

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א  
ניסן מאה ועשרים שנה

נדפס ע"י  
הרה"ת ר' בן ציון וזוגתו  
מרת פייגא מעניא ומשפחתם  
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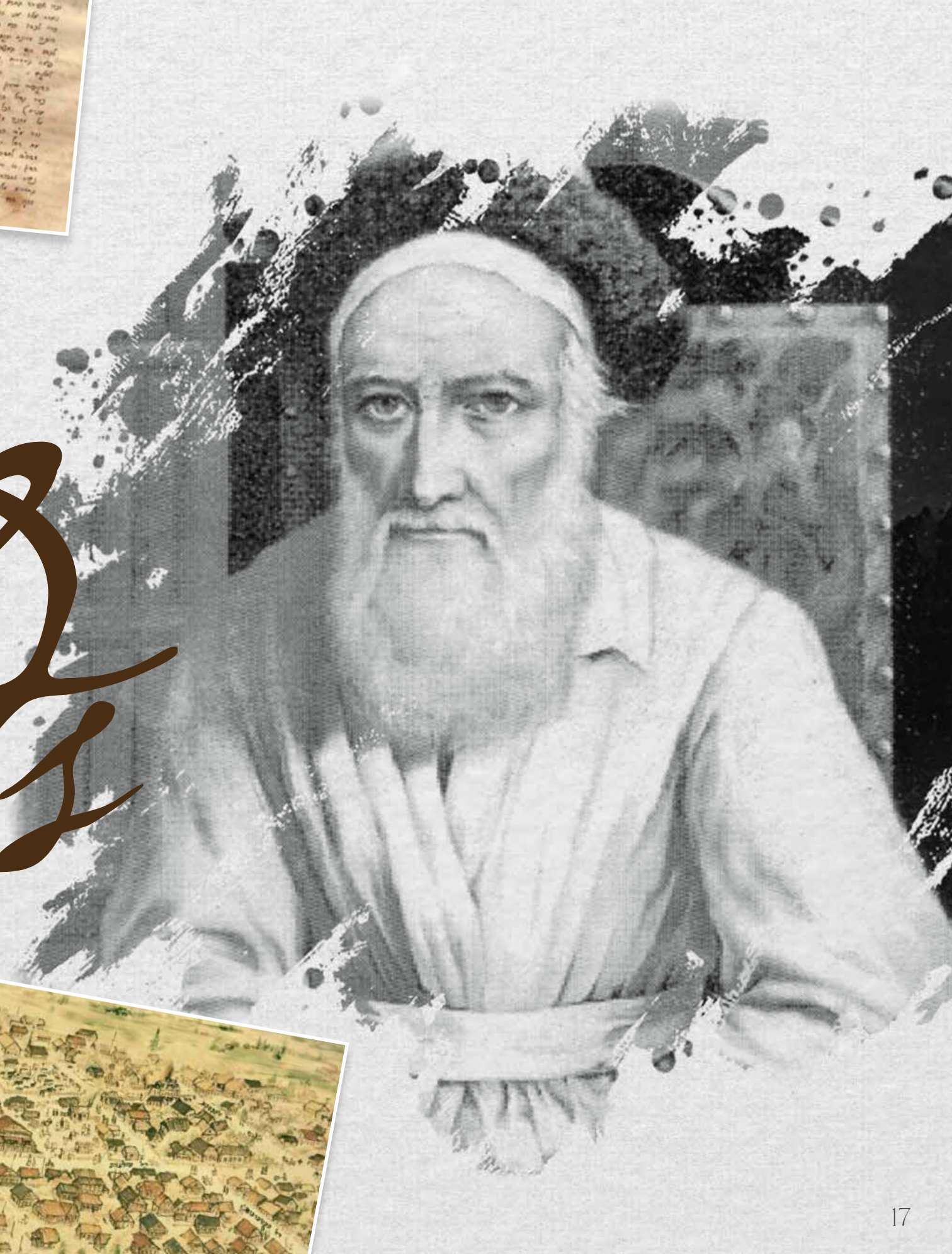
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# Wars

THE LIFE AND TIMES OF  
THE TZEMACH TZEDEK

*Presented in connection with the yom hilula, Yud-Gimmel Nissan*





# INTRODUCTION

Shavuot 5552\* seemed to be a regular festive Yom Tov in the court of the Alter Rebbe. The customary farbrengen was held and a *sicha* was spoken about the Baal Shem Tov, whose *yom hilula* is on Shavuot. But unbeknownst even to the closest Chassidim and family members, the Alter Rebbe was suffering tremendously at the time from the machinations of the *misnagdim*.

“Zeide [referring to the Baal Shem Tov]! Rebbe [the Mezritcher Maggid]!” suddenly cried out the Alter Rebbe. “Please arouse mercy upon myself, your students, your Chassidim and your teachings! *Gevald!* Father in Heaven have mercy on your children!” And to the shock of those assembled, the Alter Rebbe fell into a deep faint.

Pandemonium broke loose as doctors were called, members of *beis harav* anxiously hastened to the room, and Chassidim huddled worriedly.

Quietly and perhaps unnoticed, a young two-year-old boy entered. Seeing that his grandfather had

fainted, the young Tzemach Tzedek cried out: “Zeide! Hold onto my hand and rise!” The Alter Rebbe stirred, held on to his grandchild’s small hand and stood. “*Zeh yenachamenu*,” he said. “This one will comfort us.”<sup>1</sup>

Indeed, the Tzemach Tzedek would eventually lead Chassidim to a time when the machinations of the *misnagdim* would be all but gone. But his bold leadership would also carry them—and the Jewish nation—through menacing decrees threatening both the physical and spiritual standing of Yidden, and influences foreign to true Yiddishkeit and Torah.

The following is an overview of the Tzemach Tzedek’s years, providing but a small glimpse into the fascinating life and era of the Tzemach Tzedek.

## A REBBE’S CHINUCH

The Tzemach Tzedek was born on 29 Elul 5549\*, to Reb Sholom Shachne and Rebbetzin Devorah Leah, daughter of the Alter Rebbe.

The newborn child was given the name Menachem Mendel, named for Reb Menachem Mendel of Horodok (also known as Reb Mendel of Vitebsk). Reb Mendel had passed away a year-and-a-half earlier, on Rosh Chodesh Iyar 5548\*.

The Alter Rebbe, grandfather of the child, gave unique attention to the newborn baby, even gifting a blanket for the newborn baby to be swaddled with.<sup>2</sup>

During the days preceding the *bris*, the Alter Rebbe recited a lengthy *maamar* that served as the basis for the first several chapters of Tanya.<sup>3</sup> By the invitation of the Alter Rebbe, the *shalom zachar* was held with the participation of the family of the newborn, and select elder Chassidim. Before *birchas hamazon*, the townsfolk were invited

## TRACHT GUT

Of all the many teachings of the Tzemach Tzedek, the most famous instruction repeated by the Rebbe numerous times is the power of *bitachon* in Hashem, to the point of “*Tracht gut vet zein gut*.”

