

CAN YOU ANSWER THESE QUESTIONS?

1. What particular ills of the generation did the new Hasidic movement attempt to remedy?
2. Describe the original Hasidim that the Baal Shem Tov's movement was designed to supplant.
3. What prompted Rav Dov Ber to first visit the Besht?
4. Who was the Baal Shem Tov's first successor?
5. Name four of the Mezricher Magid's disciples.

This and much more will be addressed in the eleventh lecture of this series: "The Revolution Spreads: The Life and Times of the Baal Shem Tov's Disciples".

To derive maximum benefit from this lecture, keep these questions in mind, as you listen to the tape and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book was designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

THE EPIC OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series IX Lecture #11

THE REVOLUTION SPREADS: THE LIFE AND TIMES OF THE BAAL SHEM TOV'S DISCIPLES

I. Life of the Uneducated Masses

A. My first position as family tutor was an hour's distance from my home. The family was that of a miserable farmer in a still more miserable village; and my salary was five thalers in Polish money. The poverty, ignorance, and crudeness which prevailed in this house were indescribable. The farmer himself was a man of about fifty years, the whole of whose face was overgrown with hair, ending in a dirty, thick beard, as black as pitch. His language was a sort of muttering, intelligible only to the boors with whom he daily associated. Not only was he ignorant of Hebrew, but he could not speak a word of Yiddish; his only language was Russian, the common patois of the peasantry. His wife and children were of the same stamp. Their home was a hovel of smoke, black as coal within and without, with no chimney, but merely a small aperture in the roof for the smoke; this opening was carefully closed as soon as the fire died down, so that the heat might not escape.

In this magnificent dwelling, the peasants sit on the bare ground; you dare not sit higher if you do not wish to be suffocated with the smoke. Here they guzzle their whiskey and make an uproar, while the people of the house sit in a corner. I usually took my place behind the stove with my dirty, half-naked pupils, and expounded to them out of an old tattered Bible, from Hebrew into Russian-Yiddish. All this made such a splendid group as deserved to be sketched only by a Hogarth (William, English artist who won fame chiefly for his moral and satirical engravings and portraits, who lived between 1697-1764), and to be sung only by a Butler (Samuel, English satirist who lived between 1612-1680). It may be easily imagined how wretched my condition here must have been. Brandy became my sole comfort, and made me forget all my misery. To top it all, a regiment of Russians, who were then rioting with every conceivable cruelty on the estates of Prince Radzivil, was stationed in the village and its vicinity. The house was constantly full of drunken Russians, who committed all sorts of excesses, hewed tables and benches to pieces, hurled glasses and bottles into the faces of their hosts, and so on. My other positions as tutor were more or less similar.

Lebens Geshichte
(Autobiography), Solomon Maimon (1754 - 1800), Chapter 15

B.
ורוב המון עם אינם יכולים להגביה עצמן לעבודת השם יתברך מגודל הגשמיות שלהם
שמגושמים ביותר. ס' נועם אלימלך לר' אלימלך מליז'ינסק תלמיד של המגיד ממזריטש

The majority of the masses aren't able to lift themselves up to the service of Hashem, due to the immensity of their non spiritual state, for they are very much sunk in corporeality.

R. Elimelech of Lizhensk, Sefer No'am Elimelech, Parshas VaYechi

C.

והשיב לב אבות על הבנים תחילה, שהת"ח שנק' אבות, יעזבו השנאה שבלבם תחלה על בנים שהם המון עם. וע"י זו השיב לב המון עם אל אבותם שהם ת"ח, שיהיה אחדות אחד בעולם, כי כמים אל הפנים וגו' והבן זה. ס' תולדות יעקב יוסף פר' שלח אות א'

Initially, "He will turn the heart of the fathers to the children" (Malachi 3:24), because the Torah scholars, who are referred to as "fathers", will forsake the hatred which they harbor in their hearts for the "children" which refers to the masses. Through this, He will turn the hearts of the masses to their "fathers" which means the Torah scholars, so that there will be a unity in the [Jewish] world, as [is stated in Proverbs 27:19,] "Just as water reflects the image of one's face, so too does the heart reflect the feelings of the other one's heart." **Sefer Toldos Yaakov Yosef, Parshas Shlach 1**

II. Revitalizing Torah Scholars

A.

הנה האשכנזים שלימים וכן רבים, ת"ל כי בפראנקפורט לבדו יהיו בה כשלש מאות ת"ח בני הישיבה, ולב רחב להם להבין ולהשכיל. והנה הם מבליים ימיהם בפלפוליהם המהבילים וריח חסידות אין בהם, והלואי היה די בזה. ואם יש בכל מדינת אשכנז אשר עברתי בה ובכל מדינת הולנדה אשר אני יושב בקרבה אנשים חרדים אל דבר ד' ומבקשים לדעת ליראה את ד' ולאהבה אותו ולהתחסו עם קונם, ודאי נער יכתבם. איטליא, כבר ידעה הכ"ת יותר ממני. ולעת כזאת אין משכיל דורש את אלקים, כי אם תוהו ובוהו וחשך שליטים המה בעיר, ואפילו פירושא דקרא "מה ד' אלקיך שואל מעמך כי אם ליראה" לא יבינו ולא ישכילו. הלא על זה צווח ככרוכיא רשב"י ע"ה (עיין זהר קסה:): ווי לון לבני עלמא דאינון סתימי לבא אטימי עיינין, כל הבשר חציר וכל חסדו כציץ השדה, אין מנהל לה מכל בנים ילדה, צוחין ככלבים ואמריין הב הב. מכתב מהרמח"ל לרבו הרה"ג ר"י באסאן יום ה' ר"ח אלול תצ"ה

Behold, the German Jews are perfect [in their loyalty to Torah] and are plentiful. Thank G-d, in Frankfurt alone there are about three hundred Torah scholars, members of the Yeshiva. They have a tremendous intellectual capacity to discern and understand. But behold, they waste their days in their *pilpulim* (casuistry or sophistry) and have not even the scent of *chasidus* (piety). Would it be that that was the only problem. If one would calculate the number of people in all of Germany, in which I traveled, and in all of Holland, in which I now reside, who are fervent in fulfilling G-d's commandments and desire to know how to fear Hashem and to love Him and to create a close relationship to their Creator, surely a child could write them down. (See Judges 8:14) Regarding Italy, you, his Torah excellency, already know more than I. At this time there is no one of intelligence who seeks out G-d. Only void, chaos and darkness rule over the city. They don't even understand the meaning of the verse, "What does Hashem ask of you? Only to fear him," they do not understand or grasp. Behold, it was for such a thing that R. Shimon b. Yochai protested (lit. screeched like a crane): Woe is it for the members of the world whose heart is closed and eyes are shut. All flesh are like grass and all of its kindness is like the sprouts of the field. No one amongst them gives them any direction. They [merely] cry out like dogs, "Give us, give us!" **Letter from R. Moshe Chaim Luzzatto to his mentor, R. Yeshaya Bassan, Thursday, Rosh Chodosh Elul, 5495 (1735)**

B.

