Between Yesh and Ayin: the Doctrine of the
Zaddik in the Works of Jacob Isaac,
the Seer of Lublin

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Polish Hasidism has not, so far, had the benefit of exhaustive research from the social-historical, the theological or even from the bio-bibliographical point of view. As a result, this school of Hasidism has not yet been fully understood. First steps were taken by Pobnow, Aecoly, Mahler and Rubinstein, but none went so far as to produce a study in depth of the beginnings of Polish Hasidism and its development as reflected in the teachings of its leaders.

In the generation of the disciples of the Maggid of Menhrech, Hasidism split into separate schools. Each of these was to emphasize different aspects of Hasidic doctrine and of the way of life incumbent on its adherents, while also generating different patterns of inter-relationship between the mystical heritage of Hasidism and its social manifestations. The schools, centred in different geographical regions, were characterized by the religious inspiration peculiar to their leaders and by the extent to which it could be adapted to the cultural and social circumstances typical of each region. Thus we can discern, at the end of the 1770s and throughout the 1780s, the emergence of various Hasidic centres, each taking on a character of its own, all over Eastern Europe.

Hasidism in Poland is generally reckoned to have begun with the activities of R. Samuel Shmelke Horowitz and R. Eimelech of Lysmantz. R. Samuel Shmelke (1726–78), a disciple of the Maggid of Menhrech, taught in Soniawa, in the district of Lubow in Galicia, from the beginning of the 1760s to the first third of the 1770s. R. Eimelech settled in Lysmantz, in Galicia, in the early 1770s and set up a Hasidic "court" there which functioned until his death in 1787. It appears, however, that the emergence of Polish Hasidism as a widespread phenomenon is in great measure due to the work of the disciple of both these men, R. Jacob Isaac Halevi Horowitz, "the Seer of Lublin".

R. Jacob Isaac personifies the stage at which new norms were being established for practical application in the religious renaissance which

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Haidism brought with it. He stands at the head of Polish Haidism as at the juncture where it is taking on a distinct character. For this reason, a study of R. Jacob Isaac can shed some light on this new phase in which Haidism broadens the scope of its appeal, develops new patterns of leadership and crystallizes a theory which gives expression to this novel orientation.

R. Jacob Isaac has been the subject of several biographies based almost entirely on Hasidic tales. These works are marked by their uncritical approach, presenting events out of chronological sequence and failing to distinguish sufficiently between, on the one hand, the issues which emerge from his books and the state of mind in which they were composed and, on the other, the conventions of late Hasidic hagiography. The figure of the Seer served as an important source of inspiration for many Hasidic tales; but these are concerned mainly with the last period of his life, in the nineteenth century. We have no direct evidence relating to this period either from the Seer himself or from his circle of associates. The depiction of this period in this literature thus falls into the realm of hagiography more than that of history.

The present study deals with the period in which R. Jacob Isaac began to exercise leadership, when he had not yet become widely known by virtue of his charismatic qualities and menagogic reputation, and when his name was not yet associated with celebrated Hasidic controversies. Yet his principal works, Zekharon ve-Zekharon Zu, were written during this inaugural period of his leadership, as we shall see below. These works reveal his inner doubts and his reflections on the nature of his mission, asserting the Hasidic teaching as a source of spiritual inspiration and as a new mode of religious life. Our premise is that his books are a faithful reflection of the author's outlook on the social setting in which he lived and on the place of Hasidic thought in his period and region. They form a religious document charged with the ideological tensions which marked the emergence of Hasidism in Poland.

An analysis of the subjects which are central to the Seer's works would highlight the charge of direction which was taking place in the Hasidic movement at the time: breaking out of the domain of the chosen few and becoming accessible to wider circles. This change necessitated a reconsideration of the mystical values and social assumptions of Haidism, as well as their consolidation round the figure of the Zaddik in his relationship to the community.

The present paper attempts to throw light on some of the theoretical consistencies of the Seer's teaching and the circumstances which influenced its development. This would enable us to assess the importance of theological factors in shaping the Hasidic response to the problems which confronted the movement during the 1780s. We shall
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written by the author himself soon after the end of his mission, the book is structured around the moral and religious teachings of the zaddik, a spiritual leader. The book is divided into chapters, each focusing on different aspects of the teachings, with the author's reflections and interpretations interspersed throughout. It is a timeless work that continues to be studied and practiced by the Jewish community to this day.

The Zaddik is depicted as a figure of great wisdom and compassion, whose words and actions serve as a guide for the faithful. The book contains stories, parables, and teachings that are meant to inspire and instruct the reader, providing guidance on matters of faith, morality, and daily life. It is a rich source of spiritual wisdom and a testament to the enduring legacy of the zaddik's influence.

The Doctrine of the Zaddik is an important text in the study of Hasidic Judaism, and its teachings are still widely taught and practiced in Hasidic communities today.
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The document begins by discussing the influence of certain ideas on both the upper and the lower worlds. It then moves on to a discussion of the role of the Zaddik in the mystical tradition, with particular emphasis on the teaching of a certain master. The text then goes on to explain how the Zaddik's role is perceived and how his teachings are applied in practical situations.

The doctrine of the Zaddik is presented as a systematic formulation of mystical thought, and its influence is analyzed in various contexts. The text concludes by summarizing the key points and emphasizing the importance of the Zaddik's role in the mystical tradition.

Additionally, the text includes a section on the personal and polemical aspects of the Zaddik's teachings, discussing how these teachings are applied in practical situations and how they influence the individual and the community.

The document concludes with a reflection on the broader implications of the Zaddik's teachings, emphasizing their relevance for both the mystical and the practical aspects of life.

References:
well as in his earthly aspects, and the classification of the changing relationship between the heavenly and earthly aspects of the Zaddik. It is the central concern of the Zaddik, community, and the individual that the relationship between the heavenly and earthly aspects of the Zaddik is properly balanced, and that the individual finds his place within this relationship. The Zaddik's role is to guide the individual in his spiritual development, and to assure that the individual's earthly experiences are in harmony with his heavenly purpose. This involves not only the individual's personal growth, but also the growth of the community as a whole. The Zaddik is the leader of the community, and his role is to guide the community in its spiritual development. The Zaddik is also the leader of the individual, and his role is to guide the individual in his personal growth. The Zaddik's role is to guide the individual in his spiritual development, and to assure that the individual's earthly experiences are in harmony with his heavenly purpose. This involves not only the individual's personal growth, but also the growth of the community as a whole. The Zaddik's role is to guide the community in its spiritual development, and to assure that the individual's earthly experiences are in harmony with his heavenly purpose. This involves not only the individual's personal growth, but also the growth of the community as a whole. The Zaddik's role is to guide the community in its spiritual development, and to assure that the individual's earthly experiences are in harmony with his heavenly purpose. This involves not only the individual's personal growth, but also the growth of the community as a whole. The Zaddik's role is to guide the community in its spiritual development, and to assure that the individual's earthly experiences are in harmony with his heavenly purpose. This involves not only the individual's personal growth, but also the growth of the community as a whole.
give expression to the casting of man's burden exclusively on the Zaddik who acts as mediator between man and God; for the possibility of man's casting his burden directly on God is rejected here. These concepts were a powerful influence on the emerging consciousness of spiritual and social ties of partnership and empathy, and in establishing patterns of loyalty and responsibility between the Zaddik and his community.

The ability to invest man's specific needs with a wider significance, and to place his material and spiritual existence within the comprehensive framework of his relationship with the Zaddik was an important element in the endeavour to establish the doctrine of the Zaddik and spread the message of Hasidism. In his opening remarks R. Jacob Isaac states that the basic relationship of Zaddik and community is founded on the premise that the Zaddik and those who have affiliated themselves to him are joined together in a state of metaphysical unity and in the mutual commitment which derives from it. The Zaddik, who is compounded of all the souls of Israel and who identifies himself at the profoundest levels with the essential quality of his congregants' existence, feels empowered to act on their behalf by the consciousness of the common destiny he shares with them and the mutual accountability of Zaddik and community, as well as by his sense of mission and responsibility towards them:

As is known, he is [made up of] our souls; the Zaddik of the generation is our soul, for he is compounded of many of the house of Israel, as Moses was compounded of six hundred thousand; for this reason the Zaddikim love Israel greatly and sacrifice their lives for them, loving them as they love their own souls, for they [the Zaddikim] are compounded of them and they [Israel] are part of them (Zot Zikaron, pp. 11-12).

Joseph Weiss has already observed the decisive place occupied in the beginnings of Hasidism by the assertion that the bond between the Zaddik and his community was a matter of 'unity and integration', that is to say, of the spiritual affinity between them, founded on a metaphysical basis, but only with the development of Hasidism as a movement was this principle extended to apply to all aspects of life.

R. Jacob Isaac emphasizes the depth of this affinity and the principle of identification by comparing his followers to 'branches from the root of his soul'. He identifies the expression of this unity in the deep love between the Zaddik and his close associates, as well as in the selfless devotion which characterizes the Zaddik's approach to his mission.

The emotional bonds on which the affinity between the Zaddik and his followers are founded are drawn from Kabbalistic metaphysical thought, but even without tracing their origin in the Lurianic doctrine of the sparks, there is no doubt that the sense of a shared destiny and the intimate bond between Zaddik and community exercised a decisive influence on the crystallization of the Hasidic community and the entire range of its expectations. It would seem that while the Kabbalah had provided the conceptual underpinning for the essentially social process of forging novel relationships and affinities, the force which triggered off this process was derived from a comprehensive world-view formulated in the doctrine of Zaddikidm specifically in the material domain. The endeavour to forge a relationship of dependence, founded on the metaphysical unity between the Zaddik and his followers and his empathy with their earthly experience, resulted in a growing sense of brotherhood and communal responsibility. This was the inward-facing aspect of Zaddikidm; alongside it we find its outward-facing polemical aspect, which emerged from a sense of disaffection with the existing leadership and was formulated as a protest against its spiritual and social attitudes.

