyes + saw his gifts + accepted him as their ז'י'א -

but more likely - there was grt. tension bet. these 2 groups - quite incompatible life-styles - 1022 - it seems Gersa gathered followers + converts (as is also told in 1020) - from these tales - the group of early followers were quite lovely, ecstatic, etc - and their style was wild enough to scare other people of that time - certainly the established religion.

1016 -

sp → "דַּבְּרוּ לְהוֹרֵא" in The Havoras - there was a practice of הוֹרֵא - which the Gersa sought to discontinue - But what was this הוֹרֵא? - Apparently it constituted a knowing of what was happening within other people - but from a distance - It seems that it was this distance - the stance of prophecy - which the Gersa rejected - For the 7133 continued to practice the of helping people "see" their inner life (עוֹלָם) - Also - note 10300 never gave up idea of magical power -

We know the main topic of conversation was "דַּבְּרוּ לְהוֹרֵא" which indicates a very earthly - practical mystical group (other Kabbalistic groups speaking with more about upper worlds - אֵלֶּיךָ, etc)

From the 1020 - we know that the Gersa sought entry into הוֹרֵא - & was not immediately accepted הוֹרֵא was a contemplative mystic - yet believed in contemplation within worldly activities - he is a successful merchant - & wants of others to also be able to work in world & contemplate at same time easily - Yet הוֹרֵא did not achieve the integration of the two worlds

that was later achieved in חיצון - Business + contemplation in his system <sup>exist</sup> ~~remain~~ side by side - but are not integrally related - \* This is the \* ג'ערא's great addition - to see God within worldly events - in all his activities. פ'ציון (unification of א'ל & ע') is accomplished thru worldly activities - even - e.g. תורה & א'ל - Yet the ד'ר tells us - that the ג'ערא himself had difficulty living this system - It is told the ג'ערא had difficulty talking to people because of his "א'ל" - and he had to be instructed (by his wife) on how to talk normally while not losing his א'ל - (let's remember - how many years the ג'ערא spent in isolation in the mountains + his difficulty in making it with חיצון +, apparently, with other plain people)

In historical summation - while the חיצון of פ'ציון remained independent of ג'ערא - after his colleague - while the ג'ערא gathered his disciples - and, in effect, started his own חיצון - (with difference that unlike other חיצון - it was one ג'ערא across as א'ל - פ'ציון) Our picture of ג'ערא - a very intense, spiritual man - who has an intimate group of disciples, yet who remains - by <sup>spiritual</sup> necessity, also he -

10/23 - reading of ג'ערא's letter (apparently authentic) to א'ל פ'ציון - his brother-in-law in Israel - in which he talks quite openly - as much as was possible - about his mystical trip to heaven + his discussions with א'ל פ'ציון & other heavenly figures - and his praying for help <sup>in</sup> determining the fate of Israel (during late 1640's plagues + pogroms) - The letter is unusual - even for a mystical document - for it is so self-centered - about his trip + his discussions - not discussing -





10/23 cont'd

Further, too, <sup>what</sup> it is remarkable is his own recognition + statement of his own cosmic importance - The importance of the Gressa is apparently not all the creation of his disciples - but has to a great extent - his own self-image - e.g. in the decree - he asks NIEN when he will come + NIEN answers when your Torah (11300) will be spread throughout the world.

11337 - the idea is certainly not original with Gressa - the ZINBA has its famous statement on the <sup>fixed</sup> hidden 1133 1"8 - <sup>in</sup> whose account the world exists - The concept of 1133 1"8 found its way into popular Jewish folklore + was preserved in that form to days of Gressa.

the 11337 - the 11330 of "3101" - the 11330 which absorbs + <sup>channels</sup> ~~transmits~~ all the upper rings down to earth (the cosmic follicle in 11337 1"8) - the connecting link b/w upper + lower worlds - Now - the "3101" is identified - even in 11337 - with "11335" - So 11337 has a supernal 1133 - within Sepharatic system - Hasidism now translate that Kabbalistic idea into the human 1133 - who ties together upper + lower world - that man takes on role of that part of divinity in 11330.

10/30

In Hasidism there is a unity of 11337 11330 with earthly 1133 - this is in keeping with great heart of Hasidism - to connect mystical 1133 point - spiritual - e.g. spiritual man with described



X

In the opening passage of the book

11/5- "תפילה היא כיוון עם השכינה" - התפילה עוזרת לנו

להתחבר - ומתקן התפילה יוצרת (יחסית) שהשכינה אצלנו

- שההתחברות באה לנו - ואז יוצרת המשיך בדרך התפילה

from struggle of away - comes moment of realization of <sup>usual</sup> expanded consciousness

קריאה (התחיות) - <sup>usual</sup> expanded consciousness

דברים (התחיות) - expanded consciousness - very inclusive vision of consciousness

"כאשר הקריאה בדיבור אצלנו" - אצלנו התחברות אצלנו בדיבור

אם' שהיא הקריאה (unusual state of consciousness) שהיא התחברות עיונית

ויש לה

"הדיבור הוא כמאמר תורה אחת" - בדיבור כאן אין אצלנו התחברות

אצלנו - כ' (החן) מאריך על התחברות - התחברות כמו הפירוש

השכינה אצלנו <sup>השכינה</sup> אצלנו - ומתחברת קשר בין השכינה

(הפירוש היותר) ונפש האדם - כל תורה אחת אצלנו

יצרנו אותה - שהיא ופה וכל - וכן אצלנו

התחברות נצטרף לשכינה כאן - כ' (החן) מתחברת תחילה

כנראה - כשכינה

"אם שנתה אצלנו אצלנו אצלנו" - אצלנו התחברות

היא אצלנו אצלנו אצלנו - אצלנו התחברות אצלנו

הדבר היותר - "כיצד יתכן שיהיה אצלנו אצלנו"

(unfulfilling of earthly needs) - and from <sup>unfulfilling</sup> will also <sup>unfulfilling</sup> fulfilled - and from <sup>unfulfilling</sup> fulfilled

"קריאה" - both - blocking off the divine light - layers of shells

- (including spiritual) - contained in indiv. objects - essence

אצלנו אצלנו אצלנו - (התחברות) אצלנו אצלנו - והוא דבור אצלנו

11/6

Alameda 19128 - a widening of area of land - everything becomes a  
secret act - destruction tra. holy spiritum is blessed - for everything  
can be made secret. Yet - there has to be a limit put on this  
insight - for they want to replace system of 19128 - into spiritual, holy  
way.

is a student of the book numbered the 19128 and really not  
19128 - for the whole 19128 has one aspect - only let here  
the history of a very long - but the 19128 are possible numbers  
only for the sake of 19128 year - the call of spiritual destruction  
of 19128 is not - but a 19128 is a 19128 - and the

because in system in order - independent of system - the Jews  
and to such effect that they admitted the whole world from  
within their own acts and the Babylon was a sense act -  
yet - what can we see within this is the 19128 - a  
not another system or random numbers.

Now - return to these acts and an attempt to realize ordinary activities  
but these realization is very detailed & spelled out in heloche detail -  
that's except heloche - but for the past - that's implied the law  
mathematically in realizing sparks for that Jewish world - and gives him  
gift, leaving to realize the system.

How does Heloche 19128 work? These aspects are object and returns of  
to the realization in the world's object of all its attributes until he  
discovers its essence - to that point - then returns to realization.



11/20 - Mystics - whether vision is inherently so or not - most communicate their insight in terms of their cultural symbol system - but often in their communicating - they drastically reinterpret the symbols - eg. Zohar understands 'צדיק' not as 'righteous' but as 'righteousness' - not the commanding - but the bringing together - thus who weeds in his righteousness <sup>at present</sup> - "צדיק צדיק צדיק צדיק"

Bede's work - 3 main figures - John the Evangelist - Augustine  
Ivan Iliev - Karamazov - Tolstoy - Karamazov  
Karamazov came from a family of both magicians and rabbis  
Tolstoy - was a maggot but made of, secret, form - very sacred  
Maggot - you were a Secret Emperor in our own right.

[Ivan Iliev - 1912 - ambivalent figure - left in a letter - interesting story of his Father - who was to go with Gers to 'rest' - but was not allowed to go by his own - who was not on his own - a necessity - and was predicted (in some way) that Gers would never return - how Gers indeed got stuck in Italy - realizing that Heaven had decided time was not right.]

