

"THE BAAL SHEM TOV AND THE RISE OF HASIDISM"Third Lecture: "LIFE WITH GOD" February 7, 1965A. RESUME:

Immanentism; Optimism; Devekuth; Character; Minagdim (Rabbinic: Gaon and his school)

B. MORE ON OPPOSITION TO HASIDIM:1. MASKILLIM: Graetz, others: bitter, fanatic, almost a crusade....

2 exceptions: MOSES HESS (Western Europe--socialist affinity);

ELIEZER ZWEIFEL (E. Europe, Zhitomir--thought mad, bribed...)

2. GERMANYM: Maskilim certainly opposed;

Rabbinic scholars: R. JOS STEINHARDT (Furth), 1773: (הקדמה ל"זכרון יוסף")
 והמה מדברי תורת האמת בסלים... עוסקים תמיד בספרי הקבלה והיא להם לתקלה
 מאסו בלימודי יסודי התלמוד

SO: S. R. Hirsch

Proto-Hasidism, same time: R. NATHAN ADLER, Frankfurt. R. Pinhas Horowitz
 (author HAFLAAH, brother R. Shmelke, visited Maggid) from Lithuania to Rabbi
 F. F. 1771; privately - Nusach Ari, but nothing in public. Friend
 R. Nathan Adler: own Minyan: Nusach Ari; Sephardi pronunciation; daily
 Duchan. Excommunicated 1779. Takes position Boskovitz 1781: again
 Minyan...; shakes like Polish Hasid; dances public Simhat Torah;
 Returns FF under ban, removed 2 weeks before death 1800.

C. JOY- SIMHAH: READ: p. 11, # 7-B

1. One of GREAT PRINCIPLES HASM: JOY. (Difference between Happiness & Success:
 S is getting what you want; H is wanting what you get)

2. SOURCE: IMMANENTISM -- since God everywhere, לפני ה' leads to שמחה

3. DEVEKUTH attained ONLY thru JOY; hence despondency a sin.

Since DEVEKUTH is function Jew, hence: ARTIFICIAL STIMULANTS, י"ש
 Later: ABUSED, an end in itself. (STORY Ropshitzer, Litvak: why schnapps? -
 make Berachah; why not water? Yes, but then: deserves drink schnapps!)

Cf LITH'N MITNAGED: sobriety. KARIV describes: only drink - beer on Simhat
 Torah, lead to uproarious singing BARUCH ELOKENU. Observed שמחת בחג
 solemnly. IN-PRINCIPLE OBJECTION TO STIMULANTS: IDEA OF עמל
 in religious experience as well as Torah. (Story: How I get to Carnegie
 Hall?? Practice, man, practice!)

4. MUSIC: as expression JOY. Enriched Jewish music. To this day (announce records)

5. HIGHEST EXPRESSION OF JOY, IN:

D. PRAYER:

1. KAVVANAH -- as EXPERIENCE.... thus:

2. HITLAHAVUT: Song, dance. AUTHOR "DEGGEL" name grandfather BESHT: PARABLE
 musicians and deaf man. Thus: SHOKLEN ZICH...