This statement of the Tzemach Tzedek was originally given in context of a story with one of his Chassidim whose child had taken ill, and the Tzemach Tzedek told them that thinking good would bring about his recovery.

(See *Sichas Shavuot* 5694. *Likkutei Diburim* vol. 1 p. 316. See also The Power of Positive Thought—Darkei HaChassidus, *Derher Cheshvan* 5776)

to join the family in the large shul.

The Rebbe Rashab said: “About *Avraham Avinu* it is said: ‘When he was three years old he recognized his Creator.’ One can only ‘recognize’ something he previously saw. After seeing something once, it can be ‘recognized’ by the person seeing it. ‘His Creator’ refers to Hashem, the creator of all beings... The Tzemach Tzedek recognized his Creator on his third birthday, Erev Rosh Hashanah 5553\*.”

Interestingly, Erev Rosh Hashanah 5553\* was an eventful day with long lasting effects:

The Alter Rebbe’s ongoing work in teaching Chassidus had aroused a spiritual *kitrug* against the new movement. On Motzei Shabbos Selichos 5552\* the Alter Rebbe called in several prominent Chassidim and shared with them his fears that the *kitrug* would soon be transferred to him personally.



PORTRAIT OF THE ALTER REBBE AS PUBLISHED IN HATOMIM (KISLEV 5699\*) BY THE FRIERDIKER REBBE.

Upon hearing about the words of her father, Rebbetzin Devorah Leah decided to take action. On Erev Rosh Hashanah, the third birthday of her son (the Tzemach Tzedek), she approached the *aron hakodesh* and announced: “All gathered! You are all witness that I, Devorah Leah *bas* Sterna hereby make an oath, that I shall take the place of my father Rebbe Schneur Zalman *ben* Rivkah so he shall remain among the living.”

Indeed, Rebbetzin Devorah Leah passed away just three days later, on Tzom Gedalia. One final request she made of her father: that he raise and educate her one son, the young Menachem Mendel. The Alter Rebbe told her: “Your son Menachem will comfort (*“menachem”*) me, you and all of *bnei Yisroel*.”

Indeed, the young Menachem Mendel was raised by his illustrious grandfather, the Alter Rebbe. Aside from daily study sessions with his grandson, the Alter Rebbe had the young Tzemach Tzedek sleep in his study, next to the shelves of *sefarim*, in an atmosphere of Torah.<sup>4</sup>

Already at the young age of three, the Tzemach Tzedek spent most of his day in the study of the Alter Rebbe. By the age of six he had become proficient in *birchos hashachar*, *krias Shema*, *birchos hanehenin*, much of Torah and *Nevi'im* and had mastered reading *lashon hakodesh*.<sup>5</sup>

Many stories are known about the sheer genius of the Tzemach Tzedek in his childhood years. Questions posed to the Alter Rebbe, short *vertlach* favored by elder Chassidim—and even by the Alter Rebbe himself—show the tremendous greatness displayed by the Tzemach Tzedek in his childhood. Many of these short anecdotes even came to serve as the basis for deep and lengthy *toros* of Chassidus given over by the Rabbeim who followed him.

His spiritual greatness was also evident: One Simchas Torah, the

famed Chossid Reb Pinchas Reizes brought the Tzemach Tzedek into a dance. Observing this, the Alter Rebbe turned to him and said: “Leave him; he can dance by himself, in his *neshamah* radiates Torah knowledge.”<sup>6</sup>

When the Tzemach Tzedek was just eight years old, the Alter Rebbe began insisting on the Mittler Rebbe to take the Tzemach Tzedek as a son-in-law for his daughter Chaya Mushka.<sup>7</sup> Sure enough, in the year 5563\*, at the age of 13, the Tzemach Tzedek married his cousin Rebbetzin Chaya Mushka, daughter of the Mittler Rebbe.<sup>8</sup>

## YOUNG LEADERSHIP

It was at the young age of 17 when the Tzemach Tzedek began farbrenging with Chassidim, guiding and inspiring them in the ways of Chassidus. The farbrengens had a unique and captivating style, often beginning with a story, followed by its practical implication how it should affect one's *avodah* and character traits.<sup>9</sup>

On Chof-Daled Teves 5573\*, the Alter Rebbe was *nistalek* in the village of Piena. The Tzemach Tzedek escorted the *aron* to Haditch, where he remained for a bit over a year. In summer 5574\* he relocated to Lubavitch, on condition that



MANUSCRIPT OF “SHORES MITZVAS HATEFILLAH” WRITTEN BY THE TZEMACH TZEDEK IN HIS YOUNGER YEARS.

he wouldn't be bothered with communal responsibilities.

Even after his *histalkus*, the Alter Rebbe would reveal himself to the Tzemach Tzedek in a vision or a dream. In these visions he would give direction and advice, and even share deep secrets in both *nigleh* and Chassidus. The frequency of these visions varied; while living in Lubavitch the Tzemach Tzedek would communicate with the Alter Rebbe almost every day!

During the *nesius* of the Mittler Rebbe, the Tzemach Tzedek remained more secluded from the public eye.



THE VILLAGE OF LIOZNA WHERE THE TZEMACH TZEDEK LIVED AS A CHILD.

“I would usually spend eighteen hours a day learning,” he wrote in a letter to the Rebbe Maharash, “half the time in a standing position and five hours of the time writing.”

It was only years later, roughly one year before the *histalkus* of the Mittler Rebbe, that the Tzemach Tzedek took the stage in communal work. The Mittler Rebbe was falsely accused of financial misconduct and taken to Vilna for trial. The Tzemach Tzedek immediately mobilized the Chassidim and began efforts to prove his father-in-law’s innocence.

Throughout all the years, the *gadlus* and elevated personality of the Tzemach Tzedek was evident. For example, on Simchas Torah 5576\*: The shul is filled with euphoric joy and the Tzemach Tzedek is dancing energetically. Even the able and healthy youngsters are unable to keep pace. As the young Chassidim fall behind from sheer exhaustion, the Tzemach Tzedek announces: “Yidden! Rejoice with the Torah! In this merit you will have life, children and abundant sustenance!” Rebbetzin Chaya Mushka, worried that her husband was tiring the young Chassidim, complained to her father, the Mittler Rebbe: “If only you would have seen how he is so *mufshat* from physicality! The *zeide* [the Alter Rebbe] said of him that he has *chushim rechavim* (i.e. of vast mental and emotional capabilities).”

