
SOMEWHERE
A MASTER

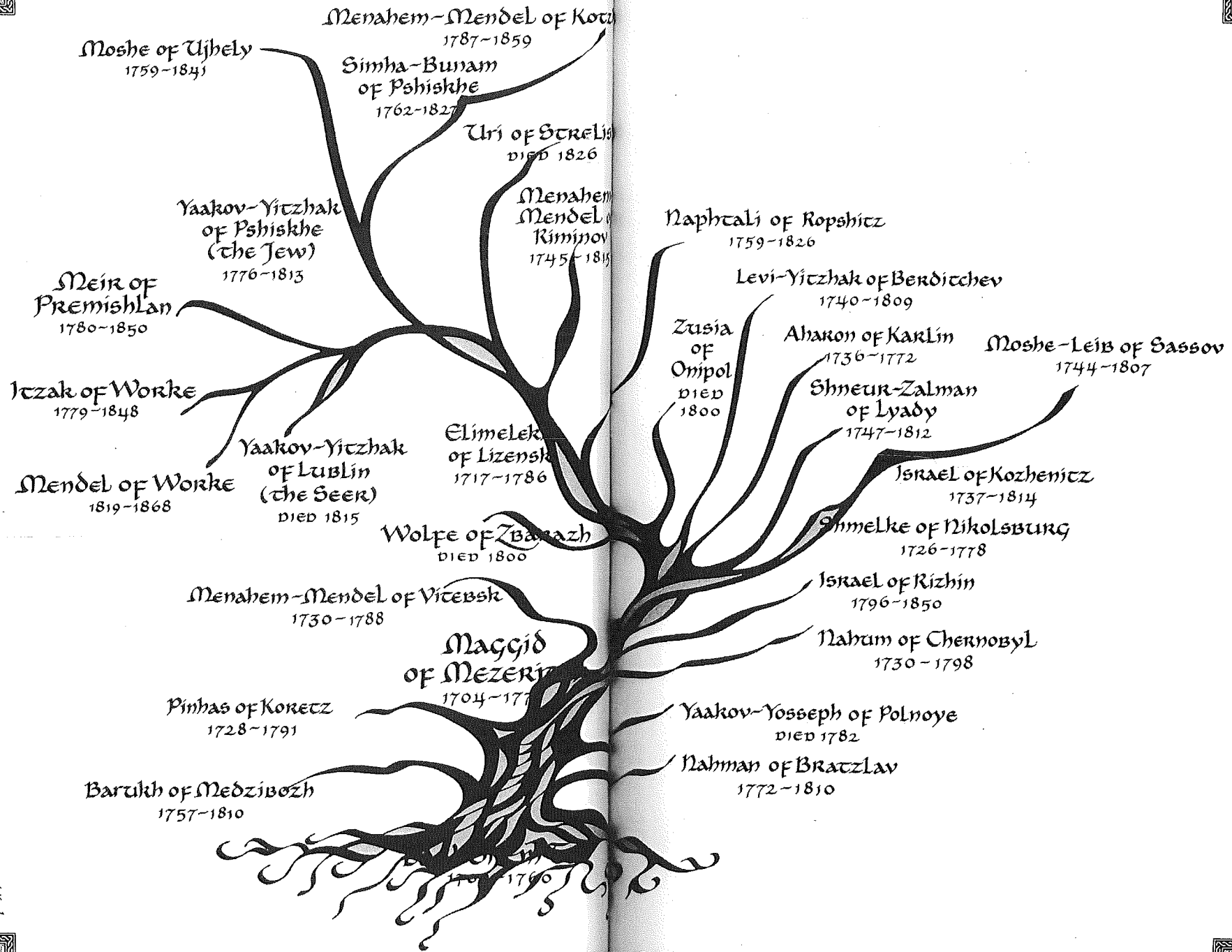
Hasidic Portraits and Legends

ELIE WIESEL

Translated from the French by
MARION WIESEL



SCHOCKEN BOOKS, NEW YORK



Moshe of Ujhely
1759-1841

Menahem-Mendel of Kotz
1787-1859

Simha-Bunam
of Pshiskhe
1762-1827

Uri of Strzelis
died 1826

Yaakov-Yitzhak
of Pshiskhe
(The Jew)
1776-1813

Menahem
Mendel
Kiminov
1745-1815

Naphtali of Ropshitz
1759-1826

Meir of
Premishlan
1780-1850

Levi-Yitzhak of Berditchev
1740-1809

Itzak of Worke
1779-1848

Zusia
of
Onipol
died
1800

Aharon of Karlin
1736-1772

Moshe-Leib of Sassov
1744-1807

Mendel of Worke
1819-1868

Yaakov-Yitzhak
of Lublin
(The Seer)
died 1815

Elimelek
of Lizensk
1717-1786

Shneur-Zalman
of Lyady
1747-1812

Israel of Kozhenitz
1737-1814

Wolfe of Zbarazh
died 1800

Shmelke of Nikolsburg
1726-1778

Menahem-Mendel of Vitebsk
1730-1788

Israel of Rishin
1796-1850

Maggid
of Mezeritz
1704-1777

Nahum of Chernobyl
1730-1798

Pinhas of Koretz
1728-1791

Yaakov-Yosseph of Polnoye
died 1782

Barukh of Medzibozh
1757-1810

Nahman of Bratzlav
1772-1810

1760-1790

1 Kant

AFTERWORD

It is only reluctantly that the teller of tales considers leaving these great Masters whom we have just encountered in their very own capitals of the Hasidic universe; their hold on him has never been stronger.

Such is the power of their legends; their intensity, their beauty stay with you and involve you—almost against your will, almost against your better judgment.

Somewhere, a Master spoke to one or many of his followers about their fears and doubts and what to do to alleviate them, and his message was heard then, and today, for their exchange is also about us; there is a curious immediacy to their stories, a timeless application to their sayings.

A Hasidic story is to be told, not studied. It is to be lived, not analyzed. The anger of Rebbe Barukh, the compassion of Rebbe Moshe-Leib, the melancholy visions of the Seer of Lublin: they teach Hasidim how to live, not how to reflect.

A Hasidic story is about Hasidim more than about their Masters; it is about those who retell it as much as about those who experienced it long ago, in a time of both physical and spiritual hunger and solitude.

