

I. ISAAC BESHEVIS SINGER AS A JEWISH NOVELIST

Introduction

Culture is a collective set of beliefs, knowledge, art, moral, law, customs, religions and any other capabilities and habits acquired by man as a member of the society. It is believed as a chain of unifying force producing several ideologies, principles and conceptions in the certain community. Human beings confirm their identity as a rational creature remaining in the core of its inherent communal consciousness i.e. nothing other than the culture. However, this crucial foundation of human civilization is always on the verge of change when it collides with the conflicting forces. Since I. B. singer is one of the prominent Jewish writers in American literature his writing reflects the cultural reality of Eastern Europe, especially Poland and its neighboring countries where Jewish cultural civilization had been frequently suffered victimized and fragmented by internal and external forces. Singer not only revives dead culture but also mirrors out the degraded socio-cultural reality mingling past and present together.

The theme of cultural disintegration is dominant in Singer's novel, *Satan in Goray*. It is a heart-rendering tale of cultural collapse in small Jewish community of Poland. Singer's milieu essentially plays central role to create such powerful work. Few people of that age or any age could evoke a historical era with such force or create fractured narratives of such power. The world of religious conflict, superstition and messianic hysteria depicted in the novel is the bitter reality of Jews which Singer pursues as the main subject of his creation. Singer's parents were pious learned Jews and father performed religious ceremonies being as an honored rabbi in police Jewry during the First World War when political and social horizon for the police Jewry appeared grim indeed.

Singer began creating the novel *Satan in Goray* in the late 20th century in Poland experiencing the root Jewish culture squeezed between Marxism and Nazi Germany. He has

designed the pathetic story of the 20th century Jewish culture which parallels with that of the 17th century. The great Jewry had undergone process of modernization that had unleashed the tremendous creative forces. The theme of the novel is people cut in an ever tightening economic strangle- hold exposed to hatred that periodically exploded in the forms of pogroms and murders meted out to them in every possible way. It is the first novel of singer characterized by deep emotional psychological and fragmented cultural contents. It draws the similarity between the messianic disaster of Sabbatai Zevi and revolutionary ecstasies.

The story takes place in a remote town by the name of Goray, and main character, a feeble-minded young woman by the name of Rechele personifies the forces of evil taking root amongst the population and leading to the downfall of its members as well as its culture, bringing total chaos. The first scene of the story is horrible description of wars, murders and massacres in the Goray caused by Ukrainian Minister, Chmelnicki in 1648. Later on, people attempted to reestablish their distorted community depending on rabbinical norms and values. The isolated village of Goray had been gutted. The remnants of the population crept back, shops opened, and there was a quorum for the synagogue. There came tales of the advent of the Messiah. His name was Sabatai Zevi; he had risen in Symrna and would lead the Jews back to Israel. Cabalists pronounced 1666 as the year of fate, and wandering preachers carried the word. Believers in the Messiah let everything fall into idleness and confusion, to stand ready for the miraculous cloud that would waft them to Israel on the Day of Atonement.

In Goray, it was a ritual slaughterer, Gedalia, who led the messianic believers; all opponents were virtually banished from the village. Rechele, a lame girl, spoke in strange tongues and prophesied. The wan young woman scarcely partook of food. Emissaries went out from Goray to tell of her miraculous inspiration, as a confirmation of messianic times. But months later, they returned with the dire news that Sabbatai Zevi had become a Muslem while in Istanbul. There began a strange period of evil-worship in Goray as in other Jewish

communities. For Sabbatai Zevi's apostasy was interpreted as part of the final stage of redemption, when all evil had to be embraced, on the way to salvation. Reb Gedalia took the prophetess Rechele from her husband and married her, and then strange rites were pursued with, orgies and every abomination. Demons visited Rechele. Eventually she became possessed by a dybbuk, the spirit of a student who had died an atheist. The messianic movement having waned, a true believer in the Torah came to exorcise the dybbuk, and Rechele was cleansed only to die soon after.

Singer's story is an epic description of the struggle between the forces of evil and good, of reason and emotion of traditional Conservative Judaism and messianism. It truly depicts the spirit of collective cultural hysteria. In another word, it is a tale of religious hysteria of beleaguered Jewish community which falls under the sway of a charismatic would-be messiah and begins to descend into religious anarchy. Singer relates his simple and powerful parable of 17th century world perfectly suited to the Jewish cultural reality of the early 20th century.

Critics on *Satan in Goray*

Singer's *Satan in Goray* could not remain untouched with host of criticisms since its publication. It has got remarkable appreciation and denunciation from different perspectives. Its richness lies in its criticism. Those critics who are basically concerned with Singer's expression of socio-cultural reality have shed lights from multifaceted perspectives. They all have been acutely attuned to the common destiny of Jewish cultural degradation as an appropriate research area of the novel.

Mark Schechner, a famous critic of Jewish history of literature, asserts the reality of Jewish cultural disintegration in Singer's novel. Analyzing the series of disaster as a predetermined fate for Jews he claims:

Singer follows the Jewish from disaster to disaster, from Chemielnik to Hitler, depicting the three hundred years in between as a tormented interregnum for a nation in exile, intent upon survival but ultimately waiting for the end. And that end is prefigured in the very events which opens the chronicle: the seventeenth century Cossack raids and the wave of Sabbatian messianism that followed them. (215)

Schechner's analysis is an overgeneralization of *Satan in Goray* with his other works which Singer wrote after the Second World War. Chelmenick's attack was not less disastrous in the comparison of Hitler and mass murders and holocaust. Schechner shows the consequent attack upon the innocent people of Goray which ultimately led them to face the end. The action takes place during the year 1665-1666 when Jewish expectation of the advent of their messiah was at their height. For this was the year that Cabalists, through numerological calculations based on esoteric biblical text, have designated as the long-awaited end of the days.

Moreover, the times seem extraordinarily propitious for the redemption of the depressed children of Israel from the suffering of their exile. Sixteen years before, the Cossack Hetman Bogdan Chmelnicki had led armies in insurrection against the Polish landowners. On the way, they had fallen upon another target of their wrath. The Jewish townsfolk, the lords and stewards became the victim of the chaotic condition. It has since been estimated that 100,000 Jews perished during the years from 1648 to 1658. The peasant uprising of this decade, and the blood reprisals exacted by the Polish magnates appears to the Jews of 1665 to presage the ultimate battle, at the conclusion of which tradition had it that true Messiah would appear. Indeed, it was sign of another ominous fate which was proved hearing the news of Sabbatain Zevi's conversion to Islam. He proves to have been false Messiah. Confronted by the Sultan with the choice between death and secular power, he has

served as a focus for important radical forces, driving to liberation from the confines of Jewish inner law, as well as the bonds of the feudal society that is their Ghetto. Turning Muslim, he takes with him a large body of his adherents, and leaves Jewry at a mercy of unprecedented inner dissention.

The translator of the novel, Jacob Sloan, focusing on the main cause of cultural distortion says, "For the story of *Satan in Goray* is a merely an account of the consequence of the Sabbatian heresy in a remote Jewish town in Poland. More important it is the vivid detailing of the convulsion that rends human beings when the fabric of stable society is torn to tatters by a revolutionary drive towards impossible" (7).

Sloan mirrors out the consequence of warfare activities depicted in the novel. When the core of faith is shaken people obviously confuse to choose ultimate destination. Finally, it results to depression, alienation and migration of all. *Satan in Goray* portrays the same picture of tragic human being dwelled in Goray of the Jewish community in Poland. Sloan asserts the historical connection of the novel to wave the sensitive plot for the contemporary reader. It is based on that period's two cataclysmic events in Jewish life: first the massive pogroms unleashed against eastern European Jews by Ukranian national leader Bogdan Chemelnicki in which thousands of Jews were brutally murdered in 1648-1649, and second the rise and fall of Sabbatai Zevi, a Jewish man who took advantages of the lingering devastation in the region fifteen years later to declare himself the Messiah, only to smash his followers by converting Islam after his capture by Ottomans in 1666. The harmonious world has been torn into horribly unstable condition.

George Perkins and Barbara Perkins argue, "*Satan in Goray* is an account of warfare with the Ukranians and ensuing civil strife in 17th century Poland. A brief enrollment in rabbinical seminary in Warsaw was followed by twelve more years in that city" (2135). Perkins directly does not talk about the cultural degradation in the community but their

arguments have been focused on chaos and violent spread in the city due to an annihilation of innocent townfolk. In the 17th century, European Jewish civilization almost collapsed, social norms fell apart; people abandoned their home and their firms to spare themselves from the attack. Conventional norms and values based on Jewish civilization fell apart. In Yeast's phrase centre doesn't hold. The central governing principles of the society are at the verge of disappearance.

Perkins clearly denotes that the rabbinical seminary could govern the people for a short period of fifteen years. The destructive fate is predetermined for the strict law holders of the rabbi in Goray. Rabbi Benish Ashkenazi prides himself on keeping his followers within the stricture of Jewish law and is respected as a leader before the massacres but after his attempt to reestablish his previous respect on his status as well as religious culture emerges vain.

Peter B. High in *An Outline of American Literature* views, "*Satan in Goray* is really a portrait of a way of life rather than a story about individuals" (182). High surveys the novel as an accumulation of multiple activities than a performance of individual character. The basic governing theory of culture is unity in diversity. Culture determines the personal values, manners, behaviors and habits. In *Satan in Goray*, people have full devotion on their God. Therefore, they believe Sabbatai Zevi as a representative of God. For Jewish people, the way of life has been to resort on Messiah.

In regards of moral laws and code of conduct of Jews, Schechner claims:

In *Satan in Goray* the frenzy of Sabbatian antinomianism that sweeps through the village of Goray sparks on orgy of license in which all that previously been prohibited becomes mandatory. Singer gives voice to that special alloy of sex and violence that is the under side of strict observance, and fashions a Yiddish

Gothic whose occasional pleas for restraint or severe chastisement of sinners are only quaint footnotes to the main attraction. (215)

Shechner focuses on the loss of moral values during the messianic movement as described in the novel. The story follows the rise and fall of local cult leader, a prophetess and the strange land, amidst strange marriages, the breaking of all the strict laws of Jewish and the wild vision of prophesy and the people of Goray's hopes soar and crash.

When times are desperate as they have been in many eras and many places, people tend to resort to desperate measures. They cast their lots with prophet dreamers and seers who foretell a bright future the coming of the millennium and the messianism. When all problems shall be solved, the rough made plain, the poor made rich, and sick shall be healed. Movements develop. They may die away in time or they may thrive and create great civilization like Western Civilization. After all it is based on one such movement. We generally refer to these movements as cults, unless of course they are successful. In many, but not all, millennial movements, people anticipate the immanent arrival of new age so strongly that they throw away their possessions and engage in dissolute behaviors like singing, dancing, drinking, engaging in previously forbidden sex and so on. Sometimes the poor remove themselves to isolated spots to wait the end of the world or the great, in extreme cases, they may even commit suicide. *Satan in Goray* is preoccupied with these all cultural artifacts and images. The novel portrays the people diverting to foolish to the degree of lunacy, cruel and violent, filthy and uncouth as well as emotionally and sexually out of control. The wisdom, kindness and beauty of the Jewish cultural heritage have been changed into grotesque figure.

