



## APPLIED JEWISH SPIRITUALITY

### Revolutionary Ideas and Practices from the Chasidic Masters: Course Overview

Module	Chasidic Master	Practice of the Module	Subjects of Study
1	Ba'al Shem Tov c. 1700 – 1760 R' Yisroel ben Eliezer, also known as the Besht, founder of Chasidic Judaism.	Visualizing and vocalizing letters and words to enter deeply into the experience of prayer or study.	Pre-history of the Chasidic movement; factors that helped it appear and develop; the Besht's biography; his key ideas and teachings; non-duality; immanence; joy; the sacredness of the material world; cleaving to the Divine; prayer as coupling with the Shechinah (Divine Presence); praying in communion with all beings; praying for the Shechinah's needs; praying for our enemies.
2	Maggid of Mezritch 1704 – 1772 R' Dov Ber ben Avraham, the Besht's successor and architect of Chasidism as a mass-movement.	Eating mindfully with the kabbalistic intention and context of repairing the cosmos.	How the Maggid developed the Besht's ideas into a large and dynamic movement; how the movement spread and how it was opposed; similarities and differences between the Maggid and the Besht; the Maggid's key ideas

			of <i>tzimtzum</i> (contraction) and <i>tikkun olam</i> (cosmic) repair; Divine service through mundane or physical activities; our ongoing creative relationship with Torah; healing painful or distracting thoughts; healing or completing the Shechinah (Divine Presence).
3	<p>Chernobyler Rebbe 1730 – 1787</p> <p>R' Menachem Nachum Twersky, student of the Ba'al Shem Tov and the Maggid of Mezritch, and founder of the Chernobyl dynasty. Often referred to by the name of his key work, the Me'or Einayim (Light of the Eyes).</p>	<p>Visualizing the splitting of the Red/Reed Sea to experience inner liberation and open to greater abundance in our lives.</p>	<p>The ebb and flow ('running and returning') of our spiritual lives; finding the Divine even in places where we usually struggle to do so; the Immanence of the Divine in all life, always; the purpose of exile; raising up lost sparks of Divinity through our conversations and interactions with other tribes and peoples; Divine service through everyday activities such as eating and work; finding and healing our own spiritual narratives through the Torah; liberating ourselves from constricted consciousness; the value of not-knowing; seeing others as mirrors for ourselves.</p>