

1: "The Maggid of Mezritch" Chapter 5 - Under the Wings of the Maggid

Rabbi Dov Baer ben Avraham of Mezeritch (Hebrew: דוב באר בן אברהם מזריטש) (died December 05), also known as the Maggid of Mezritch, was a disciple of Rabbi Yisrael Baal Shem Tov, the founder of Hasidic Judaism, and was chosen as his successor to lead the early movement.

He passed away years ago. Already at an early age, young Dov Baer developed a strong ability of advancing in his Jewish studies. In his early years he earned his living as a teacher and a Maggid preacher in Koretz, Dubno and Rovno. He became known through using parables and making them meaningful and relevant. The Maggid told stories given as metaphors and the people were supposed to interpret a teaching out of that. Furthermore, he also was a deep admirer of the Lurianic Kabbalah. So far, I have not found out the exact illness of Rabbi Dov Baer. However, his illness was the reason why he went to the Baal Shem Tov in the first place because he wanted to ask the great master for a blessing and healing if possible. The first meeting between the two was not too positive and the Maggid went home. When he came for a second meeting some time later, he stayed for six months with the Baal Shem Tov. The Baal Shem Tov died in and many sources claim that it was the Maggid who wanted to take over leadership. Nevertheless, the most common opinion is that Rabbi Dov Baer announced after the Baal Shem had passed away that he the Besht chose him as his successor. After the death of the Baal Shem Tov, many students just broke away and went to other communities where they served as Rabbis. It took Rabbi Dov Baer about seven years to get accepted as a new chassidic leader. His teachings were written down by Rabbi Salomon von Lutzk died in The Maggid explained his viewpoint of the Zaddik righteous person. The Besht was the soul of the Chassidim but the Maggid became their body. It was also him who introduced a chassidic Beit Din rabbinic court. In every human act is a divine manifestation; even in the evil side. Rabbi Dov Baer considered Eretz Israel to be the spiritual center of the world. The Shechinah always accompanies the Jews wherever they go. It even suffers with us. The role of the Zaddik is restoring the Shechinah to its original glory with the main goal to bring about Meshiach. We, the Jews, have never really left Egypt because there are still many of us living in the Diaspora. Not only in a physical exile but also in a spiritual exile. Jews in the Diaspora have a rather strange way of Diaspora thinking and mentality. As long as there is a Diaspora, Egypt still exists. We have to ask ourselves if we have always longed for Meshiach to arrive. He died on 19 Kislev Rabinowicz Posted by Miriam Woelke at 5:

2: Rabbi Dov Ber - Maggid of Mezritch () | www.enganchecubano.com

www.enganchecubano.com | Baal Shem Tov appeared as a messenger from Above to rejuvenate the joy of Torah faith for a deeply wounded generation of www.enganchecubano.com be sure, what seemed innovative in the movement he founded was really only a greater emphasis on selective elements of the classic Torah heritage.

The German form Meseritz is sometimes used instead of Mezeritch. A Hasidic legend states that, when he was five years old, his family home burst into flames. On hearing his mother weeping, he asked: I shall get you a new family tree which begins with me! One legend relates that when a child was born, they had no money to pay the midwife. His wife complained and the Maggid went outside to "curse" Israel. He went outside and said: Immediately the answer came, and a voice said: Now I can begin to serve in good earnest. He is reported[where? Hearing only similar stories at each subsequent visit, Dov Baer decided to return home. Rabbi Dov Baer did so to the best of his ability, but the Baal Shem Tov declared that he had not understood the real meaning of the passage. Dov Baer reviewed it once more and insisted that his interpretation was correct. The Baal Shem Tov then proceeded to explain the passage himself. The mystical philosophy of the Baal Shem Tov rejected the emphasis on mortification of the body in Musar and Kabbalistic traditions, seeing the greater spiritual advantage in transforming the material into a vehicle for holiness, rather than breaking it. This could be achieved by the perception of the omnipresent Divine immanence in all things, from understanding the inner mystical Torah teachings of Hasidic thought. Under the guidance of the Baal Shem Tov, Dov Baer abandoned his ascetic lifestyle, and recovered his health, though his left foot remained lame. The Baal Shem Tov said that "before Dov Baer came to me, he was already a pure golden menorah candelabrum. All I needed to do was ignite it. After only a year he gave up this position. Yacov Yoseph would later become the author of the first Hasidic book published "Toldos Yaacov Yosef" in , one of the most direct records of the teachings of the Baal Shem Tov. By collective consent, the Maggid assumed the leadership of Hasidism. In effect he became the architect of the Hasidic movement and is responsible for its successful dissemination. The Maggid was housebound because of his poor physical condition. Jewish philosopher Solomon Maimon records an encounter with the Maggid in his memoirs, in which he passes a strong negative judgement on the Hasidic movement. He appeared in public only on Shabbat , dressed in white satin. On those occasions he prayed with people , and kept open house for anyone who wanted to dine with him. After the meal he would reportedly begin to chant, and placing his hand upon his forehead, would ask those present to quote any verse from the Bible. The Baal Shem Tov had travelled across Jewish areas, reaching out to and inspiring the common folk, whose sincerity he cherished. He sought to revive the broken spirit of the simple Jews. At the same time, he would also seek out the great scholars of Talmud and Kabbalah , to win them over to Hasidism, to whom he taught the inner meaning of his teachings. The simple folk were also able to visit during the Sabbath public attendances of Dov Baer, and receive spiritual encouragement and comfort. This move benefited the growth of the movement, as it was closer to new territories in Galicia , Poland and White Russia to reach. It was also nearer to the centre of Rabbinic opposition in Lithuania , who perceived of the new movement as a spiritual threat. The disciples of Dov Baer related that: These disciples, being themselves great Talmudic authorities and well-versed in Kabbalah and Hasidic philosophy , were successful in turning Hasidus into a vast movement. The dissolution of the "Four-Lands" synod in proved favorable to its spread. The local rabbis were annoyed by the growth of the movement, but could not easily do anything about it. The Gaon of Vilna was the only rabbi whose reputation extended beyond the borders of Lithuania. When Hasidism appeared in Vilna , the Vilna Gaon enacted the first major excommunication against Hasidism, which was issued on April 11, The Vilna Gaon believed the movement was antagonistic to Talmudic rabbinism and was suspicious that it was a remnant of the recent Sabbatean movement. See Hasidim and Mitnagdim. Lubavitch legend has it that had the Gaon met with these two Rabbis, the Mashiach Messiah would have come. The ban issued at Vilna drew the eyes of the world toward Hasidism. Rabbi Dov Ber ignored the opposition, but it is blamed in part for his death in Mezhrichi on December 15, After the death of the Maggid in , these disciples dispersed to their assigned territories. This, combined with the new dispersal of their locations, meant that

