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The Contribution of Chasidism to Prayer

By

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Thesis submitted to Professor A. Z. Idelsohn
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To Abraham Z. Idelsohn,
My friend and teacher
In affection and esteem

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CHAPTER I

The Rise and Essence of Chasidism

Every historic movement which sweeps across the destiny of a people and leaves an imperishable influence upon the career of its life is usually motivated and impelled onward by three distinct forces. There is on the one hand, the power of the ideal which the movement strives to set forth and cause to prevail in the life of a people. When historic forces, be they external or internal, be they economic, political, or social at large, necessitate creative changes and new visions of life, a movement sets afoot to bring about the vital alterations and to quicken the hearts of people with the surge and flow of new blood-streams of ideals. The need for such changes and the demand for newer visions of life call the movement into being and impel it onward with dynamic power, making it to scale all sinister obstacles and forces of opposition which loom up on the road of its progress like ominous walls of stone. The human need, be it of a material or spiritual nature, is one of the forces which launches a movement; and as long as that need obtains, the movement retains its vitality.

On the other hand, there is the power of the atmosphere and the force of the environment wherein the movement first takes root. They too play a decisive role in the destiny of a movement; they too con-

stitute a force which impels a movement onward and gives it life and color and shape. The physical aspects of environment alone, historians, sociologists, and anthropologists consistently point out, wield most significant influences upon the career of a people--influences which forever remain the earmarks of movements. It is of exceeding importance to the destiny of a movement whether the region of its birth and infancy is mountainous, foggy, or rainy, whether its weather is favorable to normal^{life}/or hostile, whether its climate is harsh or friendly. Then, the spiritual aspect of environment--that is, the atmosphere of the time or spirit of the age--likewise leaves its impress upon the career of a movement. ~~In An age~~ An age which is permeated with the spirit of rationalism, whose atmosphere is pervaded with cold, dry principles of reason and intellect alone will give birth to a movement entirely different from that which rises out of an atmosphere of mysticism--of an atmosphere which speaks of human feelings and emotions, of human hopes and desires which rise out of the human heart. The physical environment and the spirit of the age are thus inseparable from the essence of a movement.

The third, and perhaps the most important, force which motivates a movement is the power of the personality who launches it upon its maiden voyage. He lends color and beauty to the ideals of the movement and endows them with the power and soul of his own life. The attributes of his character often weave themselves magically into the tapestry of the movement, rendering it most difficult to trace the course of the one without the other. Often, the very fate of a movement, its rise and fall, its victory and defeat, hangs largely upon the character of its founder. In brief, the life of the personality becomes the life of the movement, and the soul of the movement cannot be understood without the soul of its creator.

These three motivating forces manifest themselves in particular in the fateful rise of Chasidism. When the eighteenth century was about forty years old, village inns and lowly synagogues hid in the fastnesses of the Carpathian Mountains murmured of the rise of a wondrous man who spoke of joy and love in human life, of piety and spiritual awakening, of holiness and the sanctification of life. When the century approached the end of its years, the highways and city marts of Galicia, Ukraine, Lithuania, and Poland were agog with the excitement of a mystic folk-movement--called by name of Chasidims--which had charmed the hearts of a significant number of the Jewish people. This historic movement received its initial impetus by the creative power of its father and founder. But more than that, in its prime essence as it rose and developed in the eighteenth and nineteenth centuries throughout Poland, Lithuania, and the Ukraine, it is based and built upon the unique career of the life of its founder and rises out of his spirit, his character, and his teachings. Whatever its outlook upon the world, whatever its philosophy of Judaism, whatever its concept of the function and place of Israel in the world, and whatever its influence upon the career of the Jewish people, Chasidism is inseparably connected with the life of this wondrous man, and in fact its essence cannot be understood without a knowledge of his unique personality.

This wondrous man was Rabbi Israel Baal Shem Tov, the son of Eleazar¹. He was born into a humble family of village dwellers in the year 1700 in the lowly hamlet of Okup which sit hard by the river Dniester. When still in the days of his childhood, both his parents died. He was left utterly alone in the world, and was therefore supported by the Jewish community of a nearby town. He was sent to the Hebrew School for children--the Cheder--but in his boyhood years he

did not study with exceeding enthusiasm--though legend would make us believe that he was a diligent pupil. At times, he even escaped from "Cheder" and sought the solitude of nearby ~~xxxxx~~ woods and forests. There he wandered for many hours alone, weaving his dreams, and keeping companionship with the thoughts of his heart.

When he reached the age of twelve, he became a helper to a teacher of children in a village. It was his daily duty to bring the children from their homes to the "Cheder" and to lead them home after school. He also helped them with their daily prayers, teaching them to recite the "Sh'ma" and to answer "Amen" after benedictions; and the children loved him very much. A short time passed, and he became the watchman of the synagogue of that village. In this capacity, the course of his daily life was rather peculiar, we are told. During the daytime he did all work pertaining to his ~~xx~~ office, and slept the rest of the hours of the day. But at night, when all the worshippers had gone from the synagogue, he rose from his sleep and indulged in study and prayer. In this wise, he obtained a cursory knowledge of Talmud and perhaps also of Cabbala. Whether this is legend or fact is difficult to tell; it surely is within the realm of the probable.

When he reached the traditional age of marriage--eighteen years--he married. But not many ~~xxxxx~~ days after his wedding, he became a widower. The effect of his wife's death upon his career remains untold in Chassidic annals. Soon thereafter, he served once more in the capacity of a helper to several teachers in a number of Galician towns. However, not a long period passed, and he established a ~~xxxxx~~ "Cheder" for himself in Tlust, a village near the city Brody. There his fame spread as a good teacher of children and as a man of spirit, piety, sympathy, and emotion. There he took to himself a wife a sec-

ond time. His second wife was the sister of Rabbi Abraham Gerson of Kutov--famed as learned scholar in Talmud and Cabbala.

His brother-in-law did not like ~~from~~ him from the moment he first met him, because he wore the typical habiliments of a peasant and indeed looked like a denizen of the Carpathian Mountains. He began to dicuss with him learning and found that he had none. He wanted to teach him, but did not succeed. Rabbi Abraham Gerson, therefore, not only disliked him, but looked down upon him with disdain and was ashamed of him. He sought to rid himself of this ignoramus, for he would surely be embarrassed if the rabbis of Galicia who regarded the family of Rabbi Abraham Gerson with honor and held in high esteem would ever discover the ignorance of his brother-in-law. He sought to persuade his sister that she demand a divorce from her uncouth husband. When she refused, he demanded that they both leave the city of Brody where he lived and go to dwell in another place--in a place where no one shall hear of him.

One day Rabbi Israel Baal Shem Tov and wife went forth from the city of Brody with a horse and small wagon which Rabbi Abraham Gerson had bought for them. They traveled from town to town, until finally they settled in a humble village in the Carpathian Mountains. With the help of his wife, he lived theré as a digger of lime, living in suffering and poverty of course. He dug lime and clay during the day, and his wife carted it to the town on a small wagon and sold it at the market. After a period of several years, he became keeper of an inn which Rabbi Abraham Gerson had bought in another village in the Carpathian Mountains.

In those years which he spent in the Carpathian ~~xxxxxx~~ Mountains, he went among the villagers and peasants and became well acquainted with their mode of life. He talked to them, labored with

them, and lived with them; he rejoiced with them in their moments of joy, grieved with them in their hours of grief, and consoled them in times of despair and suffering. Often he wandered upon the mountains alone with his dreams and thoughts and yearnings. The villagers and peasants began to look upon him with love and respect; they began to regard him with awe, for they saw in him the attributes of a holy man, of a wondrous personality. For a time he steeped himself in ~~the~~ the study of plant life, in order to use plants ~~for~~ for the purpose of healing sick people. He learned the characteristic of many types of plants and grass. In the course of years he abandoned the inn and went to dwell once more in the village of Tlust. There he began to indulge in healing the sick in order to earn a livelihood; and within a short time he won for himself the title: Master of the Name of Healer.

In his generation there were many such healers scattered throughout the European countries. ³ Many of them were swindlers and deceivers indeed. They claimed that they possessed the power to cure all manner of diseases, to work miracles and perform wonders, and to reveal the secrets of life through the agency of amulets and charms. Rabbi Israel Baal Shem Tov, it may well be averred, was not a deceiver and swindler in his capacity of healer. Indeed, he, too, wrote charms and distributed amulets to heal the sick; he too drove out evil spirits from stricken homes and synagogues. But that was the established and natural way of healing in his age and surroundings; he believed in the validity and efficacy of his prescriptions, even as did the people to whom he ministered aid. He had no intention of getting rich through his profession of healer nor of extorting money from the poor or wealthy, for he was himself poor all the days of his life, he often refused to accept any remuneration for his work,

and whatever money he had which he did not immediately need for food⁴ and shelter and clothing he gave to the poor and needy. In fact, he sought to cure the sick through his actual knowledge of plant life, and on that score he became widely known.

After a short time, he left the village Ulust and settled in the city of Miedzyboz--a city in the government of Podolia which had a large Jewish community. There he began to indulge in healing the sick ~~if~~ the spirit; he dabbled with mental and psychical diseases which afflicted the oppressed classes of the people as a result of the gloom and melancholia which surrounded their daily life. He came and went among the people and spoke to them of the higher ways of life and faith, of the providence of God, of the love and kindness⁵ of the Holy One, and ~~was~~ of the worship of the heart. The whole world, he taught, is full of the glory of God; and wherever man stands there is found His spirit.⁶ Man can bring himself near to God and unite with His soul only through joy and enthusiasm.⁷ Weeping which arises out of melancholy and gloom, out of sadness and despair, creates a wall between man and the Shechinah and ultimately leads and brings man to sin.⁸ Joy and zeal for life, passion and enthusiasm, gladness which rises out of spiritual awakening--these bring man to an inner consciousness of God's nearness, for the greatest manifestation and outstanding attribute of God is joy.⁹

The body of man, he also taught, must be gladdened; for when it¹⁰ is joyous, the soul of man can rejoice in its worship of God. Man needs fulfillment all longings of his heart, but strive to raise them to the height of sanctification. The suppression of human desires is an evil force, and brings man ~~xxx~~ to sin. Life is full of joy; he who casts gloom and sadness and despair into his life by tormenting his body is working against the will of God. Asceticism is evil

to the body of man and evil also to his spirit. The foundation
 of all service to God is a broken spirit which arises not out of
 physical suffering of gloom but which comes rather as a result of
 cleaving unto God, and the foundation of repentance is a contrite
 heart and not ascetic practices. Asceticism removes the divine
 spirit from the heart of man, and causes gloom and melancholy to
 brood over the soul of man. The joy of carrying out the precepts,
 cleaving unto God, and ecstasy in the worship of God coupled with
 a sense of humility--these are principles beyond estimation, and
 these stand at the height in the service of God.

Basing himself entirely upon the mystical and emotional elements within the human heart, and teaching without metaphysic pomp or any philosophic system and order, Rabbi Israel Baal Shem Tov strove to point out that Judaism attempts to do away with sadness and gloom and asceticism, that Judaism does not place these as essentials in the worship of God. He sought to bring into the life of the people through Judaism a sense of inner piety and joy, a sense of enthusiasm at the thought of spiritual awakening, a sense of the omnipresence and immanence of God Who vitalizes and spiritualizes the whole universe and the life of man--a God Who is present in the stars and all the hosts of the heavens, in the fields and all its products, in the woods and forests, in the cities and market-places, and in all activities of man. By virtue of these teachings and his noble spirit, he brought a message of joy to the common people; he imbued them with the idea of worshipping God by cleaving unto Him in all their circumstances and vicissitudes of life; and finally he presented to them a God full of mercy and love--a God Who regards even the humblest and lowliest of His children.

Multitudes of people streamed to him. Even some of the learned

Talmudists of Galicia and Poland humbled themselves and came to hear his message. Rabbi Abraham Gerson of Kutov, his brother-in-law who looked upon him with shame and sent him away to the Carpathian Mountains, ~~XXXXXXXX~~ became his follower and yearned to rise to his spiritual heights. Rabbi Israel Baal Shem Tov spoke with great simplicity in the language of the people, using parables and legends to convey the import of his message, so that even the common man understood his words. He explained cabbalistic doctrines to the people in a way that they ceased to be abstract calculations but practical ideas which could be applied to daily life. As a result his teachings and fame spread throughout Galicia and Poland and won for him a large following among the masses and a worthy, though small, group of disciples from amongst the Talmudic scholars of his generation. He traveled about, going from town to town with some of his disciples, teaching the common people his message, healing the sick in body and mind and spirit, and gaining everywhere more followers and disciples. His permanent residence, however, remained in Miedzyboz. There he received the title: Baal Shem Tov--Master of the Good Name--¹⁵a title which he loved exceedingly; and there he died one summer day in the year 1760, ¹⁶breathing his last with a prayer upon his lips.

In this brief sketch we come in contact with a unique man, a son of the lower classes of the people of his age, a poor Jew who far excelled the state of the common man of his generation. Indeed, he was born among peasants and lived like a peasant the greater part of his life. But his spirit was from ~~the~~ that of a peasant or of the average denizen of the Carpathian Mountains. First of all, he was a dreamer. When wandering in solitude among the trees of woods and forests, or when standing alone upon mountain-tops and looking upon the vista of plains and valleys and gulches, he undoubtedly wove

many noble dreams--dreams of God, of the world, of man, of the soul of man, of Israel, and of Judaism. He also knew Mishna; he no doubt had a fairly decent knowledge of the Talmud at large, and probably a cursory idea of Cabbala without its system of mysteries. He, likewise, possessed a scant knowledge of the nature of plants and trees for the purpose of healing the physically sick. He went among the villagers and the poor of his own people to heal their sick, and he was no doubt one of those men of the medieval age who considered themselves healers, even ~~they~~ though, from the present standpoint, they knew as much about medicine and physiology as they did about the theory of evolution. But even a healer of the sick he was not all the days of his life, nor was that ever his chief occupation at any one time. He possessed a remarkable knowledge of human nature, of the mental and emotional life of man; and he began to cure the sick of spirit among the poor in spirit. He went with ~~xxx~~ common men and began to show them that there was joy and happiness and spiritual values even in their sad and bitter life. By nature he had a kind personality and an emotional spirit; and by the power of his gentle character and emotional elements of his teachings, he drew to himself a following among the masses and gained friends and disciples among the scholarly rabbis of his generation. This, in brief, constitutes the personality by whose power a historic movement was launched in the life of the Jewish people.

The personality and teaching of the Baal Shem Tov, however, would not have given rise to so significant a movement as Chasidism had not other forces conspired to help him. This humble, yet historic personality lived in a strategic environment and a critical time. He flourished in an age and land where historic forces, both external and internal, both spiritual and material, demanded some altera-

tions to revive the spiritual blood-stream in the daily life of the Jewish people. On the one hand, the social and economic conditions of the Jews in Poland following the Chmielnitzky persecutions of 1648 were extremely low and oppressive, particularly so in the fastnesses of the Carpathian Mountains where conditions were indeed beyond human endurance. ¹⁷ They were hemmed in economically on all sides. The Polish Pans, as the nobility of Poland was called, actually enslaved them in every possible way to an extent that the ~~xxx~~ very life of Jews depended upon the whim and caprice of stupid noblemen. They made them the scapegoat of all evils; they forced them do their more shameful labors; and roused the catholic priests to bring upon them untold suffering and persecution.

With this economic plight the spiritual condition was likewise ¹⁸ in a degradingly low state. In the larger towns and cities there were learned men and masters of the Torah; there flourished in those places schools of learning for both young and adults. But in those vast stretches of land where ~~xxx~~ Jews dwelt among peasants in small ~~xxxx~~ villages, there ignorance of Jewish life and lore was rampant and stupidity was abroad. In those towns and villages the Jews not only did not understand the casuistry of scholars and Talmudists, but in many cases they did not even understand simple Hebrew words, and in many cases more they knew no Jewish laws and customs. If we are to accept Chassidic tales and legends as authentic accounts of the spiritual conditions of that age--and there is no reason why they are to be doubted--then there were Jews in those days who never saw the inside of a synagogue, who never saw a Jewish prayer-book, and who ¹⁹ could ~~xxx~~ read neither Hebrew nor Yiddish. Even those who knew of Jewish customs and laws did not find spiritual satisfaction in the observance of practical ~~xxxx~~ precepts; they observed them in a mechan-

ical and artificial manner, because they either failed to understand the significance of them or the customs and laws had no meaning for them at all. Yet, even the "peasant-Jew" yearned to serve God with a full heart; even he felt a spiritual need. Indeed, he did not know the casuistry of the Talmud, nor did he understand the mysteries of Cabbala. But his spirit yearned after a religious expression which would endow him with inner peace and harmony; he yearned after a God replete with joy and love--a God Who would bring happiness into his daily life.

Aside from this external physical oppression and this inner spiritual need which the people unconsciously felt, there was still another force which motivated the rise of Chasidism. This force was the spirit of Cabbala which pervaded the atmosphere of the Carpathian Mountains. The teachings of Isaac Luria which were embodied in the works of his zealous disciple, Chayyim Vital, had swept across their²⁰ Palestinian confines and had penetrated already even into the fastnesses of the Carpathian Mountains, enchanting significant groups with messianic hopes and religious mysticism.²¹ The tragic finale of the Sabbathai Zevi affair, while it left in its wake a trail of turmoil and confusion in the life of the Jewish people, tended to intensify the spirit of mysticism which already pervaded the atmosphere as a result of Cabbalistic thought, both theoretical and practical.²² Everywhere the study of secret lore and the practice of cabbalistic rites engaged the minds and hearts of learned men and entered even into the life of the more humble folks.²³

This need, both spiritual and physical, this spirit of mysticism which permeated the atmosphere of the Carpathian Mountains, and the personality of Rabbi Israel Baal Sgem Tov--these constitute the three forces which gave rise to Chasidism toward the middle of the

eighteenth century. With the need of the time ~~xxxxxx~~ as the foundation, with the personality and teachings of the Baal Shem Tov as the bricks and stones, and with the spirit of mysticism as the ~~xxxx~~ roof, the ~~xxx~~ structure of Chasidism was called into being, and it stood as a monument to the Jewish spirit and as a product of its age and environment. In the outlines of the spirit of the Baal Shem Tov the people embodied the desires of their hearts; in him they ~~xxxxxx~~ expressed the needs of their times. In him they beheld their savior from physical oppression, and in his teachings they found the satisfaction of their spirit which yearned for a simple belief in God and the spiritualization of their life....

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Wherever the actual career of the Besht's life failed to meet with the needs of the people, hundreds of legends and tales were woven around his character and teachings to the extent that it is exceedingly difficult--and at times indeed impossible--to tell where legend ends and fact begins. Thus every stage of his life--his parents, his birth, his childhood, his early schooldays, his years as teacher of children, his years in the mountains, his revelation to the people, his travels from town to town, his disciples' faith in him, and finally his death--is steeped in folklore and legend.²⁵ These legends and stories of Rabbi Israel Baal Shem Tov, we can aver without hesitation, are as much a part of Chasidism as are his ~~xxxxxx~~ teachings, for they reveal the yearnings and desires and needs of his people, for they reflect the ~~xxxxxx~~ ideas and conceptions of Chasidism as they were ~~xx~~ current in the minds of the people. In brief, a trinity of forces--the need of the time and place, the personality and teachings of the Besht, and the spirit of mysticism which hung in the air--motivated the rise of Chasidism toward the middle of the eighteenth century.

These being the impelling forces which launched Chasidism upon its fateful voyage, the vital essence of this mystic folk-movement likewise rises out of these motivating forces. Whatever its fundamental principles, whatever its contributions, whatever its achievements--they are all embodied in the very forces which created the movement, making the essence of these forces the essence of Chasidism itself. This, in the need of the age and place, in the personality and teachings of the Besht, and in the electric spirit of mysticism which surcharged the atmosphere--in this trinity of forces is contained the essence of Chasidism. Knowing and understanding these three forces, we can truly know and understand the attributes that characterize the movement which they had forged, and we can know and understand ~~why Chasidism~~ wherein lies the most significant contribution of Chasidism to Jewish life.

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It has been pointed out that one of the differences between science and art is that the one ~~xx~~ endeavors to discover the truth, while the other strives to rediscover it. In the laboratory, the scientist delves into the properties of nature to find out new laws which govern them; he experiments with all known facts at his disposal only to discover some new facts hitherto unknown to the scientific world. In the studio, however, the artist flourishes his brush on a canvas to paint a landscape already well familiar, but he strives to emphasize some characteristic thereof the beauty and significance of which he beholds with the vision of his artistic eyes. He strives to put an element of distinction into the common things of life. Science thus seeks to make known that which is unknown; art endeavors to beautify and intensify that which is already well known and familiar.

A like difference may be detected between historic movements which affect human life, especially between movements which swept over the Jewish people in the course of its history.

There have been movements in Jewish life the founders of which, like scientists in the laboratory, discovered new truths concerning the nature of Judaism and strove to change the course of its march in accordance with the light of these historic and hitherto unknown truths. From time to time, however, movements have been set afoot in Jewish life which sought neither to proclaim any new truth concerning the essence of Judaism nor to change its ~~xx~~ traditional career to any perceptible extent; but rather, like the artist in the studio, they strove to permeate the existing principles and familiar ritual and traditional precepts with an atmosphere which would intensify them and give them spiritual significance in Jewish life once more.

One such movement unfolds itself ~~with the rise and fall~~ in Jewish history with the rise and ~~fall~~ career of Chasidism. Whatever the historic forces, aside from those which we already discussed, that brought this movement into being and caused it to charm the hearts of a significant portion of the Jewish people is a matter of intensive study. But the one ~~xx~~ truth that as a movement it sought neither to tear down the old nor to build anew, but rather to re-spiritualize and re-energize the traditional heritage of the Jewish people--this one truth remains firm and unyielding. Of this one movement it may truly be said that it zealously guarded the biblical injunction: Ye shall neither add nor diminish. Throughout its phenomenal career of ~~about~~ a century and a half it did not subtract from the body of Jewish philosophy, doctrine, or ritual; neither did it add to the realm of Judaism any hitherto unknown principle or binding

ritual of importance. Nor did it create any original elements in the sphere of thought wherewith it surrounded itself. Its every concept concerning the essence of Judaism, even its ideas of the Tsaddik, can be traced back to the literary works of the Jewish people beginning with the Bible and ending with the cabbalistic writings of the medieval age.

Chasidism did not create any original elements neither in Jewish thought nor in life, not because it lacked creative energy, not because it was wanting in the creative impulse, but primarily because the need of the time and place did not call for any fundamental change in Jewish life and thought. At the time when Chasidism was born, the life of the people--their spiritual life--was indeed barren. But that was not because the traditional concepts and doctrines of Judaism were no longer applicable to the spirit of the time, nor because the people ^{had} ~~were~~ intellectually outgrown the ideas of the past. Their spiritual life was dry and barren primarily because the traditional heritage was unintelligible to them, because all Jewish function became dry and mechanical. The Jewish people who dwelt in Podolia and Galicia did not at that time rise to an intellectual level where they could no longer believe in their inherited theology and their practical precepts as embodied in the "Shulchan Aruch". In fact, they would have opposed most strenuously any attempt to bring about a change in their traditional heritage, even though the attempted change were slight and insignificant from a historic point of view. Nor was the eighteenth century, especially so in Galicia and Poland at large, rife for new truths concerning the history of Judaism and the Jewish people. Neither did the need of the time demand any important alterations in the structure of Judaism. In short, Chasidism did not

attempt to destroy any outworn segment and to discover new truths in the field of Jewish thought, because the need of the time and place called for no new truths; and because of that, there is nothing original in the teachings of the Besht, nothing new in the ideas as expressed in ~~Chasidic~~ Chasidic literature at large, and nothing ^{original} ~~creative~~ in the mysticism of Chasidism.

The prime role of Chasidism in Jewish life and thought is rather to be likened to that of art. Like the artist in the studio, it strove to permeate the heritage of Israel with an atmosphere whereby it continue to thrill and throb the heart of the Jew-- the heart of the common laborer as well as that of the scholar-- the heart of the peasant as well as that of the cabbalist. It sought to make the body of Jewish beliefs and the bulk of customs and ceremonies to overflow with meaning and significance for all classes of Jews. It uprooted neither doctrine nor ritual; but keeping them, it re-vitalized ~~them~~ and spiritualized them. It rebelled neither against the study of the law nor against the observance of its every jot and tittle; but it breathed a new soul into the laws, and into its dry letters it generated a living spirit which made them living factors in the daily life of the people. Where the forms of Judaism had become colorless, it strove to make them colorful; where they had sunk into petrification, it sought to raise them to the sphere of spiritual significance. Where the all-embracing and fundamental philosophy of Judaism which may be summed up in an attempt to spiritualize and sanctify human life was in serious danger of being undermined, and a division between the secular and the sacred was increasingly being stressed--Chasidism came to re-assert this principle of the sanctification of life ~~xx~~ in Judaism, and it actually endowed this philosophy with value and

significance by spiritualizing all earthly activities and acts of man. Hundreds of passages in the ~~xx~~ classical works of this mystic folk-movement attest this truth.

This spiritual atmosphere, too, Chasidism did not create; it plucked it from the tree of past Jewish experiences--experiences which surcharged the atmosphere of the eighteenth century in the regions where Rabbi Israel Baal Shem Tov flourished. Judaism, it has been observed, has revealed itself in history as a tree having three main stems: the "Halachic", ~~xx~~ the rationalistic, and the mystic. While theoretically these three stems do not stand in opposition to each other, they have rarely been at peace with one another. Like plants of the earth which compete with each other to secure exposure for their leaves to the most direct source of light, even so have these three stems engaged in a struggle from time to time to secure dominance and superiority in Jewish life. Due to the peculiar nature of Judaism, "Halacha" has in almost every age maintained its place as the central trunk and succeeded ~~xxx~~ in securing for itself a mosaic position in Jewish life; while rationalism and mysticism had to adjust themselves always to a relative lack of sunlight, as it were.

Around the eighteenth century, as we have pointed out above, the spirit of mysticism permeated the atmosphere in the countries of the ~~xxx~~ Carpathian Mountains. With the advent of Chasidism in the middle ~~xxx~~ of the eighteenth century, this stem of mysticism began to compete once more for a dominant position in Jewish life. While it in no way sought to rebel against the bulk of "Halacha",²⁷ nor to dwarf the place of reason in Judaism into insignificance,²⁸ Chasidism gathered the seeds of mysticism which were scattered in the atmosphere and replanted them in Jewish life, causing them to

spread their branches over ~~thix~~ the sister stem of mysticism: "Halacha" and rationalism. It tinged the "Halachas" of old which had become colorless and dry with a mystic atmosphere, so that they continued to spiritualize and energize the life of the Jew; and the stem of reason it caused to blossom forth with mystic concepts. Like a gardener, it grafted twigs of the Cabbala to almost every thought and form of Jewish lore and life, and thereby caused the entire tree of Judaism to bear fruit which gladdened the hearts of them that tasted thereof. This atmosphere of mysticism which was borrowed from the well of Judaism reveals itself in every teaching of Rabbi Israel Baal Shem Tov, in practically every utterance of his disciples, and in every concept of Chasidism at large.

It is in this application of the spirit of mysticism to the actual daily practices of Judaism and to the daily experiences of the individual's life that we find the creative and original contribution of Chasidism to Jewish thought and life. Neither the need of the time nor the teachings of the Baal Shem Tov created Cabbala in Judaism; that was already present from of ~~an~~ old. But by virtue of the need of the age and place and by the power of the personality and teachings of Rabbi Israel Baal Shem Tov, the spirit of mysticism was applied to daily life-experiences, and assumed new meaning to both scholar and layman.

Cabbala, as is well known, has its roots in the Bible; but it received its impetus and full growth in the classics of the two great cabbalists: Rabbi Moses Cordovero and Rabbi Isaac Lurie²⁹, both of Safed, Palestine. Both these thinkers created individual schools of thought. Rabbi Moses Cordovero, being a metaphysician, concerned himself primarily with problems regarding God, creation, the soul, man and his reaction to God, and so forth. As a result of

his activities, he gave rise to the school of theoretical Cabbala. Rabbi Isaac Lurie, on the other hand, was a moralist chiefly. He interested himself primarily in more practical problems, in problems appertaining to religious services and ethical considerations which affect the life of man from day to day. As a result of his labors, there came into being the school³⁰ of practical Cabbala--a school which attracted at one time a large following.

Both systems of Cabbala were current in Poland in the eighteenth century, and both had disciples and followers there. But both failed to captivate the hearts of the masses to an appreciable measure. Neither the doctrines of theoretical cabbalists nor the rites of the practical cabbalists influenced the life of the masses sufficiently. The reason for that is not hard to find. The theoretical cabbalists were primarily saints and scholars; they were not leaders endowed with dynamic personalities. They had escaped from the problems of daily life; they had fled from the pressing needs of day to day existence which confront the great masses of people almost every hour of their life. They secluded themselves in a world of illusion--in a world where they could weave their dreams without regard to the stern demands of daily existence. Naturally, such a world is only for the few and select. The masses cannot take refuge in a world of escape--in a world where theories and fancies ~~xxx~~ are realities and facts. The masses cannot thus escape from ~~xxx~~ life either because they do not possess the intellectual and spiritual capacity to find pleasure and satisfaction in pure theories, or because they are too closely bound to life on earth.

The practical cabbalists, on the other hand, demanded ascetic practices. They too lived in utmost seclusion, living in a world far, far removed from the realities of existence, save that their

world consisted of practices instead of pure dreams of a mystic nature and metaphysical calculations. They demanded of the people to abandon all earthly pleasures, to torment their bodies, to estrange themselves from all sensations of joy and mirth, and to give up all life to asceticism. These demands, too, cannot be complied with save by the few and select. Masses of people that live as a social unit cannot abandon the natural desires of life and devote themselves to ascetic practices. At least, the masses of Jews who lived in Poland at the beginning of the eighteenth century found no way of life in practical Cabbala; they saw no solution to their problems in asceticism. Hence, Cabbala, as a life-giving force, as a philosophy of actual life, as a power to spiritualize the acts and thoughts and emotions of people, remained hovering in the atmosphere and failed to influence the actual life of the masses in the regions of the Carpathian Mountains.

When Rabbi Israel Baal Shem Tov came into the world, he beheld the need of the time and he saw the spirit of mysticism which permeated the atmosphere. He realized that before Cabbala can become a spiritualizing force in the life of the masses, it must be ~~xxx~~ brought down to meet the actual needs of the masses. He realized that Cabbala cannot remain a world of escape and at the same time wield a vital influence among the people in general. He, therefore, combined in his system both the theoretical and practical schools of Cabbala into one pragmatic synthesis, and thereby made Cabbala a life-force. He did not wait for the masses to come to mysticism; he brought it down to the life of the people. On the one hand, he simplified the theories and ideas and concepts of Cabbala by means of parables and legends and concise sayings so that the common people understood them and found joy in them. On the other hand, he did

away with asceticism and substituted the doctrine of joy--the joy of life--without degenerating into a philosophy of materialism, without breaking down the moral will. In brief, Rabbi Israel Baal Shem Tov simplified the theories of Cabbala for the people, and he applied them to the actual needs of the masses.

And when Cabbala becomes a spiritualizing force in the life of people, when it actually influences the needs and natural desires of masses, it assumes the name of Chasidism, and constitutes the chief contribution of Chasidism to Jewish thought and life. This application of mysticism to the actual life of the people came about in the middle of the ~~nin~~ eighteenth century, because that was the need of the time and place and because Rabbi Israel Baal Shem Tov flourished in those days. The need of the time, the personality and teachings of the Besht, and the spirit of mysticism applied to the actual life of the masses constitute at once the vital essence of the structure of Chasidism at large.

This essence of Chasidism manifests itself in all its ideas and activities, particularly so in its four fundamental principles which are the four pillars of the structure of Chasidism.

First of*all, we find this essence in the attitude of Chasidism to the concept of God. Throughout its career, Chasidism did not create a single new elements either in the metaphysical or ethical concepts of God; it never steered away from the path of Jewish theology. But applying the theories of Cabbala to meet the needs of the masses, Chasidism emphasized particular God-concepts and twined about them fascinating mystical connotations which it borrowed from the reservoir of Cabbala. Chasidism stressed the idea of the immanence of God and the attribute of Divine love and compassion. It stressed these attributes, and expressed in the humble language and

humble imagination of common folk. It taught that God is present not only in the vast and distant spaces of the universe, but also in the leaves of trees, in brooks of water, in every blade of grass, even in the business which men contract among one another, yea even in dunghills and manure-heaps--in brief, in all such things where-³¹ with villagers and town-people come in contact daily. Concerning Divine love, Chasidism taught that God loves and cares for even the³² humblest of man, even as a father loves and cares for his child. By emphasizing these attributes which appeal to the ~~xxx~~ emotions and imagination of people, it made the idea of God a vital, throbbing, and spiritualizing factor in the daily life of the masses.

Much indeed could be written concerning the God-idea as embodied in ~~xxxxx~~ Chasidic literature; but we cannot here enter into a detailed discussion. Perhaps the entire attitude of Chasidism ~~xx~~ toward God as it actually prevailed among the people and influenced their day to day existence is best expressed in a Chasidic song ascribed to Rabbi Levi-Yitzchok of Berdytschev--a song which both Tsaddikim and Chasidim sang with mystic ecstasy and spiritual awaken-³³ ing for more than a hundred years:

"O Lord of the world, I shall sing to Thee a 'du-du-le'. Where can I find Thee and where can I not find Thee? Wherever I go Thou art there, and wherever I stand Thou art present. Thou, only Thou, always Thou. Prosperity is from Thee; and suffering, ~~oh~~, it too, comes from Thee! Thou art, Thou hast been, and Thou wilt be! Thou didst reign, Thou reignest, Thou wilt reign. Thine is Heaven; Thine is earth. Thou fillest the high and low regions. Whither-soever I turn, Thou art there!"

If God is thus present everywhere and in all things, if God manifests Himself wherever man dwells, if His spirit is immanent even in most lowly things on earth and in most humble acts of man, then it of necessity follows that man has the power to spiritualize and sanctify all life. With this all-embracing truth, we approach the second most fundamental principle in the sphere of Chasidic thought. The doctrine of the sanctification of all life, which can well be rendered in Hebrew "Kiddush Hachayyim", was introduced in Jewish life with the birth of Judaism. This, in fact, constitutes the chief mainstay of Jewish thought and its chief contribution to religious thought at large. All activities of man, this philosophy teaches, all passions and desires of the human heart, all interests of man of whatever nature and character they be--all these can be raised to the level of the spiritual and be sanctified. This philosophy permits of no line of demarcation between the secular and the sacred. The ravages of time, however, and the onslaught of external forces constantly endangered this philosophy of Jewish life. Throughout the ages the tendency to differentiate between ~~the~~ the secular and the sacred was increasingly making itself felt in Judaism. In the eighteenth century, this tendency almost completely dominated Jewish life. Activities appertaining to the synagogue and the ritual practices prescribed in the "Shulchan Aruch" were regarded religious and sacred; activities appertaining to matters external of the synagogue were secular and bore no relation to the religious life of the people.

Such a rift Rabbi Israel Baal Shem Tov felt was un-Jewish and foreign to the Jewish mind. Basing himself on the principle that the spirit of the Divine is present in all things, he re-asserted most emphatically the principle of the sanctification of life. From

his point of view, the peasant-Jew can spiritualize his humble activities, even as the saint sanctifies his acts of life, for God dwells in the things wherewith the peasant comes in contact daily, as well as He ~~Man~~ manifests Himself in the sphere of the saint. Man can ennoble and spiritualize human life in forests and fields, as well as in the synagogue and school of learning. All desires and yearnings of man, Chasidism asserts over and over again until it almost becomes monotonous, even the so-called "evil-impulse" can be ennobled and raised to the height of the spiritual, for God is present within them, ~~xxx~~ even as He is in the planets and spheres which wheel in unmeasured space. This principle of the spiritualization of life, of the sanctification of every mundane act of man, permeates all of chassidic writings--from the teachings of the Besht to the literary works of outstanding Chasidic thinkers generations later. ³⁴ It is a doctrine inherently and purely Jewish--a doctrine without which Judaism has no meaning nor value. By virtue of the fact that Chasidism came to re-emphasize and re-establish this principle in Jewish life, it ever remained a Jewish movement--a movement which never estranged itself from Judaism or the Jewish people, a movement and not a mere sect, a movement which re-vitalized and re-energized ~~the~~ Jewish thought and life.

Following the concept of the sanctification of all life, we come in contact with a third most vital principle in Chasidic thought. This is the principle of Joy. If God is in everything, if all acts of life can be spiritualized by virtue of the fact that a spark of divinity is hidden within them, then it follows that man has no cause for being downcast and steeped in melancholy and gloom. To the contrary, man ought to feel the joy of life, for God is in all life, and all life is therefore divine and sacred. Joy, ecstat-

ic joy, the joy which rises out of a sense of the presence and nearness of the Divine--that joy brings man closer to the spirit of God. Sadness and melancholy, according to Chasidic thought, is a ~~xxxx~~ recognition of the fact that man does not feel the presence of the Divine in his daily acts of life, and that he does raise his day to day existence to the level of the spiritual and the sacred.³⁵ Sadness and gloom, therefore, separate man from the Shechinah; and ascetic pursuits are the works of Satan, for they cast man into a state of melancholy which leads him astray.³⁶ It is recounted that on one occasion the Besht was exceedingly angered when he heard that his most devoted disciple, Rabbi Jacob-Joseph, tormented his body and lived the life of an ascetic;³⁷ he also urged his successor to the throne of Chasidism, Rabbi Dov-Ber of Meseritsch,³⁸ to abandon his deprivations.

Indeed, Chasidic thinkers are exceedingly cautious not to confuse joy with sensual pleasure;³⁹ it draws a sharp line of distinction between a broken heart and gloom.⁴⁰ It regards mere hilarity as a lower form of expression, but it raises joy to the level of a divine virtue. It classes gloom in the category of sins, but it looks upon a broken heart as a step leading to joy. The idea of joy surcharges the entire literature which this mystic folk-movement produced. While it was always present in Jewish thought, in theory at least, Chasidism re-asserted this principle of joy as was never done before, and it actually carried it out in the daily activities of life. By emphasizing the fact that joy rises out of the concept of the immanence and omnipresence of God, and by pointing out that it is inseparably connected with the concept of the sanctification of life, Chasidism achieved a real contribution to Jewish thought and life.

Following directly on the heels of these three principles, there is still a fourth fundamental idea in Chasidic thought. This is the important position which Chasidism ascribes to man in the scheme of the world. This principle has hitherto not been stressed as a most significant doctrine in Chasidic thought, yet it constitutes a primal force in the structure of Chasidism. While Chasidic thinkers affirm that man is merely "a putrid drop, a clod of earth, and a particle of dust", as Rabbi Nachman of Bratslav ~~xxx~~ cries⁴¹ out when obsessed with the weight and burden of sin, yet nevertheless man as an individual plays a most paramount role in the scheme of the universe, according to Chasidic thought. Man is a whole microcosm, reflecting all things which are present in the upper and higher worlds; and if, God forbid, Rabbi Dov-Ber of Meseritsch writes, there is ~~xxxx~~ found a blemish in man, there is likewise a blemish in the upper spheres.⁴² Even the lowliest of man is endowed with divine attributes; even for him worlds tremble and angels hide in terror.⁴³ In fact, the individual plays so significant a role in the world that some Chasidic thinkers invest him with the power to interfere with the power of God and to determine to a certain extent the will of the Divine.⁴⁴

Indeed, Chasidism emphasizes the attribute of humility as a most essential property in the worship of God. The disciples of the Besht regard humility as one of the ~~xx~~ roots of Chasidism.⁴⁵ But humility does not mean nor imply that man is a lowly creature, a mere cog in a wheel, a grain of sand of no significance whatsoever in the scheme of the world. Chasidism makes this quite clear; man as an individual assumes ~~importance~~ importance in the universe when he stands in humility and awe in the presence of Him Who is far immeasurably greater. In fact, the significant role of man which

Chasidic thinkers maintain rises out of the three fundamental principles discussed above. Since God is in all things, since man can spiritualize and sanctify his every act of life, and since joy is the natural state of life, then man, no matter how lowly and humble, assumes importance by virtue of the fact that he can attain to these divine states. The many legends and stories which this mystic folk-movement created and which deal to a large extent with the life of peasant Jews and common folk illustrate the significant place which Chasidism assigns to man. This important position of man in the plan of the universe soars to unprecedented heights in the concept of the Tsaddik who attains his apotheosis in the works of Rabbi Nachman of Bratzlav and Rabbi Elimelech of Lizansk in particular.⁴⁶ Of course, the doctrine of the significance of man as an individual in the scheme of nature is likewise an inseparable part of Judaism at large; but Chasidism re-emphasized this doctrine most emphatically⁴⁷ by weaving around it fascinating mystical ideas.

To summarize in brief, the structure of Chasidism was called into being in the middle of the eighteenth century by a trinity of forces: the need of the age and place, the personality and teachings of the Baal Shem Tov, and the spirit of mysticism which hovered in the atmosphere then. While the essence of this structure does not reveal a single new truth in the field of Jewish thought, its original contribution lies in its successful application of mysticism to the actual daily needs of the masses, so that their traditional heritage became once more a vital and throbbing force in their day to day existence. This application of mysticism makes itself felt in particular in four most dominant principles which Chasidism re-asserted and re-vitalized in Jewish thought: the immanence and omnipresence of God, the sanctification of every mundane act of life,

the joy of life as a divine virtue which is most essential in the worship of God, and finally the significant role of man in the plan of nature and the world. While there are many more doctrines in Chasidism which are fundamental, they all rise out of these four principles which constitute the four pillars in the structure of the Chasidic movement.

To be sure, Chasidism reeks with superstition. Both Chasidic life and literature are replete with concepts of demons, evil spirits, astrology, magic, witchcraft, fortune-telling, and so forth. They constitute a part of Chasidism, even as they are a part of religion and even Judaism at large. But they are no more inherent in the essence of Chasidism than they are in religion and Judaism at large. Chasidism never gave rise to superstitious practices; it never demanded them by virtue of its fundamental principles. These superstitious practices attached themselves to Chasidic life, even as they attach themselves to the religious life at large--particularly so to mysticism. They do not rise out of the essence of Chasidism; they planted themselves in its field, even as thorns and briars do in a field of roses. While superstitious elements are included in both Chasidic life and literature, they cannot be regarded the natural and inevitable products of the essential and fundamental doctrines of Chasidism.

As a distinct movement Chasidism descended from its height. Numerous causes, both internal and external, brought about its decline and downfall. Whatever the forces, however, the fact remains that it degenerated ~~xxx~~ in the course of time into a miracle-working institution. When the great leaders of the movement passed away, there rose up a genealogy of Tsaddikim many of whom abandoned the pure character of the movement and neglected its original pur-

pose; they devoted themselves to the external accretions which attached themselves to the movement and were no doubt instrumental in its decline and fall. But according to the doctrine of Cabbala,⁴⁸ in every descent there is an ascent. In the decline of the Chasidic movement there was also its ascent. While it does not live any more as a vital movement in Jewish life, it lives as a vital influence in Israel. Today, the folk-image of the Besht looms as one of the heroes of the spirit who rise up in Israel from generation to generation. Today, the Jewish people is increasingly drawing water from the fountain of Chasidism. The music, the poetry, and literature of this mystic folk-movement is at present a part of the Jewish heritage.⁴⁹ More than that, the original spirit and fundamental principles of Chasidism are beginning to make themselves felt in Jewish life, and will, no doubt, manifest themselves in larger proportions⁵⁰ in the near future.

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Chapter II

The Place of Prayer in Chasidism

In Judaism prayer occupies a most significant position. There is hardly a historic event, joyous or grievous, hardly a Jewish doctrine and idea, hardly a human thought and emotion which does not find expression in the tapestry of Jewish prayers which Israel has woven throughout its epic march. In the structure of Chasidism prayer looms even more important, and it can be averred, as we ^{shall} ~~shall~~ point out, that it assumes a central position in Chasidic life, assuming a position which it had hitherto never occupied.

When Rabbi Elimelech of Lizansk opens his monumental work-- "Noam Elimelech"--with the statement that we can worship God in three ways: learning, prayer, and good deeds, he merely reaffirms a well established principle in Jewish life at large and rephrases what every Chasidic thinker regards axiomatic. There are instances where Chasidim exponents wax so enthusiastic concerning the significance and value of prayer that they enthrone it as the only form of worship. But such assertions as that of Rabbi Nachman of Bratzlav who in one instance makes the term "Avodah"--worship--to imply nothing else save "Tefillah"--prayer--are so rare in Chasidic literature that they cannot be taken as representative of an entire movement. Even Rabbi Nachman of Bratzlav maintains that worship includes learning,

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prayer, and good deeds; and Chasidic literature in general makes no effort to oppose this program of worship. The Besht is pictured in Chasidic tradition as one who worships God through this three-fold channel,⁴ and following him practically every Tsaddik of importance strives to carry out this ideal of worship.

While prayer always remains but one in a trinity of forms of worship, it nevertheless seems to loom as ~~xxxxx~~ the primary and most effective form. There is scarcely any division of opinion concerning this matter. All Chasidic exponents consistently maintain that prayer is the chief form of worship which rises out of the heart. The Hebrew phrase "דיקר מד/דא דלבלא דא פאר" appears so often in Chasidic writings that it leads to the belief at times that Chasidism neglects the other two forms of worship. Indeed, the concept that prayer constitutes the chief form of worship of the heart appears already in the Talmud and is a Jewish doctrine in general. Chasidism, however, emphasises this concept and stresses ^{it} more than was ever attempted before, weaving around this idea numerous mystical connotations. Even the intellectuals in Chasidic thought, even the the "Chabad" system which was inaugurated by Rabbi Shneur Zalman of Ladi⁵ never dared minimize the prime significance of prayer; even they assert most emphatically that prayer constitutes the chief and most effective form⁶ of worship of God.