Gers dies in 1930 - ZION becomes his successor - although we do not see how this succession occurred - for of the time - he knew the Gers best well - besides his being a physically weak man - whose exposure to people was occasionally limited - as well as his being more of an intellectual elitist - who attracted more intellectual types than Gers himself - he also would have been closer to Karamazov's reception -  
to the extent that Gers opposed the maggot - although they both were not the perfect Gers - ZION was not a new man - very much as a man's father



their ecstasy - which was so strange & threatening -  
 theologically. if only God - the whole Hekhalic system - based on transcendence  
 & on split of Ein Sof - was theoretically threatened - The Gaon could not  
 allow that - eg. the fact that Ein Sof understood Ein Sof meant that  
 all the world is filled with God - while not that of pockets Israel, etc -  
 The Ein Sof needed point of cutting in the Revision officials & had the  
Ein Sof created - twice - until Ein Sof - in the first 2 Ein Sof - the argument had  
 been quite violent - but within the Ein Sof community - was it went out to Ein Sof

4/16 - Review of Developments

1648 - "Chelmsitzky" pogroms } the destruction of E European society -  
 1666's - Schibetol Zur } at least in S Pol + Ukraine

- 3000 Ein Sof - 7000 Ein Sof 115712 87712311

while so many Jews uprooted themselves in anticipation of  
 S. Zur - the social order is again affected - Mercurian power lasted  
 well into 18th cent -

In response to time - the rise of Ein Sof - around 1711 - 12.

lower-class intelligentsia - ground for Ein Sof - The Ein Sof  
 were often in conflict with Ein Sof - but Ein Sof were not  
 organized & never truly popular - being very severe

Reel Shem Tor was from side of a Ein Sof - He was a new leader in  
 bridging the worlds of popular ul (making a Ein Sof) & of true  
 estate Ein Sof - He used Torch was shifting rel. emphasis from  
 straight learning to Ein Sof - while the Ein Sof was  
 probably not a Ein Sof intellectual himself - he gathered the Ein Sof.





First  
 the Hasidic Rebbe to be a <sup>mitzvah</sup>  $\pi\beta$  in a "big" city - i.e. Belditchine  
 => the institution of  $\pi\beta$  arose in idea that man needs an intermediary  
 the  $\pi\beta$  introduces the idea - but in time & in the Pij's  $\pi\beta$  - it is still  
 urged for everyone to become a  $\pi\beta$  - which is probably reflective of Gershom's  
 but by time of his disciples - the  $\pi\beta$  is institutionally  
 JMS says already introduces the idea of the  $\pi\beta$  as a diff. kind of person  
 The main function of  $\pi\beta$  is to uplift the souls of his followers -  
 to pray for them - also for the world -

Theologically - The g't. emphasis is on "there is nothing but God"  
 aesthetic enlightenment of "there is nothing but God"  
 but it is grafted onto the spiritual theology of had ition -  
 & the kabbalah. Had the Fether + Rebbe's <sup>the kabbalah</sup> exists  
 side by side - until Orthodoxy takes over -

The metaphysical Sepher became parts of man's soul -  
 Paradoxically - the g't. emphasis on  $\pi\beta$  + on asceticism co-exist  
 often asceticism is seen as words higher  $\pi\beta$  -  
 the Gera left the legacy of  $\pi\beta$  thus uplifting sparks in the  $\pi\beta$   
 $\pi\beta$  which is not an embracing of asceticism in itself  
 but  $\pi\beta$  in its has paucity - in its way to uplifting  
 but the  $\pi\beta$  - moved more to an emphasis of man as  $\pi\beta$  -  
 in which God comes in -

$\pi\beta$  - emerges as a new category - of death + rebirth  
 way to still is their Nothingness - personally the  $\pi\beta$   
 has to become  $\pi\beta$  - so the flow can enter  
 prayer comes from specific  $\pi\beta$  -

From  $\text{אנדרה}$  to  $\text{אנדרה}$  to thought w/o specifics - to the  $\text{אנדרה}$  -  
wherein man is transformed into the passive  $\text{אנדרה}$  for the inflow -  
thus the tension arises btm. the passivity of  $\text{אנדרה}$  + the  
activism of  $\text{אנדרה}$  -

within  $\text{אנדרה}$   $\text{אנדרה}$  - we have re-introduction of need for  $\text{אנדרה}$  -  
+ the tension btm. a specific  $\text{אנדרה}$  +  $\text{אנדרה}$   $\text{אנדרה}$   
the rel. life is goal-centered - the path to  $\text{אנדרה}$  -  $\text{אנדרה}$

5/7

### Nachman Bratzler -

The Bratzler sect was always an anomaly among Hasidim -  
even from the times of Nachman himself - outsiders were unable  
to understand its inside dynamic - Nachman possessed the  $\text{אנדרה}$  joy  
of early Hasidim - adding also a  $\text{אנדרה}$  sense of  $\text{אנדרה}$  -

We know what about Nachman - but from his disciple  $\text{אנדרה}$  -  
which is less than objective - but Nachman was the  $\text{אנדרה}$   $\text{אנדרה}$  of  
the  $\text{אנדרה}$  - which  $\text{אנדרה}$  influenced his childhood - He was  $\text{אנדרה}$   
expected to become a rebbi - + because of the expectations - he hid -  
He spent most of his public time proving he was not a rebbi -  
keeping his own light to himself - Thus R. Nachman found his  
reputation of a "no-good" - Nachman's first followers were a  
circle of Kabbalists (non-Hasidim) who were attracted to his teachings -  
it is significant they were Kabbalists - for in some ways Nachman was  
a  $\text{אנדרה}$  to pre-Hasidic Kabbalistic - for he is very pre-occupied  
with sin + repentance - his basic issue is  $\text{אנדרה}$  - which was  $\text{אנדרה}$   
of souls + of the world

[Nachman only lived until age 34 (1811) - his grt. teachings were <sup>written</sup> in his 20's + early 30's - being sick with tuberculosis]

i.e. / Noy re-introduced the Messianic concept of יִישׁוּעַ - ~~which~~ the צדיק + צדיק had substituted יִישׁוּעַ as the key concept instead of יִישׁוּעַ - But Nachman was much more interested in Messiah than they - He talked a lot of יִישׁוּעַ - was modest about his position - Either he or his followers thought him to be the Messiah Nachman understood sin as result of lack of אֱמוּנָה - perhaps "religious awareness or consciousness" - Nachman was a grt. concrete educator of the youth - teaching them opening up to אֱמוּנָה - which apparently was both very joyful + traumatic - as well as <sup>being</sup> very systematic - a systematic way to God - way to repent - Later, Nachman's writings became holy text for his Hasidim -

As a teacher - Nachman insisted on both asceticism + יִישׁוּעַ - i.e. every day taking time for private conversation with God - for a private breaking of one's heart - every day - before God - as well as being the real spiritual master of his students Nachman was very controversial as a teacher + rabbi - among outside Hasidim - He seemed to thrive on controversy + he saw controversy as part of his own growth as a צדיק

Tranquill - rejoice in trembling - a grt. juxtaposing of evil + joy -  
"וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל"  
he reads as <sup>love-</sup> יִשְׂרָאֵל - to you evil - for them heart יִשְׂרָאֵל -

writes of the grt. effort to overcome suffering to become joyous -  
Nechman combines both a grt. concern for existential reality of life -  
its sufferings & joys - as well as for the mystical life - the hopes of  
being included in the One - becoming part of Eternity in ones life -  
"Because (if) one knows God, he becomes God"

but on returning from contemplation in for Nechman terribly painful -  
for once the mind has been so expanded - how can it fit back  
into the confines of the physical body - yet from that pain comes  
לב"וילבז יעיר" - grt. creativity -

Nechman's writings from a little literature of their own -  
His Torah (פירוש תורה) - his stories his חסידות (parallel to his Torah) -  
his dreams (also tied to his Torah) & his שו"ת - (derived from  
his Torah) - Reb Nasson - edited all these writings - including  
a biography of Nechman -

These writings do not include the books Nechman ordered to be  
burned by his disciples - perhaps these were the most heretical  
writings - The ones Nechman could not trust to the world  
w/o his presence & interpretation -

Nechman was also very grt. on faith - + insisted that his disciples  
stay away from all חכמה - i.e. all philosophical texts -

12/4 - Hasidism, Redemption + Messianism

Scheuer: "neutralization of the Messianic ideal" <sup>Hasidism</sup> depicting a diffusing form of messianism <sup>Sabbaton</sup> <sup>messianism</sup>  
finding the messianic in each man - who needs to work on himself to achieve  
messianic era - uplifting <sup>1313</sup> - not as last minute apocalyptic effort -  
but as an on-going daily uplift -

Dinn - a cont. historian - denies Scheuer's claim of Hasidism neutralizing messianism

Dinn points to several factors - the continual ideal of going to Israel

2) in the 1746 letter of Gera to his brother-in-law - the Gera wrote the  
Messiah in heaven - learning from him next time

3) before his death - the Gera is reported to have said that if the Jews  
were not to return <sup>come</sup> he would have to return -

Thus we see - in the mythology of the Gera - that there is some version of him  
as involved in messianic redemption - <sup>it seems to me to be an Elipha-figure</sup> - other his role is not quite clear -

(the principal accused origin of being <sup>the 1313</sup>)

