

THE LIBRARY EXHIBITIONS

LIBRARY OF AGUDAS CHASSIDEI CHABAD
OHHEL YOSEF YITZCHAK – LUBAVITCH

The 14 Exhibitions held at
The Library's Exhibition Hall
1994-2015

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Compiled by
Rabbi Shalom Dovber Levine



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OHHEL YOSEF YITZCHAK-LUBAVITCH
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Introduction

Since the opening of the Library's exhibition hall on 18th Elul, 1994 (5754), we have chosen various subjects for exhibitions which we feature every year or two.

Guidebooks have been published for most of the exhibitions. The present volume brings together all these guidebooks.

Included as well are overviews of those exhibitions for which no guidebook was published, based on contemporary reports, reviews and photographs.

The total number of exhibitions held by the Library has been 14 – on a variety of subjects.

In 2010 (5769), in conjunction with the exhibition entitled "Treasures from the Chabad Library" (Exhibition 11), the Library published an album volume entitled "Treasures from the Chabad Library," featuring 154 special items from the Library's archives.

The present volume is a continuation of that volume "Treasures from the Chabad Library."

Shalom Dovber Levine

5th Teves, 5776 (12/17/2015)

Brooklyn, New York

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Exhibition 1

The Lubavitch Library Exhibition

August 25, 1994 – November 3, 1994
(18th Elul, 5754 – Erev Rosh Chodeah Kislev)

*

Featuring artifacts and writings of the Chabad Rebbes through the generations,
and gifts received by the Rebbe in connection with
his Mitzvah Campaigns (*Mivtza'im*)

Exhibition Committee

Rabbi Shalom Dovber Levine

Rabbi Yitzchak Wilhelm

Rabbi Avrohom Berns

Rabbi Shalom Yaakov Chazan

Rabbi Gavriel Schapiro

Exhibition catalogue:

Rabbi Shalom Dovber Levine, editor

Rabbi Avrohom Berns, photography

Introduction

18th Elul, 5754

After many years of building the Library's collection, organizing the books, and creating and computerizing the catalog, we are pleased to announce the Library's opening. with a unique exhibition of singular artifacts and writings of the Chabad Rebbes. The exhibition will last from August 25, 1994, through November 3, 1994.

Much of the library's collection has endured moving through many locations, fires in the town of Lubavitch (Russia), Soviet confiscation, Nazi conquest of Poland, and most recently, the well-known court case establishing this collection as belonging to Agudas Chassidei Chabad.

Currently, the library consists of 200,000 Seforim, many of them very rare, such as incunabula (published before 1500 from movable type), together with a collection of 3,000 manuscript volumes, many of them handwritten by the Chabad Rebbes. It includes hundreds of thousands of pages of printed material and handwritten manuscripts, and an archive of thousands of invaluable items such as illustrations, portraits, "keys" to cities, honorary scrolls and medals presented to the Rebbe, Menachem Mendel Schneerson, by leaders of cities, nations and institutions.

The previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, started the collection in 5684 (1924), with the intention eventually to open it for scholarly research. Over the course of more than 60 years, the Chabad Rebbes devoted energies to building up this library, which will now be open to scholars involved in researching rare Jewish works. The present exhibition is open to members of the public interested in Jewish books and the history of Chabad Chassidism.

In his talk of 5th Teves, 5748 (1987), the Rebbe revealed plans to open this research library. Since the present building was not yet built, the librarians asked whether a limited collection should be opened in existing space. The Rebbe written reply was, "It should be delayed and opened in the course of time, when the library will have suitable space."

During the winter of 5750 (1990), they asked the Rebbe whether to hold an exhibition. His written reply was, "The time is not appropriate for the above."

Now, however, following the building's completion and renovation, and arrangement and cataloguing of all volumes, manuscripts and archives, we feel this to be an appropriate and auspicious time to fulfill our obligation to open the Library and hold an exhibition.

