

EXHIBITION OF THE
TZEMACH TZEDEK
THE THIRD CHABAD REBBE

AT THE
CHABAD-LUBAVITCH LIBRARY

Featuring selected sacred manuscripts
of his chasidic discourses, halachic Responsa,
Talmudic Novellae, letters, artifacts, books & portraits

Location:

Exhibition Hall
Library of Agudas Chasidei Chabad
Ohel Yosef Yitzchak – Lubavitch
770 Eastern Parkway, Brooklyn N.Y.

Opening date:

29th Elul (September 15), 2015
Birthday of the Rebbe, the Tzemach Tzedek

Exhibition hours:

Sunday through Thursday: 12:00 – 5:00 pm
Friday: 12:00 – 2:00 pm

EXHIBITION GUIDEBOOK

INTRODUCTION

This is the 150th year since the passing, on 13th Nissan, 5626, of the third Chabad Rebbe, Rabbi Menachem Mendel Schneersohn of Lubavitch (1789-1866), who was known by the name of his multi-volume Halachic-Talmudic magnum opus, “Tzemach Tzedek.” To mark this special year, we are opening an “Exhibition about the Tzemach Tzedek,” featuring selected sacred manuscripts of his Chasidic discourses, Halachic responsa, Talmudic novellae, letters, documents, artifacts, books and portraits. These will be displayed in 13 showcases, each dedicated to a specific category of the above.

We learn how to mark this special year from the way the Rebbe marked the 100th anniversary of the Tzemach Tzedek’s passing fifty years ago, on 13th Nissan, 5726 (1966).

Over half a year earlier, on *Shabbos*, the first day of *Rosh Chodesh* Ellul, 5725 (1965), the Rebbe already directed his followers (*Toras Menachem*, vol. 44, p. 268), “In connection with the centennial year of the *histalkus-hillula* [passing] of the Rebbe, the Tzemach Tzedek, books and discourses of his works are now being published. Therefore, everyone should donate, on one’s own behalf and on behalf of each member of one’s family, a sum of 100 units of currency as participation in publication of the books and discourses of the *baal habillula* [the personality who passed away, whose anniversary we mark], the Rebbe, the Tzemach Tzedek.”

A month later, on *Shabbos Nitzovim*, 28 Ellul, the Rebbe repeated his directive (ibid. p. 316): “This is the place to mention again about the suggestion that everyone give a sum of 100 coins as participation in publication of the Tzemach Tzedek’s works and discourses in connection with the centennial year since his *histalkus-hillula*... Furthermore, it is known that it was from his birthdate, the day before *Rosh Hashana* of 5550, that [his grandfather] the Alter Rebbe began giving longer discourses, starting with the discourse that opens ‘*Mashbeeyim oso...*’ which he gave on that *Rosh Hashana*, the content of which comprises the first three chapters of [the Alter Rebbe’s central work] *Tanya*... It is worthwhile and proper that during the day before *Rosh Hashana*, the Tzemach Tzedek’s birthdate, [everyone] should study the first three chapters of *Tanya*.”

Half a year later, on *Shabbos Mevorchim* of the month of Nissan, 5726 (1966) – about two weeks before the 100th anniversary – the Rebbe repeated and explained a Chasidic discourse of the Tzemach Tzedek that opens with the word “*Hachodesh*,” which he had given before his passing. After repeating the discourse, our Rebbe said (*Toras Menachem*, vol. 46, p. 236), “This year is the centennial of the *histalkus-hillula* of the Rebbe, the Tzemach Tzedek, and this discourse is as it was given by the Tzemach Tzedek, and it follows the wording that appears in the above-mentioned manuscript volume, which states that it was given during the days before his passing. Therefore, it is proper and worthwhile that everyone should study it during the coming days... Probably it will be published in a booklet on its own, so that everyone can keep it in his pocket and study it.”

Over a week later, on 8th Nissan, a letter was sent by the Rebbe’s Secretariat to all Chabad organizations and institutions (*Igros Kodesh*, vol. 24, p. 113), stating, “In order to enable every Chabad organization and institution, its officials, members and supporters, etc., to enjoy a special privilege on the actual date of the *hillula* of the Rebbe, the Tzemach Tzedek, on 13th Nissan of the year 5726, the centennial year of his *histalkus-hillula*, we hereby authorize you to accept, as our representatives, single bills (one dollar, one lira, and the like) of your country’s currency, and to dedicate them for the following purpose: Every male and female connected with your institution (its supporters, officials, etc.) can, during the 24 hours of the day of the *hillula*, purchase from you one bill (but no more than that), at a price of at least double (i.e. double the value of the single bill), as a contribution to the Centennial Fund. They will thereby be participating in the fund’s accomplishments...”

“Everyone capable of studying Torah should study, during the 24 hours of the day of the *hillula*, some subject of the *baal habillula*’s Torah teachings... This is in addition to every individual participating in a suitable *farbrengen* [Chasidic gathering] during the 24 hours of the day of the *hillula*.”

On the evening of the *hillula*, 13th Nissan, 5726, the Rebbe led a special *farbrengen* at which he explained several subjects of the Tzemach Tzedek’s Torah teachings, and again repeated part of the above-mentioned discourse, “*Hachodesh*.” Before starting the discourse, he said (*Toras Menachem*, vol. 46, p. 283), “In connection with the publication of the Tzemach Tzedek’s discourse starting “*Hachodesh hazeh lochem*,” [“This month is for you...” – Exodus 12:2], it was mentioned that it should be studied, both from the printed text and by heart... Accordingly, we should now repeat at least several lines of this discourse.” At the *farbrengen*’s end, the Rebbe again called for participation in the Centennial Fund – “in a joyous manner.”

During the past half-century, scores of volumes of the Tzemach Tzedek’s Torah works have been published, both from his sacred original manuscripts and from manuscript copies.



From the Rebbe’s above-quoted words, we learn that the main time for celebrating the 150th anniversary is between the anniversary of the Tzemach Tzedek’s birth, on the day before *Rosh Hashana* of 5776, and the anniversary of his *histalkus-hillula*, on 13th Nissan, 5776.