ותראה אם תתבונן בהוה ברוב העולם כי רוב אנשי השכל המהיר והפקחים החריפים ישימו רוח התבוננם והסתכלותם בדקות החכמות ועומק העיונים איש איש כפי נטיית שכלו וחשקו הטבעי. כי יש שיטרחו מאד במחקר הבריאה והטבע, ואחרים יתנו כל עיונם לתכונה ולהנדסה, אחרים למלאכות, ואחרים יכנסו יותר אל הקדש, דהיינו לימוד התורה הקדושה, מהם בפלפולי ההלכות, מהם במדרשים, מהם בפסקי הדינים, אך מעטים יהיו מן המין הזה אשר יקבעו עיון ולימוד על עניני שלימות העבודה, על האהבה, על היראה, על הדביקות, ועל כל שאר חלקי החסידות. ולא מפני שאין הדברים עיקרים אצלם, כי אם תשאל להם כל א' יאמר שזהו העיקר הגדול ושלא ידומה חכם שיהיה חכם באמת שלא יתבררו אצלו כל הדברים האלה, אך מה שלא ירבו לעיין עליו הוא מפני רוב פרסום הדברים ופשיטותם אצלם, שלא יראה להם צורך להוציא בעיונם זמן רב. הקדמה ס' למסילת ישרים מהרמח"ל

If you look into the affairs of the majority of the world, you will realize that most highly intelligent people or those [blessed] with keen insight will inevitably direct their intellectual endeavors to the abstract sciences to plumb its depths, each one according to his talents and natural inclinations. There are those who put great effort into researching the natural sciences. Others will totally devote themselves to astronomy or geometry and others to the [various] crafts. Still others will enter the realm of sanctity, i.e. the study of the Holy Torah. Some into the *pilpul* (casuistry) of *halacha* (Torah law), some into *Midrash*, some into the legal rulings. Very few will set aside time to research and study the various aspects of achieving perfection in Divine service, i.e. love of G-d, fear of G-d, cleaving to G-d, and all the other areas of *chasidus* (piety). And it's not that these things are not considered essential in their eyes. For if you ask any of them, they will tell you that this is the most essential area of Judaism and that one cannot truly be considered a Torah scholar without having first clarified this topic. The reason, however, that they don't spend any time researching this subject is because they feel that it is already common knowledge and it seems obvious to them. They see, therefore, no need to spend much time investigating the subject. **R. Moshe Chaim Luzzatto, Preface to Mesilas Yesharim**

III. The Sabbatian Heresy

A.

אנשי הרס הצבי, אשר י"ג פרצות פרצו באמונתינו, ויטעו בכרם ד' צבאות בית ישראל – סורי הגפן נכריה. ותהי לחכמת האמת למוקש, להעלות חימה ולנקום נקם קשה כשאול קנאה. . . . הדח הדיחו שלמים וכן רבים בשלו' שאול. . . . כי אין לך עבודה זרה מזו. הקדמה לס' קנאות ד' צבאות לר' משה חיים לוצאטו

. . . The followers of the destructive [Shabbtai] Tzvi have made thirteen breaches in our faith and have planted in G-d's vineyard a corrupt, foreign vine. . . . They have seduced many perfect people and condemned them to Sh'ol (Gehinnom) . . . For there is no greater idolatry than this. **R. Moshe Chaim Luzzatto, Preface to Sefer Kinot Hashem**

B.

עוסקים בסתרי עריות כעת נעשה להם כהיתר, ולמצוה יחשב אצלם, והמה אומרים מי שאינו מקיים מצות כאלה אינו בן עולם הבא וכו', והנשים אשר ברחו מהם המתודים על עונם הנה צועקות נגד מעשיהם המתועבים. ס' שמוש לר' יעקב עמדין דף ד'

They are involved in the mystical secrets of adultery and incest. They now treat it, not only as something permitted, but actually a *mitzvah* (a required act). They [even] say that those who don't fulfill these *mitzvos* have no portion in the World to Come etc. The women who escaped and who now confess their crimes are bewailing their abominable actions. **R. Yaakov Emden in Sefer Shimush, page 4**

C.

. . . שהעזו מעשיהם וכו' כל קלקלתם תלו בספר הזוהר ור"מ ותקוני זוהר. הקדמה לס' מטפחת סופרים לר' יעקב עמדין

They boldly act in this manner . . . and justify all of their perversions on the basis of the Sefer Zohar, Raya Mihemna, and Tikunei Zohar. **R. Yaakov Emden, Preface to Sefer Mitpachas Sofrim**

IV. The Early Hasidim

A.

ולא ישאר לימוד הדברים האלה וקריאת הספרים מזה המין כי אם אצל אותם שאין שכלם כ"כ דק וקרוב להיות גס, שאלה תראה אותם שוקדים על כל זה ולא יזונו ממנו, עד שלפי המנהג בעולם כשתראה א' מתחסד לא תוכל מימנע מלחשוד אותו לגס השכל. ואולם תולדות המנהג הזה רעות מאד לחכמים ולבלתי חכמים, כי גורם שמאלה ומאלה יחסר החסידות האמיתי ויהיה יקר מאד למצוא אותו בעולם, כי יחסר מן החכמים למיעוט עיונם בו ויחסר מן הבלתי חכמים למיעוט השגתם אותו. עד שידמו רוב בני אדם שהחסידות תלוי באמירת מזמורים הרבה וידידים ארוכים מאד צומות קשים וטבילת קרח ושלג, כלם דברים אשר אין השכל נח בהם ואין הדעת שוקטה, והחסידות האמיתי הנרצה והנחמד רחוק מציוור שכלנו. כי זה דבר פשוט מלתא דלא רמיא עליה דאיניש לאו אדעתיה, . . . הקדמה ס' למסילת ישרים להרמח"ל