After the previous Rebbe's passing, the Rebbe wrote, "We are shocked by the passing and it is difficult to respond to letters. Nevertheless, it is definite that the holy desire of my father-in-law, the Rebbe, was, and remains at present, that there be no deficiency in any project that existed under his leadership, and that all his followers strengthen in greater measure the fulfillment of their obligations and the directives that he has instructed them to do."

May we soon merit fulfillment of the prophecy, "Arise and sing those dwelling in the dust," with our Rebbe, who will lead us to the Holy Land, together with this Library and exhibition.

Shalom Dovber Levine
Library Director

Display 1 – *Shabbos*

Starting in 1974 (5734), the Rebbe encouraged all Jewish women to light *Shabbos* and *Yom Tov* candles, including girls from age three.

Displayed are various candelabra and brochures in many languages, produced by Chabad centers around the world to promote this Mitzvah.

Top shelf:

Special projects related to *Shabbos*.

Second shelf:

Shabbos candelabra, literature and posters for public distribution: One poster shows a mother lighting candles before her daughter, on which the Rebbe added his handwritten comment, "First [should come] the candle-lighting of the daughter."

Third shelf:

Unique *Shabbos* candlesticks.

1. Engraving on one of the candlesticks, "From the Jewish women and daughters who disseminate the light of *Shabbos* candles, in honor of the Day of Liberation, 12th-13th Tammuz, 5735" (1975).

No. 245001

Fourth shelf:

Kiddush and *Havdala*:

2. Drawing: Print on paper, Jew reciting *Kiddush*, illustrated with the letters of *Kabbolas Shabbos* prayer.

Artist: Eliezer Moor.

Art collection #5247

3. A silver pitcher

Engraved with dedication to the Rebbe from the Chabad community of Buffalo, 1975.

Artifacts collection #5905

4. A silver cup

Engraved with dedication to the Rebbe from Rabbi Shlomo Goren, 1972.

Artifacts collection #5950

5. A saucer for *Kiddush* cup:

Engraved with dedication to the Rebbe from Rabbi Yitzchok Kaduri.

Artifacts collection #5972

6. A silver "train"

Includes *Havdala* cup and *Havdala* candle-holder, *Shabbos* and *Chanuka* candelabra, and *Tzedaka pushka* (charity box).

Craftsman: Nataff

Artifacts collection #5901

7. A silver *Havdala* spice-box

Artifacts collection #5913

Illustration on wall to right of display case (from left to right):

8. Preparations for *Shabbos*

Print on paper. Artist – Michoel Muchnik. Art collection #5369

9. 2 posters:

Shabbos candle-lighting by mother and daughter

10. The Rebbe reads the Torah – as his mother kindles *Shabbos* candles, against background of the Machon Chana Women's Institute -- oil on canvas. Artist: Miriam Leah.

Art collection #5036

11. *Havdala*:

Oil on canvas.

Artist: Sara Mindel Art collection # 5306

Display 2 – *Yomim Tovim*

The Rebbe launched worldwide campaigns to promote observing *mitzvos* of the *Yomim Tovim*. Before *Pesach*, the *Matzo* campaign provides every Jew with handbaked *shmura Matzo*. On *Shavuot*, the Rebbe called on Jews of all ages to hear the reading of the Ten Commandments. On *Rosh Hashanah*, the *shofar* campaign brought *shofar*-sounding to hospitals, institutions, campuses and Jews all over. On *Sukot*, the *mitzvah* of *Lulav* was brought to Jews everywhere.

Top shelf:

Boxes for *shmura matzo* distribution, brochures in various languages, and *Haggados* for children.

Second shelf:

Mivtza Shavuot: brochures in various languages, Torah scrolls for children. Also included:

12. Aerial photograph of Mount Sinai, with a note written by the Rebbe: "Mt. Sinai"

Uri Sheni, Ashkelon, summer, 1966.

Photo collection #5116

13. A stone from Mount Sinai,

Attached: handwritten note, on which the Rebbe has written, "*Adar Rishon*, 5752" (1992).