after the Maggid, the Hasidic movement avoided appointing one unifying leader to succeed Dovber. His classic work Noam Elimelech focuses on the Hasidic doctrine of the Tzaddik Sainly leader and Heavenly intercessor for the wider community. In Hasidic history, Noam Elimelech became the spiritual doctrine for General-Hasidism, giving birth to the many leaders, successors and dynasties of mainstream Hasidism, and inspiring the emotional attachment and spiritual bond of the common folk to their Rebbe. Through attachment to the saintly individual, who knew mystical secrets, and interceded in Heaven on their behalf, the followers could connect to Divinity. Where the mainstream role of the Tzaddik was emphasised, it often accompanied belief in the benefit of miracle-working, to channel spiritual and material blessing, and increase fervour. The followers would make pilgrimages to their Masters, where they would gain enthusiasm, receive teachings, or could gain private audiences. Later dynasties such as Peshischa - Kotzk would break away from this General-Hasidic emphasis on Tzaddikim and mysticism. Levi Yitzchak of Berditchev , who spread Hasidism in the Ukraine, authored the classic Hasidic commentary on the Torah Kedushas Levi , and personified the advocacy of the Jewish people in its relationship with God. He innovated a new spiritual path in defending the people, and persuading their "Heavenly Father" to nullify harsh decrees. Views and teachings[edit] Published writings[edit] The Maggid left no writings of his own. A number of manuscripts with additional teachings are in the National Library of the Hebrew University. They consist of excerpts from his sermons, transcribed and compiled by his students. The first to be published Likkutei Amarim was collated by his relative, Rabbi Solomon ben Abraham of Lutzk , who, as he himself notes, was unhappy with the manuscript but did not have time to edit it properly. There is a great deal of overlapping between all these texts, but each contains teachings that do not appear in the others. All the texts are corrupt, full of omissions, twisted order, printing-errors and other problems because they were based on whole chains of copyists who were not careful or had faulty manuscripts to begin with. It is only recently that serious work and editing has been done on them: Later, a critical edition was edited by Prof. These recent editions all contain comprehensive introductions, annotations and indices. Or Torah has appeared in an authoritative, annotated edition with introduction, commentaries, comprehensive cross-references and detailed indices, authored by Rabbi Schochet Brooklyn, NY, View of God[edit] For the Maggid, God manifests Himself in creation, which is only one aspect of His activity, and which is therefore in reality a self-limitation. Just as God in His goodness limited Himself, and thus descended to the level of the world and man, so it is the duty of the latter to strive to unite with God. The removal of the outer shell of mundane things, or "the ascension of the [divine] spark," [1] being a recognition of the presence of God in all earthly things, it is the duty of man, should he experience pleasure, to receive it as a divine manifestation, for God is the source of all pleasure. Thus the vegetable kingdom serves as food for the animal kingdom, in order that the lower manifestation of divinity, existing in the former, may be developed into a higher one. Man being the highest manifestation has a duty to attain the highest pinnacle in order to be united with God. The way to achieve this, he argued, is through prayer, in which man forgets himself and his surroundings, and concentrates all his thought and feeling upon union with God. So prayer in such a state of real ecstasy, effecting a union between God and man, is extremely important, and may even be able to overcome the laws of nature. Because of his union with God, he is the connecting link between God and creation, and thus the channel of blessing and mercy. The love that men have for the tzadik provides a path to God. The duty of the ordinary mortal is therefore to love the tzadik and be subservient to him. Many Jews outside Hasidic circles argued that there can be no intermediaries between man and God, and this was one of the reasons that some non-Hasidic rabbis objected to Hasidism see Misnagdim. Hasidim believe that the root cause of this disagreement, as of all disagreements on questions of Torah, is lack of diligence in investigation.

3: A Simple Jew: What Did You Learn In Mezeritch?

Rabbi Dovber, known as the Maggid, was a disciple of the Baal Shem Tov and the teacher of Rabbi Shneur Zalman of Liadi. He strengthened the Chassidism of his master, anchoring it firmly in Jewish thought and practice.

The borders of the region are not clearly defined, while the territory that still carries the name is Volyn Oblast, Volhynia has changed hands numerous times throughout history and been divided among competing powers. Since the fall of the Soviet Union in , it has been part of the independent nation of Ukraine, among important cities are Lutsk, Rivne, Volodymyr-Volynskiy, Iziaslav, Novohrad-Volynskiy. In other versions, the city was located over 20 km to the west of Volodymyr-Volynskiy near the mouth of Huczwa River, before the partitions of Poland, eastern edge stretched a little west along the right-banks of Sluch River or just east of it. Volhynia is located in basins of Western Bug and Prypyat, therefore most of its rivers flow either in northern or western directions, relative to other historical regions, it is northeast of Galicia, east of Lesser Poland, and northwest of Podolia. The borders of the region are not clearly defined, and it is considered to overlap a number of other regions, among which are Polesia. The land was mentioned in works of the Arabian scholar Al-Masudi who denoted the local tribe as people of Valin, in his work of Al-Masudi mentions that Valinians as an intertribal union were ruled by their leader Madjak. As early as , Vladimir the Great appointed his son Vsevolod the ruler of the Volhynian Principality and in established the city of Volodymer. The first records can be traced to the Ruthenian chronicles, such as the Primary Chronicle, which mentions tribes of the Dulebe, Buzhan, volhynias early history coincides with that of the duchies or principalities of Halych and Volhynia. These two successor states of the Kievan Rus formed Halych-Volhynia between the 12th and the 14th centuries, after Volhynia formed a province of the Polish-Lithuanian Commonwealth. During this period many Poles and Jews settled in the area, the Roman and Greek Catholic churches became established in the province. In was established a Roman Catholic Diocese of Lodomeria but it was suppressed in , many Orthodox churches joined the latter organization in order to benefit from a more attractive legal status. Records of the first agricultural colonies of Mennonites date from , after the Third partition of the Polish-Lithuanian Commonwealth in , Volhynia was annexed as the Volhynian Governorate of the Russian Empire. It covered an area of 71, In , the population amounted to 2,, people and it consisted of Adoption of the Gregorian calendar “ For many the new style calendar is only used for civil purposes and the old style calendar remains used in religious contexts. In the western world, the change was a date shift from the previous Julian Calendar. Today, the Gregorian calendar is internationally the worlds most widely used civil calendar. During “ and for some time after “ the change between systems, it has been common to use the terms Old Style and New Style when giving dates, to indicate which calendar was used to reckon them. Although Gregorys reform was enacted in the most solemn of forms available to the Church, the bull had no authority beyond the Catholic Church, the changes that he was proposing were changes to the civil calendar, over which he had no authority. They required adoption by the authorities in each country to have legal effect. The bull became the law of the Catholic Church in , but it was not recognised by Protestant churches, Orthodox churches. A month after having decreed the reform, the granted to one Antoni Lilio the exclusive right to publish the calendar for a period of ten years. The papal brief was revoked on 20 September , because Antonio Lilio proved unable to keep up with the demand for copies. Catholic states such as France, the Italian principalities, Poland, Spain, Portugal, Thursday,4 October was followed by Friday,15 October , with ten days missing. Countries that did not change until the 18th century had by then observed an additional leap year, some countries did not change until the 19th or 20th century, necessitating one or two more missing days. France adopted the new calendar with Sunday,9 December , the seven Catholic Swiss cantons adopted the new calendar in January while Geneva and several Protestant cantons adopted it in January or at other dates throughout the 18th century. Many Protestant countries initially objected to adopting a Catholic innovation, some Protestants feared the new calendar was part of a plot to return them to the Catholic fold, in the Czech lands, Protestants resisted the calendar imposed by the Habsburg Monarchy. They finally adopted the Gregorian calculation of Easter in , the remaining provinces of the Dutch Republic adopted the Gregorian

calendar on 12 July ,12 December ,12 January and 12 May Swedens relationship with the Gregorian calendar was a difficult one and this system had potential for confusion when working out the dates of Swedish events in this year period. To add to the confusion, the system was administered 3.