The study of these things (i.e. perfection in Divine service) and the reading of works devoted to the subject is left to those whose discernment is not that sharp and in fact actually close to being dull. These are the people whom you see who devote their energies to [Divine service] and do not move from it. It has reached such proportions that if one sees someone who acts with piety, the common reaction is too assume that the person must be dull witted. The ramification of all of this is extremely harmful to those who are scholars and those that are not, for it causes a lack in both groups of true piety (*chasidus*) and is extremely rare to find. It is lacking from Torah scholars due to their insignificant research into the matter and it is lacking from non scholars due to their limited grasp of the subject. It has gotten so, that most people think that *chasidus* is dependent upon the excessive recitation of Psalms, drawn out confessions, arduous fasts, and *tevila* (immersion) in frost and snow, something which goes against common sense

and is disturbing to the intelligence. True *chasidus*, which is desirable, and precious, is far removed from the common conception [of *chasidus*]. It is obvious. Something which we pay scant attention to is not on our minds. **Ramchal, Preface to Mesilas Yesharim**

B. In my youth, I possessed a religious disposition . . . and I sought models only among those who are commonly known by the name of Hasidim or the Pious. These devote the whole of their lives to the strictest observances of the laws and moral virtues. . . . Afterwards I had occasion to remark that, for their part, these men do less harm indeed to others, but all the greater to themselves . . . Two or three instances, of which I was myself an eyewitness, will be sufficient for demonstration. A Jewish scholar at that time well known on account of his piety, Shimon of Lubtsch, had undergone the severest exercises of penance. He had already carried out the *Teshuvat Hakana* (the penance of *Kana*), which consists of fasting daily for six years, and avoiding the use of anything that derives from a living being (flesh, milk, honey, and the like) for the evening meal. He had also practiced Galus, that is, a continuous wandering, in which the penitent is not allowed to remain two days in the same place. In addition, he had worn a hairshirt next to his body. But he felt that he would not satisfy his conscience unless he further observed the *Teshuvat Hamishkal* (the penance of weighing), which requires a particular form of penance proportioned to every sin. But as he found by calculation that the number of his sins was too great to be atoned for in this way, he took it into his head to starve himself to death. After he had spent some time in this process, he came in his wanderings to the place where my father lived, and, unbeknownst to the household, he went into the barn, where he fell to the ground in a dead faint. My father chanced to come into the barn, and found the man, whom he had long known, lying on the ground half dead with a Zohar (the principal book of the Kabbalists) in his hand. As he knew well what sort of man this was, he brought him all sorts of refreshments at once; but the man would make no use of them whatever. My father came again and again and begged Shimon to take something, but all in vain. My father had to attend to something in the house, whereupon Simon, to escape from his importunity, exerted all his strength, raised himself up, went out of the barn, and at last out of the village. When my father returned to the barn and found the man no longer there, he ran after him, and found him lying dead not far from the village. The affair was generally made known among the Jews, and Shimon became a saint. Yossel of Klezk proposed nothing less than to hasten the advent of the Messiah. To this end he performed strict penance, fasted, rolled himself in snow, undertook nightwatches and similar austerities. By pursuits of this sort, he believed he could accomplish the overthrow of the legion of evil spirits who kept guard on the Messiah and obstructed his coming. **Autobiography of Solomon Maimon Chapter 13**

V. The New Hasidim

A.

הנה גי'ה קבלתי וראיתי ראייה אחת בשתי שורות העליונות, ושם נאמר שרום מעלתו אומר כאילו מוכרח להתענות, ותרגז בטני מקול הקורא, והגני מוסיף בגזירות עירין ובצירוף הקב"ה ושכינתיה לבל יכניס את עצמו בסכנה כזה, כי הוא מעשה מרה שחורה ועצבות, ואין

השכינה שורה לא מתוך עצבות, רק מתוך שמחה של מצוה, כאשר ידוע לרום מעלתו דברים שלמדתי כמה פעמים, והיו הדברים האלה על לבו. ועל דבר סעיפי מחשבותיו המביאים אותו לזה, איעצך ויהי א-להים עמך, גבור חיל: בכל בוקר ובוקר בעת למודו ידבק עצמו באותיות בדבקות גמור לעבודת בוראו ב"ה וב"ש ואז ימתיקו הדינים בשורשן ויקל מעליו הדינין, ומבשרך אל תתעלם, ח"ו להתענות יותר מהחיוב ומהצורך, ואם שמוע תשמע לקולי, ויהי א-להים עמך, ובזה אקצר ואומר שלו', מנאי הדש"ת ישראל בעש"ט

"I have received your letter and noted from the first two lines that you think it essential to fast. My innermost parts trembled at this report. Thus I decree . . . that you do not involve yourself with such things, G-d forbid, for this is an act of melancholy and gloom. The *Shechina* (Divine Presence) does not dwell where there is gloom, but only where there is joy in connection with a *Mitzvah*, as is well-known to you - words I have taught you many times; and let these words be upon your heart.

As for the branches of your thoughts which bring you to this, I advise . . . that every morning at the time of your study you attach yourself to the letters [of the text] in perfect attachment in the worship of the blessed G-d. Then the judgments will be sweetened at their root . . . Hide not yourself from your own flesh (Isaiah 58:7), G-d forbid, by fasting more than is necessary and obligatory. If you will hearken unto my voice, G-d will be with you . . ." **Letter from the Baal Shem Tov to R. Yaakov Yosef**

B. About this time I became acquainted with a sect of my people called the *New Hasidim*, which was then coming into prominence. . . . They maintained that true piety by no means consists in chastisement of the body, by which the spiritual quiet and cheerfulness necessary for the knowledge and love of G-d are disturbed. On the contrary, they maintained that man must satisfy all his bodily wants and take such enjoyment of pleasures of sense as may be necessary for the development of our perceptions, inasmuch as G-d has created all for His glory. True service of God, in their view, consists in exercises of devotion with exertion of all our powers, and annihilation of self before G-d; for they maintain that man, in accordance with his destiny, can reach highest perfection only when he regards himself not as a being existing and working in and for itself, but as an organ of the G-dhead. Instead of spending their lives in separation from the world, suppressing their natural feelings, and deadening their powers, they believed that they acted much more to the purpose in seeking to develop their natural feelings as fully as possible, to bring their powers into exercise, and constantly to widen their sphere of activity. **Autobiography of Solomon Maimon, Chapter 16**