Rebbe Pinhas and his wisdom, the Besht and his warmth, Rebbe Naphtali and his humor: to their followers they appeared as kings, judges, prophets. There are intimations of royalty in their vocabulary: notables are “appointed” to positions, Rebbes are “crowned” and ascend “thrones.”

Afterword

How can the attraction they held for their contemporaries be comprehended today? They were as close to God as to those who were seeking Him. Though they differed considerably in their outlook, in their life styles, their education—some were more learned than others, more renowned than others—they were all endowed with mystical powers and they used them not to isolate themselves but rather to penetrate and enrich their communities.

They were inspired, and they inspired others. They communicated joy and wonder, and fervor too, fervor above all, to men and women who needed joy and fervor to live, to survive. These teachers brought warmth and compassion to followers in the Ukraine, in Poland and in Lithuania. For Jews who felt abandoned, forsaken, there was always a Master somewhere who incarnated an irresistible call to hope and friendship.

Friendship, *Dibuk-haverim*, is a key word in the Hasidic vocabulary. For the disciple it is as important as *Ahavat-Israel*, love of people, is for the Master.

To follow a certain Rebbe means also to relate to his pupils and admirers. A Hasid alone is not a true Hasid. Solitude and Hasidism are incompatible. What was the Hasidic movement in its origins if not a protest against solitude? The villager left behind his farm, his daily misery and uncertainties, and went to spend the High Holidays, or a simple Sabbath, with his Master—not just to see and hear him and pray and study with him, but also to meet his fellow Hasidim, his friends. And over and over again, they would celebrate their reunion, their common faith and their dream.

And yet, and yet . . . all these great spiritual leaders and guides, who somehow, somewhere, managed to move so many others to joy and ecstasy, often seemed to struggle with melancholy, and at times even with darkest despair.

The holy Seer of Lublin, the famous Jester of Ropshitz, the Sage of Koretz, the wanderer from Zbarazh: what was this sadness they had to engage in combat—and why?

