

**Tzava'at Ha-RIBaSH ve-hanhagot yesharot: The Influence of Non-Lurianic
Kabbalah on East-European Hasidism of Modern Age**

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This dissertation thesis consists of Introduction, three chapters, and Conclusion. Furthermore, it includes name index, list of traditional Jewish sources used in the second chapter, list of sources, literature and other relevant resources, and four supplements.

The Introduction of this dissertation deals with several issues important for its research. First of all, the East-European Hasidism is introduced, then follows very thorough overview of current state of knowledge of *Tzava'at Ha-RIBaSH ve-hanhagot yesharot*, and the definition of goals, hypothesis, and methods of this dissertation, and finally, it also contains technical notes about the dissertation thesis.

The first chapter “*Tzava'at Ha-RIBaSH ve-hanhagot yesharot*” is devoted solely to *Tzava'at Ha-RIBaSH*, which is the central point of my dissertation. It is divided into chapters that are dedicated to fundamental information about *Tzava'at Ha-RIBaSH*, to its content, to its place within Hasidic literary collection, and to its reflexion by the opponents of Hasidism. The second chapter “Translation and Commentary of Selected Texts of *Tzava'at Ha-RIBaSH*” contains translation and short commentary of fifty-one selected passages from *Tzava'at Ha-RIBaSH*. The commentaries are focused on basic understanding of the text of *Tzava'at Ha-RIBaSH*. The selected texts have a strong connection to the third chapter and its topic.

The third chapter “The Selected Non-Lurianic Concepts of *Tzava'at Ha-RIBaSH*” deals with five spiritual concepts that are common both in Hasidism, represented by *Tzava'at Ha-RIBaSH*, and in older, non-Lurianic mysticism. Namely, stripping away or divesting corporeality (*hitpashetut ha-gashmiyyut*), meditation, solitude, or isolation with God (*hitbodedut*), mystical perception of letters (*otiyot*), equanimity (*hishtawwut*), and cleaving to God (*devequt*). These concepts are shortly introduced along with their history in Judaism but most attention is given to clarifying their significance in Hasidism and their connection with older mystical conceptions on the basis of texts of *Tzava'at Ha-RIBaSH*.

The Conclusion sums up the text of this dissertation thesis putting emphasis especially on the reflection of Introduction, particularly on the fulfilment of stated goals and on the solution of some methodological problems connected with this dissertation thesis and its topic.