VI. Rav Dov Ber of Mezritch - The Baal Shem's Successor

A. (1) ועוד טרם בואו לרבינו הבעש"ט נ"ע הי' מלא וגדוש מים התלמוד בבלי ירושלמי תוספתא ספרא וספרי וכל מדרשי חז"ל וכל הפוסקים ראשונים ואחרונים עד להפליא. וגם בחכמת הקבלה הי' לו עשר ידות. וכמה געגועים הי' לרבינו הבעש"ט עליו שיבא אליו למען יאציל מרוח קדשו עליו עד כי חפץ ד' בידו הצליח. ואז נעשה תלמידו ורבינו הבעש"ט מסר לו כללי דאורייתא כולה. הוספות לס' מגיד דבריו ליעקב ד' קה"ת ס' רה מס' בית רבי ח"א רפכ"ה

Even before our Master, [R. Dov Ber of Mezritch,] came to the Baal Shem Tov, he was overflowing with [the wisdom] of Talmud Bavli, Yerushalmi, Tosefta, Sifra, Sifrei, all the Midrashim, and all of the early and later halachic authorities, in a most astounding manner. He also had mastered much (lit. ten measures) of the wisdom of Kabbalah. The Baal Shem Tov had greatly yearned that he come to him in order that he (the Besht) impart to him some of his holy spirit. Finally, he was successful in his holy mission and he became his disciple and our master, the Besht, transmitted to him the underlying principles of the entire Torah. **Sefer Bais Rebbi 1:25**

(2) ולפעמים היה מדבר ואומר משבח הרב המובהק מוהר"ר הבעש"ט הנ"ל ושמעתי מפיו הקדש מה אתה מתמה שהיה לו גילוי אליהו ועוד מדרגות גבוהות מאוד והתחיל לרמז מהות מדרגות גילוי אליהו וכמה בחינות יש גבוה מעל גבוה. ופ"א שמעתי מפיו הקדוש ממש שהבעש"ט זלה"ה למד אותו שיחת עופות ושיחת דקלים וכו' וגם למד עמו סודות שמות הקדושים ויחודים וגם ספר מעין חכמה למד אתו ואמר לו פירוש על כל תיבה וגם הראה לו בספר רזיאל אותיות וכתב מלאכים ואמר שלמד אתו כל זה, כי כל מלאך יש לו תמונת אותיות א' ב' משונה מחברו לפי מידתו וערכו ומאיזה עולם הוא והמבין יבין. וגם הראה לי בספר הנ"ל כמה שמות מלאכים ואמר לי ממש שע"י שמות אלו ידע הבעש"ט בכל חודש ניסן בכל שנה איזה ממונה ממנים על העולם בכדי לידע איך להתנהג עמו ועל ידו. ר' שלמה מלוצק תלמידו של המגיד ממזריטש בהקדמתו לס' מגיד דבריו ליעקב

Sometimes [R. Dov Ber] would speak about the special qualities of his mentor, the Besht. I heard directly from his holy mouth the following, "Why are you astounded that [the Besht] had *gilui Eliyahu* (revelation of Eliyahu HaNavi) and other great sublime levels." He then began to hint as to the very nature of the various levels of *gilui Eliyahu*, which consist of many levels, one higher than the next. [Another] time, I heard directly from his holy mouth that the Besht, of blessed memory, taught him the speech of birds, the speech of date palms, etc. (See Sukkah 28a) and he also taught him the secret of the holy names and the *yichudim* as well as the work, Mayan Chachma. He taught him the explanation of every word [in that work] and he also showed him the letters and writing of the angels that are in the *Sefer Raziel*. He told me that he had taught him all of this because the form of the alphabet used by one angel is different from that of another, according to the attribute, degree, and spiritual source of the angel. He who is proficient [in Kabbalah] will understand what I am saying. He also showed me many names of angels and actually told me that through these names, [each year,] on the first day of the month of Nissan, the Besht was able to know which angels were appointed over the world, in order to know how to deal with them and which measures to take. **R. Shomo of Lutzk, disciple of the Magid of Mezrich, Preface to Magid D'vorov L'Yaakov**

B.

ואלה המשפטים אשר תשים לפניהם. איתא בזוה"ק (משפטים צ"ד.) אילין סדורין דגלגולא עיין שם. והוא תמוה לכאורה הא בפסוק מפרש ואזיל דיני ממונות, אך שמעתי בענין הדין שאחד דן את חברו לבית דין ויודע בעצמו שבודאי הוא זכאי בדין והתורה מחייבתו אל יקשה לו הלא תורת אמת היא ודרכיה דרכי נועם כי זהו אמיתות התורה ונועם דרכיה כי בודאי מסתמא היה חייב בגלגול העבר לאיש הדין עמו וכעת חייבתו התורה לשלמו כדי

לצאת ידי חובתו וחבירו שלוקח עתה המעות במרמה הוא עתיד ליתן את הדין וכאלה רבים בעניני דינים, וזה יש לומר שרימז הזוה"ק ואלה המשפטים שהם דיני ממונות אף על פי שמן הנראה הם נגד האמת לפעמים אך דהאמת הוא אילין סדורין דגלגולא והיינו הבורא הכל ובורא כל הנשמות הוא היודע איך היה בגלגולים הקודמים בין איש לחבירו ככה יסובב המסבב ומנהיג על פי התורה את עולמו בחסד וברחמים ובצדק ובמשפט אמת לשפוט בין איש ובין רעהו ובין שורו וחמורו וכל אשר לו כפי אשר יורה אלקים ויש בזה פתח רחב: ס' דגל מחנה אפרים פר' משפטים

Regarding the verse, "These are the judgments which you shall place before them" (Exodus 21:1), the Zohar (Mishpatim 94) states, "These are the orders of *gilgul* (reincarnation)" etc. On the surface, this seems to defy explanation; that very same section goes on to explain the laws of property etc., [which has nothing to do with *gilgul*]. I heard an explanation, however, that this actually does indeed touch upon matters of judgment. For instance, in a case when you are sure that a certain party in a lawsuit is innocent and yet the courts, based upon the guidelines of the Torah, find him guilty, and you wonder, "The Torah is true and its ways are pleasant, yet is this the truth of Torah and is this its pleasantness?," the answer is that the person who was unjustly condemned was actually required to pay the other party in a previous *gilgul*. The law of the Torah is actually now requiring him to pay up a debt from his former incarnation. His colleague, on the other hand, who deceitfully took money from him through guile, will eventually be brought to justice for what he did. This is but one example. This is what the Zohar is alluding to in the verse, "These are the judgments", which is referring to the laws of property. Even though there are instances that it would seem that [the implementation of Torah law] is a perversion of the truth, such instances are in truth manifestations of the system of *gilgul*. The Creator, who created all the souls, knows the truth about a person's interpersonal relationships in the previous incarnations. [Based on that,] He puts everything into motion and conducting the world with kindness, compassion, righteousness, and justice, He metes out true judgment regarding personal matters between one man and his colleague or matters of property such as [disputed ownership of] one man's ox or donkey or anything else that he may own. With this, we have a wide entrance way [to understand some of life's seeming injustices]. **Sefer Degel Machneh Ephraim, Parshas Mishpatim, R. Moshe Chaim Ephraim of Sudilkov, a grandson of the Besht**

C.