Accordingly, as we approach this special period, we are opening an **Exhibition of the Tzemach Tzedek**, in the exhibition hall of the Chabad-Lubavitch Library.

INDEX

Introduction	2
1. Manuscript transcripts of the Alter Rebbe’s discourses	3
2. The Tzemach Tzedek’s manuscripts of his own chasidic discourses, according to years.....	5
3. The Tzemach Tzedek’s commentaries on <i>tanakh</i> (scripture)	6
4. The Tzemach Tzedek’s manuscripts of his lengthy works	7
5. Listeners’ transcripts of the Tzemach Tzedek’s chasidic discourses.....	8
6. Manuscripts of the Tzemach Tzedek’s halachic responsa	9
7. Manuscripts of the Tzemach Tzedek’s Talmudic Novellae and halachic rulings	10
8. Queries and responsa sent to the Tzemach Tzedek	11
9. Letters of the Tzemach Tzedek	12
10. Letters of the Tzemach Tzedek’s sons	13
11. Artifacts of the Tzemach Tzedek.....	13
12. Published portraits of the Tzemach Tzedek.....	14
13. Books of the Tzemach Tzedek	15

1. MANUSCRIPT TRANSCRIPTS OF THE ALTER REBBE'S DISCOURSES

More than any other of the seven Chabad Rebbes, the Tzemach Tzedek engaged in writing down a vast volume of his Torah teachings and insights. Almost one hundred volumes of his original manuscript volumes have survived the various fires that ravaged the village of Lubavitch – where homes were constructed of wood – and the vicissitudes of the years following until the Lubavitcher Rebbes reached New York. These surviving volumes are now part of the Library's collection, and selections of them are displayed in the present exhibition.

These five display tables feature the Tzemach Tzedek's manuscript volumes of Chasidic discourses and commentaries, and also transcripts of his discourses written by listeners.

The Tzemach Tzedek was born on the day before *Rosh Hashana*, 5549 (1789). Just after his third birthday, his mother, Rebbetzin Devora Leah, passed away. She was the second daughter of the Alter Rebbe, Rabbi Shneur Zalman (1745-1812, founder of the Chabad Chassidic movement), and it was his grandfather, the Alter Rebbe, who now brought him up in his home.

At the age of about 15, the Tzemach Tzedek began writing his own transcripts of his grandfather's profound Chasidic discourses (which he gave orally but rarely wrote down). He also studied transcripts written by others, often adding his annotations in the margins.

1. Tzemach Tzedek's manuscript transcript of a discourse of his grandfather, 5566 (1806)

Manuscript #1116 includes his transcripts of the Alter Rebbe's discourses from Ellul, 5571, until *Pesach*, 5572 (1811-1812), followed by his transcripts from earlier years. The volume is open to his transcript of the discourse starting "*Shma Yisroel*," 5566 (1806) – when he was just 16 years old – showing his handwriting during his mid-teen years.

2. Tzemach Tzedek's manuscript transcript of his grandfather's discourses, 5567 (1807)

Manuscript # 1052 includes transcripts of the Alter Rebbe's discourses, some of them annotated by the Tzemach Tzedek. The volume is open to his handwritten transcript of a discourse given during 5567 (1806-1807), when he was 17 years old.

3. Tzemach Tzedek's manuscript transcript of his grandfather's discourses, 5571 (1811)

Manuscript # 1004 includes transcripts of the Alter Rebbe's discourses from mid-winter, 5571, until the beginning of that summer (1810-1811), in the Tzemach Tzedek's handwriting, when he was aged 21. The volume is open to a page where he has copied a manuscript written by the Alter Rebbe himself, as he notes, "A holy manuscript of the Rabbi, may he be well."

4. Transcripts by the Mitteler Rebbe, with the Tzemach Tzedek's annotations

Among regular transcribers of the Alter Rebbe's oral discourses were two of his sons – Rabbi DovBer, who later succeeded him and is known as the Mitteler Rebbe (1773-1827), and Rabbi Moshe. The Tzemach Tzedek later reviewed their transcripts, occasionally adding notes in the margins. Following are two of these manuscripts:

Manuscript #1196 includes the Mitteler Rebbe's manuscript transcripts of his father's discourses of the year 5567 (1806-1807), some annotated by the Tzemach Tzedek.

5. Transcripts of Rabbi Moshe, with Tzemach Tzedek's annotations

Manuscript #1030 includes Rabbi Moshe's manuscript transcripts of his father's discourses during the years 5562-5565 (1801-1805), some annotated by the Tzemach Tzedek.

6. The Tzemach Tzedek's annotations on a discourse later published in *Likkutei Torah*

In 5608 (1848), the Tzemach Tzedek published *Likkutei Torah*, a collection of hundreds of his grandfather's discourses that he had collected and prepared for publication, with his own voluminous added notes, references and explanations. These added annotations are found in two of his manuscript volumes (#1101-1102), one of which is displayed here.

2. THE TZEMACH TZEDEK'S MANUSCRIPTS OF HIS OWN CHASIDIC DISCOURSES, ACCORDING TO YEARS

After the passing of his uncle and father-in-law, the Mitteler Rebbe, on 9th Kislev, 5588 (1827), the Tzemach Tzedek accepted leadership of the Chabad movement until his own passing, over 38 years later, on 13th Nissan, 5626 (1866). Unlike his grandfather, who rarely wrote down his discourses (leaving them to his close disciples to transcribe), the Tzemach Tzedek not only gave regular Chasidic discourses every *Shabbos* and *Yom Tov* but also wrote down their content. Many of his manuscript volumes of his discourses were lost in various fires that befell the town of Lubavitch, but many have survived and are preserved in the Library.

Sometimes he devoted an entire volume to the Chasidic discourses and writings he gave through a single year. Some of these volumes are displayed in this section:

7. Manuscript volume of winter, 5600 (1839-1840)

Manuscript #1135, in the Tzemach Tzedek's handwriting – on this volume's spine, he wrote, "Volume written around winter, 5600." Its continuation is in manuscript #1136.