14. A silver breastplate for a *sefer Torah* scroll

Artifacts collection #5934

15. A silver Torah pointer:

Artifacts collection #2926

Third shelf:

Mivtza Shofar – various *shofar* horns, and honey for dipping the apple.

Fourth Shelf:

Mivtza Lulav – *Esrog* containers in which *Esrogim* were sent to the Rebbe; *Sukos* brochures.

On the wall near the display case: Posters relating to *Pesach*, *Shavuot*, *Rosh Hashanah* and *Sukos*. Also:

16. Illustration:

New year greeting to the Rebbe.

Tishrei, 1989 (5750).

Art collection #5070

Display 3 – Chanuka and Purim

Every *Yom Tov* has its *mitzvah* campaign: On *Chanuka* Jews are encouraged to kindle *Chanuka* lights. The Rebbe also encouraged public *menorah*-lighting ceremonies. In later years, satellite hook-ups televised simultaneous *menorah*-lighting ceremonies in major countries.

The Rebbe's *Purim* campaign for hearing the *Megilla*, giving *mishloach monos* and fulfilling the other holiday obligations bring *Purim* joy to countless Jews.

Top shelf:

Megillos, noise-makers (*gragers*), *mishloach monos* packets and brochures in many languages.

Second shelf:

Pictures and albums showing public *Chanuka menorah* lightings. *Chanukah "gelt"* (money) distributed upon the Rebbe's directive.

Third shelf:

Examples of *Chanukah menoros* made by Chabad centers for public distribution.

Fourth shelf:

Unique *Chanukah menoros* presented to the Rebbe, including:

17. *Chanukah menorah* made of wood.

Artifacts collection #5881

18. *Chanukah menorah* made of wood

with a dedication to the Rebbe, from Milan, Italy, *Chanukah*, 5748 (1987).

Artifacts collection #5877

19. Metal *Chanukah menorah* from Acco, Israel,

with a dedication to the Rebbe.

Artifacts collection #5887

20. Model of *Chanukah menorah* against background of 770.

Artifacts collection #5763

21. Metal sculpture.

Sculptor: Erna Weill.

Artifacts collection #5760

On wall over display:

22. Picture of Jew reading the *Megilla*.

Water paint on paper.

Artist: Raymond Amouyal.

Art collection #5332

Display 4 – *Mivtza'im* (Mitzvah Campaigns)

The Rebbe promoted the *mitzvos* of *tefillin*, *mezuzah*, *kashrus*, *taharas hamishpacha* (marital purity), Torah study and *chinuch* (Jewish education of self and others), *Lag Ba'omer* parades, etc.

Top shelf:

Keys of “*Mitzvah* Tanks” of various cities’ Chabad centers which were presented to the Rebbe, and picture of the New York “*Mitzvah* Tank Parade.”

Featured cities/states:

- 23. Northern Israel
- 24. Miami, Florida
- 25. France
- 26. Marseilles, France
- 27. Milan, Italy
- 28. London, England
- 29. Bologna, Italy

Second shelf:

Symbols and uniforms of “soldiers” in *Tzivos Hashem* (worldwide children’s organization founded by the Rebbe); brochures, booklets of the Rebbe’s 12 Torah verses for children.

Third shelf:

Mivtza Mezuzah: Various *mezuzah* cases made for public distribution or to promote this campaign.

Fourth shelf:

Symbols of the Rebbe's *mivtza'im*, and brochures, including:

- 30. *Pesach Seder*: *Matzo* cover with the Rebbe’s *Mivtza'im* illustrated in silver, dedicated to the Rebbe by his *shluchim* (emissaries) in California.

11th Nissan, 1976 (5736).

