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The Centres of Chassidism in Poland

The aims of Chassidism – a religious movement with a mystical character – in the moment of its birth were to revive the religiousness of the Jews. By rejecting (at the time it was founded) the traditional way of the study of faith (among others by rejecting the study of the Torah) it became a “folk” religious movement gaining lots of followers especially in the considerably big group of uneducated Jews. They are the group most affected by the social-economical crisis that made the access to education difficult.¹ Chassidism developed in the 18th century in the Podole region and it was founded by Israel ben Eliezer (1700-1760) from Międzyboże, called Baal Shem Tov who was also the first leader of the movement. He was a man of unusual charisma, curing both human bodies and souls with prayer and egorcisms.²

A major role in the expansion of the movement in the South-East Poland was played by the disciples of Israel be Eliezer but also the publishing in 1780 of the first Chassid work *Toldot Jaakow Josef* (Hebr. *The History of Jacob Josef*) published by Jakub Józef of Połonne greatly contributed to this process.³

A special person in the Chasidic community was a tzaddik (cadyk) – a spiritual leader who unlike a Rabbi did not necessarily have to know the Torah or the rabbinical law. His strength lay in his charisma. Tzaddik was considered an enlightened and inspired man whose “heart was changed by the Lord Himself”.⁴ The function of a tzaddik was hereditary because it was believed that the paranormal skills were inherited by the family. The dynasties of tzaddiks started to develop. In the course of time groups of tzaddik’s disciples developed a kind of a “court” around tzaddik’s house. The communities that emerged in this way created some kind of a structure of Chassidism, though it did not have a homogenous character or uniform organization. Already in the middle of the 19th century Chassidism was more and more recognized by the Orthodox Jews who accepted some elements of the Chassidic ceremonial. The teaching of the tzaddik circulated among the students in the form of an allegory.⁵

The Chassidic Centres

The range of the Chassidic movement encompassed Galicia, The Kingdom of Poland, Podole and Wołyń. Apart from the area of Poland it occurred also in the area of the present-day Ukraine, Hungary and Romania.

Bobowa

Bobowa became famous in the Chassidic circles in the second half of the 19th century, thanks to the figures of famous tzaddiks: Salomon ben Natan (1847-1906) also called Szlomo Halberstam and his son Ben Cion Halberstam (1873-1941).

The settlement of Jewish people in a private city like Bobowa needed a special permit from the country gentleman. Michał Jaworowski granted such permit to the Jews in 1723, and his successor Stanisław Łętowski – the owner of the city and the chamberlain of Cracow – granted special privileges to them allowing the Jews to trade, brew beer and keep inns. In the middle of the 18th century the Jewish community obtained a permission to build a synagogue, for which in turn they were obliged to pay a tax to the dean of the church in Bobowa.

In the second half of the 19th century a grandson of the famous tzaddik Chaim Halberstam from Nowy Sącz – Salomon ben Natan moved to the city. He became the founder of the so-called Bobowa line of descent of the Nowy Sącz dynasty. Salomon ben Natan for some time was a rabbi in Auschwitz (Oświęcim) but he came back to Bobowa where he founded a famous yeshiva, which greatly attracted Chassidic young people. At the beginning of the 20th century Salomon's son rabbi Ben Cion Halberstam took over the care over the already well organised and developed Chassidic centre. The wedding of his daughter Hana with a talmudist Moses Stempel in 1931 became a historic event on which several thousand people were gathered. Crowds of Chassids from the whole region came.⁶

What remains today from the material culture is the synagogue and the cemetery.

The synagogue built in 1756 is situated near the South-West corner of the main square. Primarily it was a baroque building but after the great fire in 1889 that consumed all the wooden buildings of the city it was rebuilt in the way it looks today. The main room is built in brick but the Western part is finished with a wooden construction with arcades. Inside the synagogue there are a few surviving objects: richly ornamented with plaster expressions Aron ha-Kodesh, elements of the decoration and the remains of bima and the altar steps. After the war the building was used as a workshop of the technical school. In June 1994 the synagogue returned into the hands of the Jewish community and is now under protection of the Nissenbaum Family Foundation. The previous character of the building is being restored at the moment.