8. Manuscript volume of 5615 (1854-1855)

Manuscript #1072, in the Tzemach Tzedek's handwriting.

9. Manuscript volume of 5616 (1855-1856)

Manuscript #1180, in the Tzemach Tzedek's handwriting.

10. Manuscript volume of 5617 (1856-1857)

Manuscript #1053, in the Tzemach Tzedek's handwriting. This volume is much larger in page size (2° – 22 x 35 cm.) than the other volumes (which are 4° or 8°). There are two more manuscript volumes for this year – #751 and #1065.

11. Manuscript volume of 5619 (1858-1859)

Manuscript #1098, in the Tzemach Tzedek's handwriting. This volume was saved from a fire, which is why its page edges are burnt. There are two more manuscript volumes for this year – #1059 and #1096. At the top of the open page are the words, "See in the volume of 'TaRTOV'" – the Hebrew letters have a numerical value indicating the year 5617 (1856-1857).

12. Manuscript volume of 5620-5621 (1859-1861)

Manuscript #1056 – showing the Tzemach Tzedek's handwriting during his last years.

3. THE TZEMACH TZEDEK'S COMMENTARIES ON *TANAKH* (SCRIPTURE)

Besides his manuscript volumes following the order of the years when he wrote them, the Tzemach Tzedek also wrote volumes dedicated to discourses, commentaries and references following the order of the verses of Torah, *Nevi'im* (Prophets) and *K'suvim* (Writings) – the three sections of Scripture. These volumes are called by names such as “*Breishis* [Genesis] Part I,” “*Shmos* [Exodus] Part II,” “*Yehoshua* [Joshua],” etc.

This category of manuscripts is divided into two sub-categories: a) commentaries on the verses in the style of Chabad Chassidism, b) source references and brief notes.

The Tzemach Tzedek's manuscripts from this category presently in the Library's possession include *Breishis*, first series (#1152, 1014, 1040), *Breishis*, second series (#1104, 1035), another volume of brief notations on *Breishis* (#1100), *Shmos* (#241, 726, 728, 1031, 1071), *Shmos-Vayikra* (#236), *Bamidbar* (#235, 1127), *Devarim* (#234), *Vayikra-Davarim* (#1082), *Bamidbar-Davarim* (#236, 1159), *Yehoshua-Yishaya* (#1043, 1133), *Yirmiya-Yechezk'el* (#1081, 1093), Five *Megilos* (#1177), *Tehilim* (#1115, and also: Israel National Library, Jerusalem, #2259).

The contents of all these manuscripts have already been published in the many volumes of the Tzemach Tzedek's series of Chassidic works entitled *Or Hatorah*.

Selected volumes of these manuscripts are displayed in this showcase.

13. *Breishis* 1, Part I

Manuscript #1152 belongs to the first sub-category above, explaining the verses in the style of Chabad Chasidism.

14. The Brief *Breishis*

Manuscript #1100 belongs to the second sub-category above, and is unique in giving for every verse only multiple references to Talmud, *Midrashim*, *Zohar*, works of Cabbala and Chasidism, but without any commentary – as can be seen in the page open here, the volume's first page.

15. *Shmos-Vayikra* II

Manuscript #236.

16. *Yehoshua-Yishaya*

Manuscript #1133.

17. *Yirmiya-Yechezk'el*

Manuscript #1081.

18. Five *Megilos*

Manuscript #1177.

19. *Tehilim*

Manuscript #1135 -- from which his commentary on Psalms, *Yabel Or*, was published.

4. THE TZEMACH TZEDEK'S MANUSCRIPTS OF HIS LENGTHY WORKS

The Tzemach Tzedek also wrote several lengthy works expounding on concepts of Chabad Chasidism, and explaining passages of works of Cabbala and classical Jewish philosophy.

20. *Shoresh Mitzvas Hat'fila* (Basis of the Commandment Concerning Prayer)

Manuscript #82. One of the Tzemach Tzedek's earliest works, *Shoresh Mitzvas Hat'fila*, was based on a brief discourse of the Alter Rebbe given in 5564 (1803-1804). The final version of this work, displayed here, was completed after the Alter Rebbe's passing (for he mentions, after his grandfather's name, "may his memory be for blessing"), and has been published as a separate section of the Tzemach Tzedek's later work, *Derech Mitzvosecha*.

21. *Derech Mitzvosecha*

Manuscript #79. Besides the previous work, the Tzemach Tzedek wrote a work explaining many Torah commandments. He called this work *Taamei Hamitzvos* (Reasons for the Commandments), but it was later published under the name *Derech Mitzvosecha*. The manuscript includes a "Synopsis of [part of] *Tanya*" (by his grandfather), which was published in the same volume, and again later in his *Kitzurim V'heoros L'Tanya*.

22. *Sefer Hachakira* and *Peirush Hamillos*

Manuscript #1179, originally known as "Manuscript *Beis-Gimmel*," is the continuation of another manuscript known as "*Alef-Beis*." It includes his work, *Sefer Hachakira* ("Book of [classical Jewish] Philosophy"), which was later published under the name *Derech Emuna*. The manuscript also includes his work, *Peirush Hamillos* ("Meaning of the Words [of prayer]"), later published in his *Derech Mitzvosecha* Part II (in recent decades, virtually all its component sections have been republished in the relevant volumes of *Or Hatorah*).

23. *Biurei HaZohar*, Part I, *Breishis-Shmos*

Manuscript #1033. Besides his Chasidic commentaries on the verses of Scripture, the Tzemach Tzedek also wrote two volumes of explanations of passages of the *Zohar*, the central work of Cabbala (Jewish mysticism), which itself includes mystical commentaries on Scriptural verses. This manuscript is the first of the two volumes.

24. *Biurei HaZohar*, Part II, *Vayikra-Bamidbar-Devarim*

Manuscript #1055,

the second of his two volumes on the *Zohar*.