Also in 1742 - we find these tales: 1) 1313 came to Gera for redemption -  
so they decided to join souls - also set up Gera's tripulations - but  
it did not work out - + Gera had to return 1742 down to pits of hell -

Gera acknowledged the 1742 had a spirit - but lost to "Kadosh" - because of pride

> we know from Kabbalistic sources that only one who had knowledge of soul  
(and from same source) with another could redeem him - meaning that  
Gera + 1313 had a knowledge of soul - we might be able to derive from these  
myth (Dinn) that for quite a while the Gera was struggling with <sup>1742</sup> -  
perhaps even that he would declare himself Messiah (Dinn's contention)

> we also know that the Gera attempted 1313 + 1313 - when Messiah was  
destined to come - + that his failure struck him as tragic -

yet - the disciples of the Beor relate to concept of Moshe <sup>the</sup> as a spiritual - rather than a geographical entity - Perhaps after failing to get to Israel - the Beor developed a new theory - That Israel is where the messiah is + that the messiah must remain with his community (ie in Egypt) - For he needs them as they need him - following this possible ~~theory~~ <sup>theory</sup> direction - we get theologizing of messiah - the need of Jews to redeem sparks in exile - Thus - there may well be a turning point in Beor's life + thus in direction of early Hasidism - to retrace:

When coming down from mountains - the Beor is one of the ascetic, mourning pious persons <sup>חסידים</sup> - who are still messianic - oriented + who were intent of going to Israel as part of many others - but his disappointment of not getting to Israel leads to his final going up of <sup>exile</sup> + awareness + thus the development of his own Torah (clearly well established by 1746 in which he has a Torah written of messianic age) - which is spiritual - in exile + less messianic-oriented + which leads to establishing of Zaddik + Poded community

> this scheme of Beor's development is Darius' - but it has some reservations - much of it is based on ~~some~~ <sup>relying on</sup> unreliable sources (of 1746) - of some conjectures (that trip was early + was essential -) + That later doctrine never gave up fully either on Messiah or especially on Moshe <sup>the</sup> as place of messiah is clear to all - evidenced even by fact that Hasidic disciples continue to take trips to Israel





יש בו העקב כה נחמ - אהרן יהוה תאמרו - יו יו ק העקב אלו - ואלה  
 יו יו ק העקב אלו (אברהם ש' שיהיה ה' צדק) - ואלו יו אלו  
 נחמ יו ק (ב:) - אהרן יהוה תאמרו שיהיה (ש' פ' פ' פ'  
 שיהיה ה' קה קה קה - מקום שיהיה ה' קה - אהרן יהוה תאמרו  
 meeting of many people in diverse ways

"יו יו קה - ה' קה קה - אהרן יהוה תאמרו - אהרן יהוה תאמרו  
 ויהוה אלו שיהיה ה' קה קה - אהרן יהוה תאמרו - אהרן יהוה תאמרו  
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1/22

quietism - man sees himself as part of God - not that he must empty  
 himself of self - so God can find him - in fact - קה קה -  
 its attitude toward this world is passive - because this world  
 is not within its understanding + so one is open to the reality of being  
 lost + forgetting properly position for this world

Christianity found its classical Western expression in medieval Catholic and  
 Humanism - in its contemplative mysticism - e.g. the Magi - <sup>displays</sup> ~~has~~  
 quietistic tendencies - which shows us more clearly the Hebraic turning  
 to this world is because of <sup>with</sup> its transparency - not for utility,  
 but because this materiality we mean spirit -

(we see quietistic tendencies - post-rabbinic tendencies - but not all systems -  
 For they are insights within Jewish tradition - more fully articulated in  
 ethical - mitzvah - fundamental structure) - e.g. "יהוה אלו"

involving around creation than creation. God's spirit moves from  $k$  down  
 to  $h$  - while man moves from  $h$  up to  $k$  - + much movement - the  
 $h$  +  $h$  (spirit + flesh) move along with man's + God's movements -  
 but man's returning-uplifting of word-flesh to spirit (word to thought) is  
also bringing them to  $h$  - For the divine is for man received through  $h$   
 but in reverse - God's spirit is  $h$  until man makes it not - until  
 man makes God's thought-spirit not (with parallelism to man-consciousness -  
 of manna is seen as spiritual reality of  $h$  - not  $k$  - yet divine side of  
 man's  $h$  - God is not not existent -  $h$  - but is existent in Nothingness  $h$

2/5

For the Haggai's disciples - man does not see God's  $h$  - does not see  
 for God to help him with the <sup>man</sup> ~~man's~~ will - will +  $h$  -  $h$  +  $h$  -  $h$  +  $h$  -  
 man's relationship - nothing, when  $h$  is  $h$  - he trusts in God - and  
 God is his trust - what his <sup>faith</sup> trust is that God will be with him when in faith  
 interprets all that is given him (good or bad) as God-given - and hence good -  
 (perhaps we can see this mystical sophisticated faith as the last stage of faith  
 from childlike faith + dependence on God - to  $h$  +  $h$  - and faith as from  
 man's view - to the transcendence of  $h$  - faith from developmental - conscious  
 which since often accepts God's will as necessary - good (think of Job's before + after)  
 Thus Job's allowing for Hesodic responses on joy - however divine joy  
 man's joy gives God  $h$  - The struggle for joy (remember [NN]?) is  
 prominent in Hesodic lit - Don't remember the text in  $h$  - of  $h$   
 the 33! - even uses red system to describe man into depression -  $h$   
 he uses  $h$  to Job of no joy - but man must know that his joy is highest

service to God - joy + act depression (sin-consciousness) is highest service -  
Kabbalah for its own sake is not advocated - for it is the deconstruction of egoistic service  
This - anything can be used either to help or deflect from egoistic service -  
so all activities - depending on their direction - can become service - while even  
Kabbalah - if just a middle - can deflect away from separation - It can be a  
new religious value - supreme value - the relationship itself (which should be joyous)  
between God + man is the value - and all activities - including Kabbalah - are  
instrumental means to attaining this relationship - and Kabbalah are not ends in  
themselves - but the effort behind them - thus an ending of strict dichotomy  
between holy + secular - As Buber points out - the secularizing of the everyday

### 3/3 Mystical Prayer

The mystics in Kabbalah days were looking beyond the rabbinic  
concept of prayer as prose + supplication - The Kabbalists are asking  
if it is right to petition God for our own needs - The Kabbalists were  
more toward man's spiritual powers influencing the cosmic  
process - the direction - the writing + rewriting letters + "playing with" words  
so as to help along the unification of cosmic parts - makes possible divine  
elements, sparks, etc - Their prayer led to things like meditation of  
letters + "strange" combinations of letters + words - 11/11/11 12/12/13  
The service becomes the journey into upper world - the words are the  
backdrops for the mystical things to happen to the person praying  
the words accompany the man on his experience - journey - as  
he brings down the essence

musical prayer -

כִּי הָיָה לִפְנֵי יְהוָה כְּבֹד וְקָדְשׁ יוֹם פְּדוּתָנוּ מִיַּד מִצְרַיִם - תְּהִי עִוְזוֹנוּ  
"אֲנִי אֶלֶּה" הַ

prayer becomes the movement when the God within + without are united -

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

prayer is the "פְּדוּתָנוּ מִיַּד מִצְרַיִם" <sup>18121</sup> הַ

in a certain sense - all of life is prayer - the uplifting  
either the upward uplifting is within man - the uplifting of spirits  
in objects is not common to all - either certain bodies - like perf - perhaps  
in fluids, objects, et - - Uplifting - including prayer - comes from physical  
- with physical moving upward - Thus ~~spirit~~ begins with body,  
with upward - moving toward stillness + silence - inwardness  
which is full outwardness - so one moves into the words - But the  
light-secrets - have their own defenses - if one is not <sup>1127</sup> - the words  
protect themselves from entry by distorting men with <sup>5125</sup> ~~naenn~~ -  
(and their own dynamic - including inclusion + exclusion) - Then the word one  
goes back to thought + from <sup>specific</sup> thought to contentless thought ( <sup>of the</sup> ) - the  
one thought of All - At this point - his prayer is no longer his own  
but God (gpc) is speaking thru him - which is the highest receptio  
nien's ~~klia~~ within men -

9/18

אֱלֹהֵינוּ אֱלֹהֵינוּ

אֱלֹהֵינוּ אֱלֹהֵינוּ is as old as Judaism itself - see Bible "אֱלֹהֵינוּ" -

in the Rabbinic - the basic p' is doing פִּדְיוֹן

פִּדְיוֹן - the destruction of - אֱלֹהֵינוּ אֱלֹהֵינוּ

In Kabbalistic Judaism - the p' becomes most significant - <sup>where</sup> for <sup>of these</sup> there is no reason - they supply the mystery - in this sense, Kabbalah can be seen as the conversion of Judaism into a mystery religion - i.e. the contemplation of the unfathomable mystery of God (in this sense - the Catholic church + its sacraments are mysterious - for the sacrament is only part of mystery)