Thus, Rabbi Nachman of Bratzlav, and with him other leading exponents of Chasidism, teach that the prime form of communion with and cleaving unto the Holy One is afforded by prayer, for prayer is the gate through which man can gain entrance into the very palace where God sits enthroned.⁷ No wonder, the Tsaddik of Bratzlav, ~~xxxxx~~ continues, that during prayer man often grows proud and waxes haughty. Who would not be filled with a sense of pride when he stands in the

very hall of the King of Kings? This idea ~~that~~ during prayer man stands in the presence of God occurs repeatedly in Chasidic literature; often it re-appears without the slightest change in phraseology.⁹ Of course, it is current in Jewish writings at large; but Chasidism reaffirms it with exceeding ~~emphasis~~¹⁰ emphasis and paints it vividly with parables and legends so characteristic of that mystic folk-movement. When man stands in prayer, Chasidic exponents assert, he goes from hall to hall in the palace of the Holy One; and when a strange thought enter his mind during prayer, he is driven out of heavenly abode of God.¹¹ Rabbi Jacob-Joseph Katz brings a most beautiful parable in the name of his master--Baal Shem Tov--to the same effect.¹² Once, on a day of great rejoicing, the Besht said, a king announced that he would fulfill whatever the people would desire of him. Some people asked for wealth; some for power; some for honor and glory. The king gave everyone according to his particular request. There was one wise man, however, who requested neither wealth nor power nor glory; he asked to be granted the permission to speak with the king three times daily. This request astonished the people, but it found grace in the eyes of the king. The king was indeed happy to know that the wise man prized personal conversation with him above all other considerations. Whereupon, the gates of the palace were opened ^{for} ~~to~~ him ~~xxxxy~~ three times each day; and when he stood in the presence of the king conversing with him, he also received from the treasures of wealth and honor.

The thought of this parable, which reoccurs in the writings of other Chasidic thinkers,¹³ is self-evident. According to Chasidism, the opportunity given to every man to pray three times daily is the highest gift which God has bestowed upon mankind, and is the most pleasing offering in the eyes of the Holy One. Through prayer all

desires of man can be fulfilled; but more than that, it brings man in close relationship with God--a relationship which is more to be desired than any material gift in the world. Consonant with this significant position of prayer, Rabbi Nachman of Bratzlav enters into a far higher sphere of mysticism when he asserts that prayer is a form of " ¹⁴ ", for through it God reveals Himself and His kingdom to the world. Being thus a means through which God reveals Himself to man, it is no wonder that Chasidic thinkers steep themselves still deeper in mysticism and declare that prayer brings about the mating of the Holy One, blessed be He, with His Shechinah. ¹⁵ Already the Baal Shem Tov taught this cabbalistic doctrine. His disciples elaborated upon it. "Israel mates God with the Shechinah through prayer; and according to his success in this Divine mating, ¹⁶ everyone finds his mate here on earth." No doubt, it is in keeping with this mystical idea that Chasidic exponents hold that through prayer man can affect a change in the Divine decree which pre-¹⁷ordained his mate on earth.

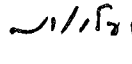
Rabbi Elimelech of Lizansk attempts to explain how man brings about a ~~unity~~ ^{the} state of union between God and Shechinah through his prayers; and his explanation is quite wholesome. When man studies or prays, he writes, ¹⁸ he utters sacred words which express the part of divinity within his heart. These words which embody the divinity of man ascend to the upper spheres, and there they unite with and cleave unto the Holy One, blessed be He. Thus, the divinity which is in man is brought into a relation of oneness with the higher divinity which is God; and this, he concludes, is the relation of unity between God and Shechinah.

This explanation is, of course, exceedingly mystical, and does not probably satisfy the rational mind. One thing, however, it does make quite clear even to the most rationalistic mind, and that is

that what certain Chasidic exponents mean by a union ~~xxxx~~ of God with His Shechinah is a union between God and man, or between man and the Shechinah. This idea is expressed practically in all Chasidic literature. The Besht taught: " ¹⁹ *אין שום דבר ללא שכינה* -- Prayer is a form of mating with the Shechinah--and following him practically all Chasidic leaders emphasized this cabbalistic concept which is current in Judaism at large. ²⁰ Rabbi Dov-Ber of Meseritsch, the successor of the Besht, writes that the moment man utters: "O Lord, open my lips.....", the Shechinah enters his heart and speaks through him these words; ²¹ Rabbi Chayyim Moses Ephraim of Sedilkow, a grandson ²² of the Besht, gives the same thought in his writings; and both merely repeat what the Besht had taught. ²³ More than that, according to Chasidic doctrine, which is borrowed from Cabbala, God Himself condescends and suffers a process of contraction (*קטנת אלוהים*) in order to rest upon man when he prays. ²⁴ When man prays, the Besht taught, it is essential that he be conscious that God dwells--in a hidden and unknown manner indeed--in the very words which he utters; and when ²⁵ he realizes this, he renders himself one with God. In another place he states that when man finds that he does not pursue the path of right and of the moral life and prays in such moments for vision and strength, he brings about a relation of oneness between himself and ²⁶ the Holy One.

Prayer and God constitute a unity, as it were, writes Rabbi Nachman of Bratzlav; it is therefore the prime purpose of man to maintain this relation, so that the prayers which man utters be ever included in the oneness of God. ²⁷ The hour of prayer, Rabbi Shneur Zalman of Ladi states, is a most opportune hour in the life of man, for then the "Chabad" of man--that is, man's sense of wisdom, understanding, and knowledge--becomes united with God. ²⁸ ²⁹ Rabbi Dov-Ber of

Meseritsch even maintains that this relation of oneness between man and God which prayer brings about has at times an unwholesome affect upon God. If a man is besmirched with sins, he writes, and contacts with God during prayer, then God, too, as it were, becomes besmirched by his sins. It is like an unclean seal, he says. When an impression is made therewith upon wax, the wax too is soiled. For this reason, he concludes, it is necessary that man repent before he begins to utter words of prayer. A curious thought, indeed; yet nevertheless Chasidic.³¹

This relation of unity between God and man is ~~xxx~~ brought about, as we have pointed out hitherto, by virtue of the fact that prayer possesses the power to raise man to a higher level. It lifts him up to the realm of the upper spheres; it unites him with the Shechinah; and brings him into the palace where dwells the spirit of God. Through prayer man rises ~~xx~~ on the ladder of spirituality until he touches the borders of heaven itself. Thus, Chasidic tradition speaks of the Besht as having such moments of ascent--"  -- during prayer; at times he would ascend to the heaven of heavens and stand before the very throne of the Holy One. The Tsaddikim after him likewise experienced moments of spiritual ascent when they poured out their hearts in prayer.³² In Chasidic literature, however, we find another way in which the unity between God and man is achieved through prayer...a way which plays a most significant role in the sphere of ~~xxxx~~ Jewish mysticism at large.³³

In Chasidic tradition there lingers the cabbalistic idea that during prayer man unites himself with God, because God condescends and stoops to the level of man. Not only does prayer place man upon a higher pedestal of divinity; it also causes the Holy One to descend from his lofty position and unite His spirit with that of ~~xxx~~³⁴

man's. Even as a father often stoops to the level of his child,³⁵ even so does God descend to our state when we pray, Rabbi Dov-Ber of Meseritsch writes. The Holy One wills to stoop to the level of man during prayer, because He passions after his ~~xxx~~ prayers and³⁶ derives pleasure from them. He loves to hear man utter words of prayer, even as a father loves to hear his child utter words; He understands the unintelligible prayers which man utters at times,³⁷ even as a father understands the mumblings of his child. Especially does the Holy One yearn after the prayers of Israel; and when the people Israel satisfy this desire of His, He acquires the attribute of woman; for he then derives pleasure from Israel, even³⁸ as a woman derives pleasure from her husband. There is no reason, Rabbi Nachman of Bratzlav cries out, why we permit God to issue decrees against us. We have the power to divert Him from issuing decrees in our prayers. The moment one of the people Israel begins to pour out his heart in prayers, God immediately abandons His activities and turns His attention to the individual who stands in prayer. We therefore ought to pray continually, and thereby ~~xxx~~³⁹ center God's attention upon us all the time. In fact, God pants after the prayers of man so much, that He actually pleads with man⁴⁰ that he pray to Him. God pleads that man pray to him---what can be more exalting, more poetic, more mystical.

And This idea that God is desirous of the prayers of man, even as a father is desirous of the speech of his child, bears close relation to the thought that God benefits from the prayers which man utter--a thought which flows through cabbalistic literature like a stream and gathers impetus and volume in Chasidic writings. Indeed, as we just pointed out, God derives pleasure--sensuous pleasure--from the prayers of man. But it is not pleasure alone which makes the divine so desirous

makes God so desirous of the prayers of man. First of all, the
⁴¹
 Name of God is sanctified and glorified through prayer. In the ~~xxx~~
 spheres above, the prayers of man add holiness and sanctity, and
 every prayer which rises out of the soul of man increases the element
⁴²
 of holiness in the higher realms and rouses the Higher Heart. Even
 the gentiles become conscious of the sanctity of the Divine because
⁴³
 of the prayers of Israel. The glory and kingdom of God reveal them-
 selves primarily through prayer, for by virtue of its power all evil
 spirits are scattered and driven from the world. When the gentiles
 behold the pure sanctity of God, as it is purged of all evil spirits,
⁴⁴
 they become proselytes.

Secondly, aside from the fact that God is sanctified through
 prayer, aside from the fact that it makes the whole world conscious
 of the glory and greatness of His majesty, prayer actually sustains
 the life of the Holy One. It is His sustenance, even as bread and
 water constitute the food of man. By their prayers the people Is-
 rael sustain their Father in Heaven; thus write Rabbi Dov-Ber of
 Meseritsch and Rabbi Moses Chayyim Ephraim of Sedilkow, and they ex-
⁴⁵
 press a thought generally accepted in Chasidism. In the measure that
 man affords sustenance to the Holy One through his prayers, Rabbi
 Nachman of Bratzlav asserts, sustenance is meted out to him here on
⁴⁶
 earth. But not only is the Divine sustained by the prayers of man;
 the upper realms and their inhabitants draw their strength and sus-
 tenance from prayer. When man cleanses and sanctifies himself through
 his prayers, Rabbi Elimelech of Lizansk writes, he ascribes strength
⁴⁷
~~xxx~~ to the court on high. Every holy word which man utters, he ~~xxx~~
⁴⁸
 also holds, creates an angel; these angels, the Besht taught, are
⁴⁹
 sustained by the power of prayer. The upper angels and all the hosts
 of heaven, Rabbi Nachman of Bratzlav states, derive their strength

and energy from prayer; for this reason, prayer constitutes a Primal Source--a "⁵⁰ *Shema Eini*". Even ~~Messiah~~ Messiah is sustained by the power of prayer; it forms his weapon wherewith he will carry on all his battles and achieve all his conquests.⁵¹ In fact, he receives all prayers,⁵² brings them to the upper spheres,⁵³ and draws from them his very existence.⁵⁴ In brief, God, the angels, the higher court, the hosts of the heavens, and even Messiah derive sustenance, ~~xxxx~~ strength, and life from the prayers of man. No wonder that the Besht told his disciples: Whoever affords pleasure to God through prayer is heir to an unlimited heritage.⁵⁵ No wonder that his successor as the head of Chasidism emphasized the cabbalistic teaching that the prayers of Israel are even more ~~xx~~ beloved of God than the songs and hymns of the angels.⁵⁶

The benefits derived from prayer, however, are not limited to God and the inhabitants of the upper ~~xx~~ realms; man, too, benefits in a large measure from the prayers which he utters. By the power of prayer, as we have pointed out above, man rises to a spiritual state which brings him into the very palace of the Divine; by the power of prayer man brings about a relation of oneness between himself and God. More than that, Chasidic exponents stress the mystic thought that prayer is the very source of life from which man draws his existence.⁵⁷ In other words, prayer makes for life, and the life of man depends upon prayer. While this thought is indeed quite esoteric, it need not surprise us much. Chasidic literature assures man that ~~xxxx~~ his prayers place in his possession a force far more valuable and significant. Through prayer, we find, man can acquire the very power of God, blessed be He, and he can annul His decrees.⁵⁸ In prayer man has the extension of the Infinite Light; not merely an indirect extension, Rabbi Shneur Zalman of Ladi insists, but a

most direct and potent extension of the Infinite Light which has the power to change the course of nature, to cure the sick, to cause ~~the~~ rain to descend, and to make the earth fruitful. Rabbi Nachman of Bratzlav goes even one step further; he maintains that prayer is a state of the Divine, and that Israel is called by the name of the Divine only because of prayer.

In prayer, therefore, man finds not only his source of existence and subsistence, but also a divine force which supersedes even the force of nature. This may appear quite presumptuous and extravagant; it may seem exceedingly exaggerating to ascribe so lofty a place to prayer. Chasidic exponents, however, do not think they are overdoing prayer a bit; they make no secret of it at all. In fact, they constantly reinforce their claim concerning the divine position of prayer. Thus, prayer looms above the realm of nature, they assert; it stands above time too. It possesses the attribute of a miracle, for it has the power to alter the course of nature and to re-create the world. It is the channel through which the Holy One, blessed be He, wields influence over the world and ~~and~~ carries His blessing into realization. In prayer man finds an instrument through which he can achieve everything; he can achieve learning, service of God, holiness, goodness, and ~~for~~ so forth. This instrument gives him the possibility to affect an influence over the entire universe. Through it he can open all upper gates. Our father Jacob cast his influence over the three sections of the universe by virtue of his prayers; he breathed life into the nether world, into the world of stars, and into the realm of the angels. With the instrument of prayer man can stir the very attributes of the Divine's mercy, so that they beseech the Holy One in behalf of man. Man can stir the attributes of mercy that they pray for him--curious and unique indeed.

Chasidism supports its lofty concept of the significant position of prayer by pointing out in detail the numerous powers wherewith prayer endows man. While prayer takes the place of sacrifices and daily offerings, as formulated in Jewish thought at large,⁷¹ it stands far higher than holocausts in the eyes of Chasidic exponents.⁷² When man strives to ascend to the upper spheres and the spirits of evil do not give him leave, the Besht taught, then he ought to tax all his energies and make repeated efforts to pray.⁷³ For when man prays, he taught, he makes for himself a chariot which transports him to the highest realm of holiness, and he acquires a soul for his body.⁷⁴ Raising himself to so high a ~~xxxxx~~ state, man has the power to raise through his prayers to a higher level all those worlds and souls which fell to the nether realm at the time of creation.⁷⁵ Through prayer man can also rise to a concept of faith, for ~~xx~~ real faith is prayer.⁷⁶ Through prayer man sustains the Shechinah in its exile state;⁷⁷ in fact, the entire state of Israel's exile is the result of the lack of faith which is synonymous with the lack of prayer.⁷⁸ Prayer, Rabbi Nachman of Bratzlav points out, partakes of the essence of Eretz Yisroel,⁷⁹ and the consequence of insincere prayers is exile. It is by virtue of prayer that the atmosphere is purified and rid of all evil spirits, he holds; ~~and when~~ and when one of the people Israel prays, he cleanses the atmosphere of the place where he stands and he brings in the sanctified air of Palestine.⁸⁰ For this reason, he maintains, it is essential to pray in an atmosphere of Palestine--that is, to pray in an atmosphere which is as holy and sanctified as that of the land of Israel.⁸¹ No wonder that Rabbi Elimelech of Lizansk asserts that prayer has the power to redeem Israel from exile.⁸²

Chasidic literature speaks of the power of prayer in even greater detail, revealing thereby in clearest fashion the significant po-

sition which this mystic folk-movement ascribes to prayer. During prayer, we find, every tribe of Israel influences its particular planet of the zodiac and its particular star; and one must indeed be of great merit to cause his prayers to ascend through the gate which belongs to his particular tribe.⁸³ Through prayer Israel can invoke the merits of his fathers,⁸⁴ and the oath which God had made to our patriarchs is renewed during prayer.⁸⁵ Through prayer man can convert the attribute of justice to that of mercy.⁸⁶ Prayer also has the power to blot out and forgive all sins of man.⁸⁷ It is the instrument which gives man the vision to distinguish between good and evil,⁸⁸ for reason and wisdom come from prayer. It also establishes peace; not only between man and man, Rabbi Nachman of Bratzlav holds, but also in the universe at large.⁸⁹ Prayer brings about a state of peace throughout the world,⁹⁰ even in the upper spheres.⁹¹ Rain falls only because of the prayers of man; and when prayer will be redeemed and liberated from the forces which motivate evil and encourage strange thoughts in the hearts of men, there will be no need of physicians. Then the very words of prayer shall have the power to cure the sick.⁹² from all manner of disease.

There also exists a close relation between prayer and learning, but we shall have occasion to discuss this matter in some detail in the chapter on Prayer and Learning in Chasidism. For the present, let it be sufficient to state that through prayer, Chasidic exponents maintain, man can rise to a higher understanding of the secrets of the Torah.⁹³ Through prayer, too, man can remove all his troubles and tribulations,⁹⁴ whether they be enemies,⁹⁵ lack of material and physical essentials,⁹⁶ lack of trust in God,⁹⁷ and so on. Prayer has the power to annul the decrees of God,⁹⁸ and to bring salvation.⁹⁹ Prayer endows man with many more powers, but these will be brought

to the surface in clearer form in the chapter on The Function of Prayer in Chasidism and in the chapter on The Efficacy of Prayer in Chasidism. The material thus far given surely affords a complete vision, more or less, of the significant position which Chasidic exponents ascribe to prayer. It is, therefore, no surprise at all to hear Rabbi Nachman of Bratzlav say that prayer is a great loving-kindness on the part of God. ¹⁰⁰ It is no surprise to find Rabbi Shneur Zalman of Ladi maintain that one ought to fast because of failure ¹⁰¹ to pray. It is no wonder that Rabbi Dov-Ber of Meseritsch declares ¹⁰² that one truly becomes a man only after prayer.

.....

So far we have discussed the place and power which Chasidism assigns to prayer in general. We have not drawn any distinctions whatsoever between different types and classes of prayer or between the different services of the day, the Sabbath, and holidays. We have used the term prayer to include all utterances of the heart which may reasonably be called prayers. A more critical analysis of Chasidic writings, however, discloses that there does exist a difference between the various classes of prayer. Not all prayers, according to Chasidic thought, enjoy ~~such~~ so lofty a position and wield so powerful an influence in the world; some prayers stand higher than others; some are endowed with individual powers.

First of all, not ~~all~~ the prayers of all mankind are of equal significance and value. The prayers which the people Israel utter loom above those of any other people. It is ~~xxx~~ true, Chasidic exponents do not often mention Israel in connection with their assertions concerning the place and power of prayer; in many instances, they really mean prayer in general, whether of Israel or of the world at large. There is no doubt, however, that in the main they have

reference to the prayers which Israel offers to God. They do not, as a rule, speak disparagingly of the prayers of the nations of the world; but they concern themselves primarily with the prayers of the Jewish people. Their very stress and mention of Israel in connection with prayer indicates in unmistakable terms that they are chiefly interested in the prayers of Israel. A close examination of such references proves most convincingly that, as a whole, they ascribe a much higher position to the prayers of Israel than to those of any other people; they regard them of far greater import and significance, and they make no secret of it.

We have already noted above that, according to Chasidic doctrine, God is particularly desir~~ous~~ of the prayers of Israel. We have also referred to the assertion that the prayers of the Jewish people are more precious to God than the hymns and songs of the angels. No doubt, the statement of Rabbi Nachman of Bratzlav to the effect that Israel's prayers have the power to ~~make~~ convert gentiles to proselytes intimates that the prayers of the Jewish people are more significant than the prayers of gentiles. When Israel prays, the Besht taught, a voice proclaims: "Come forth and behold, ye daughters of Zion.....".¹⁰⁴ When one of the Jewish people prays, we have seen above, the very atmosphere in which he utters his prayers is purified and becomes as sacred as the air of Palestine. There are innumerable references in Chasidic literature to the prayers of Israel in particular. When they do not single out the Jewish people, they usually imply it; for whenever they mention a particular prayer, it is from the Jewish liturgy. In fact, Chasidic Rabbis never refer in their writings to a single prayer of any other people. This complete silence concerning the prayers of the gentile-world, however, must not be taken to imply that they harbored complete disregard for the

the prayers of the world at large. They simply do not mention any single prayer of any other people, partly because they were in most cases ignorant of the gentile-liturgy, partly because they considered gentile-prayers to reek full of "K'lipos"--spirits of evil--and most probably because they were chiefly and primarily interested in Israel and in the prayers of Israel.

Indeed, the prayers of Tsaddik occupy a lofty and unique ~~xxx~~ position in Chasidic life. In truth, the relation of the Tsaddik to prayer is of exceeding significance in Chasidic thought; and we shall therefore discuss this problem in a separate chapter. The prayers which man utters in moments of devotion, sincerity, enthusiasm, joy, spiritual awakening, and in moments of physical dis-embodiment play a most important role in Chasidic thought. The exalted position which Chasidism ascribes to prayer and which we attempted to bring to light in this chapter refers primarily ~~to~~ not so much to any prayer but to prayers which rise out of the human heart in moments when man cleaves unto God, when he has communion with the Most High, and when he attains to the highest step upon the ladder of "Kavannah"--devotion. ¹⁰⁵ But a consideration of ~~xxxxxxxxxxxx~~ the value of such prayers must necessarily lead to an analysis of such Chasidic concepts as joy, sincerity, solitude, communion, enthusiasm, the outpouring of the soul, love and fear, ~~xx~~ ecstasy, and many more concepts which are inseparably woven into the tapestry of prayer in Chasidic thought. It is impossible to enter here into a discussion of these concepts. Let it therefore be sufficient to state that whenever a Chasidic exponent assigns to prayer a lofty position, he usually has in mind prayers uttered with devotion.

The particular place where prayers are offered and the element of time likewise affect their value and significance. ~~xxxx~~ Prayers ut-

tered in the presance of ten-- a "Minyan"--prayers in the synagogue, in the open fields, at home, prayers offered early ~~maxhigh~~ morning-- these and many more factors enter into determining the degree of importance and value of prayers. These matters, too, we shall discuss in greater detail in the chapter dealing with The Laws and Customs Appertaining to Prayer in Chasidism. In Chasidic life, devotional prayers of a personal and private character play a most significant role, and are considered invaluable to the spiritual life by every Chasidic thinker practically. These prayers are usually referred to as "Sichah", meaning, to converse--talking to God, even as one talks to a friend. "Sichah" is distinguished from "Tefilla"--prayer--in that the former means prayers of a devotional and meditative nature for the individual primarily in which he bares his soul before God and pours out his heart to Him Who dwells on high, while the latter usually has reference to prayers as they are incorporated in the liturgy of the people as a whole. The place and value of "Sichah" we shall likewise consider in a separate chapter in which the whole problem of devotional prayers in Chasidic thought and life will be discussed in detail.

Aside from all these matters, however, which call for individual consideration, Chasidism also draws sharp distinctions at times between the daily prayers of the liturgy, ascribing to one service a superior role than to another. Rabbi Shneur Zalman of Ladi maintains
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that the morning service is of special significance; while others assign to the Mincha--the twilight--service a most lofty position, claiming that this service, moreso than the other two services of the day, possesses the power to ~~cancel~~ annul the decrees issued against
107
the people Israel. Elijah and Jacob, Rabbi Elimelech of Lizansk
108
writes, were answered during their Mincha prayers. The Besht taught

that the Mincha service on Friday causes all prayers and good deeds
 of the entire week to ascend to the upper spheres, while others hold
 that this particular Mincha service has the power to stir the heart
 of man and bring him to a lofty state of joy and enthusiasm. Rabbi
 Nachman of Bratzlav writes that there are three states of mercy cor-
 responding to the three services of the day. When man's sense of
 knowledge and understanding falls to a lower realm, then the pray-
 ers uttered in such moments fall from their particular state of mer-
 cy to that of justice, and they become a prey to the spirit of
 evil--to the " ~~אורח חיים~~ " which swallows them. Then only a man
 of exceeding spiritual power can save such prayers from the dark
 hands of demons. Rabbi Elimelech of Lizansk maintains that only
 the Mincha service arms man with the power to fight and destroy the
 force of evil spirits which prey upon prayers.

The prayers of the Sabbath and the New Moon are likewise sing-
 led out by some Chasidic thinkers, and are assigned to a most sig-
 nificant ~~xxx~~ position in the structure of the spiritual life.
 The "Mussaf" service ~~xxxxxxxxxxxx~~ of the Sabbath and the "Keser"
 of the Sanctification of this service are given special mention in
 particular. The influence which flows from the world of Jacob, one
 outstanding exponent states, flows through the stream of the Shechi-
 nah which corresponds to the "Mussaf" service of the Sabbath. The
 "Keser" of the "Mussaf" Sanctification, the Besht holds, has the power
 to bring the world of speech to the world of thought where serenity
 alone exists. Of course, the "Sh'ma" occupies a notable niche in
 Chasidic life, since it embodies the unity of God which plays so
 important a role in cabbalistic circles. There is scarcely a Chasid-
 work of any value which does not speak of the importance of the Book
 of Psalms for purposes of devotion, meditation, and Divine help in

~~xxxxxxxxxxxxxxxx~~

hours of great need and distress. The prayers of New Year's Day,
 too, are occasionally singled out and raised to a position of im-
 portance above all other prayers. By virtue of the New Year's
 service, one exponent of Chasidism writes, we are able to restore
 all the vitality and strength which the spirits of evil have sucked
 from the prayers which fell into their hands during the year.

.....

Whatever the position of particular services and particular
 prayers, it is altogether too evident that prayer in general holds
 a most prominent place in the structure of Chasidism. We can aver
 without laying ourselves open to criticism that prayer occupies the
 central position in the Chasidic program of life. It constitutes
 the chief means through which the Chasidic program of spiritual life
 can be achieved; it looms as the lighthouse upon the shores of the
 sea by whose powerful ~~light~~ rays man can ~~look upon~~ scan and search
 the waters of the ocean within a radius of many miles. It is the
 instrument par excellence through which man can rise to the highest
 state of divinity, yea, even unto the divinity of God.

When we can truly grasp the significance of the central posi-
 tion which Chasidism ascribes to prayer, we can then understand why
 men of spirit like Rabbi Israel Baal Shem Tov and Rabbi Nachman of
 Bratzlav speak of prayer as standing ~~at~~ at the height of the uni-
 verse. We can then understand why these two creative exponents of
 mysticism hold that the thought of prayer alone, without the utter-
 ance of a single word, is precious to the Holy One on high and can
 tear asunder the wall of steel which stands between man and God as
 a result of the frailties of the human spirit. We can also then un-
 derstand the spirit which prompted these two men of genius to dec-
 lare that every letter and every word of a prayer ~~embody~~ embody worlds

of thought and ideas too deep for the human mind to grasp. The Besht taught that it is most essential that during prayer man know that every word he utters is a complete structure of divinity by ¹²² itself, and that every letter is a complete world by ¹²³ itself. Rabbi Nachman of Bratzlav grows poetic, and beautifully so, when he speaks of the significance of each letter of a ~~prayer~~ prayer. When man stands in prayer and utters words of prayer, he writes, he gathers blossoms and flowers and beautiful roses, even as a man gathers roses and beautiful flowers when walking in a field. When he has gathered a number of flowers, he makes a bouquet; then he picks some more and makes another bouquet, and so on. Likewise in the field of prayer, he continues. Man goes from letter to letter until he completes one single word; then he completes another word and still another, until he ~~xxx~~ unites the words of one benediction into one bouquet, as it were. He then ~~xx~~ proceeds to gather more flowers and make more bouquets of beautiful words, going from prayer to ~~px~~ prayer. And when a ~~xxxxx~~ single letter rises out of his heart, it begins to implore and beseech man that he should not part with it. It speaks to the heart of man, saying: "How can you forsake me when so great a union and a love exists between us? How can you leave me when you behold the majesty of my beauty and glory? How can you remove yourself from me? Pray, wherever you go, do not forget me." If only a single letter of man's ~~pxx~~ prayers, Rabbi Nachman of Bratzlav writes, speaks so beautifully to the heart of man, how much the more so when man completes a whole word, a whole benediction, a whole prayer. In brief, he concludes, even as a man makes one bouquet out of the flowers which he picks in a field, even so ought man to make one bouquet out of all the prayers of a complete service. That is, he ought not to lose a single word nor a single

letter, so that when he utters the last word he should still re-
 124
 member the first word he uttered.

No wonder that both the Besht and Rabbi Nachman of Bratzlav
 speak of prayer as being a part of the Shechinah itself. The Shechi-
 125
 nah, the Besht taught, is called prayer; and prayer, ~~Rabbi Nachman~~ his
 126
 illustrious grandson taught, is a limb of the Shechinah. In other
 words, not only does prayer bring man in touch with the Shechinah;
 it itself is a segment of the Shechinah above. No wonder that both
 these mystics exclaim that whatever they achieved in this world,
 127
 they achieved primarily by the power of their prayers. And what
 these two exponents say of themselves may be said to a large extent
 of Chasidism in general.

.....

Chapter III

The Function of Prayer in Chasidism

Anatomists of the human body who study the position, the structure, and economy of its parts, and physiologists who strive to discover the function and purpose of its parts inform us that the human body holds a number of secrets, or rather, enigmas. The glands, for instance, physiologists say, are an enigma to them. They know that ~~xxx~~ if the glands fail to function properly, man suffers both physically and mentally; and if they are removed, the life of man is removed with them. They know that the glands are of vital importance to the welfare of the human body; they know that because of their importance they function in a multitude of ways. Yet, thus far, physiologists claim, they have been unable to put their fingers on the particular place and function of the glands in the body of man; they have been unable to chart the various ways in which the glands function, and to chart them ~~with~~ exhaustively and completely with exactness and accuracy. The numerous functions of the glands are so magically woven into one another and into the organs of the body itself that it is difficult to analyze with accuracy the exact ways in which ~~they~~ they function toward the physical and mental welfare of man.

What is thus true of the glands in the human body holds true of ~~the~~ prayer in Judaism at large and in Chasidism in particular.

Prayer in Chasidic life represents an enigma indeed. In our brief analysis of the place of prayer in Chasidic thought and life we concluded that prayer looms as the most precious treasure, as the blood-stream in the spiritual life of man, as the cord which unites him with the Cosmic Divinity of which man is but a part. In the words of so worthy a thinker as Rabbi Dov-Ber of Meseritsch, "prayer is a ladder which stands upon earth yet reaches to the heavens above"; in Chasidic life, prayer is indeed the ladder upon which man can rise to the very heavens of divinity. In brief, prayer, we can well aver, is so important to Chasidic life that if it is impaired the structure of Chasidism suffers both materially and spiritually, and so vital that without it the entire structure of this mystic-folk-movement may collapse and fall. Yet, it is exceedingly difficult to ferret out the particular functions of prayer in this structure of Chasidic thought and life. It is so magically woven into the texture of Chasidism that ~~xxxx~~ its definite functions, though numerous and vital, elude the human mind. The different functions themselves are so interrelated that it is a task indeed, and often a task in vain, to separate one function from another. But a purpose and functions prayer surely has in Chasidic life, and to ^{what} ~~the~~ extent ~~that~~ it is humanly possible to analyze its particular ^{purpose} and to dissect its functions it shall be the business of this ~~xxxx~~ short analysis.

In Chasidic literature there are virtually innumerable statements which definitely sanction the use of prayer ~~materially~~ for the acquisition of material properties. The liturgy of Chasidism attests this fact, and the many stories and legends which recount the wonders of Tsaddikim often tell us how the prayers of men and women for material acquisitions were answered by God. From its very

~~Chasidism~~ rise Chasidism created a rich folklore which embodies the sanction of prayer for material gains. Legend recounts time and again how pious followers/^{went} ~~xxx~~ to the Besht that he pray for them--for their health and sustenance and life. It was a practice in Chasidic life which its outstanding exponents never opposed nor ever discouraged; if at all, they urged and encouraged the people to offer prayers for their physical needs. This is evident not only from its folklore, but also, and primarily perhaps, from the literature of the moving leaders of the movement.

Among the four types or functions of prayer which Rabbi Israel Baal Shem Tov enumerates, one concerns itself with the problem of sustenance.³ When man finds it difficult to earn a livelihood, let him pray; for to implore the Holy One for food and drink is one of the functions of prayer. Concerning sustenance, Rabbi Moses Chayyim Ephraim holds that it is advisable ~~for~~ first to devote time to learning and then to offer prayers ⁴ for food; other exponents of Chasidism concur with him in this matter.⁵ Chasidism also exhorts its followers to ~~xxx~~ offer prayers whenever they find themselves in need of any material good, be it health, wealth, position, and so forth.⁶ While in one instance so great a Chasidic mind as Rabbi Nachman of Bratzlav most clearly writes that one ought not trouble God with prayers for such material objects which he can acquire by his own efforts without supernatural intervention, yet he, more so perhaps than any other exponent of Chasidism, urges and exhorts the people to utter prayers ~~xxxxxx~~ of petition for all physical needs. No matter how insignificant and how material a thing which one needs is, he writes, it is essential that he should beseech God for that thing.⁷ One ought even to implore the Holy One in the form of petition⁸ al prayers, he states, when he is in need of a garment. Not many

Chasidic thinkers would perhaps go that distance; but so far as actual Chasidic life is concerned, Rabbi Nachman of Bratzlav indeed voices it. At all times, from the very dawn of the movement up to the present day, Chasidim have offered prayers and petitioned the Holy One on high whenever they were in need of any material good, be it even a mere garment.

What is more interesting and more important perhaps in connection with the sanction of prayer for the acquisition of physical goods is the use of prayer in Chasidism for such ~~xxx~~ material needs the satisfying of which would require a change in the course of nature or an abrogation of one of the laws of the universe. In Chasidic tradition, both legendary and authentic, prayer is made to function in instances where no mortal help would avail, where no human agency could possibly fill the need, where the natural course of events could not possibly alter the situation. Any number of legends recount how people prayed for the health of sick individuals whom physicians declared incurable. There are scores and scores of stories which tell us how people in general and Tsaddikim in particular utilized the instrument of prayer to remove the scourge of pestilence and to cause rain to descend in seasons of protracted droughts.¹⁰ In fact, exponents of Chasidism often urge the people to make use of this function of prayer. Rabbi Nachman of Bratzlav definitely states ~~that~~ that rain descends only because people offer prayers.¹¹ Only when the repentant prays for rain, he also writes, does the Holy One on high blot out his sins and forgive him his transgressions.¹²

The use of prayer to function in cases which required supernatural intervention or response on the part of the physical forces of nature which is beyond human control appears most strikingly

in prayers petitioning God for children. There are any number of tales which ~~xxxxx~~ recount how people offered prayers to render the barren fruitful. ¹³ From the very dawn of the Chasidic movement we find that men and women constantly petitioned God or implored their Tsaddikim to pray for them that the Holy One have mercy upon them and bless their homes with children. It was in fact the natural order of events for married women or men to ~~xxxxx~~ make a pilgrimage to their particular Rabbis and beseech him that he use his influence with God, so that the Holy One look down upon their plight and send them children, especially male children. There is even a curious tale to the effect that on one occasion a Chasidic Rabbi took a vow that a certain Chasid of his remain childless forever. When the Chasid heard of this vow, he went to another Chasidic Rabbi, showered him with favors and gifts, and implored him that he beseech God to make his wife fruitful. Whereupon, this Tsaddik took an oath that God would bless the Chasid with a male child. The Court on high was in uproar, and the heavenly judges were in great confusion. Whose oath was to be honored? The dilemma was finally done away with when it was decided that the wish of that Tsaddik who had never before made a vow be granted. Of course, the story ends happily, for it was found after investigation that the Tsaddik who promised the Chasid a male child had never before taken an oath. ¹⁴

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There are many other tales of the same nature, and many statements in Chasidic literature which embody the same idea. ¹⁶ Rabbi Nachman of Bratzlav urges men and women to offer prayers forty days before the birth of a child in case they desire a male child. ¹⁷ The literature which Chasidic exponents is literally littered with such similar assertions. It would be both foolish and idle to enumerate

these statements here and to dwell upon them in detail. It would be idle, because they are altogether too numerous; and folly, because they repeat each other in most cases. It is sufficient to ~~to~~ aver on the basis of the evidence hitherto discussed that Chasid- both sanctions and urges the use of prayer for material purposes, even if the fulfillment of such purposes be outside of the realm of nature and ~~xxxx~~ the humanly possible. This function of prayer need not surprise us, in view of the fact that from a Chasidic point of view prayer stands above nature and above time and has¹⁸ the power to abrogate the laws of nature.

When Chasidic exponents sanction the use of prayer for the acquisition of physical ends, they are conscious of both the personal and social aspects. The function of prayer, they assert time and again, is to ~~xxxx~~ better the material and physical condition of both the individual and the group. It is not sufficient that man pray for his own physical welfare; he ought also to think of the material needs of the people at large. Rabbi Nachman of Bratzlav voices this view in clearest terms when he asserts that during prayer man ought to yearn after the good of the "Klal"--of the¹⁹ group at large. Outstanding exponents of Chasidism consistently exhort the people to pray for the welfare of other by assuring them²⁰ that such prayers are more acceptable in the eyes of God. They urge the people to offer prayers for the weal of Israel in particular. He who prays for the happiness of the people Israel, they²¹ say, is loved by everybody. True, the devotional prayers which this mystic folk-movement created--the "Sichos"--are of a personal nature; but so are the prayers for private devotion of Judaism at large. Furthermore, while these "Sichos" are primarily personal in character, since that is the essence and purpose of private devo-

tions, there is scarcely a single such "Sichah" of any significance²² which does not include the Jewish group as a whole. In brief, as a movement, Chasidism is well conscious of both the individual and social aspect of prayer, and it urges its follower/s to petition Him Who dwells on high for the physical and material welfare of both the individual and the group.

Side by side with the use of prayer for the attainment of physical and worldly pursuits, there is also the use of prayer for the acquisition of spiritual and moral attributes. This spiritual function of prayer is likewise evident from the liturgy of Chasidism and from its rich reservoir of folklore.²³ It is, however, most emphatically stressed in the writings of Chasidic thinkers. Rabbi Nachman of Bratzlav, in fact, classifies all prayers into two distinct groups: prayers which declare the glory and greatness of the Holy One, blessed be He, and prayers which embody petitions for physical necessities.²⁴ But more than a generation before him the Baal Shem Tov emphasized the spiritual function of prayer, saying that it is to endow man with courage to conquer his evil inclinations²⁵ lodged within him and to pursue the path of the moral life. Man need must pray that he have the strength to raise those parts of his soul which constitute the holy sparks within him out of their unclean shells, he ~~writes~~ taught, and to bring them to a state of serene sanctity--a state which indeed is redemption. Hence, man ought to pray concerning the exile of his soul, for when the soul is in the dark hands of the evil promptings of the heart it is ~~indeed~~²⁶ indeed in exile. He also exhorts those of little faith to pray most²⁷ urgently to God that he strengthen their trust in Him.

In our discussion of the place of prayer in Chasidic thought, we alluded to the Chasidic assertion that man ought to pray that he

be granted understanding to grasp the hidden meanings of the Torah,
 and we shall have further occasion to discuss this matter when we
 shall consider the relation of Prayer to learning in Chasidism. Fol-
 lowing the Besht, his successor stressed the spiritual function of
 prayer. Commenting upon the prayer: "Remember us unto life....",
 he writes that it means that man be granted strength and life to
 fulfill the precepts and commandments of God; Rabbi Levi Yitzchok
 of Berdytschev wrote a similar comment. This Tsaddik of Berdytschev
 also urges the people to pray for a pure heart so that they be en-
 dowed with love and fear of God, to pray for reason and understand-
 ing so that they be able to do the commandments of the Holy One pro-
 perly, and to pray to be granted ~~and~~ diligence to study the Torah.
 Together with him, many exponents of Chasidism repeatedly declare
 that the function of prayer is to subdue all evil passions, to go
 forth from the darkness of sin, and to acquire spiritual strength
 and vision in general. Aside from the official liturgy of this
 mystic folk-movement, the devotional prayers of Rabbi Nachman of
 Bratzlav are a good index to the numberless spiritual and moral at-
 tributes which Chasidism embodied in prayer.

This spiritual function of prayer likewise has a twofold as-
 pect; it ~~too~~ includes both the personal and social elements.
 On the one hand, it is the function of prayer to raise the spirit
 of the individual who prays to a higher level of spiritual and mo-
 ral conduct; on the other hand, it is to invoke the Holy One that
 the spiritual state of others be likewise elevated to higher spheres.
 The function of prayer, Rabbi Nachman of Bratzlav writes, is spirit-
 ual awakening; it is first of all to rectify the fallen spirits and
 those souls which hover between the nether and upper realms; second-
 ly, to turn the hearts of philosophers from their heretical studies

and rational investigations; and thirdly, to remove the abomina-
tion of idolatry from the face of the earth. This use of prayer³⁹
for the purpose of rectifying lost souls who find no rest neither
in the upper spheres nor in the lower realms plays a significant
part in Chasidic life, as it does in Jewish mysticism in general.
This was one of the most engaging activities of many Tsaddikim, and
a multitude of fascinating tales are woven around this function of
prayer.⁴⁰ The Besht used to set aright hordes of lost spirits by the
power of his prayers. When he came to the words: "Thou Who resur-
rectest the dead with mercy", legend recounts, thousands and tens
of thousand of wandering souls streamed toward him from all corners
of the universe and hovered above his head to find their rest through
the holy utterances of his heart.⁴¹ Of course, not the prayers of
every man have the power to restore the spiritual state of lost and
sinful souls.⁴² On one occasion, it is told, The Besht confided to
his brother-in-law Rabbi Gerson of Kutov the secret of praying for
the welfare of lost souls. When Rabbi Abraham Gerson began to utter
the words: "Thou Who resurrectest the dead in mercy", uttering them
with the devotion the Besht taught him, he suddenly fainted because
of the legion spirits that flocked toward him and hovered above his
head at that moment.⁴³

The social aspect of the spiritual function of prayer is per-
haps best revealed in Chasidism in its concept of the place and
function of the prayers of the Tsaddik. This matter ~~is~~ is of ex-
ceeding significance, and we shall consider it in greater detail⁴⁴
in a study of the relation of the Tsaddik to prayer in Chasidism.
For the present it will suffice to bring but one reference which
reflects the attitude of the outstanding exponents of this mystic
folk-movement at large. The prayers of the ~~xxx~~ Tsaddik, the Besht

taught, ought to be of so high a character that they stir the hearts of sinners in Israel and move them to prayer, else his prayers bear no value in the eyes of God. The social aspect of the spiritual aspect of prayer is further revealed in the numerous assertions of Chasidic thinkers in which they insistently urge the people to pray for the restoration of the spiritual welfare of Israel and mankind at large. They exhort them to pray for the redemption of Israel from exile, and for the reconstruction of the world into a kingdom of God. In short, while Chasidism strove to restore the individual to a state of significance in the theatre of the world, it never lost sight of the group. It stresses both the individual and social aspects in its concept of the physical and spiritual function of prayer. This emphasis on the social aspect of prayer is in true accord with Jewish tradition; and this is perhaps one of the many reasons why Chasidism never deviated from the stream of Judaism at large.

While Chasidism sanctions and even urges the use of prayer for the acquisition of both material and spiritual properties, there is no doubt that as a movement it subordinates prayers for physical pursuits to those which seek the spiritual welfare of man. The use of prayer for ~~the~~ spiritual and moral purposes is far superior in the eyes of Chasidic thinkers to that which strives to achieve some material goal, especially so to the use of prayer for the attainment of material pursuits of a personal nature. The Besht taught, there are four types of prayers: prayers which aim at the glorification of God primarily, prayers for forgiveness of sins, prayers for sustenance, and prayers for life in general. These four types are absolutely essential, he believed. Yet, he himself does not ascribe to prayers for physical necessities the exalted position that he does to the other types of prayers. Prayers, he taught, which embody pe-

titions for personal goods essential in this world do not come before the Holy One immediately; they are suspended for consideration till the Day of Atonement. ⁵⁰ His successor, the Maggid of Meseritsch, concurs with him in this view. ⁵¹ And the spiritual child of his teachings, Rabbi Levi-Yitzchok of Berdytshev, likewise places the spiritual function of prayer upon a far higher pedestal. Commenting upon the statement in Ethics of the Fathers: ~~"Be not as slaves who serve their masters in order to receive reward...."~~ ^{"Be not as slaves who serve their masters in order to receive reward...."}, he writes, when one prays for the sake of attaining material ~~reward~~ reward, he is indeed a slave; but when he prays and does not make ~~any~~ reward the purpose of his prayers, then he is a child of the Holy One, and then he can truly grasp the attribute of Existence--" ⁵² "--which is the real Name of God.