John Guzlowski surveys the novel from Bakhtin's carnivalesque vision. Focusing on the grotesque condition that casts in Singer's fiction, *Satan in Goray* he claims:

Singer seems to depart from Bakhtin, however on the question of new order he is less hopeful than Bakhtin about society's ability to construct a new order out of carnival. As we see in *Satan in Goray* the characters who experience carnival lack the ability to translate its relatively into the foundation of new order. We see that failure in *Satan in Goray*, when the town acquires rabbi and its carnival experience. Singer apparently does not have much hope that, even having experience carnival and its relativity, a community can successfully incorporate carnival into its social life. (167)

Gozloski explains that the novel finally takes on what Bakhtin would call gay relativity as a result of the narrator's comic and degrading treatment of its authority figure. Singer shows them to be as flawed as the carnival figure who wants to unseat them. Guzowski unfolds the fullest presentation of Bakhtin's carnivalesque vision in Singer's *Satan in Goray*, a novel that begins in a world that is clearly precarnivalesque. Following the chaos of the brutal invasion of Poland by Chmelnicki and the Cossacks, the town of Goray tries to return to order and piece. Rabbi wants a changeless, fixed world without controversy or dissension. In Bakhtinian terms, he wants a world that adheres to a single monologic truth, a world that has nothing of the dialogic, complex, gaily and relative grotesquerie of the carnivalesque which was occurred later with the advent of the so-called messiah.

The famous professor of Hebrew literature, Dan Miron puts forward ambivalent views on *Satan in Goray*. Basically, he focuses on the loss of original foundation of Jewish life in the novel. He opines:

Satan in Goray is a masterpiece of stylization and dramatic symbolization that even today, it seems it is still his most concentrated, coherent and complete work in the genre of the novel. Going back through history as it was to the days of Sabatai Zevi, Beshivis described the wretchedness of Polish Jewry

after the Chmelniski massacres, its spiritual and physical life collapse the terrible fears that hunted its conscious and subconscious. On the background of these sorrows, the old rabbi tries in vain to reinstate the rule of rabbinical law over the congregation of Goray. (12)

Miron's opinion visualizes the central idea of the novel, the tremendous excitement, like fire that's seizes the ancient and long suffering Jewish Ashkenazi community, when the news of messianic salvation breaks. These pieces also end with the destruction of the Jewish town in the end of the days with the actual burning of the town by the messiah's emissary. This comes out the assumption that as long as the exilic condition remains. Jews cling to it and that only complete dissolution of their condition can bring about salvation. The entire community of Goray gets ready to achieve the messianic salvation, but their anticipation turns them quickly into a disaster that finishes off the community.

Miran squeezes out the theme of the Singer's works advocating the physical and spiritual collapse in *Satan in Goray*. Spiritual collapse is obviously seen in the distortion of Jewish law and mass murder is a major proof of physical collapse in the town. Sabbatai Zevi appears as a wild current which Jewish people do not recognize at the very beginning. Moreover, Sabbatai Zevi participate fully in the spiritual destruction which brings about physical downfall as well. The strength of religious faith suffered the town and brought the people into futility.

Maximillion E. Novak comes to the same conclusion. He says, "*Satan in Goray* shows Singers ethical preoccupation with the grotesque nature of evil and possibility of finding some protection from the evil by a rigid conformity to religious belief and virtue" (57). In his view destruction is accompanied by a vision of renewed integration. The expectation of the immanent arrival of the messiah soon engulfs the entire town. For a while, reality of entire town becomes a wondrously harmonic, messianic reality. The town is unified and happy. It is

led by an authoritative man who radiates charismatic sexual vigor, prepares the town as it was the arrival of the messiah and has intercourse with the "prophetess" (110), Rachel, a physically deformed and terrified young woman who had been married to an impotent Cabbalist, Reb Itche Mates, and became a hearer of voices and seer of visions. In truth, however it is Satan who takes over the Jews of Goray, the Satan of false salvation and town approaches its complete disintegration. The disappointment of false messiah who converted to Islam breaks the strength of the town; it can no longer face its pain. The destiny of the town is mirrored in that Rachel. She is recognized as, being possessed by a Satanic "dybbuk"(147) and she dies at the moment that her dybbuk is supposedly exercised by means of consecration.

Novak advocates the confrontation of good and evil through the lens of grotesque to view the *Satan in Goray*. Novak proposes the Wolfgang Kayser's definition of the grotesque to scaffold the Singer's pessimistic view. Keyser asserts that the grotesque is a structure containing elements of the unexpected that transform our usual encounter with the world, into strange and ominous experience. He sees the world of the grotesque as a place where all reliable sources meaning an order's identity, natural law, social law and historical order have become distorted, suspended or destroyed (184). It has come to the conclusion that historically and socially established accumulated force which got the shape of culture has been disfigured in small town, Goray. No other external means is able to control its end.

The criticism of the novel points primarily to the communist promise of salvation and Stalin's seductive charisma spread throughout Europe in the early twentieth century. These events hinder the religious overflow of Jewish community. They questioned the established ethical code of conduct of culture and marred it with their secular vision.

One of the famous American reviewers Charles Kibel, comparing the moral implication of contemporary readers with events described in the novel states, "*Satan in*

Goray is not properly a novel in which moral conflict are personalized for the reader but a parable in which the personalizing consciousness of the author is deliberately withdrawn so that moral implication are not complete until the narrative has been compared with the events in the readers' world" (31).

Kibel tries to prove the degraded morality of the contemporary Jewish people of the singer's world. The novel does not go far to mirror out the socio-cultural reality of the Polish people. The choice of the Sabbatean heresy by Singer was strategic. If the 1666 Sabbatean heresy is the reaction to the Chemelnicki's pogrom of 1648-1655, then what events in the Singer's world of 1933 are the sources of support for the delusion political utopians of Polish Jewry? The revolutionary in Russia, the arrival of Germans and the Austrians, the creation of Polish Republic, all have the simultaneous impact on it. These events led to catastrophic result of the Second World War. Singer's prophetic vision of cultural collapse has been proved as a better reality of Polish Jewry which is not less than the 17th century's massacre and crisis on Jewish world of *Goray*.

Considering all this multiple perspectives, opinions and thoughts of renowned scholars and critics, Singer's *Satan in Goray* has come to conclude that it has the theme of Jewish cultural collapse, vividly depicted sensitive story of modern world. Singer relates the incidents and characters of the 17th century world as a parable for the early 20th century world of East-European Jewish community where Jewish civilization had been oppressed with external and internal conflicts; the modern overflow of secular vision marred out firm religious faith of Jewish people. Finally, it results to mass migration, depression, murders and conversion into other religion as sketched by the different scholars with multiple layers of perspectives. In the succeeding chapters, the history of Jewish culture with the upheaval of East-European Jews as a basic tool of the text will be observed which is assisted to analyze the text and squeeze out the meaning of horrible fall of Jewish culture portrayed in the novel.

II. JEWISH CULTURE

The hitherto existing human cultures in the world are inherently descended from the root of various religions. Religion has been found as a preamble of culture at first. Our ancestors developed the different sorts of norms and values associating natural behaviours of the human beings with the imaginative utopian behaviours of heavenly world. Stories, scriptures and other different oral instructions which were possible to exercise in the natural world had been applied in human society to form uniformity in their activities. "God's presence was also experienced within the natural realm" (Gwinn 402). So, religion has essentially played the governing role to control the thousands of people in single direction. People followed religious values, norms, beliefs and behaviours preached by the priests, rabbi or in different names remaining in the authorised position. Similarly, those manners have been transmitted to identify as cultural manners of such cultures in the world. Among them Jewish culture is supposed to have been one of the oldest cultures originally descended from Jewish religion. The culture which is inherently associated with the religion is called religious culture. The Jewish culture also encompasses the traits of religious culture.

George D. Stoddard states, "Judaism developed from the religion of the ancient Hebrews, who are believed to have moved to Palestine about 1900 B.C. They were led out of Mesopotamia, their homeland by Abram who had received a message from God to leave his native city of Ur" (284). In modern times, Judaism is the name given to the religion and culture of the descendants of the Hebrews, the Jews. The word itself derives from the kingdom of Judah which according to the Bible is one of the 12 tribes names after the 12 sons of Jacob, also named Israel in the Bible by an angel of God with whom he wrestled one night in a dream, was a wealthy man with a large family and his sons became the ancestors of the 12 tribes of Israel. Unlike some religions, Judaism is not founded on a body of systematic theological thought or on the teachings of the single man; rather the belief and customs of

Judaism have developed gradually over hundred of years. It shows that Judaism not only is a part of the daily lives of its followers, as some oriental religions are, but it is inseparable from the lives of the Jewish people as a national group. After World War II a Jewish nation, the Republic of Israel, was reestablished. After centuries in other nations, where they often were persecuted, the Jewish people again had a homeland.

Discussing about the Jewish common festivals Stoddard shows, " Congregation of Jews assembles in synagogues or temples to worship their God. Scholarly man of the faith rabbi presides over the whole ritual performance he preparers for their vacation at theological seminaries or colleges leads the services" (285). Moreover, a group of cantors sings or chants prayers in which whole congregation participates. Usually, the prayers come from Bible or most frequently from the book of Psalms. The services in the synagogue take place on the Sabbath. The Jewish Sabbath begins at sundown on Friday and ends when the first stars appear in the sky on Saturday evening. In the traditional synagogue, it is the custom for the men to wear a small round hat called a skullcap and for the women to remain bareheaded. The men and women sit separately although this practice has been discontinued in many congregations the scroll containing the Law of Moses and the holy candelabrum. The Menorah, with its seven candles representing the seven days of creation are always on display at the front of the synagogue.

Similarly, Jewish people observe certain holy days throughout the year. The holy days fall on date established by old Hebrew Calendar. Their new year begins on September and not later than the first week of October. This New Year is called Rosh Hashanah. Rosh Hasana is a solemn holiday recalling the creation of mankind and the revelation of God as king of universe. This is announced by blowing rabbi in the synagogue by blowing of the ram's horn. Judaism teaches that Rosh Hashanah and the period following is a time of moral

and spiritual reassessment as God is passing in review men's actions. The Day of Atonement falls nine days after the New Year.