The Kabbalah takes the rabbinic p' of פִּדְיוֹן (redemption) + translates פִּדְיוֹן - joining of man to God - see אֱלֹהֵינוּ is also p' - for being all related to the unification of spheres, etc -

With the p' אֱלֹהֵינוּ, we find the עֲלִיָּה of everything becoming a אֱלֹהֵינוּ - called אֱלֹהֵינוּ אֱלֹהֵינוּ - everything is to be redeemed - The Chermester in פִּדְיוֹן אֱלֹהֵינוּ - carries the Ger's idea to its conclusion - that all acts - ritual + others - are (almost) equally involved in אֱלֹהֵינוּ - the צִדָּה takes the p' אֱלֹהֵינוּ אֱלֹהֵינוּ + understands that "אֱלֹהֵינוּ" as means אֱלֹהֵינוּ - there is no limit to what man can do as אֱלֹהֵינוּ

The tension in אֱלֹהֵינוּ is b'tw. contemplative prayer + אֱלֹהֵינוּ אֱלֹהֵינוּ - one being an active involvement in world + one a withdrawal - אֱלֹהֵינוּ is the bridge b'tw. the two - being both active + spiritual - but there is very little Has. lit. on אֱלֹהֵינוּ אֱלֹהֵינוּ - (whereas K. is filled with אֱלֹהֵינוּ אֱלֹהֵינוּ) - for where all acts can be אֱלֹהֵינוּ אֱלֹהֵינוּ - then our words in particular אֱלֹהֵינוּ אֱלֹהֵינוּ -

Certain Hasidic sources insist that an act w/o  $\text{אמונה}$  is an illusion + cost  
 a  $\text{אויב}$  - for the End is always  $\text{אין אמת}$  - w/o  $\text{אמונה}$  this can be  $\text{אין אמת}$   
 but this clearly not agreed by all sources - some would see  $\text{אויב}$  as necessary  
 +  $\text{אין אמת}$  as best way of doing  $\text{אויב}$  - i.e. utilize first opinion - in which  $\text{אויב}$   
 is a means (as it were) to the end of  $\text{אין אמת}$ , thus opinion sees both as end  
 themselves -

The Baalshivim writes as soon as man feels love + awe ascending  
 in him - he should "do a  $\text{אויב}$ " - for in doing the  $\text{אויב}$  - he will be able to  
 put himself at peace (payon) - the  $\text{אויב}$  becomes a  $\text{אויב}$  into which man  
 can direct his energies ( $\text{אין אמת}$ ) (+ by implication is itself outside for this reason)

The  $\text{אויב}$  opposed Hasidim at this point - for they feared  
 emphasis on  $\text{אמונה}$  with would show off the  $\text{אין אמת}$  of  $\text{אויב}$  -  
 the lack of  $\text{אמונה}$  will become excuse for not doing  $\text{אויב}$   $\text{אויב}$  -  
 $\text{אויב}$   $\text{אויב}$   $\text{אויב}$  - student of  $\text{אויב}$  - was an extreme spiritualistic -  
 however his successor -  $\text{אויב}$  /  $\text{אויב}$   $\text{אויב}$  - founder of  $\text{אויב}$  - returned  
 to (almost pre-Hasidic) concept of  $\text{אויב}$  as important in itself + the  $\text{אויב}$   
 movement has flavor of  $\text{אויב}$  -

The spiritualistic trend looked to the  $\text{אויב}$  as paradigmatic -  
 Abram + co. in their acts - like digging  $\text{אויב}$  -  $\text{אויב}$   $\text{אויב}$  - just as we do  
 with our  $\text{אויב}$  - Now - this condition of  $\text{אויב}$  is projected into future as  
 the messianic ideal - at which time the only  $\text{אויב}$  will be "אויב"  
 + from this divine occurrence - all  $\text{אויב}$  will flow - w/o  $\text{אויב}$  (as there were  
 no  $\text{אויב}$  for  $\text{אויב}$  - for they knew ascending behind all  $\text{אויב}$ ) but they  
 will be as well for  $\text{אויב}$  (i.e.  $\text{אויב}$ ) for he is so with  $\text{אויב}$  he was his disciple  
 (i.e.  $\text{אויב}$ ) - thus  $\text{אויב}$  said -  $\text{אויב}$   $\text{אויב}$   $\text{אויב}$   
 $\text{אויב}$   $\text{אויב}$   $\text{אויב}$

4/8

### Historical Context

North Poland - Lithuania was heavily Tataric territory - while Southern Poland - which had been badly decimated by Cossacks - was not absorbed & involved in learning - were involved in 201N + 2727 - thus the South was fertile for 11310N - while the North was staunch opposition

The first major P77 - which was signed by the Vilna Gaon - was issued in 1772 (12 yrs. after death of 1760) - and was indeed a very serious matter - in re-examination of a whole segment of Jewish - & in that the Gaon had affixed his close - approach signature -

The major complaint against the Hasidim were 2731N + 770  
The P1310N had been with 8171N + were kept distinct

- 2) changing 11312 11312E 201N - particularly in then changing to 3730 201J which was a grt. affront - for the Rebbe's had set the 5728 201J - which stemmed from mysticism - (remember in most towns - the P1310N were the majority (politically) in the towns had their own 8171N - The second P77 came as a reaction to the First published Hasidic book - 2771N 1981N - which was strongly anti-Hasidic - for social reasons - The Rebbe erupted in another P77  
The third P77 came in 1796 in reaction to publishing of the 2771N which cut deeply theologically with the Gaon - for therein was it clearly proclaimed that Allen 2700 - remember 3727N was in White Russia - which ~~was~~ bordered Lithuania - Also - it was quite clear that the early Hasidim of 3727N + before - were quite wild in

## Origins of Hasidism

Podolia = S. Central Ukraine

Sabbatianism survived in Poland for 100 yrs.

- dissolution of Polish monarchy
- Jews go into business - nouveau riche
- breakdown of old oligarchy - Kahal
- ignorant rich Jews appointed rabbis
- Mussar book calls for murder of rich Jews
- outcry of protest against rabbis
- פ'נ'ו'ח צ'ו'ו'ח lend out money on interest to other Jews
- development of opposition class
  1. total poor
  2. the general poor + LC intellectuals
  3. servant class
  4. craftsmen
  5. balabatin
- lumpen intelligentsia, פ'ו'ח'ו'ל, פ'ו'ו'ח'ו' who are disenfranchised
- צ'ו'ו'ח used to be a traditional community appointment
- wander from town to town
- they become adopted by the poor as their leaders
- ח'ו'ו'ח'ו' = groups of poor people form to protect themselves
- own synagogue, hire own צ'ו'ו'ח, business control
- power struggle of kahal with ח'ו'ו'ח'ו'
- eventually the ח'ו'ו'ח'ו' fail
- early Hasidim come from this LC intelligentsia
- hence Hasidism as a new social order, as a new class in the face of the oligarchy
- פ'ו'ו'ח'ו' ח'ו'ו'ח' formed in Brod and ע'ו'ו'ח'ו'ו'ו'
- ascetic groups of Kabbalists
- emphasize Kabbala over Talmud
- tremendous morbid fascination with nocturnal emission ו'ו'ו'ח'ו'ו' and sexual sins
- Besht = part of circle of פ'ו'ו'ח'ו' who moves in & out of groups of פ'ו'ו'ח'ו'



1. Lewis Jacobs Seeker of Unity "The Ten Sephirot"
2. Joseph Weiss "A cycle of pneumatics in early Hasidism"
3. ש"ס 113 מ"ב'ת"ו ל' מ"ל"ק > מ"ל"ל י"ו
4. Solomon Maimon Autobiography
5. Dresner The Zaddik beginning - 141
4. מ"ב'ת"ו מ"ב'ת"ו פ"ה מ"ב'ת"ו
5. The Way of a Pilgrim
6. Scholem: Religious Authority & Mysticism  
in On the Kabbalah & its Symbolism
7. Ysander Beshtian Hasidism (German) in light of Eastern Orthodoxy
8. Weiss Contemplative Mysticism & Faith in Hasidic Piety
9. " Via Passiva in Early Hasidism
10. Werblowsky Faith Hope and Trust - מ"ב'ת"ו
11. Rivke Shatz Contemplative Prayer & Hasidism Festschrift
12. Kavanott