Chasidism, ~~however~~ however, goes even further; it actually discourages the use of prayer for the attainment of material ambitions. Everywhere exponents of this mystic folk-movement look askance at prayers which seek the material welfare of man primarily. Even Rabbi Nachman of Bratzlav who in one instance exhorts the people to offer prayers whenever they are in need of any physical good, be it even so insignificant a material need as that of a mere garment, even he teaches that prayers for spiritual attributes loom far more important, and even he deigns to discourage the use of prayer for the purpose of achieving physical desires. All prayers come from God, he writes, and it is therefore most unworthy on our part to hope for ⁵³ any material ~~rewards~~ rewards as a result of our prayers. It is only when man does not find pleasure and joy in the words of prayers which ~~he~~ he utters that he begins to crow like a cock: Give me food; ⁵⁴ give me drink. It is only when man can subject his material and physical pursuits and direct his prayers toward his spiritual and

moral well-being, he writes, that he is able to rise to a true understanding of the unplumbed ~~the~~ recesses of the Torah, of "Sisrei Torah".
 More than that, Rabbi Nachman of Bratzlav grievously bewails the evil condition which obtains among people. The moment a spark of divinity is fanned in the heart of man, he laments, material desires well up within him and cry to God: Give me bread; give me water--a cry which ~~and~~ extinguishes the spark of sanctity ~~which~~ in the soul of man.

~~But when man knows, he writes, that he will ultimately in his~~

Man can only then utter his prayers with sincerity and spiritual awakening, he writes, when he has sufficient means to sustain himself and does not have to pray for sustenance. Rabbi Elimelech of Lizansk voices a similar idea. While he, too, maintains that man ought

not withhold any of his wants and needs from God, but that he ought to pray to the Holy One that He fulfill his ^{every} ~~need~~ need and desire, no matter how insignificant it be; yet, nevertheless, he writes in another instance that when man stands in prayer, it is well if he believes that he really has sufficient to sustain himself, for then

he can direct his prayers toward the spiritual and moral values of human existence and pray for the eternal verities of life.

Rabbi Moses Chayyim Ephraim of Sedilkow carries this point still further. He not only looks askance at the use of prayer for the attainment of material properties and discourages it; he actually declares that the ~~achievement~~ achievement ~~of~~ of this goal is not at all a prime function of prayer. The chief function of prayer in his eyes is communion with God, and he actually pleads with the people to direct their prayers toward the attainment of this divine end, and not to insist upon any material reward whatsoever. Once there was a king, he writes, who proclaimed to his subjects that ~~what~~ whatever anyone will request of him, he will grant it him. There was

one man whose sole desire was ~~xx~~ merely to converse with the king. This man, too, came to the palace; but he did not ask for all the things he wished. He feared lest the king grant him his every desire upon his first approach, and he would thereafter have no occasion to appear before the king. He did not request of the king that he fulfill his wishes immediately, so that he have ground for approaching the king again and again and find the fulfillment of his chief desire in speaking with the king.

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This unique parable contains a twofold thought. It implies, first of all, that it does not befit one who truly loves God to pray to him for material properties. Secondly, it clearly outlines the loftiest and most worthy function of prayer--a function which, while it is spiritual in essence, calls for ~~xx~~ individual classification, and may well be termed the aspirational function of prayer. Prayer as aspiration, as a means of aspiring to Him Who dwells on high, as a form of communion with the spirit of God, occupies a most prominent place in the structure of Chasidism. Already the Besht stressed this function of prayer in his parable of the man who found grace in the eyes of the king because he only requested of him ~~that~~ permission

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to converse with the king three times each day. His grandson, Rabbi Baruch of Miedzyboz who marks the beginning of the decline of Chasidism as a creative movement of the spirit, writes in his works that the very essence of prayer is to unite with the Creator--" 62

Rabbi Nachman of Bratzlav, by far the noblest mind and spirit that sprung from the seed of the Besht, teaches that whatever man can achieve by his own efforts he ought not to burden the Holy One with prayers; in spite of the fact that he urges people to pray for every-
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 one of their needs and wants. He goes much further in his denunciation of the use of prayer for the attainment of material ends.

Even when man knows that he will ultimately inherit Gehenna, he writes, even then he should not pray for the sake of any reward. 64
 Rabbi Levi-Yitzchok of Berdytschev, a disciple of the Besht, similarly deplors the use of prayer for the acquisition of material and personal goals. Make not the purpose of your prayers, he pleads, the attainment of personal pleasures, but ~~rather~~ make them rather function as things of pleasure to the Creator. 65
 Commenting upon the injunction in Ethics of the Fathers: Pray for the peace of your kingdom, he says, pray for the peace of the kingdom which is on high. When man makes the peace of the kingdom of God the purpose of all his prayers, he concludes, he is truly a child of God. 66

More outspoken against the use of prayer for material benefits is Rabbi Elimelech of Lizansk. Together with many another exponent of Chasidism he exhorts the people to make prayer function in their spiritual and moral life, urging them repeatedly to pray for the revelation of truth to understand the Torah, for Divine help to subdue ~~the~~ evil passions of the heart, for vision to repent of sins and not to die without repentance, and for strength and courage to live a useful moral life in general. He, however, makes the spiritual aspect the most vital function of prayer; and that, in spite of the fact that he, too, like Rabbi Nachman of Bratzlav, maintains that man ought to offer prayers whenever he is need and want. Prayers of man, he writes, must direct themselves heavenward, and must not seek to achieve the personal desires of the individual who prays. 71
 Commenting upon the commandment in the Bible: "Do not make gods of silver and of gold", he says, make not the purpose of your prayers gold or silver which imply wealth; for that would be making a strange god. He who considers but the physical aspect and its wants during prayer, and does not make the consideration of the Divine the chief 72
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function of his prayers, he writes, is as though he has no divinity within him and is bereft of the part of God from above.⁷⁴

Rabbi Dov-Ber of Meseritsch, however, is probably most outspoken in his denunciation of the use of prayer for the achievement of personal and physical pursuits. While he maintains the view of Chasidism at large that prayer has the power to fulfill all needs and wants of man,⁷⁵ he nevertheless does not ~~believe~~ at all believe that such is the function of prayer. Commenting upon the Talmudic injunction: "Do not make your prayers set and definite", he says, do not set your heart upon ~~any~~ personal needs when standing in prayer.⁷⁶ This interpretation occurs and re-occurs in his works, and other Chasidic exponents have a similar comment upon this Talmudic statement.⁷⁸ The Maggid further cries out most emphatically against those who make the end of prayer the acquisition of material goods. God forbid, he asserts, that man put all his desire during prayer upon any material and physical end.⁷⁹ Even when/^{one} is truly poor and in dire need, even then he ought not demand of God during prayer that he fulfill his personal needs, even then his prayer ought to be but a plea for mercy and lovingkindness, even then his prayers should be but an outpouring of his heart.⁸⁰ The function of all prayer, he writes, is to ascribe pleasure to God;⁸¹ it is ~~to~~ not to fulfill personal needs and wants whatsoever.⁸² The chief difference between the prayers of a Tsaddik and those of any other man, he points out, lies in that/^{the} main purpose of the Tsaddik is to bring his words to the spheres of the Holy One, while any other man seeks personal satisfactions and pleasures by making the prime end of his prayers the fulfillment of physical needs and wants.⁸³ He even dares to make the statement that one ought not to depend on God for his material needs, for God may not grant him these.⁸⁴

In short, ~~xx~~ beginning with the Besht, a number of distinguished exponents of Chasidism not only regard prayers for material purposes to be on a lower level, but they also exhort the people not to make such use of prayer at all. This attitude, however, seems to be inconsistent with Chasidic thought at large. First of all, Chasidism holds that prayers can achieve anything and everything; they can even annul decrees of God and change the course of nature. Secondly, Chasidism does sanction the use of prayer for the purpose of obtaining personal and material benefits from the hands of God. In many instances, there is no consistency even in the writings of the same exponent. The same Chasidic thinker who urges the people to turn to God with prayers even when they need a garment bewails ~~xxx~~ this use of prayer, for men desecrate the sense of the sacred within them when they make the end and goal of their prayers the attainment of their physical pursuits. Perhaps consistency must not be expected in the life and thought of great minds; perhaps it is not to be looked for in the life and thought of a movement in particular. Nonetheless, exponents of Chasidism must have been confronted with this glaring inconsistency at one time or another; ~~xxxx~~ unconsciously perhaps, if not consciously. Careful investigation of the literary remains of this mystic folk-movement reveals that it realized this inconsistency; it realized it unconsciously no doubt. And just as Chasidism realized the inconsistency, it attempted to harmonize the two functions of prayer. This attempt to harmonize is an unconscious attempt on the part of Chasidism, even as unconscious as its realization of the presence of the inconsistency. But whether wittingly or otherwise, Chasidism does present one concept ~~xxx~~ which establishes harmony ~~xx~~ between the material and spiritual functions of prayer; it brings forward one thread which unites all other threads.....

This one thread appears in the form of ^a/mystic concept which runs

through the entire movement. When man is in dire need of something, be it material or spiritual in nature, be it of an individual or social character, Chasidism maintains, there exists a like need in the realm of the Shechinah. Man is a part of the Shechinah; and whenever man suffers a need, the Shechinah, too, suffers that need. When the life of man is not complete; the Shechinah, too, is incomplete. Hence, let no man pray directly for his individual or even particular group needs; let him rather pray that the Shechinah attain its fulness, its completeness. And when the Shechinah suffers no needs and no wants, it naturally follows that man, who is a part of the Shechinah, will suffer no needs and no wants. "Pray not because you are in need, because you are in want", the Besht taught, "but pray because the Shechinah suffers a like need and a like want. And when the Shechinah achieves its completeness, then your needs too will be fulfilled." ⁸⁵ Following the Besht, there is scarcely an exponent who does not re- ⁸⁶ phrase and emphasize this concept. For this reason alone, we may well aver that it is Chasidic.

Without attempting detail analysis, this idea implies that the reason why people suffer is that the Shechinah does not yet cover the earth, as water covers the sea. If the Shechinah were only in a state of completeness, all human suffering would cease, be that suffering caused by material or spiritual wants. Hence, the chief purpose of man is to bring about the completeness of the Shechinah; and one of the best ways of achieving this end is ~~afforded~~ afforded by prayer. The chief function of prayer, from this point of view, is not so much to satisfy the wants of man immediately. Its function is neither material nor spiritual, so to speak; it is rather to help bring about the fulness of the Shechinah. For this reason, let man offer ~~prayer~~ prayers whenever he is in need, no matter what that need be; but let him

not ~~use~~ use his prayers for his particular need. Let him rather make the end and purpose of all his ~~xx~~ utterances of the heart the fullness and completeness of the Shechinah.

This concept borders upon the aspirational aspect of prayer, and in fact leads most directly to it. ~~Rising~~ Out of this idea that whenever man prays he is to pray for the Shechinah, there rises ~~xxx~~ the most sublime function of prayer--the function of bringing man in ~~xxxxxxxx~~ communion with the Holy One, and thereby make the spirit of the Divine manifest in the world. We have touched the fringes of this thought above, but truly the fringes only. This function of prayer, however, is so vital to Chasidic life and so fundamental in Chasidic thought that it surely deserves more respectful attention.

The Besht taught this concept ~~xxx~~ by means of parables, stories, and sayings. His disciples fell upon it, and elaborated it. Rabbi 87
Dov-Ber of Meseritsch writes that the prime purpose of prayer is to 88
bring about a restoration of the presence of God in the world. Dur-
ing prayer man ought to strive to bring all letters which rise out of 89
his mouth to their roots in the upper spheres. For the prime goal of
prayer is to bring the words to the Holy One on high; when this is
the function of man's prayers, the Maggid ~~xxx~~ assures, they are ~~xxx~~
well received by God, even though the individual who utters them is
a sinner. It is like unto a mere vagabond, he explains, who bears
the seal of the king. All nobles and princes and royal councilors
make room for him in the palace when he comes with the royal seal to 90
to the king. This parable is quite clear, even as it is beautiful.
When man comes to hold communion with God through prayer, which is the
seal of the Divine, all angels and seraphim and hosts of heavens stand
in respect and awe of him.

Other disciples of the Besht dwelled upon this aspirational function of prayer, particularly ~~xx~~ Rabbi Elimelech of Lizansk. ~~xxxxxxxx~~

and Rabbi Nachman of Bratzlav. All the prayers of king David, the author of "Noam Elimelech" asserts, sought but to bring David in communion with God and to cleave unto the Holy One on high. Commenting upon the Talmudic statement: "Whoever assigns a place for his prayers....", he writes, ~~that~~ the word "Mokom" means God or the Shechinah; and the statement is to read: "Whoever makes God or the Shechinah the function of his prayers." The sole justification for prayer, according to him, is communion with God, its object being to cause man to draw nigh unto him. When standing in prayer, he writes, man ought to utter with sincerity of heart: "Pray, O God, help me ~~that~~ to merit the attribute of serving Thee in truth". And if you ask in your heart, he continues, "If drawing nigh unto God is ^{to be} the purpose of ~~my~~ all my prayers, whence will come ^{my} sustenance?"; then know that when people do the will of God, He does not forsake them. He who does not consider God during prayer and holds no communion with the Divine, he states, is indeed without the spark of divinity within him. Rabbi Nachman's ^{analysis} ~~concept~~ of the aspirational function of prayer is perhaps best expressed and developed in his concept of the function of devotional prayers and in his "Sichos" proper--both of which we shall consider in detail later.

The function of prayer as a form of aspiration grows out of the very essence and function of Chasidism. The fundamental principle of this mystic folk-movement is, as we pointed out before, the doctrine of the immanence and omnipresence of God--the doctrine that the Divine is in all ~~things~~ things and all places; and ~~that~~ its prime function in Jewish life is to cause man to draw nigh unto God and feel His presence and nearness in his every act of life. All human interests, according to Chasidism, all human desires, be they so-called material or spiritual, have but one purpose: to raise man to

a state where he can commune with Him Who dwells on high. Of course, the end and goal of Judaism at large is to bring man nearer to God. But Chasidic thought and life so emphasized this idea and so enlarged it that it pervades every niche and corner of the structure of Chasidism. A true definition of Chasidism, therefore, would be a way of aspiring to God.

Prayer affords one way of drawing nigh unto God and aspiring toward His kingdom. Its function as a means of aspiration, therefore, is consonant with the larger function of Chasidism in general. Chasidic thinkers find in prayer a most useful instrument for ~~the~~ ^{surely} the attainment of their ultimate goal, and they utilize it to its full extent for the purpose of achieving communion with God. It is only when we are conscious of this all-embracing function of Chasidism, that we can truly understand what prompted Rabbi Dov-Ber of Meseritsch ^{to} proclaim that he could utter his prayers best when he had no thought even of the world to come--of "Olam Habbo", but when he concentrated all his thoughts on the idea of cleaving unto God. It is only then that we can catch an intimation of that intense spiritual power which caused Rabbi Sheneur Zalman of Ladi to cry out in moments of devotion: "I do not desire Thy paradise, nor Thy bliss of the world to come; I desire Thee and Thee alone". This spiritual manifesto coupled with his assertion that the prime function of prayer is to raise the divine element within man to its origin which is God characterize the highest in the Chasidic program of the spiritual life, and sum up the loftiest function of prayer as stressed in Chasidism and as is current in Judaism at large.

Of course, the aspirational function of prayer, it must be borne in mind, does not imply that one is not to embody in his prayers petitions for his needs and wants, be they so-called material or

spiritual, social or personal. In Chasidism there is no iron line of distinction between physical needs and spiritual needs, even as ¹⁰⁰ there is no demarcation between the so-called secular and sacred. All needs of man, whatever they be, indicate the presence of similar needs in the realm of the Shechinah. All human acts and desires and thoughts can be rendered spiritual, even as the alleged secular can be rendered sacred. What counts in Chasidism is aspiration toward the Divine; what figures most prominently is communion with the Shechinah; what is fundamental is ^{to} make the spirit of God manifest in all life and in all things. This is no easy task; it is exceedingly ¹⁰¹ difficult and hard and unattainable at times. But the only way to approach toward the achievement of this goal is to consecrate all acts and thoughts and desires to the service of the Holy One, and to take ad/vantage of every possible occasion to come before the Creator of the universe and pour out all yearnings of the heart ~~before~~ ⁱⁿ to Him Who dwells on high. Whenever man is ⁱⁿ need, therefore, be the need even a mere garment, he ought to offer prayers to God; not so much because that is a function of prayer, but primarily because, as Rabbi Nachman of Bratzlav explains himself, it affords an occasion of holding communion with the Divine, primarily because it renders prayer a habit with man, primarily because ~~it~~ the habit of praying will ultimately lead man to make prayer function as a form of aspiration and ¹⁰² as a means of drawing nigh unto God. Thus, there is no conflict and no inconsistency. Whenever Chasidic thinkers bewail the use of prayer for material pursuits, they do not bewail the practice of embodying petitions for the physical welfare of man. What they bewail is the fact that when petitioning God ~~for~~ for such ~~many~~ favors, ~~they~~ people make the requests the end and goal of their prayers and neglect the function of prayer as a means of aspiring toward the presence of the

Divine--a function most vital and fundamental.

Chasidic thinkers are quite clear and outspoken both in their concept of the proper use of prayer and in their outcry against the abuse of prayer. Rabbi Dov-Ber of Meseritsch makes it quite clear when he urges people to cleave unto God during prayer, so that even when one prays for a material good, his chief ~~intention~~ consideration ought to be the welfare of the Shechinah. That is, the material good which man desires is to be made instrumental in bringing about the rule of the Shechinah.¹⁰³ Man may pray that God bless him with children, says Rabbi Baruch of Miedzyboz, but his motivating intention must be the Shechinah. That is, like unto Hannah ~~who~~ who petitioned God for a child and dedicated him to the service of the Divine, the purpose of such a prayer should be the consecration of the child to the cause of reconstructing the Shechinah on earth.¹⁰⁴ Rabbi Elimelech of Lizansk is of the same opinion regarding ~~prayer~~ prayers which embody petitions for children.¹⁰⁵ Man ought to take advantage of every possible occasion to approach the Divine, he also writes; let him offer prayers for whatever he needs, so that he commune with God during prayer.¹⁰⁶ The only trouble, he laments, is that when people petition God for favors they center their hearts and minds upon their particular requests; and, of course, they descend then from the state of communion with God. King David, however, even when he prayed for his personal needs, ~~he~~ did not fail to cleave unto God and be conscious of the greatness and exaltation of the Divine.¹⁰⁷

All this is perhaps best expressed and summed in the Chasidic concept of devotional prayers. The function of these prayers in which man pours out his heart to God as though speaking to a most intimate friend is psychological, as well as purely religious. While exponents of Chasidism were, no doubt, conscious of the psychological

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value of private devotions, but they ~~xxxxxxxx~~ interest themselves primarily in its religious aspect. In these prayers man stands alone as an individual, usually in solitude where he is not distracted, and gives utterance to the inmost yearnings of his heart; the function of it all being to feel the presence of God encompassing all life and all things, and to draw nigh unto Him. Rabbi Nachman of Bratzlav in particular ~~emphasized~~ emphasized the significance of this function of devotional prayers. Aside from him, there is not a ~~single~~ ⁱⁿ single thinker/~~or~~ this mystic folk-movement who fails to make mention of devotional prayers or who dares contradict its function as ~~stressed~~ stressed by Rabbi Nachman of Bratzlav. And yet, any number of de-

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votional prayers which Chasidism created contain petitions for both personal and social needs--needs of both a material ~~and~~ and spiritual character. ¹¹⁰ This petitional element, however, does not affect the primary function of these private devotions a whit. Any intelligent human being who reads ~~the~~ Chasidic "Sichos" conscientiously cannot help but ~~feel~~ feel overwhelmed by the impact of their driving and impelling purpose--which is to bring man nearer to the Divine Presence and make him commune with the spirit of God.

To summarize in brief, according to Chasidism, prayers may embody petitions for whatever man needs and wants. They must, however, direct themselves primarily toward the welfare of the Shechinah, because the needs and wants of man are likewise the needs and wants of the Shechinah; and their sole and ultimate function must be to cause man to aspire to God and hold communion with Him. For when man draws nigh unto the Divine, the Shechinah is being restored to its state of completeness; and when the Shechinah attains its fullness, man too achieves the fulfillment of his needs and wants. Rabbi Jacob Joseph renders this most clear when he classifies the striving to draw nigh unto God as the noblest and highest function of prayer. ¹¹¹

Chapter IV

The Efficacy of Prayer in Chasidism

Whatever present-day concepts prevail in Jewish life and thought concerning the ~~efficacy~~ problem of the efficacy of prayer, it is quite axiomatic that throughout its historic march and growth Judaism maintained the theologic principle that God hears the prayers of man and answers them in accordance with His own will. No doubt, there are strands in the vast stretches of Jewish lore which endeavor to establish the thesis that prayer is a psychological phenomenon independent of theological doctrine--a thesis advanced today by the hosts of religious liberals in the camps of Judaism, as well as in the world of religion at large. In fact, there are any number of assertions in the reservoir of Jewish literature to the effect that prayer does not rise out of theologic precepts and commandments so much as it does out of the very nature of man's psychical and emotional state. Hence, the urge to prayer being a psychological phenomenon, the effect of prayer is likewise psychological only. That is, the efficacy of prayer from this point of view lies in that prayer actually affects the mental and emotional state of the individual who prays--an effect which may be instrumental in helping man achieve that which he desires--but prayer

does not actually alter the course of events in any supernatural manner. While such thoughts surely loom in the recesses of Jewish lore and life, it cannot ~~be~~ for a moment be doubted that as a whole Judaism looks upon prayer as a theological phenomenon primarily... a phenomenon which depends upon, if it ~~arises~~ does not rise out of, the theologic doctrine that there is a Divine Being Who hearkens to the prayers of man and answers his petitions. In short, so far as Judaism as a whole is concerned, both the prayer for favors is based upon theological formulations and the answer to prayer is likewise theological.

Chasidism never veered from the path of Jewish theology; it never for a moment sought to cast doubt and suspicion upon any established principle in Jewish life. It clung fast to Jewish tradition at all times, and harbored no desire to affect any changes in its two-thousand-year chain. This is particularly reflected in its approach to the problem of the efficacy of prayer. Exponents of Chasidism were not literary philosophers; they ~~did~~ did not take the trouble to pen long dissertations, as a rule, on vital problems appertaining to Jewish life. They rarely made a conscious approach to develop or defend in well-organized literary essays any mooted question concerning the existence of God, immortality, hell and heaven, reward and punishment; concerning the relation of man to God, the possibility of supernatural intervention, and the efficacy of prayer. Unconsciously, however, practically ~~all~~ every Chasidic thinker realizes that all these are moot problems, and unconsciously they strive to express their reactions, attitudes, and ideas, expressing them, of course, by means of legends, parables, and sayings--rarely through the agency of systematic treatises. Since prayer occupies so central a position in both

~~Chasidic~~ Chasidic life and thought, exponents of this mystic folk-movement make such an approach to the problem of the efficacy of prayer in particular. In their approach to this problem, they are conscious of a psychological undercurrent which motivates man to prayer and of the psychic and emotional effect which prayer has upon the mental and even physical career of man. Nonetheless, they uphold in the main the theologic basis of prayer as propounded ~~by~~ in Judaism at large, and they emphasize in particular the attitude of Judaism to the problem of the efficacy of prayer.

The official liturgy of Chasidism bears sufficient testimony to the truth that it regards both the urge to prayer and the answer to petitions as does Jewish tradition in general. The many devotional prayers and meditations of this movement, in which the psychological element² inevitably enters and is even unwittingly, do doubt, taken into consideration, could never have been uttered or given any expression whatsoever if they³ wrote them had not been sure that God actually stands and listens to their ~~prayers~~ most sincere prayers and answers their petitions as He sees fit. But aside from the liturgy and devotional prayers, there ~~are~~ are a multitude of statements in Chasidic writings--statements which most clearly assert and re-assert the theologic principle that God hears the prayers of man and responds to the cries of man.

Rabbi Nachman of Bratzlav repeatedly points out that the greatness of the Holy One, blessed be He, reveals itself in the fact that He hearkens to the prayers of every man, and even changes the established ways of ~~many~~ nature⁴ in accordance with His providential guidance in order to answer the prayers of His children. When man falls prey to the spirit of melancholia, he writes in one instance, and heresies concerning the essence of the Divine enter his heart,

let him offer prayers to God. For if man utters sincere words⁶ of prayer in such moments, God surely hears his cries. When man begins to pray, he assures, he immediately draws the attention of the Divine. God abandons His interests for the moment, and stands⁷ and hearkens to the prayers of man. There are literally hundreds such assertions in Chasidic literature. Perhaps the most unique and characteristic is the statement ascribed to Rabbi Israel Baal Shem Tov. The attribute of God, he taught, lies in that he hears the prayers of all who call unto Him, and He answers the petitions of evil-doers, as well as of the righteous. God answers the requests of the righteous, he says, even when He knows that it is⁸ ~~not~~^{to} the best interests of the individual. A unique statement indeed; but nevertheless in harmony with the Chasidic point of view concerning the efficacy of prayer, particularly so concerning the efficacy of the prayers of the Tsaddik.⁹

These few references ought to dispel any doubts concerning the attitude of Chasidism to the problem of the efficacy of prayer. They surely indicate that ~~then~~ the outstanding exponents of this mystic folk-movement did not mean the psychological effect of prayer when they spoke of the ~~efficacy~~ efficacy of petitions; these statements surely illustrate that Chasidism does not satisfy itself with subjective answers to ~~their~~ prayer, but desired and believed in objective answers. But while the efficacy of prayer remains with Chasidism, as it does with Judaism at large, a theological dogma almost, there are a number of questions which seem to run across the minds of Chasidic thinkers in connection with this problem. These questions appear to trouble them at times, even as they troubled the minds of medieval Jewish philosophers and thinkers. Some of these questions, it must be made clear, do not

overtly appear in Chasidic writings; but from the scattered assertions which presuppose inquiries it is possible to formulate the various questions which troubled them.

First of all, there is the problem of physical and spiritual answers. Does the individual who petitions the Divine for a ^{material} favor, whatever that favor ^{be}, actually obtain ~~xx~~ his ^{material} end? Or, does he merely attain to a spiritual state as a result of his petition which ennobles his personality and refines his character? Secondly, since God actually answers all prayers of man, should the effect then constitute the underlying motive for prayer? That is, ought man to insist that God hear his prayer and grant his petition? Or, ought he to find satisfaction in the prayer itself, even if God does not see it fit to answer his prayers? Thirdly, how is one to pray in order to have his prayers heard in the upper spheres? What devices and stratagems, spiritual and material, should man utilize in his ~~prayers~~ prayers, so that they be more readily received and answered by God? Fourth, why are many prayers not answered at all?--a sad experience of every individual, but seemingly an immovable fact. Fifth, are answers to prayers at any time inward and not outward? Are there times when the answer comes in a subjective manner, and not in an objective way? That is, are answers to prayers at times purely psychological? Sixth, how does God answer man's petitions? Does he go ~~xxxx~~ into the trouble of performing miracles which work havoc with the normal course of the universe? Or, does He answer ~~human~~ human requests insofar as the laws of nature permit? In other words, does God answer prayers in a natural or supernatural way?

Just as these questions do not actually occur in Chasidic writings as questions, so do not the answers to them appear as

answers in particular. They never consciously doubt the doctrine that God hears the prayers of man and answers them--not even by deigning to dispell such doubts. But unwittingly they uttered any number of statements which are answers to questions appertaining to the problem of the efficacy of prayer.

Does God answer man's petition for material pursuits in granting him his request?

In our discussion of the place of prayer in Chasidism we pointed out that exponents of this movement maintain that one can achieve anything and everything ~~by~~ through the agency of prayer. In our discussion of the function of prayer in Chasidism we endeavored to make clear that, while the prime purpose of prayer is to cause man to draw nigh unto God, man may embody in his prayers petitions for worldly goods. It follows, therefore, that God answers such petitions, no matter of whatever nature they be. There are any number of stories which purport to teach that God grants petitions of man, even ~~if~~ ¹⁰ if they be for material benefits. Of course, all prayers must be motivated by the desire to bring the Shechinah into its state of completeness; even when one petitions for personal favors, it must be borne in mind, he must ~~keep~~ never lose sight of the welfare of the ~~Shekh~~ Shechinah. ~~XXXXXXXXXXXX~~ But when man prays for worldly properties and keeps in mind the welfare of the ~~Shekh~~ Shechinah, God surely answers his petitions by actually granting him his requests.

Aside from purely legendary assertions to this effect, there are any number of utterances in Chasidic writings which assure that God grants all petitions of man. The Besht taught that man ought to possess this faith when he prays. He ought to believe that God ~~XXXXXXXXXX~~ actually answers his requests the moment he utters his

petition.¹¹ He also urged those who are in suffering to pray to
 God, for He will surely remove their troubles.¹² Concerning suffer-
 ing, Rabbi Elimelech writes that God makes even a greater attempt
 to relieve man from his pain than a father does when his own son
 is stricken with a disease. When a child suffers from a sickness,
 the father cannot cure the sickness itself; he can only give his
 child certain things which will take his mind away from his illness
 and only alleviate his suffering. But when man calls unto God,
 however, ~~ex~~ the Holy One not only removes the actual suffering, but
 He also showers upon him many more blessings.¹³ In His great loving-
 kindness, he writes, God responds to the prayers of man and grants
 him his petitions for all his needs.¹⁴ In fact, no prayer of man
 ought ever to ^{be} barren and fruitless; if the prayers of man are not
 heard and answered, he holds, it is due to the fact that he does
 not ^{know} ¹⁵ how to pray properly. For man is only then sure that he serves
 God in truth and sincerity, he explains, when his prayers are ac-
 tually answered and he succeeds in whatever he occupies himself.¹⁶
 In all these assertions of Rabbi Elimelech of Lizansk, and for that
 matter in ~~the~~ such similar statements of any other exponent of
 Chasidism, both spiritual and material ~~pursuits~~ pursuits are implied,
 there being no ground for belief to the contrary.

Indeed, there occur statements in Chasidic literature which
 advise people not to expect actual answers when they pray for
 worldly goods. Rabbi Dov-Ber of Meseritsch writes that man ought ^{not}
 to depend on God for his physical needs, for the Holy One may not
 satisfy his wants.¹⁷ Rabbi Nachman of Bratzlav, too, advises people
~~to~~ not to request too much when they petition God for worldly fa-
 vors of a personal nature; but when he prays for Torah and other
 spiritual attributes, he may ask in accordance with his heart's.

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 desire. There are many more such assertions in Chasidic writings. But ~~mx~~ nowhere do exponents of Chasidism flatly declare that God does not answer prayers for worldly goods. They usually assert that God may not answer such petitions; but may not is a long distance from does not. In fact, there is sufficient evidence in the literature of Chasidic thinkers to aver that according to them God answers petitions of man, even if it involves a change in the course of nature. When man requests the Holy One for a material ~~pxx~~ property which no human agency can possibly bring about, God grants him his request. Rabbi Moses Chayyim Ephraim writes that Queen Esther of Persia prayed in behalf of her people, petitioning God that he grant Israel life, sustenance, and children; and the Holy One answered her ²⁰prayers. For when man utters words of prayer, he has the power to change the laws of the universe, he asserts, and cause rain to descend. ²¹Prayer, ~~Rk~~ Rabbi Shneur Zalman maintains, is an extension of the actual Infinite Light; and by virtue of that it is possible to ~~hxx~~ ²²heal incurables, and to change the course of creation in general. In fact, Rabbi Nachman of Bratzlav holds that the greatness of God lies in that he changes the course of nature ²³in order to answer the prayers of man.

In brief, according to Chasidism, as well as according to Jewish doctrine at large, God actually answers all petitions of man, be they of a spiritual or worldly nature. He answers them even if it involves a response on the part of nature. But since God does grant ~~xxx~~ requests of man, should man insist that God hear his petition? Or should he rest satisfied if God sees fit not to answer his particular prayers?

The function of ~~Rx~~ prayer in Chasidism is not so much to fulfill the needs and wants of man. It is rather to bring man nearer

to the Holy One and thereby achieve the fullness of the Shechinah which, in turn, will ultimately satisfy all human wants. In accordance with this vital and fundamental function of prayer, it is not at all surprising to find Chasidic thinkers repeatedly and decidedly answer this question in the negative. Let no man insist that his prayers be answered, Rabbi Nachman of Bratzlav writes; let him rather implore God humbly and sincerely, even as a child implores his father; and let him be content if the Holy One in His inscrutable way deems it fit not to repond to his call. Commenting upon the Talmudic teaching: "Make not your prayers set....", such exponents of Chasidism as the Besht, Rabbi Dov Ber of Meseritsch, Rabbi Moses Chayyim Ephraim of Sedilkow, and Rabbi Nachman of Bratzlav write that man must not set his mind and heart upon his particular needs and insist that God grant his petitions; he ought rather merely beseech and implore the Father in Heaven.

Man may and even ought to approach the Holy One ^{with} ~~wih~~ his personal needs and wants of whatever nature they be, but he must not and ought not to regard definite answers to his petitions the goal of his prayers. Again and again exponents of Chasidism exhort the people to this effect. Pray for your needs, they say; if God grants you your requests, all good and well, and if not, all good and well too. One must never grow disgusted and give up the practice of prayer just because his prayers are not always or immediately answered. When petitioning for spiritual attributes, man may even be demanding and insist that his requests be granted, for in such matters God loves to be conquered. But even in such requests, Rabbi Nachman of Bratzlav writes, it is not well to become too insistent. Man ought not to pray for anything too much, he says; for sometimes God answers prayers and grants requests when man

to burden Him with too many prayers.

Rabbi Moses Chayyim Ephraim of Sedilkow finds exceeding joy at times in the utterance of those prayers which are not answered at all. Commenting upon the prophetic verse: "Sing, O barren one, that thou hast not born; break forth into song and rejoice that thou hast not travailed....." (Isaiah, 54:1), he writes that one ought to break forth into song and rejoice when he finds that his prayers are barren--that they are not answered by God. ³⁴ Rabbi Dov-Ber of Meseritsch goes even one step further. He declares that he can only then approach the Holy One in true sincerity when he knows ³⁵ that God will not answer his prayers. Such assertions, however, are rare in Chasidic writings, and can scarcely be looked upon as expressive of the attitude of Chasidism at large. In general, exponents of this mystic folk-movement assure that God does answer petitions, and that man has even a right to ~~expect them~~ ask for personal needs, if he is conscious of the needs of the Shechinah at the same time. But he ought not and must not insist that the Holy One grant his requests. Man ought to find joy and happiness in ~~his~~ prayers in themselves; for, whether they are answered or not, they ~~xxx~~ cause man to draw nigh unto God. That is consonant with the Chasidic concept of the function of prayer; and that, in turn, is consonant with the goal and purpose of Chasidism at large: to bring man nearer to God and God closer to man.

In short, God answers petitions, no matter what they be. At times, however, He sees fit not to respond to the cries of man; at times He does not hear man's prayers. Why does He not at times? How is one to utter his prayers, in order to have his petitions heard by the Holy One?

Of course, the answer to this persis~~x~~ting question in Chasidism

is the same as that advanced in Jewish tradition at large. God knows all and is aware of the happenings of the future; and in His inscrutable ways He does not deem it for the weal of man to answer his prayers at times. This theological solution, however, does not seem to play a significant role in Chasidic writings. Exponents of Chasidism are sure that prayers are answered. ~~Mark~~ The prayers of the Tsaddik are answered even if the Holy One knows that the Tsaddik is ^{bringing} ~~bringing~~ evil upon himself thereby. ³⁶ The moving and creative leaders of this mystic folk-movement are more prone to blame the individual who prays if his prayers are not answered. Petitions are not heard by the Divine and not answered by Him, because man does not express them properly. If man would only and ~~xxx~~ could but utter his prayers in accordance with the program of ~~Chasid~~ Chasidism, they maintain, his prayers would surely be heard in the upper spheres and his requests would surely be granted.

For instance, many prayers never ascend to the throne of the Divine, because they lack true sincerity of heart. Rabbi Jacob-Joseph makes this quite clear when he re-phrases and comments upon the Talmudic assertion: "Since the Destruction of the Temple, the gates of prayer are closed, because it is no more a worship of the heart." ³⁷ Any number of Chasidic legends embody the idea that prayers fail to ascend to the upper spheres because they do not rise out of the heart of man with true sincerity. The most beautiful perhaps and most characteristic of Chasidism is the story of a ³⁸ peasant boy who whistled upon a wooden reed in the synagogue. Once, the story runs, Rabbi Israel Baal Shem Tov stood before the holy ark and chanted the words of Kol Nidrei. In the synagogue there was a mute peasant who could neither read nor understand the words in the prayer-book. But as he heard the melody of Kol-Nidrei, and

beheld the effect it had upon the worshippers, there stirred within him the ~~desire~~ spirit of prayer. He too yearned to express his thoughts and emotions, and his heart burned with the desire to pray. But he did not know how. The only thing he had in his pocket was a reed of wood. And suddenly, as the people stood in silent devotion hearkening to the melody of Kol Nidrei, there shrilled across the ~~synagogue~~ synagogue the whistling of a wooden reed. The congregation became excited, and wanted to throw out of the synagogue that mute ^{peasant} ~~peasant~~-boy who dared to disturb the sanctity of the evening. Whereupon the Besht turned to the people and spoke: With the sound of his reed the boy caused all our prayers of the day to ascend to the upper realms. The desire to pray burned in his heart, and God desires the heart of man.

Sincerity and devotion and simplicity which may well be crowded into the Hebrew term "Kavannah" loom so large in value and significance in Chasidism that a whole volume could be devoted to its study without at all exhausting it. But aside from sincerity of heart, there are many more factors which affect prayer. The element of joy occupies a most prominent place of importance. The principle of joy--joy of life, joy of worship--is fundamental in Chasidic thought, and is therefore most essential to prayer. The Besht taught that joy renders prayer more acceptable in the eyes of God. He pointed this out with a characteristic parable. When a poor man, he ~~said~~ said, approaches a king for a gift and weeps before him, the king gives him but a small gift. But when a counsellor ~~submits~~ submits a petition to the king, he prepares a banquet for him with joy and gladness. Whereupon the king grants him ~~even~~ even more than he ~~had~~ requested. He stressed the significance of joy in connection with prayer by means of another

unique parable which is likewise characteristic of Chasidism at large. Man and woman, he said, can give rise to a child only when they cohabit. That is, a child is the result of passion-- of enthusiasm, of joy. Likewise with prayer. It is only then⁴¹ heard by the Holy One and productive when it is uttered with joy. Following the Besht, every exponent of Chasidism of any importance emphasized the essential of joy to prayer.

Together with sincerity and joy many more factors are ~~xxx~~ necessary in order that prayers ascend to the throne of the Divine and be answered by Him. Not the least among them is the element of learning. Rabbi Jacob-Joseph Katz writes that, unless man devotes time to the study of Torah before he prays, his petitions⁴² are not granted. Many ~~xxxx~~ exponents of Chasidism concur with him in this matter, and we shall have occasion to consider their views in our discussion of the relation of prayer to learning.⁴³ Strange thoughts during prayer have a harmful effect upon petitions. It is only when one prays without a strange thought entering his mind⁴⁴ that his prayers are accepted; in fact, that is a sign that God⁴⁵ heard his petitions. Rabbi Nachman of Bratzlav maintains that grace and charm are essential to ~~xxx~~ the efficacy of prayer. The reason why prayers are not received by the Holy One, he writes, is⁴⁶ that they are not uttered with charm and grace.

~~Of~~ Cleaving unto God--"Dveikus"--is of invaluable importance to prayer. It is vital to the program of Chasidism, and is therefore absolutely essential to the efficacy of prayer. Rabbi Nachman of Bratzlav develops the concept of cleaving unto God and points out its ~~xxx~~ significance by saying that without "Dveikus" prayers⁴⁷ are not accepted by God. With this assertion he voices the attitude of the outstanding exponents of Chasidism. Hand in hand with this

factor of cleaving unto God goes the cabbalistic doctrine concerning the essence of words. According to Cabbala, each word uttered here, especially so holy words, as words of prayer and learning, has its root in a word which exists in the realms above and which is the real word. The words which a man speaks are but shadows of the words rooted in the upper spheres. Whether this cabbalistic idea concerning the nature ~~fx~~ of words has any relation to the Platonic doctrine of ideas which maintains that everything here on earth has its pattern of reality in a world of ideas is a matter of intensive study. Whatever the relation, however, of Cabbala to Platonism, the fact remains that this doctrine concerning the essence of words has entered the structure of Chasidism and occupies a most prominent niche, especially so in connection with the niche of prayer. It is of extreme importance to the efficacy of prayer to bring the words uttered here to their prime roots which exist in the realms above. Rabbi Dov Ber of Meseritsch claims that the prayers of man are only then answered when he succeeds to bring his words to the upper spheres and unite them with their roots which are the real words. ⁴⁸ Rabbi Noam of Elimelech maintains that the reason why so many prayers are barren and are never answered is that man fails to achieve that union of words during prayer. If man would but join the words he utters with their roots in the spheres above, he writes, he could then achieve whatever he wished ⁴⁹ by the power of his prayers.

Aside from this doctrine of words, there are still any number of spiritual elements which man can utilize in ~~order~~ order to make his prayers heard by God. For instance, the factor of awe and fear is important. It is only when man truly fears the Holy One ⁵⁰ that his prayers are answered. With fear of God man must also have

a deeply rooted faith in Him Who dwells on high, for the petitions
of him who has no faith in God are not heard.⁵¹ Of course, faith
implies trust; and for this reason ~~fx~~ trust in God is just as es-
sential toward the efficacy of prayer.⁵² A state of peace is highly
instrumental in making prayers heard in the upper spheres, for when
there is no peace in the world prayers are not accepted by the
Divine.⁵³ Indeed,^a man can scarcely be blamed for the existence of a
way^{between nations}, but he can be held responsible ~~for~~ if there exists a condition
of war between his thoughts and emotions, between his evil and good
inclinations, between himself and his ~~xxx~~ friend. And when ex-
ponents of Chasidism speak of peace, they do not limit themselves
to the peace of two nations; they imply also peace in man's own
life.⁵⁴ In connection with peace within the heart of man the attri-
bute of humility appears, and this attribute is helpful to the ef-
ficacy of prayer.⁵⁵ He who can control himself and remain silent
when he is abused, derided, and mocked has a far greater chance of
having his prayers answered than he who ~~who~~ flares up the moment
he is insulted.⁵⁶ The prayers of the flatterer, of course, are not
heard by God;⁵⁷ but the prayers of him who aspires to truth are ac-
cepted by Him Who dwells on high.⁵⁸

Side by side with all these moral and spiritual qualities
there are still a number of devices to which man can resort in
order to obtain an answer to his prayers. Fluency of speech is
an important factor. When prayers do not flow from the mouth with-
out any obstructions,^{it is a sign that}⁵⁹ they are not answered; but when one prays
fluently and at the same is able to create new words, his prayers
are received by God.⁶⁰ The utterance of the real Name of God is help-
ful to the efficacy of prayer. The reason why the prayers of the
early generations were answered, Rabbi Dov-Ber of Meseritsch writes,

is that when they prayed they used the true Name of God--which is
 in Hebrew "Havaya", meaning, Being or Existence. Rabbi Levi-
 Yitzchok of ~~Berdytschev~~ Berdytschev holds that prayers are answered when
 one prays with the divinity within him, but that alone does not
 seem to be sufficient in the eyes of other exponents of Chasidism.
 Rabbi Nachman of Bratzlav claims that charity has a direct relation
 to the efficacy of prayer. At times, he writes, prayers are not
 heard until man gives charity. He also says that he who prays with
 his entire strength has his prayers accepted; and sometimes even
 tears, especially so when man is ill, are helpful to the efficacy
 of prayer. Sometimes prayers fail to affect an answer, because the
 individual who offers them failed to ~~xxx~~ redeem his pledges. Some-
 times the benediction over wine--the "Kiddush"--causes the ~~prayers~~
 prayers of man to be heard in the upper realms; and sometimes it
 is ~~xxxxx~~ purely a matter of luck.

In Chasidism there are still a number of elements which could
 well be considered. There is the element of song during prayer,
 of the time of prayer and place, of the manner of ~~prayer~~ prayer, and
 so forth. All these elements are connected with the problem of the
 efficacy of prayer, but we shall have occasion to discuss these
 factors more fully when we shall consider the laws and customs ap-
 pertaining to prayer in Chasidism. The Tsaddik, of course, has a
 most direct bearing upon ~~the~~ prayers; he can affect an answer to
 man's prayers, and he can set them to naught. His relation to pray-
 er, too, we shall discuss in another chapter in detail, for it is
 of exceeding importance. There are literally hundreds of passages
 in Chasidic literature which indicate many more factors and elements
 that man can ~~xxx~~ utilize in order to make his prayers more accept-
 able in the ~~xx~~ eyes of God. For the present, however, the factors

hitherto considered and mentioned afford a fairly decent answer to the original question: How is one to utter his prayers in order to have them heard and answered by God?

According to this answer, it is possible to achieve the efficacy of prayer. Whether a prayer is answered or not, according to this point of view, does not depend so much on the will of God as it ~~xxx~~ does upon the ability of man to utter his prayers properly. Yet, it is a common experience that even prayers which are uttered in moments of devotion, sincerity, and joy are not always answered. Why are many prayers not answered at all?