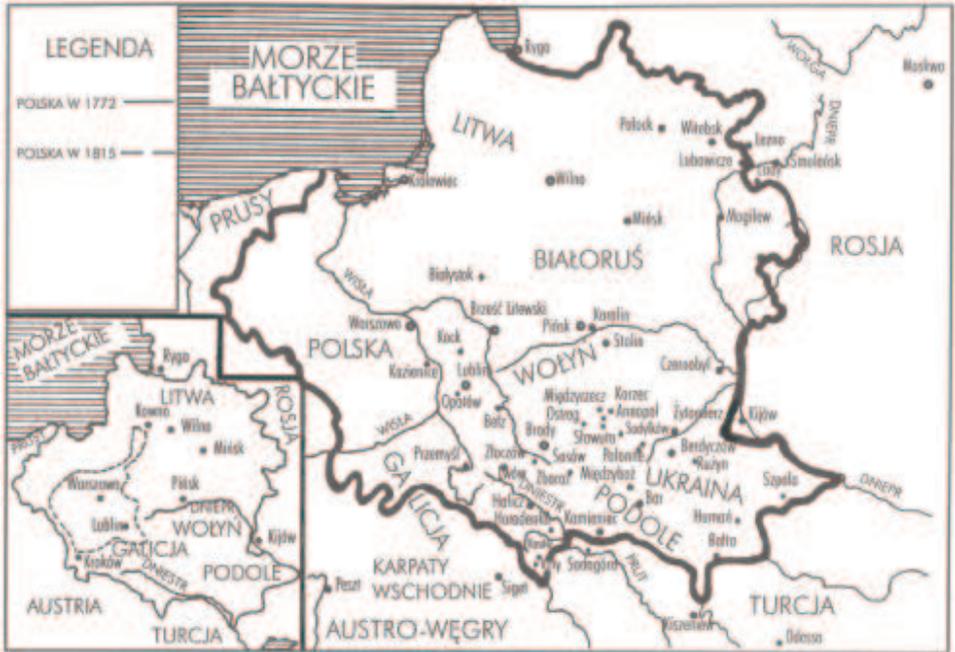


Fig. 1.
Major centres of Chassidism in Poland in XVIII century
Source: Lifschitz D., 1998, *Z mądrości chasydów*.

The cemetery was founded in the 18th century on a hill some 2 km away from the city. On the area of 1,06 ha ca 100 mazzevahs remained together with a hole after a ritual well. The *ohel* of tzaddik Ben Cion Halberstam is subject to special cult. Hundreds of Chassids visit the Bobowa cemetery, mainly from the United States, where son of Ben Cion – Salomon emigrated during the World War II. He founded in New York (Boro Park, Brooklyn) a centre of Chassidic studies. Also a well known Halberstam yeshiva was founded there. In 1959 he founded a Bobowa Chassids centre in Israel, near Tel-Aviv (near Bat Jam). The Bobowa synagogues can also be found in London, Antwerp, Toronto and Montreal.⁷ The Halberstam family of Bobowa had a major influence on the flourishing of the Chassidism in this region as well as on the later dislocation of the movement.

Leżajsk

From the 18th century Leżajsk was one of the most famous and important centres of Chassidism in Poland and it is due to the figure of tzaddik Elimelech also called Rabbi Lizensker (1717-1787).

The Jews came to Leżajsk in 1521. There is a tax record from 1538 concerning seven Jewish families. In 1635 King Władysław IV granted them a privilege of beer brewing and of beer and mead retail. In the middle of the 17th century there was already a wooden synagogue and a cemetery in Leżajsk, which proves an intense development of the local community. The position of the community was strengthened by further privileges like e.g. a privilege allowing the Jewish people to be occupied in trade and craft.