Moreover, Yom Kippur is a day of repentance, fasting and prayers, traditionally spent in the synagogue. After Yom Kippur, falls another important festival Succath named after the small hut called Succoh which is constructed in the synagogue from branches and leaves. Sccoth recalls the wandering of the people of Israel in the wilderness and their dependence on God for food and shelter. In December, the joyous celebration of Hannukkah which is called the festivals of lights is celebrated. In Jewish homes the head of the house lights a candle on each night of these eight days festivals. In March the holiday of Purim takes place, the holiday of Passover falls in the spring. The first and second nights of Passover each are celebrated in the family circle by a traditional dinner known as the Sedar. The dinners are the family reunion with adults and children taking part in songs and the reading of the scripture, Passover is happy time celebrating the freedom of Jewish people. A holiday that has become prominent as the time of confirmation for Jews boys and girls is Shevouth which follows seven weeks after Passover.

Moreover, Jewish culture has Talmud, a holy book for religious guidance of all Jews. It is authorised sacred book which contains the teachings, legends and directions for worship and moral and spiritual guidance of Judaism. Besides these Jews have full trust on their prophets. They were the greatest religious leaders in ancient time. Among them Moses was the greatest prophet in the history of Judaism because he led the Hebrew people out of Egypt where they were enslaved. The Jews believe that God's truth governs every phase of human life. The teaching of the prophets and the laws and traditions developed through the centuries by the scholars of Judaism combine religious thought and ethics. Some Jews believe in life after death; they also believe that heart of religion is in men's deeds rather than ritual or ceremony. However, the main concern of Judaism is the struggle against the forces of evil in

this world and the eventual establishment of God's kingdom here rather than in another world. The followers of Judaism also believe in the coming of a messiah. The messiah will be a mortal being empowered to establish God's kingdom on earth.

Jews in Eastern Europe

The experience of Jews varies from country to country and region to region. Though their original homeland was Israel they dispersed throughout Europe, America as well as western Asia in course of historical changes. They settled throughout Europe especially in the area of the former Roman Empire. There are the records of Jewish communities in France, Germany, Poland and other Eastern European countries Jews were heavily persecuted in Christian Europe. Since they were the only people allowed lending money for interest some Jews became prominent money lenders. Christian rulers gradually saw the advantage of having a class of men like the Jews who could supply capital for their use without being liable to excommunication and the money trade of Europe by this means fell into the hands of Jews. However, in almost every instance where large amounts were acquired by Jews through banking transactions fell either during their life or upon their death into the hands of the kings. Thus Jews became the imperial service to the king of the nation.

During the period of the European Renaissance and Enlightenment significant changes were happening within the Jewish community. The Haskalah movement paralleled the wider vision of Enlightenment as Jews began in the 17th century to campaign for emancipation from restrictive laws and integration into the wider European society. Secular and scientific education was added to the traditional religious instruction received by students and interest in a national Jewish identity including a revival in the study of Jewish history and Hebrew started to grow. Haskalah gave birth to the reform and conservative movements and planted the seeds of Zionism while at the same time encouraging cultural assimilation into the countries in which Jews resided. Around the same time another movement was born, the preaching almost the

opposite of Haskalah was Hasidic Judaism which began in the 17th century and quickly gained a following with its more exuberant, mystical approach to religion. These two movements and the traditional orthodox approach to Judaism from which they spring, formed the basis for modern divisions within Jewish observance.

A number of Ashkenazi Jews who escaped persecutions and massacres in western and central Europe in the 13th and 14th century were migrated to Poland. There were small groups of Slavic-speaking Jews, whose forbears had come several centuries earlier from Byzantium. The newcomers played a vital role in the reconstruction of Poland which had been devastated at Tatar invasion of 1240-1241. Before long, their culture and Yiddish language were adopted by the overwhelming majority of Polish and eastern European Jews. Firstly the immigrant Jews were given certain privileges and protection by the Polish king. But by the late 14th century the Polish clergy and German traders who competed with Jews in commerce created anti-Jewish sentiments. Such an atmosphere culminated in blood libels, charges of desecrating the host students riot, and physical attack on Jews. In 1454, the Jewish privileges were largely diminished, but in the next century, under more liberal rule, the position of Jews again improved. Visualising the historical content of the East European Jews Stephen J. Whitfield says:

The Ashkenazi Jews brought a passionate devotion to the study of the Talmud and the Halakha, which by the 16th century had become the dominant features of Jewish religious life in Eastern Europe. Talmudic academies had multiplied to the extent that most male Jews were learned in rabbinical studies. In addition to Yiddish they knew Hebrew, Aramaic and were adept at closed textual and dialectic analysis. High moral standard founding expression in mutual -aid, institutions, charity, low criminality and respect for woman that was significantly higher than the Gentiles. (378)

Whitefield advocates the life -style required the Jews to remain isolated from Gentile society and culture. In contrast to the Sephardi Jews who had been dominant in Western Europe. They were in their heyday as they were among the leading philosophers, scientists, mathematicians, astronomers, navigators and physician. The Polish Jews were content to confine themselves to the four cubits of Halakhah in which they soon surpassed the Sephardim. In the 16th century, Polish Jews created their own provincial or countrywide council which met regularly and functioned as quasigovernmental bodies. Most important was the Jewish councils of four lands Great Poland, Little Poland, Polish Russia and Volhynia which functioned essentially a religious political parliament until the mid-18th century. It met twice a year, issued decisions and decrees, tried civil and criminal cases, imposed penalties and kept records.

In the mid-17th century Eastern European Jewry entered into a long Dark Age of tribulation. Government oppression pauperized the group and political convulsions such as the uprising of the Ukranion Cossacks under Bogdan Chmelnicki in 1648 threatened its survival. In the anarchy that marked the disintegration of the Polish state in the 18th century the Jews were decimated, many fled, and those who remained led a perilous existence that weakened community life. Evaluating such situation of the Jews, Stephen Thernstrom says:

In Eastern Europe Jews suffered cruel persecutions .As stewards and managers of noblemen's estates they were perceived as oppressors by the peasant population. In 1648- 1649 Bogdan Chmelnecki led a Cossack and peasant uprising against Polish rule in the Ukraine and attacked Jews through the country. According to Jewish sources 100,000 Jews were killed and 300 communities destroyed. (81)

In Lithuania, it formed apart a part of the greater Polish kingdom in the 16th to 18th centuries; the Jews were relatively less affected by these events. The Jews of southern Poland considered the Lithuanian dry, unemotional, sharp witted and though outstanding in Talmudic

study to be of doubtful piety. Jewish community suffered much in the 17th century in Eastern Europe spurred their more fortunate core partners in western and central Europe to come to their aid. The growing number of Jewish organization helped Jews financially, politically and educationally in those countries where they were persecuted or oppressed where their cultural level was low. They helped Jews migrate to Palestine and America.

Stephen J. Witfield mentions about the mass migration of the Jewish people that the rapid ascent to respectability of German speaking Jews and their children were threatened by the mass immigration of conspicuously observant wretchedly poor Yiddish speaking Jews from Tsarist Russia and eastern Europe. He elaborates, " Jews had already proven their civic worthiness feared too close an association with an influx from eastern Europe that proved to be unstoppable until the U.S. congress placed restriction on immigration in 1921 and 1924" (377). This is the proof of mass migration of eastern European Jews to America in modern age. The demographic change took place in eastern European countries due to mass migration and periodical massacre. During the World War II when Nazis rose to power in Germany Jews faced persecutions of unprecedented scope of violence. Thousands were driven into exile and close to six million were systematically slaughtered. No human civilization have ever faced such heavy demographic loss in a short period of second world war. It is estimated that one third of European Jews were killed during the world war II. That affected the eastern European Jews to migrate to Palestine and Israel. The Jewish state of Israel was established in 1948. This was the sign of sympathy over whole Jewish community supported by almost all countries of the world as a Jewish homeland.

The Causes of the Fall of Jewish Culture

The collapse of the foundations of social, cultural, political and economic life provides new way to recreate new structure of life or extinct completely from their existence. When the steady and harmonious life in former time is dissolved the whole culture becomes the subject of

sufferer, lawlessness and uncertainty to achieve certain communal goal. As we see the history of Jewish culture shows the plight of Jews in different forms. Jewish culture doesn't have clear more or less stable social or religious community. It has faced various forms of crises and conflict in its religious history. It is conspicuous that Jews suffered from pogroms, massacres and banishments and horrible genocide. There are innumerable factors for cultural disintegration as we discussed in the previous title too.

To talk about cultural displacement and fragmentation the term, Jewish Diaspora, has been coined by the different scholars. Jewish migration from one part of the world to another essentially compelled them to adopt new way of life according to the geographical and political situation of the country. The origin of Jewish culture itself carries out the nature of Diaspora. Barbara A. Chernow asserts,

As political aspirations subsided, Jewish life was increasing led by scholars and rabbis. Even during the period of Jewish sovereignty in Palestine large Jewish communities developed in Egypt and Babylonian. After the fall of the temple, the Babylonian became most important in world Jewry; its academics were the most influential centre of Jewish learning. In 8th century Iberia a large Jewish community played an important part in intellectual and economic life. From 9th to 12th century Spanish Jewry enjoyed a golden age. Literary effloresce marked by a highly creative interaction between Islamic and Jewish culture. From the time of crusades date the persecutions that persisted until the 18th century.

During this period the ownership of land and most occupations other than petty trading and money lending were forbidden to European Jews (144).

Chernow affirms that the direct hindrance to their day to day life obviously affected their cultural status. Jews were suspended from different European countries. Jews were expelled from England in 1290 from France 1306 and in 1391 forced conversion began in Spain in 1492

all remaining Jews were expelled. Many of the exiles perished. Others sought asylum to the other European countries. The German Jews who experienced periodic expulsion throughout the 15th century fled to Poland where although subject to persecution they built a thriving culture known as Ashkenazim settled in Rhine valley. Marked by their use of Yiddish and German Jewish language they also migrated into east Poland. The Polish Jewish community became the major centre of world Jewry in the 10th century distinguished themselves from the high level of Talmudic scholarship. The political vulnerability and religious faith of the Jews led to the rise of several messianic movements on of the most important was led by Sabbatai Zevi. His conversion to Islam struck on the spirit of whole Jewish community in Poland.

The event happened during the year 1665-1666, when the Jewish expectation of the advent of their messiah is at their height. For numerical calculations based on esoteric Biblical texts have designated as the long-awaited end of the days. Moreover, 16 years before Cossack Hetman Bogdan Chemelnicki had murdered the common town folks leading his armies, To have relief from heavy loss, people expected Messiah. An oriental Jews, Sabbatai Zevi whose magnetic character won the inseparable services of his apostles. People prepared unreservedly to follow their Messiah abandoning their homes in exile for the utopia of the land of Israel. Sabbatai Zevi deceived the sentiments of the Polish people changing himself into Islam. He worked as radical force to change people's core of faith on religion.