Artifacts collection #5941

31. Silver case for *tefillin*,
engraved with the *Mivtza'im*, dedicated to the Rebbe by the Chabad community of Buffalo, NY.
Artifacts collection #5933

On wall (from right to left):

32. 11 *mivtza'im* symbols, from Lubavitch Youth Organization, Toronto, Canada.
Artifacts collection #5233
33. The *Mivtza'im*, in honor of the Rebbe's 80th year:
Engraved on metal sheet.
Large Hebrew letter *Peh* (numerical value of 80) engraved with names of the *Mivtza'im*.
New York, 5742 (1982).
Crafted by Chana Scharf.
Art collection #5030
34. The Chabad Rebbes and the *Mivtza'im*:
Print on paper.
Artist: Schuster.
Art collection #5014
35. Symbol of *Tzivos Hashem*:
Beis Chabad, Recife, Brazil.
36. The Rebbe and the *Mivtza'im*:
Picture in glass.
Artist: David Pessó.
Craftsman: Amichai Jebli.
Art collection #5021
37. Key, picture and sponsors of *mitzvah* “tank” sent to Israel, 5736 (1976).
Artifacts collection #5296
38. Container, with items related to the *Mivtza'im* in California,
dedicated to the Rebbe, with the number of people reached by the *Mivtza'im*.
Artifacts collection #5327
39. Painting of the Rebbe motioning with his arm in encouragement of the *Mivtza'im*.
Oil on canvas.
Artist: Mrs. Gorman.

Art collection #5005

40. Illustration of the *Mivtza'im*

with dedication to the Rebbe in honor of his 80th birthday.

Oil on canvas.

Artist: L. Krief.

Art collection #5122

Display 5 – Tzedaka (Charity)

The Rebbe called for every Jewish home to have a charity box ("*pushka*") installed in the kitchen, and in every child's bedroom. Various models of *pushka* were produced, including some in the form of Lubavitch world headquarters at 770 Eastern Parkway, or *refillin*, etc.

Top shelf:

Tzedaka pushkas in the 770 design:

41. One, in silver, is engraved with a dedication to the Rebbe by *Nshei Chabad* of Crown Heights.

Rosh Chodesh Kislev, 5752 (1991). Craftsman: Hirsch Pekkar.

Artifacts collection #5928

Second Shelf:

Tzedaka pushkas in various forms.

Third shelf:

Tzedaka pushkas in various forms for public distribution.

Fourth shelf:

Tzedaka pushkas for institutions.

Display 6 – Chabad Houses

The Rebbe sent thousands of *shluchim* (emissaries) around the globe to establish Chabad Houses, in order to spread Judaism and the wellsprings of Chassidism. Displayed here are keys and models of various Chabad Houses presented to the Rebbe..

Top shelf:

Selection of keys from various Chabad Houses in the United States:

42. Buffalo, NY.

43. Tampa, Florida.

44. New Orleans, Louisiana.

45. S. Paul, Minnesota.

46. Austin, Texas.

47. El Paso, Texas.

48. Rochester, NY.

Second shelf:

49. Selection of keys from Chabad Houses in Israel: Kfar Chabad.

50. Eilat.

Third shelf:

Selection of keys from Chabad Houses around the world:

51. Paris, France.

52. S. Paulo, Brazil.

53. Montreal, Canada.

54. Montpellier, France.

55. Buenos Aires, Argentina.

56. Recife, Brazil.

57. Manchester, England.

58. London, England.

59. Casablanca, Morocco.

Fourth shelf:

Models and pictures:

60. Milwaukee, Wisconsin.

61. Sinai, Paris.

62. Buenos Aires, Argentina.

On display table near south wall are three models of Chabad Centers:

63. Tzefat, Israel

64. Sinai, Paris

65. Netanya, Israel.

Display 7 – Keys and Plaques

Besides ceremonial keys of Chabad Houses, the Rebbe was presented with keys, plaques and scrolls of honor from city leaders, military generals and directors of institutions in honor of his emissaries' activities in their communities. Government leaders or city mayors often proclaimed the Rebbe's birthday on 11th Nissan as "Education Day" in honor of the Rebbe's tireless efforts for education.

Top shelf:

Keys and medallions from various cities in Israel.