(1) אחרי מות הבעש"ט הלכה לה השכינה עם תרמילה ממז'בוז' ובחרה לו את מזריטש למושב לה. רשימת ר' אברהם יעקב מסאדיגורא

After the death of the Besht, the Shechina with her bag of belongings left Medzibezh and has chosen Mezritch as her home. **Reshimos R. Avraham Yaakov of Sadigura**

(2) הרה"ק ר' מיכל מזלאטשוב נ"ע אמר שאחרי פטירת רבינו הבעש"ט נ"ע הראו לו שמעיינות התורה שהיו נמשכים להבעש"ט נ"ע נמשכו אח"כ לתלמידו הה"מ ממיזעריטש נ"ע. ס' שבחי הבעש"ט

The holy R. Yechiel Michel of Zlotchov said that after the death of our master, the Besht, they showed him that the wellsprings of Torah which flowed to the Besht, subsequently flowed to his disciple, the Magid of Mezritch. **Sefer Shivchei HaBesht**

(3) ואחר פטירת רבינו הבעש"ט נ"ע התחיל הוא לגלות אור תורת רבו הקדוש ולהפיץ מעיינותיו חוצה ונהרו אליו תלמידים רבים גאוני ארץ קדושים וטהורים אשר רוח ד' הופיע עליהם מרוח קדשו אשר הופיע בבית מדרשו. (וגם הרבה מחבריו תלמידי הבעש"ט היו באים אליו לפרקים להשתעשע עמו וכו'). הוספות לס' מגיד דבריו ליעקב ס' ר"ה מס' בית רבי 1:25

After the death of our master, the Besht, [the Magid] began to reveal the light of the teachings of his holy master and to spread the teachings of his well spring. Many disciples came (lit. flowed) to him, world class Torah scholars, holy and pure, to whom he imparted his holy spirit which manifested itself in his *Bais Medrash* (study hall). [Also many of his colleagues, fellow disciples of the Besht, would come to him from time to time to experience his company]. **Sefer Bais Rabbi 1:25**

D.

(1) במזריטש היינו שואבים רוח הקודש בהין והמופתים מונחים תחת הספסלים. עדות ר' שניאור זלמן מלאדי הובא בס' בית רבי פ' ב'

In Mezritch, we would draw *Ruach Hakodesh* (the holy spirit) by the bucket full and miracles were heaped up under the benches. **R. Shneur Zalman of Ladi cited in Bais Rabbi Chapter 2 note 7**

(2) ומי יכול לספר גודל שבח מעלת קדושת הרב אדומ"ו אשר לא יאומן כי יסופר מופתים נפלאים אשר תפילתו ודיבורו הרבה נשמעת והקב"ה גוזר והוא מבטל ועליו נאמר ותגזור אומר ויקם [לך] אשר עינינו ראו ולא זר גודל השגת מדרגתו גבוה מאד. והיה עניו ושפל ברך, והיתה יראת ד' תמיד על פניו וכבוד ד' חופף עליו כל היום. . . . כתבתי כל זאת למען דעת כל עם ד' שאף בגלות המר הזה ובואי יש תמיד צדיקים אשר עליהם כל בית ישראל נשען ולמען יאמינו בד' ובעבדיו הקדושים. . . . ראינו בחוש כל המעלות שמנה התנא היה כולם באדומ"ו זלה"ה כידוע ומפורסם לכל יודעו ומכירו מפני שעסק בתורה לשמה. ר' שלמה מלוצק בהקדמת ס' מגיד דבריו ליעקב

Who is able to relate the great praises of the heights of holiness of the rabbi, our master, guide and teacher. One can hardly believe the astonishing miracles which took place as his prayers and statements were listened to. The Holy One, blessed be He, decreed and he annulled it. Regarding him is it said (Job 22:28), "And if you decree a thing, it will be fulfilled for you." Our very own eyes beheld the enormously high spiritual levels which he reached. He was humble and meek. The fear of G-d was constantly visible on his face and G-d's glory always rested upon him. **Rabbi Shlomo Lutzk, Introduction to *Maggid D'vorov L'Yaakov***

(3) כמה פעמים ראו עיני ולא זר כשפתח את פיו לדבר דברי תורה היה נראה לעין כל כאילו אינו בזה העולם כלל ושכינה מדברת מתוך גרונו ולפעמים אפילו באמצע ענין ובאמצע תיבה היה פוסק ושוהה זמן מה. ר' זאב מז'טומיר, ס' אור המאיר פרשת צו

Many times I saw with my very own eyes that when [the Magid] opened his mouth to deliver words of Torah, he appeared to all as if he was not at all in this world and it was the *Shechina* speaking through his throat. At times he used to stop and wait awhile in the middle of a subject or even in the middle of a word. **R. Ze'ev Wolf of Zhitomir, Ohr HaMeir, Parshas Tzav**

(4) בהיותנו אצל אדמו"ר הרב המגיד נ"ע היינו מסתפקים בדבר אחד זמן רב כי אם לא באנו אלא לשמוע דבר זה דיינו והיינו שומעים אותו בטהרה עד בוא עת ושמענו דיבור שנית. ר' אברהם מקאליסק, קבוצת יעקב

When we were in Mezritch with the Maggid, a single utterance sufficed us for a long time. Had we come but to hear that alone, it would have been enough for us, and we would dwell on it in purity until we would hear a second utterance. **R. Avraham of Kalisk, Kevutzas Yaakov**