5. LISTENERS' TRANSCRIPTS OF HIS CHASIDIC DISCOURSES

Since the Tzemach Tzedek himself used to write down the contents of his oral discourses, few listeners wrote transcripts of them. Those who did were usually the *choz'rim* ("reviewers") – Chasidim with exceptional memories and profound grasp of Chabad Chasidic philosophy who would publicly review his discourses orally after he delivered them and later wrote up transcripts. Some transcripts are extant in manuscripts written by the Tzemach Tzedek's youngest son and successor, Rabbi Shmuel (1834-1882), known as the Rebbe MaHaRaSh., while others are in manuscripts written by other *choz'rim*, which the Rebbe MaHaRaSh later studied, often adding comments in the margin. Examples of both categories are displayed here.

25. Transcripts of discourses of the year 5613 (1852-1853)

Manuscript #1063 – part is in the handwriting of the Rebbe MaHaRaSh, and part in the handwriting of a major *chozer*, Rabbi DovBer Ashkenazi of Kalisk (d. 1900). The transcripts are arranged according to the Torah portions of *Breishis*, *Shmos* and *Vayikra*.

There is another volume, manuscript #1038, on the spine of which is written "*Brochos* (RaBA)" – initials of the above-mentioned Rabbi Berel Ashkenazi. Part of the manuscript was annotated by the Rebbe MaHaRaSh.

26. Transcripts of discourses of the year 5614 (1853-1854)

Manuscript #1117, written by the Rebbe MaHaRaSh.

27. Transcripts of discourses of the year 5616 (1855-1856)

Manuscript #1029. The title page, in the handwriting of the Rebbe MaHaRaSh, states, "Discourses, recorded by me, of the year '*ReChOVaS*' [the numerical value of these Hebrew letters totals 616] – according to the small enumeration [i.e. excluding the thousands] – from [the discourse given on *Shabbos* of] the Torah portion *Vayeitzei* [1855] until the Torah portion of *Breishis*, 5617 [1856]." Most of the transcripts are in the handwriting of the Rebbe MaHaRaSh, but some are in the handwriting of above-mentioned Rabbi Berel Kalisker (Ashkenazi) or Rabbi Zalman, son of the Tzemach Tzedek's second son, Rabbi Yehuda Leib (MaHaRIL, 1810-1866 – father and son both later became Rebbes in the town of Kopust). These other transcripts are annotated by the Rabbi MaHaRaSh,

28. Transcripts of discourses of the years 5618-5622 (1857-1862)

Manuscript #1077 – mostly in the handwriting of the Rebbe MaHaRaSh.

29. Transcripts of discourses of the years 5621-5624 (1860-1864)

Manuscript #1046. Outstanding among the *choz'rim*, transcribers and writers of explanations of Chabad Chasidic teachings was the renowned Chosid, Rabbi Hillel Halevi (1795-1864), Rabbi of Paritch and later of Bobruisk. He would write transcripts of the discourses he heard from the Rebbes and add his comments and explanations within parentheses (with his hallmark *segol* symbol – three dots in the shape of the extremes of a T – at the beginning and end of each comment). In addition, he wrote his own explanations of Chassidic teachings, and gave his own Chasidic discourses. Some of all these categories are published in the volumes of his work *Pelach Horimon*.

The volume is open to a page where he writes that this was the discourse given on "The second evening of [the holiday of] *Shovuos*, not [exactly] as I heard it from the Rebbe but as I grasped [the content of] his words, with some [added] explanation."

Other manuscripts in Rabbi Hillel's handwriting: #482, #1228.

30. Transcripts of discourses of the year 5625 (1864-1865)

Manuscript #1137.

transcripts by the Rebbe MaHaRaSh. On page 6a, he writes, “My father, the Rebbe, may he be well, said...” On page 7a, he writes “*Chayei Soroh, 25*” (i.e. the discourse given on the *Shabbos* of that Torah portion in the year 5625 – 1864).

6. MANUSCRIPTS OF THE TZEMACH TZEDEK’S HALACHIC RESPONSA

As is evident from those of his Halachic responsa still extant, the Tzemach Tzedek began writing them around the year 5578 (1817-1818), when aged 28. Occasionally he first wrote a brief reply on the page of the query addressed to him. Sometimes he wrote his response in the manuscript volume of his responsa of that period, then give it to a scribe to copy, after which he wrote, at the head of the copy, his correspondent’s titles and his personal greeting, and adding his signature at the end, before sending off the copy. Some volumes of his responsa have been lost or destroyed by fire over the years, but many have survived, and some are displayed here.

31. Volume 7, responsa of the years 5582-5585 (1821-1825)

Manuscript #233.

The page is open to a brief response that he wrote on the page of his correspondent’s query. His correspondent refers to him not with the title used for a Rebbe but as “the distinguished Rabbi, renowned in Torah [scholarship] and in *Chasidus*” – for it was several years before the Mittlerer Rebbe’s passing in 1827, after which the Tzemach Tzedek accepted the Chabad leadership.

32. Volume 13, responsa until the year 5590 (1829-1830)

Manuscript #1019.

33. Number 1, responsa on [3rd part of *Shulchan Aruch*] *Even Ha’ezer*

Manuscript # 2047.

34. Number 11, including a responsum written in 5597 (1836-1837)

Manuscript #227,

which includes Talmudic novellae (on the *Mishna*, sections *Z’ro’im*, *Moeid*, *Noshim*) in the Tzemach Tzedek’s handwriting, also includes a responsum, written in third person, about his collection of the Alter Rebbe’s discourses, from which he selected those published later in *Torah Or* (Kopust, 1837).

35. Number 19, responsa on [2nd & 3rd parts of *Shulchan Aruch*] *Yoreh Dei’a* & *Even Ha’ezer*

Manuscript # 2143

36. Brief responsum

This responsum, sent to Rabbi Yitzchok Yoel, Rabbi of Luben, is published in Responsa *Tzemach Tzedek, Yoreh Dei’a* # 329.