Bereavement in Judaism

Bereavement in Judaism is a combination of minhag and mitzvah derived from Judaisms classical Torah and rabbinic texts. The details of observance and practice vary according to each Jewish community, in Judaism, the principal mourners are the first-degree relatives, parent, child, sibling, and spouse. There are some customs that are unique to an individual mourning a parent, halachos concerning mourning do not apply to those under thirteen years of age. Also, halachos of mourning do not apply when the deceased is aged 30 days or less, upon receiving the news of the passing, the following blessing is recited, Transliteration, Barukh atah Adonai Eloheinu melekh haolam, dayan ha-emet. Translation, Blessed are You, Lord, our God, King of the universe, there is also a custom of rending ones clothes at the moment one hears news of a passing. Another prevalent custom is to tear at the funeral so that the procedure is done properly, petira - passing Shomayr - watcher. At times deferred to funeral chapel or at the cemetery, keriah Onayn - generally the day when the news is heard, before burial. Aninut Tahara - purification of the body Preparing the body

Taharah Levaya

The funeral service, aveilut - mourning, Mourning Avelut Shiva - seven days, from the Hebrew word for seven. Shiva Shloshim days, starting from the day of burial, Shloshim

Thirty days

Yud Bais Chodesh - means 12 months, for a parent. Shneim asar chodesh

Twelve months

Matzevah - means monument, Matzevah Yahrtzeit - Anniversary of the date of passing. Their job is to ensure that the body of the deceased is shown respect, ritually cleansed. Many local chevra kadishas in urban areas are affiliated with local synagogues, if no gravediggers are available, then it is additionally the function of the male society members to ensure that graves are dug. Many burial societies hold one or two annual fast days and organize regular study sessions to remain up to date with the relevant articles of Jewish law. In addition, most burial societies also support families during the shiva by arranging prayer services, preparing meals, there are three major stages to preparing the body for burial, washing, ritual purification, and dressing. The term taharah is used to both to the overall process of burial preparation, and to the specific step of ritual purification. Prayers and readings from Torah, including Psalms, Song of Songs, Isaiah, Ezekiel, the general sequence of steps for performing taharah is as follows. Any bleeding is stopped and all blood is buried along with the deceased, the body is thoroughly cleaned of dirt, body fluids, and solids, and anything else that may be on the skin. The body is purified water, either by immersion in a mikveh or by pouring a continuous stream of 9 kavim in a prescribed manner 4. The name Besht

an acronym from the Hebrew letters bet ayin shin tet

is typically used in print rather than speech, the attitude of the Hasidim towards these legends is a blend of suspicion and belief. Nevertheless, from the legends connected with his birth it appears that his parents were poor, upright. When he was orphaned, his community cared for him, while at school, many of his disciples believed that he came from the Davidic line tracing its lineage to the royal house of King David, and by extension with the institution of the Jewish Messiah. He died in Medzhybizh, which was part of Poland and today is situated in the Khmelnytskyi Oblast, in , Israel became an orphan, and was adopted by the Jewish community of Tluste. It is reported that, after the conclusion of his studies at the local cheder, he would wander into the fields. In , he finished cheder and became an assistant to a melamed, sometime in Israel became a shammash of the local synagogue. He was periodically hired as a assistant in the cheders of the small villages through which they passed. He would later relate that he took pleasure in accompanying the children to and from school, using this opportunity to recite prayers with them. According to Hasidic legend, the Baal Shem Tov would have visions in which the prophet Achiya Hashiloni would appear to him, in the Baal Shem Tov married, but soon his wife died and he went on traveling throughout Eastern Galicia. After serving for a time as helper in various small communities of West Ukraine. Caring for the Jewish poor, the group of Tzadikim encouraged Jews to move to agrarian lifestyles as alternatives to the poverty of city Jews. In continuation of policy they decided that they needed to look after the educational needs of the children living in small farm communities. If a suitable teacher could not be sourced they themselves would provide one and he later commented The most joyous time in my life was teaching the small children how to say Modeh Ani, Shema Yisrael and Kametz Alef Ah. He was chosen by people conducting suits against each other to act as their arbitrator and mediator and his services were brought