In 1772 one of the most famous leaders and propagators of Chassidism in Galicia – tzaddik Elimelech – moved to Leżajsk. He was a disciple of Dow Ber of Międzyrzecze, called the Great Magid, who was a central figure in the development of the movement after the death of Baal Shem Tov – the founder of Chassidism. Elimelech started his own dynasty in Leżajsk and surrounded himself with his own disciples – later the most influential tzaddiks of their time – Jacob Isaac Horowitz called the Seer of Lublin, Israel of Kozienice called The Kozienice Magid, Menachem Mendel from Rymanów and Abraham Jehoshua Heszal of Opatów. In 1787 he published a work *The Suavity of Elimelech* (Noam Elimelech). In the consciousness of his followers he was famous for his miracles and for healing the souls. He is one of the characters in the Jewish folklore, and his words are quoted in *Tales of the Hasidim*.⁸

In the tradition of the people of Leżajsk Elimelech stands as a rabbi – worker of the miracles, equally good and helpful for both Jews and Christians.⁹ He was considered one of the 36 people who in every generation, thanks to their virtues and piety, sustain the existence of the world. Such a man never dies, because he is a bridge between Man and God.¹⁰

After his death he was buried on a local cemetery.

Before the war his *ohel* was a small wooden building, only a little bit bigger than the surrounding mazzevahs. The roof was tiled with both wooden and ceramic tiles.¹¹ During the World War II the Leżajsk cemetery was devastated. After the war the original mazzevah from Elimelech's grave was fortunately found and put in its original place. The Nissenbaum Family Foundation initiated the building of a new brick *ohel* that consists of three parts: the main room with the tombstones of Elimelech, his son Eleazar and his grandson Naftali; the room for women; and the room for burning candles.

The pilgrimages to Elimelech's grave have already quite a long tradition. They used to take place every year from the moment of his death i.e. from the 21st day of the month of Adar 1787.¹² The visits intensified in the period between the wars. During the World War II and later during the communism official pilgrimages were not organized. There has recently been a revival of ancient traditions observed. The Leżajsk cemetery is visited by the Jews from all over the world. It is an unusual view – the Chassids dressed in black, with hats on their heads, with beards and side curls bring back the memories of the pre-war towns, as if time stood still for them.

On the anniversary of Elimelech's death several thousand Chassids come to say a prayer at the tzaddik's grave.



Fig. 2.
Major centres of Chassidism in Poland until the II World War

Pilgrims arrive at the airports of Rzeszów, Cracow, Warsaw and Katowice and then continue their journey to Leżajsk with coaches. Sometimes on their way they visit other cemeteries where tzaddiks are buried. The stay of the Chassids in Leżajsk is approximately a few hours – it is quite short considering the distance they travelled (pilgrims come mainly from the United States and Israel). During their stay they go to a ritual bath (*mykva*), prayer room and a kosher cantine.¹³ All those facilities are situated in one building on Studzienna Street no 2, called *Bejt Szimon* (The House of Simon) built thanks to the Nissenbaum Family Foundation. Pilgrims give offerings for various collections at that time. Social life of the pilgrimage takes place in the cantine where everybody meets for meals. The traditional Chassid dance – *hora*

ends the celebrations. This dance “in Leżajsk became a symbol of survival and victory of all those who were faithful to tradition”.¹⁴

Every year increased interest in the Leżajsk cemetery can be observed, especially on the day of the anniversary of the tzaddik’s death. In the first half of the 1990s several dozen up to several hundred people participated in the feast. Later about 1,5 to 3 thousand people. In 2002 the annual pilgrimage took place between March 3 and 4. The cemetery was visited by a biggest number of pilgrims – about 10 000, especially from the USA and Israel but also from Hungary, Bielorus and Lithuania. Such big events do not change the general picture of the city because life of the pilgrimage is concentrated mainly around the cemetery. Among the pilgrims two age groups dominate – elderly people who speak Polish and young Chassids from the USA and Israel.