(5) רבי ישראל מקו'ניץ אמר שקודם שלמד שמונה מאות ספרי קבלה לפני שבא למזריטש ובבואו לשם ראה שעדיין לא למד מאומה. המגיד ממזריטש ע' סז

R. Yisrael of Kozhnitz said of himself, "Before I merited to stand before my master, the Maggid, I had studied already eight hundred volumes of Cabbalistic texts. When I came to the Maggid I realized that I had not even started to learn . . . **The Magid of Mezritch p. 67**

(6) בבואי (ר' שניאור זלמן) לביהמ"ד [של הה"מ] מצאתי כי הרב המגיד עסוק בשאלת ריאה שהובאה, בשמעני את דברי התורה שהואיל הרב המגיד להציע בפסק ההלכה ההיא ועמקי סברותיו וגאונותו בדברי גליא שבתורה, החלטתי להתעכב איזה זמן במעזריטש. הוספות לס' מגיד דבריו ליעקב דפוס קה"ת ס' פ"א

When I first came to the *Bais Medrash* [of the Magid], I found him involved in a question regarding the [halachic status] of a lung that had been brought before him. When I heard the words of Torah that the Rav began to present in the process of issuing a halachic ruling and the profundity of his logic and his brilliance in the revealed area of Torah, I decided to stay some time in Mezritch. **Tosphos to Sefer Magid D'vorov L'Yaakov 81**

E. . . . At first, the new sect held the upper hand, and spread over nearly the whole of Poland, and even beyond. The heads of the sect sent regular emissaries everywhere, whose duty it was to preach the new doctrine and win converts. Now, the majority of the Polish Jews consists of scholars, that is, men devoted to an inactive and contemplative life; for every Polish Jew is destined from his birth to be a rabbi, and only the greatest

incapacity can exclude him from that rank. *Moreover, this new doctrine was calculated to make the way to blessedness easier, inasmuch as it declared that fasts and vigils and the constant study of the Talmud are not only useless, but even prejudicial to that cheerfulness of spirit which is essential to genuine piety.* It was therefore natural that the adherents of the doctrine quickly multiplied. The rapid spread of this sect and the favor with which a great part of the people regarded it may be very easily explained. The natural inclination to idleness and a life of speculation on the part of the majority, who from birth are destined to study; the dryness and unfruitfulness of rabbinical studies; the great burden of the ceremonial law, which the new doctrine promised to lighten and finally, the tendency to fanaticism and the love of the marvelous, which are nurtured by this doctrine-these are sufficient to make this phenomenon intelligible. **Autobiography of Solomon Maimon Chapter 16**

F. I could form no accurate idea of the new sect, and did not know what to think of it, till I met with a young man who had already been initiated into the society and had enjoyed the good fortune of conversing with high personages face to face. This man happened to be traveling through the town I lived in, and I seized the opportunity of asking for information on the internal constitution of the society, the mode of admission, and so forth. The stranger was still in the lowest grade of membership, and consequently knew nothing about the internal constitution of the society and could give me no information on the subject. But for the mode of admission, he assured me that that was the simplest thing in the world. Anyone who felt a desire for perfection, but did not know how to satisfy it, or wished to remove hindrances to its satisfaction, had only to apply to the superiors of the society, and *eo ipso* he became a member. He need not even tell of his past, as one must do on applying to become a medical doctor; he need say nothing to these superiors about his moral weakness, his previous character, and matters of that sort, inasmuch as nothing was unknown to the superiors. They could see into the human heart, and discern all that is concealed in its secret recesses; they could foretell the future, and bring near things remote.

I could not restrain my astonishment at the exquisite refinement of these thoughts, and, consequently, I wished nothing so much as the pleasure of becoming a member of this honorable society. Therefore I resolved to undertake a journey to Mezritch, where the superior, [R.] Ber, resided. Impatiently, I waited for the close of my term of service, which still had some weeks to run. As soon as this was finished, instead of going home (though I was only two miles away), I started at once on my pilgrimage. The journey extended over some weeks.

At last, I arrived at Mezritch, and after having rested from my journey, I went to the house of the Master with the notion that I could be introduced to him at once. I was told, however, that he could not speak to me at the time, but that I was invited to his table on Sabbath along with the other strangers who had come to visit him; I should then have the happiness of seeing the saintly man face to face and of hearing the sublimest teachings out of his own mouth; although this was a public audience, yet, on account of the individual references which I should find made to myself, I might regard it as a special

interview. Accordingly, I was invited to this solemn meal and there found a large number of respectable men who had gathered together from various quarters. At length, the great man appeared, his awe-inspiring figure clothed in white satin. Even his shoes and snuff-box were white, this being among the Kabbalists the color of grace. He greeted each newcomer with "Sholom". We sat down to the table and, during the meal, a solemn silence reigned. After the meal was over, the Master struck up a solemn inspiring melody, held his hand for some time upon his brow, and then began to call out the names and residences of the guests: Z. of the city of H., M. of the city of R. . . . and so on. Of course, this created great amazement among all of us. The Master then asked each one to recite some verse of the Holy Scriptures and everyone did so. Then the Magid preached, and the text of his sermon consisted of a combination based upon all the stated verses, while he worked them together with such tremendous skill that it appeared as if they had formed a single whole. What was still more extraordinary: Each of the guests felt that there was something in that part of the discourse which related to his verse, special references to the facts of his own spiritual life.. At this, of course, we were greatly astonished. **Ibid.**

G.

רק מי שהוא חכם הכולל ונפשו רחבה ויש לו התפשטות הדעת יכול להמציא דבורים השוים לכל אחד ואחד. ר' זאב מז'טומיר בשם רבו המגיד ממזריטש, ס' אור המאיר

Only someone who is an accomplished scholar in all areas and whose spirit is all encompassing, and whose mind is far reaching, can express himself in a manner that is appropriate to every one of his listeners. **R. Zev Wolf of Zhitomir in the name of his master, the Magid of Mezritch, S. Ohr HaMeir**

VII. A Sample of the Teachings of the Magid

A.