“Before your husband, the radiance of Simchas Torah is now revealed as it was in the *Beis Hamikdash*,” replied the Mittler Rebbe. “Through his joy on Simchas Torah, he merits the revelation of the *etzem haneshamah*. The Torah itself becomes uplifted through the joy of the Tzemach Tzedek!”<sup>10</sup>

In Reshimas Hayoman the Rebbe describes the Tzemach Tzedek’s dancing on Simchas Torah:<sup>11</sup> “The dancing of the Tzemach Tzedek

in his younger years—no-one was able to keep up with; he would jump from the ground half an *arshin* (a Russian measurement; roughly 71 centimeters).”

## ACCEPTING THE NESIUS

Although the Tzemach Tzedek would farbreng with the Chassidim regularly during the lifetime of his predecessors, following the *histalkus* of the Mittler Rebbe—on Tes Kislev 5588\*—he initially refused to accept the mantle of leadership.

“Following the *histalkus*,” related the Chossid Reb Peretz Chein of Chernigov, “an urgent gathering was held with the participation of elder Chassidim of the Mittler Rebbe. The well publicized result of the gathering: The *nesius* was to transfer to the son-in-law of the Mittler Rebbe, the Tzemach Tzedek.

“A convoy of 18 well-known Chassidim was dispatched to the home of the Tzemach Tzedek. They were to deliver the resolution, now known throughout Chabad communities, that the mantle of leadership had been transferred to the Tzemach Tzedek. They were met with unfavorable results: The Tzemach Tzedek refused to take upon himself the *nesius*.

“Around Pesach time it was decided that the elder Chassidim would gather in Lubavitch for the upcoming Shavuos. Indeed, that Shavuos Lubavitch was packed with guests, including famed Chassidim the likes of Reb Aizik Homiler, Reb Hiller Paritcher, Reb Yitzchok Aizik of Vitebsk and more. Throughout their stay meetings were held, issues were discussed and envoys sent; all to no avail. The Tzemach Tzedek suggested several other members of *beis harav* for the position of Rebbe. Needless to say, the Chassidim

were not in the best of spirits.

“Just a few days before Shavuos, while pleading with the Tzemach Tzedek to accept upon himself the *nesius*, I told the Tzemach Tzedek: ‘I have a clear proof from the words of Chazal that it is incumbent upon you to accept the *nesius*.’

“Do not disrespect the words of *Razal!*” the Tzemach Tzedek responded. ‘Say what is on your mind.’

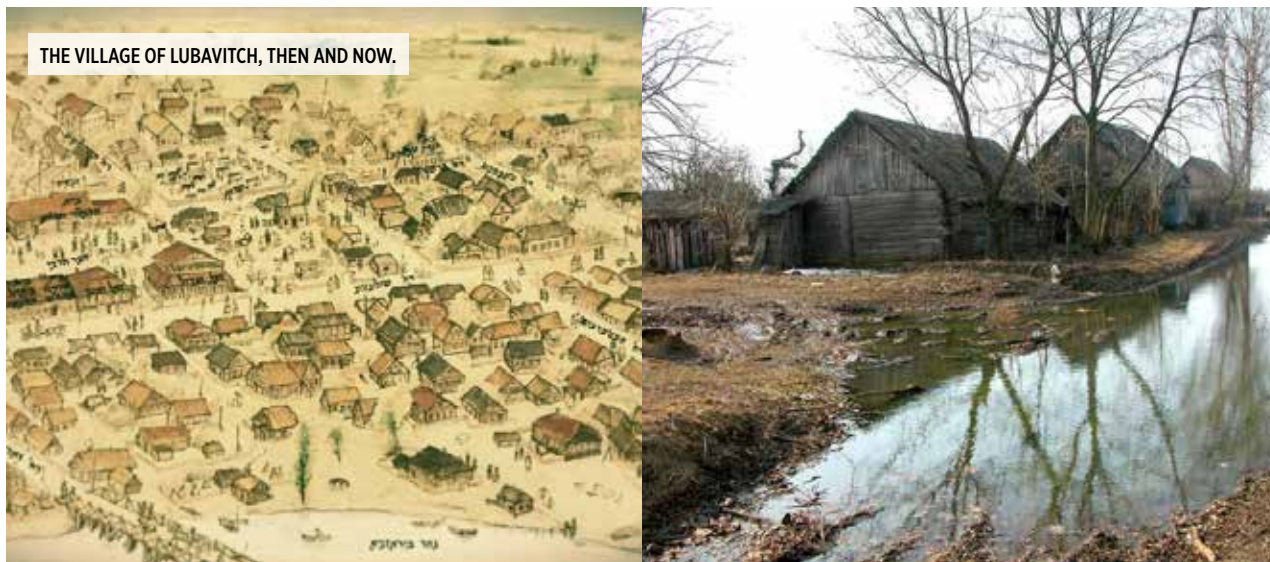
“I responded: ‘The *possuk* says “אשה כי תזריע וילדה זכר” regarding which Chazal teach: “איש מזריע תחילה.” These words go on the birth of your mother, the daughter of the Alter Rebbe. “אשה מזרעת תחילה,” this goes on your birth.”<sup>12</sup> The Tzemach Tzedek paused for a moment and said: “Agreed, as long as I am not bothered to give advice in physical matters.” Overjoyed, Reb Hillel Paritcher said: ‘The Chassidim wish to hear Chassidus!’

“The news spread like wildfire: The Tzemach Tzedek had finally taken on the *nesius*! Chassidim packed the main shul eagerly waiting for the Tzemach Tzedek to enter and deliver his first *maamar*. After a short wait, the Tzemach Tzedek appeared in white clothing (clothing inherited from the Alter Rebbe), took a seat and began delivering the *maamar* ‘*Al shloshe devarim ha’olam omed*.’

“As Reb Aizik Homiler was listening to the *maamar*, he suddenly remembered the time when he heard this same *maamar* from the Alter Rebbe. A memory of a young child being pushed in the crowd became clearer in his mind, and the words of the Alter Rebbe seemed to jump out in front of his eyes: ‘Leave him, he wishes to hear, he hears, he will yet prove he hears what is being said...’ Reb Aizik looked up. Yes, this child is the new Rebbe of Lubavitch, sitting before him delivering that very same *maamar*.

“While Reb Aizik was still lost in thought, the Tzemach Tzedek

THE VILLAGE OF LUBAVITCH, THEN AND NOW.



paused for a moment and turned to him. ‘You suspect me of something I don’t possess,’ said the Tzemach Tzedek. ‘What can I do? My grandfather ordered me to deliver this *maamar*.’ The Tzemach Tzedek then continued saying the *maamar*.