Exponents of Chasidism maintain that any prayer uttered in ^{true} ~~xxxx~~/sincerity is really answered; any petition submitted to God with humility and respect is really granted. God hears the cries of man, Rabbi Baruch of Miedzyboz assures, for He passions and ~~xxxxx~~ yearns after his prayers. No prayer is, therefore, in vain if it is offered in accordance with the program outlined by Chasidic thinkers. A petition may not be granted immediately, and usually is not; but ultimately every request is fulfilled. Since the prayers of man, while they embody petitions for personal and worldly needs, are to direct themselves to the ~~xx~~ welfare of the Shechinah, they bring about the welfare of the Shechinah. It may be that the individual who uttered the prayer does not benefit by the answer, for he lives in the practical world here on earth--in the "Olam Ho'Asiya"--but in reality that which he prayed for, Rabbi Dov-Ber of Meseritsch explains, is attained in the upper worlds where the She~~x~~chinah dwells. If man were very close to the Shechinah he, too, would benefit by the answer immediately. As it is, ~~xx~~ it takes time until the results actually affect the life of man materially. Of course, since this extension from the Shechinah to the actual life of man often re-

quires a long time, man thinks that his prayers were not answered at all. But in reality his petitions are granted. The Shechinah is affected by the results immediately; ultimately the answers to his prayers will make themselves felt in his own life. ⁷³ In essence ~~tg~~ this is the only solution which Chasidism offers to the problem why prayers are seemingly not answered at all; it is advanced by Rabbi Israel Beal Shem Tov, ⁷⁴ and following him practically every exponent of Chasidism dwells upon it. ⁷⁵

This idea that prayers are answered but that it takes a certain duration of time until the answers actually enter into the life of man finds expression in Chasidic literature often without resort to the cabbalistic doctrine of the Shechinah. Often it is ~~xxx~~ explained in simple human terms and made clear with parables. Man ought to have the faith, the Besht taught, that the moment he petitions for something, God grants it to him immediately. And if you ask: "Behold his request does not seem to have been granted, for he is still in need and want?", then ~~know that~~ be assured that his petitions ~~was~~ indeed heard and answered, save that it is hidden from his view. The result of his petition, he assures, ^{at work already} is ~~existing~~ in the world in general; ultimately, it will also affect his own life. ⁷⁶ Rabbi Nachman of Bratzlav strives to make this ~~xxx~~ matter still clearer. He pleads with people not to be disappointed when they find that their prayers seem to bear no results. Prayers are answered. It is as drops of water that trickle down upon a rock. They seem to make no impression upon the rock, but ultimately they even bore a hole through it. ⁷⁷ In another instance he asks the mooted question: Why is it that when a man petitions for sustenance his request is not granted immediately? His answer is quite involved, winding through many cabbalistic lanes and alleys. He even attempts to

simplify his explanation by means of a parable, but that too grows complicated. When he finally reduces his answer to a few words, he ~~xxxxxx~~ says that it is in fact good for man that ~~his~~ it takes a long time often until the result of his petition for sustenance actually enter his daily life.
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In the meantime, however, exponents of Chasidism continually plead, man must realize that, while he often fails to behold the efficacy of prayer in his own life, prayers are answered, especially so in the upper spheres. They often complain that people do not pay sufficient respect and attention to the value of prayer just because they lack the vision and understanding to see and realize the effect that their prayers do have in the realm of the spirit at least, if not in their actual daily life. Because prayers have a tremendous effect in the realms above---"B'Romo Shel Olam"---and not so much here on earth, people make slight of them. In reality, however, they assure the ~~xxxxx~~ people, prayers annihilate decrees of God. In reality, prayers have a greater effect even right here on earth ~~than~~ than physical eyes can discern.
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In reality, prayers achieve wondrous things and rouse worlds--worlds of human emotions, of human thoughts, and of ~~the~~ the human ~~xxx~~ spirit. Even though his petitions are ^{seemingly} not/granted, the Besht taught, let man know that by virtue of his prayers he brings about a relation of unity above.
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With this idea that, whether particular requests are seemingly granted or not, prayers surely leave an impression in the upper ~~xx~~ realms of the world and surely have an effect upon the spiritual career of human life, there logically follows the question: Are answers ~~to~~ to prayers purely psychological according to Chasidism?

That the efficacy of prayer is not purely psychological in the eyes of Chasidic thinkers need not even be considered any more. As

it has hitherto been pointed out time and again, Chasidism staunchly maintains, as does Judaism at large, that there is a God external of man and that He actually reacts to the prayers of man in ~~xxxxxxx~~ accordance with His will. The basis of prayer and the efficacy of prayer both are to exponents of Chasidism purely a religious phenomenon. There is no doubt, however, that, unconsciously perhaps, they were ^{aware} ~~xxxxxxx~~ of the psychological aspect of prayer. But before this phase can be justly considered, it must be reduced to particular constituents. Before we can arrive at a conclusion as to what extent Chasidism regards prayer a psychological phenomenon, we must first resolve this problem to at least three questions. First, is there any evidence in Chasidism ~~that~~ that the efficacy of prayer lies in the psychic effect that prayer has upon man? Secondly, is there any evidence that psychologically man obtains what he asks for in his prayers? Thirdly, is there any evidence in Chasidic writings that the efficacy of prayer lies ^{the fact} in that prayer gives man the will, the strength, and the courage to go out and achieve that which he embodies in his ~~xxx~~ petition to God?

Chasidic thinkers do not generally speak of prayer in their literary writings as an inward psychological phenomenon. They do not look upon prayer as that upward yearning, that emotional outburst, that release of human thoughts and emotions independent of the existence of God. People pray, they maintain, because there is a spark of divinity within them and because there is a Divine without them Who hears their utterances of the heart. In the rich storehouse of folklore, ~~xx~~ however, which Chasidism created, prayer does loom as pure longing, pure desire, pure yearning; there it does occupy the position of a form of self-expression entirely independent of any theological formulations. There is the story of the mute vil-

lage boy who sounded his wooden reed in a synagogue on a Day of Atonement because the desire to express himself burned within his heart to the extent that he could not control himself any longer.⁸⁴ There is also the story of a peasant Jew who uttered a most sincere prayer by reciting mere letters of the alphabet. Once, on New Year's day, the legend recounts,⁸⁵ Rabbi Levi-Yitzchok uttered the benediction pertaining to the blowing of the Shofar; but instead of sounding the various notes, he began to chant a melody. The people were indeed amazed, and waited in great suspense. Finally, Rabbi Levi-Yitzchok broke his silence and said to the ~~xx~~ people:

"At the lower end of the synagogue,~~thxxxxxx~~ near the door, ~~xx~~ there stands a village Jew who ~~xxxxx~~ spent all his life as a captive among gentiles. As he beheld the people pray with intense devotion, there stirred within^{him}/the urge to express himself in words of prayer. But he could not raise his voice in prayer, because he could not read the words in the prayer-book. He began to weep. Finally, with tears in his eyes, he turned to the Holy One, blessed be He, and said: 'Master of the universe, Thou knowest the source of all beautiful prayers. Behold, I say to Thee Aleph, Beis, Gimmel, Dallit,; and weave Thyself a beautiful prayer.' The Holy One is now engaged in composing a prayer out of the alphabet, and we must, therefore, wait."

There are many more similar legends in the storehouse of Chasidic folklore. But these two fascinating tales surely indicate that exponents of Chasidism were conscious of prayer as an inward psychological phenomenon. Both, the mute peasant boy and the village Jew, were not concerned so much with the ~~xx~~ existence of God to Whom they ought to draw nigh through the agency of prayer. They uttered sincere prayers in the only ~~way~~ manner they knew because they had

to express their emotions which overwhelmed them for the moment, because they could no longer control their emotional drives. Since in these cases prayer is the result of an ^{inward} psychological impulse and not of any Divine force working from without, it follows that the answer to ~~xxx~~ prayer in these instances is likewise of an inward psychological response or reaction. This is, no doubt, the truth as understood by exponents of Chasidism to a certain extent. They were not psychologists ^{in the technical sense of the word}; nor were they theologians primarily. They were religious spirits who felt the religious impulse as it works in the life of man. Unconsciously they were aware that prayer is to a large extent a psychological ~~xx~~ phenomenon, and that its effect is likewise psychological. They knew that prayer springs from the well of human emotions, and that it directly effects the mental and emotional life of man. They felt that prayer gives man a sense of inner peace and establishes a harmonious relationship ~~xxxxxx~~ between his warring emotions. They were well aware that the efficacy of prayer lies to a large extent in that it bestows upon ~~xx~~ the soul of man an added dimension; in that it enlarges and refines his spiritual personality; in that it makes for harmony and peace and joy in the psychological life of man. In giving expression ^{to this idea} / exponents of Chasidism do not employ psychological terminology, first of all because they did not indulge in ~~xxxxxxx~~ the study of psychology as ~~xxxxxx~~ such, and secondly because they looked upon the mental and emotional life of man as a part of the religious life. To them all life was religion; whatever psychological state man found himself was in their eyes a religious state. If prayer had a good effect upon the emotional career of man, they considered it religious; since that effect ennobled the soul of man and brought him nearer to the Soul of the world--to the Divine. For this reason, they utilize purely re-

ligious terms. But whatever the channel of expression, the fact remains that, as a whole, Chasidism was aware to a certain extent of the psychological basis of prayer; the fact remains ~~that~~ that they knew that the efficacy of prayer is to a certain extent an inward psychological reaction and response. This is evidenced in its many legends and tales appertaining to prayer; and it is particularly reflected in its concept of the place and function of devotional prayer in the life of man--a concept which we shall consider in greater detail in another chapter.

With the understanding of this Chasidic ~~xxxxx~~ attitude to the efficacy of prayer as a psychological phenomenon partly, the other aspects of this ~~xxx~~ problem can be disposed of in ^{briefer form.} ~~xxxxxxxxxxxx~~ Is there any evidence that psychologically man obtains that which he asks for in his prayers? For instance, if a man is ill and he petitions God to be healed, is he actually cured by virtue of the fact that his prayers effect his mental and emotional state--a state which psychologists today maintain has a direct relation upon a man's illness? Chasidism believes that God cures all diseases. Usually this belief implies that God functions outwardly--affecting man's state of illness from without. There is no doubt, however, that there lingers in Chasidism the idea that God also functions inwardly; that when man prays his psychical life suffers a change, and this change, in turn, affects a change in his ailment. In this way, prayers are actually answered. This concept of the efficacy of prayer finds expression ~~xxxxxxxxxx~~ in Chasidism primarily in its rich folklore. It is perhaps also expressed in the assertion that the prayer in itself and the mentioning of the Name of God constitute the cure and healing which one seeks.

This ~~kind~~ aspect of the efficacy of prayer as a psychological

phenomenon--an aspect which is surely present in Chasidic thought--probably finds support in this mystic folk-movement in its concept of the reaction of the spirit to the body--a concept which flows from ~~xxxx~~ cabbalistic sources and empties like a stream in the ~~xx~~ gulf of Chasidism. According to Chasidic thought, there is a most direct ~~direction~~ relation between the spiritual and physical aspects of man. Any action of the spiritual state has a reaction upon the physical state of man; and for this reason, the ~~xxxx~~ physical condition depends largely upon the spiritual state of man. The Besht taught this doctrine. On one occasion, it is told, Rabbi Israel Baal Shem Tov cured a man whom an expert physician, himself a Jew, declared absolutely incurable. The physician was amazed. He knew that the veins of the sick individual were in a bad condition, and these veins, he knew, could not possibly be cured. He approached the Besht and asked him how he had succeeded in curing the sick person. Whereupon the Besht replied: You considered only his physical state; I approached to cure his spiritual state. His veins did not function properly, because he had committed a number of sins. He was sick, because his soul was sick. When I spoke to him, he repented of his sins. He rectified his spiritual state; and the moment his spiritual condition was in its state of health, his physical state, too, was restored to its normal condition of health. In other words, according to Chasidism, the spiritual and ~~xxxx~~ physical aspects of man constitute a ~~xxx~~ unity.

Exponents of Chasidism, of course, use the term soul and not psyche; they speak of the spiritual and not of the psychological. They also include more in such terms as soul and spiritual than do psychologists include in such terms as psyche and psychological. To a large extent, however, since Chasidism never utilized technical

terminology as current in the field of psychology, the terms may be interchanged. To a large extent, the terms soul and spiritual as employed by Chasidic thinkers embrace what is meant today by such terms as ^{psyche} ~~spiritual~~ and psychological. From this point of view-- the view which maintains that there exists interrelation between the spiritual and physical aspects of man--there can scarcely be any doubt that Chasidism is aware of the psychological effect of prayer upon the physical career of man. Through prayer man attains his petition, especially so if it is for health, by virtue of the fact that prayer affects his psychological constitution which, in turn, affects his physical constitution; since the spirit and the body are really one. Rabbi Nachman of Bratzlav actually asserts this in his comment upon a Talmudic passage. Whenever Rabbi Bar Bar Chono prayed, he writes, even when he prayed for such physical needs as health, life, and sustenance, he sought primarily to elevate his soul to a higher state. When he rectified his spiritual state, he automatic-
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ally brought about the betterment of his physical state.

The third problem appertaining to the efficacy of prayer as a psychological phenomenon in Chasidism may well be considered now in brief, for its solution follows upon the heels of the aspects hitherto treated. While exponents of Chasidism do not overtly ~~declare~~ declare that the efficacy of prayer often lies in the fact that ~~it~~ prayer endows man with will and courage to strive for that which he petitions the Divine, they surely imply it in their concept of the purpose of prayer, particularly so in their unconscious awareness of the psychic effect of prayer upon the physical career of man. If the utterance of ~~prayers~~ prayers do give man a sense of peace with himself and with the world without, and if prayers do actually leave an impression upon the physical aspect of man, it naturally follows

in logical sequence that this effect of prayer will be instrumental in helping man achieve that which he requests in his prayers, providing, of course, his desire is within the realm of the possible. Again, there are legends and tales in Chasidism which bear out this fact; but it ^{is} perhaps best embodied in the Chasidic concept of the purpose of devotional prayers.

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In short, the efficacy of prayer as a psychological phenomenon does appear in Chasidism in its three-fold aspect, and it does play a role, if not a prominent role, in its concept of prayer at large. Exponents of Chasidism are aware of the fact that prayer stands ~~up~~ upon a psychological foundation, as well as upon a theological basis. They are therefore aware that the efficacy of prayer lies to a certain extent in the fact that prayer affects the spiritual and emotional and mental state of man which, in turn, reacts upon the physical aspect of man and ~~which~~ that, in turn, impels man onward to strive for that which he ~~petition~~ petitions the Divine. They look upon this entire matter from a religious point of view. For prayer, whether its efficacy is partly psychological or purely theological, remains forever a religious phenomenon in Chasidism. This being the situation, Chasidic thinkers often inquire, indirectly of course, concerning the ways in which the Holy One answers prayers. How does God respond to the prayers of man and grant his requests?

According to Chasidism, as well as according to Jewish tradition in general, prayers have the power to change the course of nature and to interfere with the established ways of the universe. Rabbi Shneur Zalman of Ladi points out that one of the chief differences between prayer and learning lies in that prayer possesses the power to turn the forces of nature from their normal course, while

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learning is bereft of that power. Rabbi Nachman of Bratzlav re-

peatedly asserts that the chief attribute and greatness of God lies in that He hearkens to the prayers of man and changes the course of nature to ^{grant} ~~XXXXXX~~ petitions. Indeed, at times exponents of Chasidism seem troubled by a puerly theological difficulty which such a concept of the efficacy of prayer involves. If the Divine changes even the course of nature in order to answer prayers, he changes His will. And how can God suffer a change in His will? They struggle with this metaphysical problem, and they answer it finally, saying that it is the will of God that man bring about a change in His will. ⁹⁴ This problem becomes more vexing when they speak of the ~~relation~~ relation of the Tsaddik to God. The solution which they offer is the same. It is the will of God, Rabbi Levi Yitzchok of Berdytschev writes, that the Tsaddik have the power to annul His will. In this way, when the ~~Tsaddik~~ Tsaddik strives to annul Divine decrees, he is actually doing the will of God. ⁹⁵ Whatever the situation, however, whether man causes the Divine to change His will or not, the fact remains that, according to Chasidism, God answers prayer by means of supernatural intervention, intervening even if it involves a change in the normal course of nature. Rabbi Shneur Zalman makes this quite clear when he states that whatever is achieved through the agency of learning it is man who achieves it, while whatever changes prayer brings about it is God Who actually affects the changes under the influence of man's prayers. ⁹⁶

While this general idea is almost a fundamental concept in Chasidic life and thought, exponents of Chasidism strive to point out how this supernatural intervention occurs and to explain why it occurs. The Besht endeavors to explain supernatural intervention by basing himself upon a statement in the Talmud. There is a Talmudic assertion to the effect that He Who commands oil to burn can

~~xxx~~ also command vinegar to burn. The Besht dwells upon this statement, trying to point out that what appears miraculous and supernatural to us is quite common and natural to God. It is only because of ~~our~~ our lack of faith in the power of the Divine that we would look upon the burning of vinegar as a miracle--as something supernatural. In reality, the fact that oil burns is just as miraculous as if vinegar would burn. In the eyes of God the burning property of vinegar is just as natural as in our eyes the burning property of oil. In other words, he strives to explain, just because a thing is a common occurrence does not mean that it is outside of the realm of the supernatural, and just because a thing lies beyond the grasp of human experience does not imply that it is outside of the realm ~~xx~~ of the natural and the possible. The distinction between what is natural and what is supernatural is man-made and artificial; in the eyes of God that distinction does not ~~xxx~~ exist. If we had but sincere faith, he concludes, we would realize that what we call ~~supernatural~~ ⁹⁷ supernatural intervention is really natural before God. From this point of view--which is quite metaphysical indeed--God really answers prayers in a natural way; it is only we humans who regard His answer as a form of supernatural intervention.

The Besht also strives to point out how God answers prayers which embody petitions for the destruction of enemies. Prayer, he says, is possessed with the power to take hold of the very root of one's existence and life; it is endowed with the power to ~~xx~~ develop or remove the very soul of man. God ~~xxx~~ causes the prayer to enter the body of the enemy and to uproot his spirit; and what remains of the enemy thereafter is eventually disintegrated. ⁹⁸ Rabbi Nachman of Bratzlav attempts to explain ~~xx~~ how the Holy One answers prayers for the sick. At the time when man utters the words: "And the hosts of

the heavens worship Thee....", he can petition^s the Holy One for whatever cure he seeks, and his request will be granted. For all cures, he begins to explain, have their origin^s in the power of the spheres which constitute the hosts of the heavens. When one needs a certain medicine, the different energies of the manifold spheres intermix and unite to make up the cure. That is, one sphere gives of its power to certain blades of grass; another sphere injects its power and energy into other blades of grass--until the required medicine is produced. Because medicines are thus concocted, he writes, it is well to pray for the welfare of the sick when one utters the words: "And the hosts of the heavens worship Thee....". Upon the utterance of these words, the hosts of the heavens actually come before God to praise and extol His great Name. The Holy One can then command the spheres ~~xxx~~ to inject their power of healing into the plants, bread, or any other thing which the sick individual may eat; and the illness of the person will disappear. ⁹⁹

In spite of the fact that Chasidism as a whole maintains that God answers prayers by ~~manipulating~~ manipulating the laws of nature in accordance with His own will, Chasidic exponents often warn the people against such a demand in their prayers. Rabbi Nachman of Bratzlav asserts that it is forbidden to trouble God and demand of Him that he change the laws of nature. ¹⁰⁰ He also states that man ought to petition the Holy One to prosper in his particular occupation and to attain prosperity without the abrogation of any immutable law of the universe. ¹⁰¹ Many other exponents of Chasidism concur with him in this matter. It is told, on one occasion a poor woman with a child in her arms came to a Chasidic Rabbi begging him that he petition God for the health of her stricken baby. Whereupon the Rabbi took something out of his pocket, wrapped it in a handkerchief, and

it to her, saying:

"Here, take this, and go to my servant. "He will tell you what to do to cure your child."

She hastened to the Rabbi's servant. He unwrapped the handkerchief and found a gold-piece. He reflected for a moment. He ~~remembered~~ recalled that there resided an expert physician in the town who charged a gold-piece for a visit.

"Come", he said to the woman, "let us hasten to the physician.
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He will cure your child."

This anecdote is not meant ~~to~~ here to illustrate that Chasidism urged the patronization of physicians in cases of illness. As it is well known, Chasidim had more faith in the healing-ability of their Rabbis than in the art of the best physicians. In fact, on many occasions the Besht and Tsaddikim after him cried out against those who resorted to physicians when stricken with a disease. This anecdote merely indicates that there was a definite ~~to~~ tendency in Chasidism not to demand and expect supernatural intervention as a result ~~of~~ of prayer. While exponents of Chasidism most clearly assert that God can and does answer prayers through the agency of supernatural intervention, they still maintain that people ought not to insist that the Holy One suspend the normal course of nature, especially so when their requests can be granted in accordance with the natural forces of nature.

Perhaps this idea that God answers prayers in a natural way ~~is~~ unfolds itself best in the concept of the relation of man to the Shechinah. According to Chasidism, we have seen above, man ought to direct his prayers toward the welfare of the Shechinah; for his needs and wants are likewise present in the Shechinah above. Man suffers because the Shechinah is incomplete; and when the Shechinah

will attain its fullness, all human suffering will cease. ~~Thereby~~ Therefore, let man pray for the welfare of the Shechinah; and as the Shechinah achieves its goal, man obtains that which he petitioned God for. From this point of view, the efficacy of prayer rests in the slow, tedious striving of the Shechinah toward its state of completeness.

This concept of the efficacy of prayer becomes clearer if we change for a moment, for the sake of clearness, the terminology, and speak in social-economic terms. When want and poverty stalk in a land, there is a twofold approach to the solution of this economic evil. On the one hand, there are those who strive to harness all forces of relief-work to assist the individuals in distress for the time being with charity, until the economic scourge will disappear, or until the suffering individuals will make ~~some~~ an adjustment to existing circumstances. In this way, they believe, they can stay the hand of poverty. On the other hand, there are those who point out that the economic plight of people is rooted in the evils inherent in the entire economic structure. Relief alone ~~will~~ may alleviate the suffering temporarily, but it is no cure. It alone cannot prevent the recurrence of the economic depression, even if it succeeds in removing it once. They point out that the only real solution lies not so much in approaching the individuals caught in the wheel of want and giving him charity; the solution lies in approaching the economic system as a whole and removing its sore spots and evils which make want and poverty possible. When such a change is affected in the economic structure at large, the poverty of individuals or masses will automatically disappear. The change in the economic system may not reach the particular person in need immediately, they admit; for often it takes a

long time until a change in the economic structure of a whole people actually makes itself felt in the life of its every individual. Ultimately, however, they assure, the change in the system will assert itself in the life of those who live under that system, and that change alone will be lasting and most effective in removing the economic misery of all people.

Exponents of Chasidism, of course, utilize theological terminology; but what they mean to say is similar to a large extent to the social-economic situation. An individual suffers, because there are sore spots in the Shechinah, as it were. The thing to do is to pray that these sore spots be removed and that the Shechinah attain unto its state of completeness. When one makes this the purpose of his prayers, the sore spots are removed from the Shechinah. As the Shechinah is making headway toward its state of completeness, human life becomes better and better. The individual who utters the prayer may not realize that his petition has actually been granted, for the change which his prayer affected in the Shechinah does not enter immediately into his own daily life. Sometimes it may take a long time; ultimately, however, as the Shechinah presses onward toward its goal, the answer to his prayer will make itself felt in his actual life. It is in this way, often slow and tedious, that the prayers of man are answered by God.

Of all the concepts which Chasidism ~~advances~~ advances, this concept of the efficacy of prayer appears most reasonable, most true to actual experiences, and most natural. We have discussed it partly when we considered the problem why many prayers seem not to be answered at all. But this is so vital and fundamental to Chasidic thought that exponents of Chasidism never tire of dwelling upon it. Even Rabbi Baruch of Miedzyboz who cannot at all be classed with

Chasidic thinkers speaks of it. Commenting upon the prayer: "Heal us, O God, and we shall be healed...", he ~~xx~~ writes, first let the Name--the Shechinah--be healed; and when the Shechinah will ~~xx~~ obtain its state of health, we shall automatically then be healed and rid of all diseases.

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To summarize the different strands in brief, according to Chasidism, God answers the prayers of man, even if they embody petitions for physical needs. Man, however, must not insist that the Holy One grant his particular requests; he ought to find joy in the prayers themselves. For often the reason why his prayers are not answered is that he did not utter them properly; and when he does utter his petitions with devotion and sincerity, his prayers are answered, save that the answer does not make itself felt in his physical existence immediately. Often, the effect of prayer lies ~~ix~~ in the psychological reaction upon the mental and emotional life of man. But whether the answer is psychological or theological, both of which Chasidism treats as purely religious, the fact remains that God answers prayers. He can and does answer them by changing the course of nature if necessary; but man ought not to insist upon that. Man ought to pray that God grant his petitions in a natural way; and the natural way seems to be in affecting a change in the Shechinah and in waiting until that change will assert itself in ~~xxx~~ actual physical existence. In other words, when man prays, he draws nigh unto God and thereby raises the Shechinah to a higher state of completion; and as the Shechinah manifests itself more and more in human life, the existence of man becomes better and better. This concept of the efficacy of prayer is in true accord with the purpose of Chasidism at large--which is to cause man to draw nigh unto God and make the Shechinah manifest in the life of man.

Chapter V

Prayer and Learning in Chasidism

Down the sweep of the ages which form the links in the long chain of Israel's exile, the study of the Torah which embraces in Jewish tradition all works and writings of Jews that are in accord with the ~~xxixixix~~ principles set forth in the Books of Moses-- particularly so the Talmud and the Shulchan Aruch--has ever been pursued with utmost avidity. It has occupied so prominent a place in the program outlined by Judaism that, following the dispersion from Palestine, it actually became the cornerstone upon which the structure of Jewish life was built. Learning and the house of study became the new spiritual homelands for the Jew, substituting the physical homeland from which he had been driven. The study of the Torah loomed up as the backbone of Jewish life, both physical and spiritual; and in every age it has been declared the prime cause for the survival of the Jewish people and the motivating force which rendered the Jewish people creative in every land and clime. The Rabbis ~~faxx~~ of old looked far into the future when they sealed the destiny of ~~thaxx~~ learning in Jewish life by affirming that the study of Torah stands above everything.

Since learning is so vital to Judaism, it follows that any movement which seeks to remain within the sphere of Jewish thought

thought and life must not only accept the significant place of Torah but must also make learning vital and essential to its own existence and progress. This is particularly relevant to a study of Chasidism as a Jewish movement; it is particularly important to an evaluation and appreciation of this mystic folk movement and of its influence upon the career of Jewish life. If Chasidism ever remained a movement within Judaism--a movement which did not and would not separate itself from Jewish life at large--it must have then emphasized the importance of learning. If it failed to make the study of Torah absolutely essential to its existence and to the survival and growth of Judaism, it cannot of necessity be considered a Jewish movement--a movement which respected and remained loyal to both Jewish tradition and Jewish life.

For this reason, it is essential to approach Chasidism and put to it certain moot questions. First of all, what place does it assign to learning in Jewish life? Prayer, we have seen, holds a central position in Chasidic thought and life. Does the study of Torah play an equally significant role? Does it constitute with prayer a chief form of worship? Or is learning subordinate to prayer? Can the goal which Chasidism places before man be attained through the agency of learning as well as through that of prayer? By its answers to these and many more questions, Chasidism will reveal not only its concept of the relation of prayer to learning; it will also justify itself as a movement ~~which~~ within the sphere of the Jewish spirit--as ~~an~~ a movement which contributed toward the march of Jewish thought and which ~~an~~ ennobled the march of Jewish life.

When Chasidism first showed its head above the surface of Jewish life, it immediately gave rise to staunch opponents who challenged it, fought it, and derided it. By the close of the eighteenth

century all of Eastern European Jewry was divided into two camps, both exceedingly hostile to each other. Chasidim were recruited chiefly from Galicia, Poland, and the Ukraine; and Misnagdim--opponents--hailed primarily from Russia and Lithuania. Relations, both social, religious, and even economic, were exceedingly strained between them to the extent that there actually existed a condition of warfare between the two camps. Elijah Gaon of Wilna, head of the ~~misnag~~ opposition movement, proclaimed a bull of excommunication, banning Chasidism and prohibiting marriage with Chasidim. Opponents spread rumors that Chasidim make slight of laws and customs and do not abide by fundamental principles of Judaism; Chasidim, of course, denied such rumors and retaliated by denouncing the Misnagdim in like manner. At times frays and ~~misnag~~ scuffles ensued between them, and these became at times quite serious. It was not at all safe for a Chasid to visit a synagogue of his opponents; it was perhaps worse if a Misnaged dared come into a Chasidic place of worship. The forces of opposition went so far as to ask the Russian government to squelch that mystic folk-movement by force of arms. They even brought about the arrest of a number of Tsaddikim, ~~misnag~~ pointing out to the government that they and their followers were a menace to the welfare of the land. The most famous arrest made as a result of the activities of Misnagdim was that of Rabbi Shneur Zalman of Ladi who ~~misnag~~ was actually tried before a Russian court and was finally set free. The acquittal of Rabbi Shneur Zalman, however, in no way discouraged the Misnagdim; they continued to denounce and deride Chasidism and Chasidim from press and pulpit until the end of the nineteenth century.

What was the main burden of this heated struggle? Why this opposition to a movement which claimed to be truly Jewish?

In the course of time, no doubt, there entered social and economic factors into the cauldron of the struggle between Chasidim and Misnagdim. The slight changes which Chasidism affected in certain religious observances likewise deepened the rift. Soon the element of heredity came in. Throughout the nineteenth century, the great bulk of Misnagdim rallied to the banner of their leaders not ~~frankly~~ by virtue of conviction but by virtue of birth; like opponents, Chasidim too were born and not made. It became a matter of birth and not so much of choice whether one was destined to share his fate with the banned Chasidim or ~~not~~ with the righteous Misnagdim. This element of heredity, of course, reinforced the hostile relation already existing between the two camps. ~~Not~~ Originally, however, and fundamentally no doubt, the force which gave rise to opposition and impelled it onward with overwhelming impact was the attitude of the Chasidim to learning.

Chasidism started out as a movement of the people, by the people and for the people. It approached with its message primarily the common folk: the peasant, the petty merchant, the artisan, the poor and oppressed. It consorted with these lower classes of people--lower both in holiness and learning--and sought to raise them to the pedestal where stood men of learning.⁵ Immediately, a cry and hue was raised by those who cherished and guarded the house of learning. The forces of opposition gathered like clouds and stood as sinister ramparts against the advance of Chasidism. They thundered against it because they claimed that it subordinated learning to personal piety and made the study of Torah secondary to prayer. Opposition to Chasidism on the score of learning and education ~~stems~~ ^{both of} streamed from two distinct sources/which, in turn, opposed each ~~other~~ other and sought to vanquish one another.

On the one hand, there were the hosts of Maskilim who carried the message of Haskala--"Enlightenment"--to Eastern European Jews. They ^{leagued} ~~leagued~~ themselves against the march of Chasidism on the ground that its followers and exponents stood in opposition to the advance of culture, of secular knowledge--of Enlightenment. They fought Chasidism and branded it as a movement which not only admits of no culture whatsoever but also neglects the study of Torah, because it strove to check the career of so-called Enlightenment among its followers. From A. B. Gottlober to Smolenkin, including men like Joseph Perl, Levinsohn, Isaac Erter, and even A. Mapu, the entire Haskala movement saw nothing in Chasidism save a medieval ghost which scared large masses into superstition, ignorance, frenzy, fanaticism of the crassest type. ⁶ They attacked it and derided it, because in their eyes it was the ~~arch-enemy~~ arch-enemy of Enlightenment which they strove to plant in Jewish life, being inimical not only to secular culture but also to the study of Torah as a discipline. Even a man of the caliber of Nachman Krochmal who appears to have descended from the house of Rabbi Israel Baal Shem Tov, even he looked upon Chasidism as a movement which elevated silly piety above the study of Torah and which bred ignorance and ~~xxx~~ charlatanism. ⁷ In short, the writings of these Haskala people reek with satire, sarcasm, and bitterness against the exponents of Chasidism because of their stand against Enlightenment and because of their attitude to the place and value of ~~Jewish~~ learning in Jewish life; ⁸ they put the stamp of ignorance upon Chasidism.

On the other hand, the world of Orthodoxy which in the days of the Besht and generations thereafter bowed in respect and paid homage to the Gaon of Vilna and his memory likewise clamored against the existence and growth of Chasidism. These opponents--or Misnagdim,

as they were called--reproached Chasidism and severely criticized it particularly on the ground that it subordinated Torah to frenzied piety and was breeding a generation of ignoramus--of "Am Ho'Aratsim". They were bitter ~~mf~~ foes of the Haskala movement, because they dreaded the advance of secular culture in the life of the Jewish people. But they joined with Maskilim in their cry against Chasidism as a force which makes for superstition, which rears ~~mx~~ a generation of ignorance, and which threatens the very foundation of Judaism by its lukewarm, if not completely ~~negative~~ negative, attitude to the study of Torah. Like the Maskilim, the Misnagdim resort to satire and delight in sarcasm when they speak of Chasidism, of its exponents and followers. Unlike the Maskilim, however, they did not satisfy themselves with mere words; they actually put a ban upon the movement, declaring thereby to be contrary to the spirit of Judaism and the Jewish people.

Ignorance! Ignorance! This constitutes the burden of the ~~whole~~ entire opposition to Chasidism. It is the cry of both Maskilim and Misnagdim; it is the dark ~~painting~~ portray of Chasidism as painted by the forces of opposition in their literature. To what extent is this true? The opposition of the Maskilim on the ground that Chasidism fought against the advance of Enlightenment is justified, for even Chasidic literature boasts of the fact that exponents of Chasidism sought to check the march of secular culture, particularly so Rabbi Leib the son of Sarah. The cry of the Maskilim that Chasidim and Tsaddikim were ignorant pietists--ignorant of secular knowledge--has basis in fact too, for the followers of Chasidism were, as a whole, ignorant of worldly knowledge. But is the criticism of the Misnagdim just? Can the cry that Chasidism made slight of the study of Torah be maintained after investigation into the

life and literature of Chasidism itself? What does Chasidism itself have to say concerning the place and value of learning as a discipline by itself and as related to prayer?

Were exponents of Chasidism actually ignorant of Jewish lore, as Misnagdim would have us believe?

There is very little known of the actual career of the Besht; folklore fills in the gaps in accordance with the image of the people.¹² According to legend, the Besht studied Torah with exceeding diligence when still a boy. As a watchman ~~xx~~ of a village synagogue, he spent nights ~~in~~ over the heavy tomes of the Talmud, as well as over cabbalistic works. When earning a measely livelihood as a digger of clay in the Carpathian Mountains, he often meditated on the Torah and spent many days in learning. He was very careful to see that a day does not pass without studying Talmud, commentaries, and Shulchan Aruch in particular.¹³ And when he revealed himself to the world, he revealed himself as "A Light of Torah". He went from town to town, interpreting the Torah; and the people were amazed at his depth of knowledge. They streamed to him at first not so much that he work wonders for them; they came to hear his message and his marvelous teachings and interpretations of the Torah. It was by virtue of his knowledge of Jewish lore that he attracted some of the outstanding Talmudists of Galicia and made them his disciples. In fact, he even tripped up some of the great masters of his generation, for he studied Judaism and was well versed in all its aspects.¹⁴ It is highly ~~probable~~ probable that he was not the scholar that ~~as~~/tradition paints; he was surely not ignorant of Jewish lore as Misnagdim claim. His teachings and interpretaions cannot come from one who has no fair knowledge of Jewish literature.¹⁵

It may well be that Chasidic tradition presents the Besht as a

as a man of learning in order to discomfit the accusations of ~~xxx~~
~~xxxx~~ the Misnagdim who cried that Chasidism/^{was} neglecting the study of
 Torah. It may well be that this glorious tradition of learning
 was built up in Chasidic life as a defense mechanism against sin-
 ister attacks. Nevertheless, the very fact that this mystic folk-
 movement openly denies the accusation that it harbors any negative
 stand to learning, denying it by weaving around the life of its
 creator and founder a tradition of Talmudic erudition--this denial
 itself testifies that, as a movement, Chasidism ~~an~~ did not intend
 to disregard the place of learning in Jewish life. People paint
 their hero in their own image. Chasidim painted the Baal Shem Tov
 in their own image. As the Besht looms in Chasidic life, he is a
 man of great learning; hence, the ~~xxx~~ Chasidim who created the Besht
 in accordance with their image could not possibly have neglected
 the study of Torah entirely.

Aside from the Besht, the account of whose life is chiefly
 legendary and rises out of the imagination of ~~xxx~~ common folk, we
 find that his successors, the account of whose life is more histor-
 ic, loomed among the foremost Talmudists and men of learning of
 their day. Rabbi Jacob-Joseph Katz who virtually sat at the feet
 of the Besht functioned as rabbi and was considered a man of learn-
 ing even before he contacted with the spirit of Chasidism. Of him
 it is told that he actually studied day and night. In the morning
 he studied about fourteen pages of Talmud before eating; during the
 meal, too, he did not stop studying. Then he slept a little. When
 he rose from his sleep, he again studied, stopping only during the
 time of the Mincha-service. At night, too, he spent many hours over
 the Talmud; and at midnight he never failed to arise and study Torah.
 Often he used to say that he finds it far easier to study ten por-

tions of Talmud that to say the Eighteen Benedictions once. In his outstanding work, called "Toldos Jacob Joseph", wherein he develops the entire system of Chasidism as the Besht expounded, he glorifies the study of ~~the~~ Torah almost to the extent that Rabbi Elimelech of Lizansk and Rabbi Nachman of Bratzlav glorify the Tsaddik in their ~~xxx~~ respective writings.¹⁸

Together with Rabbi Jacob Joseph, Rabbi Dov-Ber, known as the Maggid of Meseritsch, who succeeded the Besht as the head of the Chasidic world, ranked as an outstanding scholar in both Talmud and Cabbala;¹⁹ his teachings as set forth in his writings testify to his knowledge of Jewish lore.²⁰ Rabbi Shneur Zalman of Ladi, known in Chasidic thought and life as the "Ba'al Ha'Tanya", was well versed in Talmudic literature at the age of twenty and held a most notable position among men of learning.²¹ He it was who deviated somewhat from the Besht's system of Chasidism and founded the "Chabad" movement in Chasidic life--a movement which came to re-assert the place and value of learning in Jewish life. Rabbi Levi-Yitzchok of Berdytschev must have been a learned man of note, for his chief work²² could not possibly have been written by one who lacked a thorough knowledge of Jewish lore. Once he was asked why the tomes of the Talmud begin with page two instead of page one. It is to remind^{one}/~~xx~~, he said, that no matter how much he may have studied already he has actually not yet begun.²³ Of him it is told that once immediately after the services of the Day of Atonement, he began to cry aloud: "Woe, woe! My heart is burning." The people brought him food and drink to quench his thirst and stay his hunger; but he continued to cry: "My heart is burning!" The people thought of calling a physician, but he stopped them, saying: "There is no need of that. Pray, give me the tractate Succos." His heart was burning with the de-

sire to study Talmud, and he studied the tractate Succos with exceeding zeal, studying all night until he almost completed the entire ~~xxxx~~ tome in one ~~sitting~~ sitting.²⁴

While the one son of the Besht--Zevi was his name--does not seem to have ~~xxxx~~ amounted to much neither as an exponent²⁵ of Chasidism nor as a man of learning, his grandsons, however, do him credit. The most illustrious among them, Rabbi Nachman of Bratzlav, no doubt the foremost fabulist of the Jewish people,²⁶ studied with diligence from his very youth; and when he died at the age of twenty-nine, he was considered a notable thinker in Chasidism and a notable student of Jewish lore at large.²⁷ Rabbi Moses Chayyim Ephraim of Sedilkow penned the "Degel Machne Ephraim"--a work which, while it does not show exceeding erudition and thought, is nevertheless a most important²⁸ book in Chasidic literature, and could not possibly have been written by an ignoramus--by an "Am Ha'Aretz". Even Rabbi Baruch of Miedzyboz, another of the Besht's grandsons, who shows evidence of the beginning ~~mg~~ of the decline of Chasidism as a movement of the spirit, was fairly well grounded in Talmudic and Rabbinic literature;²⁹ his writings bear this out.³⁰

Hand in hand with these offshoots from the tree of the Besht were a host of leading exponents of Chasidism who were likewise great students of Torah. There was Rabbi Menachem Mendel of Witebsk, the author of "Pri Ha'Aretz"; he used to spend many hours in studying the Talmud when still a mere boy in the house of Rabbi Dov-Ber of Meseritsch.³¹ Rabbi Pinchas of Kuritz, whose teachings are to a large extent compiled in a work entitled "B'nai Yisoschor", was a Talmudist of rank;³² while Rabbi Leib the son of Sarah, who looms in Chasidism as the most typical product of the imagination of the people, was not all ignorant of Rabbinic literature.³³ Above all, there

~~There~~ is Rabbi Elimelech of Lizansk, a disciple of the Maggid of³⁴ Meseritsch; he was counted among the men of learning of his day. With him, there were such men of learning as Rabbi Jacob-Yitzchok³⁵ of Lublin, called in Chasidism "The Lubliner Chozeh", Rabbi Shmelky³⁶ of of Nikelsburg³⁶ and his brother Rabbi Pinchas of Frankfurt am Main,³⁷ Rabbi Israel and his devoted friend Rabbi Ezriel, both of Polotzk,³⁷ and Rabbi Aaron the Great and Rabbi Solomon, both of Karlin, and³⁸ both outstanding disciples of the Maggid of Meseritsch.

Even the lesser lights in the ~~firmament~~ firmament of this mystic folk-movement can by no means be cited as evidence of widespread ignorance of Rabbinic literature which Chasidism was accused of breeding and fostering. Of Rabbi Zevi of Ziditschov it is told that when still a youth he amazed so reputable a scholar as Rabbi Aryeh Leib,³⁹ author of "Ktsos Ha'Choshen", with his depth of knowledge. Exponents of Chasidism like Rabbi Nuchum Tschernobiler and Rabbi Solomon of Lutzk, both disciples of the Maggid of Meseritsch, can by no means⁴⁰ be branded as ignoramuses. Rabbi Moses Kiddas, a teacher in Miedzyboz, was ~~xxMinnagan~~ counted among the great figures in the sphere of learning when still an opponent to Chasidism; he was only attracted to the Besht because the Baal Shem Tov explained to him a most difficult⁴¹ passage in the Talmud. Men like Rabbi Israel Charif of Satnow, author of "Tiferes Israel", and Rabbi Abraham Gerson of Kutov, the brother-in-law of the Besht, ranked as men of learning even before⁴² they attached themselves to the movement; scholars of their generations respected them. Finally, there are Rabbis M'shulom Feivish of Ziborirz, Nachman of Kussow, Samson of Shipituvko--all these and a host of other exponents of Chasidism prized learning and engaged in⁴³ the study of Torah at all times. Even the Tsaddikim of the nineteen⁴⁴ century were in many cases prominent students of Talmudic lore.

In the face of this array and in the light of this evidence, incomplete though it be, the accusation of the Misnagdim the ~~fx~~ exponents of Chasidism were ignorant of Jewish lore and neglected the discipline of its study cannot be upheld. No doubt, the followers of this mystic folk-movement--the Chasidim as a whole--were not men of learning and did not devote much time to the study of Torah. But if the Misnagdim condemn a whole movement, exponents as well as mere followers, on the ground that the masses failed to pay attention to a vital principle in Judaism, their condemnation cannot be taken seriously. Whether a movement can remain within the sphere of Jewish life and whether it is in accord with the spirit of Judaism must be decided by an analysis of its essence and program as outlined by its founders and distinguished exponents. A movement cannot justly be censured and condemned on the ground that its followers who hail from the common folk either do not grasp the essential doctrines of the movement or do not abide them. For that matter, we ought as well to denounce and deride many significant religions and philosophies because they who attach themselves to them do not really understand their aims and purposes and often corrupt them. Judging Chasidism by ~~fx~~ those who molded its essence, we must confess that it presents an illustrious array of men who loomed large upon the horizon of Jewish learning and never abandoned the study of Torah. The question that we ought to ask ourselves is: What place does Torah and its study occupy in the structure of Chasidism as a discipline by itself and as related to prayer?

The writings of Chasidic ~~exp~~ thinkers contain legion assertions concerning Torah and learning, no doubt as many as they contain concerning prayer. Torah is the Name of God, Rabbi Nachman of Bratzlav writes; it is higher even than all worlds, says Rabbi Dov-Ber

a part of the Shechinah, Rabbi Dov Ber of Meseritsch maintains; and for this reason, he writes, he must be a man of great piety. God⁶¹ rejoices when one sits and expounds the Torah, and when one does⁶² not devote time to learning the Holy One becomes poor.⁶³ He who studies brings about a state of peace in the spheres on high and on the earth below; he builds palaces on high and hastens the coming of redemption.⁶⁴ The habit of learning stands⁶⁵ higher than that of observing all precepts and commandments, for learning is greater⁶⁶ than the daily sacrifices, and greater even than saving human life.⁶⁷ Through the study of Torah one acquires the attribute of faith which leads to the ~~xxx~~ sanctification of the Name of God.⁶⁸ When one studies Talmud with love, he comes in contact with the particular Tanai he mentions and kisses him and the Tanai in turn kisses him.⁶⁹ It is good even to study unintelligibly,⁷⁰ for even the thought of learning is most precious in the eyes of God.⁷¹ In their writings Chasidic thinkers often devote complete treatises to the place and value of learning in Jewish life.⁷²

Exponents of Chasidism, however, do not satisfy themselves with merely glorifying Torah and its study; they go one step further. They repeatedly urge people to devote time to the study of Jewish lore and call them down when they neglect the practice of study.⁷³ The Besht taught that learning purifies the soul of man; and and for this reason it is highly essential to study at least the four tomes of the Shulchan Aruch.⁷⁴ No man can free himself from the obligation of learning, neither the learned nor the ignorant, writes Rabbi Jacob-Joseph Katz.⁷⁵ One ought to study the Shulchan Aruch, at least, Rabbi Dov-Ber of Meseritsch asserts, for it lead to reverence.⁷⁶ Once a man came to Rabbi Nachman of Bratzlav to inquire how to draw nigh unto God, and he was told to engage in the study of

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 Torah. He it was, moreso perhaps than any other exponent of Chasidism, who raised the position of prayer to its highest state; yet he per/sistently urged people to devote time to learning each day, exhorting⁷⁸ them to study even without understanding the subject; he it was, too, who bewailed the fact that study is being depreciated in his generation.⁷⁹ Rabbi Elimelech of Lizansk is particularly urgent in his plea to the people not to neglect the study of Torah. ~~Manx~~ Every man, he writes, ought first to study Talmud with Rashi and Tosafos and other commentaries, every man according to his ability and capacity to grasp and understand. He ought at least to devote time to the study of the Shulchan Aruch.⁸⁰ Whatever he studies, however, he urges, no man ought to let three days pass by without study; for it was because the children of Israel made slight of learning, he warns, that God brought down ~~upon~~⁸¹ the Amalekites upon them. Rabbi Shneur Zalman of Ladi and the exponents of the "Chabad" movement in Chasidism continually remind people of their obligation to study.⁸²

In brief, exponents of Chasidism were men of learning; they were fully conscious of the essential of Torah and its study to the welfare of Jewish life; and they urged the people to devote time to learning. The problem that confronts us is the relation of learning to prayer. Did Torah and its study hold an equal or a subordinate position to prayer?