. . . that the congregation of the Lord be not like sheep which have no shepherd, for there are some who have gone forth for no other purpose than to pursue themselves;* it is to say, there are leaders whose desire is to gain honour and wealth and it is not their purpose to seek the good of the people. That is why Scripture says, 'that the congregation . . . which have no shepherd', and 'are ashamed of their people' (Ezr Zekenim, p. 28). Seeing through Hasidic eyes, this leadership is pictured as adopting an attitude of élite isolation, turning its back on the plight of the people and shrugging off its material and spiritual responsibility towards 'the men of the generation', a responsibility which is considered an obligation largely because of the world-view discussed above, which denies man's ability to face his spiritual and earthly tasks unaided, or even do so by casting his burden directly upon God.

Against the extreme polarization between 'the leaders of the generation' and 'the men of the generation' as it is depicted in Hasidic polemics, the Zaddik's leadership offers a deep empathy, responsibility and commitment by the elite towards the community, coupled with great sensitivity to the spiritual and material plight of the common people. And thus all the leaders must study the needs of their generation in order to pray for them. . . . that is why they are called persones (providers of sustenance, leaders) . . . And in connection with this Scripture says (b. 30:23), 'And kings' - which is to be interpreted as 'our rabbis' - 'shall be thy nursing fathers'. . . That means that they should consider your well-being and your physical health like a nurse (Zot Zikaron, p. 74).
These and similar passages present the relationship between the infant and his nurse, as a model for the tie between the Zaddik and his community, a relationship of dependence and helplessness on the one hand, responsibility and loving care on the other. But the analogy may also conceal a hint of the intention to take over power and areas of concern which had traditionally been entrusted to the Kntchol organization, in order to form an alternative to the traditional leadership. Altogether, it appears that religious and social powers which had traditionally been distributed among various communal institutions and authorities were gradually transferred, in Hasidic propaganda, to the area of responsibility of the Zaddik. R. Jacob Isaac, writing at a time when Hasidism, through struggle and controversy, was becoming a real force in Eastern European Jewry, protested against the self-segregation of the scholarly elite and the obscurantism of the rabbinic leadership; he supplied a theological basis for the social obligations laid upon the Hasidic leader, while at the same time qualifying the similarities and differences between the two conceptions of leadership.

These controversial views naturally excited no little criticism in the ranks of the existing leadership, as emerges clearly from the literature of the Mishagdol Zaddikim, and the realization in practice of the Hasidic style, which caused both rabbinic circles and Maskilim to protest against the models of leadership which were emerging under its inspiration. He does not, however, attempt to refute his critics, but holds that the viewpoint of the Hasidic leader is correct and that the attempts to discredit the模式 of worship which were emerging under its inspiration. He does not, however, attempt to refute his critics, but holds that the viewpoint of the Hasidic leader is correct and that the attempts to discredit the Zaddik's mission, expressed in the formation of Hasidic communities built on a new basis.

For when a man desires to serve the Lord, blessed be He, in truth, he must first beware of being concerned if people quarrel with him and mock him and seek to put him to shame, for that is the way to begin with, and afterwards if a man does not allow this to affect him, people join him, as it is said (Prov. 6: 13): 'When a man's ways please the Lord, He makes even his enemies to be at peace with him.' (Zit Zikaron, p. 76).

The response from society validates the religious path of the Zaddik and

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confirms the truth of his service of Heaven; it does not, therefore, need to reply directly to the arguments of his opponents but prefers to clarify in principle the nature of charismatic leadership and the measure of commitment to the demands of public office which is required of the leader.

To sum up, in the writings of R. Jacob Isaac the doctrine of the Zaddik in relation to society was informed by factors operating on three levels:

on the personal level, the Zaddik's inner consciousness of spiritual authority was expressed in the challenge of forming a community united by its response to his charisma. He had to subject the ideals of Zaddikism to the test of practical application under conditions actually encountered in the daily experience of leading a Hasidic group;

on the level of organization and propaganda, the crystallization of the doctrine of the Zaddik became central to the process of establishing Hasidism and determining its distinct character at the time when the movement was spreading throughout Eastern Europe.

on the polirical level, the responsibilities of the Zaddik were so formulated, and his relationship with his followers so defined, as to amount to a protest against the values of rabbinic leadership and its social attitudes, while at the same time presenting an alternative to these traditional values.

In addition to the contextual circumstances which determined the nature of the Zaddik's relations with society, four internal factors appear to have marked out his unique spiritual constitution according to R. Jacob Isaac:

1. charisma anchored in spiritual authority which derives its strength from the consciousness of direct contact with God;

2. the dialectic tension between the divine 'nothing' and the ambiguous flow of divine 'bounty' on which the existence of the Zaddik is founded, a tension reflected in his self-mortification and humility on the one hand and his ecstatic exaltation and divinely-inspired attachment to the communion with God on the other;

3. a call to operate simultaneously on the metaphysical and earthly planes, or to maintain contact with the divine 'nothing' (syn) and the material 'being' (yekh), which requires conflicting states of consciousness;

4. the explicit imposition of responsibility for the material prosperity of the community, which implies the rehabilitation of materiality and its restoration to the realm of religious thought, while linking this process with the dialectics of the Zaddik's existence.

Each of these four interconnected factors will be separately considered in order to clarify the distinctive nature of each one and to
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The Zaddik is the soul of Lublin.

Chalermi

The Zaddik's leadership is founded on the recognition of Chalermi, which is a historical fact that is recognized by R. Jacob Ben's works. The Zaddik, in recognition of the Chalermi, is a unique figure in the Jewish world. He is the soul of Lublin, the center of the Jewish community.

The Zaddik is known as the soul of Lublin because he is the one who represents the essence of the Jewish people in Lublin. He is the one who brings the Jewish community together and unites it. He is the one who represents the ideals and values of the Jewish people.

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The Sacrafice in the days of the Tan`it is of course an allusion to the Sabean movement, on the failure of which the Seer was expressing his opinion. From the bitter lesson of the attempts to attain divine inspiration, but without the provisions of esotericism, self-purification and fear of Heaven, he inferred the vital need for extreme caution in the pursuit of spiritual insight, since such a pursuit opened up the danger of false interpretation and 'materialization', and could lead to sectarian heresy. Esotericism, caution, submission, humility and self-purification were constraints which must be accepted by anyone contemplating the disclosure of spiritual insights to the public. The Seer outlined both external and internal criteria for testing the authenticity of such disclosures.

The charismatc dimension of the Zadidk and his role as divine agent, rooted in spiritual authority and in the certainty of his connection with the worldls above, is demonstrated by the contrast flow of words of Torah which emanate 'from on high', and by a capacity for supernatural action which manifests itself in superemotional knowledge and the ability to perform "miracles and wonders". [Hammash, p. 8]. The great caution thus demanded in regard to the disclosure of spiritual insights is clearly indicated in the lesson to be learned from a specific historical incident which is invoked by R. Jacob Isaac and quoted in his name by his disciple R. Zevi Hirsch of Zaddikhov.

I heard this from my teacher, of blessed memory [the Seer], who said of those disciples, in reference to what occurred when a certain sect embarked on the monstrous sacrilege in the days of the author of the Tan`it (M. David itn Samuel Ha-Levi: Tan`it Taryey Zekah); it occurred, he said, because they wanted to attain the divine insight of Elijah, the gift of prophecy and the holy spirit, by means of the manipulation of divine names, but they did not subdue their natures or control their material desires, nor were they free from guilt, nor did they take heed to themselves, but they burned wonders which lay beyond their grasp and meditated [the mysteries of] divine unification... without purifying their mental attitude and they deplored the forms of the supreme beings under the celestial chariot. In consequence of this they were overcome by incoherent forms and thoughts (from which Heaven preserve us), and that which we know of occurred, Heaven save us. Such were the words of my master. He also said, in the name of the Real Shem Tov, whose soul rests in the storehouse on high, that those foolish people had learned this all without the ability to tremble for fear of Heaven. They therefore gave corporeal form to the celestial being and they stepped out of bounds. [65]

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agent, rooted in spiritual authority and in the certainty of his connection with the worlds above, is demonstrated by the contrast flow of words of Torah which emanate 'from on high', and by a capacity for supernatural action which manifests itself in superemotional knowledge and the ability to perform "miracles and wonders". Both aspects of the Zadidk are conditioned by his inner acceptance of the uncompromising demands of life in the presence of God and by his capacity for self-abnegation. He sees himself as worthless and devoid of substance in face of the plenitude of God: ... and it is of the first importance that man's sense of shame before the Creator, blessed be He, should never leave him: for He is before us and behind us and fills all the earth; there is no place where He is not; He observes our thoughts and the secrets of the heart, and we must always bear this in mind, at all events, and feel shame before Him" (Zot Zikaron, p. 4). A clear-cut expression of the same attitude, in the first person, is found in his 'guidelines': I am resolved to be very lowly in my own eyes, at all events" (Divinity Emit, p. 8).

The transmission of new words of Torah from Heaven is the first criterion by which to judge the validity of any claim to charismatic authority and the certainty which is based on transcendent spiritual inspiration. This is emphasized in R. Jacob Isaac's earliest writings: "Behold, I am about to commit to writing those new insights which the Lord, blessed be He, has helped me to acquire and communicate in the sessions of companions (haverim) hearkening to my voice, my voice being directed towards Him... " (Zot Zikaron, p. 4). The disclosure to others of new interpretations of the Torah imparted from Heaven is a source of 'great vitality' (ha-kayyut gadol) and 'ardour' (hilulavat), or a sort of ecstatic illumination which brings about an emotional change in the speaker; this, in turn, radiates upon his audience: "Creatures of fire speak"—this means that one should not speak except through the vital force of the Torah and ardour for love and fear of the Creator, blessed be He, who is called shlichut yad (flame of the Lord: S. of S. 8:6) . . . which means that one should not speak until visited by the great vitality (ha-kayyut gadol) and ardour, which is the creative (yel) of fire speaking with power" (Zot Zikaron, p. 18).