וכמו ששמעתי ממורי הגאון החסיד המפורסם מוהר"ר דוב בער מ"מ דק"ק מעזריטש, פירוש הפסוק (בראשית ז:א) בא אתה וכל ביתך אל התיבה, והיינו שישים האדם כל כוחותיו בתורה ובתפלה בכל תיבה שאומר ישים כל כוחותיו באופן שיבוטל מכל פעולתיו הגשמיים ועל פי התיבה שהוא רוחניות האותיות מדובק ומקושר האדם להבורא יתברך שמו. ואם יזכה האדם על פי התמדת עבודת האלקית יהיה האדם מנהיג הדיבורים כפי אות נפשו הטהור. ובחינה זו נקרא בזוהר הקדוש בעלה דמטרנותא והבן. אבל בהתחלת עבודתו התיבה מנהיג לאדם להדבק בבורא יתברך שמו על ידי רוחניות האותיות, כי האותיות נמשך ברוחניות והמה מנהיגים את האדם ברוחניות. וזה לשון דיבור, כלומר הנהיג שמנהיג האדם ברוחניות. ודיבור הוא לשון מנהיג כמו דבר אחד לדור כו' (סנהדרין ח.) ספר קדושת לוי – פירושי אגדות

I heard the following explanation of the verse (Gen. 7:1), "You and your family should come to the *taiva* (ark)," from my Master, the famous *Gaon* and *chasid*, R. Dov Ber of Mezrich: A person should put all of his energy in the study of Torah and prayer in every *taiva* (word) which he utters. He should concentrate to such an extent that he ceases all physical activities. Through the *taiva*, meaning the spiritual component of the Hebrew letters, the person clings and becomes connected to the Creator, blessed be His name. If a

person merits, through his unceasing Divine service, he can direct the words to have the effect that he so desires. This level is referred to in the holy Zohar as, *Baalah D'Matrinussa* (the husband of the matron). At the beginning of his service, however, the *taiva* directs the person to cling to the Creator, blessed be His name, through the spirituality of the letters. For the letters are attracted to their spiritual source and guide the person to spirituality. This is why the word for speech, *dibur*, also means directing, as in, "One director or leader *dabar* for the generation." (Sanhedrin 8a) This is because speech is actually directing the person spiritually. **Kedushas Levi, R. Levi Yitzchak of Berdichev**

B.

ובכל תנועה נמצא הבורא ית' שא"א לעשות שום תנועה ושום דיבור בלי כח הבורא ית' וזהו מלא כל הארץ כבודו. מגיד דבריו ליעקב – לקוטי אמרים ל"ח

And in every movement the Creator is to be found, for it is impossible to perform any movement or speech without the power of the Creator, may He be blessed. This is the meaning of the verse, "The entire world is full of his glory." (Isaiah 6:3) **Magid D'vorov L'Yaakov - Likutei Amorim 38**

C.

צריך האדם לחשוב א"ע כאין וישכח את עצמו מכל וכל ויבקש הכל בכל תפילתו על השכינה ואזי יכול לבא למעלה מזמן דהיינו לעולם המחשבה ששם הכל שוה חיים ומות ים ויבשה. מגיד דבריו ליעקב – לקוטי אמרים קנ"א

A person should consider himself as being nothing and he should totally forget about himself. When he prays, he should only pray on behalf of the Shechinah. Then he can be transported to a state which is above time, meaning the world of thought, where everything, life and death, the sea and dry land, are all one. **Magid D'vorov L'Yaakov - Likutei Amarim 151**

D.

(1) בגמרא הצדיקים דומין לאילן הנטוע פי' שכמו שזורעין דבר בארץ אז ממשיך כל הכוחות שיש בארץ לתוך הזרע ומוציא הפירות כך הצדיקים בעוה"ז ממשיך הנצוצות שמשורש נשמתו בכל דבר שבעולם ומעלה אותן הנצוצות לבורא ית'. מגיד דבריו ליעקב – לקוטי אמרים מ"א

The Talmud compares *tzaddikim* (the righteous) to a planted tree. Just as when a seedling of a tree is planted, all the potential that is inherent in the ground is drawn into the seed and as a result it eventually bears fruit, so too *tzaddikim* in this world draw those *nitzotzos* (sparks of G-dliness) which stem from the spiritual source of their respective souls, which are inherent in everything, and elevate those sparks [to be reconnected] to the Creator, may He be blessed. **Magid D'vorov L'Yaakov - Likutei Amarim 41**

VIII. The Death of the Magid

A.

ב"ה. יום א' ויצא תקל"ג פק*ק אניפאלי

רב חיים ושלום רב אל כ"ק ידי"נ איש אלקים נורא הגאון המופ' מוהר*ר לוי יצחק נ"י. אד"ש בפקודת רבנו מאור הגולה הק' שי"נ תכף יבוא חזרה לפק"ק כי גברה המחלה מאד ר"ל אנחנו כל חבורתנו הק' משמשים את אדו"מ י"נ למשמרות. הכותב בדמע ומיחל לישועת הש"י שיתרפא כרגע ברפוי"ש אכי"ר. ידידו"ש בלו"נ מחכה לראותו תכף. שניאור זלמן בא"א מו"ה ברוך זללה"ה כל החבורה הק' דו"ש הטוב. הוספות לס' מגיד דבריו ליעקב ד' קה"ת אות ק"צ

Sunday, Parshas Vayeitzei, 5533, Annipol. . . . To the awesome man of G-d, the renowned Gaon, R. Levi Yitzchak of Berdichev. . . . You should immediately come back [to the Magid], as the illness has become much more severe, and we are each taking turns serving our Master. He who is writing with tears and is awaiting G-d's salvation that He should immediately grant [our Master] a complete recovery. . . . Shneur Zalman b. R. Baruch . . . **Letter from R. Shneur Zalman of Liadi to R. Levi Yitzchak of Berdichev, Additions to Magid D'vorov L'Yaakov #190**

B.