Furthermore, the prevalent nature of the Diaspora in Jewish culture not only had immense consequences for the history of the Jews but effected the growth of Christianity also. Christian attempted to win over the heart of the scattered Jews. The destruction of Jerusalem and the temple played a part in the separation of Christianity from Judaism in ancient time. The Diaspora also made the Jews city dwellers and it contributed to the persecution that Jews have suffered through the ages. Because of the Diaspora Jews were minority and different in nature wherever they settled, they became subject to suspicion and dislike. In the early days of

Christianity there was some persecutions between Jews by the Romans. George D. Stoddard says, "At that time there was no clear distinction between Jews and Christians in the official or in the public mind so that both groups were persecuted for the same reasons. After the two religions were recognized as separate the Jews began to suffer from the intolerance of Christians" (57). In the early Middle Ages the Christians looked upon Jews as the people who had crucified Jesus.

Stoddard's claim proves that in the middle ages economic, social and political reasons grew hatred toward the Jewish people. During that period, Jews gained almost the monopoly of the trade in luxurious goods and charged high that created resentment to them. The nobleman and the churchmen of medieval society frowned upon commerce and business considering them disreputable ways of making a living. In the medieval towns and cities Jews were required by law to live in segregated areas called ghettos. Sometimes a ruler would charge to look after to protect Jews in certain cities or communities in return for a regular tax payment. The Jews were the leading bankers and money lenders of the middle Ages. The church at that time usually forbade collecting interest on money loaned. Since Jews were not bound by Christians or church rulings, they did a flourishing business in lending money, often at high rate of interest. Although their loans assisted churches which were undertaking the duty of crusades their role as creditors highly resented. European rulers often found themselves heavily in debt to Jewish bankers. One way to relieve themselves of paying their debts was to persecute their Jewish creditors. These sorts of policies were applied in Britain, France and many other European countries.

Moreover, in the modern time after the wake of enlightenment in Europe, Jewish culture couldn't remain unaffected, various groups of Jewish communities started reformation and secular movements. The 18th century's Haskala coined by the Jews, is often taken as the starting point of Jewish modernity. The process of westernization had begun a good deal earlier among

the Sefardism in Western Europe and Italy. Increased contact with western languages manners and modes of living came to the Ashkenazism only in the 18th century when new economic opportunities created such possibilities and needs. Jewish people especially those who were concerned with economic transaction permitted to open new factories or to create help to the expansion of economy. They increased the contact with Gentile society and most of them began to look upon the goal of their lives winning of full acceptance. Around this wealthy elements there appeared a number of intellectuals who agitated for the end of ghetto ways as the necessary preamble to the emancipation of Jews.

Haskala quickly spread throughout the Eastern Europe, particularly Russian empire where it flourished until the middle of the 19th century. As a result of pogroms of 1881 Jews lost faith in the goodwill of Russians to accept enlightened Jews. It was the benevolent leader would bestow emancipation upon his Jews subjects as soon as they proved themselves worthy of it. Then, it was the task of the Jews to transform themselves into model citizens, enlightened, unsuperstitious and devoted to secular learning and productive occupations. Following the example of Berlin's Haskala, a Russian Hebrew language writer Isaac Levinson published pamphlets' testimony in Israel citing the benefit of secular education; at the same time such writer as Joseph Perl and Isaac Erter, though orthodox Jews themselves in virulent satire attacked the superstitious folk customs of the masses and opened the way to reform the religious practices. In the 1840s and 1850s the emphasis shifted from satire and attack on the cultural parochialism of the Jews to romanticization of life outside the Pale, including periods of the Jewish past. Thus poet and novelist also contributed to the creation of modern Hebrew literature. With the climate of government reform in the 1860s the Russian Haskala entered a positivist phase calling for practical social and cultural reform. Hebrew language journals were established and the Hebrew essays and didactic poetry calling for religious and cultural reforms came in to the public mind. In this regards, Rebert P. Gwinn asserts.

One element of westernization that the Haskala had championed was the reform of religion by borrowing the certain aspect of Jews from the western society. Napoleon convoked Jews legislative council in 1807 to create new modern definitions of Judaism in its renunciation of Jewish national hood and national aspirations, its protestation that rabbinic authority was purely spiritual. It gave recognition of the priority of civil over religious authorities even in the matter of intermarriage. In the areas other than France national for reformation was more aesthetic than doctrinal. The external aspects of worship i. e. the form of the service appeared unacceptable to the newly was westernised members of the Jewish bourgeoisie in Europe and America as well. Their standard of the cultural status had been shaped by the surrounding society rather than rabbinical preaching and instruction. (423)

Gwinn focuses on the religious reformations in the surrounding countries undoubtedly transferred to the Polish Jewry. They had been convulsed by frantic mechanism and stifled by the sterility of purely logistic scholarship which was ripping movement for revival. The experience of Sabbatianism had revealed in the mid 17th century the pervasiveness of Jewish exhaustion with the exile and fervent longing for messianic redemption, while the nihilistic set of Frankists in the 18th century had changed that messianism into worldly hysteria. Talmudic piety and study was refreshed with new critical perspectives. Many other had got western scientific learning. It helped them to elucidate Talmudic texts. Orthodox religious expression was also raised with new level with the development of Hasidism by Israel Baal, Shem Tov in the mid 18th century. Hasidism contained elements of social protest, being at least in part a movement of the poor against the wealthy communal leadership and of the unlearned against the learned. Though many of its religious leaders were well versed in Talmudic learning it was essentially a

non-messianic outcry in the name of religious emotion, emphasizing prayers and personal religious devotion.

Contemporary scholarship is investigating the linkage between Hasidism and Eastern European Christian pietistic movement. The major innovation that Hasidism introduced into Jewish religious life was the charismatic leader rebbe who served as teacher, confessor, wonder-worker and God's vicar on earth and occasionally as atoning sacrifice. Although earlier rebbes were democratically chosen, the position of leadership passed to their descendants on the presumption that they had inherited their fathers' charisma and thus created spiritual dynasties. Hasidism spread throughout earthen Europe and enjoyed its greatest success in Poland. The impact of Hassidism on eastern European Jewry can't be overemphasized even in Lithuania it didn't take firm hold. It stimulated the growth of home ground pietism in the Muskar movement of the mid-19th century and it renewed the Talmudic energies of its opponents.

Showing the cultural displacement of Jews towards Zionism, Gwinn asserts, "Zionism is a striking phenomenon for the Jews which brought fraction among them. In so far it focused on the return to Zion, is a re-echo of older religious themes. It has stressed the national concentration of the Jews in a secular state; however it is another form of the secularization of Jewish life and of Jewish messianism" (426). In its secular aspects, Zionism attempted to complete the emancipation of the Jews by transforming them into a nation like all other nations. Although it drew upon the general currents of 19th century European nationalism, its major impetus came from the revival of a virulent form of racist anti-Semitism in the last decade of 19th century. Zionism reacted to anti-Semitic contention that the Jews were aliens in European society and could never hope to be integrated into it in any numbers transferred this charge into a basic premise of a program of national reformation and resettlement. Zionism has come to occupy roughly the same place in Jewish life as the social gospel according to which the kingdom of God is to achieve in economy and social life for Christians. The involvement in

Israel as the new centre of Jewish energies, creativity and information serve as the secular religion of many Diaspora Jews.

Talking about the contemporary situation of the Judaism, Gwinn views, "As result of holocaust Judaism has become non-European religion. Many Jews around six million perished during the Second World War. In modern time Jews especially dwelled in Israel America and Soviet Union. The population of European Jews vastly decreased" (427). The struggle to survive as a cultural entity and to achieve integrated goal of revival of old tradition has become almost impossible for the Jews. Majority of Jews are in multicultural phenomenon. The dichotomy between Christian and Jewish society in the Europe and the prejudice that persisted due to the close relation between Jews and Gentile created tussle in the community. In the cases of marriage between Jews a Gentile, it was Jews who converted. There was no secular society in the past the conversion to Judaism was not feasible. As a result Jews associated intermarriage with apostasy and parents severed their ties with the defeating child. Later the sharp increase intermarriage reflected wider social acceptance and changing attitudes towards Jews.

The relation between Judaism and Islam also created tension in the Jewish world. The intellectual development of the Islamic world and the emergence of theologians and philosophers of the highest order challenged Judaism and had considerable influence on the rise of similar within that community. The crucial point of dispute in the medieval period was the nature of prophesy, given Muhammad's claim concerning his culminating role in the prophetic tradition. Many Jews understood Muhammad's claim was to contribute to the fulfilment of divine purpose. From the late medieval period onwards the intellectual engagement between the two religions diminished. However, the Muslim became the influencing factors to the majority of the Jews and it caused the conversion of the religion voluntarily or non- voluntarily as we have the example of Sabbatai Zevi in the 17th century. Jews plight made them compromise with the other religions of the world too. Considering the great interest between east and west Jewish

thinker are not able to rest with their older formulations concerning the nature of other religious systems. Without compromising its own faith or falling in to an uncritical relativism, Judaism may indeed in the future seek a new way of understanding and relating to the varieties of religious systems facing it on the world scene.

Finally, the rights and needs of the world Jewish community including Israel have triggered deep conflicts with which European Judaism can't be separated. It has been deeply influenced with Arab and communist world. Friction between Israel and the Arab states has created tension with Islam in the present Era. The problem of Judaism and Islam also forced European Jews to surrender on secular ideologies of the communism. The recurring phenomenon of the alienation of the young Jews from their tradition was troubling prospect for the conservation of its rich culture. Along with the other major religion of the world, Judaism most disturbing problem yet to be solved was how to deal with secular ideologies and with the growth of secularism within it own ranks. In modern time the world Jewish community decimated and horrified by the Holocaust felt in danger of disappearing; there was no such despair in the last quarter of the century when there was the Jewish expectation of their own state Israel was established in 1948.

Thus, Jewish, culture has troublesome history; it has got incurable torture since its origination. The theme of cultural discrimination, fragmentation, disintegration and persecution are the common definition to discuss the Jewish culture. It has been transformed into secularization due to the pressure of external forces. Jews were heavily deceived in the past, Jewish apostasy has become the wild current to relegate the pious religious values. Jewish has no secure and peaceful historical lives due to their Diaspora nature. Therefore, the fall of Jewish culture is an appropriate tool to observe any historical incidents or established community of the Jews.

The Concept of Cultural Disintegration

To analyse Satan in Goray, Jewish present past and future of socio-cultural reality plays determining role in its vivid detailing of characterizations and scaffolding of the themes. To wave nexus of meanings and incidents described in the novel, fall of Jewish culture works as spectacles to observe from beginning to the end. I. B. Singer had closed link with his birth country and continent which was inherently Jew. The definition of cultural positioning like Jews often were expressed through numerous cultural interactions both overt and covert in characters and quality. Certainly there have been the examples of cultural collapse or disintegration with external or internal forces existing side by side with creating horrible conflict and mass extermination, there by producing subsequent incidents of ambiguity. The concept of cultural fall has reference to the general all inclusive condition that exists when a whole group is culturally socially, and socio- psychologically situated on the verge of continuous polarizations and deviates itself from its former position. The dislocation of particular group may be in large or small size is prepared for collective destiny.