7. MANUSCRIPTS OF HIS TALMUDIC NOVELLAE AND HALACHIC RULINGS

The Tzemach Tzedek started to write his Torah insights during his youth, when he studied under his grandfather, the Alter Rebbe, and he continued to do so all his life. He had special volumes in which he wrote his novellae on the Talmud and *Slulchan Aruch*. These were published after his passing in the volumes of *Tzemach Tzedek*, *Chiddushim Al Hashas* (Talmudic novellae) and *Piskei Dinim* (Halachic rulings). Some of his original manuscript volumes remain in exile in Russia and the Library has only photocopies.

37. Halachic responsa and rulings, and Talmudic novellae

Manuscript #1024, the original of which remains in exile in Russia. From the handwriting is evident that some of its contents were written in his youth, during the Alter Rebbe's lifetime. In one place he writes, "Once I was in the presence of my grandfather and teacher, the holy Rebbe, the prodigious scholar, may he be well, and I asked him about all this."

38. Volume on the *Mishna* and Talmud, [sections] *Noshim* and *Nezikin*, Number 2

Manuscript #1231.

39. *Piskei Dinim* (Halachic rulings)

Manuscript #2048. Bound in the same volume are several queries and responsa of great contemporary Rabbis.

40. Collection of separate pages, including Talmudic novellae

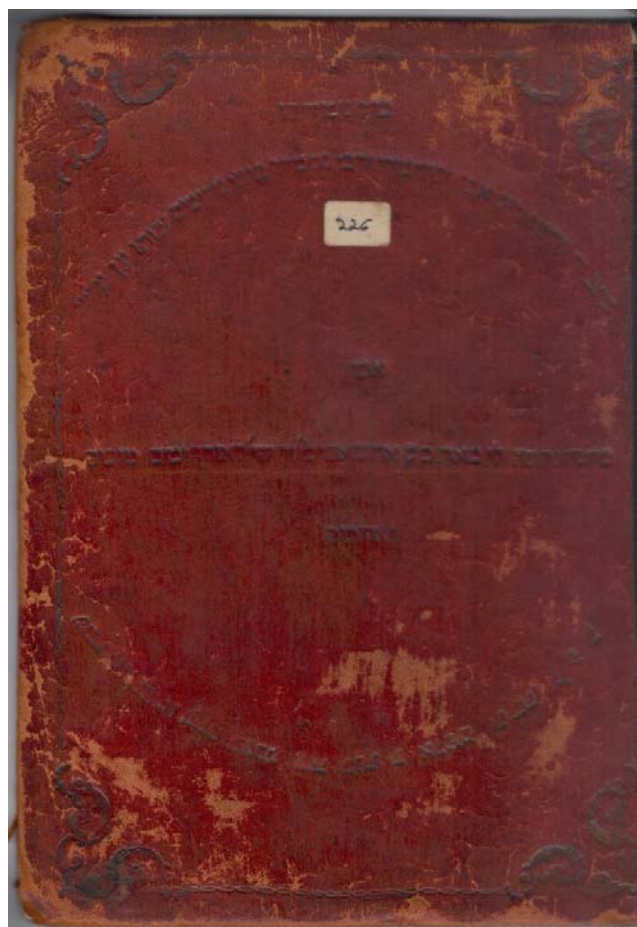
Manuscript # 1122. The open page gives a date – "mid-Shvat, 5623" (1863). This manuscript shows the Tzemach Tzedek's handwriting during his last years.

41. Number 26, novellae and Halachic responsa on *Even Ha'ezer*

Manuscript #226. On the cover is an inscription in golden letters that this volume, "an original manuscript of my grandfather, the Rebbe [the Tzemach Tzedek]... was given as a present by my father, the Rebbe [MaHaRaSh]," to the latter's son, the future Rebbe RaShaB (Rabbi Sholom DovBer, 1860-1920), in the year 5638 (1877-1878).

42. Volume 27, novellae and Halachic responsa

Manuscript #1073. This volume includes 176 pages, of which only pages 1-70 are written on and the rest are blank. The content of the responsa seems to indicate that they were written in 5608 (1847-1848), and it is therefore likely that this volume was written that year.



8. QUERIES AND RESPONSA SENT TO THE TZEMACH TZEDEK

Between the years 5592-5602 (1831-1842), Rabbi Yissochor Ber Halevi Hurvitz served as Rabbi – local Halachic authority – of the town of Lubavitch. In all Halachic matters, he was in close contact with the Tzemach Tzedek. Others aware of this closeness would ask him to submit their queries to the Rebbe. Sometimes he brought home the queries that had been sent to the Tzemach Tzedek, and later he had all these queries and responsa bound into several volumes.

The bound manuscript volumes of the Tzemach Tzedek's Halachic responsa, too, sometimes include the queries that various Rabbis addressed to him. Occasionally he wrote his response in brief on the page of the query itself. At other times he indicated on the page of the query which parts should be copied into the text of his response.

43. Volume Number 3

Manuscript #231 includes queries and responsa in the original handwriting of dozens of his contemporary Rabbis, some of them addressed to the Tzemach Tzedek. The volume is open to a responsum sent to him by his uncle, Rabbi Yehuda Leib of Yanovitch (the Alter Rebbe's brother, d. 1825), author of *Sh'eiris Yehuda*.

44. Volume Number 32

Manuscript #232 includes queries and responsa in the original handwriting of dozens of his contemporary Rabbis, some of them addressed to the Tzemach Tzedek. On the page to which the volume is opened (p. 201a) is a query sent to him in the year 5595 (1834-1835).