Power, fire, ardour, ha-kayyut ha-gadol, flame and love—all these expressions convey some idea of the strength of the emotional experience involved in this illumination, and of the ecstatic change it brings about in the person who is its subject. It made a strong impression on those who witnessed it, and may be regarded as having created a unique pattern of affiliation with the Zadidk, and everyone who receives [instruction] from him, and listens to his teaching and his
It was this premise which guided him in his discourses of Torah and in the spiritual leadership of his community, just as much as it underpinned his claim of exclusive responsibility for the material affairs of "children, life, and resources." For in every generation there are Zaddikim who set right and correct their ways before the Lord and cause the many to be righteous . . . for they have attained the holy spirit, because they have attained in the path of truth (Divrei Emet, p. 42). The interconnection between the Zaddik's attainment of the holy spirit on the one hand, and his duty to the public on the other is a complex one: cause and effect, and the precise channels of mutual influence between these two poles of the Zaddik's existence, are not clearly distinguished, but there is no doubt that such a connection exists in the view of R. Jacob Isaac. He sees the authority to exercise leadership as drawn from mystical insight and the spiritual inspiration as tied to concern for the public good. A similarly complex link exists between the new social realities of Hasidism and the mystical values which underlie them. The identification of this link is complicated by the fact that the social-historical data to which we have allusions in the texts come to our notice through the subjective medium of the Zaddik's consciousness, and there seems no reason to doubt the central position of the consciousness of charisma in determining the pattern of relationships within Hasidic society at the end of the eighteenth century. 56

AYIN AND YESH IN ZADDIKISM

R. Jacob Isaac bases the theology of Zaddikism on the dialektical Kabbalistic concepts of ayin and yesh and their ethical and mystical metamorphoses in Hasidism—ayin (nothing) corresponding to "submission", "humility" and "self-abnegation", while yesh ("being", "existence") corresponds to "expansion", "boasting", and "advancement". Both the external and the internal aspects of reality are to be explained. Both the set of values in a deeper consciousness of the Zaddik in his relationship to God and the world is a central theme of the Seer's writings.

In Kabbalistic thought, ayin and yesh, or the divine and the material, the two ontological opposites of human consciousness, are transformed into two modes of divine existence which complement and condition each other. In Hasidic thought they become ambivalent opposites which condition each other at both levels of meaning. 57 Ayin in its divine sense is the source of all being, but it is also, in its human application, the embodiment of nothingness, complete nullity or non-being. 58 Yesh in its divine sense signifies the essence of all being, in its earthly meaning it relates to corporeal, material existence. 59 These two opposites are described in the Lurianic system as haatarah and tsimtsum (emanation and contraction) or kipa and haqdashah (spreading out and withdrawal). 60 The emanation, the spreading out and the flow of bounty reflects the transformation of ayin into yesh, or the drawing down of divine being from on high to the world below, while contraction and withdrawal signify the transformation of yesh into ayin or the divine dynamic of a return from worlds below to worlds on high. 61

In parallel with the two dynamic modes of divine existence, kipa and haqdashah, the Zaddik's existence embodies two opposites on which his religious experience is founded. The first is derash—communication with God, exaltation and the 'drawing down' of divine bounty— which are parallel to the emanation and flow of the 'being' or the transformation of ayin into yesh; the second is self-abnegation (tishah), submission and humility, corresponding to divine withdrawal and contraction, or the transformation of yesh into ayin. Just as, in the Lurianic dialectic, there is no flow or emanation in the absence of contraction and withdrawal, so, in the dialectic of the Zaddik, there is no unification, exaltation, or communications with God, nor any drawing down of divine bounty from the upper to the lower worlds, in the absence of tishah haqdashah (anabolism of material existence), acknowledgement of lowliness, and awareness of the insubstantial nature of human existence. 62 To fulfill the basic conditions of Zaddikism as a reflection of the two opposite modes of divine existence, the Zaddik must be conscious of these two extremes within him: he is 'the lowest of men, and the worst', but at the same time he is the man who can operate in higher worlds, 'who can work miracles and wonders' 'for a man who is humble ... can perform miracles and wonders for the good of Israel' (Zekher, p. 3). The relationship known to Jewish tradition between man's self-abasement and his spiritual elevation and proximity to God changes in the perception of the Seer into the contradiction inherent in the nature of one who realizes in his own person both the ayin and the yesh. The Zaddik who reduces his material self to 'a desert', 'no man's property' (before) and 'a trimmed doorstep', is the same person who is elevated to the level of bestowing bounty and doing good 'in righteousness and loving kindness' (Zekher, p. 86) in his capacity as a person connected with the divine yesh. 'If he makes himself like a desert, withdrawn from materiality and does not think of corporeal pleasure ... it is given to him to draw down bounty of every kind' (ibid., p. 131). It is, indeed, man's transformation of himself into ayin which determines his
unification with the divine ayin and the Zaddik's transformation of this ayin into yekh, as will be demonstrated below.105

Indifference to the values of this world, recognition that man is little

worth and the consciousness that he is nothing compared to the

fullness of God are among the basic values of the Hasidic ethos.106 Their

purpose is to wreck man's claim from his material existence in order to

establish in his consciousness a change which prepares the way for the

attainment of derekheh. This emerges clearly from the words of the

Maggid of Mezhirech: 'And man must separate himself from all

materiality to such an extent that he ascends through all the worlds and

becomes one with the Holy One, blessed be He, until he is annulled

from existence, and then he may be called Man.'107

In the doctrine of the Zaddik's new purpose is added to the

well-known mystical aim of separation from materiality and unification

with God. It is the drawing down of divine bounty to earthly existence;

that is to say, the ways previously mapped out by which the boundaries

of the material world could be breached and mystical experience

attained by the individual now became a means of achieving a twofold

purpose, directed on the hand on the hand to the ascent to derekheh—from yekh to yin—"and, on the other, to the drawing down of bounty to

earth—"from yin to yekh. Moreover, the drawing down of bounty by

the Zaddik became a touchstone of his spiritual transformation, which

had previously been a goal in its own right: 'Whoever makes himself as

nought (ayin) can come and draw down (good) from there (i.e. from

the ayin) as was said by the rabbis, the Maggid of Rovno, on the

Talmudic statement 'ayin masel le-Yisrael (Israel is not under the

influence of any planet [mazal], one who makes himself as nought can
draw down mazal (interpreted as meaning the divine flow)"108 for

Israel; and so, too, one who gives up himself and his body and submit

himself to the Lord and accepts the yoke of the Torah as if surrendering

possession of himself to the Lord, blessed be He, can similarly draw
down benefit from that world where there are no rights of possession.

It goes without saying that for him, material sustenance flows down

detached freely from there' (Zot Zikhron, p. 127).109 In these and similar

statements the emphasis is more on drawing down the flow of material

bounty than on self-annihilation, i.e. not so much on the mystical goal

as on the transmission of the bounty which follows from it.

It is precisely the denial of material existence, the indifference to

worldly values, one part of the Zaddik who is at home in the upper

worlds, who regards himself as nought and who experiences the lower,

material world as a sojourner and stranger since 'he dwells chiefly in the

world above', that enables him to draw down divine bounty from ayin
to yekh:

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Let man remember the truth that the chief place of his existence is not

here . . . and the expression 'Who shall说法' (Ps. 15:1) means he shall

regard himself as a sojourner 'in Your tent' . . . and who shall dwell in

Your holy mountain'—that is the world to come (i.e. the reference is to

one whose chief place of existence is not here but in the world to

come)—he dwells chiefly in Your holy mountain . . . such a person

draws down to the world the bounty of children, life and sustenance . . .

but, for this, the quality of ayin is necessary, as I heard from the man of

God, R. Bar of Rovno, on the expression ayin masel le-Yisrael: he who

regards himself as nought can draw down benefit which are dependent

on masel (interpreted as meaning 'divine flow')—children, life and

sustenance' (Zikhronot Zot, p. 9).

The Kabbalistic concept of ayin here takes on an ambivalant character,

both divine and earthly. In its divine sense ayin is 'the divine

yekh', the ayin-soff (infinite) and plenitude, the source of re-creation and

emanation, while in its earthly sense it is nothingness, the negation of

yekh. The Zaddik must absorb the earthly meaning into his inner

consciousness in order to achieve the divine quality, for only through

the negation of his earthly existence and the obliteration of his individual

self can he be unite with the divine ayin and turn that ayin into
earthly yekh.107

Above all the Zaddik must be submissive and recognize his deficiency,

whether because of His majesty, blessed be He; or because he knows his

test true . . . for he who knows the truth can truly serve God who is

truth. Furthermore, his disposition is humble as if he had offered all the

sacrifices (ordained by Scripture), and thus he is stirred into action

takes the matter . . . for, through his humility, he uses the world of ayin
to sustain the world by way of making yekh from ayin, just as at the

beginning yekh came out of ayin (Divrei Emet, p. 10).

The Zaddik who has annulled his earthly existence is to become ayin in the
earthly sense and who, in diverting himself of corporeality, has

achieved the transformation of ayin (i, the self) into ayin (souled),

becomes a receptacle for the mystical ayin, that is to say, for the

emanation of divine vitality which flows through him to the world as

large. In this way he completes a cycle of change: the material yekh

becomes the divine ayin, which in turn becomes a material yekh.108 That

the material ayin and the divine ayin are conditioned on one another

and interrelated is expressly stated throughout the Seer's writings: for

"ayin masel le-Yisrael"—this expression means that he who regards

himself as ayin can draw down the divine flow (masel) of 'children, life

and sustenance' . . . for he can draw down all manner of emanation of

yekh from ayin because of its lowliness in its own ayin' (Zot Zikhron, p.

198); he who becomes . . . submissive and is low as ayin, he will be able
Rahiel's law

The recognition of the Zaddik as the basis for the empathy between God and the people rests on the fact that the Zaddik is a human being who is not only involved in the process of spiritual development but also embodies the divine presence in a tangible way. The Zaddik is not just a spiritual leader, but also a living embodiment of the divine, who serves as a role model for the community. The Zaddik's ability to connect with the divine is based on his or her inner spiritual growth and development, which is reflected in the community's belief in the Zaddik's ability to understand and convey the will of God. This connection is further strengthened by the Zaddik's commitment to the well-being of the community and the propagation of the divine message. The Zaddik's role is to guide the community towards a more spiritual and divinely aligned path, fostering the growth of the community as a whole.