Pilgrims believe that by leaving on the tzaddik’s grave a piece of paper with a written down intentions and implorations (*kwiteleh*) their request will be granted. There is a belief among the pilgrims that already has a tradition of two hundred years that the tzaddik listens to those who do not ask too much.¹⁵

Sometimes even the Catholics who heard about the miracles of Elimelech come here and ask for intercession as the tzaddik reminds them of St. Francis of Assisi.¹⁶

Lublin

From the 16th century Lublin was one of the most important centres of Judaism in Poland. It was renowned for the high level of the Talmudic school founded by rabbi Salomon Szachna. In the years 1580-1680 the proceedings of the Jewish Parliament of the Four Lands took place here. Lublin was also one of the most important centre of Chassidism connected to the tzaddik Jacob Isaac Horowitz (d. 1815).

The Jews have lived in Lublin already by the 15th century but the localization of the Jewish district had not been known until the 16th century. It is situated North and North-East from the castle and it is due to a privilege ‘*de non tolerandis Judaeis*’ that the city had at that time. In the 16th century Lublin situated along the important trade routes became an important international trade exchange centre. The fairs attracted merchants from Italy, France, Germany, Turkey, Hungary and Ruś (Russia) as well as from the other parts of the world, thus contributing to the development of the Jewish community, as many Jews were occupied with trade. In the second half of the 16th century the Jewish community had its own temples, cemeteries and welfare institutions. At that time a Talmudic school of European esteem was founded by rabbi Salomon Szachna. It had the range of an academy and its rectors were Salomon Lurie (Maharszal), Mordechaj Jaffe and others.

Salomon Szachna was an extraordinary individuality of his time. In the then Poland he was considered the greatest master of Talmud. The king himself appreciated his knowledge and wisdom granting him the right to live in all the cities of the kingdom

and to pay less tax to the king. Together with his famous student Moses Isserles he founded the Talmudic school.

In 1580 the parliament of all the Jews of the Commonwealth Kingdom of Poland was created. The resolutions of the parliament regulated all aspect of the Jewish life. The parliament took care also of the economic and legal matters. The debates took place every year on the Candlemas Day (The Purification of Our Lady – Our Lady of the Candle) and that is why the parliament was called “*Waad Gromnic*” or “*Waad Arba Aracot*” – the Parlaiment of the Four Lands (Wielkopolska, Małopolska, Ruś and Lithuania). After the devastation of Lublin by the Kozzack and Swedish troops the debates until the dissolution of parliament in 1764 took place in Jarosław, Pilica, Konstantynów and other cities. The Parlaiment of the Four Lands in Lublin for European Jews was a symbol of authority and power of the Polish Jewish community. The disputes from beyond the borders of Poland were solved here.

The first synagogue was built in Lublin in 1567; in the last years of the 1930s there were about 100 temples (prayer houses) in the city – the most in the Podzamcze district. The biggest and the most famous were the synagogues of Maharszal and Maharam, occupying the ground and the first floor of one building and having room together for ca 3 thousand people. During the war (World War II) they were completely ruined and in the 1950s the remains were demolished.

One of the oldest Jewish cemeteries in Poland is situated in Lublin. It was founded in 1541. The tombstone of the famous talmudist Jakow ha Lewi Kopelman survived, he was the first Jew buried in this cemetery. There are many other people famous and highly esteemed in the Jewish community buried in the cemetery.

The grave of Jacob Isaac Horowitz Croze (d. 1815) can be found here as well. He was a co-founder of Chassidism, considered a miracle worker and was called the Seer of Lublin. He was a disciple of Dow Ber of Międzyrzecze called the Great Magid and of Elimelech of Leżajsk. Thanks to his great authority he created one of the best working Chassidic centres in Poland.