רושם אני את הדברים אשר מסר לי אאמו"ר זי"ע ביום ח"י כסלו תקל"ג יום א' לפני הסתלקותו זי"ע במעמד תלתא אני וחברי הרב הק' מ' יהודה ליב הכהן נ"י והרב הק' מ' זלמינא נ"י וגם כל הדבורים ששמענה ראשית אמר בזה"ל מיינע קינדער איר זאהלט זיך אלטיך אין איינ"ים וועט איר אלץ איבער קימין וועט איר גיין אלץ ווייטער ניט צוריק ח"ו והרמז הוא בא"חד ומי ישיבנו. ואח"כ בא גם הרב הצ' הק' מ' זושע נ"י ושאל מי בא והשיב ר' זלמינא נ"י הר' זושע בא רמז לו באצבעו הק' שיגש אליו ויגש לקח אותו בידו הימנית ואמר לו בזה"ל הק' דיא זושע מיינער בישטי אויף דעם עולם 'אין דארטין וועשטי אויך זיין לעבין מיר אזוי ווי דער גו"נ. ואח"כ שאל אם יש הרב הק' מ' מנדילי מוויטעבסק נ"י וענה ר' זלמינא כי איננו וגנח מאוד ושאל אם ר' ליב כהן נ"י יש וענה ר' זלמינא יש והביט עליו ואמר לו בזה"ל קדשו גם אתה תהי' במחיצתי כי שפתי כה"ן ישמרו דע"ת ואני מעולם הדעת ואח"כ אמר וקרא בזה"ל זלמינא זלמינא ואתה תשאר לבדך אבל אני אראה דך ארויש שלעפין פין אלע דיינע צרות ווארים נאך דיר וועל באמת ביינקין ואח"כ אמר בזה"ל אין דיא אברהמיני' לעבין דיא זאלשט נאר שווייגין אין זיך פירין ווי ביז יעצט אין פאלגין זלמינן לעבין וועט דיר גוט זיין אין דער עיקר איז זאלשט זיך ניט מסגף זיין ווארים אז סיא ווערט אקליין לעחילי אין גוף ווערט אגרוישער לאך אין דער נשמה אין דיין נשמה איז גאר עפיס אנדערש ואמר אגיטי נאהט וישן. ע"כ שמעתי מפיו ק' נ"ע ז"ל הדבורים האחרונים. אברהם במוהר"ר ר' דובער. הוספות לס' מגיד דבריו ליעקב ד' קה"ת אות קצ"א

I am recording those things as they were told to me by my master, my father, may his merit protect us, on the eighteenth day of Kislev 5533, one day before his passing, as well as the entire conversation that transpired. This all occurred in the presence of three [witnesses]: Myself, my colleague, the holy Rav R. Yehudah Leib HaKohen, and the holy Rav R. Zalman. My father said the following: My children, remain united. In that way you will overcome everything; you will continue to progress even further and not, G-d forbid, regress. An allusion can be found in the verse, "And He is in one [mind], who can turn Him back." (Job 23:13) Afterwards, the holy Rav and *tzaddik*, R. Zusya, also came. [The Magid] asked, "Who came in?" R. Zalman answered, "R. Zusya came."

He made a motion with his holy finger that he should approach and he did. He grasped him with his right hand and said to him, "You Zusya, you are mine in this world and there you will be with me as well, just as the body is connected to the soul." Afterwards, he asked if the holy R. Mendel of Vitebsk was there. R. Zalman answered that he was not. He sighed deeply and asked if R. Yehudah Leib HaKohen was there and R. Zalman answered in the affirmative. He looked at him and said the following, "You too will be in my *mechitza* (compartment), 'for the lips of the Kohen are to keep *daas* (knowledge)' (Malachi 2:4) and I am of the realm of *daas*. Afterwards he called out, "Zalmina, Zalmina, you will remain alone. I will drag you out, however, from all of your *tzoros* (troubles) because for you I truly long." Afterwards, he said the following, "And you dear Avromenyu, you just keep silent and continue to conduct yourself as you have done until now. Listen to Zalman and things will go well for you. The most important thing is that you should not afflict yourself, for a small defect (lit. hole) in the body causes a large defect in the soul - and your soul is something very special." He wished us a good night and he went to sleep. These were his last words. (signed) Avraham b. R. Dov Ber.

Record of the events written by R. Avraham, the son of the Magid of Mezritch, Additions to Magid D'vorov L'Yaakov #191

C.

סיפור רבינו הזקן: כאשר נסתלק מורי ורבי עשו התלמידים הגרלה מי יזכה בהטהרה. ואח"כ הגרלה שני' על אודות פרטי אבריו הק' ובגורלי עלה טהרת ראשו הקדוש. הוספות לס' מגיד דבריו ליעקב ד' קה"ת אות צ"א

The *Alter Rebbe* (R. Shneur Zalman of Liadi) related the following: When my Master (R. Dov Ber) departed from this world, the disciples drew lots to decide who amongst them should merit to participate in the *taharah* (the purification of the body). Afterwards, there was a second drawing to decide which of the holy body parts would each one take. It was my lot to receive his holy head. **Additions to Magid D'vorov L'Yaakov #192**

D.

ב"ה ה' תשא את רא"ש בני י"ש"ר"א"ל ת"קל"ג

לכבוד אדומ"ו הק' צדיק הדור וכו' וכו' מו"ה"ר א' י"נ בן אדומ"ו ה"מ הק' נ"ע הכ"ם בקידה על אפים אשתחזה מרחוק מול זיו הדרתו ואגלה סוד כמוס כי כ"ק אדומ"ו ה"מ הק' הכ"ם אמר לי בזה"ל הק' בי"ח כסליו טרם יום הסתלקותו זלמינא זערצע דיא זאהלשט טין וואש מעגליך אז מיין אברהמיני' לעבין זאהל בלייבין זיצין אויף מיין שטיל אין טאמיר חו"ש וועט ער ניט וועלין זאהל מנדילע דער ליטוואק עכ"ל הק' נ"ע ע"כ לדעתי הקלושה בל יסרב כ"ק י"נ בן גילנו הרב הגאון הק' מו"ה מנדילע י"נ אמר לי שבשום אופן בעולם בל ישב על כסא מלא"ך ד' צבא"ות כי לא ינחלו אחרים את כבודו וד"ל אי"ה על חג הפסח הק' הבע"ל אבוא להנות מנועם זיו כ"ק אדומ"ו י"נ. תלמידו לעד שניאור זלמן בן רבקה מלאזני

הוספות לס' מגיד דבריו ליעקב אהרן קצב

. . . On the eighteenth of Kislev, a day before his death, our master (R. Dov Ber of Mezrich) told me the following, "Zalmina, Zalmina, do all that you can so that my dear son, Avromenyu, should succeed me in my position. If, G-d forbid, he does not want to, then Mendele, the *Litvak*, should succeed me." . . . Mendele already told me that in no way will he agree to sit upon the throne of the L-rd of Host's *Malach* (angel). . . . I hope to bask in the pleasantness of your radiance this coming Pesach. Your eternal disciple. Shneur Zalman ben Rivka of Liozna. **Letter from R. Shneur Zalman of Liadi to R. Avraham HaMalach, the son of R. Dov Ber of Mezrich** Additions to Magid D'vorov L'Yaakov #192