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By regarding the Zaddik as a human being, the community is able to relate to the Zaddik's experiences and struggles, thereby establishing a deeper connection with the divine. The Zaddik serves as a bridge between the divine and the community, embodying the divine presence in the form of a human being. The Zaddik's role is to guide the community towards a more spiritual path, fostering a deeper understanding of the divine and the purpose of life. The Zaddik's ability to connect with the divine is based on his or her inner spiritual growth and development, which is reflected in the community's belief in the Zaddik's ability to understand and convey the will of God. This connection is further strengthened by the Zaddik's commitment to the well-being of the community and the propagation of the divine message. The Zaddik's role is to guide the community towards a more spiritual and divinely aligned path, fostering the growth of the community as a whole.
to all who call upon Him, for you must thoroughly grasp your lowliness.

And this is why Scripture commonly and sternly—i.e., that all, the fiery serpent, which is called—s--sometime pole—(w--w) since it is a miracle (or wonder) from the Creator that it should be so in your heart, and in this matter you will act so that others also may benefit by learning from you to conduct themselves in this way, for otherwise they will despise, saying, "You are the Zaddik and Attahasha may be all very well for you, but it is not so for us", because they are aware of their own shortcomings. That is why Scripture says, if you are touchy about a matter on S.E. (i.e. if you are afraid of a miracle) and you accept that you have not mentioned this by reason of your character, then, on the contrary; it would not have been possible for you to achieve this by yourself, but only by means of a miracle. (Ziva Zekher, pp. 48, 50). For the Zaddik must draw down abundance to the world and if he is of lowly disposition and submissive he draws it in proportion to his own level of lowliness, both for the lowly and for the great (Ziva Zekher, p. 54)."

The Seer repeatedly stresses man's passive position in regard to the privilege of receiving God's grace and drawing near to the divine ayn, as against the active obligations to be mindful of the human ayn, the nullity of man and the lowliness of human existence. His view of the relationship between the Zaddik and his followers is instructive. It appears, he bases on a certain transformation of the idea of the 'descent of the Zaddik' which marked the early stages of Hasidic thought. In the works of R. Jacob Joseph of Polonetsytz, the descent of the Zaddik to the level of the ordinary man is, of course, the basis of the empathy between the Zaddik and the common people, whereas in the form in which this idea appears in the Seer's teaching, it is his self-reproach, the 'consciousness of his own lowliness' or the 'descent into himself' that is advanced as the means of establishing the bond between the Zaddik and his followers. It does not seem too far-fetched to regard this as an elaboration of the idea of the 'descent of the Zaddik' but on a different footing, that of partnership and empathy. The interest in the doctrine of evil has been replaced by the social interest.

BETWEEN THE UPPER WORLDS AND EARTHY EXISTENCE:

The pattern of leadership set up by the Hasidic movement was that of a man of the spirit' possessed of pneumatic authority who is called upon to deal with metaphysical and earthly matters at one and the same time. In the metaphysical domain the Zaddik strives to raise himself to such levels of holiness and dereketh that through his merit God's spirit will be brought to dwell within him; in the earthly domain he works, by virtue of the holy spirit with which he has been endowed, to strengthen the presence of God in the world and to draw down divine bounty, individual endeavour, to cut himself off from his earthly attachments the following:'He who drags himself in a tower soaring in the air, connection with the earthly plane, on the other hand, is reflected in his community, with the purpose of bringing the divine presence to wondrous for the good of Israel' and 'to draw down abundance to the Zaddik must draw down abundance to the of the Zaddik's leadership:

For the Zaddik must see to two things: one, that his soul is purified and for the holiness of the Land, blessed be He, to come to rest on him and about the fulfillment of the will of God and see that God's holiness, is strengthened in the world, and bring about the salvation of Israel and work miracles and wonders (Ziva Zekher, pp. 71-72).

S. Eltinger, in his study of the Hasidic leadership, has already drawn attention to the fundamental change which the Hasidic concept of pre-Hasidic generation, the remote self-mortalifying mystic, Hasidism And indeed this change occurs in Polish Hasidism too: the mystical holiness to come to rest on him, and who immerses himself in godly relates positively to the world and society and who must radiate his aspiration to 'draw down the divine presence to dwell within us', as in this way that the Zaddik is seen by R. Jacob Israel: he must combine mystical ascension with involvement in earthly matters, The dual requirement had wide repercussions in society. But while answered what was felt to be the need, and that a clear preference had emerged for a leader who could combine the two roles described by R. Ishmael, the deeper reason for the doubts, requirement has not, been adequately explained. It appears that the underlying
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above, in his attachment (devakut) to Him, blessed be He; but he must also consider the needs of the public, to lessen the severity of judgments and similarly to seek mercy for Israel’ (Zikaron Zet., p. 19).

'For the Zaddik must act in two ways, firstly for His sake, blessed be He—his [soul] for which he should be [more] fervent (melahahut he-l'ev), and secondly he must seek mercy for Israel, and for this reason he is called 'angel-like' and 'his emissary', blessed be He, to draw down good for Israel' (Zot Zikaron, p. 208). For the Zaddik must serve the Holy One, blessed be He, in two ways: one, to cleave to Him, blessed be He, and also to draw down abundance for the world’ (Zikaron Zet., p. 130).

This tension between the elevation to ayin and drawing down to yesh sets up the Zaddik as a dialectical figure, reflecting the inner struggles of a man who is required to respond to the diametrical opposites of holiness and earthliness, and to embody spiritual longing and material involvement at one and the same time. The tension is derived from the relationship between the Zaddik and the two aspects of the Godhead. The Zaddik is called upon to effect a union of opposites in himself, reflecting, as he does, both divine transcendence which leaves the world behind and is stripped of materiality, and divine immanence which bestows abundance on the world, endows it with its vitality and is present in it. The Zaddik, who is at home both in the upper worlds and in this world below, in spite of the two quite different frames of mind which this requires—the shedding of materiality as against concern with material affairs—embodies the ambivalence of yesh and ayin in their heavenly and earthly manifestations. In other words, he embodies both transcendence and immanence in relation to material existence.

It is the same divine dialectic of 'withdrawal' from the world and 'expansion' into it which is absorbed into the inner being of the Zaddik in the form of 'exaltation' and 'lowliness' that marks his contact with the world. The tension between the dual aspects of the Godhead, transcendence and immanence, constant and shefa (connection and abundance), creates an image of the Zaddik who yearns for exaltation to worlds on high, but at the same time longs to be the means of bestowing abundance from God on earthly existence.

It appears that the doctrine of the Zaddik in the minds of those who formulated it was founded on the premise that the Zaddik was not simply a person complete in himself but that there were forces concealed within him which spilled beyond his personality to their divine origin, to an other-worldly existence which was symbolized by his actions and reflected in them. The Seer describes the complex relationship between the Zaddik and God from various homiletical points of view: "and what are the cities"—these are the Zaddikim—

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reason for the tension between separation from and concern with material things is to be found in the tension between transcendence and immanence, or the two aspects of the Godhead with which the Zaddik stands in relationship and which he both absorbs and expresses.

The whole of Isaac's doctrine of the Zaddik bears the stamp of the tension between the shedding of corporeality, in order to achieve the ascetic separation from his environment which is a precondition for attaining a state of holiness, and the responsibility for material things which requires close contact with earthly existence. This is reflected in the imagery the Seer chooses. The Zaddik's longing is expressed, for example, in "Our soul is escaped like a bird" (Ps. 134:7)—this means shedding corporeality as mentioned above, flying in the air and having no concern for this world' (Zot Zikaron, p. 11). But he returns from this flight of the spirit, for the 'Zaddik must always seek mercy for Israel and also for everything in the world which bears on material existence, because it pleases the Creator, blessed be He, that it should be so' (Zot Zikaron, p. 24). The return from mystical exaltation in order to devote attention to earthly matters is a fundamental obligation: 'for a personal duty is laid upon the Zaddikim of the generation always to draw down abundant good, great acts of loving-kindness, and givers for Israel so that every good thing should be theirs' (ibid., p. 24).

Moreover, while he yearns to be 'one whose chief abode is not here' but 'in the world to come', or 'in Your holy mountain' (Zikaron Zet., p. 9), and compares himself to 'a tower soaring in the air, as one who departs from earthliness and corporeality' (Zot Zikaron, p. 11), he returns from his abstract existence in order to 'draw down to the world the bounty of children, life and sustenance' (Zikaron Zet., p. 9) and to be active 'in the midst of the congregation' (Zot Zikaron, p. 19). These two essentially contradictory elements of the Zaddik's existence require a split of his consciousness between the opposite poles of the spiritual and the material.40 His response to this split conforms to the regular pattern of the mystical dialectic of yesh and ayin and inspires the social character of the Zaddik's teachings: the Zaddik must reflect both the transformation of the earthly yesh to the divine ayin—the exaltation (zakat) and ascetism and devakut—and the transformation of the divine ayin to the earthly yesh, by bringing down benefits from heaven to earth and by the acceptance of the obligation to attend to earthly needs such as are expressed in 'children, life and sustenance'. R. Elimelech of Lyshanski, R. Jacob Isaac's teacher, made this dual requirement a sine qua non, expressed in this form: 'The Zaddik must be both solitary and together with all Israel' (Noam Elimelech, p. 715); and the Seer extended it to the metaphysical and social plane: '... for the Zaddik's chief abode is...
"in which he dwells" (Num. 1:10)—that is to say, the Creator, who dwells within them' (Zek. Zikkaron, p. 11). R. Jacob Isaac is saying, in effect, that many qualities traditionally ascribed to God are transferred to the Zaddik. Every action of the Zaddik is in some measure an expression of divine power and a reflection of life on the divine level: "Ye are men" (Adam avim) (Ezek. 34:31)—this means I am likened (adamah) to the Supreme Being, for the Zaddik compares the Creator, blessed be He, to himself in the same way as the Creator, blessed be He, decrees and performs, so, too, does the Zaddik decree and the Holy One, blessed be He, performs. And he can also annul the decrees of the Creator, blessed be He' (Zikkaron Zit., p. 9). "The Zaddik can also set (in the camp of God . . . and so he is called naka (firmament) at one of the seven heavens), a rule indicating importance, because he is important in all the worlds and whatever he decrees, the Lord, blessed be He, performs, for the Creator, blessed be He, empowers the Zaddik to act' (Zikkaron Zit., p. 25). The significant departure from midrashic tradition and its Kabbalistic interpretations of the figure of the Zaddik is to be found in the intensification of the dialectical connection to the upper worlds while at the same time testing it on the earthly plane. The Zaddik's actions imitate the divine dynamic of withdrawal from below upwards (conversion of yesh to ayin), of confinement of abundance from above downwards (conversion of ayin to yesh), and of raising up female waters' (mayim nukidim), while in relation to the material world he 'brings down abundance,' 'draws down to the world the bounty of children, life and sustenance,' desires to do acts of true kindness' and 'draws down an abundance of holiness to the world from above.' Notably, in all the statements relating to the mystical aspects of his actions, Kabbalistic-theogic terminology is prominent, with the Zaddik modifying, 'attaching' (nedehok), 'raising,' and 'joining together worlds above,' in regard to his relationship to earthly existence, however, the Zaddik is presented as a 'savior,' a 'bounteously abundant,' and one who 'sustains and feeds,' with verbs and adjectives which are generally reserved for the loving-kindness of God towards His creatures. The activity connected with earthly existence—the emanation, drawing down and confinement of abundance—is, as it were, an embodiment and intensification of the work of God, an initiation of Creation in bringing yesh out of ayin and an expression of divine immateriality. On the other hand, the Seer's picture of the activity connected with heavenly existence is based on the Kabbalistic-theogic tradition of the restoration of yesh to ayin and on a transcendental perspective: 'For it is the desire of the Holy One, blessed be He, to do good to his creatures; so, too, it should be the desire of the Zaddik that there should be deeds of kindness and good done for Israel' (Zite Zikkaron, p. 11). "And it is simply the case that he who has the attributes of the Creator desires to do acts of true kindness like the Creator, blessed be He, who desires to do good without any reward whatsoever' (Zikkaron Zit., p. 78).