Intercessor rather than mediator (the Jewish tradition rejects the concept of intermediaries in the relations of man to his

Creator), the Rebbe often is bound to feel inadequate: all these vigils, all these prayers, all these promises, all these appeals, yet the Messiah does not come. All these trials and sufferings, and heaven remains closed. And the Shekhina remains in exile. As do the people of Israel. What must one do to keep from losing hope, what can one do? Said Rebbe Aharon of Karlin: "Either God is God and I do not do enough to serve Him, or He is not and then it is my fault." Who is responsible for all the wars, the persecutions, the long nights of fear? Who is to blame for all the hatred, the torment, the massacres, the pogroms? Hunger, thirst, death: Who can acquiesce? Who can justify? The Master listens and listens to his followers' tales of woe and eventually cannot ignore the signs of approaching melancholy.

Every Master—whether in Mezeritch or Sassov, in Rizhin or in Premishlan—is vulnerable. The problem is inherent in his functions. He must go on listening to his followers. He must go on being available to them—always and in everything. He has no right to abandon those who believe in him. The Master is responsible for his Hasidim.

And so he controls himself. Surmounting all obstacles—rational doubts, irrational fears—he liberates in himself and in his followers a kind of joy that will be justified only retroactively. He combats sorrow with exuberance; he defeats resignation by exalting faith. He attempts to create happiness so as not to yield to the sadness around him. He tells stories so as to escape the temptations of irreducible silence.

To express my admiration and my love for all these Hasidic Masters whose portraits I have tried to draw is repetitious. But then, repetition is part of the Hasidic tradition.

Naturally, I stressed some themes more than others. I probably spoke too much of certain Rebbes and not enough of others—Rebbe Shneur-Zalman deserves a volume to himself—but there too, I only did what the Hasid in me has always done—and what all Hasidim are still doing. Hasidism has never claimed to oppose subjectivity.

In retelling these tales, I realize once more how much I owe these Masters. Sometimes consciously, sometimes not, I have incorporated a song, a suite, an obsession of theirs into my own fables and legends. For me, the echoes of a vanished kingdom are still reverberating. And I have remained the child who loves to listen.

While listening I see myself with my grandfather at various "courts." We laugh with the Rebbe of Ropshitz, we tremble in the presence of the Seer of Lublin, we dance with Rebbe Moshe-Leib of Sassov. Somewhere, a Master is singing, and we feel compelled to join him and learn his song.

Elsewhere, in a novel, I imagined a man who one day finds himself sharing a cell with a madman. After a while, he realizes that slowly, inevitably, he too is losing his mind. Having been exposed to madness, he will in time become its victim. And so, in order not to go mad, he sets out to cure his mad fellow prisoner. The hero of my tale did not know, could not know that he was only following in the steps of Rebbe Nahman of Bratzlav, Rebbe Pinhas of Koretz, Rebbe Mendel of Worke and their peers whom I have evoked in this volume.

Did I say that the teller of tales would soon leave his old Masters? In truth, he will not. For even if he wanted to, he could not; they surely would not willingly recede into the shadows of his burning memory.

More than ever, we, today, need their faith, their fervor; more than ever, we, today, need to imagine them helping, caring—living.

GLOSSARY

ALIYAH (literally "Ascent"): Usual meaning is emigration to Israel.

BAAL SHEM (literally "Master of the Name"): Title attributed since the Middle Ages to men who know the true name of beings and things, recognize their secret and can act upon them, through them. By naming the forces, such a man masters them; his knowledge is power. Were he to use this power to attain immediate or profane gains, he would be nothing more than a miracle-maker. But if he chooses to bring the names closer to the Name, and unite beings and things with God, he becomes Master of the Good Name, Baal Shem Tov.

BEADLE: The equivalent in the synagogue to a church sexton.

BEIT MIDRASH (literally "House of Study"): In order not to interrupt meditation and discussion on the sacred Word, the rabbinical academies chose to remain there for services rather than move to the Beit Knesseth, the assembly house (synagogue). The two "Houses" often became one, or at least were made to adjoin, with services extending into study and study culminating in prayer. "At the hour of prayer and study" is a frequently recurring expression in Hasidic texts.