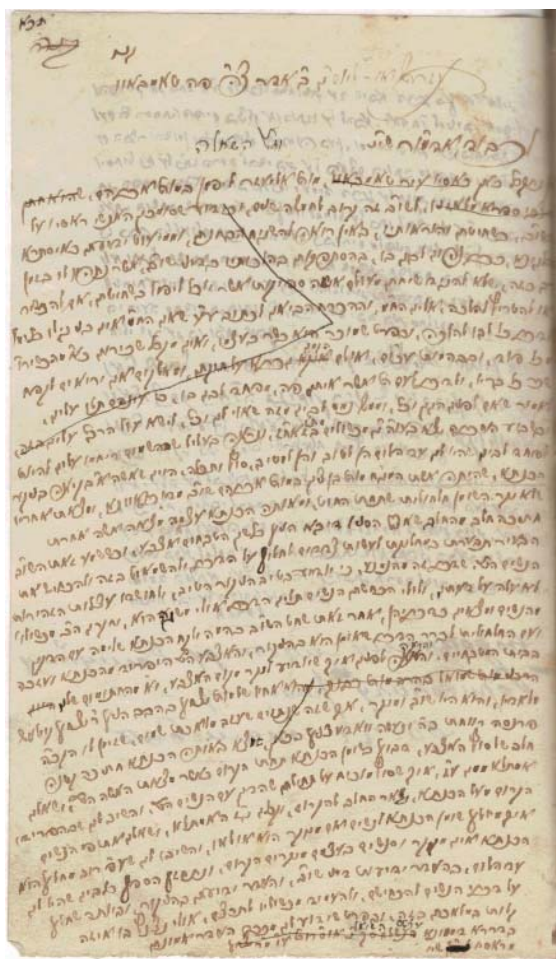
45. Assorted responsa

Manuscript #2145 is written mostly by the above-mentioned Rabbi Hurvitz, while other parts are in the handwriting of the Tzemach Tzedek or other Rabbis. The volume is open to a responsum of the renowned Chosid, Rabbi Nechemya of Dubrovna, written to the Tzemach Tzedek.

46. Volume (starting) "*Ma shebuksha*"

Manuscript #2144 comprises responsa by the Tzemach Tzedek – mostly on subjects of *Yoreh Dei'a* (2nd section of the *Shulchan Aruch*) – partly in his own handwriting, but it also includes queries and responsa written to him by his contemporary Rabbis.

The volume is open to a query addressed to the Tzemach Tzedek, on the page of which he wrote to indicate which part should be copied at the head of his response, and adding the words, "Until here is the wording of the [Rabbi] asking [the query]." That is how it is printed in the published *Tzemach Tzedek*, section *Yoreh Dei'a*, responsum 7.



9. LETTERS OF THE TZEMACH TZEDEK

47. Notations (starting) *Vayigbah*

Manuscript #1124 (on page 240a). These notations are published among his collected letters, *Igros Kodesh*, #31. Their content seems to indicate that they are his personal resolutions, written for his own inspiration, as one of the manuscript headings states, “Fine manners of conduct, written by the Rebbe, Rabbi Menachem Mendel...”

The content seems to indicate that they were written around 5601-5603 (1841-1843), when the Czarist government placed him under secret police watch, which severely affected his health.

48. Letter written in 5604 (1844)

This letter is published in his *Igros Kodesh*, #34.

49. Letter to his son in 5614 (1854)

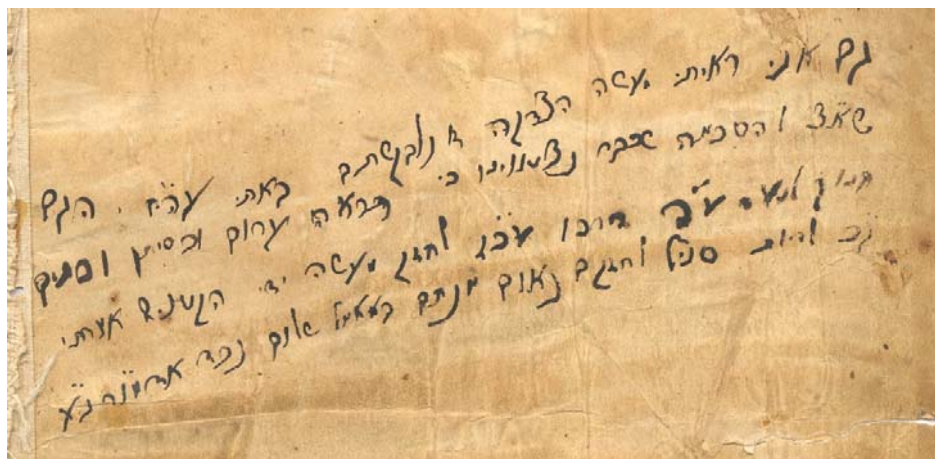
This letter to his sixth son, Rabbi Yosef Yitzchok of Avrutch, is published in his *Igros Kodesh*, #58.

50. Official ledger of *Malbish Arumim* society, 5620 (1860)

Manuscript #1970. This notation is published in his *Igros Kodesh*, #69. The title page reads, “Ledger of the *Malbish Arumim* society in the year ‘When you will see a naked person, you shall cover him’” (Isaiah 58:7) – numerical values of several initial letters of the Hebrew words total (5)620 (1860).

The volume records elections of trustees, acceptance of members, contributions by donors, and income and expenditure, during the years 5620-5674 (1859-1914). This period started after the great fire that destroyed much of the town of Lubavitch (which occurred during the years 1856-1858 – see *Sifriyas Lubavitch*, pp.31-35), and continued until World War I (which started August, 1914).

The ledger opens with a) a passage entitled *Zikoron L'tova* (“A Remembrance for the Good”), describing how the society came to be founded, b) encouragement for the society, in the Tzemach Tzedek’s handwriting, concluding with his signature, c) annual donation commitments by his sons and grandsons, with their signatures.



51. Last will and testament to the Rebbe MaHaRaSh, 5626 (1866)

This letter, published in his *Igros Kodesh*, #78, commands his youngest son to listen to problems of individual Chasidim, to counsel them, and to deliver public Chasidic discourses – which normally are activities performed by the Rebbeim themselves. The page shows the Tzemach Tzedek’s handwriting during his last year.

10. LETTERS OF THE TZEMACH TZEDEK'S SONS

52. Letter of his oldest son, Rabbi Boruch Sholom

This letter was written “after the holy *Shabbos*, 4th Tishre, 5626” (1865), to his son-in-law, Rabbi Meshulam Reich.