Also a famous talmudist Salomon Szachna is buried at the Lublin cemetery. There is also a partly damaged mazzevah of the famous Lublin rabbi and rector of the yeshiva – Salomon Lurie called Maharszal. The rector's title was given to Lurie by the king Sisigmund August. The old cemetery in Lublin is a sacred and highly cherished and respected place and it is a precious historical monument. Already in the pre-war period it was visited by crowds of Jews. In recent times a return to tradition can be observed and the Jews from all over the world come to the Lublin cemetery.

Nowy Sącz

Since the first half of the 19th century Nowy Sącz has been the centre of Chassidism linked with the founder of the Nowy Sącz dynasty – tzaddik Chaim ben Arie Lejb Halberstam (1793-1876).

The Jews came to Nowy Sącz already at the beginning of the 16th century but the privilege 'de non tolerandis Judaeis' that the city had did not allow mass settlement. Only in 1673 the king Michał Korybut Wiśniowiecki cancelled the limitations, what caused an intense settlement of the Jewish people. In the 19th century Nowy Sącz became one of the most important centres of Chassidism in Poland.

The central figure of this movement and the founder of the Nowy Sącz family was Chaim Halberstam. He was born in 1793 in Tarnogród. When he was already an adult man he took a name after his mother's family city Halberstadt. He studied with the most excellent rabbis and tzaddiks; among others with Jacob Isaac Horowitz, called the Clairvoyant or the Seer of Lublin, with Naftali Cwi Horowitz of Ropczyce and Israel Friedman. In 1830 he became a rabbi in Nowy Sącz, gathering a great deal of followers around. He founded a Talmudic academy there (yeshiva) that was under the jurisdiction of the Jewish community. He was known for his strict habits. He led a modest life, sharing his income with people in need. His son Aron of Sącz (d. 1906) was the successor of the Nowy Sącz dynasty.

After Halberstam's death the pilgrimages to his grave became a tradition, and they were specially intense in the period between the wars. What survived until today from the material culture of the Jews in nowy Sącz is the 18th century synagogue, where now the regional Museum is situated and the temple of Natan from the turn of the 18th and 19th centuries which is the only still used Chassid house of prayer in Poland. In the 19th century cemetery of 3,19 ha about 200 tombstones survived. The *ohel* of tzaddik Chaim Halberstam and his son Aron can be found in this cemetery.

In the recent years a return to tradition of the Jewish pilgrimages to the famous tzaddiks' graves can be observed. A few days after the Jewish Passover (April/May) Chassids from Israel, USA, Belgium, Austria, Switzerland and other parts of the world come to visit Chaim Halberstam's grave to pray and leave on the sheets of paper (*kwiteleh*) their intentions, believing that through the mediadion of the tzaddik God will hear them.

The Nowy Sącz dynasty is continued in Israel, where rabbi Jekatuel (Jakutiel) Halberstam lives. He is a grandson of the tzaddik Chaim and a founder of a big Chassidic district Kyriat Sanz (The Sącz District) in the city of Netanya in Israel. After the World War II he founded also a court in Brooklyn, New York.

The Sącz dynasty has many lines of descent and the dynasties of Cieszanów, Gorlice, Sieniawa (near Leżajsk) and the most famous of Bobowa¹⁷ have their beginnings in this dynasty. In April 1996 120th anniversary of tzaddik Chaim's death took place what attracted a great deal of pilgrims from Kyriat Sanz, who all stated that Nowy Sącz is for Chassids a place as important as Jasna Góra for the Polish Catholics. This certainly proves a great importance of Nowy Sącz in th Jewish pilgrimage movement all over the world.

Rymanów

In the 18th century Rymanów was a very important Chassidic centre. There were two famous tzaddiks active here – Menahem Mendel (d. 1815) and his disciple Cwi Hirsch (d. 1846).