According to Haggada, the first Beit Midrash was founded by Sem on the morrow of the Deluge. When Isaac was freed of his bonds and left the altar, that is where he retired to study.

THE BESHT, or Rebbe Israel Baal Shem Tov (1700–1760): The founder of the Hasidic movement.

DAYAN: Judge of the rabbinical tribunal, arbiter.

Glossary

DIN: Judgment, legal decision; *midat hadin*: divine rigor and severity.

FRANK, JACOB (1726–1791): Last of the "great" would-be Messiahs. A disciple of Shabtai-Tzvi, he tried to "rehabilitate" Christianity for the Jews, ultimately converting amid great pomp in the Warsaw cathedral with Emperor Augustus III as his godfather. Later he spent thirteen years in prison for heresy. Retired to the Rhineland with his daughter Eve, famous for her beauty, he taught and practiced the "rehabilitation" of sexuality by unrestrained indulgence in its every form.

GAON OF VILNA, or Rabbi Elijah ben Salomon Zalman (1720–1797): The most exalted rabbinical figure of Eastern European Jewry, a man of outstanding moral stature and quasi-encyclopedic learning. The unchallenged master of Halakha, he also had a profound knowledge of Kabbala. Leader of the Mitnagdim, he vehemently opposed the Hasidic movement and vigorously fought its expansion in Lithuania.

GOG AND MAGOG: The opponents of the Messiah. In the great eschatological battle against the righteous host, they are to head the forces of evil. In rabbinic literature, the rebel people who rise up against God and His anointed.

HAGGADA: Parables, commentaries, legends, proverbs and fables, most often deriving from Biblical texts, expounding on their complexities and constituting one of the aspects of Talmud and Midrash. Whereas Halakha enjoins conformity by tracing guidelines to a way of life, Haggada, less severe and less coercive, and even at times and as circumstances require, mischievous or poetic, awakens thought, meditation or prayer, and brings into focus the foundations of a system of ethics and faith.

HALAKHA (literally "walk, way, rule"): That which in Talmud and rabbinical literature concerns itself with the ritual, social and economic life of the community and the individual. Like the texts of Haggada, with which they overlap, the texts of Halakha are generally based on Biblical exegesis. They constitute the basis of an ample body of laws regulating every aspect of the life of a practicing Jew.

HASID (literally "fervent, pious"): One who acts out of love, with tenderness. Derived from *hesed*, grace, one of God's attributes complementing *din*, strict justice. God's grace calls forth the fervor, the piety of man, his love for God and all His creatures.

In the Psalms, *Hasid* (plural, *Hasidim*) often denotes the faithful, the lover of God. In the Talmud (Pirkhe Aboth, V, 13-16), *Hasid* is "he who says: what is mine is yours and what is yours is yours; he who is slow to anger and quick to relent; he who enjoys giving and likes others to give"—and again, "he who, even before he prays, turns his heart to God—for at least one hour" (Ber. 30b)—and even "the *Hasidim* among the Gentiles will have their share in the world to come" (Toss. Sanh. 13; Mishne Torah, *Melakhim* II).

In the second century B.C. a Jewish sect, the *Hasidim* or *Assideans*, "valiant men whose hearts were bound to the Law," fought with the Maccabees against Antiochus Epiphanus. But refusing all compromise on religious law and unwilling to become involved in politics, they broke away from the Hasmonean dynasty after victory had been achieved. The Talmud refers to them as "the *Hasidim* of yore."

In the thirteenth century of the Common Era, there flourished in the Rhineland an important school called the *Hasidim* of Ashkenaz, the Holy Men of Germany; they created a trend of thought that found wide acceptance. Their major work, the *Sefer Hasidim*, the Book of the Devout, rooted in Jewish mystical tradition, stresses the majesty of God but also the mystery of oneness, elaborating a veritable philosophy of history and man's relationship to man, emphasizing the importance of silent piety, of prayer, and of a system of ethics based on renunciation of earthly matters, spiritual serenity, total love of one's fellow man culminating in the expression of the fear and the love of God in "the joy that scorches the heart."