into frequent requisition because the Jews had their own civil courts in Poland 5. It arose as a revival movement in contemporary Western Ukraine during the 18th century. Today most affiliates reside in the United States, Israel, Israel Ben Eliezer, the Baal Shem Tov, is regarded as its founding father, and his disciples developed and disseminated it. Current Hasidism is a sub-group within Ultra-Orthodox Judaism and is noted for its religious conservatism, Hasidic thought draws heavily on Lurianic Kabbalah and to an extent is a popularization of it. Hasidim, the adherents of Hasidism, are organized in independent sects known as courts or dynasties, each headed by its own hereditary leader, a Rebbe. Reverence and submission to the Rebbe are key tenets, as he is considered an authority with whom the follower must bond to gain closeness to God. The various courts share basic convictions but operate apart and possess unique traits, there are several courts with many thousands of member households each, and dozens of smaller ones. The terms *hasid* and *hasidut*, meaning pietist and piety, have a history in Judaism. The Talmud and other old sources refer to the Pietists of Old who would contemplate an entire hour in preparation for prayer, the phrase denoted extremely devoted individuals who did not only observe the Law to its letter but performed good deeds even beyond it. Adam himself is honored with the title in tractate Eruvin 18b by Rabbi Meir, Adam was a great *hasid*, the title continued to be applied as an honorific for the exceptionally devout. In the 16th century, when Kabbalah spread, the title became associated with it. Jacob ben Hayyim Zemah wrote in his glossa on Isaac Luria's version of the Shulchan Aruch that one who wishes to tap the hidden wisdom, the movement founded by Israel Ben Eliezer in the 18th century adopted the term *hasidim* in the original connotation. But when the sect grew and developed specific attributes, from the s and its common adherents, belonging to groups each headed by a spiritual leader, were henceforth known as *Hasidim*. Yet eventually, the sect gained such a mass following that the old connotation was sidelined. In popular discourse at least, *Hasid* came to someone who follows a religious teacher from the movement. It also entered Modern Hebrew as such, meaning adherent or disciple, one was not merely a *hasid* anymore, observed historian David Assaf, but a *Hasid* of someone or some dynasty in particular. Originally denoting an observant, moral person, in Hasidic literature *Tzaddiq* became synonymous with the often hereditary master heading a sect of followers, as noted by Joseph Dan, every attempt to present such a body of ideas has failed. The difficulty of separating the movements philosophy from that of its inspiration, Lurianic Kabbalah 6. *Medzhybizh* – *Medzhybizh*, previously known as *Mezhybozhe*, population , is a town in the Khmelnytskyi Oblast of western Ukraine. It is located in the Letychivsky Raion, 25 kilometres from the Khmelnytskyi on the highway between Khmelnytskyi and Vinnytsia at the confluence of the Southern Buh and Buzhok rivers. *Medzhybizh* was once a prominent town in the former Podolia Province and its name is derived from *mezhibuzhye*, which means between the Buzhenka Rivers. It is known as the birthplace of the Jewish Hasidic mystical religious movement, *Medzhybizh* is first mentioned in chronicles as an estate in Kievan Rus. It was given to Prince Svyatoslav by the prince of Kiev in the year , in , ownership transferred to Rostyslav, the son of Yuri Dolgoruky. The wooden fortress that stood there was destroyed in , after the Mongol incursion, by , the town and surrounding territory passed into the hands of the Lithuanians. The town suffered numerous attacks by the Tatars in , , , , In the town was incorporated into lands administered by Poland, in the 16th century, the territory was controlled by the Sieniawski and Potocki Polish noble families. In work began to replace the wooden palisades with massive stone fortifications, a dam was built across the Southern Bug river to provide a defensive lake, and a rhomboid *Medzhybizh* Castle with four towers was built. The state-of-the-art fortifications made *Medzhybizh* one of the strongest military sites in the region, - In a census was recorded, listing the population as being made up of 95 Ruthenians, 35 Jews, and 30 Poles. The Zaslavskys used *Medzhybizh* as their base from which to defend the borders from the incursions of the Ottoman Turks. In the cossack uprising led by Bohdan Khmelnytsky captured the town 3 times, at the time, there were approximately 12, residents living in *Medzhybizh* and its environs. Of this number there were Jews living in *Medzhibozh* in the year out of a total Jewish population of Podolia of souls, the Jewish population in *Medzhybizh* was virtually eradicated, and there were no burials recorded for several years after , consistent with depopulation. It remained under their administration until , by , only a handful of Jews remained in *Medzhybizh*. In the census their numbers increased to souls, weakened by the cossack uprising, Podolia was invaded and occupied by Turkey in *Medzhybizh* became part of the Turkish

Eyalet of Kamieniecki as Mejibuji and was a sanjak centre, in , Medzhybizh was recaptured by the Poles under Jan Sobieski 7. Ukraine is currently in territorial dispute with Russia over the Crimean Peninsula which Russia annexed in but which Ukraine and most of the international community recognise as Ukrainian. Including Crimea, Ukraine has an area of , km², making it the largest country entirely within Europe and it has a population of about The territory of modern Ukraine has been inhabited since 32, BC, during the Middle Ages, the area was a key centre of East Slavic culture, with the powerful state of Kievan Rus forming the basis of Ukrainian identity. Following its fragmentation in the 13th century, the territory was contested, ruled and divided by a variety of powers, including Lithuania, Poland, the Ottoman Empire, Austria-Hungary, and Russia.

Rabbi Dov Ber - The Maggid of Mezritch The story is told that when Rabbi Dov Ber was eight years old, a fire broke out in the village of Lukatch where he was born. As a result, his father's house burned down and his mother was greatly saddened and began to cry.

Rabbi Tal Moshe Zwecker This is because, although repentance is one of the commandments, one cannot repent unless he has sinned in the first place. Teshuvah, the possibility of repentance, is already hidden in its initial state of potential within the sin itself. Likutei Amarim Disguised as a Mitzvah There are two types of people. One is truly wicked; he recognizes his Master and nonetheless rebels against Him. The other has been so blinded by his evil inclination that he and others around him are fooled into thinking that what he is doing is really good. They believe that he is a righteous Tzaddik. He might even study Torah and pray and afflict himself, but since he lacks true sincerity and faith in Hashem, his whole path is crooked and false. The difference between the two is that there is hope for the truly wicked one. If he will one day pay heed to his feelings of remorse and does teshuvah wholeheartedly and beseeches Hashem for guidance, he can be saved. The same cannot be said of someone who is fooled into thinking himself a Tzaddik! How can such a person ever do teshuvah when he does not even know that he is mistaken in the first place? This is why, when the yetzer hara tries to seduce us into sinning, he tries to convince us that our misdeeds are actually mitzvos. When the first type of person encounters thoughts of repentance and feelings of regret, he does teshuvah. But not the second type! When he experiences feelings of remorse, he simply thinks more highly of himself for feeling this way, and his vanity only worsens. This effectively prevents him from doing teshuvah. It is like the woman who was holding an egg and boasted to all who would hear her how this little egg was going to make her rich. Instead of slaughtering the hen, I will let her lay more eggs, and those eggs will also hatch, and soon I will have an entire coop of chickens laying eggs for me. I shall sell some of them and buy a calf and raise her to be a cow. Instead of slaughtering the cow, I will breed more calves until I have a herd, and then I will sell some of them and buy a field One son was faithful and dutiful toward the king. The second son was wayward and reckless. He could happily go for long periods of time without seeing his father more than once a week. Eventually he grew so distant and rebellious that he took off and ran away. He took up company with a band of vagabonds, thieves, and cutthroats. The king could have sent armed guards after his son to force his return, but instead he exercised great mercy and restraint. He would prostrate himself before his father, the king, and plead with him that he take him back. And so he did. Finally he had his son back, the one whom he had almost given up any hope of ever seeing again. He took pride in his son for returning of his own good sense and was filled with love for him, for returning out of love for his father. The king forgave his son completely and absolved him of all wrongdoing. He raised his once-wayward son in stature and gave him a station above that of all his brothers. Like the wayward son of the king, a wicked sinner who once turned away from Hashem evokes great pride and joy when he finally returns.

5: The Maggid of Mezritch and R. Zusha of Annipoli – Annipoli | RESCUE UKRAINE

Young Dov Ber, the future Maggid of Mezritch, was the son of a poor melamed (teacher of young boys). A brilliant student, he went to Lemberg to study in the yeshivah of Rabbi Yaakov Yehoshua, the celebrated author of Penei Yehoshua.