- Reb Jershon Kittover, the Besht's brother-in-law was a member of the *n's'ot* in Brod
- what is the objection to Reb Nahman's Kossover's *shik'ar*
- not based on interpersonal contact
- Reb Nahman was removed from *v' n'ar p* and send them a catalogue of their sins by note
- Reb Zushe of Annapolis could discern a man's sin by seeing *v' lines* on his face
- Reb Zushe did it with humility in the latter's presence
- *h'el* : discussion at shalesides : *el* ~~is~~ 3/288 *p'k*
- not a prophetic group but a contemplative one
- Baal Shem's *el's'h* : combines Reb Nahman's contemplation with every day activity of *el-el* *h'ar* *so* in "*el's'h*", in the toilet; not in abstractions of letter permutation
- Nahman needs a constant companion to remind him of God; the Besht needs a *el's'h* *so* to bring him down to earth

Menahem Mendel Baver - close colleague of Besht

- of *el's'h* *el's'h* by 3rd Lubawitcher Rebbe
- a letter of Baver dated 1812
- only preached where he got paid
- *el's'h* - *h'el* on his wife = Besht

- *el's'h* *el's'h* : dangerously close to *shik'ar*
- the *el's'h* belongs to a swimming generation
- he has a *el's'h* *el's'h* in order to understand what his community is undergoing



Scholem: neutralization of Messianic ideal in Hasidism

- not frantic activity on eve of apocalypse
- rather every man has a *ד'עו פּוֹל*; gradual process
- ד'עו* : when enough Hasidim (early groups) get together to go to Israel, they can hasten the redemption
- messianic fervour doesn't die out in 80 yrs
- how does the Besht relate to *ד'עו*

Evidence

1. letter to his brother-in-law 1746  
*ד'עו* *ד'עו* : the sinners who have died come to him  
talks to *ד'עו*
  - when are you coming
  - when your Torah is known in *ד'עו* world
  - *ד'עו* somehow reveals secrets of Torah to him
  - *ד'עו* *ד'עו* : when redemption will happen
2. Besht's death
  - dies on 1st day of *ד'עו* [= *ד'עו* *ד'עו*]
  - Besht expected to go up to heaven like Elijah
  - if the redeemer doesn't come in 60 yrs, I'll have to return
3. secret tasks & affiliations
4. *ד'עו* *ד'עו* comes to *ד'עו* to ask for redemption
  - in order to redeem a person one must bind every part of his soul to the other
  - until *ד'עו* *ד'עו* tried to seduce him
  - he had a holy spark in him but was caught by the forces of evil
  - fell because of *ד'עו* and *ד'עו*
  - ∴ an assumption of closeness between them

*ד'עו* *ד'עו* : Kabbalistic account of whole life of *ד'עו*

- first published by a Sabbatian
- became known as a *ד'עו* book
- ∴ 1742 *ד'עו* *ד'עו* - one East European edition

5. Trip to Skopje ~ 1739-40

- spiritualization of "k" which might have resulted from the failure of his trip
- ∴ it was wrong to leave NBE
- by 1746 it is clear to the Q12 that he has his own  $\pi/\lambda$
- this  $\pi/\lambda$  convinces him to go and spread his teaching

### Eastern Orthodoxy

- national & religious identity overlapped
- anti-national
- roots in Greek Byzantine Church
- gnosticism, Christianity as mystery religion
- contemplation of mystery over dogma
  1. incarnation
  2. resurrection
  3. eucharist
- transformation of man into God
- everything is potentially divine
- realizing incarnation / Christ is everything
- brings all into purvey of Church
- pessimism about this world
- $\pi/\lambda$  ultimate joy of resurrection
- asceticism is never denied
- Khlysti 17-18<sup>th</sup> cent.
  - might have overlapped hasidic areas
  - more pessimistic than Church allowed
  - orgiastic rites
  - cult that meets in small groups
  - sacramental song & dance
  - specific  $\pi/\lambda$  for dance in circles
  - wore white robes

- had charismatic leaders called a Christ
- known to have sacred powers

- rejection of abstruseness in theology
- crisis after אקראב

1. return to elitism - only initiates can understand  
= Oriental mysticism
2. remain a popular movement → Hasidism

- rediscovery of direct path:

1. direct with transcendent God  
old image of king and prince, teacher - student
2. God as within of self א'נ'ו'ס

- א'נ'ו'ס א'נ'ו'ס = God as inward

- Abraham discovered God from within

3. pantheism

- Sefirotic System in Hasidism

- in Kabbalah א'ת"י of God w upper sphere

- א'ת"י - problematic: also called א'ת"י

- source \ everything as yet totally undifferentiated

- א'ת"י in Hasidism associated w א'ת"י

- א'ת"י = primordial Torah

א'ת"י א'ת"י א'ת"י - because א'ת"י = א'ת"י

∴ everything exists

- wonder of pure existence

- everything is א'ת"י & returns to א'ת"י

- all change, growth then return to א'ת"י

- א'ת"י stands higher than 4 א'ת"י

- only by being raised to א'ת"י can the 4 א'ת"י  
coexist - unification of opposites

- coincidentia oppositorum in early Christian doctrine

- everything that apparently exists = א'ת"י for the א'ת"י

- "reality" is a א'ת"י for true reality

- union of אלהים and אנוח instead of אלהים & כלל כלל כלל
  - emergence of speech imagery
  - coordination of אנוח - deepest and אלהים - most manifest
  - move from transcendent unification - אלהים and אנוח - to immanent
- // Israel Eros: Holiness & Glory אנוח <-> אלהים

אנוח and אלהים in Magid

- Sexual metaphor from אלהים & God is now applied to Jew and God.
- Zohar says in two places that Moses coupled w אלהים or אנוח.

אנוח in Lurianic Kabbalah - withdrawal from אנוח אנוח and creates in it

- אנוח: film left on inside of bottle when oil is poured out of it
- this אנוח is what God leaves behind
- "אנוח" when God reenters it to create
- Hasidism takes אנוח doctrine to its extreme
- such a אנוח is a contradiction in terms
- אנוח is only אנוח אנוח, an illusion by which man lives
- God gives man - idea so that he can exist

- early Hasidism - non-existential
- concerned in uplifting man
- parable of King's son who has a barley castle
- King does not destroy it nor does he demand that it be destroyed
- know that human suffering is meaningless
- indifference based on trust, total optimism

- trust in God: all he demands is the divine presence
- one of Maggid's disciples - trust in God even though he doesn't give you what you want
- ultimate religious maturity = pure simple faith
- v point at which Besht demands child-like faith
- God as joy only when it becomes human joy
- $\gamma\gamma\gamma \gamma\gamma'$  wants to make a man sad
- sometimes the  $\gamma\gamma\gamma \gamma\gamma'$  tricks man into thinking that he has sinned so that man will become sad but in his sadness he'll be taken away from serving Joel
- even if it is a bit of a sin, it will create ~~to~~ more pleasure to God if I serve Him in joy
- by expanding every act into a  $\gamma\gamma\gamma\gamma$  the  $\gamma\gamma\gamma\gamma$  themselves become merely instrumental, like everything else

### Mystical prayer

- classical idea, prayer as supplication
- Kabbalists concerned about selfishness, magic in prayer
- kavanot: specific addresses to have particular effect
- expression of human expressive power
- Pinhas Koretser: people think you pray to God, not so, prayer to God.
- breathe cycles: from man  $\rightarrow$  God and vice versa
- Sufism: all life is prayer
- eating, drinking, prayer are equal
- $\rightarrow$  prayer technique
- before 30th, no prayer manual
- start with body movement
- say the words: text - word - body



- spiritualization of the physical
- entering into the letters/words, into secret world → see מ'נכ אל מ'כ

## מ'כ

- distinction between
  1. מ'כ: rational basis in human society
  2. מ'כ: have no apparent meaning
- in kabbalistic world, מ'כ are very imp.
- transform Judaism into mystery cult
- transform מ'כ into sacrament
- mysterious act unfathomable by man
- also מ'כ → activist
- reject concept of מ'כ as discipline
- doing מ'כ will have effect beyond itself

## מ'כ :

1. מ'כ: serving God thru physical

מ'כ מ'כ

2. flattening distinction between ritual and non-ritual act

3. Maggid: מ'כ מ'כ מ'כ

- contemplative hasidism emphasizes prayer
- deed without מ'כ
  1. disciples of מ'כ say that מ'כ without מ'כ is evil deed
- God's will is one of מ'כ
  2. the act itself is dangerous

