

those who were here [in the synagogue] yesterday" (*Yerushalmi, Mo'ed Katan* 2:3).

The hasidim developed the kabbalistic and Lurian ideas further, maintaining that the rebbe sanctified the food he tasted and that he was setting free the imprisoned *nitzotzot* (sparks), restoring them to their original source.

Shirayim were regarded as an effective *segullot*.

A. Wertheim, *Halakhot VeHalikhot BaHasidut*, pp. 167-169.

SHISHI (sixth portion of the Sabbath Torah reading)—The *Zohar* regards *Shishi* as the most important *aliyah* (*Shelah Le-Kha*), and R. Yitzhak Luria, too, attaches a great significance to this portion. The number six has a mystical association. The sixth *Sefirah* is *Yesod*, and *Yesod* is identified with the *tzaddik*, for Proverbs 10:25 calls the *tzaddik* "the foundation of the world."

It has become customary among hasidim to honor the rebbe with *Shishi*, a custom already referred to by R. Aaron of Karlin in *Bet Aharon*. The dynasty of Ruzhyn, however, prefers the *aliyah* of *Shlishi*.

A. Wertheim, *Laws and Customs in Hasidism*, p. 151.

SHIVHEI HABESHT (in praise of the Baal Shem Tov), Kopys (1814)—*Shivhei HaBesht* is the first collection of the tales about the Besht. It contains biographical details about his parents, childhood, acquisition of mystical knowledge, travels, teachings, miracles, and death. Interspersed among these are stories about a few other hasidic leaders, followers of the Besht.

The material included in *Shivhei HaBesht* was circulated orally and in manuscript form, and it was subject to textual variations. The first edition was issued by Israel Yofeh of Kopys, who edited the manuscript and added tales that he had heard from others. The publication met with popular success despite rabbinical opposition to the printing of the book. Within the same year (1814-1815), two more Hebrew editions appeared in Laszov and Berdichev, respectively. For the first time, the author's name appeared on the title page: he was a *shohet* from Ilnitsy—R. Dov Baer ben Shmuel, the son-in-law of Alexander, the Besht's scribe for eight years.

In the same year, an anonymous Yiddish translation appeared in Ostrog, which lacks

40 percent of the tales that are in the Hebrew edition but at the same time, contains four stories that are missing in the Hebrew edition. Moreover, the Yiddish version contains clear references to the Besht's journey to the Holy Land. The Hebrew version indicates the source from which the author learned the particular narrative. These credits are omitted in the Yiddish version.

From 1817 to 1848, the Austrian censor banned publication of hasidic works. Subsequently, the book appeared in more than fifty editions. It is a basic work of hasidic literature, serving as a source and model for subsequent collections of the tales. The latest publications are *In Praise of the Baal Shem Tov (Shivhei HaBesht): The Earliest Collection of Legends about the Founder of Hasidism* (Bloomington, IN: Indiana University Press, 1970); Joshua Mundstein, *Shivhei HaBaal Shem Tov*, a facsimile of a Unique Manuscript, Variant Versions and Appendices (Jerusalem, 1982); and *Shivhei HaBesht* with introduction and annotations by Avraham Rubinstein (Jerusalem, 1991).

A. Yaari, "Two Basic Recensions of Shivhe HaBesht," pp. 249-272, 394-408, 552-562.

D.B.

SHLOMOH of Karlin (1738-22 Tammuz 1792)—Son of R. Meir Halevi of Karlin, he was a disciple of R. Aaron the Great and R. Dov Baer, the Maggid of Mezhibezh. On the death of R. Aaron, he succeeded him and brought up his son, R. Asher, as well as R. Shalom of Prohobicz.

It was said of him that he could move mountains with the power of his prayers. He devoted his whole life to the service of the Almighty. He believed that prayer was of the utmost importance and that to teach Jews how to pour out their heart to the Almighty was the greatest miracle. The Karliner rebbe put special emphasis on praying with the utmost intellectual intensity. He believed that a rebbe not only was a spiritual leader but could also help his followers in material matters. He said, "I am ready to be the Messiah, the son of Joseph, provided that the Messiah, the son of David, comes at last."

He was persecuted by the *mitnaggedim*, who forced him to leave Karlin and to move to Ludomir. During the conflict between Russia and Poland, a Cossack shot him while he was standing at the table and recit-

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Dedicated to the revered memory
of my father
Rabbi Nathan David Rabinowicz
The Dalia Rebbe, London

edited by
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