Further, it also influences all subsequent days. We clearly see how the redemption of Yud Tes Kislev is celebrated until this very day – and it spreads further and further amongst Jewry with each passing year. Instead, all our work and affairs our divine service, meaning – Prayer, Torah and Mitzvos, as well as our worldly undertakings that are necessary for the maintenance of our bodies should be accomplished with the sincere intention to act solely for the sake of Heaven, as Hashem wishes. Parshas Vayishlach ; Sichos Kodesh p. Daily influence from Yud Tes Kislev Each person should do all they can to make the blessing materialize within each day of the year. Begin with LeShanah Tova The most natural way, then, to open this address – and we always begin with a blessing – should be the words of blessing that the Previous Rebbe publicized in the name of his father [the Rebbe Rashab]: Or in the plural: Your gathering is the Worldwide Headquarters [The Chassidim in] each place should farbreng as if their location is the universally central location. Ibid, Sichos Kodesh p. It is now already the night after Yud Tes Kislev and we have completed the Maariv service. Nevertheless, the entire congregation is busy praying, when in truth they should be holding at the raging climax of a Chassidisher Farbrengen! At least now, let us encourage everyone to utilize the rest of this night for a most highly-charged Chassidisher Farbrengen – as befits the Rosh Hashanah of the study and directives of Chassidus. Whoever increases in this, whether in quantity or quality, is praiseworthy! What a great waste of time it is to simply discuss these matters; the main thing is the deed. We should immediately commence a most tumultuous Farbrengen – here and wherever else possible. On a year with a calendar such as the current year, whereby Yud Tes Kislev occurs on a Thursday, then even their Chassidic discourses and addresses of the following Shabbos including Motzei Shabbos dealt with the topic of Yud Tes Kislev. Now, since they acted thus in public and with great publicity , their conduct clearly constitutes a directive for the public to follow suit. Sefer HaSichos , p. Chazakah for the year Yud Tes Kislev occurs on a Thursday this year, which makes it far easier to hold at least three Farbrengens on three consecutive days. We have the eve and the day of Thursday Yud Tes Kislev itself , the eve and day of Friday the 20th of Kislev – for it is then that we have the custom to hold the main Yud Tes Kislev Farbrengen and the eve and day of Shabbos the 21st of Kislev. The custom of Chabad Chassidim is to hold the main Yud Tes Kislev Farbrengen towards the end of the day and to continue the Farbrengen into the following night. See also there, Sichos Kodesh, p. Many were with me A decision made by two people or in a group carries far greater strength than a decision that a person makes alone; participation in a congregational decision lends greater ability to fulfill the decision. See below, footnote Immediately following his release from imprisonment, the Alter Rebbe wrote that his liberation is relevant to every Jew, since.

6: Maggid of Mezritch | Torah Games

About Rabbi Dov Ber, Maggid of Mezeritch Rabbi Dov Ber ben Avraham of Mezeritch (Hebrew: דוב בער בן אברהם מזריטש) (died December 1850), also known as the Maggid of Mezritch, was a disciple of Rabbi Yisrael Baal Shem Tov, the founder of Hasidic Judaism, and was chosen as his successor to lead the early movement.

Still young, he became known for his amazing intelligence, and the Rav of the town sent him to the yeshiva of the famous Rabbi Yaakov Yehoshua, author of Pnei Yehoshua, in Lvov. There he studied with great diligence and acquired a considerable amount of Torah knowledge. After getting married in the town on Turshin, Rabbi Dov Ber became a teacher in a nearby village. He lived there in extreme poverty. He had the habit of fasting several times a week and living a life of mortification, yet despite these fasts, his occupation was not enough for him to earn a living. All the same, he accepted this with love and never complained. He had faith that G-d would help him. Incapable of restraining himself, Rabbi Dov Ber let out a heart-breaking sigh. Yet from now on, you should be careful to never again bemoan your family situation, for you are not more merciful than your Father in Heaven. He passed through all the towns and villages of Volhynia and Podolia in Russia. In every place he went, before speaking he had the habit of going out into the street and proclaiming: He also passed through the streets of the town and observed the people there. He looked at the laborers who worked hard and saw the merchants that stayed in their shops all day long in order to gain a meager living. He then got up on a platform, but instead of preaching and reprimanding them, he spoke to their hearts and consoled them. Above all, he encouraged them not to lose hope, but rather to put their trust in G-d, from Whom salvation would occur in the blink of an eye. His speeches, spoken with great enthusiasm and passionate style, won the hearts of his listeners. The Baal Shem Tov brought him very close to himself, and it seemed that during his lifetime he was already thinking of making him his successor. They had a feeling that this holiday would be the last in the life of their Rav, Rabbi Israel. He himself was laid out on his bed, eyes shut, and all his disciples were standing around and looking at him with fearful respect. All of a sudden, the Baal Shem Tov woke up, opened his eyes, and looked at his disciples and began to speak: No one knows what tomorrow has in store. Come closer to me and I will give you my blessing. He settled in Mezritch, where the light of Chassidut went out to all Jewish communities around the world. He organized the movement, sending out representatives and spokesmen to every town. Thanks to the considerable influence of the Maggid, Chassidut spread to all social levels of the people and deeply took root in the heart of the Children of Israel. Among those who came to hear his Torah were many famous people, very great in Torah. He also modified the prayer text by instituting the use of a Sephardic format rather than an Askenaz one. Rabbi Dov Ber excelled in many things, but above all the Chassidim spoke of his great humility. The story is told concerning Rabbi Nachum of Chernobyl that when he went to see the Maggid of Mezritch for the first time, he asked for his advice on a way to escape pride. The Maggid responded quite simply:

7: Teachings of Rav Dov Ber, the Maggid of Mezritch

A group of the Maggid's students were once at an inn in Mezritch, reviewing what they had heard from their Rebbe late into the night. Soon an attendant of the Maggid appeared, and asked them to stop, for their discussions were keeping his master awake.