In a reforming society extraordinary and odd situation, the usual contents of social processes and spontaneous changes in the lives of people directly effect the socio-cultural sphere of the society- the mood of the people, the way they feel and act, their principles, evaluation, stands and behaviours. In the new condition the psychology and beliefs of the people begins to alter gradually. First of all system of personal values and estimations which is definitely shaped by its culture begins to alter. The collision between values and norms that regulate the behaviour of people in a stable society and those that are introduced into a changing society bring forth conflicts at certain stages in the developing process. The multitude of clashing values, uncertainty and the problems connected with possible choices and behaviours create entirely and new structure. The uncertainty distrust, pessimism, dissatisfaction are not only the causes of collapse but also single headed belief and external incidents poison the people to lead them in the ocean of destruction.

This research examines how I.B. Singer's Satan in Goray encounters with the subsequent transformations of cultural order due to mass murder of Ukranian minister Bogdan Chemelniki and traditional belief of messianic hysteria which lead them total chaos and uncertainty. The novel is an example of beleaguered community driven by external attract and conservative belief. Singer draws the parallel story of his contemporary situation comparing with the incidents of 17th century. Many critics opine the novel as true depiction of Jewish plights in East European community. The early 20th century of polish Jewry encountered with secularization and modernization which was not less troublesome than its past incidents of 17th century. Therefore the novel as a whole can be the true parable to depict the writer's contemporary situation.

III. THE FRAGMENTED JEWISH CULTURE

The text has almost descriptive and narrative story with the synthesis of symbolic characters. The title of the text, Satan in Goray, symbolically represents the invasion of the one world upon another, as it is the genuine mixing of the fantastic within the historical content. The world view which emerges is that of a world totally inverted and fragmenting. Order passes into disorder and chaos and finally evil or religious term to point out it is Satan which overpowers the harmonious world.

The opening scene of the novel appears with the horrible descriptions of Chemelnicki's massacre in the small Jewish town, Goray. The common Jewish folks are mercilessly killed. The evil presence in the town completely destroys the harmonious world. After the pogroms, the town has been changed into the battlefield. The society is disfigured in to the grotesque world. "They slaughtered on every hand fled men alive, murdered small children, violated women and afterward ripped open their bellies and sewed cats inside" (13). This predicament in the Jewish history is never repeated except in the Second World War. It seems as though the Jewish town has been erased forever.

The pogrom of 1648-1649 transforms the community into grotesque figure, "Demolishment of churches, mass murder and scattering of the corpses everywhere" (13) intensifies the images of grotesque world. To explain that premise, Keyser asserts that "the grotesque is a structure containing unexpected elements that transform our usual encounter with the worlds into a strange and ominous experience" (184). He sees the world of the grotesque as a place where all reliable sources of meaning and order, identity, natural law, social law and historical order have become distorted. The world of Goray is not condemned. However, it is a perpetual victim of ominous power.

As the situation is mournful and intolerable for survival, it causes the mass migration of the locals to their neighbouring countries to spare themselves. Goray's study house is full of dung left by the horses, corpses lay neglected in every corner of street, No one is there to bury them. The whole system of communal life falls into the verge of collapse. The scenario of the town is like a slaughtered house of the animal. "Savage dogs tugged at dismembered limbs and vultures and crows fed to human flesh" (13). These grotesque images of the novel signify the estranged world of Goray. It becomes entirely vacant and isolated.

The physical distortion of the innocent people as well as the town shows the historical references of the novel to wave the main plot. However, the major focus lies on the vain attempt of the people to recreate the society into its former state. For those people who fled to save their life gradually crept back to Goray to hold their belongings. The ancient rabbi returned from Lublin, and remnants of population came back. The process of rehabilitation begins in the city. The question arises: Are they able to reorganize the religious community as it was before? Goray was small town, situated in the province dominated by the city of Lublin, and inhabited almost solely by Jews who lived by trading with one another and with the peasants in the surrounding villages and farms under the benevolent but untrustworthy patronage of the feudal lord.

The novel begins with gruesome description of the massacres the Goray details of which Singer draws almost word for word from record of 1648 pogroms. But its real focus is on the recovery of the remote town of Goray, whose traumatized survivors begin returning to the "devastated town" (13) fifteen years after the destruction. Rabbi of Goray is devoted to the Jews community. Yet most of the Jews are too scared by the massacres to simply to return to their old lives. One Reb Eleazar Babad, formerly the wealthiest man in Goray, returns a feeble shattered man with only one surviving child, Rachele. She is seventeen years old, "a feeble orphan" (15)

who survived pogroms as an infant and later endured abuse and neglect. Her childhood has rendered her borderline psychotic—a boarder that will be crossed by the end of the book.

Rabbi Benish Ashkenazi, the renowned rabbi, and Reb Eleazar Babad, the formerly richest man in the community and its leader, obviously is the representative of feudal class attempted to restore the city but their own condition is pathetic. "Rabbi Benish moved immediately into his old house near the prayer house, began to supervise the observances of the laws of ritual diet, saw to it that the women went to the ritual bathhouse at the proper time and young man studied Torah" (14). Rabbi initiated his inherited profession and he makes others continue the sacred rituals traditionally handed over them. Rabbi along with the supporters of the Jewish common folk is able to uphold the religious performances for short period only. He studies Talmud and its commentaries recited prayers in the synagogue early in the morning.

Babad came back to Goray with his deformed daughter Rachele. He has lost his son, elder daughter and wife in the massacre. His house has been wrecked. He was famous for his wealth before the war. As we know, Jewish tradition is relied on feudal class. Babad is one of the leading figures of such class but he no longer maintains his earlier status in the society because of the crises spread in every part of life. He was honoured lord supporting social and financial problem of the people. But now he has faced the melancholic situation:

Reb Eleazar was unrecognizable. The long narrow body had bent like a candle, the wedge-shaped bear had been turned ash-gray, and the emancipated was brick-red. Reb Eleazar eyes set close to his bony, peeling nose, now protruded and seemed always to be looking for something on the ground. He wondered about wearing and sheepskin hat and nondescript housecoat. (16)

It is an indication of feudal lord's importance in the Jewish community. Babad was leading quite blissful life. Everything was in proper order according to the customs of the Jewish religion before the massacre. The present life of Babad reflects the pitiable and melancholic in regards of family and social dealings. Rachele becomes handicapped without any reason at all. It further adds the matter of sorrow for him. It is obvious fact that internal disturbances of the leading personality can't maintain peace and order in the religious community. Jews believe the feudal leader as the financial lord who removes the financial difficulties in the time of need.

Furthermore, Rabbi Benish's feeble attempt to restore the former order and strict preaching in synagogue has been worthless due to demographic disorder, traumatic condition of the people and imbalance between male and female numbers. Majority of males were exterminated in the war and some fled away and never returned. Rabbi's pessimism furthers wrecks city into chaos. "Take me away from Lublin. For God's sake! I don't want to lie in the graveyard in Goray" (83). He has no hope for continuing the religious order in his locality. Rabbi's abhorrence feeling to his own birth place obviously portrays the falling state of the Jewish common values and norms.

The chaotic situation of Goray affects the internal family peace of the people and Rabbi as well. The storm of tense atmosphere is clearly seen inside the Rabbi's house. His oldest son was worthless man and idler. He used to sit inside the home with his wife and children. Levi, the youngest son of Rabbi is slightly different from his brother. However, he is no mood of asking any religious instructions from his father. Rabbi's both sons' manners and behaviours expose the defying of the old generation by the new generation. Rabbi's inability is clearly understood here. "Rabbi Benish had tried to bring peace to his household. He feared the sin of controversy knowing that every visitation on a house sprang from these transgressions. But now he had no longer strength to make peace" (22).

Furthermore, rabbi's position in the traditional Jewish community is supposed to be the father figure presiding over the whole religious ceremonies. He is the carrier of the tradition and saviour of the people. But the narrator's gay, degrading treatment of the rabbi mirrors out the gradual fall of the culture itself.

Singer shows the authority figure meek and ineffectual to carry out their tradition. Invariably he degrades them. We see that first treatment of Rabbi Benish. Earlier, he was committed to the hierarchical system; he wanted a changeless world that adhered to a single figure representing the society. The narrator constantly presents him as flawed and finally unable to deal with Goray. Although Goray is rife with controversy about Jewry, as he thinks he is "taking the wrong path" (23) and his own family is greatly disordered. Benish makes no attempt for much on the novel to address any of these problems.

Rabbi Banish Ashkenazi had pride on keeping his followers within the stricture of Jewish law, was respected as pious leader before the massacre but the conversion of the situation makes his failures to restore his former status as well as holy governing in the Jewish community. Rabbi gains ominous experience within his own world where all reliable sources of meaning, orders, identity, natural laws, social law and historical order have become distorted, suspended or destroyed. The wisdom, kindness, and beauty of the Jewish cultural heritage have been changed into grotesque figure.

In the meantime, "extraordinary rumours" (23) about the arrival of messiah spreads throughout the town. His name was Sabbatai Zevi; he had risen in Smyrna and would lead the Jews back to Israel. According to the Jews esoteric biblical text, messianic arrival leads the Jews into redemption of all sins and miseries and ultimately leads to the originated place of Jews, Israel. Cabalists pronounced the 1666 as the year of fate, and the wandering preachers carried the word. Sabbatai Zevi was related to the same proposition. He had already departed from Istanbul to claim his crown from the Sultan who ruled over Israel. Lords and prophets

from other side of the legendary river, Sambation accompanied him, “riding on the back of elephants, leopards and water oxen. Sabbatai Zevi himself rode before them on a wild lion, wearing garments of purple and spun gold” (24).