“As the new Rebbe returned to his quarters, the crowd of Chassidim erupted in joyous dance, singing in unison.”<sup>13</sup>

## CHATZER OF LUBAVITCH

At the forefront of authentic Torah Yiddishkeit, the Tzemach Tzedek was tremendously involved in the betterment of Jewish people across the spectrum. It was the Tzemach Tzedek who made tremendous efforts to rescue the Cantonists, Jewish children who were so viciously taken from their families and forced to serve an extended term in the Russian army. Aside from the callousness of ripping a child from his parents, these abductions filled an additional and perhaps “more important” purpose: To forcibly assimilate young children, tearing them away from their Jewish roots. A special committee was organized devoted solely to the

rescue of these desperate souls.<sup>14</sup>

Another important aspect of the Tzemach Tzedek’s activism is a theme common throughout his responsa: the Tzemach Tzedek’s involvement in the plight of *agunos*. With travel so dangerous and antisemitic violence commonplace, it was not uncommon for a woman to lose contact with her husband, resulting in complicated and intricate *halachic* issues. It was the Tzemach Tzedek who was so often called to resolve such cases.

The battle against the Haskalah movement, helping Yidden eke out a living in rural villages, and frequent travel made up much of the day-to-day activity in the court of the Tzemach Tzedek.

The *chatzer* in Lubavitch was also established: A plot of land was purchased, a home for *beis harav*, a large hall and a library were built. A *mikveh* was built on the river banks as well.

During the lifetime of the Tzemach Tzedek the Chabad library was built up and expanded. It is said that the study of the Tzemach Tzedek was filled with *sefarim* and *kesavim* to the extent that it was difficult to squeeze in a work-table and chair.<sup>15</sup>

But establishing the court in

Lubavitch came with many ups and downs too. Fires were commonplace, destroying valuable property and many years of work. Perhaps the most infamous blaze took place between the years 5616\*-5618\*. The flames utterly obliterated the home of *beis harav*, the *chatzer* and a tremendous amount of *sefarim* and *kesavim*.

“Now it is known that everything must be done anew, and very urgently,” writes Harav Chaim Shneur Zalman, son of the Tzemach Tzedek, in a fundraising appeal sent shortly following the massive fire. “It is thus worthwhile to make an effort in our community and in nearby villages, who will respond fairly and appropriately.”

The Tzemach Tzedek’s work was carried out without interference from the *misnagdishe* communities. In many instances the Tzemach Tzedek corresponded and worked with the Lithuanian Jewish leaders in his day.<sup>16</sup> During the visits of the Tzemach Tzedek to *misnagdishe* strongholds, the *misnagdim* accorded him great honor and his public addresses were well attended.

The amount of Chabad Chassidim swelled significantly in those days. In addition to the peace with

*misnagdim*, the Rebbe writes, there were many Polish Chassidim of the Alter Rebbe who did not follow the Mittler Rebbe but eventually came back to the Tzemach Tzedek.<sup>17</sup>

## A SPIRITUAL THREAT

Despite the relative spiritual freedom enjoyed by the Yidden of Eastern Europe, a new threat was brewing. A battle against authentic Torah and mitzvos was being waged by the Haskalah movement. The movement was based in Germany, but for some time their eyes had been set on the large Jewish communities of Poland and Lithuania. As a start, members of the movement (known

as *maskilim*) grew friendly with many Czarist ministers. Many of them being antisemites in their own right, they quickly joined forces with the *maskilim*, outlawing many things central to authentic Yiddishkeit.

A committee was created by the Haskalah leaders devoted to disseminating their beliefs throughout the Jewish world. The committee was composed of Yidden who had left their faith and believed in the Haskalah ideals of enlightenment and assimilation. The members would meet and discuss different strategies on how to penetrate the closely-knit communities and influence them.

The greatest opposition to the *maskilim* came from the Chassidic Rebbes who led their Chassidim with



IN 5706\*, THE FRIERDIKER REBBE PUBLISHED A RESHIMA TITLED: "THE TZEMACH TZEDEK AND THE HASKALAH MOVEMENT," PRESENTING THE BACKGROUND AND STORY OF THIS CRITICAL PERIOD IN RUSSIAN JEWISH HISTORY.

## SCHEDRIN A BASTION OF CHASSIDIC SPIRIT

For many years Yidden were permitted to settle only in select areas known as "the Pale of Settlement." As the Russian government shrunk this area, the Rabbeim—beginning with the Alter Rebbe—sought to improve the financial and physical welfare of their Chassidim. Several agricultural communities were founded, providing a steady livelihood for many families.

In the year 5606\*, the Tzemach Tzedek purchased a 17.5 square kilometer estate and settled some 60 families in a new village called Schedrin, named for the nobleman who had sold the estate.

Aside from providing physical sustenance to the Chassidim residing in the village, Schedrin was a spiritual oasis as well. Shielded from foreign influences prevalent throughout Eastern Europe, the city was a bastion of *chassidishe* warmth, *ahavas Yisroel* and learning.

Each family was given a plot of land with ample space and equipment to earn a living, all sponsored by the Tzemach Tzedek.

By 5657\*, the population of the village had grown to over 4,000 families. The *chassidishe* warmth and culture had indeed been preserved: Multiple *batei midrash* were built, guest Chassidim would visit from time to time, uplifting and farbrenging

with the locals, and many Chassidim would travel to the Rebbe. Years later, in 5669\*, a branch of Tomchei Temimim opened in the village, affirming its position as a stronghold of Chassidic life.

For many years the Tzemach Tzedek himself would visit the village once a year. Many Chassidim who lived close by would visit from time to time as well, using their visit to inspire the townsfolk in *avodas Hashem*.

The cheerful atmosphere of the village was renowned; visitors left with a glowing impression of both the physical state of affairs as well as the tremendous aura of Chassidus and *hiskashrus* in the village. In an article published about the village of Schedrin, one of the *Maskilim* asked the townsfolk about the village, and they replied: "We are workers of the land. When the gracious command of the Czar was given that we may work the land to make a living, the Lubavitcher Rebbe [the Tzemach Tzedek] gathered us and gave us this estate which he had purchased. 'Here is land!' he said. 'Each man should take a portion of it, strengthen your hands and gird yourselves with your work, and Hashem will bless you in the work of your hands.'

"... We lack nothing. Our master [the Tzemach Tzedek] built for us a *beis midrash*. Among us are Torah scholars, and they impart to us the Torah of Moshe Rabbeinu." He continues to describe how the townsfolk arise in the morning, daven

strong and firm leadership, inspiring them and not allowing foreign influences to seep in. Amongst the Chassidic leaders, the Tzemach Tzedek was certainly the most influential; both Chassidim and *misnagdim* held him in high esteem and Yidden of all backgrounds flocked to him for guidance. The Haskalah dispatched Mordechai Aharon Ginzburg to hold intellectual discussions with the Tzemach Tzedek on the importance of the Haskalah views.