Rabbi Dov Baer is regarded as the first systematic exponent of the mystical philosophy underlying the teachings of the Baal Shem Tov, and through his teaching and leadership, the main architect of the movement. After his death, avoiding the unified leadership of the first two generations, this third generation of leadership took their different interpretations and disseminated across appointed regions of Eastern Europe. Under the inspiration of their teacher, this rapidly spread Hasidism beyond Ukraine, to Poland, Galicia and Russia. The German form Meseritz is sometimes used instead of Mezeritch. A Hasidic legend states that, when he was five years old, his family home burst into flames. On hearing his mother weeping, he asked: I shall get you a new family tree which begins with me! One legend relates that when a child was born, they had no money to pay the midwife. His wife complained and the Maggid went outside to "curse" Israel. He went outside and said: Immediately the answer came, and a voice said: Now I can begin to serve in good earnest. Dov Baer followed the Lurian school, living the life of an ascetic, fasting a great deal, praying intensely, and living in poverty. He is reported to have become a cripple as a result of poor nourishment. One account has it that on account of his poor health he was persuaded to seek out the Baal Shem Tov for a cure. Hearing only similar stories at each subsequent visit, Dov Baer decided to return home. Rabbi Dov Baer did so to the best of his ability, but the Baal Shem Tov declared that he had not understood the real meaning of the passage. Dov Baer reviewed it once more and insisted that his interpretation was correct. The Baal Shem Tov then proceeded to explain the passage himself. The mystical philosophy of the Baal Shem Tov rejected the emphasis on mortification of the body in Musar and Kabbalistic traditions, seeing the greater spiritual advantage in transforming the material into a vehicle for holiness, rather than breaking it. This could be achieved by the perception of the omnipresent Divine immanence in all things, from understanding the inner mystical Torah teachings of Hasidic thought. Under the guidance of the Baal Shem Tov, Dov Baer abandoned his ascetic lifestyle, and recovered his health, though his left foot remained lame. The Baal Shem Tov said that "before Dov Baer came to me, he was already a pure golden menorah candelabrum. All I needed to do was ignite it. After only a year he gave up this position. Yacov Yoseph would later become the author of the first Hasidic book published "Toldos Yaacov Yosef" in , one of the most direct records of the teachings of the Baal Shem Tov. By collective consent, the Maggid assumed the leadership of Hasidism. In effect he became the architect of the Hasidic movement and is responsible for its successful dissemination. The Maggid was housebound because of his poor physical condition. Jewish philosopher Solomon Maimon records an encounter with the Maggid in his memoirs, in which he passes a strong negative judgement on the Hasidic movement. He appeared in public only on Shabbat, dressed in white satin. On those occasions he prayed with people, and kept open house for anyone who wanted to dine with him. After the meal he would reportedly begin to chant, and placing his hand upon his forehead, would ask those present to quote any verse from the Bible. The Baal Shem Tov had travelled across Jewish areas, reaching out to and inspiring the common folk, whose sincerity he cherished. He sought to revive the broken spirit of the simple Jews. At the same time, he would also seek out the great scholars of Talmud and Kabbalah, to win them over to Hasidism, to whom he taught the inner meaning of his teachings. The simple folk were also able to visit during the Sabbath public attendances of Dov Baer, and receive spiritual encouragement and comfort. This move benefited the growth of the movement, as it was closer to new territories in Galicia, Poland and White Russia to reach. It was also nearer to the centre of Rabbinic opposition in Lithuania, who perceived of the new movement as a spiritual threat. The disciples of Dov Baer related that: These disciples, being themselves great Talmudic authorities and well-versed in Kabbalah and Hasidic philosophy, were successful in turning Hasidism into a vast movement. The dissolution of the "Four-Lands" synod proved favorable to its spread. The local rabbis were annoyed by the growth of the movement, but could not easily do anything about it. The Gaon of Vilna was the only rabbi whose reputation

extended beyond the borders of Lithuania. When Hasidism appeared in Vilna , the Vilna Gaon enacted the first major excommunication against Hasidism, which was issued on April 11, The Vilna Gaon believed the movement was antagonistic to Talmudic rabbinism and was suspicious that it was a remnant of the recent Sabbatean movement. See Hasidim and Mitnagdim. Lubavitch legend has it that had the Gaon met with these two Rabbis, the Mashiach Messiah would have come. The ban issued at Vilna drew the eyes of the world toward Hasidism. Rabbi Dov Ber ignored the opposition, but it is blamed in part for his death in Mezhirichi on December 15, After the death of the Maggid in , these disciples dispersed to their assigned territories. After , under the third generation of leadership, it rapidly spread far and wide, from Galicia and Poland to White Russia Belarus in the north. This, combined with the new dispersal of their locations, meant that after the Maggid, the Hasidic movement avoided appointing one unifying leader to succeed Dovber. His classic work Noam Elimelech focuses on the Hasidic doctrine of the Tzaddik Sainly leader and Heavenly intercessor for the wider community. In Hasidic history, Noam Elimelech became the spiritual doctrine for General-Hasidism, giving birth to the many leaders, successors and dynasties of mainstream Hasidism, and inspiring the emotional attachment and spiritual bond of the common folk to their Rebbe. Through attachment to the saintly individual, who knew mystical secrets, and interceded in Heaven on their behalf, the followers could connect to Divinity. Where the mainstream role of the Tzaddik was emphasised, it often accompanied belief in the benefit of miracle-working, to channel spiritual and material blessing, and increase fervour. The followers would make pilgrimages to their Masters, where they would gain enthusiasm, receive teachings, or could gain private audiences. Later dynasties such as Peshischa- Kotzk would break away from this General-Hasidic emphasis on Tzaddikim and mysticism. Reputedly unable to receive a full teaching from the Maggid, as his excitement caused him to have to run out of the room in dveikus , his holy example personified the elevated soul of the Tzaddik. Levi Yitzchak of Berditchev , who spread Hasidism in the Ukraine, authored the classic Hasidic commentary on the Torah Kedushas Levi , and personified the advocacy of the Jewish people in its relationship with God. He innovated a new spiritual path in defending the people, and persuading their "Heavenly Father" to nullify harsh decrees. Views and teachings Published writings The Maggid left no writings of his own. A number of manuscripts with additional teachings are in the National Library of the Hebrew University. They consist of excerpts from his sermons, transcribed and compiled by his students. The first to be published Likkutei Amarim was collated by his relative, Rabbi Solomon ben Abraham of Lutzk, who, as he himself notes, was unhappy with the manuscript but did not have time to edit it properly. There is a great deal of overlapping between all these texts, but each contains teachings that do not appear in the others. All the texts are corrupt, full of omissions, twisted order, printing-errors and other problems because they were based on whole chains of copyists who were not careful or had faulty manuscripts to begin with. It is only recently that serious work and editing has been done on them: Later, a critical edition was edited by Prof. These recent editions all contain comprehensive introductions, annotations and indices. Or Torah has appeared in an authoritative, annotated edition with introduction, commentaries, comprehensive cross-references and detailed indices, authored by Rabbi Schochet Brooklyn, NY, View of God For the Maggid, God manifests Himself in creation, which is only one aspect of His activity, and which is therefore in reality a self-limitation. Just as God in His goodness limited Himself, and thus descended to the level of the world and man, so it is the duty of the latter to strive to unite with God. The removal of the outer shell of mundane things, or "the ascension of the [divine] spark,"[1] being a recognition of the presence of God in all earthly things, it is the duty of man, should he experience pleasure, to receive it as a divine manifestation, for God is the source of all pleasure. Thus the vegetable kingdom serves as food for the animal kingdom, in order that the lower manifestation of divinity, existing in the former, may be developed into a higher one. Man being the highest manifestation has a duty to attain the highest pinnacle in order to be united with God. The way to achieve this, he argued, is through prayer, in which man forgets himself and his surroundings, and concentrates all his thought and feeling upon union with God. So prayer in such a state of real ecstasy, effecting a union between God and man, is extremely important, and may even be able to overcome the laws of nature. Because of his union with God, he is the connecting link between God and creation, and thus the channel of blessing and mercy. The love that men have for the tzadik provides a path to God. The duty of the ordinary mortal is

therefore to love the tzadik and be subservient to him. Many Jews outside Hasidic circles argued that there can be no intermediaries between man and God, and this was one of the reasons that some non-Hasidic rabbis objected to Hasidism see Misnagdim. Hasidim believe that the root cause of this disagreement, as of all disagreements on questions of Torah, is lack of diligence in investigation.

8: The Maggid of Mezritch

After the passing of Rabbi DovBer of Mezeritch in , Rabbi Menachem Mendel of Horodok led a group of chassidim to settle in the Holy Land. One day, a somewhat deluded individual climbed the Mount of Olives in Jerusalem and sounded a shofar.