**PERIL: EXCESS -- חסידי תל"ק (1770) R. S. Z. vs R. Aaron Kalisker. Maggid.

**BUT HIGHEST LEVEL: INTERNALIZED. BESHT: LIKE RIGID CORPSE. In fact:

3. SELFLESSNESS IN PRAYER. מפש מסירה - Besht. READ: p.11, #VIII-A
 STORY: R. Baruch Mordecai of Babroisk (Hasid of RSZ) ---- said
 to wife Erev Yom Kippur: Please, YOU pray for our material needs,
 I 'm too embarrassed.....
4. LOVE OF PRAYER: different rates. STORY 2 Hasidim: My Rabbi loves, so lingers
 each word. Other: My Rabbi loves, can't wait for next word....
5. PRAYER vs STUDY: Revaluation traditional emphasis: READ: p. 12, #VIII-B
 **i.e. Prayer over Study; Emotion over Intellect
 ** Miquel de Unamuno: "Man is said to be reasoning animal. Don't know why
 hasn't been defined feeling, affective animal. Perhaps what differentiates
 him from other animals is feeling rather than reason. More often have
 I seen a cat reason rather than laugh or weep. Perhaps it weeps inwardly --
 but then perhaps, also inwardly, the crab resolves equations of the 2nd degree..."
6. PURITY OF THOUGHT: NO מחשבות זרות.
 ** כעומד לפני המלך בלבוש שק
 ** difficult to attain, hence long periods of
7. PREPARATION, הכנה : (since emphasize experiential aspect).
 As result, problem of:
8. TIME OF PRAYER. often too late -- Levi Yitzhak Berditchever, Michel Zlotschover.
 Not most others: BESHT - vatikin. BELZER usually very late, so: PERSHIZCHER
 **RATIONALE: a) Worjker sharpening tools;
 b) לעולם יהא אדם ירא שמים... וישכם ויאמר
 c) כל עצמותי תאמרנה...
 (critique)
 to this
9. SIMPLICITY, תמימות.
- a) PARYER not an INTELLECTUAL EXERCISE.
 TWO ASPECTS: Principle; Elevation common man.
 a) R. NACHMAN BRATZLAVER: greatest חכמה is: no חכמה before Gd: CHILD-LIKE
 b) R. BARUCH MEZHBOZH: speak so beautifully: may I be struck dumb before...
 c) R. ISRAEL RHYZH: altar - from EARTH or UNHEWN STONE. Earth - silence;
 unhewn stone - unpolished, primitive.... REPELLED MASKILLIM.....today....
- **TIED TO: SOCIAL & RELIGIOUS ELEVATION COMMON MAN
 d) R. ISRAEL KOZNITZ: I envy common man: already achieved what I strive for (תמימות)
 e) R. NACHMAN BRATZLAVER: as FATHER REJOICES first STEPS child, tho no walk, so GOD.....

E. ZADDIKIM :

1. HASIDISM - a COMMUNITY experience. Hence: INFLUENCE OTHERS (if Time: READ p.13, IX-A)
 KOTZKER: צדיק אין פעלץ
2. COMMUNITY GOAL: SACRED COMMUNITY. STRUCTURE: Rebbe (plural: ZADDIKIM) & Hasidim
 Intimate bonds, spiritual kinship, never remote: READ: p.13, #IX-B
3. SOURCES: Torah: Abraham prays for Sodom, Elimelch; Talmud: אמנות צדיקים
 Kabbalah. In Hasidism: TOLEDOT and NOAM ELIMELECH
4. SPIRITUAL DOCTOR: Guide, not substitute. Abused. teach DEVEKUTH; so: LOMDUT unnecessary.
5. DIFFERENCES IN STYLE:
 **POLISH-UKRAINIAN: miracles (STORY: sees so far); צדיק גוֹרֵר; personal problems;
 often: CONFESSION (for guidance TESHUVAH, not absolution) STORY: ROPSHITZER (friend)
 **RUSSIAN-LITHUANIAN: more RESTRAINED, התקשרות לשכינה, usually LOMDIM
 **MITNAGDIM OPPOSED... R. ISRAEL SALANTER: both wrong: HAVE REBBE... NOT NEED REBBE...

F. BROTHERLY LOVE: One main functions Zaddik: teach LOVE.

1. BERDITCHEVER: famed advocate of Israel ... לברך את עמו ישראל -- באהבה
2. R. SHMELKE NIKOLSBURGER: if own hand strikes you. you wouldn't hit it. So another human being, since: all so is one, from God. If hit him back, you'd be striking yourself-- thus : LOVE NEIGHBOR AS THYSELF. Note: IMMANENTISM....
3. HIS PUPIL, R. MOSHEH LEIB SOSSOVER: He who cannot suck the pus from the boils of a child sick with the plague, has not yet gone half way up the heights of love for his fellow men.

G. STORIES :

Method of instruction in Hasidism not direct, but by example, thus: STORIES... (Brachman)

H. CONCLUSION:

SCHOLEM closes book with story from AGNON; so we:

BESHT drawn to God: WOODS - LIGHT FIRE - PRAY, & did what had to be done

MAGGID: no longer any fire, but PRAY

not even place;

R. ISRAEL RHYZHIN: neither fire, nor prayer, but STAY CHAMBER AND TELL THE STORY OF WHAT THEY DID ----

and this had same effect as the others.....

HOPE THESE LECTURES.....