For three weeks Mordechai Aharon stayed in Lubavitch. Yet because of the thousands who packed the village to seek the Tzemach Tzedek's advice, he barely managed to speak with the Tzemach Tzedek. Mordechai Aharon continued to visit many

Chassidic villages, disguising himself to hide his real identity. Needless to say, he returned from his voyage with an entirely different view on Chassidus. "I did not pass through a city in which the men didn't complete the *shiur* Tehillim—or on Shabbos the entire Tehillim—early in the morning," he said in his report. "The women tell at least 2-3 wondrous stories of the Rebbe daily, and before mentioning the Rebbe's name they wash and scrub their hands!"

In a desperate attempt to do away with those opposing Haskalah, a decision was made: A series of false accusations would be made against the Tzemach Tzedek. Also, an able and experienced spy would be sent to collect information on the

Tzemach Tzedek and his Chassidim. Lipman Feldman, a fifty-year-old master in the candle-making business, was chosen for the job.

Lipman arrived in Lubavitch, and immediately became a regular in the Tzemach Tzedek's court. In an effort to infiltrate the community, he entered into a business partnership with Harav Baruch Shalom, the oldest son of the Tzemach Tzedek, and quickly gained a good reputation as a reliable candlemaker who produces material of the highest quality. Lipman found plenty of time to hang around the central *beis medrash* and gradually left his candle business to his many employees.

A few months passed, and a libel from the Haskalah against the

together, and then disperse to their day-to-day work. "Peace and serenity are their lot," he concludes.

Interestingly, Russian law entitles anyone who settled 100 families on their property to seek Hereditary Honored Citizenship, a prestigious honor. Indeed, for settling Schedrin, the Tzemach Tzedek was nominated for honorary citizenship. It was this honor that protected the descendants of the Tzemach Tzedek from different draft laws and additional limitations posed by the Russian government.

Even multiple generations later, in the Nikolayev community book of registration, the entry for the Rebbe's birth reads: "... Parents' Names and

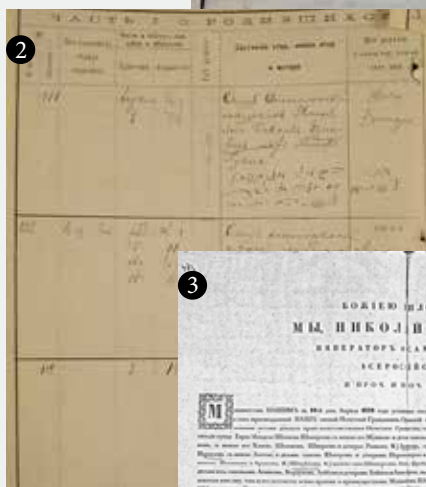
Rank: Father – Hereditary Honored Citizen Levi son of Zalman, Schneerson. Mother – Chana. Name and gender of child: Boy, Menachem Mendel.<sup>32</sup>"

1. PART OF THE LETTER FROM THE TZEMACH TZEDEK TO THE GOVERNOR OF THE MOGILEV REGION: "BASED ON THE FACT THAT I HAVE COMPLIED WITH ALL THE ABOVE REQUIREMENTS OF THE LAW, I REQUEST... THAT YOU REFER [TO THE SENATE] ON MY BEHALF THAT I EARNED THE TITLE HEREDITARY HONORED CITIZEN, FOR MYSELF, AND FOR MY ENTIRE FAMILY."

2. RECORD OF THE REBBE'S BIRTH. THE MIDDLE ENTRY READS: "JEWISH DATE OF BIRTH: 11 NISSAN... FATHER – HEREDITARY HONORED CITIZEN LEVI SON OF ZALMAN, SCHNEERSON...."

3. COPY OF THE CERTIFICATE BESTOWING HEREDITARY HONORED CITIZENSHIP UPON THE TZEMACH TZEDEK AND HIS DESCENDANTS.

"SINCE THE FAITHFUL HONORED CITIZEN, THE JEW MENDEL SON OF SHACHNA SCHNEERSON, MERCHANT OF THE SECOND GUILD, HAS PROVEN THROUGH DOCUMENTS HIS RIGHT TO THE TITLE HEREDITARY HONORED CITIZEN... NOW BY OUR ORDER, ALL HIS DESCENDANTS MAY MAKE USE OF ALL PRIVILEGES GRANTED BY THIS TITLE, JUST AS HE HIMSELF CAN."



## THE TZEMACH TZEDEK AND MOSHIACH

“Tzemach” is the name of Moshiach, as the *possuk* says simply (Zecharia 3, 8):

“I will bring forth My servant, Tzemach”, and as we recite at the close of *hosha’anos*: “There has appeared a man, his name is Tzemach.”

“Tzedek” also refers to Moshiach, as we say in *Pasach Eliyahu*: “Tzedek malchusa kadisha,” referring to *malchus*, the “*melech hamoshiach*.”

Why is this so?

The Tzemach Tzedek worked feverishly to spread the wellsprings of Chassidus to new frontiers; he brought the teachings of Chassidus even to those who initially opposed Chassidus and its teachings. This was accomplished partly by his symbiosis of the revealed and hidden aspects of Torah.

Thus, we refer to the Tzemach Tzedek with a name that hints to Moshiach, because “Yafutzu maayanosecha chutzah” will bring Moshiach.

(Fifth night of Sukkos 5746

- Hisvaaduyos vol. 1 p. 283)

Tzemach Tzedek was uncovered by a Chassidic agent in Vilna, stationed there specifically to keep an eye on the *maskilim*. The local Chassidim sent Reb Shlomo Moshe to deliver the news to the Tzemach Tzedek in Lubavitch. This Reb Shlomo Moshe was a young and extremely sharp fellow blessed with tremendous talents. He had a keen eye for details, a rare expertise for studying handwriting and forgery, as well as a unique ability to recognize people and to detect their personalities.