Elokim , hester , Maggid of Mezritch , Pisces , teva Olam â€” the Hebrew term for world, universe, creation â€” is rooted in the word helem concealment. The way this material-based universe operates, the way it was set up and created is that creation does not unambiguously point to a creator, notwithstanding the classic philosophical argument made famous in medieval Europe, of design; as a painting is proof of an artist, or a book of an author. Despite this logical reasoning, there are those who look at creation and see nothing. Some claim to see, instead of the presence of an intelligent Source, a great void or emptiness. Just because the odds are extraordinarily slim that this universe could be a random occurrence does not, to some, render this impossible. They seem to suggest that this profoundly intricate world is one fluke in an infinite meaningless chaos. Indeed, on some level they are the working of nature. This, however, is where the concept of miracles comes into play. While nature conceals, miracles reveal. Nature may not point overtly to a creator, but miracles do. In the world of miracles there are two types: There is Teva nature , and there is nisim geluim open miracles and nisim nistarim hidden miracles. Open miracles defy logic. When they occur, our conventional mood of thinking is suspend, and we stand in awe at the occurrence. Concealed miracles pique our interest and rouse us to take a deeper look, but they do not force us to submit our lack of understanding. When a hidden miracle transpires, the hand of God can be detected to those who wish to see it, but only indirectly. Evaluating the details of the event, we come to a realization that something mysterious was and is at work. Taking a superficial glance at the story of Purim, nothing miraculous pops up. The story seems to be obscured in ambiguity and chance occurrences. Just a simple reading of the text offers a tale of chance and coincidence, nothing miraculous or out of the ordinary. True, no one event is miraculous or out of the ordinary; still together there is an incredible combination of circumstances and events that weave a fantastic tale of the remarkable. Let us revisit the story once again: The story opens with Achashverosh throwing a great feast and wanting to show off his queen Vashti. He asks her to appear but she refuses. Angered at her refusal, the king gets rid of her and searches for a new queen. So far nothing miraculous has yet occurred. It so happens that the girl the king saw fit for his new queen was none other than the Jewess Ester, the cousin of the court Jew Mordechai. Meanwhile Haman, the wicked adviser of the king has plotted to kill off the Jews in the kingdom with the consent of the king. One sleepless night as the king is tossing and turning in bed, he asks to be read from his book of remembrances, and the tale of Mordechai saving his life is retold. Essentially this is a tale of great happenstances or coincidences. As a whole, there are no events or one event that stands out as miraculous. If anything, the miracle is a hidden one, weaved within the fabric of the story. Unlike Chanukah, for example, where a jug of oil with barely enough oil to last one day burned for eight days, or Passover, where a group of slaves were saved and redeemed, the story of Purim does not manifest any such events. It is a tale, a miracle that is hidden, encloded within the workings of nature. So much so that it even lends itself to be ascribed to mere happenstance or coincidence. Ester, the one who appears to be the heroin of the tale, is obscured in a great hiddenness. No one in the court knows her identity. Remember she does not even tell her husband, the king, her point of origin. Furthermore, her Hebrew name is Hadassah but she takes on a new Persian name Ester, which means a star. So much so is her life a secret that even her new name hints to secrecy as well. She is living with her identity in secret. She hides in her new identity and name, Ester, and the name she assumes means also hiding. There are many levels of hiding. Basically one is a hiding that screams to be found while that other is such a deep level of hiding that no one looks any longer, and the fact that something is hidden is itself hidden. This is reminiscent of the story of Avraham, the son of the Maggid of Mezritch. He had been playing hide and seek, he told his father, and having hidden in the ultimate hiding place, he waited, and waited, to be found. When after a long time he emerged from his hiding place, he found that his friends had given up on finding him, forgot about him and had gone on to other games. He hid so well

that the fact that he was hiding was hidden. The objective is for us to find, discover and reveal heaven within a grain of sand. For some the cover up, the concealment is so thorough that soon they forget that there is a game being played. How sad it must be for the One who hides. The other great heroin of course would be God, certainly as the scroll is one of the books in the Torah. Yet this book is unusual in that it does not contain any of the traditional biblical names of God. Mordecai seems to make a vague reference to God when he says to Ester that the Jews will be saved if not by you, then by someone else. But the typical names of God are not present. Some early commentaries point out that the reason there is no mention of God is because since the story of Purim was also recorded in the native language of Persian for the archives of the kings, had the name of God been explicitly written, idol worshipers of that generation or of years to come would read the names of God as idols. To assure that a book of Torah does not become a source of idol worship, the holy name of God was omitted. Notwithstanding this interpretation, there is a deeper reason for the overt omission. Everything can and should be understood on multiple levels. The fact that this book does not mention God is more than to simply negate a negative result, but there is a positive understanding of this, as well, as we will shortly explore. Everything is divinely orchestrated, and the fact that the name of God does not appear indicates the idea of concealment. So much so that there are those who can read the tale of the Megilah as another great story in the history of world literature. The name the holiday is representative of this idea of hiding. The name that we call the holiday also reflects this apparent randomness of nature and coincidence of occurrences. Purim is called Purim because Haman cast a Pur "a lot to determine the day he desired to rid the kingdom of the Jews, and so the day is called Purim. We have no control over a lottery, wish as we may. It appears to be something of random, without choice and purely accidental. Today as we celebrate this holiday, we drink and imbibe intoxicating sustenance more than the usual. Some of us wear masks and dress up; all this reinforces the concept of causation and hidingness. Purim is divinely arranged to be in the month of Adar which possesses the astrological sign of Pisces. Fish are surrounded and encircled by water. They are engulfed by water, their source of nourishment; otherwise they cannot survive. Water covers them; fish exemplify the idea of hiding. Still and all " and this is why this day is a holiday, a festive and cheerful time " the point of it all is to reveal the hidden, to show that there is really no such thing of happenstance or mere coincidence. As Ester means hidden, the word Megilah means to reveal, as in Megale. By deeper reading and paying attention to tale as its being unfolded, one comes to this amazing realization; the awareness that nothing simply occurs. On a cosmic level the female heroin of the story Ester is the embodiment of the entire Keneses Yisrael " the congregation of Israel. The male impregnates and offers, while the receiver, the female is where creation is birthed and actualized. The bounty and spiritual plenty comes from above but ultimately is revealed, though often with the hardships of labor, through the articulation of the below. Nature on its own conceals the divine energy that sustains it. Together it means that Elokim is the limiting force that mutes the more transcended energy of the Infinite. Still, the divine light is there, just there silently. Our task becomes to discover, unveil and reveal God within nature, to put together the puzzle and see the hand of God within the workings of nature. Purim is a holiday which allows us and gives us the strength and vision to observe this truth. Ultimately it empowers us to elevate the seemingly ordinary present into something extraordinary; transforming the natural into the miraculous and the everyday into the unique.

9: Maggid - Wikipedia

The disciple of the Baal Shem Tov and the teacher of Rabbi Shneur Zalman of Liadi, the Maggid strengthened the Chassidism of his master, anchoring it firmly in Jewish thought and practice.

