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*Studies in
Jewish Mysticism*

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the basic attitude toward prayer which occurred in this circle at that time? A partial answer, at least, can be gleaned from the study of the extant quotations from Rabbi Judah the Pious's lost commentary on the liturgy. These quotations were preserved in a short thirteenth-century treatise called "Sodot ha-tefillah" ("The Secrets of the Liturgy"), which has been preserved in several manuscripts.¹⁷ This treatise was compiled by a disciple of Rabbi Eleazar of Worms and its aim was mainly polemical. The quotations the author used from Rabbi Judah's work were intended to prove the correct wording of some of the basic portions of the liturgy and to justify the tradition accepted by the Ashkenazi Hasidim. His criticism was directed against Jews in France and England, who, according to Rabbi Judah, used to change a few words and adopted a different tradition. One of the quotations reads:

The people [Jews] in France made it a custom to add [in the morning prayer] the words: "Ashrei temimei derekh [blessed are those who walk the righteous way]," and our Rabbi, the Pious, of blessed memory, wrote that they were completely and utterly wrong. It is all gross falsehood, because there are only nineteen times that the Holy Name is mentioned [in that portion of the morning prayer],¹⁸ . . . and similarly you find the word ²Elohim nineteen times in the pericope of *Ve-²elleh shemot*. . . .¹⁹ Similarly, you find that Israel were called "sons" nineteen times, and there are many other examples. All these sets of nineteen are intricately intertwined,²⁰ and they contain many secrets and esoteric meanings,²¹ which are contained in more than eight large volumes.²² Therefore, anyone who has the fear of God in him will not listen to the words of the Frenchmen who add the verse "Ashrei temimei derekh," and blessed are the righteous who walk in the paths of God's Torah,²³ for according to their additions the Holy Name is mentioned twenty times . . . and this is a great mistake. Furthermore, in this section there are 152 words, but if you add "Ashrei temimei derekh" there are 158 words. This is nonsense, for it is a great and hidden secret why there should be 152 words . . . but it cannot be explained in a short treatise. Furthermore, according to the words of the