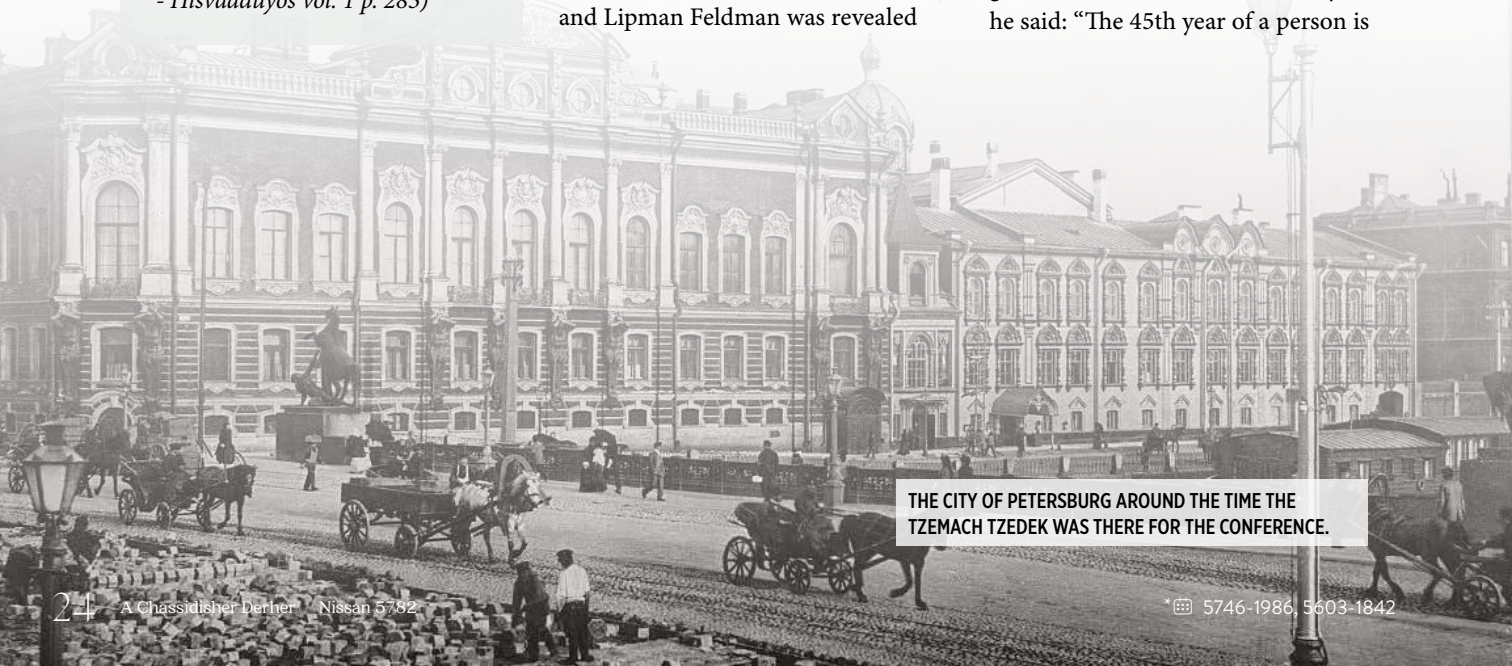
Arriving in Lubavitch, Reb Shlomo Moshe took the opportunity to farbreng with other visiting Chassidim. During the farbrengen, he couldn’t help but notice a regular-looking Chossid jotting down notes on a small notebook. Every now and then he would motion and whisper silently to a second Chossid next to him. Recognizing him, Reb Shlomo Moshe kept his eye on the “Chossid” tracking his every move. Then it hit him. “That must be Binyomin hamumar!” thought Reb Shlomo Moshe. Binyomin hamumar was a top Haskalah member infamous for his notorious behavior and callousness. The guess was that his friend, also disguised as a Chossid, was a spy too. After a quick investigation, the spies were exposed and Lipman Feldman was revealed

as an impostor. The Tzemach Tzedek instructed to keep the identity of the spies secret for the time being. Sure enough, just two weeks later Lipman moved away; “I have things to attend to at home,” he said.

## CONFERENCE IN PETERSBURG

It seemed that the battle being waged by the *maskilim* was waning. As a final attempt to infiltrate the *frumme* educational system, they arranged for a conference of rabbonim and leaders to be held in Petersburg. The hope was to convince—or even force—the rabbinic leaders to introduce into the school system ideas contrary to true Yiddishkeit. Four representatives were chosen: The Tzemach Tzedek, representing the Chassidim, Reb Yitzchok (Itche’le) Volozhiner, representing the *misnagdim*, Reb Yisroel Halperin, to represent the Jewish working class, and Mr. Betzalel Stern on behalf of the *maskilim*.

Already before the start of 5603\*, months before the start of the conference, Chassidim saw a change in the *hanhaga* of the Tzemach Tzedek. On Chai Elul he remained locked in his study for hours, and on Erev Rosh Hashanah, as Chassidim gave him a *bracha* for his birthday, he said: “The 45th year of a person is



THE CITY OF PETERSBURG AROUND THE TIME THE TZEMACH TZEDEK WAS THERE FOR THE CONFERENCE.



THE EARLIEST PRINTING OF THE “TORAH OHR” PRINTED IN KOPUST (IN 1559\*) AND “LIKKUTEI TORAH” PRINTED IN ZHITOMER (IN 1568\*).

very hard and a doubled and tripled *bracha* is needed.” Messengers with *panim* were sent to daven at the *kever* of Rebbetzin Devorah Leah, the Tzemach Tzedek’s mother, asking her to arouse Heavenly mercy as “the men of Berlin are overcoming” (referring to the Germany-based *maskilim*).

Throughout the conference, the Tzemach Tzedek did not budge an iota on anything contrary to authentic Yiddishkeit, even while under tremendous pressure.

“About the tzaddik Reb Mendel Schneerson,” reads an accusation written during the conference, “he interferes with the course of the conferences with force and vigor, and in disgust despises the laws of the government. He says that all their power is to impose taxes on the Jewish people and not even to touch the slightest custom of theirs. For every good idea founded on law and logic in favor of the Jews that has been proposed or agreed upon by the *chachmei Yisroel*, the tzaddik Harav Mendel Shachnewitz<sup>18</sup> Schneerson expresses his stubborn opinion and says forcefully: ‘We

were invited to speak about our religion and not to be told the opinion of others.’ He has been punished many times and remains standing against the government.”

It seems that the “non-aggressive” way the conference had begun was not effective, and a more cruel and threatening method needed to be adopted. Obviously though, the Tzemach Tzedek stood strong—being imprisoned some 22 times (!) during the conference—and the conference resulted without the adoption of any of the *maskilim*’s changes.

The Tzemach Tzedek was finally allowed to return to Lubavitch and was greeted happily by many Chassidim. In the following years, many new initiatives began to strengthen Torah based Yiddishkeit: Yeshivos were established in Lubavitch and in other big cities, the landmark *sefer* Likkutei Torah was published, and the efforts to save children from foreign influences were redoubled.<sup>19</sup>

## TEACHING A GENERATION

From a young age, the Tzemach Tzedek professed a tremendous knowledge of both *nigleh* and Chassidus. Although he didn’t issue halachic rulings until 1578\*, he wrote many pages of *chiddushim*, at times asking the Alter Rebbe for insight on a particular topic.

The Mittlerer Rebbe would regularly refer halachic issues to the Tzemach Tzedek, looking over the ruling before sending it back to the questioner. From the *kesavim* that remain, it seems that the Tzemach Tzedek would compile the halachic queries posed together with the answers he had written, and bind them into a book once a year. Over time, the Tzemach Tzedek began organizing his many *kesavim* and editing them in a

## MAREI MEKOMOS

A unique part of the Tzemach Tzedek’s Torah is the unprecedented focus on *marei mekomos* (references to sources).