The Seer interprets the drawing down of bounty as the transformation of the divine ayin to yesh: 'For he can draw down to him the bounty of yesh from ayin; moreover, the interpretation of this is that he is the divine flow (month) on which depend the blessings of children, life and sustenance' (Zikkaron Zit., p. 34). One cannot ignore the clear aim of forming the figure of the Zaddik in the image of God; equally, it should not be forgotten that mystical exalation in the teachings of the Seer draws strength from earthly needs. The Zaddik can reinforce his empathy with earthly needs through the mystical power of his contact with worlds on high; he is able to find his leadership of the community on mystical authority by establishing the essential unity between the metaphysical and the earthly orders.

MATERIAL ZADDIKISM

The doctrine of 'material Zaddikism' is founded on an intimate relationship between the spiritual bonds between the Zaddik and the community and the material help he brings them. This relationship in turn is based on the subtle appreciation of people's expectations concerning existential needs, and on the Zaddik's ability to invest his empathy with them on the earthly level with a mystical power derived from his connection with the upper worlds. The doctrine offers a religious response to expectations which arise directly out of man's material existence. The Zaddik is made responsible for all the material wants of the community, from prosperity and wealth to 'children, life and sustenance.' The burden of responsibility laid upon him accords completely with the charismatic source of his authority, for the claim to charismatic authority itself implies that Heaven has made him guardian of his followers and given him responsibility for their welfare. There are two aspects to the doctrine of material Zaddikism. The first reflects the responsibility which a charismatic leader must bear towards the members of his congregation and is clearly aimed at establishing the vital need for his tutelage. This aspect is founded on a conception of the Zaddik as the law governing the distribution of the divine 'flow' which secures the existence of all beings. The second is
based on a new evaluation of materiality is both the religious and the social context.

The basic premise which is advanced is that in the dynamic relationship between God and the world which is defined by the Kabbalistic concept of sefirot (divine flow, bounty or abundance) there is a spiritual dimension and a material one. This spiritual and material flow, connected in Kabbalistic symbolism with the sefira named Yesod (Groundation), is drawn to earth by the Zaddik, who is perceived as the earthly hypostasis of that sefira, and the flow develops from the potential to the actual through the Zaddik's service of Heaven:

The Zaddik draws down shefa from the lowest act of kindliness (kindness) of the Holy One, blessed be He, for He 'keeps mercy' [so] (Deut. 4:37) ... and the Zaddik draws out the letters of the word from the potential to the actual state as so to bring to the world [the blessing of] children, life and substance. ... for this reason the Zaddik is called 'siferet psuchah' (applied to Joseph in Gen. 41:45; traditionally, Scrivener of hidden things); whereas the acts of kindness were concealed and latent, he disciplets them so as to draw them out into the open for the needs of the world (Zekh. Zut., p. 140). The Zaddik must draw down abundance for the world, like the Zaddik Joseph, he is the provider of nourishment ... and what was actual in the generation of old is now in a potential state, for they are like seeds to us, and wherein actual for the soul is potential for the body; therefore the Zaddik must now draw down abundance for the world (Zot Zehus, p. 190).

The emanation of the g-n-st (infinite) concealed in God's loving-kindness becomes a flow of bounty which is channelled by the Zaddik to meet material and spiritual needs:

- for the man who is a Zaddik must draw down all kinds of emanation, both for the soul — His holiness, blessed be He, and patient thoughts, fear and love of Heaven and a wholesome intellect — and also the material concerns of 'children, life and substance', for the soul and for the body (Zekh. Zut., pp. 118-19).

Linking these things of which human existence is constituted — children, life and substance— with the mystical-charismatic element contained within the divine bounty, and the providential function of the Zaddik, brought about a profound change in the realm of religious responsibility. Material affairs were not now regarded as falling in a separate and independent area, but as being within the range of the divine flow and within the realm of religious commitment; the Zaddik's responsibility for them was validated and endowed with significance by his ties with worth above:

for the Holy One, blessed be He, gives the Zaddik power to draw down

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[benedict] from the divine flow (mazal) which governs children, life and substance ... And as for the Zaddik who acts thus, the Holy One, blessed be He, is with him, because he clears (draws down to God, blessed be He, through drawing to His attributes and also in order to increase his power to draw down the bounty of the Lord from Him and he has the power to do His will, blessed be He, to bestow bounty (Zekh. Zut., pp. 118-19). For the Zaddik is called Joseph (Yosef—stigmatically linked to YSF meaning 'to add'); because it is in constant desire to add to the fulfillment of the needs of Israel's and to the loving-kindness of God all day long (Ib., p. 31).

As we have said, the material aspects of human existence are withdrawn from the independent control of man and become dependent on the drawing down of the divine shefa by the Zaddik. The material shefa (bounty or abundance) is conceived of as the spiritual shefa (divine emanation or flow) made concrete, and therefore the responsibility for both the material and spiritual dimensions of human existence—for all the needs of both soul and body—is laid on the Zaddik:

Now as for the world below, we who are at present in this lowly world desperately require their benevolence, both materially and spiritually. This is not the case in the worlds above, [which are concerned] only with spiritual matters ... that which he (the Zaddik or, possibly, He—God) bestows on us to satisfy our needs comes down from Him, blessed be He, through all the worlds until it reaches us and its spirituality assumes material form here ... for it is a personal duty laid upon the Zaddikim of the generation always to draw down benevolent emanations and great acts of kindness (and) greatness for Israel so that all good things should be theirs (Zot Zehus, pp. 203-4).

This removal of all aspects of daily existence from the field of human action and their transfer from the responsibility of the individual to the mystical sphere, where they are under the control of the Zaddik, merits our attention. The Zaddik causes the divine flow to emanate from the upper worlds and translates it into the satisfaction of human needs. This belief (which gave rise to rampant criticism in contemporary circles of Machsikim in Galicia) was very influential in changing the character of the Hasidic community, and the part it played in this process needs to be assessed. The quality of the Zaddik's leadership was now estimated by reference to this criterion of his ties to the upper worlds and his ability to draw down Heavenly bounty, since without his responsibility, as guardian for the sanctity of human existence, his mission would lose most of its meaning.

The precise time at which the doctrine of material Zaddikim
crystallized in the Hasidic movement has not been established conclusively. The view of scholars is that this is a phenomenon of the 'third' generation of Hasidism, whereas the proponents of the doctrine attribute its origin to the teaching of the Maggid of Mezibarah in the 'second' generation. Joseph Weiss stated unequivocally 'in the doctrine of the Zaddik of the first two generations there is no theory relating to the activity of the Zaddik in extending material help to his followers; in the theory that the Zaddik brings salvation in regard to children, life and sustenance belongs to the third generation of the Hasidic movement.' R. Meir Schick, in his study of the doctrine of the Zaddik, remarked: 'While early Hasidism knows of the charismatic power of the Zaddik only in the spiritual realm, in the teaching of R. Elimelech the Zaddik is often presented as responsible towards the community, not only for matters in the spiritual sphere but also for those in the material sphere; it is in the power of the Zaddik to confer blessings on his followers in regard to children, life and sustenance.'

Contrary to these views, R. Jacob Isaac ascribes this doctrine to the Maggid of Mezibarah and attributes to him the formulation of the dialectical principle on which it is founded: 'But, for this, the quality of ayni is necessary, as I heard from the rabbi, the man of God R. Bar of Ravenna, on the expression ayni maal le-Yosef, he who regards himself as nought (ayini) can draw down benefits which are dependent on the "divine flow" (maal) which governs "children, life and sustenance" (Zikaron Zvi, p. 9). There is therefore no doubt that R. Jacob Isaac saw the spiritual inspiration for the doctrine of material Zaddikism as having originated with the Maggid; but we need to examine this attribution in a systematic and fully developed teaching of the Maggid in the light of the opposition to it by some of his other disciples. We must also consider the influence of the teachings of R. Jacob Joseph of Polonover in this connection.

Essentially, the Zaddik's ability to bring down the flow of divine bounty to the world is founded on the well-defined dialectic pattern to which his life conforms, and which expresses itself as a union of opposites partaking of both ayni and yeshu—nothing and 'existence'—as has been explained above. The Zaddik who can transform himself into material ayni in order to cleave to the divine ayni is the self-same person who can draw down the flow of the divine yeshu to us on earth.