מ'כ מ'כ מ'כ מ'כ

- last of the kabbalistic מ'כ
- emphasized dangerous nature of מ'כ

Maggid of Mezritch

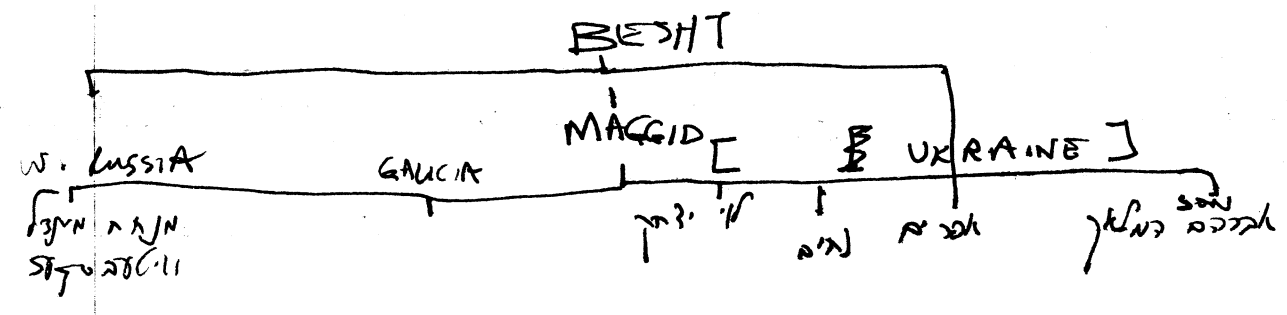
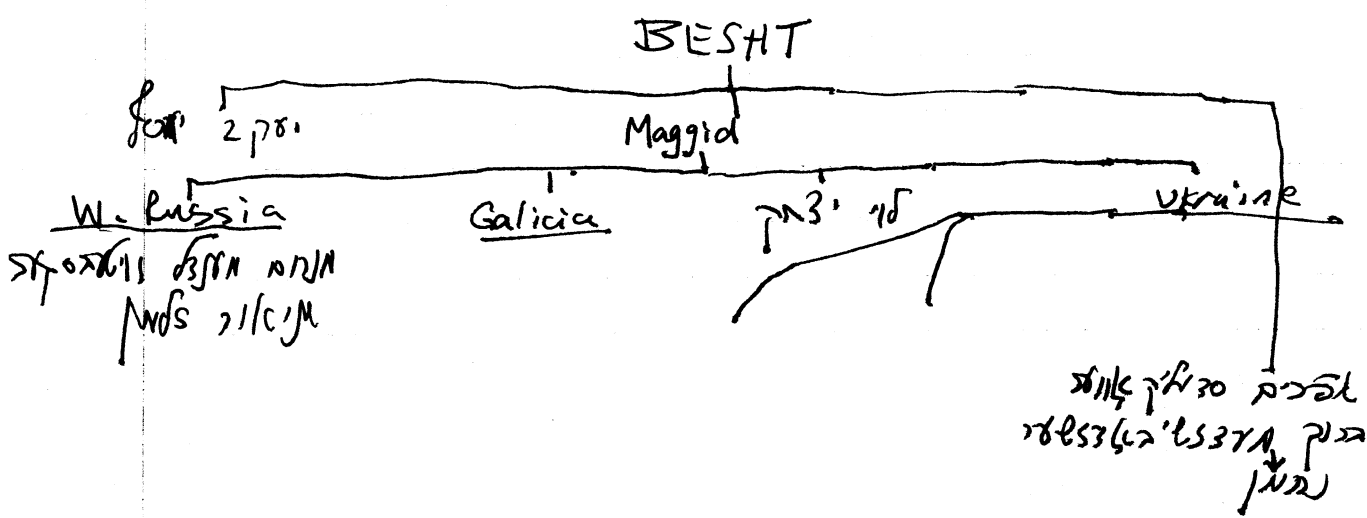
- Rabbi Ber studied with v Besht at night => tt v other Hasidim should not be jealous in פריקו אוהב'ס ניצחון in 1"8 '81 p. 221 quoted by Heschel
- on v Maggid receiving Besht's blessing: 'חלל p. 72
- Dresner The Zaddik pp. 59-62 : on v differences between v Maggid and Toldot
- cf also Cahana ניצחון אוהב 1922 pp 111-112

image of them  
as folk heroes

קלויני'ק אויף = קלויני'ק אלף .1

נעמן : תולדות

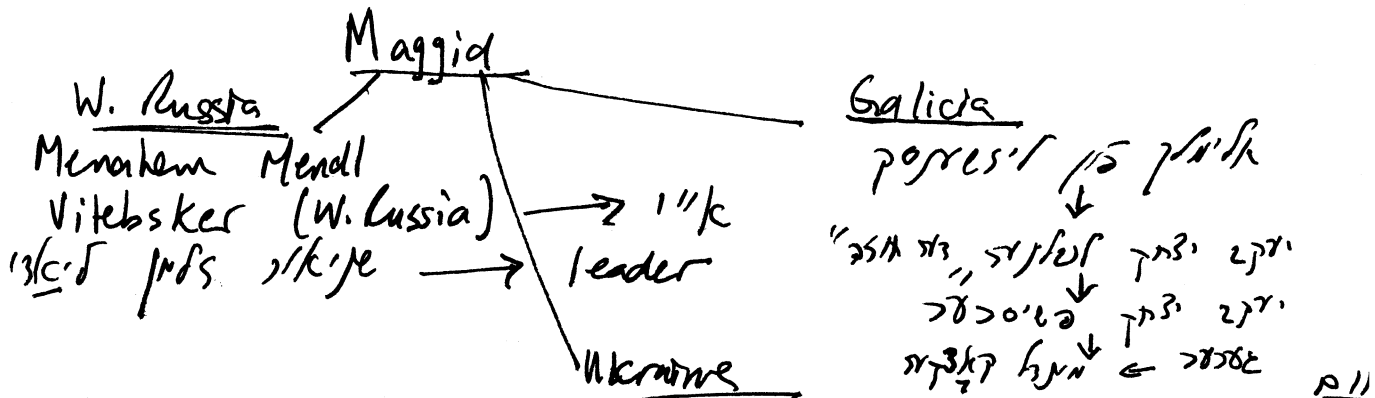
- זכרון / זכרון  
 - יוסף / יוסף  
 - נחמן / נחמן  
 - הוא / הוא



Outline

1. Breakdown 1648, 1666
2. Loosening authority, חסד
3. wandering נדודים, פרישות
4. Besht
  - a. popular healer
  - b. esoteric contemplative
  - c. wins "power play" with Nahman Kossover
  - d. letter to Gershon Kitover 1747

5. Disciples
  - a. Yaakov Yosef - few followers
  - b. Maggid d. 1772
    - more intellectual
    - lame, difficult personality
    - Kabbalist before he met Besht