66. Rishon L'tzion

- 67. Lod
- 68. Bnei Brak
- 69. Jerusalem
- 70. Tzefat.
- 71. Ramle
- 72. Ramat Gan
- 73. Eilat
- 74. Tel Aviv

Second shelf:

Keys and medallions from the Israeli army presented to the Rebbe to express thanks for his help, advice and encouragement.

Third shelf:

Keys and medallions from United States government and cities.

- 75. The President of the United States.
- 76. Los Angeles
- 77. S. Diego
- 78. S. Francisco
- 79. Detroit
- 80. New Haven
- 81. New York

Fourth shelf:

Keys and medallions from lands and cities around the world.

- 82. Toronto, Canada
- 83. S. Paulo, Brazil
- 84. Quebec, Canada
- 85. Milano, Italy
- 86. Canada

To left of display:

- 87. Scroll of honor signed by the President of the United States and members of the Senate and House of Representatives.

Display 8 – *Geula* (the ultimate Redemption) and *Moshiach*

In virtually every public address throughout his leadership, the Rebbe emphasized the importance of yearning for *Moshiach*'s coming. Symbols of this yearning were presented to the Rebbe, such

as tambourines reminiscent of those used by Miriam, the prophetess, and the other righteous Jewish women after the exodus from Egypt.

88. The 12 stones of the High Priest's breastplate (*choshen*), based on *Midrash Talpiyos*, by Rabbi H. Chitrik.

Artifacts collection #5923

89. Illustration of the *Beis Hamikdash* (Temple), with song "Adir Hu, Yivneh Beiso..."

Ink on parchment.

Art collection # 5797.

On wall are illustrations (from right to left):

90. *Beis Hamikdash*, Rug.

Craftsman: Boruch Nachshon.

Art collection #5190

91. *Beis Hamikdash*.

Print on paper.

Proclamation: The Redemption, and the *Beis Hamikdash* on clouds.

Art collection #5335

92. Water-paint on paper.

Moshiach standing on the *Beis Hamikdash* roof, announcing the Redemption.

Artist: Rifka Friedman.

Art collection #5360

93. Print on plastic.

Poster – yearning for the Redemption.

Posters collection #5078

94. Poster – "Prepare for *Moshiach*'s Arrival" (French).

95. Jerusalem and the *Beis Hamikdash*.

Print on paper.

Aerial view of Old City, Jerusalem, juxtaposed with illustration of the *Beis Hamikdash*.

Art collection #5270

96. Print on paper.

Excerpt from Rambam's *Mishneh Torah* code about *Moshiach*.

Poster collection #5221

97. Print on paper.

Poem about preparing for *Moshiach*, around drawing of a crown.

Poet: Rivka Maatuf.

Graphics: M.N.

Art collection #5225

98. Clock with *Tzedakah* box, proclaiming "Prepare for *Moshiach*."

99. "How the world will look with *Moshiach*," consisting of 380,000 letters.

Copy of painting made on the Rebbe's request.

Artist: Michel Schwartz.

To left of display case:

100. Model of the *Beis Hamikdash*.

Craftsman: Ofer Nadav.

Display 9 – Lubavitch Library

Display of rare volumes and manuscripts:

101. Page of first print of Rashi (Reggio, Calabria, dated 5235-1475), earliest dated Hebrew printed volume.

102. Page of first print of the Babylonian Talmud (Spain, c. 5242-1482).

103. Page of first print of the Babylonian Talmud in Italy (5244-1484).

104. Manuscript page of the Babylonian Talmud with Rashi's commentary, before earliest Hebrew print (c. 5230-1470).

Manuscripts archive #1702

105. Manuscript page of the Babylonian Talmud on parchment.

Manuscripts archive #1701

From single-page collection: Three illustrations of how the third *Beis Hamikdash* will look

106. Prepared by the Gaon of Vilna (published in Berlin).

Note at bottom of page: *Zu haben in Berlin im Bureau fur Literatur und Kunst* ("Obtainable in Berlin at the Institute for Literature and Art").