The Jews settled in Rymanów in the 15th century soon after the city was founded. One century later a well organised Jewish community with their own synagogue and cemetery functioned here. The Jews took considerable profits from the Hungarian wine trade which was the major occupation of the Jews in Rymanów.

Probably in the 17th century a synagogue was built in Rymanów. It was the centre of the Jewish district, now only ruins remained. Around the synagogue other buildings connected to the Jewish community were situated – the palace of the rabbi, chader, the poor-house, hospital and the ritual bath. During the last war all the buildings were destroyed. The end of the 19th century was the time of the greatest development of the Jewish community in Rymanów. The Jews came here also to visit the spa. The city became an important centre of Chassidism already in the 18th century thanks to tzaddik Menachem Mendel – the disciple of Elimelech of Leżajsk and Samuel Horowitz of Nikolasburg. Mendel was a charismatic leader of the Chassidic community surrounded by a considerably big court and became famous especially for his ascetic way of life, the ability to cure the diseases and the gift of foreseeing the future. His fame gathered in Rymanów both the Jews from all over Poland and Europe and the non-Jewish people as well. Cwi Hirsch (1778-1847) was his disciple and successor and similarly to his predecessor he was considered a miracle worker and was known from numerous stories and legends.¹⁸ Pilgrims from Hungary and Galicia came to his court in great numbers. Rymanow became a pilgrimage centre also at the time of the last Rymanów rabbi Hirsch Horowitz (d. 1939), who also was thought to have had miraculous skills.

During the last war the graves of the tzaddiks Menachem Mendel and Cwi Hirsch were ruined. There are about 200 tombstones in the cemetery that survived until today and two post-war *ohels*: one (built in 1982) is a symbolic grave of the Jews murdered during the World War II; and the second (built in the 1970s) protects the stone graves of the tzaddiks. The *ohels* have become the aim of the Jewish pilgrimages of the Chassids from Europe, Israel and the United States. The pilgrims pray and leave the *kwiteleh* – little pieces of paper with their intentions and implorations to God written down in Hebrew – on the tzaddiks' graves. They believe that through the mediation of the tzaddik God will hear them.

Kock

The Jews came to Kock at the beginning of the 17th century. The city became famous because of the battle with the Austrians in 1809 when the leader of the Jewish

troops Berek Joselewicz was killed. In 1829 the tzaddik Menachem Mendel Morgenstern (1787-1859) moved to Kock. He was a student of Jacob Isaac Horowitz Croze of Lublin and Jacob Isaac of Przysucha, and he created an important Chassidism centre here. The Chassids from all over Middle-Eastern Europe used to come to Kock.¹⁹ His *ohel* at the local cemetery is now visited by many pious Chassids.

Przysucha

The Jews settled in the city right after its foundation in 1745. They were brought here to work in the metal factory that produced arms and weapons. Due to a quick development of the Jewish community a big brick synagogue was built already in 1777. In the middle of the 19th century the Jews were 75% of the city population.²⁰ The well known centre of Chassidism was founded by Jacob Isaac ben Aszer called the Holy Jew of Przysucha (1766-1813). He was the first propagator of Chassidism in central Poland and a reknowned Talmudist, what made him quite different from other tzaddiks who very often ignored the Holy Books. He was a teacher of many famous tzaddiks and his successor was Symcha Bunem of Przysucha (d. 1827). The *ohels* of both tzaddiks rebuilt in 1990 are the main point of many Chassidic pilgimages.

Lelów

The city connected to the tzaddik David Biedermann (1746-1814). His *ohel* is placed in the backyard of the former GS shop at the Ogradowa street. There are about 200-300 pilgrims every year visiting the *ohel*.²¹ The pilgrims come mainly from Israel. The Lelów dynasty in continued there thanks to tzaddik Biedermann's son – David Moses (1778-1850) who moved to Palestina.