HEDER: An elementary religious school of the type prevalent in Eastern Europe, often situated in a single room in the teacher's home.

HILLEL AND SHAMMAI: Respectively president and vice-president of the Sanhedrin in the first century B.C. They are the last and best known of the "couples" of rabbis whose opinions challenge and complete one another. The School of Shammai, more concerned with principles and ultimate goals, was the more severe, the more rigorous of the two; the House of Hillel, mindful of the lessons of the past, leaned toward a gentler approach.

KAVANA (literally "intention"): Spiritual concentration on prayer or the religious act to prepare for *dveikut*—compliance with the Divine Will. The Talmud stresses the need of directing one's thoughts toward God, not only while praying but also while obeying the Commandments. The "mystics" of the Middle

Ages, and later the *Hasidim*, insisted on this form of contemplation, and composed *Kavanoth*, "prayers—or poems—of intention," to prepare and assist in the transition into ritual service.

LAMED VAVNIK: "The world," says the Talmud, "must not contain fewer than thirty-six Just Men" who have been allowed to contemplate the Divine Presence. It is thanks to them that the world subsists. Popular imagination took hold of these Lamed Vavnik (the numerical value of the letters *lamed* and *vav* is thirty-six), gave them a background of poverty and obscurity and described them as leading hidden lives, revealing their qualities and powers only in cases of need, when the survival of the community, the people, or the world is at stake.

LURIA, ISAAC, also referred to as the Ari, the Holy Lion of Safed (1534-1572): He was born in Jerusalem, lived in Cairo and died in Safed; one of the most mysterious, complex and popular masters of Kabbala. His strictly oral teachings owe their dissemination to notes taken by his disciple Hayim Vital. His thoughts on *Tzimtzum* (the withdrawal of God into Himself to leave room for human groping and error); on the *Shevirat Hakelim*, the "broken vessels" of Primary Light whose sparks subsist even in the infernal regions; on the *Tikkun* (the "bridging" of gaps, the in-gathering of sparks, "restoration" as a historical objective); on the Messiah in chains awaiting the redemption of our every deed, all strongly influenced Hasidism.

MAARIV: Evening service, also called *Arevit*, recited daily after nightfall and named after one of the opening words of its first prayer.

MAGGID: A popular preacher. The Maggid became a characteristic feature of the Russian and Polish Jewish communities. It was mainly by means of these wandering preachers that Hasidism was spread in the eighteenth century.

MASKIL: A title of honor for a learned man.

MELAMED: A teacher who supervised the single-room *heder*.

MEZUZAH (literally "doorpost"): A small tubular case, usually of metal or wood, containing a tightly rolled piece of parchment inscribed with verses 4-9 of Deut. 6 and 13-21 of Deut. 11 on one side, and *Shaddai* (a name applied to God) on the other, the latter visible through an aperture in the case. The mezuzah

GLOSSARY

are numerous legends woven around this period in his life: it was said that he explored the mysteries of Kabbala during his reclusion and laid the foundations of the Zohar. To this day, there are considerable numbers of faithful who visit his grave in Meron, near Safed, on the thirty-third day after Passover, the anniversary of his death.

SHOKHET: One trained and ordained to perform the ritual slaughter used to supply kosher meats.

SHTETL: A very small town.

SHTIBL: House of Prayer of Hasidim, usually extremely small with only one or two rooms.

SHULKHAN ARUKH: A compendium of Jewish law compiled in the sixteenth century C.E. by Joseph Caro.

SIMHAT TORAH: Festival of the Law in the autumn; the last day of Succoth celebrating the end of the yearly cycle of reading the Torah.

SUCCAH: A temporary, wooden hut covered with branches, in which all meals are taken during Succoth.

SUCCOTH: Feast of Tabernacles; begins four days after Yom Kippur.

TALLIT: Prayer shawl.

TALMUD (literally "learning"): Mishnah plus Gemara, the commentary on the Mishnah produced in rabbinical academies from ca. 200–500 C.E.