Even a hasty survey of Chasidic literature is definitely convincing that Torah looms as one of a trinity of ways whereby man can best worship and serve the Divine. The Jewish program of worship: learning, prayer, and good deeds, is emphasized in Chasidic life.⁸³ But aside from this maxim, there are virtually innumerable statements in Chasidic works which place both prayer and learning on the same level and assign to both an equal role. The phrase "Through prayer

and learning" occurs and re-occurs everywhere. Both prayer and ~~learning~~
~~xx~~ learning, Rabbi Elimelech writes, bring about a unity between
 God and the Shechinah. ⁸⁵ The Maggid of Meseritsch and Rabbi Nachman
 of Bratzlav point out that it is only through prayer and learning ⁸⁶
 that man can distinguish between good and evil. ⁸⁷ The attribute of
 joy is attained through prayer and learning; and the state of peace,
 both within man and among nations, is likewise established by their
 power. ⁸⁸ Rabbi Moses Chayyim Ephraim of Sedilkev, ⁸⁹ together with other
 exponents, ⁹⁰ urge people to engage in prayer and learning, for both
 strengthen love and worship of God; while Rabbi Elimelech of Lizansk
 exhorts the people to devote one third of their time to prayer, one
 third to learning, and another third to good deeds. ⁹¹ When one enga-
 ges in ^{prayer} ~~study~~ and learning, Rabbi Solomon of Lutzk writes, God speaks ⁹²
 with him; and he can then understand what the common cannot grasp.
 Both forms of worship are beloved of God, Rabbi Israel of Koznitz
 maintains; ⁹³ and it for this reason, no doubt, that Rabbi Nachman of
 Bratzlav finds joy and consolation in that he is able to spend all
 his time in prayer and learning. ⁹⁴

These few passages--a hundred more could easily be cited--suf-
 fice to warrant the assertion that so far as exponents of Chasidism
 were concerned one could ~~not~~ achieve the entire program of the
 spiritual life as out~~l~~ined by Chasidic thinkers through both pray-
 er and learning. Both seem to enjoy a like position; at least, both
 are absolutely essential to the worship of God. What then is the
 difference between them? What distinguishes one from the other in
 Chasidic thought and life?

Without committing themselves in regard to the superiority of
 one to the other, exponents of Chasidism often point out certain
 differences between prayer and learning. In a way they attempt

to chart the different spheres in which each one moves and works. Rabbi Nachman of Bratzlav states that learning constitutes the sparks of human souls which enter into the prayers of man and shed light upon them; these prayers which are thus acted upon by these sparks, in turn, bring light to the souls of men. There is thus an action⁹⁵ and reaction between learning and prayer. This action and reaction has a direct bearing upon the efficacy of prayer. When man prays, one Chasidic thinker points out,⁹⁶ and strives to obtain a certain object, he achieves his desire potentially only--that is, the answer to his petition is in a state of potentiality. But when he supplements ~~his~~ his petition with learning, he turns the potential answer into an actuality. For it is by virtue of the Torah, this thinker⁹⁷ maintains, that the prayers of man are answered by God. It is through the Torah, too, that one can rise to the realization that⁹⁸ the Holy One utters words of prayer.

One of the differences between prayer and learning, Rabbi Shneur Zalman points out, is that prayer is the life of the hour--"Chayei Sho'oh"--while learning is eternal life--"Chayei Olam".⁹⁹ This thinker dwells upon another difference which exists between prayer and learning. When one studies for ulterior motives and not ~~for~~ out of love of God, his learning has no ascent whatsoever in the upper ~~xx~~ spheres; but when one prays without devotion, his prayers at least ascend to one of the lower spheres in the realm above the sun. For this reason, he holds, it is far better ~~xx~~ to utter a blemished¹⁰⁰ prayer than to study Torah for ulterior motives. Rabbi Nachman of Bratzlav, however, does not seem to agree with Rabbi Shneur Zalman in this matter. He maintains that it is far better to study without devotion than to pray without sincere intention. Commenting upon the Talmudic passage which states that when the spirit of evil

suddenly possesses you, drag him to the Bes Ha'Midrash--literally, the house of learning--he writes, when the evil within you utters the ^{words} ~~words~~ of prayer, then it is better that you force yourself to the house of learning--to study. ¹⁰¹ He also interprets the vow "We will do and hearken" which the children of Israel made on Mount Sinai when the voice of God proclaimed the Ten Commandments to stand for prayer and learning. "We will do"--Na'aseh--he writes, means Torah, and ~~Wax~~ "We will hearken"--Nishmah--implies prayer. It is the purpose of man, he concludes, to turn "Nishmah" into "Na'aseh"--to convert prayer into learning. ¹⁰² Another difference between prayer and learning is that study of the Torah brings one to an understanding of good and evil and endows him with the power to distinguish between them; but prayer gives one ~~xxx~~ a sense of appreciation of the depth of laws--Halachas. ¹⁰³ Torah is the foundation of a perfected universe, Rabbi Moses Chayyim Ephraim of Sedilkow writes; one ought indeed to pray that he find joy in learning. ¹⁰⁴

Exponents of Chasidism are also conscious of a direct relation and interaction which exists between prayer and learning, ~~making~~ -- a relation which renders one essential to the other. In many instances prayer is a prerequisite to learning. Rabbi Nachman of Bratzlav maintains that whoever wishes to study must first pour out his heart in sincere prayers; for ~~xxxxx~~ man can attain to ~~xx~~ the bottom of the truth only through prayer. ¹⁰⁵ It is when man utters his prayers with the spirit of self-sacrifice, he holds, that he can arrive to an understanding of the hidden treasures of mystic lore--of "Sisrei Torah"; while the study of Torah in general imbues one with the spirit of prayer. ¹⁰⁶ In other words, prayer ought to precede learning when man seeks to delve into mystic lore, and study of Torah ought to precede prayer. ¹⁰⁷ Other exponents of Chasidism appear to

concur with him in the view that one ought to study before approaching to pray. Chasidic thinkers point out now and then that diligent study makes it possible for one to utter his prayers more wholeheartedly and more joyously; for neglect of learning leads to neglect of prayer. ¹⁰⁸ Rabbi Jacob-Joseph stresses this idea in particular. Commenting upon the Talmudic assertion which maintains that since the destruction of the Temple the gates of prayer have been closed because prayer looms no longer in the life of people as a worship of the ~~man~~ heart, he writes that the only way ~~we~~ we can bring about the restoration of prayer as a worship of the heart is by preceding it with learning and by ~~firm~~ following it up with learning. For this reason, he ~~xx~~ claims, it is highly essential ¹⁰⁹ to ~~xxx~~ study Torah before approaching God with prayer.

These passages which indicate the difference between prayer and learning and their close interrelation, it must be borne in mind, do not intend to point out any difference in gradation. There is no attempt in these statements of which many more could be cited to ascribe to one a higher ~~pr~~ position ~~than~~ and to the other a place of inferior significance. The fact of difference and the fact of dependence do not for a moment imply either inferiority or superiority, no more than the difference and close relationship which often exist between two languages necessarily imply that one is superior to the other. There are, however, assertions in Chasidic literature which definitely maintain that in many instances one does play a superior role to the other in Jewish life. Is it prayer or learning that holds the superior position?

At times it appears as though, so far as Chasidic thought is concerned, learning ranks far higher than prayer in the structure of Chasidism. Rabbi Shneur Zalman of Ladi holds that there is no

¹¹⁰
 higher than that of Torah, there being no sanctity which is higher
¹¹¹
 than ~~than~~ the sanctity of learning. Prayer, he writes, can bring
 about a change in the course of nature; learning cannot. But in
 spite of this decided advantage which ~~in~~ prayer enjoys, he asserts,
¹¹²
 learning stands far higher. Learning adds light to the Infinite
 Light; prayer actually brings about an extension of the Infinite
¹¹³
 Light to this world. Even so ~~in~~ learning supersedes prayer. When
 one has to perform a precept--a Mitzvah--which no one else ~~can~~
 can do ~~for~~ for him, he may neglect the study of Torah; how much
^{so}
 the more, he writes, may he neglect prayer which is but a state of
¹¹⁴
 "Mochin"--a state of "brain-capacity". Of course, it is to be ex-
 pected of Rabbi Shneur Zalman of Ladi to exalt learning above prayer
¹¹⁵
 as he does, since he was the founder of the "Chabad" movement in
 Chasidism which made learning definitely fundamental. But we find
 that other Chasidic thinkers tend toward the same direction. Even
 Rabbi Jacob-Joseph Katz who developed the system of Chasidism as
 inaugurated by the Besht--even he inclines to regard learning of
^{greater}
~~far greater~~/significance than prayer. The house of prayer cannot be
 built save through learning, for since the destruction of the Temple,
 he points out, God draws Himself nigh to the Shechinah only through
¹¹⁶
 the power of learning. In some instances, Rabbi Nachman of Bratzlav
 maintains that learning is superior to any other precept--even to
¹¹⁷
 those mentioned in the Ten Commandments.

In spite of these assertions, however, the same exponents of
 this mystic folk-movement overtly declare that prayer is more im-
 portant to the spiritual life as outlined by them; at least, they
 regard it more important in certain cases. Rabbi Nachman of Bratz-
 lav definitely states that prayer stands exceedingly high, higher
¹¹⁸
 even than learning. While he urges people to study Torah every

day, he assures them that they can be pious and meritorious even if they do not find it possible to study much. He goes further and says that they can be pious and meritorious even if they find it impossible not to study at all. He overleaps the bounds ~~mg~~ when he asserts that one can even rise to ~~be~~ be a Tsaddik without being learned at all. ¹¹⁹ Rabbi Jacob Joseph Katz maintains that in days of ~~old~~ old learning was superior to prayer and they who engaged in learning were free from the obligation of ~~prayer~~ prayer; not now, ¹²⁰ however, he says. He it was too who was wont to say that he found ¹²¹ learning a far easier task than praying, which implies, no doubt, that prayer has greater significance. Even Rabbi Shneur Zalman of Ladi shows a tendency to elevate prayer above learning now and then. Prayer is higher than learning, he writes, in that it can reveal the ¹²² soul of man more clearly than ~~learning~~ learning. In the days of the Talmud, he claims, ^{learning} ~~prayer~~ stood higher than ~~prayer~~ prayer; now, however, since the days of the coming of Messiah are drawing nigh, ¹²³ prayer is the chief form of worship. Above all these assertions, there is the confession of both Rabbi Israel Baal Shem Tov and Rabbi Nachman of Bratzlav to the effect that whatever they achieved they at- ¹²⁴ tained it through prayer and not through learning.

Evidently, exponents of Chasidism fear to speak out and ~~definitely~~ declare definitely that prayer stands higher than learning. They seem to waver. At times it is learning that plays the more significant part; at times it is prayer that lords it over learning. There does appear to be a decided stress in favor of ~~prayer~~ prayer; this stress however, nowhere implies that prayer is in essence superior to learning and makes for a nobler spiritual life. What then does the emphasis on the use of prayer imply? Why the wavering? Is it that both are ~~equal~~ equal in the eyes of Chasidism? If so, under what

circumstances, and why the stress in favor of prayer? Above all, why is it that the Chasidim, by far and large, attached themselves wholeheartedly to prayer and neglected the study of Torah? Since learning is essential, perhaps as essential as prayer, what prompted them to cleave to prayer and abandon learning, as Misnagdim point out they did and which they surely did as a whole to a certain extent and limit? With these pressing problems we must turn to a consideration of the function and purpose of both prayer and learning in Chasidic life and thought. It is only with a knowledge ~~of~~ and appreciation of what Chasidism as a movement of the spirit expected of prayer and learning that these ~~conflicting~~ wavering and seemingly conflicting views can be made to harmonize. While exponents of Chasidism never actually strove to bring these apparently opposing ideas into accord with one another and rarely indulged in defending their position by means of well thought out treatises, nevertheless they do present a solution, unwittingly often, which harmonizes the seeming contradictions.

The most basic principle of Chasidism upon which all other principles hinge is the doctrine of the immanence and omnipresence of the Divine; the doctrine which teaches that God is everywhere, in all life, in all space, in all things. ¹²⁵ Out of this most vital essence Chasidism builds its program of the spiritual life with the one purpose always in mind: to make God manifest in the life and thereby cause man to draw nigh unto the Divine. This is its goal toward which it harnesses all its energies; this is its vision toward which it yearns, even as a lover yearns for his beloved. Toward this end it puts ~~its~~ into play all human resources, material, spiritual, mental, and emotional; toward this purpose it demands sincerity and devotion, enthusiasm and ecstasy, spiritual awakening

and communion, even a broken heart and physical disembodiment. The prime value of prayer lies in its power to cause man to stand in the presence of the Divine, and its prime function, Chasidism maintains, is to cause man to draw nigh unto God.

It is toward this goal, too, and toward this goal alone, that notable exponents of Chasidism strive to harness Torah and its study. From their point of view, learning is of value only as long as it serves as a force which causes man to aspire toward the vision which Chasidism beholds with the eyes of its spirit. If learning is to remain fundamental in Jewish life, then it must function as a channel which leads man to divinity and brings him closer to God. It can have no other function save that. Unlike the Misnagdim, Chasidism does not prize learning for the sake of accumulating a rich storehouse of knowledge itself; it does not treasure it for the sake of merely knowing the legion laws, ideas, and tales which are embodied in the Bible, the Talmud, the Midrash, the Shulchan Aruch, the commentaries, and in Rabbinic Responsa in general. In fact, even Rabbi Shneur Zalman of Ladi, the outstanding defender of learning, has no use for that learning which rises out of sheer intellectual curiosity or natural desire to know. Like prayer, learning must function as a spiritual dynamo which stirs the human heart to a consciousness of the immensity of the Divine in the world; like prayer, it must draw man nearer to God and God nearer to man.

Exponents of Chasidism are quite outspoken concerning this matter. They make it quite clear that, so far as they are concerned, the significance of learning lies in its power to draw man nigh unto the seat of the Divine. Already the Besht taught that it is essential to study Torah; but when one is engaged in learning, he said, he ought to have no other thought in mind save that of cleaving unto

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God. ~~Foremost~~ Foremost exponents following the Besht rephrase
 130
 the same thought. The Maggid of Meschtsch never tires of stressing
 this view. He repeatedly exhorted his people to pray and ~~to~~
 study with flaming ecstasy, so that they be carried aloft and hold
 131
 communion with the Holy One during prayer and learning; for that is
 prime end of worship. It is only when man studies with ~~his~~ devo-
 tion and with enthusiasm and with love and fear of God that he is
 able to draw out the divinity ~~in~~ which is hidden in the letters of
 the Torah and thereby bring about a unity between God and the ~~the~~
 132
 Shechinah. He who ~~engages~~ engages in prayer and learning in this
 133
 manner, he writes, causes great joy in the upper spheres. Say not,
 myself
 he warns the people, that since I am engaging/in a sacred task when
 I am studying I need no devotion; for it is only when you are en-
 gaged in a sacred task that you ought to give it more and more de-
 134
 votion. Man is only then sure that ~~he~~ he is getting at the truth
 when he studies with ecstasy and joy and when he cleaves unto God
 135
 during study. Rabbi Elimelech of Lizansk is likewise conscious of
 this function of learning, and he, too, emphasizes its significance.
 It is exceedingly essential to study with burning enthusiasm, he
 writes, for it is then that man expresses his passionate longing for
 136
 the Divine. The Shechinah is the mediator between man and God, Rab-
 bi Nachman of Bratzlav asserts; and it is only when man's learning
 ascends to the Shechinah that it influences the spiritual life of
 137
 man. The core of the Torah, he writes, is the divinity of God; and
 it is only when one is able to reveal this divinity when he studies
 that he causes the earth to be filled with the knowledge of God
 138
 and establishes the reign of peace in the world.

There are literally hundreds of similar assertions in Chasidic literature. The several statements hitherto singled out suffice

to bear out the claim that, so far as Chasidic thought is concerned, ^{must} learning/constitute one channel through which man can rise to a state of divinity and draw nigh unto God. These passages surely unfold the minds of Chasidic exponents concerning the place and value and function of ^{learning} ~~prayer~~ ^{life} in Jewish; like prayer, Torah and its ^{must} study/chart the path to the sphere of the Holy One and ^{must} give man the power to cleave unto the Divine. It is on the basis of this concept of the function of learning that Rabbi Jacob-Joseph Katz denies the accusation of neglect of Torah which Misnagdim levelled against Chasidism. ¹³⁹ Rabbi Moses Chayyim Ephraim of Sedilkow like wise ¹⁴⁰ defends Chasidism on this ground. Rabbi Nachman of Bratzlav reeks with bitterness when he speaks of the difference between the attitude of Tsaddikim to learning and that of Misnagdim. The Tsaddik, he writes, is like unto Jacob our father; he engages in the study of Torah without the thought of reward. He acquires his learning from the highest sphere of Torah, and he studies only with the thought of cleaving unto God. The so-called scholars, however, who deride Tsaddikim engage in learning for the sake of pride and self-indulgence; they are, therefore, like unto Laban. They derive their learning from evil spirits of departed Jews whose Torah is of an exceedingly low character and whose learning cannot teach men to ¹⁴¹ worship God and cannot guide people in the way of ~~xx~~ right and truth. Even the Chzkeh of Lublin calls attention to this difference in his defense of Chasidism. Misnagdim study without devotion and without the thought of cleaving unto God, he is reported to have said, but Chasidim meditate on the Torah with ecstasy, with spiritual awakening, and with warmth of heart--with all those human spiritual and emotional resources which bring man closer to the Holy One. ¹⁴²

These apologetic statements, coupled with the passages cited

from Chasidic literature, surely indicate and unfold the attitude of Chasidism as a movement toward learning. The essence and program of Chasidism do not for a moment subordinate ~~pr~~ learning to prayer; neither learning nor prayer are either superior or inferior to each other. So far as Chasidic thought is concerned, learning looms as one of the channels whose function it is to lead man to the shores of divinity; together with prayer it is to be harnessed toward that one end alone. In the structure of Chasidism as a movement of the spirit, therefore, both prayer and learning constitute two forms of worship of God; both occupy equal significant positions; and the purpose of both is to bring man closer to the Divine and thereby make manifest the immanence of God.

While this holds true in the realm of Chasidic thought, Chasidic life tended to favor prayer as a channel which leads to God. When exponents of Chasidism actually came to use both forms of worship, they found that prayer lends itself ^{more readily} as a force which drives man onward toward divinity. They found that learning is no easy task even for themselves, particularly so for the masses of common folk; they found that, while it is one form of worship, it is a far more difficult path to pursue. First of all, learning requires the absorption of the intellect to its full extent; secondly, it demands a sense of native intelligence; thirdly, it usually involves man in minute casuistry which common understanding cannot follow easily. They found that not everybody is blessed with these mental achievements, and for this reason, people will surely find it difficult to study with the thought of cleaving unto God. It is quite hard to rise to a state of spiritual awakening when engrossed in a detail discussion concerning property rights of orphans; it is far easier, at least for the vast masses of people, to feel the presence of divinity when

one pours out his heart in words which rise out his heart with devotion and sincerity. It is far easier to aspire to Him Who dwells on high when one speaks of his woes, his joys, his yearning, his wants, his dreams, and his aspirations, ^{when} than/one is lost in the labyrinth of a debate concerning the legion elements which render meat ritually unclean and uneatable. In short, exponents of Chasidism stressed prayer as a form of worship not because it is in essence inevitably superior to that of learning, but primarily because it is the easier path to pursue for them, as well as for the masses. The stress in favor of the use of prayer does not indicate the inferiority of learning; it merely indicates that in their stress of prayer Chasidic thinkers had in mind the prime purpose of Chasidism, and they counselled people to use that form of worship which will best enable them to achieve that purpose. If learning were current in the life of people, they would have emphasized the use of learning; for it is not a matter of gradation with them, but rather of use. In theory, therefore--so far as Chasidic thought is concerned--both prayer and learning are of equal rank, because both can ~~be~~ function as instruments which bring man closer to God; in practice--so far as Chasidic life demanded--~~the~~ the use of prayer was stressed because the ^{vast} ~~great~~/masses of people can resort to this form of worship with far greater ease than to that of study. Exponents of Chasidism, in fact, regret the fact that there exists this chasm between theory and practice, between thought and life; but they are not willing to blind themselves to conditions as they are.

They are quite clear concerning this matter. The Besht himself pointed this out in one of his teachings. When one is engaged in study, he taught, he ought to rest from time to time and think of God and cleave unto Him. For when he is steeped in learning, it is

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~~diffkx~~ difficult to rise to a state of cleaving unto the Holy One. His successor, the Maggid of Meseritsch, concurs with him in this view. He goes even one step further. He advises people not to give up too much time to study, and he bases his drastic measure on this very ground. The former generations, he writes, were mentally alert; when they engaged in learning, they were always conscious of the fear of God. We, however, are not so mentally alert; our intellectual capacity is low. When we engage in learning too much, we are apt to forget the thought of God and neglect to cleave unto Him. And it is the thought of God, of His greatness, and of cleaving unto Him that constitutes the essence of all worship of the heart. It is, of course, hard to ~~gax~~ understand what prompted a man like Rabbi Jacob-Joseph Katz to claim that he found ~~harder~~ more difficult to utter the Eighteen Benedictions once--the Amidah--than to study ten pages of Talmud. Perhaps, he was so great a Talmudist that he found no difficulty whatsoever in learning, and he could rise to a state of spiritual awakening by the power of study alone. Perhaps, he found it difficult to pray just because it causes man to cleave unto God--which is no easy task itself. Whatever the ^{situation} ~~case~~ in his particular case, however, there is ^{no} ground to maintain that his statement implies the superiority of prayer over learning.

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It is the fact that ~~prayer~~ prayer is more accessible to people that prompted Rabbi Nachman of Bratzlav to assure his followers that they can rise to a state of spiritual awakening without much learning. It is also the reason why he, unwittingly perhaps, sought to harmonize prayer and learning by means of a unique and novel thought. In dealing with the relation of prayer to learning, he writes that it is highly essential to turn Torah into Tefillah--into prayer. When one studies, Rabbi Nachman explains, he ought to make a prayer

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out of the ideas he studied. Immediately after learning he ought to implore the Holy One and beseech Him to grant him understanding and reason and vision to grasp the inner meanings of what he studied and to abide by the teachings of the Torah. Such prayers, he writes, bring great joy to the upper spheres; they bring man closer to true worship and bring God closer to the heart of man. ¹⁴⁷ This idea of weaving prayers out of learning harmonizes the two forms of worship. On the one hand, it bids man to study Torah; on the other hand, it urges him to make a prayer out of his studies and draw nearer to God thereby. In this manner, by the use of both prayer and learning one achieves the goal which Chasidism set up for itself. It is only when we are fully conscious of this purpose which Chasidism seeks to attain that we can understand why exponents of Chasidism stressed the use of prayer as a form of worship. It is only then that we can glimpse at that spiritual force which prompted men like the Besht and Rabbi Nachman of Bratzlav to confess that whatever spirituality they achieved they achieved it primarily by the power of prayer and ¹⁴⁸ not by virtue of learning alone.

What exponents of Chasidism merely stressed, the masses of Chasidim exaggerated beyond all limitations. By virtue of the fact that most of them were simple minds and simple hearts, they attached themselves wholeheartedly to that form of of worship ~~which~~ through which they could easily give expression to the pent-up emotions of their simple hearts. If learned exponents of Chasidism often found it difficult to cleave unto God when engaged in learning, how much the more so common people--peasants, artisans, merchants, and laborers. If learned exponents found in prayer an easier path which led them aloft to the higher realms of the spirit, how much the more so great masses of people. The peasants found it hard to study Talmud

and at the same time cleave unto God; but he could easily utter words of prayer and think of Him Who dwells on high. In short, the stress in favor of the use of prayer as a form of worship which Chasidic thought permits was magnified by the masses of Chasidim; and what the Chasidim magnified, Misnagdim caught upon with avidity and marshalled it as conclusive evidence of their accusation that Chasidism ~~xxxxxx~~ subordinates learning to prayer and breeds ignorance of Torah thereby. In truth, however, this accusation of the Misnagdim has no basis whatsoever in Chasidic thought.

In summary, the leading exponents of Chasidism were men of learning. They assigned a significant ~~place~~ place to Torah and its study. At times, they look upon learning as superior to prayer, and at times they regard prayer superior. In reality, neither are either inferior or superior to one another. So far as Chasidic thought is concerned, both constitute forms of worship of equal value, since both can draw man ~~xxx~~ high unto God. Indeed, it is more difficult to cleave unto God during learning; for this reason, exponents of Chasidism stress the use of prayer as a form of worship. What they stressed, Chasidim exaggerated to an ~~xxx~~ extent which ~~xxxxxx~~ seemed to rule out Torah as a form of worship. This exaggeration gave rise to the accusation of the Misnagdim; but in reality, ~~xxx~~ in essence Chasidic thought recognizes both prayer and learning as forms of worship of equal power and significance.

This whole relation of prayer to learning is perhaps best summed up in this Chasidic passage:

Commenting upon the Biblical injunction: "Do not hate your brother in your heart", one exponent of Chasidism writes that there are two distinct types of people who serve the Holy ^{One} in two different ways. There are those who maintain that learning constitutes the

chief form of Divine worship; there are those who assert that prayer is the best way of serving God. While they differ in their actions, they are one in thought. Both strive to worship the Holy One, blessed be He, and to cleave unto Him; both seek to attain this end through their different channels. At heart, therefore, they are brothers; and do not hate him who is your brother at heart and in thought,^{though} ¹⁴⁹ ~~then~~ not in action.

In brief, as long as man strives to achieve the goal of Chasidism which is to cleave unto the Holy One, it makes no difference to exponents of this mystic folk-movement whether he resorts to prayer or learning. If he can attain^{it} through prayer, all good and well; if he can attain^{it} through learning, all good and well too....as long as he aspires to the presence of God.

.....

Chapter VI

The Tsaddik and Prayer in Chasidism

Of all religious philosophies in the world, Judaism ranks ~~as~~ ~~among~~ among the most democratic. This democratic spirit manifested itself at the very ~~at~~ dawn of Jewish life, but particularly so following the dispersion and the destruction of the Temple. Since the disappearance of royalty and priesthood, both of which were hereditary in ancient Israel, there ^{have been} ~~are~~ no class distinctions in Jewish life of any significance. Indeed, there persisted the tradition of the three different classes: Priests, Levites, and Israelites; but this tradition does not imply that any one of the three classes is to function as a go-between--as a mediator between God and the Jewish people. So far as Jewish thought knows, all human beings are equal in the sight of God--equal in the sense that every individual can approach the Divine without the aid of a mediator. For this reason, any ~~man~~ able man can function as precentor in the synagogue and can perform all duties which are at present assigned to the office of the Rabbinate.

In spite of this democratic tendency, however, the spirit of aristocracy has crept into Jewish religious life from time to time. Since Judaism makes so much of Torah and its study, it is not surprising that the man of learning has ever been singled out in Jewish life for praise and honor. He was respected above all other

individuals; his career was honored above all other careers. He was looked upon as a righteous man and was considered closer to the Divine Presence than any other member of Israel. In the eighteenth century this aristocracy of learning became more powerful and more rigid. People were divided into two distinct classes: men of learning and men of ignorance. The learned looked down upon the ignorant both socially and spiritually; while the ignorant usually looked up to the learned as men who stand nearer the throne of the Holy One. Never, however, did this aristocracy of learning actually assume the function of a ~~mediator~~ mediator between God and the Jewish people; it never rose to a distinct class whose honors and privileges were hereditary. The title "Talmud Chochom"--man of learning--and the title "Gaon"--master of learning--were not bequeathed from father to son, nor did they bestow upon any individual ^{the right} to function as a mediator between man and God. Any man who spent years in studying Talmud and its many commentaries and was creative in his work could ^{obtain} any one of these two titles. They were not technical terms which were applied to a definite class of people; they ever remained mere words which actually described the ability of the men who possessed them. Even the term Tsaddik never became a technical term; it merely applied to any individual, no matter how humble, who was truly righteous and saintly.

With its fateful and unique growth Chasidism brought into Jewish life a reverse situation. Originally, it came to do away with the distinction which existed in the eighteenth century between men of learning and men without learning. It came to ~~rk~~ raise the life of people, whether learned or ~~not~~ not, to a higher level of spirituality. In this attempt, it emphasized and consistently taught the importance of the individual in the scheme of the uni-

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verse. No matter how lowly and humble, Chasidism maintained, man can rise to a high state of divinity; he can aspire to the abode of the upper spheres. By virtue of this potential power which is dormant within man, every individual looms large in the eyes of God. Seemingly most democratic, and in essence truly so. Yet, by a trick of fate, or by a slip of emphasis, Chasidism undermined that very spirit of democracy which it came to re-assert in Jewish life, undermining it moreso than ever before, and gave rise to a theocracy unheard of in the march of Judaism.

Since the end and purpose of Chasidism is to bring about a close relation between man and God, its exponents singled out those individuals who strove to attain this goal and purpose. Emphasizing the significance of man as an individual in the world, they began to designate ~~particular~~ particular people and placed them at the height of all individuals. They raised him who drew nigh unto God above all other people, and assigned unto him a position far surpassing that of any other individual. They called ~~this~~ him Tsaddik, meaning, a righteous man; but within a short time the Tsaddik became an institution and constituted almost a caste.

The institution of the Tsaddik as it existed in Chasidism embodied two properties which are of interest and unique significance to Jewish life at large. On the one hand, it became hereditary. Children of Tsaddikim became Tsaddikim by virtue of birth and not ability. Indeed, there were ~~many~~ men of humble birth who became Tsaddikim because of their saintliness and piety; but with the growth of Chasidism such instances grew fewer and fewer. In the middle of the nineteenth century, and even before that, the institution of the Tsaddik had already acquired the position of an established, hereditary caste. The term Tsaddic became a technical word

and was applied to those individuals who sprang from the seed of Tsaddikim. It was handed down from father to son, whether the son was actually ^{righteous} or not; and he who was not born of a family of Tsaddikim found it exceedingly difficult, if at all possible, to acquire the title Tsaddik. On the other hand, aside from becoming a hereditary institution, Chasidism raised the Tsaddik to the level of a theocratic caste. By virtue of his devotion to God which he was supposed to possess, he became within a short time the actual mediator between man and the Divine. Upon him the people relied most naively, for he brought all their desires and aspirations to Him Who dwells on high. In him the people trusted with child-like trust, for he was in their eyes the all-embracing and all-inclusive personality who stood between them and the throne of God. In brief, once one had the good fortune of being born into a house of Tsaddikim he became a Tsaddik, and as a Tsaddik he was the mediator between God and the people who followed him. It is ironic, indeed. Chasidism sought to do away with the aristocracy of learning which was current in its day. It strove to emphasize the importance and significance of every individual in the eyes of God. And yet it gave rise to an aristocracy of Tsaddikim and endowed it with the property of heredity and with the function of a mediator between man and God, creating thereby an institution and a theocratic caste which can find no parallel in Jewish history at large.

No doubt, untapped psychologic forces were at work which caused this mystic folk-movement to fashion a religious aristocracy instead of re-emphasizing the principle of democracy in Judaism as it actually sought to do at its rise. No doubt, the same psychology ~~which~~ which makes people look up to ~~xxxx~~ royalty and nobility in general caused the vast masses of Chasidim to yearn for the presence of their

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Tsaddikim, to look up to them with awe and fear, to rely upon them simply and naively, and to have implicit faith in their words and actions. Whatever the psychologic forces at work, however, the theologic elements play a most important role in the making of the Tsaddik and in causing the common folk and learned men to be attracted to him as if by a powerful magnet. Chasidism has woven numerous theological principles around the personality of the Tsaddik--principles which made him a ^{most} unique theologic figure ~~in~~ in Chasidic thought, ~~xxx~~ a most vital personality in Chasidic life, and a most interesting individual in Judaism at large.

Practically every exponent of Chasidism speaks of the cosmic importance of the Tsaddik; practically all ascribe to him an unprecedented ~~xxx~~ place in the universe. The Besht spoke of him as the messenger of God, ² as the force which unites the world of speech to the world of thought. ³ The Maggid of Meseritsch writes that the Tsaddik is a part of the Shechinah, as it were, and the image of God in every generation. ⁴ His works are greater than the creation of heaven and earth, he maintains, for God created something out of nothing, but the Tsaddik brings all things back to their original roots--to nothing--and he thereby turns something into nothing. ⁵ Were it not for him, Rabbi Dov-Ber maintains, the world would not be able to suffer the divinity of God; it is by virtue of him alone that the Holy One concentrates Himself in all things of the world. ⁶ He can create worlds, resurrect the dead, and make ~~th~~ the barren fruitful. ⁷ His will is the will of God; ⁸ even God's providence is in his hands, and through him ~~xx~~ the Holy One exercises care over all worlds. ⁹ The Tsaddik, Rabbi Jacob Joseph Katz, writes, is the soul and form of the world at large; ¹⁰ he brings life to the people and endows them with soul and spirit. ¹¹

The concept of the Tsaddik attains its apotheosis in particularly in the works of Rabbi Nachman of Bratzlav and Rabbi Elimelech of Lizansk. Their writings are a glorification, almost a deification of the Tsaddik. Rabbi Nachman of Bratzlav speaks of him as the foundation of the world upon whom all things rest. He is the great light which lights up the whole world. It is impossible to comprehend him, for he is not within the scope of reason. God created the world because He loves the Tsaddik. He can change the course of the spheres and thereby make for new laws of nature, for he was a partner with God in the creation of heaven and earth. He is himself the law and the judgment. He is born from the light of Torah which God sows in the world. All influences, Rabbi Elimelech of Lizansk writes, come from him; even the clothes of the Tsaddik have the power of ~~xxx~~ influence. By virtue of his power he can abolish the decrees of God. In fact, and this is no doubt the pinnacle, by virtue of his Torah, Rabbi Nachman of Bratzlav asserts, the Tsaddik teaches the Holy One, blessed be He, how to act toward us.

There are literally hundreds, even thousands, of similar statements concerning the place and power of the Tsaddik. These few passages, however, are sufficient to bear out the contention that the Tsaddik is a superman or a man-god in Chasidic thought. With this concept of the Tsaddik we can well understand another theological principle which Chasidism wove about him; this is the principle of prayer and his relation to prayer. Are the prayers of the Tsaddik of greater significance than the prayers of any other individual? What is the particular power of his prayers? What is the essential function of his prayers? Why is it necessary to attach oneself to him and to approach him that he pray for others?

From its very beginning Chasidism singled out the prayers of the Tsaddik and ascribed to them invaluable significance. The Besht spoke of the prayers of the Tsaddik as the joy and pleasure of God. The Holy One delights in his prayers and finds His happiness in them.²⁴ In like manner spoke Rabbi Dov-Ber of Meseritsch²⁵ and Rabbi Nachman of Bratzlav; likewise did Rabbi Jacob Joseph Katz²⁶ and Rabbi Elimelech of Lizansk. He alone it is who understands the fundamentals of prayer,²⁷ and for this reason God cleaves unto him.²⁸ He utters his prayers with sincerity of heart and cleanness of mind;²⁹ by virtue of them he sanctifies the air where he stands in prayer, sanctifying it to such a state of holiness that no one is able to stand in the same place and pray.³⁰ God Himself helps the Tsaddik to utter his prayers without blemish; He puts holy words into his mouth, because the Holy One passions after his ~~great~~ prayers and finds joy in them.³¹ God passions after his prayers so much, Rabbi Elimelech of Lizansk writes, that He even plants in him the desire to pray for the welfare of Israel.³² At times, he maintains, the Holy One issues a decree against Israel for the sole reason that the Tsaddik should pray to Him and annul it ~~thereby~~ by the power of his prayers.³³ The Besht, no doubt, caps ~~it~~ all assertions. God causes the Tsaddik to suffer, he taught, so that he pray; for his prayers are the adornments of the Shechinah and bring about a unity between the Holy One blessed be He and the Shechinah.³⁴

A hundred similar passages could easily be advanced from the reservoir of Chasidic literature. But these few statements surely indicate that Chasidism elevates the prayers of the Tsaddik far above the prayers of any other individual. At times, a Tsaddik may declare that his prayers are no better than the prayers of a simple woman.³⁵ At times, even the Besht may proclaim in public that the

~~the~~ prayer which a mute peasant boy ~~xxxxx~~ expressed when whistling upon his reed of wood is far superior to his own utterances of the heart. ³⁶ Such assertions, however, are so rare in Chasidic writings that they cannot be taken as expressive of the actual attitude of Chasidism at large. They usually occur in the form of ~~kg~~ legends and tales, and at best they are noble gestures to assure the common folk that, no matter how lowly and humble they are, their prayers are precious in the eyes of the Holy One. As a movement, Chasidism regards the ~~xxxx~~ prayers of the Tsaddik to be of far greater significance than those of any other individual.

This is well attested by numerous passages culled from Chasidic works; it is rendered impregnable by a multitude of Chasidic statements which speak of the power of the Tsaddik's prayers. The Besht, no doubt, gave this aspect of the Tsaddik's prayers its initial impetus when he taught that God grants all petitions of the Tsaddik, even if God realizes that it would be to ~~xx~~ the best interest of the Tsaddik that his petitions go unanswered. ³⁷ That, in fact, he taught is the underlying difference between his prayers and those of the evil-doer. When a thief prays that he succeed in his theft, God grants him his request. If later he is caught and he petitions God that he be released, the Holy One does not hearken to his prayer any more. But when a Tsaddik ~~xxx~~ petitions the Divine for something, God grants him his request even if it is not to the best welfare of the Tsaddik. If later the Tsaddik realizes that it was not to his weal and again petitions the Holy One, God hears his prayers ³⁸ once more. By the impact of this assertion the power of the Tsaddik's prayers increases in Chasidic writings with tremendous leaps and bounds. By the power of his prayers, Rabbi Nachman of Bratzlav maintains, the Tsaddik can achieve whatever he desires. ³⁹

The moment he begins to utter words, Rabbi Elimelech of Lizansk asserts, he achieves tremendous things in all worlds. ⁴⁰ Probably, the ~~xx~~ power of the Tsaddik's prayers reaches its culmination in the affirmation that through his prayers the Tsaddik ~~xxxx~~ can override the will of God and annul His decrees even if the annulment involve a change in the course of nature. ⁴¹

This assertion appears repeatedly in Chasidic writings, and is affirmed without reservation. Nevertheless, exponents of Chasidism feel uneasy about it. Unconsciously they sense that the power of the Tsaddik to avert Divine decrees through his prayers interferes with the omnipotent nature of God; and just as unwittingly they attempt to remove this apparent contradiction which exists between the will of the Tsaddik and the will of God. Rabbi Levi-Yitzchok of Berdyschev points out that the Tsaddik does not really override the will of God when he annuls Divine decrees, for it is ⁴² the will of God that the Tsaddik be able to avert His decrees. According to this point of view, the Tsaddik is actually abiding by the will of God when he annuls His decrees. This theological idea, however, is really no solution to the problem. It merely evades the issue to a large extent, and Chasidic thinkers realize it and are not always ~~xx~~ satisfied with it. Rabbi Dov-Ber of Meseritsch maintains that the Tsaddik cannot abolish the decrees of God if it is against the will of God. By the power of his prayers he can ⁴³ only cause God to change His will and recall His own decrees. Indeed, he writes, by virtue of his prayers the Tsaddik exercises power over the will of God; but that only implies that he can influence the Holy One to desire that which ⁴⁴ he himself desires. For instance, he explains his view by means of a parable, when a child desires a toy to play with, he stirs in his father who loves

him a desire for that toy. In this way, the child imposes his will upon the will of his father. Likewise with the Tsaddik and the Holy One. The Tsaddik is beloved of God; and when he desires something, he rouses in God a desire for the same thing. ⁴⁵

Rabbi Elimelech of Lizansk ~~xx~~ concurs with the Maggid's view, ⁴⁶ and Rabbi Nachman of Bratzlav dwells upon it and elaborates it at length. Both these exponents of Chasidism maintain that the Tsaddik can change the course of the spheres and work miracles by the power of his prayers, but he can do so only if it is in accord with the will of God. If the Holy One wills to resurrect the dead, the Tsaddik can do it by the power of his prayers. He can never actually force his own will upon God; by virtue of his ^{knowledge} ~~knowledge~~ and intellect he can only ~~ferret~~ ferret out the will of God as it is embodied and hidden in the forces of nature, and once he finds out the will of the Holy One, he can only act accordingly. Rabbi Nachman of Bratzlav who carries the concept of the Tsaddik to extremities makes this idea as clear as only possible. ⁴⁷ All things, he writes, came into being and possess their particular characteristics and attributes by virtue of the will of God. In all things of the world, therefore, in every single phenomenon as well as in nature at large, there lies hidden the will of God. The Tsaddik searches into the true nature of all things and comes to know the will of God as reflected in them. By the power of his prayers the Tsaddik can thus find out the will of God as embodied in the world and then act in accordance with that will.

There are many more attempts in Chasidic writings to remove the apparent difficulty which rises out of the power of the Tsaddik's prayers. Whatever the solution, however, the fact remains that through his prayers the Tsaddik can annul Divine decrees even

if it necessitate a change in the normal course of nature. ~~On~~
 On the basis of this assumption exponents of Chasidism dwell upon
 the power of the Tsaddik's prayers and analyze it in great detail.
 God hears all his prayers and answers all his petitions in behalf
 of sick people and incurables. ⁴⁸ By the power of his prayers he can
 even save one who is on the verge of death. ⁴⁹ Rabbi Elimelech of
 Lizansk attempts to explain why the Tsaddik can restore the health
 of people by virtue of his prayers. Before the creation of the
 world, he writes, all things existed in a state of potentiality;
 when God created them, He brought them into a state of actuality.
 Before creation it was part of the plan of God that ~~xxxxxxx~~ people
 become ill and that the Tsaddik pray for their recovery. When the
 Tsaddik utters his prayers in behalf of a sick individual, he is
 merely ~~xxxxxxxxxxx~~ turning the plan of God from its potential char-
 acter to a state of actuality. ⁵⁰ Rabbi Elimelech of Lizansk goes
 even further when speaking of the power of the Tsaddik ~~ix~~ affect
 cures through his prayers. When the Tsaddik prays ~~in~~ for the ~~wxx~~
 welfare of a sick individual, he asserts, the Shechinah itself im-
 plores the Holy One that He grant him the power to cure the indi-
 vidual in concern with his prayers. ⁵¹

The power of the Tsaddik's prayers/^{does} ~~an~~ not end with its effect
 upon the physical state of man; it also penetrates into the realm
 of the spiritual. By the power of his prayers he ascends to the
 highest sphere which is the sphere of mercy. ⁵² As he thus soars in
 the upper ~~xxxxxxx~~ realms, he brings all prayers of men to the spheres
 above and builds them into the structure of the Shechinah, turning
 the attribute of justice to the attribute of mercy by virtue of
 these prayers which he causes to ascend. ⁵³ Of one Tsaddik it is told
 that he caused his prayers to ascend to a sphere which is higher/

even than the abode of the seraphim. Each of the one-hundred benedictions which one ought to say every day enters heaven through a different gate; by the power of his prayers the Tsaddik opens these gates, so that the benedictions ascend to the upper spheres. Rabbi Nachman of Bratzlav declares that every Tsaddik is a part of Moses. His prayers ~~xxxxx~~ constitute a huge light which affects the prayers of men that are but small lights, and by the power of his prayers he carries aloft all prayers and brings them to a state of Moses. When he prays in behalf of Israel, he achieves a unity between God and the Shechinah. When he prays in behalf of a sinner, he can find out the particular sin that brought about his punishment. When he prays, Rabbi Elimelech of Lizansk writes, he brings the Holy One to earth.