Dąbrowa Tarnowska

The city was one of the most important centres of Chassidism in Poland. It was a birth place of David Unger – the founder of the local dynasty – the disciple of Jacob Isaac Horowitz Croze of Lublin and Cwi Hirsch of Rymanów. The graves of Ungers are probably at the local cemetery, yet the strict localization of the tombs has not been determined.

Krynki

The Jews came to Krynki in the first half of the 16th century and together with the Polish, Bielorussian and Tatar people they formed an interesting mixture of nationalities. The temple of the Słonim Chassids is an interesting object – one of the few remaining Chassid cult buildings in the present day Poland. It used to be a place of prayer for the borderland Chassids of Słonim (now in Bielorussia).²²

Góra Kalwaria

Until the end of the 18th century the city had the privilege of “de non tolerandis Judaeis” and the Jews started to settle here only after 1800. In 1859 Isaac Meir Rothemberg Alter (1789-1866) moved to Góra Kalwaria and founded a well known Chassidic centre. At the end of the 19th century many pilgrims from other cities used to visit the tzaddik’s court. The interest was so big that a special narrow-gauge railway line was built on the route Warsaw – Piaseczno – Góra Kalwaria. Isaac Meir Rothemberg Alter gathered many students. He emphasised a big role of the Talmudic studies and considered it the most important duty of a Chassid. After his death his work *New Interpretations of the Rabbi Ischaak Meir* (Hebr.: Chiduszej /Hidushey/ RIM, 1875). His successors were: rabbi Henech Henich Kohen Lewin of Aleksandrów and Jahuda Arie Lejb Alter (1847-1905). At the beginning of the 20th century the Jews of Góra Kalwaria became the major Jewish community of the Kingdom of Poland.²³ Since 1940 the dynasty of Góra Kalwaria has been continued in Jerusalem.

Pilgrims from Israel and the USA visit the cemetery where Isaac Meir Rothemberg Alter and his grandson Jahuda Arie Lejb Alter are buried. A new *ohel* protecting their tombstones was built in 1991.

Łańcut

The Jews settled in the city already in the first half of the 16th century and the first records about them come from 1567. They were occupied in trade and craft (also the rare crafts of glazery and wood-carving). In 1761 a magnificent baroque synagogue was built by foundation of Stanisław Lubomirski – the owner of the city. The interior decorations of the temple survived – among others the stuccos and the polychromy. It is considered one of the most interesting, surviving synagogues in Poland.

In the nearby cemetery very little remained – only a few fragments of the mazzevahs. There are two *ohels* protecting the graves of the Łańcut tzaddiks: Naftali Cwi Horowitz of Ropczyce (d. 1827) and Elizer of Łańcut (d. 1865). The cemetery is visited mainly in the early spring by some groups of Chassids on their way to the grave of Elimelech of Leżajsk.

The visits of Chassids in Poland

The movement of Chassidism influenced the development of the pilgrimages to the tzaddiks’ graves. The custom is a result of the well-rooted faith in the paranormal skills of a tzaddik, who was very often considered a miracle worker still during his lifetime. A tzaddik was attributed with a skill of mediation between God and Man. The Jews believe that the implorations they write down on small pieces of paper (kvitlech) left of the tzaddik’s grave will be immediately given to God through the mediation of the tzaddik.²⁴ The pilgrimages to the tzaddiks’ graves take place

mainly on the day of the anniversary of the tzaddik's death. On the grave people light candles, pray, leave pieces of paper and sometimes small pebbles.²⁵ The characteristic feature of a cemetery where tzaddiks are buried are *ohels*. They are small brick buildings, usually quite simple in form that hide one or more tombstones inside. The archetype of this kind of tomb is supposed to be the biblical cave of Machpelah, the tomb bought by Abraham for Sarah.²⁶