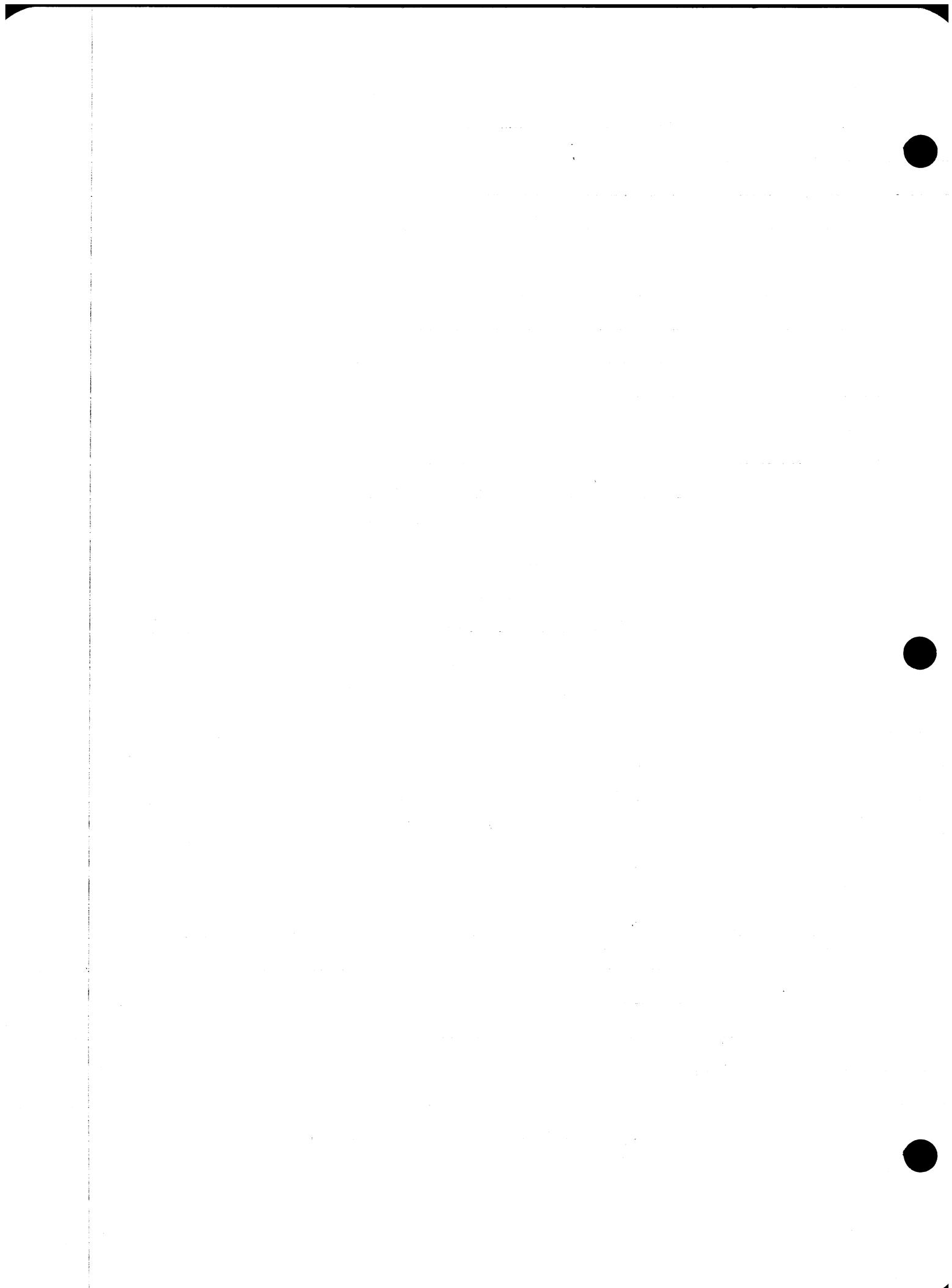


1. Besht Family:  
 אברהם בן יצחק  
 רב קהילת ז'יטומיר  
 ↓  
 נחמן

2. Maggid's Family  
 אברהם בן יצחק  
 ↓  
 יעקב רבי ז'יטומיר  
 ↓  
 יצחק רבי ז'יטומיר

3. 17th century  
 ↓  
 אברהם רבי ז'יטומיר  
 ↓  
 יצחק רבי ז'יטומיר

רבי יצחק רבי ז'יטומיר  
 אברהם רבי ז'יטומיר



## חִצְיוֹן אַ חִצְוֵי דֵּי יִצְחָק

Talk - delivered at Havara - May, 1970 - by Joe Reimer

### Social Structure and the Radical Vision.

The remarks which I wish to make today are based on the discussion of חִצְוֵי דֵּי יִצְחָק (position of mitzvot in Hasidut) in R' Shlomo Shatz's אֲשֵׁר אֵין אֵין - ch. v. Due to my own lack of knowledge of Hasidic sources, I am relying completely on her analysis and arguments - which I trust are reliable. I will be abstracting from her analysis of Hasidut certain arguments which I hope will be helpful for us in thinking about our radical visions and their place in society in general and in our community in particular.

The Maggid introduced to Hasidut a radically spiritualist perspective. He set up as the end of all religious activities the aim of אֲשֵׁר אֵין אֵין and stressed that the simple observance - going through the motions of - ritual <sup>acts</sup> ~~observance~~ was not in itself sufficient. By "אֲשֵׁר אֵין אֵין" we mean the joining of man's spirit with the spirit divine spirit which flowed down to "meet" the human spirit as it ascended "upward". But although the Maggid saw this radically spirit and as the essence of religion, he was most careful not to cast doubt on the importance of אֲשֵׁר אֵין אֵין - even if the latter was essentially a series of physical acts. Altho the "radically <sup>free</sup> spirit" which ascended to its "meeting" had to be free of physicality and human willfulness, in order for it to remain within Judaism, the spirit would have to work its way upward אֲשֵׁר אֵין אֵין. The Maggid suggests that because God commanded these acts as אֲשֵׁר אֵין אֵין, His Spirit is present

within their domain and helps men to ascend upward without the stem of (חיים and ניו) physicality & willfulness. Thus did the Maggid wrestle strongly with the two poles of his religious experience - the subjective, radical claims of the spirit and the objective claims of the pre-existent Jewish system of מציבות and yet somehow manage to balance them.

Within the Maggid's school of followers there were those who seized the <sup>Maggid's</sup> radical vision of the spirit and articulated even more radical vision than he had. <sup>פירוש</sup> מציבות מציבות מציבות asked directly "How could God have asked man to keep מציבות which are tied to חיים?" He points to the example of Adam and the אבות who were considered to have kept all the מציבות even ~~the~~ in reality. They came to know God without the actual actual observance. He also points to the doctrine of Messianic times when all מציבות will be abrogated because the whole world will be filled with ~~the~~ אבות. Thus he concludes (philosophically) that מציבות פירוש are actually an absurd accommodation to the historical reality of men. Yet clearly they are God's will and men must keep them all for the sake of God's will and pleasure (אשר יצונו). However, God's pleasure being their sole rationale, men must not approach מציבות פירוש rationally, trying to rational reasons (אשר יצונו) for observing this or that commandment, nor should he rationally distinguish some מציבות as more important than others. For the importance of מציבות lies in God's promise, and as for men, he evidences his faith (אשר יצונו) by taking the "absurd leap of faith" into <sup>the</sup> religious activism of מציבות פירוש, believing that somehow God will help him overcome his involvement in חיים & raise him to the purely spiritual level of אבות.







insight the fact that both individuals + institutions have only a limited capacity to deal with dissonance, as well as the <sup>inclination</sup> ~~often~~ for absolutist nature of radical thought (after all - if he legitimately can see understand what others are blind to - on what ground should the radical visionary compromise), and we may even conclude that only severe clashes can result in the meeting of conventional + radical modes - sheds much heat, but little light. I am not therefore suggesting that there is no value to radical vision; quite the opposite, I firmly believe it glimpses the truth far more often than the other two modes. What I am suggesting, though, is that the proper province <sup>for</sup> of radical vision is the individual, or perhaps, a group of individuals. I believe ethically an indiv. can be less compromising than a society must be psychologically - a radical Jewish view of world can work for individuals but not group therapy. Religiously - and this is the crux - the radical vision is so often so personalistic - if you wish - so much a matter of the relation of the individual to his God - that I wonder if it can be socially reproduced - or even shared. It is radical vision which spurs the world; it wishes for good art; it envisions the possibilities of the future; it detects the dangers the society blindly creates. But it must learn how to live in the world.

Nietzsche insisted that the 'superman' would have to be a lonely man; Moses had to ascend Sinai himself and bring back the message to his frightened people. The Gera, the Messia, (S.N. P. 11, 12) & other just pious can glimpse the truth, but could they ever substitute that vision as a social plan. It is simply not fair for Buber, or for us, to hold up the writings, or even selected parts selections of these man's lives as a model of how a living community should live today. It's vision, as an ideal - such men + ideas are most stimulating; but we must

learn to differentiate ideals from means + expedients (the means against which we measure ourselves). We have to learn how far - by virtue - is the distance b/w what a git individual can achieve + what a society can achieve while balancing the myriad of conflicting claims, passions + prag b/w these pts of its constituency.

Any society measured against Utopia - against the Kingdom of Heaven - will appear shallow + hopelessly lacking. Our task ought not to be the setting of impossible tasks for ourselves as communities, but to learn how to grow in the light of these visions.

Community begins where vision is compromised. By its sole personal + ultimate nature, vision can not be the base for any social contact. My vision + your vision conflict - I cannot fully articulate mine - nor can you yours - but we feel ill-at-ease in each other's light. The choice my friend is to live with the tension + compromise - or part on separate ways. For when radical vision begins to reshape itself - it can lead only to coercion + bloodshed. As Courtes says of the radical founders of the French Revolution, they began with unprecedented compassion for the people, but ended with brutal to the reign of terror when the people did not live up to their perfect visions.

What I am suggesting is that once we learn the practical nature of society we realize our social programs will have to be grand at a liberal, Stage 5 (see chart) level. That is how I understand the Muggals living with tensions + yet balancing them. It is not a very satisfying position. It often does the outcry of the conventional programs over issues as trivial as as as and the disdain of radicals for its obvious compromising of the truth; yet it alone can hope to draw out the best of the conventional world. For at times they

Ethical	Political	Psychology	Religion
stage 4 conventional	Conservatism law and order my country - right or wrong	Behaviorist experience reduces to observable actions stimulus-response	objective legalism command of god - Dogma - detailed rights + wrong
stage 5 social contact	liberal Flexible constitution - civil liberties. my country - but it must be just	social psych. experience as whole of man - cognitive + affective T-group	a dynamic, evolving Halakha - spirit within structure =
stage 6 principled justice	RADICAL - FREEDOM, JUSTICE NOW! UNIVERSALIST	psychoanalytic the core of man is beneath the surface - hidden psychoanalytic therapy	Radical Spirituality be it quietistic or activist anarchistic - disordered structures

- theosophic doctrine in Zohar
- translated into Latin → occult
- "the book that is written according to proper balance."

early stages of *sefirot* which were unsuccessful and became raw material of demonic

- *sefirot* comes out balanced
- mystic attempt to assert order on chaotic
- "black flame" carves everything into its balance.
- myth of Adam & Eve = God and Shechina are back to back
- were no longer in primordial state of face to face

Cordano has a key to Kabbalistic language  
 - woman identified with lang and *sefirah*  
 - good woman = *shem haqadosh*  
 - evil " = *shem haqadosh*

links language and sexuality as the connecting text

story of the spies

Talmud says that the whole knew that they were afraid because they didn't have an erection