That is to say, his ability to bestow material bounty is dependent on his charismatic and mystical character; it is a necessary corollary of his claim to metaphysical ties and serves to test the validity of that claim. It is his elevation to superior worlds and the cleaving (drevak) of his soul to its divine origin (this being the principal aim of his mystical endeavour) which generate the flow from the springs of Heavenly

bounty and draw it down through all the levels of existence. This process is pictorially described by the Seer (in imagery largely borrowed from the Scriptures):

The Zaddikim who cleave to the Lord, blessed be He, who exalt and elevate themselves to cleave to the Lord, blessed be He, will forthwith drink sweet wine, as soon as they raise themselves up they will be accepted, and through them will come the pleasures of the glory of the Most High, which is sweeter than honey and the honeysuckle; and the tender of grapes (who shall overtake) the sworn of God and is the Zaddik, who draws down the flow of drevak of His light, blessed be He, to give light to the world (Zikaron Zvi, p. 107).

The concept of ayni has its origin in the world of the Kabbalah, where it relates to the dynamic of the nefesh in the upper worlds, whereas in its Hasidic meaning it expresses the continuity of the divine 'vitality', a creative force which flows through the agency of the Zaddik as leader, and which turns it into the basis of the bond between the mystical and material planes.

Ayni in the Hasidic sense is the concept which determines the relations of partnership between the Zaddik and the community; it is the provision for the orderly maintenance of the world, in accordance with divine law, which is embodied in the Zaddik, or the dynamic in accordance with which the needs of all created beings are satisfied through his agency. 'The Zaddik is exalted above the mass of the people and through his root the ayni passes in spiritual form and the light of His holiness reaches him' (Zikaron Zvi, p. 4). This assertion of the Zaddik's charismatic superiority necessarily implies an assumption of guardianship over material existence in general and over his followers in particular. The responsibility for the satisfaction of material needs is rooted in the dynamic of the ayni, whereas the materiality which is drawn from the ayni becomes the arena for the forging of a religious connection between Zaddik and community. The Zaddik's leadership is harnessed by his ability to bestow ayni (in the sense of bounty from Heaven), by his concentration on the needs of daily life and by the explicit definition of his position as guardian responsible for the full scope of human existence, on the strength of his ties with upper worlds. [The Zaddik] draws down ayni through all the worlds, whatever is necessary for the things implicit in these three: children, life and sustenance, which are the root of all material ayni . . . and because materiality is indispensable' (Zikaron Zvi, p. 11).

The ideal view of the interconnection of God, the Zaddik and
mankind which is involved in the drawing down of the divine flow is coincide with the view of materiality in the absence of that flow. This is seen as a condition of abject poverty, deprivation and disunion. In Hasidic thought these material values lose their exclusive existential meaning as soon as they become a measure of the Zaddik's ability to confer Heavenly bounty and a precondition for drawing near to God. Bounty from Heaven is unequivocally declared to be an essential condition for the approach to God, and it is therefore the Zaddik's task to devote his attention to caring for the material prosperity of his community by drawing down the divine flow in its material form, and not to make these things conditional on any spiritual elevation on the part of the community: 'The Zaddik's first aim should not be that the world should repent and thereby secure the satisfaction of their material needs as a matter of course, but rather he should first see to it that he draws down their needs from above' (Zikaron Zit, p. 71) because 'people to whom good is done enter the private domain [i.e. holiness; see above] and so cleave to the Creator, blessed be He' ('ibid., p. 15).

The manner in which R. Jacob Isaac expressed himself indicates that he was proposing new ideas which were not widely shared, still less taken for granted, and that he felt the need to justify and explain them. Indeed, his ideas are to be understood as a polemic against the opinions of R. Menahem Mendel of Viezhok and R. Shneur Zalman of Lyadi. Against these two leaders, he was defending his claims that the Zaddik's metaphysical ties empowered him to extend material aid to mankind and take responsibility for material prosperity while releasing its beneficiaries from having to fulfill any spiritual demands, whether in private or public matters. He replaced the traditional patterns of responsibility for spiritual leadership by an all-embracing responsibility for matters both spiritual and material, with the emphasis actually on materiality, but placing the drawing down of material bounty in its spiritual context. He expatiated on the special nature of the leadership that he proposed as a contrast to the traditional patterns, and pointedly criticized the forces of conventional Hasidism:

For there are two kinds of Zaddik: every Zaddik must draw down bounty from heaven but there are exalted Zaddikim and there are Zaddikim whose degree of exaltation is not so great. And although Joseph, too, certainly provided spiritual sustenance, it is written (Gen. 47:15) 'va-yekhalal' — and he provided [his father and brothers] with everything'; because one who draws down the means of sustenance from above creates unity in all the worlds, for the divine bounty passes through all of them, and Joseph drew down both spirituality and materiality; therefore it is written 'and he provided with everything' — 'va-yekhalal' — for he acted in both ways in the totality of

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worlds, but the result of his action was principally revealed in materiality (Zikaron Zit, p. 61).

The tension and controversy within the Hasidic community in regard to the areas of the Zaddik's concern and the extent of his responsibility for the satisfaction of spiritual and material needs found incisive expression in a later tradition handed down by the Seer's disciples:

'Go now, see whether it is well ... with the flock' (Gen. 37:14). For we have found great and good Zaddikim who all their lives had no other aim than to increase His glory, blessed be His name, and gave no thought to securing the well-being of this world by bestowing abundance on their generation; but that is not as it should be, for the Zaddik must also consider the livelihood of Israel in this world below so that they lack no good thing; let him look to the welfare of his brethren —[they are] the flock in this world.'

The polemical thread which runs through these words is to be understood as a criticism of accepted norms both inside and outside the Hasidic camp. It is repeatedly expressed in the following unequivocal demand: 'All the leaders of the generation must consider the needs of their generation and pray for them, and that is why they are called pananim ('sustainers', 'leaders') (Zot Zikaron, p. 74). There is no doubt that in expressing this responsibility for the material welfare of the community, and linking it to demands of a spiritual nature, the Seer was setting up new norms of leadership and challenging the accepted ones. This change in the dialectic of Hasidic thought and in the response to contemporary social conditions marks the turning-point which occurred in the third generation of Hasidism, when it developed from a cluster of elitist groups into a broadly-based social movement.

The significant feature of the change in the teaching of the Zaddik's area of responsibility is the altered relation to materiality. In the teaching of the Seer the world of action and material existence is at the centre of religious thought, for the materiality which separates man from God becomes the plane on which empathy is established between man and the Zaddik. An appreciable part of his deliberations, as we have shown above, is devoted to the theologicalization of material leadership and to clarification of the relationship between the source of the divine emanation, the material needs of mankind and the leadership of the Zaddik. There is an allusion to this in the following statement: 'If people are shown kindness and good is done to them then they enter the private domain and thereby cleave to the Creator, blessed be He' (Zikaron Zit, p. 16). It is this aspect of the doctrine of the Zaddik which underlies the formation of the new socio-religious movement which
coalesced round the leadership of the Zaddik, and there is no doubt that it played a decisive part in determining the character of Hasidism in Galicia and Poland during the period in question. It appears, however, that from R. Jacob Isaac's point of view, the social change was only an expression of a theology which proposed to reassert both materiality and spirituality.

The Sere's attitude to man's existential needs represents a significant departure from the attitude towards material existence adopted in the Hasidism of the Maggid of Mezhirech: the restoration of materiality to the center of the relationship between religion and society, and the assignment of religious importance to material prosperity, amounted to a reinterpretation of the spiritual tendency developed by the school of the Maggid, if not an outright opposition to it. 108 The zeitgeist spirituality of the Maggid's doctrine in its original form was unsuited to the social and spiritual conditions with which the Hasidic leadership had to deal in the third generation: it needed the modification which it received in the Sere's reinterpretation, an interpretation which was better adapted to meet the needs of the community in his time and place.

The essential teachings of Hasidism required that the Hasidic ethos should be based on indifference to material existence and the abandonment of material wants so far as man could achieve that, for the aim was the removal of the arena of religious effort to upper worlds where the 'T' (and becomes 'nothing' (dyin), where materiality is 'cast off' and material existence is 'annulled'.

Scholars disagree over the question of whether these spiritualistic notions could really generate a widespread social ethos or whether they were intended from the outset for the circles of the elite, 109 but there is no doubt that they occupied a central position in the system of thought of the Maggid, with which R. Elimelech and R. Jacob Isaac had been imbued. Their explicit formulation in the literature of the 'guidelines' (haskagen) does not testify to an appeal to a limited circle of the elite, but at most to a delineation of a guiding principle, worded as an ideal to be followed in practice as far as possible. To all appearances, however, it was the broadening of the sphere of the appeal together with the conformation of spiritual responsibility to the Zaddik, which led to the fundamental change in regard to material values.

Rivka Schatz has clarified the significance of the spiritualistic attitude and its essential position in Hasidic thought:

In the Hasidic teaching of the first generations of the movement there is already present, as an accepted fact, the tension between the two poles of human existence—those of the spirit and of man's material fabric; its theoretical signification is to be understood as a constant tipping of the scale towards Existence (zeha), and there is only one Existence, which is that of God—all other existence of which we have knowledge is devoid of essential meaning. Anyone who attributes essential meaning to the world cuts it off from the metaphysical source of its nourishment. This position determines the negative attitudes to the world as being devoid of ontological meaning. 110

The school of the Maggid had set out to break off the yoke of materiality, and defined its alienation from it in categorical terms as 'emptiness' (hakomah), 'annihilation of material existence', 'casting off corporeality', and 'worship through corporeality', the essence of which consists in emptying corporeality of its material content and expositing the divine element which gives it life. 111 On the other hand, Polish Hasidism saw the demands made by this spiritualistic approach as falling exclusively on the Zaddik in his relationship with the upper worlds, while in regard to this world below the Polish doctrine called for a new view of materiality which would restore its religious significance; it rejected outright the call for worship in corporeality as incapable of being addressed to the masses.