TANYA: The basic work of the HaBaD movement within Hasidism which produced the school of Lubavitch. Authored by the founder of HaBaD, Rebbe Shneur-Zalman of Lyady (1747–1813), the Tanya consists of two parts: the first shows the way to "those who are neither perfect Just Men nor evil outcasts," in other words those who may, through study, prayer and meditation, attain the love of God; the second, the Book of Unity and Faith, is a commentary on the *Sh'ma*.

TEFILLIN: Phylacteries; two leather cases which are bound by straps attached to the forehead and the left arm during the morning prayer.

Glossary

TORAH (literally "teaching"): Can refer to the Pentateuch, or to all of Scripture, or to all revelation, written or oral, in Judaism.

TZADDIK: Just Man, ideal of moral, social and religious perfection, he is a man "who lives by his faith," and to whom God responds. In the Hasidic movement the Tzaddik rapidly became an institution, but though a "spiritual model," when exposed to temptation, he was not always able to resist, going as far as to proclaim himself intermediary between his disciples and God, presiding over veritable courts and founding dynasties.

YOHANAN BEN-ZAKKAI, also called Rabban, our Master: One of the key figures in the elaboration of the Talmud. In order to protect the continuity of studies, he fled a Jerusalem occupied by Vespasian and founded the Academy of Yavneh, which succeeded the Sanhedrin and guaranteed the survival of the tradition. After the destruction of the Temple, Rabbi Yohanan Ben-Zakkai compiled all that was known of sacrificial ritual, down to the smallest details, in expectation of messianic restoration. At the same time he stressed the important place held, in the absence of the Temple, and to this day, by study of the holy texts and the synagogal cult.

ZOHAR: The "Book of Splendor," principal work of Kabbala, esoteric commentary on the Pentateuch, traditionally attributed to Shimon bar Yohai.

GLOSSARY

is traditionally attached to the right doorpost of the Jewish home. The great philosopher-legislator of the Middle Ages, Moses ben Maimon (Maimonides), expressed its meaning this way:

"By the commandment of the mezuzah, man is reminded, when entering or departing, of God's Oneness, and is stirred into love for Him. He is awakened from his slumber and from his vain worldly thoughts to the knowledge that no thing endures in eternity like knowledge of the 'Rock of the World.' This contemplation brings him back to himself and leads him unto the right path."

MIDRASH: From a Hebrew verb meaning to expound, to interpret, to deduce; specifically to expound the precepts and ethical dicta of Scriptures; in fact, a large body of Talmudic literature that developed during the Tannaic and Amoraic periods (second century of the Common Era).

MIKVAH: Ritual bath for immersion to wash every uncleanness.

MINHAH: The second of the two statutory daily services. It is recited anytime during the afternoon until sunset and corresponds to the daily "evening" sacrifice in the Temple.

MINYAN: The ten male Jews required for religious services.

MISHNAH (literally "study"): Compendia of tradition compiled in Palestine ca. 200 C.E.

MITNAGDIM (literally "adversaries"): They opposed the "new Hasidic sect," judging it revolutionary, dangerous, heretic.

QUEEN SHABBAT: The Sabbath is welcomed as a bride and a queen and the end of the Sabbath is marked by the festive meal *melave-malka*—"accompanying the Queen."

RABBI: Literally "master" or "teacher."

REB: Mr.

REBBE: Term used for Hasidic leaders and spiritual guides. The Rebbe or Tzaddik is not necessarily a halakhic scholar and teacher, but guides his followers by virtue of his spiritual power and holiness.

Glossary

SHABBAT: The Sabbath, the weekly day of rest, observed from sunset of Friday until nightfall Saturday.

SHABTAI-TZVI (1626-1676): The most prestigious of the false Messiahs. Born in Smyrna, well versed in Talmud and practical Kabbala, he wandered from Salonika to Jerusalem, enticing crowds and attracting wrath, teaching a doctrine in which are evident elements of the school of Luria. In 1665 he proclaimed himself Messiah. The news spread like wildfire and aroused indescribable enthusiasm and exultation in the Jewish world; people everywhere prayed for "our Master, the Anointed of the Lord"; some even sold their property, expecting an imminent miraculous departure for the Holy Land. In 1666 he expressed the wish to meet the Sultan so as to request recognition of his sovereignty over the Land of Israel. Instead he found himself in prison. Then, one day, the Sultan summoned him; we don't know what took place, except that soon thereafter Shabtai-Tzvi converted to Islam—only to be exiled to Albania, where he ended his days in obscurity.