The Talmud relates that the people left the lecture-room of R. Chiyya , the darshan, and flocked to hear R. Abbahu , the maggid. To appease the sensitive Chiyya, Abbahu modestly declared, "We are like two merchants, one selling diamonds and the other selling trinkets, which are more in demand" Sotah 40a. Talmudic Sages like Rabbi Meir combined the functions of a darshan and a maggid Sanhedrin 38b. Isaac Nappacha was requested by one in his audience to preach a popular haggadah, and by another a halakic discourse, he answered, "I am like the man who had two wives, one young and one old, and each wishing her husband to resemble her in appearance; the younger pulled out his gray hair while the older pulled out his black hair, with the result that he became entirely bald. Isaac thereupon delivered a lecture that embraced both halakah and aggadah B. In the Gaonic period and the Middle Ages[edit] Levi ben Sisi , his son Joshua, and others were at the head of a regular school of rabbinical maggidim. In the Gaonic period and in the Middle Ages the principal of the yeshivah , or the rabbi, delivered a lecture before each festival, giving instructions in the laws governing the days of the festival. The wandering, or traveling, maggid then began to appear, and subsequently became a power in Jewry. His mission was to preach morality, to awaken the dormant spirit of Judaism, and to keep alive the Messianic hope in the hearts of the people. Maggidism reached a period of high literary activity in the 16th century. The expulsion of the Jews from Spain in revealed a master maggid in Isaac Abravanel. His homiletic commentary on the Bible became an inexhaustible source of suggestion for future maggidim. In his method of explaining every chapter, preceded by a number of questions, he followed the early maggidim and sophists. His long argumentations in an easy and fluent style were admirably suited to the purposes of a maggid. Moses Alshech , a maggidic scholar, was one of a community of great Jewish spiritual figures who shaped Jewish thought, in the 16th-century town of Safed in the Galilee. In the mystical environment of this community, the Alshech preached every Sabbath before large audiences. Isaac Luria attended his expositions, which included Kabbalistic aspects. In his classic Biblical commentaries he followed closely the method of Abravanel. Alshech also became an authority for the maggidim, who quoted him frequently. Relation to Messianic fervour[edit] The persecutions of the Jews brought forth a number of maggidim who endeavored to excite the Messianic hope as a balm to the troubled and oppressed Jewry. The new articulation and cosmic doctrines of redemption in Kabbalah, taught by Isaac Luria in the 16th Century, inspired a new mystical awareness and focus on Messianism. Messianic messengers and potential candidates sought to advance the Messianic quest in Judaism. Asher Lemlein preached in Germany and Austria, announcing the coming of the Messiah in , and found credence everywhere. Solomon Molko preached, without declaring the date of the advent, in both Italy and Turkey, and as a result was burned at the stake in Mantua in These sayings became current among the maggidim, who repeated them on every occasion. Perlhefter restored the Sabbatian theology after the death of the pseudo-Messiah, and advocate of mystical heresy, Sabbatai Zevi Motivation and admonishment[edit] Elijah b. This book caused him to be known as the "Terror Maggid"; he preached moral and religious conduct as a safeguard against the terrible punishments of the day of judgment. It established a new "fire and brimstone" school of maggidim. Musar "Admonishment" is a thread in traditional Jewish thought that seeks ethical inspiration, integrity or admonishment to motivate religious devotion. Classic texts of ethical guidance from the Middle Ages articulate spiritual and psychological levels to righteousness. The later 19th Century Musar movement sought to incorporate spiritual introspection and self-analysis into the scholarly yeshiva curriculum. The Musar movement seeks to inspire spiritual advancement by discovering personal integrity and revealing the unworthiness of material temptations. Its spirituality does not always describe rewards and punishments, but admonishment can be a factor. It can draw ethical lessons from Jewish mysticism , but is often compared and contrasted with the mystical paths to inspiration of Kabbalistic dveikus cleaving to God , and the popularisation of mystical fervour in Hasidism. Typically, Hasidism avoids rebuke of punishments, replacing

it with shame and remorse from nullification of self-awareness, before the omnipresent Divine presence that awakens joy. Judah Rosanes of Constantinople d. He adopted a new method of harmonizing the acts of Biblical personages with the legal views of Talmudic scholars. This farfetched pilpulism had many followers, some of whom asserted that Ahasuerus concurred in the decision of Maimonides, and that Vashti coincided with the opinion of RaBaD. He drew also moral lessons from the "Arabian Nights" and from other secular stories in illustrating explanations of a midrash or a Biblical text. His most famous parable is about how he finds appropriate parables: Walking in the woods a man sees many trees with targets drawn on them. Each target with an arrow in the center, and a little boy with a bow. The little boy acknowledges that he had shot all the arrows. When further questioned he answers: In modern times, a descendent of the Dubner Maggid, Moshe Kranc wrote down several parables of his, along with modern interpretations, in a book about business and Jewish stories: There are stories of his relationship with the Vilna Gaon. In the middle of his preaching he would pause to recite with the people the "Shema koleinu", and the "Ashamnu," raising the audience to a high pitch of religious emotion. The maggid usually ended his preaching with the words. Some of the wandering maggidim acted also as meshullachim collectors of money for institutions. The resident maggid who preached at different synagogues in one city was called the "Stadt Maggid", as in Wilna and other large cities in Russia. Tzebi Hirsch Dainow d. This saw Divine omnipresence in everything, and brought this into personal dveikus cleaving through joyful fervour in daily life. This new teaching had popular appeal to the common folk, but also attracted great scholars who saw its deeper significances and philosophical depths. The Baal Shem Tov opposed the admonishing methods of the "musar" maggidim, which criticised and demoralised, as well as motivated, the community. His mysticism saw the inner holiness of each person. In the biographical hagiography of stories about the Baal Shem Tov, his encounters and "conversions" of admonishing preachers are recounted, as well as his encounters with the isolated, ascetic scholars, whose practices he also opposed. His personal model of the Hasidic Master Rebbe was passed to the subsequent Hasidic Masters in the new Hasidic interpretation of the Tzaddik saintly leader, who channels Divine blessing to the world. The microcosmic Messianic redemption offered by a Hasidic Rebbe, gave a new form of teacher and leader to the Jewish community, combining public mystic and redeemer, along with the traditional notions of darshan and maggid. Some Hasidic leaders are known with the name of "maggid", sometimes gained from before their adherence to Hasidism. The continual regard of this title to them, indicates a new interpretation of the traditional notion of a maggid, incorporated into the Hasidic role of Rebbe. The mystical revival of Hasidism elevated hagiographic storytelling about the Masters to a new degree in Judaism, reflecting the importance of the mystical adherence to a Tzaddik. The popular titles of each Master therefore reflect personal endearment and reverence. After the death of his Master, the disciples appointed Dov Ber to become his successor, leading the new Hasidic movement in the early years of its establishment. He became the architect of the new movement, devoting his attention to developing an academy of leading scholars and future leaders the "Chevra Kaddisha"-Holy Society to spread Hasidism across each of the regions of Western Europe after his death.

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