The effort to spiritualize materiality, and the accompanying alienation from worldly life and earthly needs, were rejected out of hand as a basis for a widespread social ethos, while their opposites—positive regard for material bounty and legitimation of the urge to satisfy material needs—became a basis for empathy between the community and the Zaddik. This new division of responsibilities—the Zaddik taking upon himself spiritual effort and guardianship in material affairs, the community affording material existence and undertaking a close association with the Zaddik—reflected a fundamental change in Hasidic thought which accompanied a change in the social basis of the movement. The radical spiritual obligation and indifference to material existence were required of the Zaddik alone and were even justified as essential for the drawing down of the material bounty from the upper worlds to the earthly level of existence. The 'bestowal' of the divine emanation in material form 'takes its place alongside 'the shedding of corporeality', and the Zaddik is called upon to personify this diachronic change in the position of materiality in religious worship and in the allocation of responsibilities: noteworthy: the material bounty which is drawn down by the Zaddik for the community stems from the shedding of materiality by the individual; that is to say, while abundance is conferred on the community as a whole, the spiritual effort involved in the shedding of materiality and the negation of corporeal existence is the responsibility of the Zaddik alone. Whereas (as we know from the literature of the 'guidelines') the Hasidic ethos in its previous stage cast a considerable measure of responsibility for both

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worldly and heavenly matters on every individual in the Hasidic community, the situation was reverted to Polah Hasidim. The more important the Zaddik became in Hasidic life, the more the ordinary individual’s responsibilities were withdrawn from him and transferred to the charismatic guardianship of the Zaddik. It may have been the Zaddik’s inner certainty of his supernatural powers which caused him to release the members of his community from any spiritual effort and to take over from them the responsibility for all earthly matters connected with their daily life; what is certain is that the new social order of the Hasidic community took shape around a leadership which diverted religious tension towards the Zaddik instead of towards God, and responsibility for daily life to the Zaddik instead of the individual.168 The two opposing concepts, ‘casting off corporeality’ and ‘corporeal love’, together express the tension between spiritual commitment and the relation to earthly existence, but now this tension was exclusively the province of the Zaddik, who invigorated the new attitude to earthly existence in the name of charismatic authority. The categorical statements ‘materiality is indispensable’ (Zikron Zvi, p. 83) and ‘but the essence is revealed in materiality’ (ibid., p. 61), which recur in various forms throughout the Seer’s writings form an explicit challenge to the radical spiritualistic orientation of the school of the Maggid, while at the same time they redefine the field of responsibility of spiritual leadership:

For Abram is called avor and great devotah through casting off corporeality, and his name is to be interpreted as in see, lofty father on a supreme level of spirituality… but the Holy One, blessed be He, desired that love should be spread in corporeality also, so that he should love the Creator, blessed be He… which means that he desires to do to His will and loves Him as a son loves his father, and not only by casting off corporeality but in that (earthly) world (Zikron Zvi, p. 17).

The spiritual obligation is no longer limited to leading a life ‘stripped of corporeality’ in the presence of God; there is now an express requirement to attach significance to material existence and recognize its religious value, such as is expressed in ‘spreading out love in corporeality also’.

The tension between spiritual longings and the legitimation of materiality takes on a complex character, for the requirement to ‘cast off corporeality’ is at the heart of Hasidic spiritual endeavour as formulated in the school of the Maggid, whereas the requirements to have regard to materiality in the form of love and abundance, subsistence and livelihood is diametrically opposed to it. But here the former attitude applies to the Zaddik alone, as a duty, while the latter is

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the justification for his service of Heaven and his leadership, and it complements his spiritual side with its charismatic manifestation. The natural longings of the mystic distance him from material existence on his way to upper worlds, but in the doctrine of R. Jacob Isaac he returns to the level of material existence at the command of God, who requires of him that he respond to material life and take it into account in his religious worship:

‘Go from thy country’ etc. (Gen. 12:2) means that you are to go away, in your thoughts, from your corporeality; i.e. it is to be your wish and your desire not to lead a corporeal existence. ‘And from thy kindred’—that you should not wish to occupy yourself with procreation and cohabitation… ‘and from thy father’s house’—that you should not think at all of relationship and kinship… ‘to the land that I will show thee’—this means, even though it was your wish to go and refrain from corporeality, for, on the contrary, you should understand that it is He who will show you, that you should occupy yourself with corporeality also, as it is said (Eccles. 2:16): ‘… take hold of this, and from this withdraw not the hand’, and ‘this is the land that I will show thee’ (Zin Zikron, p. 126).

R. Jacob Isaac depicts the Zaddik, casting off corporeality and departing from earthliness on his way to God, as displaying ardour, devotion, love of God and ecstatic fire. But God leads the Zaddik back to his community—‘to the land that I will show you’ for the sake of the love of man, and for this he requires the quite different qualities of an earthly perspective, sound reason, responsibility, care and concern for the material needs of those who are around him. The Seer’s response to the spiritualistic teaching of the Maggid and his circle is an attempt to place the heavenly and earthly levels of existence on an equal footing in Hasidism.

Having discussed above the importance of the Kabbalistic dialectic of ‘expansion’ and ‘withdrawal’ in shaping this complex attitude to the two poles of existence, and having argued that ‘casting off corporeality’ referred solely to the experience of the Zaddik, while the confinement of material bounty related to the needs of the community, who were freed from the responsibility for spiritual matters, we must also note the change in the meaning attached to prosperity and poverty in the spiritual life of man as it is to be seen in the writings of the Seer. This is a new and instructive development.169

The altered attitude to materiality, and its inclusion within the realm of religious thought as the responsibility of the Zaddik, stemmed from the transfer of attention to the relation between the material position of man and the limits of his spiritual commitment, as well as from recognition of the altered character of the community with which the
Traditional religious attitudes toward material needs called for resignation to a higher will. In the Sibyl's prophecy, we see a further development of this attitude, which was later reflected in the teachings of Jesus. The Sibyl's vision of the world as a place of suffering and spiritual demands—the preaching of repentance, faith, and the promise of a future world of peace and happiness—was an expression of the spiritual development of the time. The Sibyl's words were later interpreted as a prophecy of the coming of Jesus, who would bring salvation to the world. In this way, the Sibyl's message contributed to the spiritual and moral development of the world.
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The Seer's words represent a bold alteration of the relation between the end and the means, and a wise recognition of the place of material things in man's life as a whole. In these respects, and in his appreciation of the connection between empathy on the material level and spiritual apprehension, he clearly departs from traditional thought-patterns, which show a preference of extreme spiritual and ethical demands while ignoring existential requirements. The external response to material needs is nurtured by the inner spiritual intent, for the special gift of drawing down Heavenly bounty with which the Zaddik is favoured is conferred on him for the purpose of helping to remove the earthly obstacles on the road to the realization of the religious ideal. The drawing down of material bounty, or the obligation to attain this end, brings about apprehension, close association, holiness and spiritual exaltation, and therefore the Zaddik, who prays for this bounty, justifies his prayer by the connection between poverty and woe, 'which make man disregard the sense of his Maker', and their antithesis 'abundance', which draws man near to his God.112

The obligation of the Zaddik to do everything in his power to overcome poverty is tirelessly stressed in short epigrams as well as complex homilies: "For if there is no floor there is no Torah, therefore it is necessary to draw down sustenance in plenty" (Zikaron Zut, p. 39); 'And also to make the world rich so that there should be no poverty which makes man disregard the sense of the Holy One, blessed be He' (Zikaron Zut, p. 130); 'But this also is necessary and brings advantage, giving pleasure to Him, blessed be He: wealth in order to serve Him, blessed be He, out of satisfaction of the heart: thus also wealth is for the service of the Creator' (Zot Zikaron, p. 130); 'A livelihood is indispensable . . . If a man draws down abundance and a good livelihood to the world, the service of Heaven comes in any event, for if there is no floor there is no Torah' (Zot Zikaron, p. 136; Eveney Emor, p. 46).

This optimism about the relationship between material prosperity and spiritual exaltation is sober enough and is based on actual experience, as can be seen from the Seer's witty observation on the attractiveness of Heavenly bounty: 'And because the Zaddikim have an abundance of good, those people who desire to share in the good things of this world are envious and draw near to God, blessed be He, so that

but spiritual endeavours which turned away from material existence were worthless. The definite relationship between material response and spiritual apprehension, or between the assumption of material responsibility and the crystallization of Hasidic society, receives a lengthy exposition in the writings of the Seer. He sets up the ideal of a Zaddik who clears a path for his community through the pitfalls of earthly existence, and of a community crystallizing round the Zaddik's charismatic inspiration, which is revealed in earthly abundance and in his guardianship leading to a close spiritual affinity.

The Zaddik is called Pharazah (following the spelling prevalent of the period) 'he let [the people] into them open'—(Ex. 13:21) because he reveals the glory of Heaven by his prayer, visibly performing miracles—that is the meaning of 'perera' i.e. 'he is uncovered' (ibid.; the versions have 'broken loose', 'out of control'). And the Zaddik makes the world mendl his ways and brings it near to Him, blessed be He . . . and He did not lead them' (Ex. 15:17) to strict justice . . . but how did he (Moses) lead them? Through the land of the Philistines (Polestine), merchants a way was broken open (medelah, taken to be etymologically linked to Polestine—Philistia) for them through earthliness so that all good things should be shown, 'for it is near you' by this route—to be good before the Lord, blessed be He (Zikaron Zut, p. 59).

The loving kindness, bounty, aid and livelihood which are bestowed through the Zaddik transform earthly existence by opening it up to that God can be perceived through it. Their antithesis, on the other hand—strict judgement, punishment, rebuke and asceticism, or estrangement from, and condemnation of, materiality—are completely rejected by the Seer in the social circumstances in which he operates.

The religious significance of material prosperity and the challenge to the ethos of asceticism are set out in his statements on the sacrifices. He explains the sacrifices in terms of the drawing near of Israel to their Father in Heaven by means of the abundance bestowed by the Zaddik, who acts out of the sense of mission implicit in his recognition that material prosperity is spiritually important:

'When any man among you brings an offering etc.' (Lev. i:1) the verse tracks so that if we desire that Israel should be brought to repentance, the [Zaddik's] aim should be no other than to bestow all their needs upon them. Thus they will, in any event, be good . . . And also, by this means they will come to know the loving-kindness of God and recognize his kindnesses and wonders, and will make their hearts burn for the Cassaroi, blessed be He . . . And for this reason we say 'If any man brings an offering from among you', i.e. as he wishes actually to offer up (or bring near) one of you to God, I counsel him by what means he is permitted to offer them (bring them near) to the Lord: [by

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through doing so for extraneous reasons they come to do it for its own sake,’ (Zot Zeken, p. 73). But as against the material interest which appears to be ‘earthly,’ there is always, on the part of the Zaddik, a spiritual intention behind the material action: ‘It’s a person integrated his materiality and earthliness into one, so that his whole intention in material action is solely for the sake of Heaven, it will follow that they all extend to one place’ (Zot Zeken, p. 80).