When rumours of the messiah’s imminent arrival reach to Goray the people of the town react with hysteria. A series of charlatans spread the news, one of whom is a ritual slaughterer named Reb Gedalia who emerges as the leader of what become a fanatical messianic cult, encouraging promiscuity and mayhem while the town's people deliberately don’t prepare for the coming winter months in the belief that time will end. As Gedaliya continues to whip Goray’s residents into a frenzy of adultery and destruction, the cult’s redemptive delusions merge with Rachel’s vulnerability until she is overcome by forces that lie beyond anyone’s control. The scene of hysteric and immoral exposure is realised in the Goray for the first time. Messianic delusions make the people forget their responsibility. People began to take part in immoral behaviours or religiously illicit activities:

It was rumoured that young men were exchanging wives, and everyone knew that Nechele, the wife of Levi, received men in her house and sat up past midnight with them, singing prurient songs. A servant girl who has been sent to look through the keyhole was said to have seen Nechele unhooking her blouse and offering the visitors her breast to press and the nipples to be kissed. Of Levi it was said that he had forced Glicke, his brother Ozer's daughter, to lie with him, and that he had paid Ozer three Polish gold coins as requital money, that the sin might not be discovered. (114)

Rabbi's family members as well as others, most of the young people's involvement in such illicit relation shows the moral degrading of the Jewish people which is against the norms of the Judaism. Judaism claims the Jews morally pious originators or god gifted people. Their duty is to deliver the God's message to the rest of the world. But Goray's Jews fail to keep

traditional consciousness. Pornographic action is a kind of unconscious revolution of the tradition. Jewish expectation of desperate movement made them engage in dissolute behaviours like singing, dancing, drinking, and engaging in previously forbidden sex and so on. The novel portrays the people changing to foolish to the degree of lunacy, cruel, and violent, filthy and uncouth as well as emotionally and sexually out of control.

While most of the book is written in a cool detached prose, the novel's final chapters emerge as an archaic religious voice to recount the tale of Rachele's ultimate plight. She encounters with the pornographic scene with devil. At first, this seems awkward, and the grand finale's moralizing appears out of step with the subtlety of Goray's descent into madness in the rest of the novel. "Satan seduced her into reciting the explicit name of the God and blaspheming Him" (145). Here we see the inadequacy of both sociological understanding of the events and the religious one. Both tendencies lead to disaster ultimately. Singer has brought supernatural characters to present the demeaning identity of the Jews.

The novel contains a large amount of ethnographic materials which are mainly related to Jews alone. Singer creates traditional Jewish community with outlandish violence and promiscuity, and by all accounts he succeeded. But focusing on these deliberate historical discrepancies means missing the truly devastating aspect of this novel. The real cause of disaster here is not evil alone but hope. Singer said in an interview that "the thing I distrust most is humanism" (Sloan 8) and reflects his lack of faith in itself. In this devastating novel, Singer hides a powerful condemnation of the two supposedly redemptive isms of his days fascism and communism, both of which suggested that evil was acceptable if it is used to achieve good ends. The more devastating warning lurks beneath that of the novel's time, whether 1666 or 1935 and reaches into our own. That is the condemnation of those who fail to recognize the reality of evil.

Singer has used the messianic movement to reveal an inverted world where powerful but dangerous emotional confrontations take over from the extreme masochistic asceticism of Itche Mattes or the intense hedonism of Gedaliya, to the pious sadism of Red Mordecai Joseph. The latter whose names evoke biblical prudence and wisdom is ironically "a faster, a flogger" (134). His dancing with women and breaking Jewish tradition contradicts his last name, for Joseph in the Torah and Talmud is he who resists temptations. By the marriage of the Sabbatian peddler, Itche Mates to Rechale; he replaces the merchant turned Babad in the social hierarchy, as another Sabbatian outsider Gedalya, a butcher, replaces the great halakhist, Rabbi Ashkenazi, as spiritual leader. In short, an obscure and untested leadership replaces the traditional authority which was the bitter reality of Polish Jewry in 1933.

The names of Itche Mattes and Gedaliya also reveal the author's ironic comment about their roles in the text. Itche or Isaac recalls the covenant between God and Israel which Itche Mattes will break as the epistle from Lublin. The name and his ascetic behaviour lead only to sexual and theosophical impotence. Instead of Isaac, son of Abram, it is Rachele who is bound and sacrificed.

Gedaliya, whose name ironically proclaims "God is great" while destroying the whole Judaic fabric in joyous debaucher, incarnates the populist hero of any radical movement. Rachele, for Gedalya's wants, becomes a central female character of the Shekhinah in Lurianic Kibbels, who is supposedly awaiting her masculine compliment, the impatient one, the role Gedaliya outrageously assumes and never fails to exploits physically.

Rechele is the image of lost generation grown up between the Chmelnicki pogroms of 1648-1655 and the messianism of 1666 which parallels to the generation which grew up between 1914-1920 or 1st world war and Petliura pogroms and Polish-Soviet war and the failed alias movements of Zionism and emigration efforts to the Soviet Union of communism in the late 1920^s and 30^s are the real examples of secular messianism. Treated as prophetess at the height

of the heresy because if her hysterical vision, Rechele reflects the fluctuation of the movement of which her mind became the battleground for a dispute between the "sacred and the profane" (138). The collapse of her mind as of the millennialism movement is caused by her becoming "possessed" (153) in mind and body by Satan due to her lack of self-restraint. This leads to madness and Rechele's death. Her death may be redemptive but what of the lost generation? Singer is not optimistic for the repentance of Mattes and of Mordecai Joseph don't alter their basically financial personalities.

The story not only posits the inversion of the social and moral order by organizing the descendance and ascendance of Goray's condition but carefully delineates the progressive psychological hysteria of popular utopianism leading to collapse and communal anarchy. "It was thought by some that they would rise in revolt murdering the Jews as well as the Polish gentry" (118). The recognition of human limitation, self-restraint, becomes the obvious lesson whether for the generation of 1666 or 1933 to the present.

The plot structure, however, holds deeper resonances for the novel. The tragic situation of Rechele and her husbands describes not only the errors of the Sabbatian debacle but a miscarriage of Jewish history. The Rechele, the ewe, is herself the generational sacrifice to false God and her womb expels the jetsam of the miscarried generation. More than a namesake, Rechele is indeed a subverted mother figure. Singer has daringly chosen the biblical subtext of Jacob. Satan in Goray retells the myth of the Jewish people in the grotesque mode of what the Jewish people have become in 1666 and 1933. The lame half-crazed Rechele, abandoned by her father, Babad, a surrogate Laban is forced into a marriage with the pathetic Itche Mattes who is supposed to be a cleverer, vigorous and potent father as Jacob of 12 tribes. Rechele's rightful spouse is impotent, he denies asceticism:

When the seventh days of the marriage feast were passed, Rechele was still a virgin. Young woman who spoke of it in the shops pitied Rachele who they said

had had her head cut off with mo knife. Every one believed that sorcery had prevented the bride and groom from consummating their marriage. The fringes of Rachele's shawl were searched for knots and the folds of her dress for hidden evidence of witchcraft. All the brooms were taken from her house and burned. The bride bedding was smoked out and amulets were hung in every corner to drive off evil spirit. Led separately to the bath Reb Itche Mattes was examined by the man for signs of madness. (95)

Such extreme behaviours obviously contravenes God's law and leads to Jewish oblivions, Matte's impotency is a sterility of future Jews. It becomes the subjects of mockery like Mattes is called by nickname, "Gelding" (96). We find here grotesque descending of the Jews from a union of mythical Esu and Rachele. As in Jewish myth Rachele feared her father who takes her to Esu. Gedalya plays the role of Esu committing adolatry and adultery. Gedalya the butcher conforms to the mythycal parts of Esu, primitive intensely sensual wicked man.

Gedaliya's presence in the society encourages the people to leave the favour of rabbi and they fully hypnotised with Sabbatai Zevi sect. Before him, Rabbi's son led the group to get emancipation from the Jewish miseries and sins which would be forbidden by the Gods. Gedaliya's action converts the religious sentiments of the Jews. What is Gedalya if not a joyous slaughterer smeared with red blood, a devotee of Sabbatai Zevi, later an apostate and thus and idolater. He encourages promiscuity among the girls as in the following limes:

Reb Gedliya was surrounded by a dense crowd of women and girls. The feathers flew above his head like snow and were borne off in clouds of steam. The women pushed and quarrelled among themselves. From every side hands were raised clutching pent fowl. Wings fluttered and beat blood spurted, smearing faces and dress. Bent over the stump on an old tree, Reb Gedaliya

accepted pennies with accustomed speed and constantly joked for he hated sadness, and his way of serving God was through joy. (104)

Gedaliya's frivolity transforms the Jews to provoke the characteristics of Gentile which they themselves think immoral and heinous act against the will of God. Gedaliya's impressive speech is a manifestation of secular feelings as a mediator to convert the feelings of people in to Sabbatai Zevi sect. All is possible with the impression of physical deeds he has given to the people. Gedaliya's physical actions of serving God contradict the spiritual evocation of Talmud and Bible. Jews believe that high moral standard founding expression on mutual aid, institution, charity and low criminality and respect for women differentiates Jews from other religion.

"Reb Gedaliya and Levi had released from maraiage all women who had been disserted. They had lost no time finding new husbands" (119). Rabbi was only authorised position to permit women for remarriage when their former husbands were proved dead. Now, there no longer need authorised priest to free the people from the bond of the tradition. Gedaliya became the communal leader with the vision of renewed integration. It gave the priority of civil over religious authorities which Singer experienced the world of early 20th century Poland where traditional Ashkenazi had been displaced by the secular power of communism and socialism. It is the bitter truth of the gradual fall of religious authorities and leading of the civil leaders to the world of Jews.

Messianic arrival is regarded as the incarnation of the God as a mortal being. Jews had full trust in such movement and hoped to resort on God's kingdom Israel. Cabalists believe the messianic arrival as the millennial movement to rescue the Jews from their miseries. With the dire news of Sabbatai Zevi's conversion into Islam obviously shocked the Jews. The followers of Zevi are humiliated greatly. Sabbatai Zevi's conversion of religion was not less panic for them than the Chemelnicki's pogroms. Jews were heavily affected with simultaneous impact of hope and despair as polish Jewry suffered in its history. It is similar to the suffering of the Polish

Jewry in the 2nd World War with the secular communism and German Nazi presser to all Jews in the world. It ultimately grows hatred towards Gods and Goray's people resented with the news of Sabbatai Zevi's deception to the Jews.

As other Jewish fictions, Satan in Goray shares a common patrimony of disaster and unspecified vision of collective future. It is the voice of ironic middle grounds that are illuminated by the light and that fulfilment shed upon hopes and real fates upon millenarian destinies. For this, "opponents were certain that Sabbatai Zevi who had changed his name to Muhammed Bashi, and had become a caliph and a Jewish hater and had been responsible for an expulsion of pious Jews" (143). Finally, it grew hatred to the actions and prophesies of the God:

God name were everywhere desecrated. In the villages the peasants already complained that the Jews had betrayed their faith and were behaving exactly like gypsies and outlaws. The priests were inciting the masses to a holy war.

They foresaw all devout Christian gathering together sword and spear in hand to exterminate the Jews, man, women and child so that not a trace should be left of the people of Israel. (137)

The sever humiliation of the Jews with betrayal of their own God made other groups dominate them in different measures. This is the real prophesy for the Jews' future which refers to the mass extermination of 2nd World War. Jewish destiny is forecasted through the town of Goray which becomes the den of robbers and a "cursed town" (137). Jewish children and women became particularly spiteful. They lose their identity as God's children. This world was that of East-European Jewry at once very rich and very poor, particular and exotic but also familiar with all human experience behind its strange nature. This world has now have overtaken the Jews and other people in Poland. It has been rooted out and reduced to dust.