Yet the most fervent among his disciples saw in his conversion but another step in a divine pattern; his cult subsisted until the twentieth century in the East, and at least one hundred years in the West, where he provoked controversies and suspicions, heresy and excommunications.

SHAVUOT: Holiday in late spring, commemorating the gift of Torah at Mount Sinai.

SHEKHINA: The Divine Presence. Tradition has it that the radiance of the Shekhina with its many blessings accompanies those who are pious and righteous.

SH'MA ISRAEL (literally "Hear O Israel"): A liturgical prayer, prominent in Jewish history and tradition, recited daily at evening and morning services, "you will say them when you lie down and when you rise" (verse 7, Deut. 6); it brings together three passages of the Pentateuch, all expressing Israel's ardent faith in and love of God. The important place it holds in Jewish consciousness has made it into a veritable "profession of faith" that is repeated by the dying man and the martyr.

SHIMON BAR YOHAI (second century of the Common Era): Famous Master whose teachings are frequently quoted and expounded in the Talmud. He was condemned to death for having criticized the Roman occupiers but succeeded in escaping. With his son, he took shelter in a cave, where he spent thirteen years. There

SYNCHRONOLOGY

IN THE JEWISH WORLD

ISRAEL BAAL SHEM TOV
(THE BESHT) (1700-1760)

DOV-BER OF MEZERITCH
(THE MAGGID) (1704-1772)

ELIMELEKH OF LIZENSK
(1717-1786)

PINHAS OF KORETZ
(1728-1791)

AHARON OF KARLIN
(THE GREAT) (1733-1772)

WOLFE OF ZBARAZH
(-1802?)

LEVI-YITZHAK OF BERDITCHEV
(1740-1809)

MOSHE-LEIB OF SASSOV
(1745-1807)

THE SEER OF LUBLIN
(1745-1815)

1720 In Lowicz (Poland), the clergy decides to prohibit the building of new and the restoration of old synagogues.
1727 First Jews naturalized in American colonies.
1730 Founding of the first synagogue in New York.

1738 Public execution in Stuttgart of Joseph Susskind Oppenheimer (Jud Süß).

1745 Empress Maria Theresa orders the expulsion of Jews from Bohemia and Prague.

1750 Stringent anti-Jewish legislation adopted in Germany: limitation on marriage and increased taxation.

IN THE WORLD AT LARGE

IN THE ARTS

1733-1735 War of the Polish Succession.

1740-1748 War of the Austrian Succession.

1726 Swift's *Gulliver's Travels*.

1733 J. S. Bach's B-Minor Mass.

1740 Hume's *Treatise on Human Nature*.
1742 Handel's *Messiah*.

1748 Montesquieu's *Spirit of the Laws*.

Synchronology

IN THE JEWISH WORLD

BARUKH OF MEDZIBOZH
(1757-1811)

1753 British Parliament rejects a proposed law granting certain civic rights to Jews. Major trial of Polish Jews accused of ritual murder. (More than twenty such trials took place in Poland alone between 1700 and 1760.)

NAPHTALI OF ROPSHITZ
(1760-1827)

1763 The twenty-five-year-old philosopher Moses Mendelssohn receives the first prize of the Prussian Academy of Sciences for an essay on metaphysics. 1764 "Council of the Four Lands" dissolved. Polish Jews are left without any central organization.

NAHMAN OF BRATZLAV
(1772-1810)

1772 The Mitnagdim, gathered in Vilna, excommunicate the "new sect," the Hasidim.

YAAKOV-YITZHAK OF PSHISKHE
(THE JEW) (1776-1813)

1775 Pius VI's edicts condemn the seven thousand Jews of Rome to misery and public disgrace.

ITZHAK OF WORKE
(1779-1848)

1779 Lessing publishes his apologia of Judaism: *Nathan der Weise*.

Synchronology

IN THE WORLD AT LARGE

1756-1763 Seven Year's War. Russia, Austria, France and others against Prussia and Great Britain.