This special *koch* is also seen in our generation by the Rebbe. The Rebbe wrote a tremendous amount of *marei mekomos*, both on his Torah and on the previous Rabbeim’s Torah.

In a fascinating letter, the Rebbe addresses the importance of adding *marei mekomos* in Chassidus; for seemingly the *maamar* itself should serve as a source for the quoted line.

“*Lo kein hu imadi*,” the Rebbe wrote, “I hold differently.” The Rebbe describes how much can be learnt from seeing something in its source, concluding: “It is more *chassidish* to bring a *marei makom* than to say that it’s the Rebbe’s *chiddush*. And it is known how much the Tzemach Tzedek invested in his *hagahos* on Chassidus.”<sup>21</sup>

*mahadura basra*, possibly for print.

A wide variety of people, including many distinguished rabbonim, would seek council by the Tzemach Tzedek, who was known for his tremendous knowledge on a wide range of topics. There were times when the Tzemach Tzedek and a second rav would both be asked for halachic council on a particular issue. This would regularly lead to a halachic discussion between the Tzemach Tzedek and the second rav until ultimately reaching a joint decision.

“Given the severity of the situation I request you not to rely on me alone but that you ask other Torah authorities as well.”<sup>20</sup> Such words are familiar to those who study the work



THE MATZEVOS OF THE TZEMACH TZEDEK AND THE REBBE MAHARASH. THE ORIGINAL MATZEVOS WERE DAMAGED DURING WORLD WAR II.



THE NEWLY BUILT OHEL OF THE TZEMACH TZEDEK AND REBBE MAHARASH.

of the Tzemach Tzedek, revealing his humble approach to offering rulings.<sup>21</sup>

The vast Torah of the Tzemach Tzedek we have today, is but a percentage of what was written over many years. The Rebbe Maharash related that 60,000 sheets of paper were written by the Tzemach Tzedek. Much was lost in the fires that swept through Lubavitch.<sup>22</sup> About 80 handwritten volumes remain today in the library of Agudas Chasidei Chabad. Chassidim usually did not write *hanachos*, as the Tzemach Tzedek would transcribe his Torah himself. However, *manichim* did exist—among them the Rebbe Maharash<sup>23</sup>—and much is printed today from their pen.

During his lifetime, not much of his Torah was printed, perhaps due to the suspension of *sefarim* printing, and even the name “Tzemach Tzedek” was given after his *histalkus*.<sup>24</sup>

## THE LATER YEARS

“My world darkened for me.” These words were said by the Tzemach Tzedek following the *histalkus* of Rebbetzin Chaya Mushka on 8 Teves 5621\*. In the years following, the health of the Tzemach Tzedek began to deteriorate. *Yechidus* was terminated and answers to questions posed by

Chassidim eventually stopped. “I don’t see physicality, just the light of the *neshamah*,” said the Tzemach Tzedek, thus he would not answer questions in material matters. During his daily study sessions with the Rebbe Maharash, the Tzemach Tzedek would repeat a *midrash* about the passing of Yosef Hatzaddik.<sup>25</sup> “Although Yosef and his brothers passed, their G-d did not, as it is said, ‘*B’nei Yisroel* were fruitful and multiplied.’” While in his father’s presence, the Rebbe Maharash contained himself, yet upon returning home he would break down in tears, crying profusely.<sup>26</sup>

“Hashem desired the souls of the *tzaddikim*, my father the Rebbe, on Wednesday evening, 13 Nissan 5626\*,” inscribed the Rebbe Maharash in the *pinkas* of the *chevra kadisha* in Lubavitch. “The *aron kodesh*, the light of the Jewish nation, was taken into captivity. May the dwellers of the dust rise and sing, and him among them, and share with us the wonders of Hashem’s Torah...”

The *levaya* itself was unemotional. Upon returning from the *levaya* however, the crying and mourning of the Chassidim was so intense that the children of the Tzemach Tzedek began ordering the Chassidim to stop.

Reb Yekusiel Lepler was not told of the *histalkus* until a half a year

later. “Fools!” he cried, upon hearing the news, “how did you allow the Rebbe to be *nistalek*!” Immediately he departed for Lubavitch, and upon arrival he said: “I will not do anything until I hear word from the Rebbe.” Reb Yekusiel entered the Ohel of the Tzemach Tzedek, remaining there for an entire day. Finally, Reb Yekusiel returned and was instrumental in the coronation of the Rebbe Maharash.<sup>27</sup>

In his *tzava’ah*, the Tzemach Tzedek requested that an Ohel not be built around his *kever*. Ultimately, due to different concerns, a roofless structure was built, and later a second room adjacent to the Ohel, serving as a *beis medrash*.<sup>28</sup>

Already during his lifetime, the Tzemach Tzedek instructed his sons to deliver words of Chassidus and guide the Chassidim in *avodas Hashem*. However, about his youngest son, the Rebbe Maharash, the Tzemach Tzedek wrote: “You should listen to him like you listened to me...” Indeed, the other sons all opened their own courts in various cities (aside from the oldest son, Harav Baruch Sholom) while the Rebbe Maharash filled his father’s place as the Rebbe in the city of Lubavitch.<sup>29</sup>

The Rebbe explains that the fact that many of the Tzemach Tzedek’s sons were able to assume

## THE TZEMACH TZEDEK AND THE REBBE

Reb Moshe Grossberg, author of *sefarim* on the Rogatchover Gaon, related:

It was in 5722\* when I entered the Rebbe's room with letters I had written on the Rogatchover's Torah. I mustered up the courage and told the Rebbe: "Throughout the generations, we don't find any *gadol b'Yisroel* who personified the fusion of *nigleh* and philosophy in Torah as the Rogatchover Gaon.

"Although," I continued, "many *gedolim* existed who were proficient in philosophy as well, such as the Maharal of Prague."

The Rebbe answered me: "Actually, such a concept existed even before the Rogatchover. The Tzemach Tzedek, in his *sefer Derech Mitzvosecha* writes in such a way."

"Derech Mitzvosecha I have not yet seen," I replied, "but I have seen the Rebbe writing in such a style, synthesizing both *nigleh* and Chassidus."

"I am named after the Tzemach Tzedek," the Rebbe said. "I thus try to follow in his ways."<sup>33</sup>

Indeed, a special connection is seen between the Rebbe and the Tzemach Tzedek. In a unique conversation with Rabbi Yitzchok Aizik Herzog, the Frierdiker Rebbe said about the Rebbe: "He has the head of the Tzemach Tzedek,

the entire Torah lies open before him."<sup>34</sup>

Aside from the similar styles evident, the Rebbe also had a unique *chavivus* for the Torah of the Tzemach Tzedek. On the Rebbe's instruction, "Sefer Halikutim" was published—an encyclopedic project collecting concepts of Chassidus as they are explained in the Tzemach Tzedek's *maamarim* and presenting them in alphabetical order. This is something unique not found by any other Rabbeim.