53. Letter of three of his sons

This letter, written on 15th Teves, 5620 (1860), to the Chasidim of the town of Horke, is signed by the Tzemach Tzedek's second son, Rabbi Yehuda Leib (later Rebbe of Kopust), his third son, Rabbi Chayim Shneur Zalman (later Rebbe of Lyadi), and his fourth son, Rabbi Yisroel Noach (later Rebbe of Nyezhin).

54. Letter of his second son, Rabbi Yehuda Leib (later Rebbe of Kopust)

The letter starts, “Enclosed is a letter from my honored father, the Rebbe, may he be well.”

55. Letter of his third son, Rabbi Chayim Shneur Zalman (later Rebbe of Lyadi)

The letter starts, “I have received your letter and fulfilled your request, and have asked my honored father, the Rebbe, may he be well, for his advice.”

56. Letter of his youngest son, Rabbi Shmuel, the Rebbe MaHaRaSh of Lubavitch

Manuscript #1041. Written several years after the Tzemach Tzedek's passing in 1866, this letter discusses parts of his will, in reference to the future use of his house after his passing.



11. ARTIFACTS OF THE TZEMACH TZEDEK

57. Sleeve of his garment

This black silk sleeve, 55cm. long, is so well worn that it has a hole at the elbow. In the well-known portrait of the Tzemach Tzemach, he wears a white garment (which he wore for *Shabbos* and *Yom Tov*). But he probably had a black garment, too, for weekday use, and this may have been divided among his sons after his passing.

58. Pot and plate

These pot and plate were brought to the Rebbe of our generation with a note that they are reputed by tradition to have belonged to the Tzemach Tzedek (although we are unaware how, precisely, it was preserved as such over the years).

59. *Shofar* (ram's horn used on *Rosh Hoshana*)

One of the *shofars* the Rebbe publicly used to blow the required blasts on *Rosh Hashana* was reputed by Chasidic tradition to have belonged to the Tzemach Tzedek. At one point it became Halachically disqualified for use, as a result of which part was cut off in order to qualify it anew. Later, it became disqualified again and the Rebbe henceforth used another one instead.

60. Bill of debt owed to the Rebbe

The renowned Chosid, Reb Yitzchok Chayim DovBer Vilensky, and the Chosid, Reb Aryeh Leib, son of Nochum Noach, record here their obligation to pay the Tzemach Tzedek by 5th Teves, 5618 (1857). Possibly it was a loan they had received from the Rebbe, or else it was their obligation for *maamad* – support of the Rebbe's household.

12. PUBLISHED PORTRAITS OF THE TZEMACH TZEDEK

61. Painted portrait of the Rebbe

See at length about the background of this portrait in *Mibeis Hag'nozim (Treasures from the Chabad Library)*, pp. 257-262 (see synopsis in English section, pp.72-73).

62. Picture published in 1886

Lithograph by G. Metz, accompanied by authorization of the Russian censor dated October 30, 1886.

63. Picture published in *Knesses Yisroel*, 5648 (1887-1888)

Signed by Z. Shatz, *Knesses Yisroel*, Book III, Warsaw, 5648, columns 215-216.

64. Print given by Rebbetzin Rivka to her grandson, the Rebbe RaYYaTz

On the back of this print, the Rebbe RaYYaTz (Rabbi Yosef Yitzchok Schneersohn, 1880-1950, sixth Rebbe of Chabad-Lubavitch) records, "I received this picture as a gift from my honored grandmother, the saintly Rebbetzin Rivka..., who told me that this picture is more accurate than other [publicized] pictures."

65. Print received by the Rebbe RaYYaTz in 1924

66. Picture on the title page of a Hebrew calendar, 5689 (1928-1929)

Published by Remigalsky Publishing House, Riga (Latvia).

67. Picture on the title page of a Hebrew calendar

Signed by artist "Sh.R.," in a calendar published by *Mesora*, Lodz (Poland).

68. Picture published by *Kehot* Publication Society, Brooklyn, 5713 (1953)

As published here, the negative was reversed so that the garment's right side hangs over its left side (following Chasidic tradition), and so that the book the Rebbe holds should open from the right (as do all Hebrew books).

13. BOOKS OF THE TZEMACH TZEDEK

Some of the Tzemach Tzedek's books were burned in the great fire in Lubavitch, but none of the books remaining have reached us except for two.

69. *TaNakh* (Jewish Scriptures), Amsterdam, 5426-5427 (1665-1667)

Inside the cover of this volume is a sticker inscribed by the Rebbe RaYYaTz: "From the books of my [great-] grandfather, the holy Rebbe, the Tzemach Tzedek... in which he used to read the *haftora*" [weekly public reading on *Shabbos* from the Prophets].

70. *Siddur* of the "ARI-ZaL" by Rabbi Shab'sai

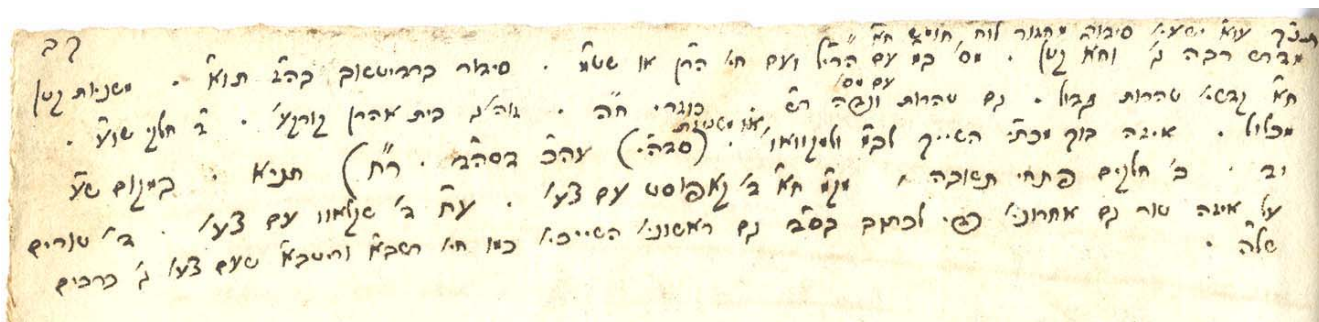
The sticker, written by the Rebbe RaYYaTz, states: "The *siddur* [prayer-book] of my [great-] grandfather, the holy Rebbe, the Tzemach Tzedek..., which he would hold before *shofar*-blowing [on *Rosh Hashana*] and while reciting the *Haggoda* [of *Pesach*]." This volume is one of the prayer-books including Cabalistic devotions while reciting prayers, based on the works of the greatest of the Cabalists, Rabbi Yitzchok Luria, known as the "ARI-Zal" (1534-1572).