Satan in Goray is still the best key to understanding the grasp of reality, according to which the suffering of humanity are solemn truth but its salvation are complete lies. The deeds of

faithful were truly abomination. The faith on the religion has been changed into different forms. Suffering has become the means of salvation to get rid of the sin committed during the panic-stricken condition:

Reb Mordecai Joseph, Reb Godel Chasid and many others abandoned the Faithful and did penance for having succumbed to the seduction of the false redeemer. Reb Godel Chasid dressed in rags and had himself flogged every afternoon in order to be cleansed of his sin through suffering. Fasting all day until nightfall he then ate only a bit of bread and garlic. Reb Mordecai went from house to house agitating against the faithful. Describing the desolation that followed them everywhere, he gave long account of their misdeeds, and warned the householders against joining them. (135)

Jewish supported the blind rumours spread in the town. Believers on messiah are leading the town with different activities. During the messianic period the study house of the Jews was abhorred and became the subject of disrespect. Many books from the study house are removed "either burned or buried" (135). Zevi sects were blaspheming their old heritage in the name of redemption.

Dhan Miran asserts the production of the Satan in Goray and the Jewish cultural situation in the state of flux reflected in literature as well as common experience of the society. "The moral and philosophical position was utterly alien to the mainstream of the new Yiddish literature like much of the Jewish culture; the central tradition of Yiddish literature had sprung out of the position to what appeared to be the inertia and passivity of the old traditional Jewish way of life" (4). Miran focuses on the drastic changes that have been taken place in the Jewish culture. The new culture and literature assert the Jewish culture must open its world to humanistic ideas that place man, his values, qualities and needs at the centre of life and culture.

That point towards ways of attending to this needs while improving man's qualities and realising the positive potential hidden in the condition.

Modern Jewish culture demands that the people of Israel apprehend life through lens of humanism and by this wilful act of comprehension break through to the heart of historical becoming. It hopes for the awakening of Jewish mutual consciousness to struggle and effort to change. Satan in Goray is deadly mix of modern and old Yiddish literature i.e. the original literature of Jews. It is not against the Halakhic-religious rule and the control which it exerted over every aspect of Jewish life or against Hassidic supernaturalism. It was primarily directed against the passivity weakness, inertia and stagnation that encumbered any process of awakening or overcoming.

Goray's people are devout to their messiah whose ultimate aim is to peaceful solution to avoid their forthcoming omen. Zevi becomes the means of hope but that shatters their human values and norms. They lose their ambition and start to express against the deception of their faith. This is the major issue here how a filthy thing comes to hurt the people with no reason and logic at all. In the name of God people sacrifice their blood, toil and sweat hoping for redemption or salvation. Finally, they suffer much more than the former condition they had. Some of the faithful in such great communities as Jerusalem, "Altona and Vilna committed suicide" (134). This results with hopeless and no accompany to precede the life carrying out the faith towards God.

When the central governing principle collapses, certainly the situation changes into tense environment as Goray's people overcome with unexpected trial and tribulation. In the prayer house fight broke out which was without precedent in the community. "Whatever the cause, there were sudden shouts and cries of pain, as during a bandit attack, and a wild bloody fight ensued" (129). On the one hand people were celebrating their festival, Tabernacles, rejoicing in the dancing feast on the other they had to face the sever attack of their enemies. The

subsequent oppression on the sacred house as well as the people converts the situation into intolerable. Such destiny of Jews faces both in Chemelnicki's massacre and the proceeding incidents in the Polish town. The diverted world assumes presence of breaking off social, cultural, domestic traditional ties and relation. Ties between an individual and a group, community and society are ruptured in the process of transformation.

People prepared undeservedly to follow their messiah abandoning homes in exile for the utopia of the land of Israel. Jews were divided into two sects Sabbatai Zevi sect and opponents. Community perused heavy duels between "faithful and opponents" (133). The destructive fate is predetermined for the strict law holders of the Torah and Psalms. There spread widespread anarchy among two groups. "Certain men of stature in Poland attempted to play the role of peacemaker, but they too became entangled in controversy soon enough and concluded by inciting it even further. The great among them dreaded a widespread desertion of Jewish faith as in the days of Anan and the Karaites" (133). The destructive fate is predetermined with the tussle among the people for the strict law holders like Rabbi. There spread widespread social anarchy among the groups:

Shopkeepers no longer kept shop, artisans suspended their labours. It seems useless to complete any work. Now the people ate only food that didn't need preparation and was easy to obtain. Since, they were too slothful to gather firewood in the forest. They acquired the habit of heating their ovens with the lumber they had available. By the winter they would be settled in Jerusalem. So they tore down fences outhouses for kindling. Some even ripped the shingles from their roofs when they retired at night. (120)

The frenzy of Sabbatian heresy grips the town with physical distortion. Zevi appears as a wild current diverting the people into the world of anarchy. He assists for spiritual destruction which brings out physical downfall as well. The strength of Sabbatian faith suffered the town

and brought the people into futility. The community of Goray gets ready to achieve the messianic salvation throwing their belongings but their hope turns them quickly into disasters that finish off the community with Zevi's apostasy. The false messianic salvation approaches its complete disintegration. "The fabric of stable society is torn to tatters by a revolutionary drive towards impossible" (Sloan 7).

Jews faces natural calamities of heavy flood and disease along with the spiritual decay during the feast of Tabernacles in the village. Nature also becomes the villain for the peaceful celebration of their festivals. "The oldest people in Goray couldn't remember another Feast of Tabernacles like this nor had they ever heard of anything like it from their elders" (128). Before the day of Hoshana, huge hailstorms fall on the plants and on the nests of the birds destroying their eggs. Nature has invited the disaster upon disaster which is intolerable for the community dwellers. It is realised that Jewish are borne to bear all sorts of cataclysm fallen upon them.

Jews come across with such attract which causes the universal distress. The feeling of pain is experienced in the Jewish history. The triumph of evil over good symbolically refers to the Biblical incidents. Satan comprises the negative characteristics which are targeted to break the harmonious world into trouble state. As in John Milton's Paradise Lost, Satan destroys the peaceful world of Adam and Eve. Goray is an Adam's garden before the massacre. The evil Satan has completely overtaken the city, their culture, lives and property. It is irreparable loss that happened in Jewish community. The devout Jew, Reb Mordecai mourns on the loss of his former state. In his own words, "Jews, help! The Evil one triumph! Woe.....!" (132).

The pogroms of 1648 and deception of Sabbatai Zevi brought similar outcome of disparity and loss which ultimately made them believe in the forecast of the religion. It added further burden for them. They assemble for the collective mourning in the prayer house:

All of the congregation bowed their shoulders, as under a heavy burden. They looked exactly as they had that day in the year 1648 when messenger brought

them the evil news that Cossacks and Tartars encircled Goray. A young man who fainted easily turned chalk white and his neighbours had to hold him by slipping to the ground. Even the children froze in their places. Powerless to move, they all stood where they were on quaking feet and with open mouths. (131)

The innocent people became the victim of the external forces which led them into total confusion. There is no further way except to transform themselves into favourable environment and accept the bitter reality fallen upon them.

Some critics view that Sebbatian force is pressure for cultural transformation, search for liberation from the bond of tradition. In the cultural continuity that cast its lot with change, will of power and the courage to transform. Singer has brought both the innate qualities and beliefs of the people as a fully developed world view. He brought an aversion to any overly vigorous human activities, individual and even more so collective national or class activity. The division of Jews into two factions is a sign of cultural fragmentation. "Controversy flamed" (133) in each and every part of life. The two sects excommunicated to face the out coming results. The heart of dark and murderous power struggles. This event is rare in Yiddish culture. It is absorption of the grim despair of stress-burdened Polish Jewry. Singer picked up mostly of the feeling of no way out of being swept away by a grim and uncontrollable current towards a catastrophic future.

The blend of supernatural characters with the natural in the chronicle at the end of the novel proves complete failure of culture on the continuity of conventional Jewish life. The dybbuk as an evil spirit gives much suffers to Rachele. "Dybbuk did weary her with all manners of torment and caused the name of God to be desecrated" (153). Dybbuk also encompasses the evil nature. Its attack on Rachele is an obvious challenge upon the power of nature and God. Neither the people defeat the deadly power of it nor any God presents there to rescue her from the grip of evil. She is fated to die.

This world was that of East-European Jewry at once very rich and very poor, peculiar and exotic but also familiar with all human experience behind its strange garb. This world has now been laid waste by the most violent of all the disasters that have overtaken the Jewish community in Poland. It has been rooted out and reduced to dust when religion fails to be the central governing principle. The essential contact with the secularised environment and the surging social, cultural current involved a liberation from the tradition. "The great among the Jews dreaded a widespread desertion of the Jewish faith" (133). This is real clash between tradition and renewal between other worldliness and pious mysticism. On the one hand free thoughts and the other doubt and nihilism. In such situation "the deeds of faithful were truly an abomination" (136). Fantasy and reality change shape. Reality is lifted up by dreams and imagination into the sphere of the supernatural world where nothing is impossible and nothing is sure.

One of the prominent themes in Satan in Goray is the clash between the old and the modern world, tradition and renewal and faith and free thoughts. The minute analysis of old broken lives and the new age and its demand are the core part of the novel. Gedaliya, the follower and the apostate of the messiah expresses similar view at the concluding lines of the novel. "Let none attempt to force the Lord! To end our pain within the world, the messiah will come in God's own time and free man of despair and crime. Then death will put away his sword and Satan die abjured, abhorred. Light will vanish with the night. The exile end and all be light. Amen Selah" (158). Messiah has been regarded as the free man of the new world. Singer has blended the myths and reality to mirror out his contemporary situation. The clash between secular thoughts and religious faith is entangled within the manners of the characters like Gedaliya and his supporters.

The unexpected effect of the Chmelnicki pogroms upon these carefully chosen archetypes with contemporary proper names inverts the traditional shtetl union of religious and secular

authority. Although the Ashkenazi family survives in the threat of messiah like secular power of communism in the early 20th century in the east Europe it is divided and spiritually at the verge of decay. "Banish can't oppose the world" (41). The Babad family too is economically ruined. This is the evocation of the fall of Jewish traders, and feudal lords in the east European culture. Their profession is replaced to other groups like gentiles Christian and Muslims.