The power of the Tsaddik's prayers assumes still larger proportions when it begins to function as an ~~institit~~ institution to which others must have recourse when they seek their physical and spiritual welfare. Throughout the career of this mystic folk-movement, Chasidim made pilgrimages to their respective Tsaddikim and implored them that they pray for their welfare. They journeyed long distances at times, and often waited many hours and even days before they could ^{gain} ~~xxx~~ audience with the Tsaddik. When they came into his presence, they poured out their hearts before him. They spoke to him of their woes, their suffering, their struggles, their desires, and their hopes and fears. Some beseeched him ~~xxxx~~ to pray that the Holy One bless them with children; some implored him for sustenance; some sought to be healed, often from incurable diseases; some came to find out how to rid themselves of sin and rise to a state of repentance. Whenever a Chasid was in need, he traveled to his Tsaddik, consulted him, and implored him to pray for ~~xxxx~~ his

welfare. Of course, often Chasidim made pilgrimages to their Tsaddikim for no ulterior motive whatsoever. They merely wanted to be in their presence; they found great spiritual joy when they merited to listen to the Tsaddik's Torah, to his ~~prayers~~ ^{utterance} prayers, to his learning, to his every ~~utterance~~ no matter how slight and insignificant. They would make a special effort to be with their Tsaddikim during the holidays, particularly so during the High Holydays. In general, however, they came to the Tsaddik because they were in need, in despair, in danger; and they implored him that he petition the Holy One in their behalf.

This practice of making pilgrimages to Tsaddikim was part of the Chasidic program, almost as much as prayer itself was a part of the program. It constituted one of the many ways which exponents of Chasidism outlined as essential to Chasidic life. For this reason, they actually encouraged and urged their followers to make such pilgrimages and to implore Tsaddikim that they pray for their welfare. Rabbi Nachman of Bratzlav writes that one ought to beseech God that He send him a trustworthy Tsaddik to whom he could go with his troubles and sorrows and who could pray for his welfare. ⁶⁰ He himself composed a whole prayer for this purpose. ⁶¹ He cries out against the Misnagdim who claim that they have no need of a Tsaddik, that they can pray themselves and do not have to ask ⁶² a Tsaddik that he ~~pr~~ pray for them. Whatever you do, he urges, ⁶³ implore a Tsaddik that he pray for you, for it is difficult to achieve salvation without his prayers. ⁶⁴ Go to a merciful Tsaddik, ⁶⁵ he writes, and ask him to pray for your welfare. In fact, the Holy One brings suffering upon the evil, so that they approach a ⁶⁶ Tsaddik that he pray for them. Other exponents of Chasidism urge ⁶⁷ their followers in like manner.

It is for the good of the ~~man~~ people, Chasidic thinkers maintain, that they go to a Tsaddik and ask him to pray for their welfare. The Tsaddik himself often suffers as a result of his prayers for others. First of all, it is dangerous for a Tsaddik to pray alone when petitioning for the welfare of others; he must therefore⁶⁸ unite with another Tsaddik before he begins to pray for others.

Secondly, when praying for the welfare of others, he must actually feel the woes and suffering of the individual in whose behalf he approaches the Divine.⁶⁹ He must feel the pains ~~in~~ of his followers, and this is no easy task. Furthermore, at times God visits punishment upon him because of his prayers for ~~xxx~~ others. For instance,

when ~~an~~ an evil-doer approaches a Tsaddik to pray that God give him the strength to repent, and the evil-doer fails to repent, then God causes the Tsaddik to suffer because he uttered prayers in his behalf.⁷⁰

Often, too, the Tsaddik has to invent various devices ~~in~~ when praying for ~~xxx~~ others; often he has to petition God in a round about way. For at times he he has to pray for the welfare of an individual against whom there are many prosecutors in the upper spheres--against whom the angels protest. In order to fool these prosecutors and angels, The Tsaddik must often petitions God for the opposite of that which he actually desires, and often he has to resort to all sorts of subterfuges when he prays in behalf of such individuals.⁷¹

In short, it is not often ~~for~~ to the best interest of the Tsaddik that people implore him to pray for them. It is a difficult task, and sometimes the Tsaddik suffers as a result of his prayers for the welfare of others. Nevertheless, it is the duty of the Tsaddik and his function to use the power of his prayers for the interest and weal of his people; and the people ought to approach him whenever they are in need.

There are instances in Chasidic life which take exception to this ~~xxx~~ general practice, but these exceptions merely prove the rule. On one occasion, it is told,⁷² a woman whose husband had deserted her came to a Tsaddik--Rabbi David Zlates was his name. She begged him with tears in her eyes that he pray to God/^{to} ~~that~~ have mercy upon her and bring her husband back to her. The Tsaddik ~~xxxx~~ turned to her and said that his prayers were no more sacred nor efficacious than those of any honest woman, and that she ought to approach the Holy One herself with her troubled heart. The woman claimed that she knew not how to pray; whereupon he taught her a simple prayer in Yiddish, and she poured out her heart to Him Who dwells on high.⁷³ Once, it is told, a Tsaddik declared that he does not want people to come to him and implore him to pray for their welfare. While many Tsaddikim rise in the morning and pray that many ~~xxx~~ people come to them with petitions to utter prayers in their behalf, I rise in the morning, he said, and pray to the Holy One that he grant the requests of all who call unto Him, so that they should not come to me with requests that I pray for them....⁷⁴ There is also the legend concerning ~~Rabbi~~ a Tsaddik and a drunkard.⁷⁵ Once, the legend runs, three aged men came to Rabbi Baruch of Miedzyboz, imploring him to pray to God that He annul a decree of expulsion which a Polish Pan issued against the Jewish inhabitants of their town. The Rabbi bade them to journey to a nearby village and to search out a certain individual. He told them that the utterances of this particular person are ~~xxx~~ most precious in the eyes of God, and that he can annul all evil decrees by the power of his prayers. The three aged men hurried to the village, thinking that they would meet a most pious man. When they came into the presence of the individual of whom the Rabbi spoke, they found that he was a drunkard.

After they had promised him a bottle of brandy, he mumbled a short prayer for them; and that very day the evil decree was recalled by the Polish Pan. The three aged men were indeed amazed; and when they returned to the Rabbi, he told them whence the power of ~~his~~ the drunkard's prayers. This drunkard, he said, is not a Tsaddik; but once he fulfilled a commandment which involved great self-sacrifice on his part. As a reward, the Court on high granted him the power to pray and have his prayers answered.

There are more legends in Chasidic folklore of a similar nature; they are not, however, sufficient in number to challenge the contention that Chasidism actually demanded of its followers to make pilgrimages to Tsaddikim and implore them to pray for their welfare. There are altogether too many assertions in Chasidic literature to ^{this effect} ~~the contrary~~, and the general practice of the vast masses of Chasidim is altogether too overwhelming testimony to accept any claim to the contrary. These tales, whether authentic or legendary, have their place in Chasidic life; they embody a principle which is most vital to Chasidism. While they do not intend to discredit the power of the Tsaddik's prayers, they seek to reassert the value of uttering prayers alone, and to reinforce the doctrine that every individual, no matter how lowly and humble, can approach the Holy One himself and achieve wonders by virtue of his prayers--a doctrine which Chasidism came to reaffirm and re-establish originally in Jewish life.

It is exactly such and similar ~~xx~~ tales and legends which indicate that the Tsaddik never really rose to the position of an absolute mediator between man and God in Chasidism. By the power of ~~his~~ his holiness he could bring man nearer to God, and he could achieve wondrous things by the power of his prayers. But he was ne-

ver really a mediator in the sense that without him an individual could not possibly approach the Divine Presence. The Tsaddik soared to unprecedented heights in Chasidic thought and life, but he never became the go-between to the extent that without him one had no means of drawing nigh to the Holy One. His prayers were of greater significance and value, but the people had access to God through the power of their own prayers. This is attested by the tremendous position which prayer in general occupies in the structure of ~~Chasid~~
 76 Chasidism, and it is most strongly supported by the practice of Chasidim to pray themselves for their welfare and to pour out their hearts to God even when they did not make a pilgrimages to their Tsaddikim. The Tsaddik functioned as a mediator between man and God in the sense that he could pray for others and achieve wonders through his prayers, or in the sense that by the power of his sanctity he could render the prayers of others more efficacious and more pleasing in the eyes of God. He was never a mediator in the sense that without his intervention the prayers of the people could not ascend to the upper spheres and come before the Holy One. So far as Chasidic thought and life are concerned, prayer~~s~~ is prayer no matter who utters the words, and worship is worship even without the presence of a Tsaddik. In this sense, while it raised the Tsaddik to sky-defying heights, raising him to a position hitherto unknown in Jewish life, Chasidism never really veered from the age-old ~~principle~~
 can principle of Judaism which maintains that every human being^{can} come before God and pour out his heart in words of prayer without the intervention of a mediator.

This truth is further attested by the fact that exponents of Chasidism seem to interest themselves in persuading the people to attach themselves to Tsaddikim and become their followers than

in getting them to ask Tsaddikim to present their petitions before God. Practically all exponents of Chasidism, beginning with the Besht and including men like Rabbi Dov-Ber of Meseritsch, Rabbi Jacob-Joseph Katz, Rabbi Levi-Yitschok of Berdytschev, Rabbi Nachman of Bratzlav, Rabbi Elimelech of Lizansk, Rabbi Shneur Zalman of Ladi--men who compose the illustrious galaxy of Chasidic thinkers--urge and exhort the people to attach themselves to the Tsaddik-⁷⁷im of their generation. Attach yourself to a Tsaddik, Rabbi Nachman of Bratzlav pleads, even if he does not seem to help you in any way at all.⁷⁸ This attachment, however, he and a host of other exponents maintain, is exceedingly helpful to people both materially and spiritually.⁷⁹ It is particularly helpful to man when he approaches the Holy One with prayer.

First of all, when one attaches himself to a Tsaddik and becomes his follower, by virtue of his spirit he can pray with devotion and sincerity; he can then achieve wondrous things through his own prayers, sometimes even more wondrous things than the Tsaddik himself effects through his prayers.⁸⁰ He who gladdens a Tsaddik and treats him ~~sharitably~~ charitably, Rabbi Nachman of Bratzlav writes, causes his prayers to ascend to the upper spheres and be heard by God.⁸¹ He who invites a Tsaddik to his home as his guest can rectify all the blemished prayers which confuse him when he approaches the Holy One with prayer.⁸² And he who actually attaches himself to a Tsaddik causes his prayers to ascend to the higher realms through ~~the~~ the particular gate of his tribe,⁸³ and his prayers are then answered by the Holy One.⁸⁴ To attach ~~xxx~~ yourself to a Tsaddik, therefore, is not merely advisable; it is most essential toward the efficacy of ^{your} prayers. For this reason, no doubt, Rabbi Nachman of Bratzlav urges people to say before they begin to

utter prayers: "Behold, I hereby attach myself to a Tsaddik of
⁸⁵
 my generation!"

This attachment is not always to ^{the} best interest of the Tsaddik, exponents of Chasidism point out. First of all, it behooves the Tsaddik to attach himself to his ~~his~~ followers, even as they attach ~~themselves~~ themselves to him. When the Tsaddik utters his prayers, he must be conscious of a close attachment to his people. Moses committed a ~~xxx~~ grave error, Rabbi Nachman of Bratzlav writes, when he failed to attach himself to his people during prayer and include ^{the} them in ⁸⁶ ~~his~~ utterances of his heart. More than that, the Tsaddik often suffers because people attach themselves to him; he suffers because of their prayers. The Tsaddik senses every word of prayer which the individuals who are attached to him utter. Their prayers are not often sincere; they do not often rise out of the hearts of the people. The Tsaddik feels this; he knows which ~~particular~~ prayer is uttered with sincerity of heart and which ~~xxx~~ ^{is} not. When he feels that an individual who is attached to him utters words of prayer without devotion, he suffers tremendously. ⁸⁷ Other exponents of ~~Chasid~~ Chasidism go one step further. They point out that the Tsaddik is often actually punished by God. When the people who are attached to a Tsaddik do not utter their prayers with sincerity and devotion, the ⁸⁸ Holy One visits punishment upon the Tsaddik. In other words, the Tsaddik is held responsible for the prayers of those who follow him. This sense of responsibility is quite burdensome often; nevertheless the Tsaddikim themselves exhort the people to attach themselves to contemporary Tsaddikim. For such attachment, though not always to the benefit of the Tsaddik, is most essential toward the efficacy of one's prayers.

The vast masses of Chasidim never dared to question whether at-

tachment to a Tsaddik really renders prayers more acceptable in the eyes of God and more efficacious. They never doubted it; they never cast any suspicion upon the power of the Tsaddik to affect the prayers of his followers and to make his own prayers always heard and answered by God. No doubt, psychological factors made any such suspicion practically impossible. Since the people had a naive implicit faith in the power of the Tsaddik's prayers, the very fact that the Tsaddik uttered a prayer in their behalf had a tremendous effect upon them, and their prayers were thus psychosick^{sick} logically answered. When a Chasid came to a Tsaddik, the words of prayer which the Tsaddik uttered for the restoration of his health so transformed^{his} ~~their~~ mental and emotional state that he actually became strong and healthy. There are any number of tales and legends which testify to this psychological effect which prayers of Tsaddikim had upon Chasidim. For this reason, no doubt, Chasidim themselves never dared to question the power of the Tsaddik's prayers. When one deigned to cast any such suspicion^{he} ~~was~~ relegated to the class of ~~Nixax~~ Misnagdim.

Exponents of Chasidism, however, do question the absolute power of the Tsaddik's prayers. They do not openly maintain that ~~the~~ his prayers are not always answered, but their answers ~~imply~~ imply the question why his prayers go unanswered at times. The Besht admits that there are times when the Tsaddik falls from his spiritual height, and his prayers then have no effect. But, he assures, when the Tsaddik rises once more to his pristine glory, he causes all unanswered prayers and even insignificant utterances to ascend to the upper spheres. Rabbi Elimelech of Lizansk is conscious of the fact that at times the prayers of the Tsaddik remain barren, and he strives to explain why. There are two types of Tsaddikim, he

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 writes. There is the Tsaddik who can achieve everything by virtue of his prayers; he does not even have to cry aloud and pray too much. His very utterance is holy and has the power to stay evil decrees; his prayers are always answered. There is the Tsaddik who does not stand so high, however. He has to resort to excessive prayers and to raise his voice aloud before his prayers are heard by Him Who dwells on high. Thus, not all Tsaddikim are on the same spiritual level, and not all their prayers are of equal power and significance. Rabbi Nachman of Bratzlav is likewise conscious of the problem. The reason why prayers of Tsaddikim go
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 unanswered at times, he writes, is that God desires ~~that~~ that the evil-doers remain in their evil. If God would answer all ~~petitions~~ petitions of the Tsaddik, the evil-doer would then immediately turn from his evil ways and attach himself to a Tsaddik. Since not all requests of the Tsaddik are answered, the evil-doer pays no regard to him and he continues his evil ways.

No ~~doubt~~ doubt, the best answer to the question why the prayers of the Tsaddik are not always ~~answered~~ heard is that which holds
 in reality
 that/~~all~~ all prayers of the Tsaddik are heard and answered, save that God wants to postpone answering them at times. The Holy One loves the Tsaddik, and He loves the prayers of the Tsaddik. When a Tsaddik petitions Him for something, He does not grant it immediately because God wants that the Tsaddik pray for it again and again. Ultimately God grants him his every request, but in the meantime the Tsaddik continues to pray and the Holy One derives
 much pleasure from his prayers. One exponent of Chasidism attempts to clarify this thought by means of a parable. When a child
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 desires something, he writes, ~~that~~ the father really wants to give to him. He withholds himself, however, and does not give it to

him immediately. It appears to the child that his father does not want to give it to him at all; in reality the father merely wants that the child ask for it again and again, for he derives joy and pleasure when his child implores and begs him for something. Likewise, he concludes, God does not always immediately grant the requests of the Tsaddik, because He yearns for his prayers; ultimately, however, all his prayers are answered. This seems the best solution not because it is more amenable to reason, but primarily because it is in keeping with the spirit of Chasidism. Both Chasidic thought and Chasidic life maintain that the power of the ~~Tsaddik~~ Tsaddik's prayers lies chiefly in that the Holy One hears all his utterances ~~prayers~~ and grants all his requests, eventually if not immediately.

Of course, exponents of Chasidism do not enter into lengthy discussions explaining why the prayers of the Tsaddik are so efficacious. They do not always even explain why it is essential to be attached to a Tsaddik during prayer, and why it is advisable to ~~approach~~ approach a Tsaddik that he pray for you. Is it that the Tsaddik is God's favorite, and therefore the Holy One answers all his prayers? Is attachment to a Tsaddik during prayer essential only because it renders prayers/^{of} ~~xx~~ individuals more acceptable in the eyes of God? Is that the sole reason why one should draw nigh to a Tsaddik and become his follower? Is that the ~~xxx~~ motivating force which causes or should ~~xx~~ cause a Chasid to attach himself to a Tsaddik? Or is that merely the result of such an attachment and not really the cause? Unconsciously, no doubt, Chasidic thinkers are aware of these and many ^{more} ~~xxx~~ questions which the problem of the relation of the Tsaddik to prayer calls forth. While/^{they} do not answer them in separate treatises, they do struggle with these problems in their writings and strive to solve them.

~~xxxx~~ Careful consideration of Chasidic works reveals beyond all doubt that so far as Chasidic thought is concerned the key to the mystery of the power of the Tsaddik's prayers lies in the function and purpose of his prayers. Toward what end does the Tsaddik direct all his prayers and petitions? Is it to satisfy the personal needs and desires of his followers? Is it to better the social-economic condition of people? Or is it to bring about a nobler spiritual state in the world? There is no doubt that it was ~~xxx~~ the duty of the Tsaddik to pray in behalf of the physical wants and needs of his people. Exponents of Chasidism make this quite clear in their writings. Rabbi Nachman of Bratzlav writes that the Tsaddik must pray for the welfare of his generation, else he is punished.⁹³ The welfare of a generation surely includes ~~ix~~ also the fulfillment of its physical and economic needs. It is his particular duty to use ~~he~~ the power of his ~~prayers~~ prayers toward the well-being of the people Israel. When evil decrees are issued⁹⁴ against Israel, he must avert them by the power of his prayers. It is his obligation to pray for the sustenance of Israel, Rabbi Elimelech of Lizansk asserts repeatedly.⁹⁵ Sometimes it may be necessary, he writes, that the Tsaddik descend from his spiritual heights in order to think/^{of}and pray for the physical needs of Israel; but he must do that nevertheless.⁹⁶ For this reason, he explains, it is necessary that when the Tsaddik utters his prayers there be in his presence sinners and transgressors of Israel. By ~~virtue~~ virtue of ~~xxxxxx~~ their presence they ~~xxx~~ drag him down from his spiritual heights and make him thereby think of Israel's needs and wants.⁹⁷ Perhaps, exponents of Chasidism suggest, there ought to be a distinct group of Tsaddikim whose chief function should be to pray in behalf of Israel's needs.⁹⁸

Together ~~wikx~~ with there material needs of the world and Israel there are the more spiritual desires of people; it is the duty of the Tsaddik to harness the power of his prayers toward the spiritual welfare of mankind as well. When evil ~~spixx~~ spirits hover in the air, he ought to drive them away through the power of his prayers. When strange thoughts fill the hearts and minds of men, he ought to raise them to a spiritual state through his prayers. When materialism is rampant in the world, when people indulge only in earthly pleasures and physical joys without spiritualizing them, it is the duty of the Tsaddik to ~~xxxxxx~~ pray for the coming of a more spiritual age and atmosphere. In fact, the Tsaddik's prayers are only then of significance and value when they rouse sinners and transgressors of Israel and move them to pour out their hearts in prayer. Commenting upon the Talmudic passage which maintains that any prayer which does not include prayers of sinners of Israel is not a prayer, the Besht taught that any prayer of ~~the~~ Tsaddikim which does not ~~xxxx~~ stir sinners to pray is not truly a prayer. He explained this thought by means of a parable. When wood is wet, he said, it cannot be kindled. But when dry wood is kindled and is burning, it is possible to throw into the fire a few wet pieces of wood too. Transgressors of Israel will not utter words of prayer; a prayer; it is the duty of Tsaddikim to rouse them to prayer. And if the prayers of Tsaddikim fail to move sinners to pray, then their prayers are not truly prayers. Rabbi Elimelech of Lizansk sums the whole matter up when he ~~writes~~ asserts that, while the Tsaddik ought to pray for the physical welfare of the world, he must not make the material benefits which can be proffered from his prayers the chief purpose of his petitions; the spiritual values ought to be uppermost in his mind.

While the ~~needs~~ immediate needs of the world, be they of a so-called material or spiritual nature, are thus the forces which motivate the Tsaddik to prayer, they are not the sole ends toward which he directs his prayers. The needs are the things he prays for; they are not, however, the function of his prayers. They ~~are~~ afford opportunities and occasions for prayer; they are not the goal and purpose of his prayers. The purpose of the Tsaddik's prayers is to bring man closer to God and God nearer to the heart of man. All the prayers of the Tsaddik, Rabbi Elimelech of Lizanek¹⁰⁴ writes, are for the Holy One. The aim of the Tsaddik should ~~be~~ to bring his prayers to the Divine and join them with their roots in the spheres above.¹⁰⁵ Even when he petitions God for earthly matters, he ought to direct his prayers toward the end of making the Divine manifest Himself in the world and of causing man to draw nigh unto Him.¹⁰⁶ The Tsaddik knows how to pray for the welfare of the Shechinah, exponents of Chasidism maintain, and the purpose of his prayers ~~is~~ is to bring about the completeness of the Shechinah,¹⁰⁷ so that it fill the earth.

In other words, the Tsaddik is the one individual in Chasidism who actually fulfills the function of prayer as Chasidic thought outlines it. He it is who carries the Chasidic program of prayer into realization. Chasidim at large may pray for personal benefits; the Tsaddik makes the welfare of the Shechinah the end of his prayers. In fact, Rabbi Dov Ber of Meseritsch draws this very difference between the prayers of ~~anyman~~ a Tsaddik and those of any other man. The common man usually makes personal pleasures the end of his prayers, he ~~is~~ writes, but the Tsaddik seeks to bring his words to the sphere of the Holy One primarily.¹⁰⁸ The Tsaddik fulfills the true function of prayer; hence, the power of his prayers; hence,

why people ought to approach him that he pray for them; hence, why it is essential toward the efficacy of prayer that people attach themselves to Tsaddikim during prayer. The Tsaddik can make prayers more acceptable, but the reason why people ought to come to him and attach themselves to him is that by the power of his prayers he will bring them closer to the Divine. Rabbi Jacob Joseph Katz attests this truth when ~~xxx~~ he asserts that he who cleaves
109
unto a Tsaddik is as though he cleaved unto God.

As a matter of fact, the function of the Tsaddik's prayers is but an outgrowth of the function of the Tsaddik himself. The purpose of the Tsaddik as a whole is to draw people nigh unto God. He is not the favorite of God at first. He nears himself to the presence of God, and by virtue of that he becomes beloved of God. In all his activities, prayer, learning, or good deeds, he attempts to draw nigh unto the Holy One. He strives to carry out the program of Chasidism as outlined by Chasidic exponent; and for this reason, he stands so high in Chasidic thought and life. He looms as a superman in Chasidism, because he attains unto the spiritual goal of Chasidism. He can affect tremendous things by the power of his prayers, because he fulfills the true function of prayer. Being nigh unto God and striving to be nigh unto Him at ~~xxxx~~ all times, he can cause others to draw nigh unto God too. For this reason, people ought to approach him that he pray for them; for this reason, it is highly essential that people attach themselves unto him when they approach the Holy One with words of prayer.

This relation of the Tsaddik to prayer is in true accord with the essence of Chasidic thought.

Chapter VII

The Manner of Prayer in Chasidism

People are usually judged by their forms of behavior; they are characterized by their external appearances, more so than by their inward natures. Surely first impressions are formed only by the peculiar behavior-patterns of people, and not on the basis of their thoughts, talents, and spiritual endowments at large. This is particularly true of Chasidism. People rarely became opponents of this mystic folk-movement on the basis of a study of its literature. They judged the value of the movement by the behavior patterns of its followers. In fact, even the friends of the movement did not become its ~~friends~~ friends as a result of ~~any~~ investigation; they became friends and followers of Chasidism because they were attracted by Chasidic life and by the manners and ways of Chasidim and Tsaddikim. Since prayer played so important a role in Chasidic thought and life, people came to judge Chasidism by the manner its followers prayed. The opponents ~~xxx~~ ridiculed the movement, because they were repelled by the external manners which Chasidim displayed during prayer; its friends attached themselves heart and soul to this mystic folk-movement, because they were deeply stirred and moved by the Chasidic forms of prayer. For

this reason, a study of how Chasidim prayed and how Chasidism urged its followers to pray is essential to an understanding and appreciation of Chasidism.

The time of prayer seems to have been a pivotal point in Chasidic life, especially so since it differed slightly from the traditional custom at first. The Besht urged his followers to utter their prayers before the rising of the sun. One ought at least to cite the prayers up to the "Sh'ma" before sunrise, he taught, both in summer and ~~winter~~ winter. There is a tremendous difference whether prayers are uttered before or after sunrise, as great a difference as there exists between east and west, he said. Prayers which are uttered before sunrise have the power to avert and annul evil decrees. Let this matter not be slight in your eyes, he continued to teach, for it is of ~~xxxxx~~ extreme importance. He himself was very careful to see that he prayed before sunrise at all times. Even when he realized that he would ~~xxxxxxx~~ not have the presence of ten people during prayer before the rising of the ~~xx~~ sun, he uttered his prayers alone.¹ Rabbi Nachman of Bratzlav² found it difficult to pray so early in the morning; nevertheless, he believed that it is good to pray as soon as one rises from his³ bed. He himself prayed early in the morning.⁴

Of one Tsaddik it is told--Rabbi Kalman of Dolne by name--~~xxxxx~~ that he prayed with his "Minyan" at dawn, though other Tsaddikim prayed much later. On New Year's Day he was usually through with the entire service by ten o'clock in the morning, while other Tsaddikim continued their services all day. When asked why he saw fit to deviate from the general Chasidic custom, he explained his action by a parable. Merchants that have good wares to ~~xxxx~~ sell, he said, can come to the fair and display their wares any time of

the day. But the merchant whose wares are not of the best has to come very early and display his goods before the merchants with the better wares arrive. Other Tsaddikim can utter their prayers any hour of the day, he explained, and God will accept them; but I must offer my prayers at dawn, else they will find no hearing later in the day when ~~xxx~~ the great Tsaddikim begin to pray and cause God's attention to be turned to them.⁵

Rabbi Shneur Zalman of Ladi, however, laid down the law concerning the time of prayer in his "Shulchan Aruch". Since the morning prayers take the place of the morning sacrifices of the Temple of Jerusalem, the time of prayer ought really to begin with the first rays of daylight--with dawn. But since it is often difficult to tell when dawn begins, ~~xxxxxx~~ one ought not to ~~xx~~ start to pray before the rising of the sun, unless he is compelled by circumstances to utter his prayers before sunrise. Thus, if one prays by mistake before sunrise, ~~xxxxprayerxx~~ he fulfills his obligation; but when one first begins to utter his prayers, he ought not begin before sunrise. This ~~xx~~ is the law according to Rabbi Shneur Zalman of Ladi.⁶ He also holds that one ought to finish his morning prayers before the passing of one-third of the day, whether the day is long or short. If, however, one fails to pray within the one-third of the day, he ~~xxx~~ may still say his prayers till "Chatzos"--noon. But after "Chatzos", the morning prayers may not be recited any more; for then the time of ~~xxx~~ Mincha begins.⁷

While this is Rabbi Shneur's Zalman's law as laid down in his "Shulchan Aruch", we find that when he was a youth and a disciple of the Maggid of Meseritsch he used to pray till after "Chatzos".⁸ He it was, too, who urged ~~xx~~ people not to pray hastily, to take their time when they stand before in God prayer, to spend at least

one hour and a half in the morning service. For this reason, he maintains that merchants who are usually busy ought not to function as precentors during week-days, but may do so on Sabbaths and holidays when they are not in a hurry to attend to their business. Of one Tsaddik it is told that it took him exceedingly long to complete his morning prayers, because he was wont to meditate on the meanings of each word and sentence. When uttering: "I declare before Thee O God, King of the universe....", he would ask himself "Who am I?" "Who is God?" and "What is my soul?" It usually took him hours to answer these questions to himself. In general, both Chasidim and Tsaddikim took their time when standing before God in prayer, often praying for many hours.

Before prayer, however, one ought to strengthen himself spiritually and sanctify himself, the Besht taught, either by studying Torah or by uttering several psalms. It is advisable, he said, not to recite too many psalms, lest one grow weak and be unable to ~~xxxx~~ utter the morning prayers with strength and devotion. Rabbi Nachman of Bratzlav concurs with him in this matter. Before one begins to pray in the morning, he ought not to indulge in any personal matters, says Rabbi Shneur Zalman in his Shulchan Aruch. It is forbidden to taste of food before prayer in the morning. One may drink water, but Rabbi Nachman of Bratzlav did not even do that before his morning prayers. Both he and Rabbi Dov-Ber of Meseritsch declare that he who eats in the morning before prayer is visited with punishment from above. Rabbi Shneur Zalman of Ladi asserts that one ought not even to study before he utters the morning prayers, lest he forget to cite the prayers in time. He may study if he is in the habit of going to the synagogue to pray with a "Minyan", for he will surely not forget the hour of

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prayer then.

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Before prayer one may go to a bath-house; one ought to go
to the "Mikvah"--a ritual bathing pool--before morning prayers
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on the days when "Tachnun" is not recited. The Besht taught that
it is far better to go to a "Mikvah" than to fast, for fasting
weakens man physically and ~~xx~~ renders it impossible for ~~xx~~ him
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to give ~~xxx~~ all his energy to the prayers. It is ~~xxx~~ also ad-
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visable to give charity before prayer. Rabbi Nachman of Bratzlav
maintains that at times prayers are not even heard by God until
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charity is given by him who utters the prayers; for the prayers of
him are acceptable in the sight of God who gives charity whole-
26
heartedly. Rabbi Shneur Zalman of Ladi holds that one ought at
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least to give a penny before he cites the morning prayers. Both
these exponents of Chasidism declare that it is most essential that
before one begins to pray he take upon himself the commandment:
28
Thou shalt love ~~xxx~~ thy neighbor as thyself.

This whole preparation for prayer is exceedingly important
in both Chasidic thought and life. In ~~xxx~~ fact, it is so import-
ant that, in case one fails to utter prayers thereafter, it is
29
regarded as though he had actually prayed. For this reason, both
Rabbi Shneur Zalman of Ladi and before him the Besht maintained
that one ought to be exceedingly careful in preparing for the morn-
30
ning service, ~~xxx~~ All prayers are influenced by what took place
31
either at the beginning of the service or even before the service.
For this reason, no doubt, when asked what he did before the hour
of prayer, the Maggid of Meseritsch said: "Before the hour of
32
prayer I pray."

When a Chasid made all necessary preparations, he opened Rabbi
Shneur Zalman's prayer-book and ~~xxx~~ followed the order of the ser-

vice. This prayer-book, called "Dem Rebbin's Siddur", was arranged by Rabbi Shneur Zalman of Ledi. In spite of the fact that Chasidim are really Ashkenazim, the Ashkenazic ritual was abandoned by Chasidism, and the Sephardic prayer-book according to the Ari's version was accepted and used by all Chasidim. When Rabbi Shneur Zalman published his prayer-book, he met with opposition from Misnagdim and Chasidim. Misnagdim opposed him, because he abandoned entirely the Ashkenazic ritual; some Chasidim and even Tsaddikim opposed him, because he ~~deviated~~ deviated slightly from the Besht's version of the prayer-book, and also affected certain slight changes in Rabbi Isaac Lurie's version. Within a short time after its publication, however, Dem Rebbin's Siddur became the established prayer-book of Chasidism. It contains a running commentary to the prayers, explaining words and sentences according to cabbalistic teachings and doctrines. The relation of Cabbala to Chasidism, and particularly so the influence of Rabbi Isaac Lurie upon exponents of Chasidism, ~~constitutes~~ constitutes the chief reason why the Ari's version of the prayer-book was accepted by Chasidism.

Usually the Chasid went to the synagogue to utter his morning prayers. Rabbi Shneur Zalman declares that one ought to pray in a synagogue whenever only possible, for when prayers are uttered there they are heard by Him Who dwells on high. Rabbi Nachman of Bratzlav likewise favored the synagogue; he said that when one prays in a synagogue it is as though he brought a clean sacrifice to God. While the synagogue is looked upon as the established house of prayer, exponents of Chasidism repeatedly declare that often it is desirable to pray outside of the synagogue. The Besht, Rabbi Nachman of Bratzlav, ~~Rabbi Shneur Zalman of Ledi~~ and a host of other Chasidic thinkers point out that it is good to pray in fields,

especially so during the summer months. Rabbi Shneur Zalman of Ladi seems to be against the idea of praying in open fields. But in spite of his opinion, Tsaddikim were wont to go out into fields and woods and utter their prayers beneath the blue skies. In most cases, both Chasidim and Tsaddikim used the synagogue for the regular services; they went into ~~open~~ fields and woods when they wanted to pour out their hearts in personal devotional prayers. Wherever one prays, however, Chasidism maintains that it is essential to set aside a definite place and not to change places often. The place where one utters his prayers affects the words which rise out of his heart. Prayer purifies the atmosphere where one stands, says Rabbi Nachman of Bratzlav. It is therefore essential to set a definite place for prayer, whether it be at home, in fields, or in a synagogue. Since prayer sanctifies the air, each one sanctifies it in accordance with the power of his prayer. Naturally, the Tsaddik's prayers have the highest power of sanctification; for this reason, one cannot stand in prayer in the place where a Tsaddik is wont to stand in prayer. Since the place of prayer thus affects the prayers proper, it is advisable not to pray in a house where people quarrel, nor in a house where there are no windows, say exponents of Chasidism. Rabbi Shneur Zalman of Ladi holds that a synagogue ought to have at least twelve windows, and that those windows which face Jerusalem ought to be open during prayer whenever ~~any~~ possible. In brief, one ought to pray in a synagogue if only possible. He may pray in open fields and woods, even in places of manure at times; it is in fact advisable to pray outside of the synagogue when one wishes to utter devotional prayers of a personal character. But wherever one prays, he ought to pray in a definite place at all times.

Of course, since it is best to cite the regular services in a synagogue, it follows that one ought to pray in the presence of ten people--to pray with a "Minyan". Rabbi Shneur Zalman of Ladi claims that one ought to make an effort to pray with "Minyan" in a synagogue. To the Besht, however, it was more important to utter his prayers before sunrise than to pray with "Minyan"; for this reason, he prayed without a "Minyan" at times. Rabbi Nachman of Bratzlav, too, found it hard to pray in public; but in spite of that he urges people to pray with "Minyan". When one prays alone, he writes, his prayers are not heard unless ~~to~~ they rise out of his heart with great sincerity and devotion; but when he prays with "Minyan", his prayers are heard even if he does not utter them with perfect devotion. The Name of God is sanctified, he asserts, when people pray with "Minyan". Of course, when one finds it hard to pray sincerely in public, he ought to pray alone. For instance, it is often difficult for him who needs help from others to pray with "Minyan". Since he has to turn to people for aid, he ~~will~~ thinks that ~~he~~ they will accuse him of insincerity; he will therefore be unable to pray wholeheartedly in the presence of others. It is most important, however, to pray with "Minyan", this exponent of Chasidism maintains, when one strives to move the evil within him to utter prayers--that is, when one seeks to stir his material self and the sinners of Israel to prayer. While the Maggid of Meseritsch was in the habit of praying alone and joining a "Minyan" only at "En Kelohenu", and while other Tsaddikim were likewise wont to pray by themselves, the fact remains that as a whole Chasidism demanded of its followers to pray with "Minyan".

The Besht himself rarely used a prayer-book; only occasionally he turned to a "Siddur". The average man, however, he taught,

ought to use a "Siddur" during prayer. But whether a prayer-
 book is used or not, it is important to pray silently. According
 to the Besht, one ought to train himself to pray silently, to ut-
 ter even hymns and songs in a low voice. He ought to cry aloud,^{indeed}
 but within his heart and not with his mouth. When one cleaves un-
 to God during prayer, he cries unto Him silently. To be sure, one⁵⁸
 ought to pray with his entire strength.⁵⁹ It was in fact the Besht
 who declared that it is a miracle that people remain alive after
 they uttered their prayers, since all their strength is spent dur-
 ing prayer.⁶⁰ Nevertheless, one ought to pray silently; for to pray
 with all strength does not necessarily imply that one must
 shout at the top of his voice.⁶¹

It seems, however, that the Besht is about the only one who
 urges people to pray silently. While Rabbi Nachman of Bratzlav
 believes that it possible to pray energetically and cry aloud with-
 in and yet not shout,⁶² while he himself was able to cry silently
 during prayer,⁶³ he urges people to shout aloud when standing be-
 fore God in prayer. The Holy One, he writes, finds greater joy⁶⁴
 in prayers that are uttered aloud. The voice has the power to
 stir one's intellectual capacity; for this reason, he asserts, it⁶⁵
 is advisable to cite the "Haggadah" aloud. When one feels a wave
 of gloom and melancholy coming over him, he ought to cry aloud to⁶⁶
 his Father in Heaven from the depth of his heart. When one lacks
 faith and trust in God, he ought to rise up early and pray aloud
 to Him Who dwells on high;⁶⁷ for it is good to cry aloud both before⁶⁸
 and after prayer. Rabbi Shneur Zalman, too, urges people⁶⁹
 to pray aloud. While exponents of Chasidism realized the value of
 praying silently, in their actual life they prayed aloud as a whole,
 particularly so the Chasidim. Misnagdim constantly deride Chasidic

life and the Chasidic manner of prayer, deriding ~~the manner~~ the confusion of loud noises which pervaded a Chasidic synagogue during the hours of prayer.⁷⁰

Praying aloud, no doubt, went hand in hand with the habit of moving about during prayers and making all kinds of gestures.⁷¹ Since the Besht urged people to pray silently, he also urged them not to make too many motions with their bodies and limbs during prayer. It is only when one begins to pray that he ought to make gestures and motions in order to rouse himself to a proper mood; but when one reaches to the point where he cleaves unto God, he ought not to make any gestures and motions whatsoever.⁷² The Besht stresses this ~~px~~ idea and explains it by means of parables.⁷³ Of course, he maintains, it is far better to ~~pxxy~~ pray without any motions at all and yet pray with enthusiasm and ~~xxx~~ ecstasy; for then man prays with his spirit alone, and such prayers are far better.⁷⁴ But that is difficult to achieve; and for this reason, he taught, ~~pxxx~~ people ought not to laugh when they behold one making gestures and motions during prayer, even as they do not laugh when they see a drowning man making all kinds of motions to save himself.⁷⁵ The Besht himself used to quiver and tremble during prayer; at times, he would tremble for hours when praying.⁷⁶

Aside from the Besht, practically every exponent of Chasidism were in the habit of making motions with their bodies and limbs during prayer; they even encouraged their followers to do likewise--and it did not require much to persuade Chasidim to make gestures and motions when standing in prayer. In the house of the Maggid of Meseritsch, it is told, people used to dance during prayer.⁷⁷ Rabbi Jacob-Joseph trembled and quivered when engaged either in learning or prayer.⁷⁸ Rabbi Levi-Yitzchok of Berdytschev used to

walk up and down the room during prayer and make all kinds of gestures with his hands and ~~body~~ and all sorts of motions with his body. ⁷⁹ Once, on a Day of Atonement, it is told, he uttered words of a prayer with such enthusiasm and ecstasy that he ~~fainted~~ suffered an epileptic fit. People sought to restore him, but did not succeed. Finally, he stirred and continued the prayer from ⁸⁰ where he had left off. He it was, too, who began to jump and dance upon a table in the house of Rabbi Baruch of Miedzyborz when ⁸¹ he began to recite the Passover "Haggadah". Of Rabbi Shneur Zalman, it is told, that he used to beat his hand against the wall during prayer until blood flowed from the veins of his hands. His Chasidim took pity and fastened a soft pad on the wall. When the Rabbi beheld the pad the following day, he was angered and moved away to pray in another place so that he be able to beat his hand against the wall once more. Other Tsaddikim would often rise to such heights of ~~an~~ ecstasy that they actually rolled on the floor and danced and jumped and made all kinds of gestures. Misnagdim chuckle with delight as they describe the way Tsaddikim and Chasidim ⁸² were wont to pray.

Rabbi Nachman of Bratzlav repeatedly urged and exhorted people to pray with gestures and trembling and quivering. One ought to ⁸³ utter words of prayer in a manner that would stir his every bone. The more one strengthens himself, he writes, and motions his body hither and thither and casts his head upward and shakes backward and forward the easier it is to get rid of all strange thoughts which clog the mind during prayer. Of course, strange thoughts--as the thought of idolatry and adultery--cleave unto man even when tries his best to remove them from his heart. Nevertheless, one ought to strive to get rid of them during prayer in every possible

way, particularly so through gestures and motions of the body;⁸⁴
 for such motions bring one to a state of great enthusiasm.⁸⁵ Man
 ought to pray in an atmosphere of Palestine. The only way to do
 that is to drive away the evil spirits which hover in the air of
 the Diaspora, Rabbi Nachman of Bratzlav writes. And the only way
 to remove the unclean atmosphere is to clap hands during prayer.⁸⁶
 For this reason, he maintains, clapping hands during^{prayer} is essential.
 It is instrumental in driving away evil thoughts, in affecting
 decrees issued in the upper spheres, and in bringing about proper
 mating.⁸⁶ One can rise to a state of joy as a result of making mo-
 tions with his body during prayer.⁸⁷ When petitioning the Holy One
 for something, one ought to stretch forth his hands as though he
 were receiving it;⁸⁸ and when one prays in the presence of evil-
 doers, he ought to raise his hands upward.⁸⁹ Together with Rabbi
 Nachman of Bratzlav a host of other exponents of Chasidism em-
 phasize the value and importance of trembling, quivering, and of
 making gestures and motions during prayer. There were exceptions
 indeed, but as a whole both Tsaddikim and Chasidim prayed aloud
 and used their limbs and bodies during prayer.

The Besht cautioned people not to begin to pray fast. One
 ought to begin slowly and softly; and as he rises to a state of
 cleaving unto God, he gathers speed and can then pray fast.⁹⁰ When
 one reaches a state of ecstasy during prayer, he taught, he utters⁹¹
 the words of prayer fast because love of God burns within him.
 Rabbi Nachman of Bratzlav holds a similar view, in spite of the
 fact that on one occasion he was angered when he heard one utter⁹²
 in haste the words: "Counsel us well."⁹³ ~~They were angry and~~ Rabbi
 Levi Yitzchok, too, was once angered when he saw people pray in
 great haste, it is told;⁹⁴ but that was because they ~~uttered~~ swallow-

ed the words and mumbled unintelligibly. Of another Tsaddik it
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 is told that he was wont to pray very slowly because he used to
 meditate on the words he uttered. There is no doubt that as a
 whole Chasidim and Tsaddikim were in the habit of praying rather
 slowly, uttering words in haste only when they rose to a state of
 ecstasy and spiritual awakening.

Exponents of Chasidism advise people to pray standing and
 not sitting; for, as Rabbi Dov Ber of Meseritsch holds, angels
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 take cognizance when one stands during prayer. Some also urge
 people to close their eyes when praying. Rabbi Nachman of Bratz-
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 lav maintains that one ^{ought} to shut his eyes at least when uttering
 the words of the Sh'ma. It is also advisable to turn the eyes
 heavenward during prayer; for when one turns his eyes toward the
 98
 heavens above, his prayers are better and more sincere. Rabbi
 Nachman of Bratzlav also counsels people to shed tears during
 prayer; for prayers which rise out of the heart of man when ~~he~~
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 tears run down his cheeks are more acceptable in the sight of God.
 There is no ~~think~~ ² that he does not mean that one ought to be sad
 and gloomy during prayer, for he is one of the leading champions
 100
 of joy in Chasidism. What he has reference to is the idea of pray-
 ing with a broken heart--an idea which already the Besht taught
 101
 and stressed in his teachings.

Some Chasidic thinkers also urge people to be dressed in de-
 102
 cent clothes during prayer; others mention a number of more minor
 matters. From the beginning of Chasidism there was emphasized the
 idea that one ought to indulge in one activity or another imme-
 diately after prayer. The Besht taught that it is good to work
 103
 after prayer. Rabbi Nachman of Bratzlav urges people to say
 the "Tikkunim" after prayer, especially so in the ~~month~~ days of

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the month of Ellul. Rabbi Moses Chayyim Ephraim of Sedilkow and other exponents of Chasidism rephrase this very idea in their respective literary writings, and it actually became an established custom in Chasidic life.

105

Was there any order in Chasidic worship at all? If not, what motivated disorder?

106

At one time, Rabbi Shneur Zalman of Ladi issued a plea to the people, enjoining them to pray in orderly manner. He begs them in this plea to follow the precentor. He implores them not to burst out in sudden weeping when the congregation as a whole is silent, not to shout aloud and cry hysterically when others in the synagogue utter their prayers under their breath, and not to move about restlessly when others are standing in their places. It seems, however, that this plea made no impression upon Chasidic life as a whole; it appears that both Chasidim and Tsaddikim took little ~~xxxx~~ note of it. Everywhere Chasidic services were marked by a complete absence of order; everywhere Chasidic synagogues were reputed for the ~~x~~ tumult and disorder which ran amuck within their walls during the hours of prayer. Instances of such disorder may still be seen today in Chasidic circles which are gradually dying out in Eastern European countries.