The declared obligation of the Zaddik to satisfy earthly needs in order to overcome earthly impediments to the fulfillment of the religious ideal implies a complete withdrawal of man’s responsibility for his actions. He is even prevented from casting his burden of responsibility upon God. Instead, he must rely on everything connected with both his material and spiritual existence on the bounty entrusted to the Zaddik. An examination of the nature of the relationship between the Zaddik and his followers would be outside the scope of the present study, which is concerned with the basic claims of the Zaddik as seen from his point of view. We are in no doubt, however, that by the confinement of religious significance on deprivation and abundance, by making man’s spiritual potential dependent on his material position, and by the very conception of poverty as a cause of disconnection and separation between man and God, the foundation is laid for a new social ethos. This description of the Zaddik’s function, ‘To be a mighty man in the land, to overcome earthliness, . . . but because of the lack of the necessities of life the term pened—in disintegration—applies to them, for they are in less than a state of unity and complete derech . . . the work of the Zaddik, may be the blessed, draws down blessing for them, whereby they become fully united’ (Zikaron Zet, p. 40), sets out clearly the religious significance of removing the material stumbling-blocks on the road to fulfillment of the ideals of drawing near to God and derech. Nothing is now excluded from the range of the Zaddik’s responsibilities and nothing remains within the scope of the individual or of direct ties between the individual and God. The new patterns of thought are reflected in a leadership exercising an all-embracing tutelary control and attending to spiritual and material needs on both the ideological and practical levels.

The Sere’s doctrine of the Zaddik, which expresses novel spiritual and social attitudes, raises the question whether this turning point in the understanding of Zaddikism was a response to the demands of the public, an ext post facto formulation of attitudes which had already begun to crystallize in the region, or whether we have before us a delineation of new directions of thought, setting unconventional norms of a bold and original kind, to which the public was responding in large numbers, turning Hasidism into a broadly-based popular movement.
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38 Cf. the foreword by Dov Ber of Lissen to Shnei Elohim (in Praise of the Pair of Holy Men of Yehud) and wondrous and tales of miracles in attracting a popular following, and the significance of wonder-working is even apparent in the Zohar (Zohar, Rep. 113b, p. 1), and cf. Disney Dov (note 100) above, p. 67, and Solomon de Lissitza on Lissitz (note 12 above), on 'BeShalom', p. 79, concerning the significance of miracles in Hasidic culture.

39 See also Disney Dov, p. 108-9.


41 On the struggle between chassidic authority and the established leadership, and on the gap between them in terms of values and patterns of leadership, see Weiber, Theory (note 47 above), pp. 280-3, 198-202, and the introductions to this work by T. Parson, p. 64-6.


43 On the mystical and ethical aspects of the seer see Schlesinger, 'Ha-Zaddik' (note 32 above), pp. 212-23, and Magid Donaer to Yavek (note 32 above), pp. 220, 274, 292, and on the seer as the source of truth, see ibid., pp. 219-20, 291. See also Tishby and Dahan (note 30 above), pp. 368.

44 Cf. Eliezer (note 60 above), pp. 47-51.


46 On hauberak and vishapak (withdrawal and expansion) in their Hasidic meaning see Magid Donaer to Yavek (note 60 above), pp. 225-26, 290-91, and the index entries for these headings; see also Tishby and Dahan (note 30 above), pp. 372.


48 See also Tishby and Dahan (note 30 above), pp. 368.

49 Cf. Werner (note 47 above), pp. 47-51.


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The Socr of Lublin, in which he again stresses this conviction of being 'a worse sinner than all others'. And see Schol. on 'Zaddik' (note 33 above), p. 273. Cf. also the letter of Zacharias Mendel of Varskov, in Schrq. [note 14 above]: 'They [the Zaddikim] always make known their degree and put themselves to shame in public, and similar testimonies.

For the concept of humility and lowliness as a basis for empathy, cf. Samuel of Sonswa (note 31 above), sh. 14, 14b. And see Scholk. [note 36 above], p. 270. Cf. a tradition quoted by the Socr. of Zadok of Kookov: 'I heard this from the holy mouth of the Socr. of Lublin, who told me in Pawelec, heartbroken, and with extreme humility, must be homified. "A man for the general welfare should not imbue himself with his power, but let him serve others."' (Midrash Tcher in 'Kol Ha-Melekh', note 32 above).

In 'the doctrine of the Zaddik' see Wein. 'Bnei Zaddikah' (note 33 above), p. 270. See also Faber, 'Jewish Psychology' (note 33 above), p. 380. See also Faber, 'The Zaddik' (note 32 above), introduction, pp. 83-94. Tolstoy and Dan (note 30 above), pp. 377-381.


139. The sermon between devotion to communal needs and his own spiritual needs. For a discussion on the spiritual needs of the Zaddik, see Eielin (note 18 above), p. 213. On the nature of Eliezer's view on the subject see Nigal (note 13 above), p. 32-9. For a literal expression of the powerful vision between the two poles of the Zaddik's existence see the note on 'The Zaddik's Being', centering and bringing these into the sphere in the anthologies mentioned in note 3 above.

140. This question, which is central to both the doctrine of the Zaddik, see Rapoport (note 31 above), p. 375-7. 376-9. P. 379-80. And see the Socr. of Lublin's view of the relationship between the Zaddik's election and his inner state and works. and they have to power to show down all kinds of beauty and to multiply all deceits (Zadik Zireh, p. 3).

141. Schol. on 'Zaddik' (note 33 above), p. 182-286.

142. Zadik Zireh, pp. 78-81.


144. And this is the meaning of "he that has no light" (sh. 30, 10). Let him trust in the name of the Lord and lean upon his God, for it is he who saves and bestows beauty on the kind of the Zaddik, for it is he who is his pleasure, blessed be his name' (Zadik Zireh, p. 34).


147. Cf. note 75 above.

148. On Joseph 'the Zaddik' der asafet Yosef, the channel through which the idea flows,
beginning of Naam Elshereck (note 33 above), in the 'guideliness' and in the 'small Zenith'. It is interesting to examine the differentia:al relationship between the two—both of which are contained in the trees' branching. For the purpose of this work, we assume that the Zweihander, or the 'two-handed' tree, is the one that branches from material into the one hand, and the doctrine of material Zweihander, the other, into the formation of R. Elshereck, see Moses of Khora, We're Made (London, 1884), on.

172 Compare this with the opposite view, current in the Haskalah camp, which holds that the contrivance of daily need, of self, whose problems of existence were so much the living (see Elsheck (note 33 above), p. 315) or which tends to ignore material needs and to turn man's burdens upon God. See Zweihander (note 30 above), opening paragraphs.

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pp. 372-28 Schair (note 10 above), pp. 38-6-00, for an examination of the central place of these concepts in Haskalah thought, see Zosha're-Bevan (note 16 above) and the index to Abigail Dames in Yavneh (note 12 above).

For an analysis of the socio-religious case of a parallel separation of responsibilities which required, of the Zweihander, devotion (above) to God and, of his Handover, devotion to the Zweihander, see Rapoport (note 20 above), p. 210; Tobii and Dan (note 21 above), p. 85.

On the place of poverty and wealth in Haskalah thought, see Daise (note 33 above), pp. 35-13, 37-20, and Pekels (note 8 above), index means for 'aube' and 'zadok' (Atlas, wealth). For R. Jacob Isaac's viewpoint as described in the traditions of his disciple in Berak (note 2 above), p. 310, 311, 312. See also the Serer's enlightening remarks in Divrei Yovel (note 21 above), pp. 39-9.

Poverty ' nuova' in the context of this era (see 120. James's temptation makes a man disregard his own sense (of the eight) and the sense of his Maker', but other dictionaries translate the verbal phrase as 'condemn'. On the significance of this evaluation of poverty, especially in Galicia, see Jacob Goldberg, Convicted Jews in the Polish Commonwealth (Helleroni, Jerusalem, 1985), p. 35.

See Malbim (note 40 above), p. 320, for a description of the situation at that time. In the second half of the eighteenth century the economic plight of the Jewish masses in Poland reached its lowest level, their great poverty was the result of the political situation and also of the first change in the legal position of the Jews connected with the Reform. See also ibid., p. 540. Several studies of Polish have argued recently that the economic position of Polish Jewry in the eighteenth century was not critical, contrary to the opinion of Dworkin and Malbim. But it appears that this is not valid for Galicia, where conditions of hardship prevailed. For a detailed demarcation of this situation in regard to the Jewish community at the period in question, see the sources quoted in Magna (note 23 above), pp. 291-315, 323-6. Cf. E. Ruhlehen, Die Polnische Yafe in Czychowski (Pszczyna 1794) (Berlin, 1937). On exceptionally severe economic conditions in Galicia in the 1780s—see R. Jacob Isaac's letter of 1784—following the prohibition of the women, see Brawer (note 23 above), pp. 231-2, 167-9, 200-1. Brawer analyzes the economic and political data and concludes that the Jews of Galicia in 1784 were left destitute, describing their condition as 'shameless' (p. 161). He identifies as harshest the years 1783-4, coinciding with the beginning of the Serer's leadership. On poverty in Galicia see ibid., p. 143. See also Dina (note 33 above), pp. 187-213, and the manner by M. Balaban and I. Schipper in Feldman (note 1 above), vol. 1, which summarizes their detailed studies, reviewed by Magna in his bibliography (note 25 above). Against the background of such hardship it is reasonable to assume that the doctrine of material Zweihander was not divorced from the actual circumstances of those who proclaimed it; it was no mere abstract theory, but an expression of the effort to combat with social realities and a bold attempt to offer remedy to such physical and spiritual distress.

On the negative attitude of R. Jacob Isaac to rebukes which ignore actual conditions, see the very end of Zosha're Zet and Berker (note 8 above), pp. 316-317, 317-318, quoting traditions handed down orally by his disciple Jacob Zevi Jechiel, author of Mele ha-Ozim. See also Wein, Rebekh Zemah (note 23 above), pp. 39-60, 71-72.
