

English Abstract

Chassidut as a Messianic Movement, and the Renewal of this Discussion According to the Teachings of Izhbitza- Radzin Chassidut

Menachem Makover

This article will deal with the change which took place regarding the anticipation of the coming of the Messiah which was awakened within the Orthodox movement around the year 1840, and which in turn influenced both the practical attitude to the topic of redemption, and towards the renewed expectation of the rebuilding of the Holy Temple in Jerusalem.

In this article we will mostly focus on the conceptual changes towards this issue, which were developed over the course of generations within the Izhbitza-Radzin Chassidut movement. We will try to substantiate the claim that a significant change took place regarding the expectation for the rebuilding of the Temple among the Pshischa Chassidim in general, and more specifically within the Izhbitza Chassidut which is one of the offshoots of Pshischa. This involved a spiritual yearning that had been characterized by presenting the Tzaddik as a substitution for the Temple. There arose however, an awakening which started among the Admorim- the Grand Rabbis of Izhbitza, a practical desire for the physical renewal of the services of the Temple; literally- both from the conceptual and the practical aspects.

First, we will extensively review the various approaches to the messianic topic within the Orthodox world. Based on that, we will consolidate the aforementioned ideology relating to both the conceptual and ideological renewal which as stated took place among the Izhbitza-Radzin Chassidim.

This process is one which gradually took place in stages as it developed from generation to generation among the Izhbitza-Radzin Admorim. We will posit that the process began with special impetus

in the year 5600, which corresponds to 1840, the year which according to the Zohar, is a year of transition in the redemption process. This ideological activity began with the founder of this Rabbinic dynasty, Rabbi Mordechai Yosef Leiner also known as the Ba'al Mei Hashilo'ach (Chassidic rabbis are also addressed by the titles of their books), intensified with his son Rabbi Yaakov Leiner (Ba'al Habeiit Ya'akov) who dealt in many of his teachings with the topic of the Temple and its services, and ends with the grandson, Rabbi Gershon Heinoch (Ba'al Hachelet) who already dealt with in a practical and pragmatic way in his teachings regarding the lore of the Temple and the process of redemption.