- how were they joined:
  - 1) side to side
  - 2) back to back

- original sin [אָריגינעלע פֿאַלשע] אַזויס אַז פֿאַר
- serpent implanted poison in Eve and this was erased at Sinai
- later Golden Calf → original sin

There was a very dangerous road that passed through the forest. There were hide-outs of thieves and robbers in the forest who would lie in wait for a passer-by, would spring from their hide-outs, would rob, do violence, against him, strike him and cause heavy wounds. Anyone who had to pass thru the forest would do so in great haste so as not to allow the robbers to ~~spring~~ attack him from their hide-outs. Once two men were travelling in one group. One of them was exceedingly drunk

$$\begin{array}{r} \text{1000} \\ \text{1000} \\ \hline \text{2000} \end{array}$$

is

קצנשטאן

- צמחם וועט און גאנצן אינדזיגלעכע
- אין לונדיס קעגן - ממשל פיי-ע
- ביי גאסיניס : צו מערע דען נישט אלעמען זאכען זאכען
- אים צו צמחם א קאין פארזיכט פון זאכען
- אין דע : דא מערע ממשל צמחם פאר פון זאכען ווען
- וואס אים צו חילוק צווישן
- א צמחם זיך קו פארזיכט פון זאכען און
- ב. צו מערע פארזיכט פון זאכען
- זאכען אים פארזיכט פון זאכען : כו אהז כד צווישן
- צו צמחם פארזיכט פון זאכען, פארזיכט פון זאכען
- קעגן דע פארזיכט פון זאכען
- חילוקי צווישן פון צווישן גאסיניס :
- א מערע פארזיכט פון זאכען, חילוק פון זאכען =
- פארזיכט פון זאכען
- ד. פארזיכט פון זאכען = אקמובעם

unification of undefined & specific  
 קול + דיבור = גבארת + לכה

פארזיכט פון זאכען גבארת מיט יצירת מצבים  
 - און ביי דע פון זאכען אים ונעל אהז : אהז (אליגאדע)

vocabulary of significance  
 אהז v historic





Sometimes a man prays in sadness ~~and~~ because of the melancholy that comes over him, yet he thinks all along that he is praying with great reverence or a man thinks he is praying out of his great love of God, yet is hindered by a physical disability. Though when he truly loves God and <sup>passionate disposition</sup> shame befalls him because of <sup>humbleness/inadequacy = 2/12</sup> this and he wants to praise <sup>his</sup> the blessed Name and defeat the evil inclination, then he is good // for a man is not called the servant of the Lord except for <sup>in</sup> his awe and Love, <sup>and sees ~~that~~ this awe</sup> ~~and~~ ~~awe~~ that falls upon him, not one that he can arouse in himself, for the latter is [an act of passivity.] Real awe is when writhing and shaking befall him and from fear he knows not where he is, and his mental faculties are purified and tears fall of themselves. But when it is not thus, even though it seems to him that he loves God, it is certainly worthless, for how can he be in a state of love? Someone

like this is not even a servant and is clearly not on a level  
sufficient for awe to befall him, and he does not serve in a  
manner befitting a Jew for his serving the blessed Name is  
only "a commandment of men learned by rote" (Isaiah 29:1)  
and it seems to him that he serves the blessed Name and  
worships Him in joy, but this is no more than a <sup>he imagines himself</sup> <sup>irreverent</sup> revelling  
joy; therefore let him return to the Lord with his whole  
heart and soul.





in a famous talk makes a distinction between  
עמית המצוות and מצוות המצוות

עמית (חג - הוא לפניו איש גדול ע"ק)  
- זה וקיים כאש גדול כז"ל ואלו קיים מקפ"ץ ש"ן אלוף אדם  
ווי"ל דבר אינטלסטואלי איש מדוי פאראינטלדזיסיוס אונזם ע"כ  
פונקט מעמקטע ו"י אין ש"ן אפתיסן י מצוות.  
- גדול יצ"י הכ"ע = סכא אחרא  
- גדול יצ"י הכ"ע קמ קומט אלק אין גדול גרוסטור פרוטקטיס

יראת העולם - בתו פאין סטאף אין זולט-הכ"א  
- יראת הרוחניות - גהלים יס  
- מעמק יראת ש"ט מען דזם איינזלדס קטנות  
- יתוף היראה ואהבה

transcendent do immanent  
עולם do not geographical

זוהר: ז"ל סלא דולק, טאפס מען דו אין דו צונגט סיך אן

אבי"ע = אצילות, בריע, יצירה, עולם  
גדולת האשון - מוצאי האשון גמלו  
פאיינזלדס מיט בברית המעור

of Jung in sexual union man is achieving  
anima, the feminine part of him

מ"ס:ב עולם = macrocosm  
time = ע"ג  
soul = נפש

what happens in one happens in all

מ"ו:א  
דלק ילק ובכה ← מיט דמלכ'ע מאין-סוף  
בא יבא גוינה ← נוסע אלומוג'ו

טיקוטי יקרים

- גורר התסביות ע"י פשוט השו- ודמס

- דעס סעי איז אן אגנים

- ידו מאה ברצונת גורו פונת בזעט אונט מגיב

- פסק סעמא : אין גר"ק, צווישן אין "אברהם" און דעם צמייטן

- אגזע ג"י משהן איז ניצף קיין איהערהיים וויל ער איז א זאן צדק

- אפילו ווען ער האט זיך אין די צוואנצן פליגט ער אן עניו.

- מוה"צ אין החלמה ← אסקוטיסקוטי?

- אין דעם צייט ווען דעס מעקל איז פאראן און זואם-הבה דמ

ער זיין אפטיילט פון דאמיר : בעל ציביק צעבן

- געבליה = שמונה עשרה

- יריבה צמ"ג איה

- אויבן פלאך פון גן-אדם איהערהיים : דעם ציביק און אראקאמא

געבליטן פון קבלים אין זיין זואם

- די (שעה געפנט זיך אין דעם וועלט נאך און אראקאמא

א- (צדיקן יאנג פרי צויכענען זיין צוה)

① dancing gods - Hindu, Kabbalistic

② sitting gods - Buddha, rabbinic god

- מד בייט אן מיין שאקלען, בער אנהיי פונעם דעקלאט

- גיז ווארט די טינה אנטפערט זיך נאך איה

- צו אונזערע ביז עס באהיט איה זיין ~~א~~ די הערליכע

קטלום הוואוין - דעם טאג-טעגלעכע מצב

- פאס וואס דעם מוט באטיאט פאס ווארט ער

- דעם מעקל וויל נאך זען דעם מאכט פאס : פאס זעלדען זואם

- דעם בעל"ד בערעט מוט קיין געמיינדע פאס זעלדען זואם

- אונזערע אטינים וועלן אונז זען אונט אונט זעלדען זואם

דעריהען די מענטשן זען אונט זעלדען זואם

- אונט פאסטען זעלדען זואם "צוים"

נוסח SC איז מיט קאמפליקאציע, קאמפליקאציע ווי נויט ווי נויט

- פונקט ווי נויט איז האט איאקאמפליקאציע מיט מיטלען ווי נויט  
עין מיט גראדן אין אמאריאם און עס איז נאך פריזוס אין גוט  
פריזוס מיט מיטגליד; מיטגליד ← צולאס היינטיג  
- אצוי אויך האבן מיטגליד פארקלערט מיטגליד פון  
גוט פריזוס און עס איז נאך פריזוס אין גוט פריזוס  
מיטגליד. אצוי מיטגליד מיטגליד זען ק"כ

- (שמור = interpersonal) אצוי מיטגליד ווי אצוי מיטגליד קאן

כו: מיטגליד ווי אצוי קומט פון זיך אצוי אצוי צאנז  
"היינטיג פריזוס"

א: מן sustains thru prayer  
ב: non-mystical interpretation  
ג: מיטגליד פריזוס: (א) גוט פריזוס  
ווערט מיטגליד גוט פריזוס

אצוי ווי מיטגליד האבן באפרייט מיטגליד פון אצוי  
ווערט פריזוס אצוי האבן מיטגליד באפרייט  
גוט פריזוס פון גוט פריזוס מיטגליד פריזוס.

ב: מיטגליד פריזוס אצוי אצוי אצוי פריזוס  
זען אין פריזוס - גוט אצוי יאצוי

ע: מיטגליד פריזוס אצוי אצוי אצוי פריזוס  
מיטגליד פריזוס אצוי אצוי אצוי פריזוס  
מיטגליד פריזוס אצוי אצוי אצוי פריזוס

אצוי פריזוס אצוי אצוי אצוי פריזוס  
מיטגליד פריזוס אצוי אצוי אצוי פריזוס  
מיטגליד פריזוס אצוי אצוי אצוי פריזוס