Unlike all other *sefarim* of the Rabbeim, the publication of the Tzemach Tzedek's set of *maamarim*, Ohr HaTorah, was sponsored by the Rebbe himself.<sup>35</sup> In a *yechidus* with Reb Zalman Gurary, the Rebbe once motioned to the numerous *sefarim* of Ohr Hatorah and said: "But this, no one can take from me."

On the Shabbos following Yud Shevat 5712\*, the Rebbe spoke how in Lubavitch, they "didn't hold of *mofsim*."

"However," the Rebbe spoke, "when there was a need, *mofsim* existed as well."

The Rebbe continued and said: "All those who have not yet given birth to a son, will give birth this year to *chassidishe* children, and they should name them after the [Frierdiker] Rebbe. Those who cannot give the name of the [Frierdiker] Rebbe should name their child "Menachem Mendel," the name of the Tzemach Tzedek."<sup>36</sup>

the title "*Admur*" is an indication that each and every one of us can reach this level as well!<sup>30</sup> **T**

1. Sefer Hasichos *Kayitz* 5700 p. 65.
2. Likkutei Dibburim vol. 2 p. 225.
3. Hayom Yom 6 Adar II.
4. Likkutei Dibburim vol. 1 p. 86.
5. Likkutei Dibburim vol. 4 p. 666.
6. Sefer Hasichos 5703 p. 23.
7. Likkutei Dibburim vol. 4 p. 669.
8. Opinions vary as to the exact date of the marriage of the Tzemach Tzedek. We have chosen to follow what is written in the *shalshelos hayachas* of Hayom Yom which was edited by the Rebbe.
9. See *sichas* Shevi'i Shel Pesach 5706.
10. Sefer Hasichos 5703 p. 10.
11. Pg. 296.
12. See Hayom Yom 28 Iyar.
13. See Hatomim vol. 3 p. 22. Likkutei

- Dibburim vol. 4 p. 668. Sefer Hasichos *Kayitz* 5700 p. 103. Ibid. 5701 p. 146
14. See "We Want to See The Rebbe," Derher Cheshvan 5782.
15. Kerem Chabad Issue 1 p. 62.
16. See (Hisvaaduyos 5742 vol. 4, p. 2295).
17. Reshimas Hayoman p. 211.
18. Referring to the Tzemach Tzedek's father, Reb Sholom Shachne.
19. The story of the Tzemach Tzedek's battle against the Haskalah movement is primarily based on the *kuntres* "*Admur HaTzemach Tzedek u'Tenuas HaHaskalah*".
20. Teshuva #353.
21. See Reshimas Hayoman p. 287.
22. Hosafos of Tzemach Tzedek - biographical sketch written by the Rebbe based on the Frierdiker Rebbe's letters.
23. See Reshimas Hayoman p. 206.
24. Much of the information in this section is culled from Toldos Chabad b'Russia Hatzaris p. 115 and on.

25. Shemos Rabba 1, 8.
26. *Hamashpia* p. 128.
27. Sefer Hasichos 5702 p. 103.
28. Igros Kodesh *Admur* Maharash letter #40.
29. Reshimas Hayoman p. 283. See Beis Rebbe section 3, chapter 8.
30. *Sicha*, Hoshana Rabba 5752.
31. Igros Kodesh vol. 21 p. 117.
32. The title "Honored Citizen" was conferred on the Tzemach Tzedek as a result of his leadership at the Petersburg conference. The title "Hereditary Honored Citizen," placing all descendants of the Tzemach Tzedek in the "Honored Citizen" class, was conferred as a result of the founding of Schedrin. See Early Years p. 472.
33. *Hamelech Bemisibo* vol. 2 p. 259.
34. *Yemei Melech* vol. 3 p. 1035.
35. See *B'chol Beisi Ne'eman Hu* p. 259.
36. *Toras Menachem* vol. 4 p. 70.

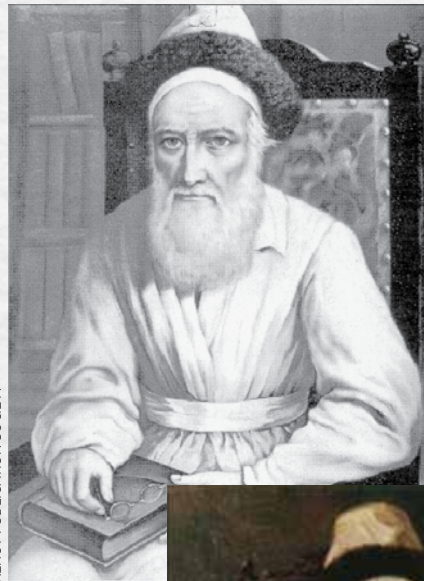
# The TZEMACH TZEDEK'S *portrait*

The portrait was painted by an unknown non-Jewish artist towards the end of the Tzemach Tzedek's life; the exact year is unknown. For many years the original painting was lost and only various reproductions emerged.

We bring here several versions of the picture that were published over the years.



THIS PORTRAIT, PRODUCED IN 5646\*, WAS THE FIRST TO BE PUBLISHED.



KEHOT PUBLICATION SOCIETY

THIS EDITION IS THE ONE PUBLISHED BY KEHOS IN 5713\*, IN WHICH THEY CORRECTED A NUMBER OF MISTAKES MADE BY THE NON-JEWISH PAINTER DUE TO HIS UNFAMILIARITY WITH HALACHA.



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IN 5751\*, RABBI SHOLOM BER LEVINE, CHIEF LIBRARIAN AT THE LIBRARY OF AGUDAS CHASSIDEI CHABAD, DISCOVERED AN OIL PAINTING IN MOSCOW. AFTER EXTENSIVE DELIBERATION, HE DETERMINED THAT THIS DRAWING WAS THE ORIGINAL, UPON WHICH ALL OTHER PAINTINGS WERE BASED. A DETAILED DISCUSSION (IN HEBREW) OF ITS AUTHENTICITY IS FOUND IN "MIBEIS HAGENAZIM," PP. 51-56 (AND IN ENGLISH, PP. 72-73).



ON THE BACK OF THIS PRINT, THE FRIEDRIKER REBBE RECORDS: "I RECEIVED THIS PICTURE AS A GIFT FROM MY HONORED GRANDMOTHER, THE SAINTLY REBBETZIN RIVKA, IN THE WINTER OF 5658\*, WHO TOLD ME THAT THIS PICTURE IS MORE ACCURATE THAN OTHER [PREVIOUSLY PUBLISHED] PICTURES."

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