The millennia drives provided a new screen for a popular revolt against the traditional authority and leadership. Certainly the orthodox religious leadership of the twenties and thirties in Poland looked askance at the new secular leadership emerging from the Jewish socialist, Buddhist and Zionist circles. They were stars in the same fashion as Ashkenazi regarded the new populist mystics. It is clearly stated in the letter from Lublin. "The remnant of Israel is greatly impoverished and our pride is fallen to the earth the like has never been seen or heard since the day that Israel was driven from its lands" (65). The original homeland of Jews has been fallen into another state. Jews expectation of reestablishment of God's kingdom changes to despair in the mid 17th century:

For witness do testify that Sabbatai Zevi doth pronounced the holy name of
 God, sounding every letter in it, and that he doth make use of the impure names
 to do his magic and to alter the courses of nature, that man may believe in him
 and his teachings. It is also said that he styles himself in his letters as I your
 God
 Sabbatai Zevi, woe to the ears that have heard these things and woe to
 the eyes
 that have seen them! For this is blasphemy and taunting of the Lord of
 which it
 has been said. (65)

The prediction of the letter sent to Rabbi Banish is equated with the world of 17th century Eastern Europe. Sabbatai Zevi has been blamed for contaminating the God's world. "He intends to become the idol of idolatry like Mohamad and all the others who have forged the world of God" (66). In the 17th century, a Jewish man, Sabbatai Zevi got the opportunity to claim himself

as Jewish expected messiah. Some people believed him and followed his steps. Rabbi didn't believe the Zevi as incarnation of God. It is proved true later when Zevi transformed himself into Muslim deceiving all devout Jewish followers. The real history of the Jewish world is reflected in the form of novel. Singer draws the parallel story of 17th century to wave the plot of his novel.

Since the belated rise of secular and religious hysteria among the common folks of Goray have become marshalling points for the out coming result. Jewish community represents the Jews themselves and it is noteworthy that in culture the inevitable conflict between success and innocence is normally settled in the side of innocence, if not in jackpots for the meek then in spiritual bankruptcies for the ambitious. The leading personalities of the community become meek figure and he is compelled to leave his job as Rabbi Banish "forsakes his congregation" (79). A great ambition leads the people into unexpected rise and fall in a very short interval of time.

Satan in Goray narrates the demonic world in Yiddish culture which is rarely experienced by the people in reality. It is an evocation of sexual vulgarity which grows its shape due to the presence of uncontrolled environment. The story achieves a certain imaginative purity that way pushing through the novel to the conventional code of conduct towards whatever lies on the other side. Singer's creation of the open environment about sex contrasts the pious Yiddish culture dominated by the Jews. The frenzy of Sabbatian antinomianism that sweeps through the village of Goray sparks an orgy of license in which all that had previously been prohibited becomes mandatory:

The young men who studied together in the study house were up to all kinds of evils. They would climb into the middle of the day committing pederasty with one another, and sodomy with goats. Evening they went to the bathhouse and through a hole they had bored in the wall watched the women purifying themselves. Other young scholars even went off to their bodily needs. (114)

Singer has given unique voice to the special alloy of sex and violence that is the underside of strict observance and fashions of Yiddish gothic whose occasional pleas for restraint or sever chastisement of sinners are only a quaint footnotes to the main attraction, the lurid details of transgression itself. Singer includes their passion which often boils over into madness or demonic transformation as "Rachele had been impregnated by Satan. A destroyer demon grew in her womb" (145). The blend of supernatural with nature visualizes the sterile and decaying world of Jewish future.

The text not only deals with sex openly if in grotesque and distorted images but it embraces the whole eroticized shadow world of demons. "A stream of vulgarities escaped his lips. He jested and mocked profusely" (140). Demon has given the harsh torture to the innocent girl, Rephele without human passion. Singer has included the world of demons, dybbuk, evil eyes, cabalism, telepathy and madness, those spiritualized accompaniments of forbidden sexual desires. Love or marriage turns on a supernatural point, a telepathic signal, a demonic possession, a spiritual transmigration and instant of uncanny prescience. It is as if the demonic universe were a metaphor for the unconscious itself and cabalism and mysticism are primary forms of erotic inquiry.

The demonic elements are the perfect vehicle for a tormented and ambivalent sexuality. Since the demon lover who turns up nearly everywhere, is a fantasy that follows erotic wishes to be entertained even while responsibility for them is denied. "Profane recited magical incantations in Aramic, and invoked destroyer demons in Latin. He depicted the copulation of beasts and animals and ox with woman a man with a sow" (141). Such sexual monstrosity is rare in the conventional moral manners of Jews; for the grotesque is what the imagination produces when sex as such is granted enter only through the back doors of horror and disgust when it can be loathsome.

Singer's first novel Satan in Goray (1933) is a portrayal of failed messianism resulting the dreadful fall of Jewish culture in the Eastern Europe. The novel is set in Poland in the wake of the Chmelnicki massacres of the 1640s, a dark period in Polish Jewish history in which tens of thousands of Jews were murdered and whole town was wiped out. Out of despair of that calamity grew faith in a false messiah, Sabbatai Zevi, Singer's novel chronicles the way that messianic fervour grips and destroys a single town as well as its culture. The novel is an epic description of Jewish cultural collapse in the east European society. It is about the release of the repressed forces breaking loose in a rupturing Jewish world, an account of self destructive sexual revolt against repressive religious culture. Moreover, Satan in Goray is a depiction of communal hysteria, anarchy, seduction and victimization of women, Rephele and of the community Goray in the grips of messiahnic arrival. It can be characterised as a cultural parable of the decaying world drawing the analogy between Jewish common destinies of early 20th century and the predicament of Polish Jews in the 17th century.

It's all about pagan imagination of rural Poland, that tribal side of European Jewish life that all the Torahs and all the Talmud and all the great rabbis from Vilna to Warsaw never wholly suppressed. Singer's voice belongs to the ancestor. He investigates the lost world of Goray with vivid details of his imagination. One obvious way to approach this imagination is to consider the historical condition for it. To regard Singer's warlocks, dybbuks and demons as stylized ways of talking about the ghosts of the recent Jewish dead. Alienation, victimization, persecution became the popular definition of the Polish rural sensibility and the Jews became the universal estrangement of man through the predicament of the Jewish history.

Satan in Goray in a true sense is a cultural parable of the decaying world. Singer has used multidimensional plot structure in the grotesque mode to depict the seminal historical moment in Jewish life of 1666 and brilliantly turning it into a parable of the Polish-Jewish condition of 1933. The true success of the story is mingling of the Jewish historical and cultural

context. And this specifically Jewish socio-political condition of Poland can be read as a universal metaphysical story inquiring into the problem of evil and the dangerous paths of radical utopian solutions.

IV. CONCLUSION

Singer's Satan in Goray shows the common patrimony of Jewish destinies. It is an evocation of decaying culture both physically and spiritually. It has mirrored out the two consequent historical incidents happened in the Jewish community of Poland resulting in the dreadful fall of Jewish culture as well as the community itself. Goray was a small town of Poland solely dwelled by Jews where Jewish civilization was frequently suffered, victimized and fragmented by external forces. The theme of the novel is a portrayal of cultural collapse with vivid details of historical incidents. The forces of evil overpower the town and lead to the downfall of its member as well as its culture. The peaceful and harmonious world of religious community has been disfigured due to the pogroms of 1648 and betrayal of Sabbatai Zevi who appeared claiming himself as Jewish expected messiah.

The pious Yiddish culture of Jews has been shattered into dust; the feeble attempt to restore peace and harmony by the renowned personalities has been worthless due to people's diversion to so called messianism. Rachele is the representative of victimized generation who became the subject of hatred and neglect. She loses her identity as a Jewish girl due to her physically deformed state and mentally feeble to adopt her status as a rich Babad's daughter.

The result of the wars was mass migration, displacement and imbalance in demographic order of male and female. People fled to their neighbouring countries to spare themselves. Those who remained there were mercilessly killed. Corpses were scattered in every corner of the street. Village was completely gutted. Later, those who remain in exiles including Rabbi Banish Ashkenazi, a renowned rabbi and Reb Eleazar Babad, formerly the richest man in the town, with his deformed baby Rechele came back to restore peace and order in the community. They were

not able to maintain their earlier status in the social dealings. Even Rachele was brought up with torture and neglect.

The news of the advent of messiah spread throughout the town. 15 years later, after the Chmelnicki's massacre Sabbatai Zevi claimed as Jewish expected messiah which according to the esoteric biblical text would appear in every thousand years to remove all miseries of Jews who are originally supposed to be the God's creation. He had risen in Symrna and would lead the Jews back to Israel. He would be able to re-establish Israel as a God's kingdom again. Believers in messiah let everything fall into idleness and confusion to be ready for the miraculous cloud that would waft them to Israel on the Day of Atonement. The long awaited incarnation of God would compensate the bitter history of the villagers. There grew a kind of religious hysteria abandoning the usual duties of the common people.

A ritual slaughter, Reb Gedaliya, performed as apostle of messiah leading the messianic believers to religiously forbidden activities. All opponents were banished from the village. Babad's daughter, Rechele spoke in strange tongues and prophesized. Gedaliya encouraged his supporters to partake in immoral manners. He worked for radical change in the conventional religious society contrasting with rabbinical preaching and orders in Jewish congregation. Rabbi's family is also greatly disordered. His youngest son led the people into messianic rumours before Gedaliya. His eldest son remained inside the house without concerning the public affairs. His daughter in law, Nechele slept with other young man. She often invited them in her home and served them her naked body. Singer has shown the performance of perverse sex contradicting the pious Yiddish culture.

Jewish hope and inspiration for the redemption transforms into despair with the dire news of Zevi's apostasy into Muslim religion. He has changed his name Mohammad Bashi. Jewish sentiments and feelings were heavily deceived with the arrival of false messiah. They fell into the verge of spiritual decay. There began a strange period of evil-worship in Goray as in

other Jewish communities. Gedaliya took prophetess, Rechele from her husband. Eventually, demon possessed her and she was impregnated by dybbuk. She was cleansed to die soon. Singer has blended supernatural characters with natural to advocate the lost generation. Zevi's deception was not less panic for the Jews that the Chmelnicki's attack 15 years ago. Jews were fated to face the subsequent murders and deceptions.

From the above examination, it can be clearly discerned that Singer's Satan in Goray is confrontation between forces of evil and good of reason and emotion of conventional Judaism and messianism. It is a heart-rendering tale of religious hysteria of beleaguered Jewish society which falls under the sway of a charismatic would-be messiah and begins to descend into religious anarchy. Alienation, victimization, persecution and deception are the common fate for the Judaism to analyse its cultural predicament. Singer has treated the Jews as universally estranged people through the description of history and prophecies for the future world.

In short, Satan in Goray is a manifestation of pagan culture distinguishing the Conservative Judaism from the socio-political reality of east European society. The ritual system of birth, marriage death and other usual festivities change their forms with the secular vision of messianic followers in the 17th century, which have been equated with the vestiges of socialism and communism of the early 20th century world. In another sense, the novel is a cultural parable of decaying world with the vivid details of Jewish chronicles.

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