The Pilgrimages to the tzaddiks' graves started already at the end of the 18th century but the biggest intensity of this movement was observed in the period between the wars. During the World War II the same happened both to the Jewish cemeteries and to the synagogues as well as other judaica, some of them were completely ruined. After the war part of the disassembled tombstones was found and put in the original locations very often thanks to the efforts of the individual people. The *ohels* in the burial places of the famous tzaddiks were built not before 1990s. The old mazzevahs are put inside of the *ohel*. Since then more intense pilgrimage movement of the Jews to Poland has been observed. Most of them come from Israel or the USA but there are also pilgrims from other distant parts of the world. The Chassids first and foremost visit Leżajsk, Lublin, Stary Sącz, Bobowa, Góra Kalwaria, Rymanów and Dynów. They are the members of the contemporary Chassidic 'courts' that were once started in Poland and now are continued in various parts of the world. A significant and obvious increasing trend can be observed on the example of the number of such pilgrimages to Leżajsk.

Notes:

¹ D. Lifschitz, *Z mądrości chasydów*, Kielce 1998, pp. 233-236.

² D. Lifschitz, op. cit., p. 249; A. Dylewski, *Śladami Żydów polskich*, Bielsko-Biała 2002, p. 22.

³ A. Cała, H. Węgrzynek, G. Zalewska, *Historia i kultura Żydów polskich. Słownik*, Warszawa 2000, p. 18.

⁴ *Żydzi w Polsce. Dzieje i kultura. Leksykon*, ed. by J. Tomaszewski, A. Żbikowski, Warszawa 2001, p. 59.

⁵ M. Buber, *Opowieści chasydów*, Poznań 1986, [English version: Martin Buber, *Tales of the Hasidim*, New York, Schocken Books 1969]; D. Lifschitz, *Z mądrości chasydów*, Kielce 1998.

⁶ A. Dylewski, op. cit., cyt., p. 229.

⁷ A. Dylewski, op. cit., p. 231.

⁸ M. Buber, op. cit., pp. 179-183; D. Lifschitz op. cit.

- ⁹ Even in the post-war period there were records of cures of children, which were attributed to the powers of Elimelech.
- ¹⁰ A. Dylewski, op. cit., p. 247; A. Dylewski, *U grobu cadyka*, Magazyn Rzeczpospolitej, 19.04.2002, pp. 4-10.
- ¹¹ J. Koral, *Klucz*, Wysokie Obcasy dodatek Gazety Wyborczej, 05.10.2002, pp. 8-15, [addition to Gazeta Wyborcza]
- ¹² The date is movable and it is on the turn of February and March.
- ¹³ Free meals are given in the cantine. Kosher products (in the amount of a few tons) for this occasion are brought from Israel.
- ¹⁴ A. Dylewski, *U grobu.....*, p. 10.
- ¹⁵ A. Dylewski, op. cit., p. 247.
- ¹⁶ (...) According to records Elimelech, like St. Francis, talked to animals and propagated treatment by the use of medicinal plants.
- ¹⁷ A. Dylewski, op. cit., p. 233.
- ¹⁸ D. Lifschitz, op. cit.; M. Buber, op. cit., pp. 226-228.
- ¹⁹ A. Dylewski, op. cit., p. 170.
- ²⁰ A. Cała, op. cit., p. 273.
- ²¹ A. Dylewski, op. cit., p. 248; *Judaica w Polsce*, map, B. Celińska (ed.), Wydawnictwa Geologiczne 1991.
- ²² A. Dylewski, op. cit., . 107.
- ²³ A. Cała, op. cit., pp. 49-50; A. Dylewski, op. cit., p. 88.
- ²⁴ *Miejsca święte Rzeczypospolitej. Leksykon*, A. Jackowski (ed.), Kraków 1998, pp. 12-13.
- ²⁵ To commemorate the passover of the Jews through the desert, where after they had buried their dead they covered the burial places with stones and pebbles.
- ²⁶ M. Krajewska, *Cmentarze żydowskie – mowa kamieni*, Znak, no. 2-3 1983, p. 398.

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