In all their literary writings, Misnagdim continually complain of the confusion which existed in Chasidic synagogues during the hours of worship. Their complaint has basis in actual fact. Even so impartial a literary figure as E. Z. Zweifel who appreciated the values of Chasidism and sought to do that movement justice in an age when all people who made pretenses to culture derided it and scoffed at it--even he complains of the noise and confusion which enveloped Chasidic synagogues during prayer. Where most Misnagdim were wrong and cruel, however, was in their judg-

ment concerning the spirit which motivated both Tsaddikim and Chasidim to pray aloud and to pray with gestures and motions, Without actually making an honest effort to dig into causes, even intelligent Misnagdim believed that it was a type of primitive wildness which was nothing short of insanity or of something akin to that which prompted the followers of Chasidism to utter prayers in their peculiar manner. The truth of the matter is, of course, quite the opposite. Chasidim prayed in the manner that they did, because they strove to draw nigh unto the Holy One during prayer. They yearned to feel the presence of God as they ~~ix~~ uttered words of prayer, and they utilized every possible means of whipping themselves into a state of ecstasy and rising to a state of spiritual awakening which would carry them aloft to ~~xxx~~ hold communion with Him Who dwells on high. Perhaps, the masses of Chasidim were not conscious of this motive when they became wildly ecstatic during the hour of prayer. But exponents of Chasidism make this quite clear in their writings; for to them the chief and entire purpose of prayer is to bring man nearer to the Holy One and to cause the spirit of God to manifest itself in all things, in all human actions, in all life.

.....

Chapter VIII

Devotional Prayers in Chasidism

Side by side with the stream of prayers which are incorporated in the regular liturgy there flows in Judaism the stream of devotional prayers which are independent of the official liturgy. These prayers are either personal or social in character; they ~~are~~ embody petitions for both spiritual and physical needs. They differ from the prayers of the official liturgy in that they purely outpourings of the heart which are occasioned by situations and conditions as they arise from time to time. Throughout its march the Jewish people created such devotional prayers, weaving into them all its joys and woes, all its needs and yearnings, all its hopes and fears and dreams. In times of distress the Jew expressed the bitterness of his life in prayers which rose out of his heart and soothed his wounded spirit. In times of joy he burst forth in prayers of thanksgiving and gladness. Devotional prayers thus flow like a stream in Jewish life, there being scarcely a single historic event of significance which does not find expression in them.

Perhaps no other movement in Jewish history stressed the importance and necessity of devotional prayers as did Chasidism. Throughout its career it emphasized the value of improvising prayers as occasions demanded, and exhorted its followers to stand before God

whenever only possible and pour out their hearts in words which rose out of their hearts in such moments. Exponents of Chasidism ~~xxxxxx~~ call such prayers by the name of "Sichos"--which means to talk, to speak heart to heart. They repeatedly urge people to approach the Holy One and bare their souls before Him in words which embody their own individual yearnings and desires, their own hopes and griefs and joys. Many are the legends and tales which recount the wonders that Tsaddikim worked by the power of prayers which they uttered in hours of solitude--prayers which they themselves composed in moments of spiritual awakening.

Rabbi Elimelech of Lizansk, and particularly so Rabbi Nachman of Bratzlav, never lose sight of the value of "Sichah" to a complete spiritual life. Every man, Rabbi Nachman of Bratzlav writes again and again, ought to retire to a place of solitude each day for an hour or two, and pour out his heart before God and implore Him for strength and vision to draw nigh unto Him and to serve Him in truth and sincerity.¹ It makes no difference where one stands in such moments, be it in fields, in a room, in woods, or on mountains, as long as he is alone and undisturbed.² This practice, he maintains, ought to become a habit with every man who seeks to worship God and to draw nigh unto Him, for it occupies a most significant ~~posi~~ position in the upper spheres and constitutes a most vital force³ which brings man in communion with the Holy One. Many Tsaddikim, he declares, rose to their lofty state of spirituality and sanctity by virtue of their devotional prayers which they uttered each day in moments of solitude.⁴ "Sichah", he asserts, is in fact the chief and original form of prayer; for at the beginning all prayers were spontaneous outpouring of the human heart. Later, the Men of the Great Synagogue found it necessary ~~xx~~ to institutionalize prayers

formed and arranged the liturgy as we have it today. For this reason, he argues, even though we cite the prayers as the Men of the Great Synagogue incorporated them in the prayer-book, it is most essential that every man offer prayers, devotions, and petitions which rise⁵ out of his heart and which he best understands. He himself confesses that whatever he achieved in this world he achieved it only by the power of the devotional prayers which he uttered from day to day--prayers of a personal nature into which he wove his desires and aspirations and which he himself composed from time to time. Rabbi Elimelech of Lizansk likewise pleads for the institution of the this practice of uttering devotional prayers each day--a practice which, he maintains, the pious of former generations instituted.⁷

The function of these devotional prayers is one and only one, namely, to draw nigh unto God and to be conscious of His presence. They are to cause man to speak to God even as he would speak to his most intimate friend, and they are to bring about a union of his soul with the soul of the Holy One. While they embody petitions for both personal and social needs of a material and spiritual nature, they are not petitional prayers but outpourings of the heart. The ~~xxxx~~ needs merely constitutes the occasion for such prayers; they are not the purpose of them. Rabbi Nachman of Bratzlav emphasizes this function of "Sichos", and there is scarcely a Chasidic thinker who fails⁸ to concur with him in this view. No doubt, ~~xxx~~ psychological factors play an important role in devotional prayers; they no doubt give man the impulse to stand alone before God and pour out his heart and they no doubt constitute the effect of such prayers upon man. Exponents of Chasidism, however, do not appear to make much of the psychologic motive for ~~xxx~~ devotional prayers. To them prayer ever remains a theological phenomenon, even though the individual who utters prayers

be not conscious of the theology involved. So far as Chasidism as a whole is concerned, people pray because there is a God in the world and because people yearn to draw nigh unto Him. Toward this purpose its outstanding exponents urge the use of de~~v~~otional prayers, and they make the realization of this end the prime function of such prayers.

Since devotional prayers are thus spontaneous outpourings of the human^{heart}, it necessarily follows that they must be simple in style and language, so that even the most humble be capable of expressing his thoughts and emotions in such prayers. Rabbi Nachman of Bratzlav, in fact, was himself a lover of simplicity in devotional prayers, and he urges people to pour out their hearts in simple style and language. In general, he writes, one ought to ~~begin~~ make the content of his devotional prayer the thought: "O God, When will I too merit to ~~xx~~ rise to so high a state and hold communion with Thee....." The^{language}/~~language~~ of such prayers, he maintains, ought to be that which one understands best and in which one is most fluent. While he realizes the value of Hebrew and ascribes^{to} it a most important position in Jewish life, he nevertheless maintains that it is not only permitted to pray in "Ashkenaz"--Yiddish--but that it is far better, for it makes ~~for~~ it more possible to cleave unto God--since one understands the words of his mouth. He even declares that the only reason why the Hebrew is used for the official liturgy is that it is the established language; otherwise, it would have been far better to pray in Yiddish--or in any other language which one understands best.¹¹ He himself uttered devotional prayers in Yiddish, and he wrote down in the same tongue.¹² Other exponents of Chasidism improvised ~~xx~~ such prayers, using both Hebrew and Yiddish in the same prayer,¹³ and uttered them~~y~~ in synagogues as well as

~~outside of synagogues~~

as in homes and fields and woods and other places of solitude.

"Sichah" as distinguished from the regular ~~prayers~~ prayers of the liturgy plays so important a role in Chasidic life that it at times eclipses the importance of the regular services. As a whole, however, Chasidism never attempted to abandon the official liturgy; it merely stressed the value of improvising devotional prayers which are to be used before and after ~~the~~ the services or any other time during the day. With this view in mind, exponents of Chasidism actually wrote such prayers; some are even ascribed to the Besht.

Of Rabbi Shneur Zalman of Ladi it is told that in moments of ~~spiritual~~ spiritual awakening he was wont to cry out: "I desire neither Thy paradise nor Thy bliss in the world to come; I desire Thee and Thee alone." This short prayer epitomizes the noblest and highest ~~thought~~ thought which runs through Chasidic devotional prayers at large, especially through those leading exponents of Chasidism composed for their own daily use.

The prayers of Rabbi Levi-Yitzchok of Berdytschev are most ~~xxx~~ strange and unique in Chasidic life; they are really conversations with God. They contain no element of petition; they are a defence of the name of Israel and a justification of Jewish life. Thus, once on New Year's Day, Rabbi Levi-Yitzchok approached ~~the~~ the holy ark and said:

"Good morning, Master of the universe!

I, Levi-Yitzchok of Berdytschev, have come to hold ~~judgment~~ judgment with You concerning Your people Israel.

What have You against Israel?

Why have You imposed Yourself upon ~~the~~ Your people Israel?

Everywhere You say: "Command the children of Israel."

Everywhere---"Speak to the children of Israel."

"Father of mercy, how many nations are there in the world?

Persians, Babylonians, Romans.

The Russians--what do they say?

That their emperor is ruler.

The Germans--what do they say?

That their Kaiser is king.

The English--what do they say?

That their king is ruler.

But I Levi-Yitzchok of Berdytschev say:

Magnified and sanctified be the Great Name.

And I Levi-Yitschok of Berdytschev say:

I will not move from this place, from this very spot,

Until there will be an end,

Until there will be an end to this exile.

Magnified and sanctified be the Great Name....."

Once, just ~~xxxx~~ as he had finished Kol Nidrei, he turned to

18

God with these words:

"Master of the universe, we do not have the strength to say:

'And the Lord said I have forgiven'. Say You 'I have forgiven',
for we do not have the energy to say anything at all."

19

On a similar occasion, he once turned to God and said:

"Master of the universe! Had You ~~xxxx~~ told the nations of
the world that it is a virtue to eat and drink before Kol
Nidrei, they would all drink until they would be drunk, and
not even ten of them would come in the evening to pray before
You. Only Your people Israel is truly a holy people. Not
one of them is drunk; not one of them stuffed ~~xxxxxx~~ himself
with too much food. All have come to this sacred place, and

stand before You to bare their souls to You."

Once, just before the Closing Services of the Day of Atonement,
²⁰
 he began to pray to God, saying:

"Master of the universe, I will exchange with You. I will give You sins and ~~xx~~ transgressions and You give me pardon and forgiveness. But do You think that I will make this exchange on an even basis? You are mistaking. I want that ~~you~~ You add from Your resources: Children, life, and sustenance. What is meant by children? Children who engage in the study of Torah and indulge in precepts, merciful Father.

What is meant by life? May the living, the living, praise You; may the living, the living, glorify You, merciful Father.

What is meant by sustenance? And you ate and ^{were} ~~xxx~~ satisfied and did bless the Lord, merciful Father.

And ^{do} You know my pedigree, merciful Father?

All nations--the Chaldeans, Babylonians, Persians--say that their gods are also God. But I Levi-Yitzchok say: Magnified and sanctified be the Great Name."

There a number ^{of} similar devotional prayers--~~rather~~ conversations--ascribed to Rabbi Levi-Yitzchok of Berdytshev.
²¹

Once, it is told, ²² a woman came to a Tsaddik--Rabbi David Zlates--and implored him that he pray that God bring back her husband to her. Rabbi David Zlates told her that his prayers are no more sacred than those of an honest woman, and that therefore she ought to pray for herself. When the woman whose husband had deserted her claimed that she could not pray in Hebrew, he gave her ~~xxx~~ a prayer in Yiddish which was to the following effect:

"Master of the universe! Have mercy upon me with Thy great mercifulness. Even as I do Thy will at all times according to my human capacities, do Thou my will according to Thy Divine capacity. Send back to me ~~XXXX~~ my husband. Make me to find grace in his eyes, so that he be a worthy husband to me Thy servant and a ~~xx~~ loyal father to his children."

Once the "Chozeh" of Lublin was implored to pray for a sick girl--a daughter of one of his opponents--and he uttered the following prayer:

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"Master of the universe! I know quite well that the sickness of Sarah, daughter of Rachel, did not come because ~~xx~~ her parents insulted me, for I am a sinner and a transgressor. My honor is surely not worth that a Jewish soul suffer even a most slight blow in his smallest finger. But since people like to fool themselves and think that I am a Tsaddik and that I have brought about her sickness, I pray Thee, ~~xxx~~ restore her to health. Bring her a perfect cure, so ~~xx~~ that she be completely restored to health; and the people will then know that I, Jacob, son of Meitel, does not wish to and cannot bring suffering to others."

Rabbi Elimelech of Lizansk composed a number of devotional prayers. One of them is now printed at the beginning of Chasidic prayer-books. Following is an excerpt of that prayer.

24

"~~My~~ My Father in Heaven! Cause me to merit that Thy faith be ever rooted in my heart, ^{and} / remove all partitions which stand between me and Thee. Cause me to merit that in the hour when I engage in the ~~xx~~ study of Torah and in Thy service my thoughts be pure and clear, so that I worship Thee with truth and a per-

heart, ~~Save~~ and save me from all errors and impediments. Cause me to merit that I unite my heart, my words, my actions, and all my movements and emotions, both revealed and hidden, to Thy service with truth and sincerity. Sanctify me and purify me, and plant in my heart love and fear of Thee. Guard me against all strange thoughts, against haughtiness, anger, and ill-temper, and against all evil things which undermine Thy worship--so holy, so pure, so beloved of Thee. Imbue me with Thy sacred spirit, until I cleave unto Thee and yearn after Thee, and save me from all envy and jealousy, so that no thought of hatred ~~xxxxxx~~ ever enter my heart. Give me the vision to see in every one his good qualities, and close my eyes from beholding his defects. Lead me in the path of truth, so that I speak with my friends truthfully and righteously. Amen!"

Rabbi Nachman of Bratzlav looms as the greatest composer of devotional prayers in Chasidic life, perhaps in Jewish life at large. He composed a whole volume of personal prayers which contains prayers for material and spiritual needs of an individual and social nature. Rabbi Nachman of Bratzlav composed devotional ^{prayers} for everything; he prays that God send him a worthy Tsaddik, and on another occasion he utters a prayer that God keep him from masturbation. Following are a number of ~~xxxxxx~~ excerpts from the volume of his prayers.

Thou, O Lord, didst reveal Thy glory in a cloud to Thy people when Thou didst speak with them. Amidst thunder and lightning didst Thou show Thyself, and amidst the sound of the trumpet, O our King, didst Thou appear on Mount Sinai to impart to Thy people laws and commandments. May it be Thy will, O Lord our God and God of our fathers, that Thou mayest help me with Thy great mercy to fulfill
~~Thy xxxxxxxxxxxxxxxxx~~

Thy commandments amidst great rejoicing and to pray before Thee with all my strength, with all manner of power which is within me, with all my limbs and sinews, with all my flesh and blood and bones, with all the marrow which is in my head and my whole body, and with all the power of my five senses. May all my other powers be exercised in my prayers, that I may be empowered to bring forth my words of prayer with great joy and strength, and that I may be worthy of making my voice create an awe-inspiring sound, so that this sound shall stir the fervor within my heart, that my heart may hear and comprehend what I am praying before Thee. May I be filled with the fear of Heaven, the fear of on high, until there is left in me no fear of any sort whatsoever, no fear of anything in this world, neither of any official or nobleman or any man, nor of any evil beast or robbers, nor of anything in the world. May I not fall a prey to any fear or terror apart from Thee; but only Thee alone may I fear, with a fear both sublime and exalted. Amen!

Lord of the world, Lord of the world, Thou knowest my heart; Thou knowest my ways from beginning to end. Thou knowest my shame and ~~my~~ disgrace and humiliation before Thee. I know not how to achieve sanctity in matters of eating, nor how I may in truth be delivered from the taint of desire of mere food and drink. Lord of the world, my needs are infinite and of every character, until my needs for salvation ^{are} ~~swallowed up~~ swallowed up and ~~are~~ drowned. Therefore, there are no words at my command through which I may express myself. I know not where to begin to speak nor how to express my plaint. In truth, I know that I am utterly obligated to Thee and that I have acquired many blemishes because of my desire for food and drink--a desire of which I have made no real effort to rid myself--so that my speech is exceedingly ineffectual, so that my address to Thee is con-

demned to an exile which inflicts grief upon me, rendering me incapable of any worthy or proper speech. Nor have I until now begun to call upon you in any worthy manner; yet I am weary and my eyes wait for my God. Lord of all worlds, boundless is my anguish because of my inability to learn of any way and means of saving my unfortunate spirit from ~~my~~ destruction. I have no resource ~~by~~ but my power of speech, and even this is withheld from me. For there is no word at my command but Thou O God knowest it beforehand. Alas, O Lord, I am in desperate straits, as I call unto Thee in grief and out of the depth of my spiritual exile. Out of the depths I call unto Thee, O Lord. Hearken to my voice; may Thine ears be sympathetic to my entreaty. Hear my cry; fail not to grant me enlargement and relief. Help me with Thy great strength and with Thy great mercies to overcome completely the inordinate desires after food and drink, that I may be satisfied with the satiation of my barest needs. May my physical cravings so diminish that I may live in holiness and purity, without any vexing needs for, or desires after, ~~my~~ physical pleasures. Amen!

Master of the universe! Make us worthy in Thy great mercy of acquiring the power to conquer sleep, that we may ~~drive away~~ drive away drowsiness from our eyes and thus be able to study sixty Talmudic ~~xx~~ treatises, including the holy Gemara, each night. May we have the ~~px~~ strength to study and to teach, to observe and establish Thy law, and to engage in the Torah for its own sake. "Arise, sing at night, at the beginning of the watches." May there thus be drawn to us the thread of lovingkindness. By day the Lord commands His lovingkindness, and by night the song of my people is a prayer to the living God. Mayest Thou help us, therefore, that we be not distracted from our service of Thee by the sound of any note

of music or any human melody; may not even the music of the birds ~~xxxx~~ catch us in its snare. May none of these so have dominion over us that, God forbid, we grow slack and neglect our work. Give us the strength to raise up our ~~xxxxxx~~ fellowmen by purifying them, lifting them up and restoring them to a state of holiness. Rebuild, we pray Thee, the fallen tabernacle of David; and in Thy great mercy awaken Thou the lily of Sharon to sing with a pleasant voice, to sing joyfully and tunefully. Mayest Thou alone rule, O Lord, in the near future over all Thy works.....Amen!

28

Master of the universe, Thy way, O our God, is to seek out the oppressed and to have mercy upon the weak and the weary. Be gracious and merciful unto us; ~~xxxxxx~~ have mercy and compassion upon us; mayest Thou show favor unto us. For we are as ~~xxxxxx~~ orphans bereft of a father, ~~xxxx~~ and there is none to stand up in our behalf, none upon whom we may lean except our Father in Heaven--and upon the virtue and power of the pious men of truth who kept Thy covenant in supreme and holy manner, according to Thy own will. For Thy sake and theirs, not for ours, show us Thy kind will. Stir Thou the righteous men of truth--the Tsaddikim--that they may plead for us and strive in our behalf; and cause ~~xx~~ Thou the light of their holy countenance to be directed toward us. Drive Thou away from before us all enemies and adversaries of truth; subdue and humble them to the dust. Put Thou in their hearts only the will to return to Thy truth. Reveal the ~~xx~~ truth unto them wherever they may be, so that they may be vouchsafed to know of the loftiness and greatness and holiness of Thy true Tsaddikim, and so that they may come to cleave and to draw nigh unto their ways and to roll themselves in the dust of their feet and drink in with thirst their words and engage themselves in their holy works which all true Tsaddikim have ~~xxx~~

left behind as a blessing, and by means of which we may all ~~xxx~~
return to Thee in truth and sincerity. According to Thy great
mercy, have pity and compassion upon us and save us and fulfill
our petitions in graciousness. Remove from us, we pray Thee, ad-
versaries, pestilences, plagues, famines, and sorrows; and remove
Satan from ~~xxx~~ before and behind us. Amen.

O Lord, Our God and God of our fathers, may it be Thy will that Thou have mercy upon us, and in Thy great compassion bless us that we be worthy of enjoying holy dreams, dreams which come to us through the mediacy of Thy holy angel. May we have true and sacred dreams, and may no thoughts, dreams, and reflections of any evil character trouble us. Deliver us from vain and empty dreams, dreams induced, God forbid, by evil spirits; but elevate Thou me from the state of animal to that of man. Enable me to sanctify and purify all my ~~imaginary powers~~ ~~imaginatory~~ powers. May my imagination be rendered subservient to the holy ~~xxx~~ intellect so that, even when my rational senses depart during my sleep, my imagination may ~~be~~ be under control and under the supervision of Thy angel. Extend Thou over me Thine own reflection, so that I may dream and sane dreams through the agency of Thy angel--good, upright, sacred dreams, great in purity according to Thy good will; and deliver Thou me from futile, stupid, idle ~~dreams~~ and false dreams. Turn all my dreams unto good both for me and Israel. May all my thoughts and dreams, and imaginations be bound in Thee continually and in Thy Holy Torah and in Thy true Tsaddikin, so that I may be worthy of beholding in my dreams the light of the countenance of these Tsaddikin and hear from them words of the living God--true and holy words, words without any slight admixture of profanity, falsehood, and vanity which have their origin in evil spirits, God forbid.

May I, when I awake, be worthy of remembering all the great and sacred truths which I beheld and heard in my dreams. Strengthen me with the fear of Thee and Thy holy service continually, that all my dreams may have a good influence upon me. Amen!

30

These few excerpts reveal the tenor and dominant characteristics of Rabbi Nachman's of Bratzlav devotional prayers. They are all exceedingly simple in both style and language. They are truly outpourings of the heart, and they aim to cause man to draw nigh unto the Holy One and to feel His presence in all life.

.....

pressions of sacred emotions--expressions of yearnings to draw nigh unto Him Who dwells on high.

Thirdly, Chasidism enriched prayer by creating around it a world of stories, legends, and parables. A significant portion of Chasidic lore is centered around the concept of prayer. Every aspect of prayer--its function, its efficacy, its place, its relation to learning and to the Tsaddik--is pointed out in the form of a legend, anecdote, or parable. These legends and parables constitute the creative impulse of Chasidism, and perhaps its richest and most unique contribution to prayer.

Fourth, Chasidism re-emphasized the place and value of devotional prayers by actually composing a large number of such prayers. Exponents of this movement realized that the prayers of the regular liturgy ~~xxxx~~ ^{include} could not possibly/all infinite thoughts, emotions, and needs which confront man from day to day. They therefore urged their followers to devote an hour or two each day to devotional prayers--to prayers which rise out of their hearts in their moments of solitude and spiritual awakening--prayers through which man ~~xxxx~~ speaks with God, even as ~~though~~ he speaks with his most intimate friend. In this way, Chasidism revived the creative impulse which caused a number of its exponents to compose a large number of devotional prayers.

Fifth, Chasidism re-established the fundamental principle of prayer by insisting that prayer is a channel which leads man to God. The place of prayer, we have seen, its function, its efficacy, its relation to learning ~~xx~~ and to the Tsaddik, the manner of prayer, and the value of devotional prayers--all these direct themselves and depend upon one principle: to draw nigh unto God. The entire gamut of prayer ~~xxxx~~ ^{approximates} thus/through this all-embracing goal; this, ac-

cording to best Chasidic thought and life, is the end ~~xxxx~~ all and
 be all of prayer. Toward this lofty end Chasidism harnesses all
 aspects of prayer; toward this one purpose it puts into play all
 ideas and thoughts connected with the concept of prayer. This idea
 of prayer as a force which causes man to draw nearer to the Holy
 One is, of course, a Jewish doctrine ~~xxxxx~~ at large; but Chasidi sm
 re-affirmed it and re-emphasized^{it}/as was never done before. This
 goal of prayer is part of the goal of Chasidism in general, for the
 purpose of Chasidism is to make men conscious of the presence and
 nearness of God, and to make the principle of divinity to manifest
 itself in all things and all life. Therein lies the chief contribu-
 tion of Chasidism to Jewish thought and life, and its most vital
 contrinution to the concept of prayer in particular.

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Notes to Chapter I

1. Chasidic literature itself has no authentic account of the life of the Besht; whatever it tells of his life is a happy mixture of legend and fact. The following Chasidic works contain accounts of the career of this man: Shivchei Ha'Besht, K'hal Chasidim, Adas Tsaddikim, and Mif'alos Ha'Tsaddikim. This biographic sketch is culled partly from these works and from the following authors who attempted to give a full authentic biography of the Baal Shem Tov: Ha'Chsidim V'ha'Chsidus by S. A. Horodetzky, Vol. 1, pp. 1-73; Rabbi Israel Baal Shem Tov, A. Kahana; and Sefer Ha'Chsidus by A. Kahana, pp. 19-23.
2. Compare A. Kahana, Sefer Ha'Chsidus, p. 19 with p. 28. See also K'hal Chasidim, p. 9.
3. There was Rabbi Chayyim Joseph David Azulai, author of a most important work called "Shem Ha'Gdolim". He was a scholar and a man of good reputation, even though he was looked upon as a god by both Jews and gentiles. On the other hand, there was a healer like Samuel Jacob Chayyim Falk of London who claimed to be a miracle-worker, but who was no doubt a swindler. There were many others, but these two will suffice to illustrate the two types of healers which existed at that time.
4. A. Kahana, Sefer Ha'Chsidus, p. 61-62.
5. The following works contain the teachings of the Besht: Tsvoas Ri'Bash, Keser Shem Tov, Toldos Jacob-Joseph, and Degel Machne Ephraim.
6. Jacob-Joseph Katz, Ben Poros Yosef, p. 88; A. Kahana, op. cit. pp. 86-87; Tsvoas Ri'bash, p. 20.

7. Tsvoas Ri'Bash, pp. 10-11.
8. Ibid, p. 11.
9. Ibid.
10. Toldos Jacob Joseph, p. 406.
11. Tsvoas ~~ka~~ Ri'Bash, p. 13.
12. A. Kahana, op. cit., pp. 66-67.
13. Tsvoas Ri'Bash, pp. 10-11.
14. Even a hasty review of the works which contain teachings of the Besht brings out these fundamental ideas of the Besht.
15. A. Kahana, op. cit., p.22.
16. Ibid. pp. 68-70.
17. Ibid. pp. 7-12. Stories, too, tell of dire economic plight.
18. Ibid. pp. 12-13. The pitiful spiritual state of the people is likewise reflected in many stories and legends.
19. Ibid. p. 259 brings a beautiful story concerning a village Jew who knew only the alphabet, and uttered the Hebrew letters on New Year's Day as his sincere prayer. This story is at once both fascinating and typical of peasant-Jews.
20. S. A. Horodetzky, Ha'Chsidim V'HaChsidim, vol. 1, introduction; see also A. Kahana, op. cit., pp. 14-15.
21. The sect of Frankists whose leader was Jacob Frank ~~ixxxxxxx~~ came as a result of the spirit of Cabbala.
22. A. Kahana, op. cit. pp. 14-15.
23. In studying the life of the Besht, we find that he had constantly to fight against the practice of ascetic rites.
24. The term Besht is the Hebrew abbreviation of Baal Shem Tov.
25. See note 1.
26. See the chapter on "Prayer and Learning in Chasidism". Rabbi Shneur Zalman's Shulchan Aruch is sufficient testimony to con-

vince one that Chasidism never attempted to disregard the law.

27. See note 26.

28. Already the Besht pointed out time and again that faith must go hand in hand with reason in man's concept of the Divine. See in particular the beautiful homily on "Our God and God of our Fathers" which Martin Buber translates in his collection "Sayings of the Baal Shem Tov". Rabbi Dov-Ber of Meseritsch has the same homily; see his Or Ha'Emes, p. 81. Rabbi Shneur Zalman of Ladi, founder of the Chabad system in Chasidism, stressed in particular the place of reason; see his Tanya, especially chapters 3-5. Even Rabbi Nachman of Bratzlav who claims that faith alone should be the guide and basis for man's belief in God--even he does not rule out reason; see his Likkute Moharan, chapters 1, 8, etc. On the attitude of Chasidism to reason see also Lazar Gulkowitsch, Der Chasidismus, p. 12.

29. Rabbi Moses Cordovero and Rabbi Isaac Lurie lived in the ~~first decades of the~~ sixteenth century.

30. The Sabbathai Zevi movement and its many followers were direct products of Gabbalistic teachings.

31. The writer of this thesis has written an essay on the God-idea of Chasidism; but it is still in manuscript. See S. A. Horodetzky, Toras Hamaggid, pp. 7-33; and also his Toras Rabbi Nachman of M'Bratzlav, pp. 43-87. These two Chasidic exponents embody practically the entire God-concept in their works as was current in Chasidic thought at large.

32. The Besht himself spoke to the people of God's love and explained it to them through father-and-son parables; they are, however, scattered in the many works of his disciples. S. A. Horodetzky compiled such parables which are ascribed to Rabbi Dov-Ber of

Meseritsch; see his Toras Hamaggid, pr. 127-252.

33. Concerning the meaning of the word "du-du-le", the translation of this song, and concerning the tune of this poem see A. Z. Idolsohn, Jewish Music, pp. 420-423, 431. Rabbi Yehuda Halevi, Hebrew poet laureate of the medieval ages, wrote a poem which embodies the same thought.
34. It is particularly expressed in Rabbi Elimelech's Noam Elimelech, in the Besht's Tsvoas Ri'Bash and Késer Shem Tov, in the Degel Machne Ephraim, in the Likkute Moharan, etc. To give in detail references where this idea occurs would almost involve giving references to half of Chasidic literature.
35. On the concept of joy in Chasidism see Tsvoas Ri'bash; whatever the Besht's disciples said of joy they merely repeated and rephrased ~~the same~~ and elaborated on their master's ideas.
36. Tsvoas Ri'Bash, p. 10.
37. A. Kahana, op. cit. pp. 109-110.
38. Ibid. pp. 147-149; Horodetzky, Ha'Chsidus V'HaChsidim, ^{vol. 1,} pp. 79-80.
39. Rabbi Nachman of Bratzlav, Sefer Ha'Midos, pp. 149-156, devoted a whole chapter to the concept of joy which expresses the difference between joy and sheer hilarity. Other Chasidic thinkers assert the same ideas in their works.
40. Rabbi Nachman of Bratzlav, Shivchei Horan, p. 32A.
41. Rabbi Nachman of Bratzlav, Likkute Tefilos, prayer #4.
42. S. A. Horodetzky, Toras Hamaggid, p. 108 brings this statement from the "Maggid D'vorov L'Yaakov".
43. Rabbi Dov-Ber of Meseritsch, Or Ha'Emes, p. 87; Rabbi Elimelech of Lizansk, Noam Elimelech, p. 129.
44. Horodetzky, Toras Rabbi Nachman M'Bratzlav, p. ~~133~~ 103, 136.
45. E. Z. Zweifel, Shalom Al Yisroel, chapter on "Mitalmdei Hori'

- p. 30, quotes to this effect a statement from the disciples of the Baal Shem Tov. In his interpretation of the essence of Chasidism, Martin Buber regards humility one of the foundations of the movement.
46. See Likkute Moharan and Noam Elimelech; both are a glorification of the Tsaddik.
 47. Horodetzky, Toras Hamaggid, pp. 105-113; the statements quoted by Horodetzky are characteristic of Chasidism at large.
 48. The Dybbuk by Ansky opens with a song which embodies this cabbalistic doctrine; it is found in Chasidic literature almost everywhere.
 49. The works of men like Ansky, Peretz, Berdyshevsky, etc.. represent to what extent modern Hebrew literature drew from Chasidic ~~tales~~ tales and legends; the works of A.Z. Idelsohn on Jewish folk-song illustrate to what extent Chasidic music has influenced Jewish folk-music at large.
 50. The present Neo-Chasidic movement which Martin Buber heads in Germany, and the re-awakening to the need of mysticism in Jewish religious life in America illustrate that Chasidism will be of even greater influence in the near future.

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Notes to Chapter II

1. Noam Elimelech, 1A, also 31B.
2. Likkute Moharan, 20A; Likkute Moharan, Part II, p. 2A.
3. Shéivchei Horan, pp. 77A.
4. Chasidic legends recount that the Besht revealed himself to the world as a light of the Torah; see Kahana, Sefer Ha'Chsidus, pp. 34-36. The Besht said of himself that whatever he achieved in the world he achieved primarily by the power of his prayers; see Tsvoas Ri'Bash, p. 9. Of him Chasidic tradition recounts many tales the underlying purpose of which is to bring out the noble personality of the Besht, his kindness, his charity, his many good deeds; see Kahana, Sefer Ha'Chsidus, pp. 61-68, concerning the good deeds of the Besht.
5. Tanya (Likkute Amorim), Part I, p. 16B; Iggeres Ha'Tshuvah, p. 92A; Iggeres Hakkodesh, pp. 112A-B, 118A, 138A, 155A.
6. Tanya, Part I, 35B; Iggeres Hakkodesh, p. 112B.
7. Likkute Moharan, Part II, p. 39A; see also Keser Shem Tov, p. 28; Degel Machne Ephraim, p. 112; Noam Elimelech, p. 16A.
8. Likkute Moharan, ibid.; Noam Eliemelech, p. 63A.
9. Iggeres Hakkodesh, p. 138A; Likkute Moharan, Part II, p. 42B; see almost any other Chasidic work.
10. From ancient times, no doubt, the whole idea of respect and reverence during prayer has been likened in Jewish thought to that which man pays to a king when he stands in his presence; it constantly appears in Jewish literature.
11. Tsvoas Ri'Bash, pp. 21-23; Or Ha'Emes, pp. 2-3, etc.; Maggid D'Vorov L'Yaakov, pp. 1A, etc.. This is a cabbalistic concept

at large; Rabbi Dov-Ber of Meseritsch quotes from the "Zohar".

See Or Ha'Emes, p. 1.

12. Keser Shem Tov, pp. 12, 50.
13. Degel Machne Ephraim, p. 109; the author of this work brings this parable in the name of his grandfather--the Besht.
14. Likkyte Moharan, Part II, pp. 17A, 18A; on pp. 57A-B, he develops the thought that prayer is a state of the kingdom of David.
15. Keser Shem Tov, p. 19.
16. Likkute Moharan, pp. 11B; Noam Elimelech, p. 39A, has a similar passage, differing only in phraseology; also in Or Ha'Emes, p. 80.
17. Rabbi Nachman of Bratzlav, Sefer Ha'Midos, pp. 167, 132.
18. Noam Elimelech, p. 59A.
19. Tsvoas Ri'Bash, p. 16.
20. Horodetzky, Toras Ha'Maggid M'Meseritsch, p. 143; an exact replica of the Besht's statement, quoted word for word; Or Ha'Emes, p. 20.
21. Ibid., p. 16; Or Torah, p. 114; Or Ha'Emes, p. 37
22. Degel Machne Ephraim, pp. 118, 142.
23. Keser Shem Tov, p. 24.
24. Or Torah, p. 114. Concerning the doctrine of Divine Self-concentration see Horodetzky, Toras Ha'maggid...and Toras Rabbi Nachman....., pp. 33-37 and 71-75 respectively.
25. Tsvoas Ri'Bash, p. 29.
26. Keser Shem Tov, p. 14; in Noam Elimelech, p. 28A we find a similar thought. Man ought to pray, Rabbi Elimelech of Lizansk holds, when there are complaints against his moral life and when he is prosecuted in the court on high; his prayers are then accepted. The Hebrew quotation is: " Z "
27. Likkute Moharan, Part II, p. 22A. The same idea also occurs in Or Torah, p. 99.

28. The word "Chabad" is the Hebrew abbreviation of "Chochmoh" (wisdom), "Binah" (understanding), and "Da'as" (knowledge).
29. Tanya, Part I, p. 16 B.
30. Or Torah, p. 43.
31. It occurs in a number of Chasidic works, and the idea that before man begins to pray he ought to repent of all his sins is generally accepted in Chasidic life. See Noam Elimelech, pp. 31B and 58A: " "
32. Kahana, Sefer HaChsidus, pp. 56-58, 60. etc.; almost any work on the life of the Besht speaks of his ascents to the upper spheres during prayer.
33. Ibid., pp. 250-266, contains a number of tales concerning Rabbi Levi-Yitzchok of Berdytshev; some recount his ascent to the very presence of God when he prayed. He is characteristic to a large extent of the finest type of Tsaddikim.
34. Concerning the doctrine of Divine Self-Concentration see note 24.
35. Or Torah, ~~21~~ p. 91.
36. See notes 12 and 13 for the Besht's parable about the wise man who requested that the king permit him to speak to him three times daily--from which request the king derived much pleasure.
37. Kahana, Sefer Ha'Chsidus, p. 265, brings a most beautiful tale ascribed to Rabbi Levi-Yitzchok of Berdytshev--a legend which embodies the idea that God understands every utterance of man, no matter how unintelligible.
38. Likkute Moharan, pp. 21A, 93B, 96B; Or Ha'Emes, p. 12.
39. Shivchei Horan, p. 39B.
40. Sefer Ha'Midos, p. 164.
41. Likkute Moharan, p. ~~28A~~ 28B; it re-occurs in many other works.
42. Ibid., p. 28A; Horodetzky, Toras Rabbi Nachman..., p. 129.

43. Likkute ~~Mohara~~ Moharan, pp. 13A, 43A.
44. Ibid., pp. 17A, 18A.
see also Or Ha'Emes, p. 96
45. Or Torah, p. 35; Degel Machne Ephraim, p. 104; Kisve Kodesh,
pp. 49, 53; it occurs in many other Chasidic works.
46. Likkute Moharan, p. 11B.
47. Noam Elimelech, p. 8A.
48. Ibid., p. 15A.
49. Keser Shem Tov, p. 16.
50. Likkute Moharan, Part II, pp. 2B-3B.
51. Likkute Moharan, p. 1B.
52. Ibid., Part II, p. 38B.
53. In one of his private devotions, Rabbi Nachman of Bratzlav prays
that Messiah bring his supplications before the presence of God.
See Likkute Tefillos Moharan,
54. Likkute Moharan, p. 1B.
55. Keser Shem Tov, p. 38.
56. Or Torah, p. 77; Or Ha'Emes. pp. 11-12.
57. Shivchei Horan, p. 76A; Likkute Moharan, p. 11B.
58. Likkute Moharan, Part II, p. 3B.
59. Iggeres Hakkodesh, p. 155A.
60. Likkute Moharan, Part II, p. 3B.
61. Degel Machne Ephraim, p. 28; Likkute Moharan, pp. 8B, 20A, 63B,
81B, 112A; Part II, p. 22A.
62. Likkute Moharan, p. 95B.
63. Ibid., p. 63B.
64. Ibid., p. 10A.
65. Ibid., pp. 89A, 97B; Kdushas Levi, p. 2A.
66. Likkute Moharan, Part II, p. 42B.
67. Keser Shem Tov, p. 16.

68. Sefer Ha'Midos, p. 56.
69. Likkute Moharan, p. 12A.
70. Ibid., pp. 28A, 97B, 98A.
71. Keser Shem Tov, p. 57; Likkute Moharan, p. 19B; Likkute Tefillos Moharan, prayer #74; Sefer Ha'Midos, p. 164; Noam Elimelech, p. 26B; Iggeres Ha'Tshuvah, p. 100B; Rabbi Shneur Zalman, Shulchan Aruch--Orach Chayyim--chapter 89, paragraph 1; Imrei Tsaddikim, p. 24.
72. Sefer Ha'Midos, p. 164; Noam Elimelech, p. 60A.
73. Tsvoas Ri'Bash, p. 14; also in Noam Elimelech, p. 28A.
74. ~~xxx~~ Keser Shem Tov, p. 39.
75. Or Torah, p. 109; Likkute Moharan, p. 91A.
76. Likkute Moharan, p. 64A; Part II, p. 7B.
77. Noam Elimelech, p. 19B.
78. Likkute Moharan, p. 8B; Part II, p. 39A.
79. Likkute Moharan, pp. 8B, 12B, 51B.
80. Ibid., p. 44B.
81. Ibid.; a similar idea is expressed in Noam Elimelech, p. 7A.
During prayer, Rabbi Eli~~me~~lech of Lizansk writes, man ought to feel as though he were in Palestine.
82. Noam Elimelech, p. 38A.
83. Likkute Moharan, p. 11B; ^{see also Or Ha'Emes, p. 112.} Rabbi Elimelech holds that all prayers of Israel enter through one gate. See Noam Elimelech, p. 29A.
84. Noam Elimelech, p. 29A, also p. 82B; Likkute Moharan, p. 64A; Part II, p. 7B.
85. Likkute Moharan, Part II, p. 39B.
86. Or Torah, p. 125; this idea occurs in every Chasidic work.
87. Noam Elimelech, pp. 82B, 83A, states that today prayer has the the same power of forgiveness as did animal sacrifices in ancient days. See also Likkute Moharan, Part II, p. 17A.

88. Likkute Moharan, pp. 9A-10A.
89. Ibid., ~~20A~~ p. 20A.
90. Ibid., Part II, p. 2A.
91. Noam Elimelech, p. 62A.
92. Likkute Moharan, p. 114B; Part II, pp. 1B, 17A.
93. Likkute Moharan, pp. 20B, 21A, 28A.
94. Keser Shem Tov, p. 13.
95. Ibid., p. 31; Sefer Ha'Midos, pp. 73, 90, 113.
96. See chapter III, The Function of Prayer in Chasidism.
97. Keser Shem Tov, p. 13.
98. Degel Machne Ephraim, p. 49; Likkute Moharan, Part II, p. 3B.
99. Sefer Ha'Midos, pp. 73, 90, 113.
100. Likkute Moharan, p. 21A.
101. Iggeres Ha'Tshuvah, p. 92A.
102. Or Torah, p. 109.
103. See note 44.
104. Keser Shem Tov, p. 54.
105. See A. Z. Idelsohn, Jewish Music, pp. 418-419, for a summary of the steps which lead to divinity--steps formulated by the "Chabad" system of Chasidism.
106. Iggeres Hakkodesh, pp. 102B-103A.
107. Shivchai Horan, p. 82B.
108. Noam Elimelech, pp. 17B, 64B, 98B; Rabbi Dov-Ber of Meseritsch also repeats this statement. See Or Ha'Emes, p. 21. It's Talmudic.
109. Keser Shem Tov, p. 35; also in Or Ha'Emes, p. 93.
110. Shivchei Horan, p. 82B.
111. Likkute Moharan, Part II, p. 16B.
112. Noam ~~Elimelech~~ Elimelech, pp. 17B, 64B.
113. Sefer Ha'Midos, p. 164.

114. ~~Haam~~ Noam Elimelech, p. 19A.
115. Keser Shem Tov, p. 55.
116. Tanya, Part I, p. 16B; Noam Elimelech, p. 55B; see also A. Z. Idelsohn, Jewish Music, p. 518, note 2.
117. Likkute Moharan, Part II, 42A; Sefer Ha'Midos, pp. 50, 154, 167; Shivchei Horan, p. 4B, also pp. 15A, 49A, 56A, and 61B; Iggeres Hakkodesh, p. 163A.
118. Likkute Moharan, Part II, p. 18A.
119. Ibid..
120. Keser Shem Tov, p. 16; Likkute Moharan, pp. 12A, 85B; Part II, p. 41B, etc..
121. There is the well-known story in Chasidic tradition of the boy who whistled upon a reed on the Evening of Atonement, and by his whistling he uttered so sincere a prayer that it caused the prayers of the Besht and the people to ascend to the upper world; see Kahana, Sefer Ha'Chsidus, pp. 49-50. See also Shivchei Horan, p. 86A; Tanya, Part I, p. 86A; Or Torah, p. 95; Toldos, p. 71.
122. Tsvoas Ri'Bash, p. 8; also in Or Ha'Emes, p. 81.
123. Ibid., p. 33.
124. Likkute Moharan, p. 80B.
125. Keser Shem Tov, p. 18; also in Toldos Yaakov Yossef, p. 28.
126. Likkute Moharan, p. 2A.
127. Tsvoas Ri'Bash, p. 9; Shivchei Horan, p. 4A.

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Notes to Chapter III

1. Or Ha'Emes, p. 112.
2. See: Shivchei Ha'Besht; Horodetzky, ~~Sefer~~ Ha'Chsidus V'Hachsidim, Vol. I, pp. 1-73; A. Kahana, Chayei Ha'Besht and Sefer Ha'Chsidus, pp. 27-99; M. Ruber, Die Legende Des Baal-Schem; K'Hal Chasidim.
3. Keser Shem Tov, p. 9.
4. Degel Machne Ephraim, p. 83.
5. Sefer Ha'Midos, p. 99; see also Chapter V concerning the relation
of prayer to learning.
6. Sefer Ha'Midos, pp. 164, 163; Noam Elimelech, p. 60B; etc..
7. Sefer Ha'Chsidus, p. 164.
8. Shivchei Horan, pp. 76A-B; Yemei M'Harnas, p. 10B.
9. Rabbi Dov-Ber of Meseritsch, Rabbi Shneur Zalman of Ladi, Rabbi Elimelech of Lizansk--these and many more do not stress the use of prayer for material ends, as it is further pointed out in this chapter.
10. There are altogether too many such references in Chasidic literature to quote here. A characteristic tale along these lines is found in Keser Shem Tov, p. 51.
11. Likkute Moharan, p. 12B.
12. Sefer Ha'Midos, p. 160; also in Degel Machne Ephraim, p. 28, a similar idea is expressed by the author.
13. A characteristic and interesting story to this effect is found in A. Kahana, Sefer Ha'Chsidus, pp. 43-45.
14. Isaac Ewen, Von Der Gut Yiden Welt, pp. Kahana, op. cit. pp. 274-6
15. See note 13.