71. Responsum mentioning the destruction of his library by fire

Manuscript #1096 – "5619 [1858-1859] 1." On one Halachic query he received after the great fire, he wrote a brief response in the name of the local Rabbis – Halachic authorities – of towns close to Lubavitch, adding (in reference to himself), "The above-mentioned Rabbi, since the town was destroyed by fire, including his house and Torah books, is unable to delve [into authoritative Torah texts] regarding this query in order to respond."

72. List of Torah books he took with him to Petersburg

Manuscript #1050, "Number 9 – Responsa on section [of *Shulchan Aruch*] *Even Ha'eizer*, Final Version, part II." This volume includes Halachic responsa he wrote or re-edited, up to the year 5603 (1843).



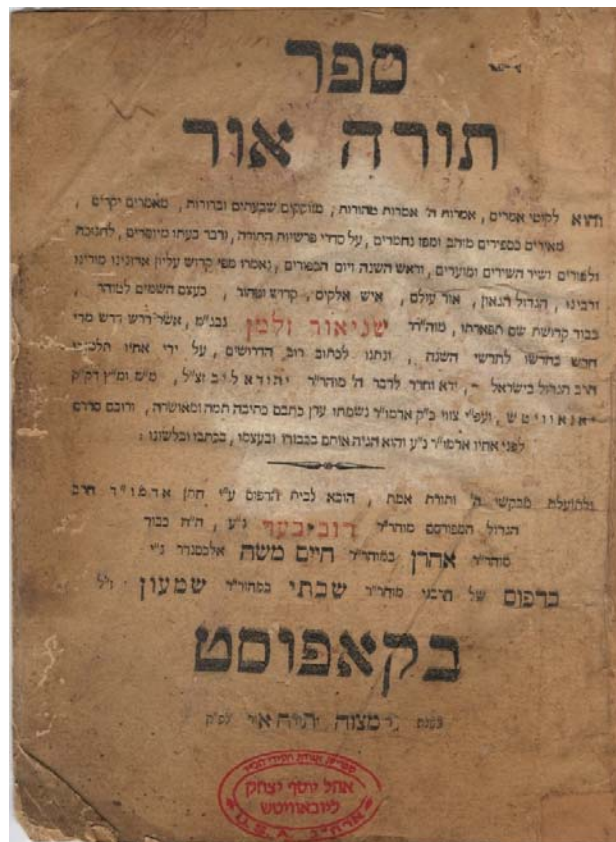
In summer of that year, he was summoned by the government to a "Rabbinical conference" in the capital city, Petersburg, where he remained for several months. In order to continue his daily Torah studies while there, he took with him many Torah books. Before leaving, he made a list of the books he wanted to take. In some of the volumes he inserted a number of blank pages, "in order to write, with the help of Heaven" – i.e. to record new Torah insights that would come to him during his study, as he was accustomed to do at home.

73. *Torah Or*, which he published in 5597 (1837)

In 1837, he published in Kopust *Torah Or*, a collection of the Alter Rebbe's discourses, on *Breishis*, *Shmos* and *Megilas Esther*, which he had edited for publication (see above, #34). Displayed is an exemplar of that first edition.

74. *Likkutei Torah*, which he published in 5608 (18480)

While *Torah Or* was being published, a new law was promulgated in Russia which severely limited all Jewish publishing. Consequently, the second volume was never published. Only 11 years later, after a Jewish printing press was opened in Zhitomir, was he able to publish a second volume – the Alter Rebbe's discourses on *Vayikra*, *Bamidbar*, *D'vorim*, holidays and *Shir Hashirim*, but now under a new name, *Likkutei Torah*, and – at the urging of his followers – with voluminous additions of his own references, comments and explanations (see above, #6). Displayed is an exemplar of the first edition.



75. Additions to *Likkutei Torah* (5611-1851)

After these two collections of the Alter Rebbe's discourses were published, the Tzemach Tzedek added discourses and synopses, etc., which were published separately (and appended to the original works in later editions).

76. Additions to *Torah Or* (5622-1862)

The title page reads, “In [this work] are discourses on the two *chumashim* [books of the Pentateuch] *Breishis* and *Shmos*, and also discourses for *Chanuka* among [those of] the Torah-portions of *Vayeishev* and *Mikkeitz*, and on *Megillas Esther* at the end of the book of *Shmos*, and one discourse for *Pesach* among [those of] the Torah-portion of *Vayak'hel*.”

77. *Or Haganuz*, 5626 (1866), with the Tzemach Tzedek's approbation

This Cabalistic work, by the saintly Rabbi Yehuda Leib Hakohein of Annipoli, bears an approbation (i.e. commitment to buy the book after publication) by the Tzemach Tzedek and his sons.

The Tzemach Tzedek never gave his approbation to any other book. Here he made an exception because the author, Rabbi Yehuda Leib Hakohen, had been one of the Alter Rebbe's two close colleagues (the other was Rabbi Zushe of Annipoli), fellow disciples of his Rebbe, Rabbi Dov Ber (*Maggid* – preacher – of Mezeritch (successor of the Baal Shem Tov as leader of the Chassidic movement), whom he had asked for their approbation before publishing *Tanya*, his central work of Chasidism. Their approbations have since been published in every edition. In recognition of this, when Rabbi Yehuda Leib's grandson wanted to publish this work, the Tzemach Tzedek made an exception and gave his approbation.