1759 Public debate in Lemberg between Frankist renegades and prominent rabbis.

1760 Beginnings (in England) of the Industrial Revolution.

1762-1796 Reign of Catherine II (the Great) of Russia. In the name of the Enlightenment she encourages art, education and letters, and instigates political and social reforms—yet she does nothing to abolish serfdom.

1764-1795 Reign of Stanislas II (Poniatowski), last king of Poland. The country is dismembered by Russia, Austria and Prussia during the first (1772), the second (1793) and the third (1795) partitions. Having no country left to govern, he resigns in 1795.

1772 First partition of Poland.

1775-1783 American War of Independence.

1778-1779 War of the Bavarian Succession.

IN THE ARTS

1759 Inauguration of the British Museum.

———— Haydn's First Symphony performed.

———— Voltaire's *Candide*.

1762 Rousseau's *Le Contrat Social* and *Emile*.

———— Gluck's *Orfeo ed Euridice* performed.

1771 First publication of *Encyclopaedia Britannica*.

1772 Diderot publishes last volume of *Encyclopédie*.

1774 Goethe's *Werther*.

1779 Lessing's *Nathan der Weise*.

Synchronology

IN THE JEWISH WORLD

MEIR OF PREMISHLAN
(1780-1850)

1781 First Jewish Free School opened in Berlin, marking the breakthrough of Jewish *Aufklärung*: Enlightenment.

1784 Beginning of publication in Berlin of *Hameassef* (The Gatherer), devoted to rationalist Judaism.

MENAHEM-MENDEL OF KOTZK
(1787-1859)

ISRAEL OF RIZHIN
(1796-1850)

AHARON OF KARLIN
(1801-1872)

1812 Napoleon's invasion of Russia brings about the emancipation of its Jews.

Synchronology

IN THE WORLD AT LARGE

IN THE ARTS

1789-1799 The French Revolution.

1793 Second partition of Poland.
1793-1794 The Reign of Terror. Robespierre massacres opposition; Marie Antoinette is guillotined.

1794 Polish national uprising led by Thaddeus Kosciusko crushed by combined Russian and Prussian armies.

1795 Third partition of Poland. Russia, Prussia and Austria absorb the last Polish territories.
1796 Napoleon Bonaparte embarks on a series of victories.

1799 Napoleon and his army reach the Holy Land.

1812 Napoleon invades Russia.
1813 Battle of Leipzig—Napoleon defeated.
1814-1815 Congress of Vienna ends wars of Napoleonic era.
1815 Waterloo. Napoleon defeated and exiled.

1781 Kant's *Critique of Pure Reason*.

1785 Mozart's *Marriage of Figaro*.

1790 Goya's *Caprichos*, works of social satire. Goethe's *Faust*.

1797 Chateaubriand's *Essays on Old and Modern Revolutions*.

1800 Schiller's *Marie Stuart*.

1807 Byron publishes his first poems; Fichte, his *Sermons to the German Nation*; Hegel, his *Phenomenology of the Mind*.
1808 Beethoven's Pastoral Symphony.

Synchronology

IN THE JEWISH WORLD

1815 Pius VII reinstates the Inquisition. The constitution of Poland—finally formulated—denies civic rights to Jews.

1819 Beginning of movement "Wissenschaft des Judentums" in Germany; it will expand to all of Western Europe.

1824 Mass persecution of Jews in Russia.

MENDEL OF WORKE
(1819-1868)

Synchronology

IN THE WORLD AT LARGE

1815 The Holy Alliance is signed by all European rulers except the King of England, the Pope and the Sultan. Alexander I is the most active sponsor of this agreement, which allies Christian principles with politics and which generally represents a reactionary policy against liberal ideas.

1825-1855 Reign of Nicholas I of Russia is marked by autocracy and repression of all liberal tendencies.

IN THE ARTS

1820 Keats publishes his major poems, the *Odes*; Shelley, his *Prometheus Unbound*.

1827 Heine's *Das Buch der Lieder*.

FIRST CENTERS OF HASIDISM

- Principal Centers
- ⊙ Major Towns
- Provinces