16. Sefer Ha'Midos, pp. 28, 29; Yemei M'Harnas, p. 7A; etc...
17. Sefer Ha'Midos, p. 27.
18. See Chapter II, pp. 39-41, for^a/discussion concerning the relation of prayer to the laws of nature; see also Chapter IV.
19. Sefer Ha'Midos, p. 162; Likkute Moharan, p. 5A. In Keser Shem Tov, p. 33, The Besht says that one ought to pray for the welfare of the group at large and include himself in his prayers.
20. Sefer Ha'Midos, pp. ~~kk~~, 125, 147, 163;^{also}/in other works. ~~xxxx~~
21. Sefer Ha'Chsidus, p. 113. He who ~~xx~~ does not pray for Israel is considered a sinner, ibid., p. 165. He who does pray for the welfare of Israel is rewarded in that God blots out his sins, ibid.. See also ibid., pp. 166, 167. Similar views are expressed by every Chasidic thinker. See Noam Elimelech, p. 107A.
22. See, for instance, Likkute Tefillos Moharan, prayers #1, 2, 3, 4; in fact, almost any "Sichah".
24. Likkute Moharan, p. 1B. In his Sefer Ha'Midos, p. 163, he says that whoever declares the praises of God more than is necessary will be uprooted from the world; and when one petitions ~~for~~ God for personal needs, he ought not request for too great things.
25. See note 2; Likkute Tefillos Moharan; Dem Rebbin's Siddur.
26. ~~Tsvoas Ri'Bash~~ Keser Shem Tov, p. 12
27. Ibid., p. 13.
28. See Chapter II, p. 42, note 93.
29. See Chapter V.
30. Or Ha'emes, p.
31. Imrei Tsaddikim, p. 31.
32. Ibid., p. 30. When Napoleon warred on Russia, Rabbi Shneur Zalman prayed for Russia, so that the Jews be able to continue to observe the Torah and precepts. See Shivchei Horav, p. 16B.

33. Ibid., p. 18.
34. Ibid., p. 62.
35. Shivchei Horan, p. 6A; ~~xxx~~ Keser Shem Tov, p. 12.
36. Degel Machne Ephraim, p. 108; Likkute Moharan, p. 42A, Vol. II.
37. Likkute Moharan, p. 19B.
38. See any prayer in the Likkute Tefillos Moharan.
39. Likkute Moharan, p. 64A.
40. See Isaac Ewen, Fon Der Gut Yiden Welt, pp. 11-38, how Raabi Leib, the son of Sarah, would rectify lost souls by the power of his prayers.
41. A. Kahana, Sefer Ha'Chsidus, p. 47.
42. See Chapter IV concerning the place of the prayers of the Tsaddik.
43. A. Kahana, Sefer Ha'Chsidus, p. 47.
44. See Chapter ~~XX~~ VI.
45. Keser Shem Tov, p. 49.
46. Sefer Ha'Midos, pp. 113, 165, 166.
47. Or Torah, p. 24; see also Likkute Tefillos Moharan.
48. See Chapter I, pp. 27, 28.
49. Keser Shem Tov, p. 9.
50. Tsvoas Ri'Bash, p. 36; Toldos Jacob Joseph, p. 134, classes this/ as lowest type of prayer.
51. Or Torah, p. 116; Toldos Jacob Joseph, p. 134, classes this as/ highest type of prayer
52. Imrei Tsaddikim, p. 71.
53. Likkute Moharan, p. 2B.
54. Ibid., p. 59A.
55. Ibid., p. 21A.
56. Ibid., p. 32B.
57. Ibid., pp. 83A-84B.
58. Noam Elimelech, p. 60B.
59. Ibid., p. 81B.

60. Degel Machne Ephraim, pp. 148-149.
61. See Chapter II, p. 33.
62. Botsino D'Nthoro Ha'Sholeim, p. 37.
63. Sefer ~~xxx~~ Ha'Midos, p. 131.
64. Shivchei Horan, p. 33B.
65. Imrei Tsaddikim, p. 54.
66. Ibid., pp. 77-78.
67. Noam Elimelech, Introduction.
68. Ibid., pp. 1A, 32B.
69. Ibid., Introduction.
70. Ibid.; ~~xxxx~~ see also p. 24.
71. Ibid., p. 60B.
72. Ibid., p. 34B.
73. Ibid., 43B.
74. Ibid., p. 7A.
75. See Chapter II, p. 42; Or Torah, p. 125.
76. Or Torah, p. 132; ~~xxxxxx~~
77. Or Ha'Emes, p. 57.
78. Already the Besht gave this interpretation in Keser Shem Tov, p. 34. See also Likkute Moharan, pp. 111B.
79. Or Torah, p. 27.
80. Or Ha'Emes, p. 206.
81. Ibid., pp. 198, ~~xxx~~
82. Ibid., p. 200.
83. Or Torah, p. 116.
84. Or Ha'Emes, p. 74.
85. Tsvoas Ri'Bash, pp. 17-18; Keser Shem Tov, pp. 35, 54, 3, 19, 7; the Besht is quoted in the works of his disciples often, particularly in the Degel Machne Ephraim. In Keser Shem Tov, p.19,

~~Exakt~~ the Besht says: Behold, God knows the needs and desires ~~EEEE~~ of man. Why then pray? Pray that the Shechinah attain ~~EEEE~~ its fulness and state of completeness.

86. Degel Machne Ephraim, pp. 24, 56, 64, 75, 109, 110, 114, 117, 172; Likkute Moharan, p. 92A; Sefer ~~Maxikim~~ Ha'Midos, p. 57; Tanya, p. 58B; Or Torah, p. 24; Or Ha'Emes, ~~xxx~~ pp. 1, 57, 93; Noam Elimelech, pp. 21B, 52B; Botsino D'Nhoru Ha'Sholeim, p. 65; also in many other Chasidic works. See Toldos...., p. 134.

87. See note 61 and 85; Tsvoas Ri'Bash, p. 35.

88. Or Torah, p. 24; also Toldos...., p. 134.

89. Ibid., pp. 95, 116; Or Ha'Emes, pp. 12, ~~xx~~ 132.

90. Or Torah, p. 116; Or Ha'Emes, p. 12; this parable appears also in other Chasidic works.

91. Noam Elimelech, p. 91A.

92. Ibid., pp. 21B, 52B, 107A; Kahana, op. cit., p. 164, brings a similar passage in the name of the Maggid.

93. Ibid., pp. 16A, 97B. On p. 107A, the author explains why the Eighteen Benedictions (Amidah) begin with the Benediction "Ovos"-- Fathers.... that is, with the clause "God of Abraham, Isaac, and Jacob. In the beginning, he writes, it is essential that we attach ourselves to our patriarchs, so that by virtue of them we make manifest the Divine in our lives in this world.

94. Ibid., p. 7A; also Toldos Jacob Joseph, p. 134.

95. See Chapter IX.

96. See Chapter I, pp. 22-23; Toldos Jacob Joseph, p. 134.

97. ~~Or Torah, xxxxx~~ A. Kahana, Sefer Ha'Chsidus, p. 156.

98. Ibid., p. 203.

99. Tanya, p. 58B.

100. See Chapter I, pp. 24-25.

101. Rabbi Nachman of Bratzlav in particular points how difficult it

is to draw nigh unto God and to cleave unto Him. Man, however, he pleads, must never despair and never lose hope and faith. He himself found it extremely difficult. See Shivchei Horan, pp. 4A-to 6A in particular.

102. Shivchei Horan, pp. 76A-B; Yemei M'Harnas, p. 10B.
103. Or Torah, p. 27; A. Kahana, op. cit., p. 164.
104. Botsino D'Nhoru Ha'Sholeim, p. 65A...
105. Noam Elimelech, p. 7A.
106. Ibid., ~~21B~~ pp. 91B-92A.
107. Ibid., p. 98B.
108. See Chapter IX, particularly concerning the Chasidic concept of the psychological import of private devotions.
109. There are private devotions by Rabbi Elimelech of Lizansk, Rabbi Levi Yitzchok of Berdytshev, and others. See Chapter IX.
110. Likkute Tefillos Moharan, prayers #110, etc....
111. Rabbi Jacob Joseph classifies prayers in accordance with their aims and functions. At ~~xxxxxxxxxx~~ the bottom of his ladder stand prayers whose function ~~xxxxx~~ seems to be merely to satisfy and fulfill personal needs and wants. Upon the next step stand prayers which seek the welfare of the Shechinah, but embody also petitions for personal needs. Upon the top of the ladder stand those prayers which seek no reward whatsoever, but whose function it is to draw man nigher unto the Divine. See Toldos Jacob Joseph, p. 134.

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Notes to Chapter IV

1. Rabbi Eli~~melech~~ech of Lizansk in his "Noam Eli~~melech~~ech", Rabbi Nachman of Bratzlav in his "Likkute Moharan", and Rabbi Shneur Zalman of Ladi in his "Tanya" may be considered exceptions; possibly also Rabbi Jacob-Joseph in his "Toldos". They do treat specific subjects in organized essays more or less, often treating certain matters quite fully.
2. While the Besht arranged a prayer-book of his own, Rabbi Shneur Zalman's prayer-book known as "Dem Rebbin's Siddur" became the official liturgy of Chasidism.
3. See Chapter IX.
4. Almost any prayer in the "Likkute Tefillos Moharan" is sufficient testimony.
5. Likkute Moharan, p. 117A; Part II, p. 10A.
6. Ibid., Part II, p. 26B.
7. Shivehei Horan, p. 39B.
8. Keser Shem Tov, p. 17.
9. See Chapter VI for a consideration of the relation of the Tsaddik to prayer.
10. See M. Buber, Die Legende Des Baal-Schem; also the many legends in A. Kahana, Sefer Ha'Chsidus; etc...
11. Keser Shem Tov, p. 8.
12. Ibid., p. 13.
13. Noam Elimelech, pp. 68A-B.
14. Ibid., p. 28A.
15. Ibid., p. 92A.
16. Ibid., p. 24A.

17. Or Ha'Emes, p. 24 74.
18. Sefer Ha'Midos, p. 164.
19. See Chapter III, pp. 57-58.
20. Degel Machne Ephraim, p. 83. In Keser Shem Tov, p. 51, we find that one Chasid prayed for rain, and God granted his request. See also Likkute Moharan, p. 12B; Sefer Ha'Midos, pp. 94, 97; and Degel Machne Ephraim, p. 170.
21. Degel Machne Ephraim, pp. 28, 138-140.
22. ~~Tanpax~~ Iggeres Ha'Kodesh, p. 155A.
23. Likkute Moharan ~~12B~~ pp. 12B, 117A.
24. Ibid., p. 28B.
25. Keser Shem Tov, p. 34.
26. Or Torah, p. 132; Or Ha'Emes, p. 57.
27. Degel Machne Ephraim, pp. 148-149.
28. Likkute Moharan, p. 111A; Part II, p. 42A.
29. Ibid., Part I, p. 28B; Degel Machne Ephraim, pp. 148-149.
30. Likkute Moharan, p. 114A.
31. Shivei Horan, p. 39B.
32. Sefer Ha'Midos, p. 163.
33. Ibid., p. 164.
34. Degel Machne Ephraim, pp. 148-149.
35. Sefer Ha'Chsidus by A. Kahana, p. 156.
36. Keser Shem Tov, p. 17.
37. Toldos Jacob Joseph, p. 26.
38. A. Kahana, op. cit., pp. 49-50.
39. See Chapter I, pp. 26-27 for a brief discussion of the place of joy in Chasidism.
40. Tsvoas Ri'Bash, p. 30.
41. Keser Shem Tov, p. 3.

42. Toldos Jacob Joseph, p. 26.
43. See Chapter V.
44. The relation of strange thoughts to the efficacy of prayer is emphasized by practically exponent of Chasidism; it occurs almost everywhere in their writings. See, for instance, Tsvoas Ri'Bash and Or Ha'Emes.
45. Keser Shem Tov, p. 15.
46. Likkute Moharan, p. 1A.
47. Ibid., p. 97B.
48. Or Torah, pp. 42, 116.
49. Noam Elimelech, ~~xxx2243E~~ pp. 92A-B. Rabbi Levi-Yitzchok of Berdytschev is of the same opinion. See Imrei Tsaddikim, p. 57. Other Chasidic thinkers express the same view.
50. Likkute Moharan, pp. 5B, 97B.
51. Sefer Ha'Midos, p. 166.
52. Ibid., p. 163.
53. Ibid., pp. 152; Likkute Moharan, p. 20A; Part II, p. 2A; Noam Elimelech, p. 62A.
54. A. Kahana, Sefer Ha'Chsidus, pp. 126-127. Rabbi Jacob-Joseph says that peace between man and his fellowman means a relationship of peace between the impulses in man.
55. Sefer Ha'Midos, p. 114.
56. Ibid., p. 166.
57. Ibid., p. 15.
58. Ibid., pp. 68, 162.
59. Ibid., 160; also in Likkute Moharan a number of times.
60. Degel Machne Ephraim, p. 140.
61. Or Torah, p. 110; Or Ha'Emes, p. 3.
62. Imrei Tsaddikim, p. 57.

63. Sefer Ha'Midos, p. 127; Likkute Moharan, p. 2A. The essential of charity to the efficacy of prayer occurs already in the Talmud, and is stressed in the Shulchan Aruch.
64. Sefer Ha'Midos, p. 166.
65. Ibid., p. 164.
66. Ibid., p. 166.
67. Ibid., p. 97.
68. Ibid., p. 163. On page 164 Rabbi Nachman of Bratzlav says that through prayer man can change his luck.
69. See Chapter VII.
70. See Chapter VI.
71. Botsino D'Nhoru Ha'Sholeim, p. 83.
72. Or HaEmen, pp. 1-2.
73. Ibid., p. 93.
74. Keser Shem Tov, p. 18; Tsvoas Ri'Bash, pp. 17-18. Author of the Degel Machne Ephraim brings any number of similar passages in the name of the Besht.
75. See Chapter III, notes 85, 86; Chapter IV, notes 72, 73; also Noam Elimelech, p. 26B; and Toldos Jacob Joseph, p. 134, in particular, for the author makes an actual classification of prayers according to their ~~xxx~~ aims.
76. Keser Shem Tov, p. 8.
77. Shivchei Horan, p. 76B.
78. Likkute Moharan, Part II, pp. 21A-B.
79. Keser Shem Tov, p. 16; Toldos Jacob Joseph, p. 134.
80. Likkute Moharan, p. 113B; Degel Machne Ephraim, p. 49. It occurs almost in every Chasidic ~~xxx~~ work of significance, for it is a part of Jewish tradition at large.
81. Degel Machne Ephraim, p. 149; Keser Shem Tov, p. 16.

82. Tsvoas Ri'Bash, p. 33. A. Kahana, Sefer Ha'Chsidus, pp. 56-57, cites a Chasidic ~~xxx~~ story which recounts how ~~the~~ the prayers of the Besht stirred the inhabitants of the upper spheres and roused worlds.
83. Tsvoas Ri'Bash, p. 35. See Chapter II, pp. 34-36 concerning the relation of unity between God and the Shechinah which prayer affects in the upper realms.
84. A. Kahana, Sefer Ha'Chsidus, pp. 49-50, brings this legend; see also note 38. This same story occurs elsewhere ~~ix~~ with slight variations. The boy sounded his reed not at the Closing Service of the Day of Atonement, but, as herein stated under note 38, at the Kol Nidrei Service.
85. A. Kahana, Sefer Ha'Chsidus, p. 259. The writer of this thesis developed this legend; see Hebrew Union College Monthly, Vol. XVII, No. 6, under the title "God Weaves A Prayer".
86. See Chapter IX.
87. There are any number of tales and anecdotes which indicate that the moment one uttered words of prayer for his health he was in fact cured. This is especially pointed out in the legends which tell how Tsaddikim would heal people by virtue of their prayers; see Chapter VI. Concerning Chasidic legends and tales see the list given in Chapter I, note 1; see also M. Buber, Die Legende Des Baal-Schem.
88. Boysino D'Nhoru Ha'Sholeim, p. 62.
89. A. Kahana, Sefer Ha'Chsidus, p. 38, cites this story which maintains that every precept and commandment corresponds to a particular part of the human organism.
90. Likkute Moharan, p. 19B.
91. See Chapter IX.

92. Iggeres Ha'Kodesh, p. 155A.
93. See notes 5, 6, 80.
94. Or Ha'Emes, p. 3.
95. Imrei Tsaddikim, p. 13; see also Chapter VI for a consideration of the relation of God to the Tsaddik.
96. Iggeres Ha'Kodesh, p. 155A.
97. Keser Shem Tov, p. 11.
98. Ibid., pp. 3, 8.
99. ~~xxxxx~~ Likkute Moharan, p. 114B; Part II, pp. 1B, 2A, 7B, 17A.
100. Sefer Ha'Midos, p. 163.
101. Ibid., p. 99.
102. M. Lipson, Die Welt Derzehlt, p. 92, #158.
103. See notes 73, 74, 75.
104. Botsino D'nhero Ha'Sholeim, p. 62.

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Notes to Chapter V

1. For a full account of the activities of the Gaon of Wilna in connection with Chasidism see the biography of Rabbi Shneur Zalman of Ladi, Beis Rabbi; also Shivchei Horav. A. Kahana, Sefer Ha'Chsidus, p. 168, reprints an interesting oath which a teacher of the Gaon's children was compelled to take when he was suspected of consorting with Chasidim and of being in sympathy with the rising movement.
2. E. Z. Zweifel, Sholom Al Yisroel, pp. 9-60; Beis Rabbi, pp. 79-81, 93-94; Kahana, op. cit., pp. 229-242.
3. E. Deinard, Zichronos Bas Ami, pp. 3-20, 26-42. Even as late as that the opposition ^{to} ~~against~~ Chasidism raged with all its initial fury.
4. Beis Rabbi; Shivchei Horav. These two contain a detail account of the ~~arrest~~ arrest and acquittal of Rabbi Shneur Zalman of Ladi before a ~~Russian~~ Russian court.
5. See Chapter I, pp. 27-29 in particular.
6. Spiegel, Hebrew Reborn, pp. 121-124.
7. Ibid., p. 125.
8. The following works are characteristic of the attitude of the Haskalah movement to Chasidism: Meggalle Temirin (Divulger of Secrets) by Joseph Perl, Bochen Tsaddik (The Test of The Righteous) by Joseph Perl, Emek Rephaim (The Valley of the Dead) by Levinsohn, Ha'Tzofeh L'Veis Israel by Isaac Erter, and The Sin of Samaria by A. Mapu.

9. On one occasion Rabbi Isaac of Volozhin--a most bitter antagonist of the Chasidic movement--satirically pointed out the difference between a man of learning and a Tsaddik. A man of learning, he said, is to be likened to one who claims he has a head-ache; a Tsaddik, to one who claims he has a stomach-ache. When one says he has a head-ache, we do not have to believe him; we can verify it by ~~pinning~~ investigation--by seeing whether his forehead is hot or not. But when one claims he has a stomach-ache, we must trust him, for we have no way of disproving his claim. When one contends that he is a man of learning, we do not have to believe him; we can investigate the matter by examining his head--his learning. He is therefore like one who claims he has a head-ache only. But when a Tsaddik claims that he is a holy man, we must trust him, since we have no way of proving that he is not a holy man. He therefore is like one who claims he has a stomach-ache. See M. Lipson, *Die Welt Derzeit*, Vol. II, p. 41, #667; *ibid.*, pp. 39-45 in general.
10. *Fon Der Gut Yiden Welt* by Isaac Ewen, pp. 13-84; *Zichronos Bas Ami* by E. Deinard, pp. 9-20, 26-44.
11. *Sippurei Tsaddikim M'Hachut Ha'Mshulosh*; ~~Ran~~ Isaac Ewen, *Fon Der Gut Yiden Welt*, pp. 13-84; E. Deinard, *op. cit.*; A. Kahana, *op. cit.*, pp. 285-286.
12. See Chapter I, pp. 3-9; also Chapter I, note 1.
13. *Keser Shem Tov*, p. 57.
14. A. Kahana, *op. cit.*, ~~pp. 52-53~~ pp. 52-53; also his *Chayei Ha'besht*. See *Shivchei Ha'Besht* for a more detailed account of the Besht's learning and of his love and devotion to Torah.
15. The teachings of the Besht are embodied in *Tsvoas Ri'Bash*, *Keser Shem Tov*, *Degel Machne Ephraim*, *Toldos Jacob-Joseph*, etc....

16. A. Kahana, op. cit., pp. 103-104; S. A. Horodetzky, Ha'Chsidus V'Hachsidim, Vol. I, pp. 105, 113.
17. A. Kahana, op. cit., p. 109.
18. See Noam Elimelech, Likkute Moharan Part I and II, and Sefer ~~Ha'Chsidus~~ Ha'Midos respectively.
19. A. Kahana, op. cit., pp. 143-147; Horodetzky, op. cit., p. 77.
20. The ~~xxx~~ chief works of Rabbi ~~Baruch~~ Dov-Ber's are: Or Torah, Or-Ha'Emes, Maggid D'Vorov L'Yaakov.
21. Kahana, op. cit., pp. 199-201.
22. K'dushas Levi is Rabbi Levi-Yitzchok's chief work.
23. M. Lipson, Die Welt Derzehl, Vol. I, p 130 #221.
24. A. Kahana, op. cit., p. 163.
25. Ibid., p. 70. The Besht was not succeeded by his son for that very reason, no doubt.
26. Rabbi Nachman's stories--Sippurei Maasiyos--testify to his position as fabulist in Jewish life. See also Spiegel, Hebrew Re-born, pp. 121-134.
27. A. Kahana, op. cit., pp. 331-338; S.A. Horodetzky, op. cit., Vol. III, pp. 18-81.
28. A. Kahana, op. cit., pp 305-307; S.A. Horodetzky, op. cit., Vol. III, pp. 1-11.
29. A. Kahana, op. cit., pp. 317-318; S.A. Horodetzky, op. cit., Vol. III, pp. 12-17.
30. See Rabbi Baruch's Botsino D'Nhoru Ha'sholeim.
31. A. Kahana, op. cit., pp. 173-176; S. A. Horodetzky, op. cit., Vol. II, pp. 13-35; also M. Lipson, op. cit., Vol. I, p. 130.
32. A. Kahana, op. cit., pp. 269-270; S. A. Horodetzky, op. cit., ~~xx~~ Vol. I, pp. 141-145.
33. A. Kahana, op. cit., p. 285; Horodetzky, op. cit., Vol. II,

- pp. 1-12; I. Ewen, *Fon Der Gut Yiden Welt*, pp. 16-84.
34. S. A. Horodetzky, op. cit., Vol. I, p. 83; Vol. II, pp. 147-173.
 35. I. Ewen, *Fon Der Gut Yiden Welt*, pp. 157-287; A. Kahana, op. cit., pp. 150-151.
 36. A. Kahana, op. cit., pp. 153-154; S. A. Horodetzky, op. cit., Vol. I, pp. 83-84.
 37. See *Sippurei Tsaddikim M'Hachut Ha'Mshulosh*; also S. A. Horodetzky, op. cit., Vol. I, p. 83.
 38. S. A. Horodetzky, *ibid.*, Vol. II, pp. 113-121.
 39. A. Kahana, op. cit., p. 15.
 40. S. A. Horodetzky, op. cit., Vol. I, p. 83; Vol. II, pp. 57-69.
 41. A. Kahana, op. cit., p. 52.
 42. *Ibid.*, pp. 20, 54-55.
 43. *Ibid.*, pp. 53-54; S.A. Horodetzky, op. cit., Vol. I, p. 83.
 44. Among the outstanding Chasidic Rabbis of the nineteenth century are: Rabbi Chayyim Tsanzer, Rabbi Meir Premyslianer, Rabbi David Talner, Rabbi Mendele of Rymanov, Rabbi Israel Ryzzyner, Rabbi Abraham Heshil of Apta, and so forth.....
 45. *Likkute Moharan*; also in *Maggid D'Vorov L'Yaakov*, p. 62; also in *Or Ha'Emes*, pp. 54, 31, 9.
 46. *Maggid D'Vorov L'Yaakov*, p. 68; *Or Ha'Emes*, p. 30.
 47. *Or Ha'Emes*, p. 30.
 48. *Ibid.*, p. 27.
 49. *Maggid D'Vorov L'Yaakov*, p. 50.
 50. *Or Ha'Emes*, p. 41.
 51. *Ibid.*, p. 16.
 52. *Likkute Moharan*, p. 20A.
 53. *Ibid.*, p. 134B.
 54. *Ibid.*, Part II, p. 42A; *Or Torah*, p. 50; *Maggid D'Vorov L'*-

Yaakov, p. 42.

55. Likkute Moharan, p. 48A.
56. Maggid D'Vorov L'Yaakov, p. 62; Or Torah, p. 56.
57. Sefer Ha'Midos, p. 112.
58. See Toldos Jacob Joseph and the Tanya respectively.
59. Maggid D'Vorov L'Yaakov, p. 22.
60. Or Ha'Emes, p. 32.
61. Or Ha'Emes, p. 16.
62. Sefer Ha'Midos, p. 79.
63. Ibid., p. 80.
64. Ibid., p. 81.
65. Ibid., p. 80.
66. Ibid..
67. Ibid..
68. Likkute Moharan, p. 1B.
69. Ibid.. pp.
70. Sefer Ha'Midos, p. 79.
71. Likkute Moharan, pp.
72. See the ~~ix~~ Introduction to Toldos Jacob Joseph; also Sefer Ha'Midos, pp. 79-85; also Rabbi Shneur Zalman's Kuntras Achron in particular.
73. Tevoas Ri'Bash, p. 7.
74. Keser Shem Tov, p. 57.
75. Toldos Jacob Joseph, p. 131.
76. Or Torah, p. 25.
77. Likkute Moharan, Part II, p. 42B.
78. Shivchei Horan, pp. ~~27A-B~~ 27A-B, 29B, 67B; Sefer Ha'Midos, p. 155.
79. Sefer Ha'Midos, p. 81.
80. See note 78.

81. Noam Elimelech, introduction dealing with Rabbi Elimelech's method of worship and spiritual behavior; see also Shivchei Horan, p. 29B.
82. Noam Elimelech, p. 40B.
83. See Rabbi Shneur Zalman's Shulchan Aruch; his entire Kuntras Achron is an urgent plea in behalf of learning. The followers of "Chabad" built schools of learning in Eastern Europe, some of which still exist today.
84. See Chapter I, note 1.
85. Noam Elimelech, pp. 57-72.
86. Likkute Moharan, p. 10A; Or Torah, p. 109.
87. Likkute Moharan, p. 37B.
88. Ibid., p. 91A.
89. Degel Machne Ephraim, pp. 112, 65, 88.
90. Or Torah, p. 25; see also almost any place in Shivchei Horan; Sefer Ha'Midos, chapter on Learning; Tanya; etc..
91. Noam Elimelech, p. 1A, etc...
92. E. Z. Zweifel, Sholom Al Yisroel, pp. 60-61, quotes from a Chasidic work called "Divras Shlomo".
93. Ibid., p. 91, quotes from a Chasidic work called "B'eir Moshe".
94. Shivchei Horan, pp 63A, 84A.
95. Likkute Moharan, p. 2A.
96. Ibid., p. 9A.
97. Ibid., p. 1A.
98. Ibid., p. 97B.
99. Rabbi Shneur Zalman's Kuntras Achron, p. 115B. The function of the Tsaddik, he holds, is to engage in both prayer and learning-- in both the life of the hour and eternal life.
100. Ibid., pp. 154B-155A.

101. Shivchei Horan, p. 50B, makes it quite clear that prayer without devotion is worse than learning without devotion and with the thought of earthly ~~x~~ reward.
102. Likkute Moharan, pp. 33A, 34B. In another instance, he says that one ought to turn Torah into prayer--to make prayers out of the ideas which one studies. But there really is no conflict between these two views. What is of prime importance to Rabbi Nachman of Bratzlav is aspiration toward the Divine, and as long as one strives to attain this end, it makes no difference to him whether he uses learning or prayer. Concerning this matter see note 147.
103. Likkute Moharan, p. 10A.
104. Degel Machne Ephraim, p. 65.
105. Likkute Moharan, p. 12A; compare with his statement on p. 10A where he points out that prayer gives one an appreciation and an understanding of Talmudic laws. See note 103.
106. Likkute Moharan, pp. 21A, 54B.
107. Ibid., p. 12A; Sefer Ha'Midos, pp. 82, 99, 162.
108. Or Torah; S. A. Horodetzky, Toras Hamaggid M'Meseritsch, pp. 81-93, 141-150, ~~xxxx~~ quotes passages which express the Maggid's attitude to both prayer and learning in general.
109. Toldos Jacob Joseph, p. 28.
110. ~~Maggid's~~ ~~xxxxxx~~ ~~xxxxxx~~ ~~xxxxxx~~ Kuntras Achron, p. 163A.
111. Ibid.; in his Iggeres Ha'Kodesh, pp. 135-137A Rabbi Shneur Zalman of Ladi pleads in behalf of Torah and its study.
112. Kuntras Achron, p. ~~xx~~ 155A.
113. Ibid..
114. ~~xx~~ Ibid., p. 155B.
115. The entire Kuntras Achron, and to a large extent Rabbi Shenur

Zalman's Iggeres Ha'Kodesh, is a glorification of the place and importance of learning in Jewish life.

116. Toldos Jacob Joseph, p. 28.
117. Sefer Ha'Midos, p. 80.
118. Shivchei Horan, p. 41B.
119. S. A. Horodetzky, Toras Rabbi Nachman M'Bratzlav, p. 100.
120. Toldos Jacob Joseph, p. 24.
121. A. Kahana, op. cit., p. 110.
122. Iggerese Ha'Kodesh, p. 112A.
123. Kuntras Achron, p. 162A.
124. Tzvoas Ri'Bash, p. 9; Shivchei Horan, p. 4A. Whether both actually confessed that themselves is hard to tell; these statements are both given in their names.
125. See Chapter I, pp. 22-23.
126. A. Z. Idelsohn, Jewish Music, pp. 418-419 lists the various steps which Rabbi Shneur Zalman of Ladi outlined and made essential to true worship.
127. See Chapter III, p. 73 in particular.
128. Kuntras Achron, p. 155A.
129. Tsvoas Ri'Bash, p. 7.
130. Or Ha'Emes, p. 197.
131. Ot Torah, pp. 50, 57.
132. Ibid., p. 60.
133. Ibid., pp. 75, 78.
134. Ibid., p. 64.
135. Ibid., p. 88.
136. Noam Elimelech, p. 57A.
137. Likkute Moharan, pp.
138. Ibid., pp.

- 139. Toldos Jacob Joseph, ~~pp 24-28~~ pp. 24-28.
- 140. Degel Machne Ephraim, p. 88.
- 141. Likkute Moharan, p. 39B.
- 142. Isaac Ewen, Fon Der Gut Yiden Welt, p. 181.
- 143. Tzvoas Ri'Bash, p. 7.
- 144. Or Ha'Emes, p. 197.
- 145. See note 121.
- 146. ~~Likkute Moharan, Part II, pp. 23A-B~~ See note 119.
- 147. Likkute Moharan, Part II, pp. 23A-B.
- 148. Tzvoas Ri'Bash, p. 9; Shivchei Horan, p. 4A.
- 149. Kisvei Kodesh, p. 31.

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Notes to Chapter VII

1. Tzvoas Ri'bash, p. 5.
2. Likkute Moharan, p. 71A.
3. Shivchei Horan, p. 30A; Yemei M'Harnas, p. 18A.
4. Shivchei Horan, p. 15B.
5. Fon Der Gut Yiden Welt by D. Ewen, p. 98.
6. Shulchan Aruch, chapter 89, par. 1.
7. Ibid., par. 1, 2.
8. A. Kahana, Sefer Ha'Chsidus, p. 20.
9. Iggeres Ha'Kodesh, p. 103A.
10. Die Welt Derzehl't by M. Lipson.
11. Kahana, op. cit., p. 265.
12. Keser Shem Tov, pp. 14, 54.
13. Tzvoas Ri'bash, pp. 8-9.
14. Likkute Moharan, p. 12A.
15. Shulchan Aruch, chapter 90, par. 4.
16. Ibid., par. 5-6.
17. Ibid., par. 6.
18. Shivchei Horan, p. 83B.
19. Sefer Ha'Midos, p. 36; Or Torah, p. 109.
20. Shulchan Aruch, chapter 90, par. 7.
21. Ibid., par. 8.
22. Shivchei Horan, p. 68B; Yemei M'harnas, pp. 15A, 35A.
23. Keser Shem Tov, p. 26.
24. Likkute Moharan, pp. 2A, 4A, 54B, 87A.
25. ~~Sefer~~ Sefer Ha'Midos, pp. 127, 163, 167.

26. Sefer Ha'Middos, p. 164.
27. Iggeres Ha'Kodesh, p. 112B.
28. Likkute Moharan, pp. 115A-B; Dem Rebbin's Siddur, chapter on prayer---"Sha'ar Ha'Tefillah".
29. Likkute Moharan, Part II, pp. 23A, ~~26B~~ 41B; Sefer Ha'Midos, pp. 50, 163, 166; Tanya, pp. 35B, 58B.
30. Shulchan Aruch, chapter 89, par. 3, gives details for preparation; ~~Keser~~ Keser Shem Tov, p. 25.
31. Keser Shem Tov, p. 25.
32. M. Lipson, Die Welt Derzehl't,
33. Shivchei Horav, pp. 2A, 18A.
34. Degel Machne Ephraim, pp. 108, 149, 170.
35. See Dem Rebbin's Siddur, edition, 7
36. ~~Shulchan Aruch~~ Shulchan Aruch, chapter 90, ~~par. 4~~
37. Sefer Ha'Midos, pp. 162, 164
38. Keser Shem Tov, p. 37; Likkute Moharan, Part II, p. 19B; Shivchei Horan, pp. 49A, 58A, 63B.
39. Shulchan Aruch, ibid., par. 5.
40. Pon Der Gut Yiden Welt by D. Ewen, pp. 178-9.
41. Sefer Ha'Midos, pp. 163, 164.
42. Likkute Moharan, p. 54B.
43. Ibid..
44. Sefer Ha'Middos, pp. 163, 164.
45. Ibid., p. 164.
46. Shulchan Aruch, chapter 90, par. 4.
47. Ibid..
48. Ibid., par. 10.
49. Tzvoas Ri'bash, p. 5.
50. Shivchei Horan, p. 71B; Yemei M'harnas, pp. 15B, 30A-B.

51. Sefer Ha'Midos, pp. 163, 164, 167.
52. Likkute Moharan, p. 28B.
53. Ibid., pp. 83A-84B.
54. Ibid., p. 63B.
55. D. Ewen, Ton Der Gut Yiden Welt, pp.
56. Kahana, Sefer Ha'Chsidus, pp. 56-57.
57. Tzvoas Ri'bash, p. 9.
58. Ibid., p. 8; Keser Shem Tov, p. 17.
59. Tzvoas Ri'bash, p. 8.
60. Ibid..
61. Ibid..
62. Shivchei Horan pp. 27B, 58B, 85B; Yemei M'harnas, p. 35A.
63. Shivchei Horan p. 4B; Likkute Moharan, p. 58A.
64. Likkute Moharan, p. 5B.
65. Ibid., pp. 28A, 38A.
66. Ibid., Part II, p. 26B.
67. Sefer Ha'Midos, pp. 38, 159.
68. Ibid., p. 163.
69. Kuntras Achron, p. 162B.
70. E. Z. Zweifel, Sholom Al Yisroel.
71. Sefer Ha'Midos, p. 163.
72. Tzvoas Ri'bash, pp. 14-15.
73. Ibid., p. 16.
74. Ibid., p. 29; Keser Shem Tov, p. 27.
75. Keser Shem Tov, p. 26.
76. ~~Ex~~ Kahana, op. cit., pp. 45-46.
77. Shivchei Horav, p. 1B.
78. Kahana, op. cit., p. ~~102~~ 109.
79. Ibid., pp. 249-266.

80. Ibid., pp. 260-261.
81. Ibid., pp. 263-264.
82. See the writings of Isaac Erter in particular.
83. Likkute Moharan, p. 58A.
84. Ibid., p. 89A.
85. Ibid., p. 105B.
86. Ibid., pp. 54A-55A.
87. Sefer Ha'Midos, p. 149.
88. Ibid., p. 164.
89. Ibid., pp. 109, 150.
90. Tzvoas Ri'bash, p. 18.
91. Ibid., p. 29; Keser Shem Tov, p. 26.
92. Likkute Moharan, p. 96B.
93. Shivchei Horan, p. 77B.
94. Kahana, op. cit., p. 265.
95. M. Lipson, Die Welt Derzehlt, p.
96. Or Torah, p. 77.
97. Likkute Moharan, p. 50A.
98. Sefer Ha'Midos, p. 164.
99. Ibid..
100. Ibid., chapter on Joy--"Simchah".
101. Kahana, op. cit., pp. 66-67.
102. Sefer Ha'Midos, p. 163.
103. Keser Shem Tov, p. 51.
104. Shivchei Horan, p. 85B.
105. Degel Machne Ephraim, p. 86; Tanya 58B.
106. Iggeres Ha'Kodesh 162B.
107. See his "Sholom Al Yisroel".

Notes to Chapter VIII

1. Likkute Moharan, part II, 23A.
2. Ibid.; Shivchei Horan, p. 4B.
3. Likkute Moharan, part II, p. 23A.
4. Ibid..
5. Shivchei Horan, p. 75B.
6. Ibid., p. 4A.
7. Noam Elimelech, p. 60A.
8. Men like Rabbi Shneur Zalman of Ladi, Rabbi Dov-Ber of Meseritsch, Rabbi Levi-Yitzchok of Berdytshev, and Rabbi Elimelech of Lizansk speak of this function of devotional prayers whenever they refer to "Sichos" in their works.
9. Likkute Moharan, p. 42B.
10. Ibid., part II, p. 43B; Shivchei Horan, p. 75B.
11. Ibid..
12. See his Likkute T'fillos; Shivchei Horan, p. 4B.
13. Rabbi Levi Yitzchok in ~~particular~~ particular.
14. A. Kahana, Sefer Ha'Chsidus, pp. 256-266.
15. See Tzvoas Ri'Bash, pp. 43-48; Keser Shem Tov, pp. 43-46, 56-67.
16. A. Kahana, op. cit., p. 203.
17. Ibid., p. 258.
18. Ibid., p. 261.
19. Ibid., p. 259.
20. Ibid., p. 262.
21. Ibid., p. 256-266.
22. Von Der Gut Yiden Welt, D. Ewen, p. 95.

23. Ibid., p. 195.
24. E. Z. Zweifel, Sholom Al Yisroel, p. 8.
25. Likkute T'fillos, Rabbi Nachman of Bratzlav.
26. Ibid., prayer #5--excerpt.
27. Ibid., prayer #62--excerpt.
28. Ibid., prayer #3--excerpt.
29. Ibid., prayer #23--excerpt.
30. Ibid., part II, prayer #5--excerpt.

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Chapter IX

Conclusion

The contribution of Chasidism to prayer may be summarized in brief as follows:

First, Chasidism re-created the mystic element in prayer. Its exponents borrowed from all Jewish sources in order to enrich the concept of prayer, in order to make the idea of prayer a thrilling and dominant factor in the daily life of common people. They wove around the thought of prayer all sorts of fascinating ideas of a ~~mystical~~ mystical character, and thereby made prayer to function as that mystic force which unites God with man.

Secondly, Chasidism restored ~~the~~ life and warmth and joy to prayer. By weaving around it numerous mystical concepts, Chasidism made of prayer a joyous practice--a practice toward which people looked with yearning eyes--a practice in which great masses of people poured out their hearts with joy, with sincerity, with devotion, and with strength of spirit. With Chasidism prayer ceased being a duty; it became a joy. The followers of this mystic folk-movement concentrated all their ~~own~~ energies and emotions and thoughts in prayers which rose out of their hearts. They prayed with spiritual awakening, with ecstasy, with enthusiasm, often with ~~such~~ bodily movements which gave the appearance of a total lack of emotional restraint, but which were in reality but outward ex-

Notes to Chapter VI

1. See Chapter I, pp. 27-28.
2. Keser Shem Tov, pp. 7, 35.
3. Tzvoas Ri'bash, p. 35.
4. Or Torah, p. 60; Or Ha'Emes, p. 72.
5. A. Kahana, Sefer Ha'Chsidus, p. 164, quotes from a book called "Sifsei Tsaddikim" in the name of the Maggid.
6. Or Ha'Emes, p. 78.
7. Or Torah, p. ~~22x~~ 92.
8. Ibid., p. ~~42x~~ 26.
9. Ibid., p. 42.
10. Toldos Jacob Joseph, p. 91.
11. Ibid., p. 78.
12. See Likkute Moharan, Sefer Ha'Midos, Noam Elimelech.
13. S. A. Horodetzky, Toras Rabbi Nachman M'Bratzlav, p. 183.
14. Likkute Moharan, p. ~~kx~~ 102B.
15. Horodetzky, op. cit., p. 181.
16. Sefer Ha'Midos, p. 80; Or Torah, p. 80.
17. Horodetzky, op. cit., p. 181.
18. Degel Machne Ephraim, p. 135.
19. Ibid., 175.
20. Noam Elimelech, p. 9B.
21. Sefer Ha'Midos, pp. 155-157.
22. Noam Elimelech, p. 102A.
23. Horodetzky, op. cit., p. 183.
24. Tzvoas Ri'bash, p. 4.

25. Or Torah, p. 80; Likkute Moharan, p. 96B.
26. Toldos Jacob Joseph, p. 24; Noam Elimelech, p. 28A.
27. Likkute Moharan, p. 13A.
28. Noam Elimelech, p. 15A.
29. Ibid.,
30. Likkute Moharan, p. 54B.
31. Ibid., p. 13A; Noam Elimelech, p. 27A.
32. Noam Elimelech, p. 28A.
33. Ibid., p. 35B.
34. Keser Shem Tov, p. 36.
35. Fon Der Gut Yiden Welt, ~~xxx~~ pp. 95-101.
36. Kahana, op. cit., pp. 58-59.
37. Tzvoas Ri'Bash, p. 17.
38. Ibid..
39. Likkute Moharan, p. 96B.
40. Noam Elimelech, p. 41A.
41. Ibid., p. 4A, 25B.
42. Imrei Tsaddikim, p. ~~12x~~ 13.
43. Or Ha'Emes, p. 12; ~~xx~~ Horodetzky, Toras Ha'Maggid..., p. 85.
44. Or Torah, p. 25; Or Ha'Emes, p. 12.
45. Maggid D'Vorov L'Yaakov, p. 10.
46. Noam Elimelech, p. 93A.
47. Horodetzky, Toras Rabbi Nachman M'Bratzlav, p. 185.
48. Noam Elimelech, p. 27A.
49. Ibid., p. 51B.
50. Ibid., p. 27A.
51. Ibid., 20A.
52. Ibid., p. 14B.
53. Likkute Moharan, p. 2A.

54. Kahana, Op. cit., p. 277.
55. Noam Elimelech, p. 12B.
56. Likkute Moharan, p. 2B.
57. Noam Elimelech, p. 29A.
58. Sefer Ha'Midos, pp. 133, 140.
59. Noam Elimelech, p. 27A.
60. Likkute Moharan, Part II, p. 25B.
61. Likkute T'fillos.
62. Likkute Moharan, p. 13A.
63. Sefer Ha'Midos, p. 97.
64. Ibid., p. 139.
65. Ibid., p. 129.
66. Ibid., p.
67. Jacob Joseph Katz and Rabbi Elimelech in particular.
68. Sefer Ha'Midos, p. 133.
69. Shivchei Horan, p. 68B.
70. Sefer Ha'Midos, p. 164.
71. Ibid., p. 135; Noam Elimelech, pp. 17A, 29B.
72. Fon Der Gut Yiden Welt, p. 95.
73. See Chapter IX for the words of this prayer.
74. Die Welt Derzehlt, p.
75. K'hal Chasidim, pp.
76. See Chapter II.
77. Likkute Moharan, pp. 2A, ~~4A~~ 4A, 101B, 102A, 103A, 108A, 115B;
Part II, pp. 40B-A; Sefer Ha'Midos, p. 163; Shivchei Horan, p.
86A; Degel Machne Ephraim, p. 164.
78. Likkute Moharan, p. 2A.
79. Ibid., p. 28A; Toldos Jacob Joseph, p. 78.
80. Likkute Moharan, p. 82A.

81. ~~Likkute Moharan, xxx82A~~ Sefer Ha'Midos, p. 186.
82. Likkute Moharan, p. 113A.
83. Ibid., p. 12A.
84. Sefer Ha'Midos, p. 135.
85. Shivchei Horan, p. 86A.
86. Likkute Moharan, p. 28B.
87. Ibid., pp. 42B-43A.
88. See Chapter I, note 1, for books of Chasidic legends.
89. Tzvoas Ri'Bash, p. 27; Keser Shem Tov, p. 29.
90. Noam Elimelech, p. 94A.
91. Sefer Ha'Midos, pp. 135-136.
92. E.Z. Zweifel, op. cit., p. 49 brings this statement.
93. Sefer Ha'Midos, p. 128.
94. Ibid., p. 49.
95. Noam Elimelech, pp. 4B, 21B, 23A, 30B.
96. Ibid., pp. 9B, 12B, 13A.
97. Ibid., p. 9B.
98. Ibid., p. 28B; also in Or Torah, p.
99. Noam Elimelech, p. 37A.
100. Or Torah, pp. 46-47.
101. Noam Elimelech, p. 29B.
102. Keser Shem Tov, p. 49.
103. Noam Elimelech, p. 15A.
104. Ibid., pp. 12B, 13B, 14A.
105. Or Torah, pp. 116, 118.
106. See note 104.
107. Keser Shem Tov, pp. 7, 35; Degel Machne Ephraim, pp. 150, 56.
108. Or Torah, p. 116.
109. Toldos Jacob Joseph, p. 128.