107. Prepared by the Gaon of Vilna.

108. Prepared by Rabbi Y.O.Z. Margolius (published in Jerusalem).

Display 10 – The Baal Shem Tov

109. Handwritten *siddur* (prayer book) used by the Baal Shem Tov, in which his disciples wrote their names so that he would mention them in his prayers

Manuscripts archive #1994

The open page shows a reminder to pray for a prominent disciple of the Baal Shem Tov, Rabbi Yechiel Michel of Zlotchov, and his family, and also for several other disciples.

110. Early manuscript of *Shivchei HaBaal Shem Tov*, written well before its publication.

Manuscripts archive #1203

111. *Shivchei HaBaal Shem Tov*, as published in recent years from above manuscript.

112. First print of *Keser Shem Tov* (Zolkvo, 5554-1794).

113. Medallions made in Baal Shem Tov's honor.

Artifacts collection # 5616-5619.

The Maggid of Mezeritch

114. First print of the *Maggid D'varav L'yaakov* (Koretz, 5541-1781).

The Alter Rebbe, Rabbi Schneur Zalman of Liadi

115. Photograph of his *tefillin*.

116. First print of his *Shulchan Aruch* (Kopust, 5574-1814).

117. First print of his *Tanya* (Slavita, 5557-1796).

118. One of his handwritten letters.

Letters archive #4000, 7.

Published in his *Igros Kodesh*, #32.

Display 11 – The Mittler Rebbe, Rebbe Dovber of Lubavitch

119. His *tefillin* cases.

Generously contributed by Professor Sir Isaiah Berlin, who inherited them from his ancestors.

120. Page of one of his handwritten discourses.

Manuscripts archive #1194

121. First print of his *Imrei Binah* (Kopust, 5581-1821).

The Tzemach Tzedek, Rebbe Menachem Mendel of Lubavitch

122. *TaNaCh* (Hebrew Scriptures) in which he recited the *haftorah* (weekly reading from Prophets).

The opened page shows his handwritten comment on the *haftorah* of *parashas Shemini*: "The *haftora* concludes here according to the RaMBaM."

In the handwriting of his great-grandson, Rabbi Yosef Yitzchak: "One of the books belonging to my grandfather, the *Tzemach Tzedek*, from which he used to recite the *haftora*."

123. The *siddur* in which he prayed.

This *siddur* was held by the later Chabad Rebbes before *shofar* blowing and at the *Pesach Seder*.

In the handwriting of Rabbi Yosef Yitzchak: "The *siddur* of my grandfather, the *Tzemach Tzedek*. My father [the Rebbe Rashab], of blessed memory, would hold this *siddur* before *shofar* blowing and while reciting the *haggadah*."

124. Page from a volume of his handwritten discourses.

Manuscripts archive #1122

125. One of his handwritten letters,

Letters archive #4000, 19.

Published in his *Igros Kodesh*, #10.

126. Copy of first print of his responsa *Tzemach Tzedek* (Vilna, 5631-1871).

Display 12 – The Rebbe MaHaRaSh, Rabbi Shmuel of Lubavitch

127. Handwritten letters.

Letters archive #4000, 27

Published in his *Igros Kodesh*, letters 6*-7.

128. Page from a volume of his handwritten discourses.

Manuscripts archive #1108

129. *Kabbala* work *Pardes Rimonim*, purchased during the lifetime of his father, the *Tzemach Tzedek*, with his signature and handwritten comment; "Purchased for 2 rubles and 25 kopeks."

130. *Chumash Shemos* stamped with his name.

131. *Likkutei Torah Al Shalosh Parashiyos*, including his commentaries (Vilna, 5644-1884).

The Rebbe RaShaB, Rabbi Sholom Dovber of Lubavitch

132. *Padres Rimonim* with his handwritten commentaries.

On the opened page, his son, Rabbi Yosef Yitzchak wrote, "It seems that here my father stopped writing. About ten days before his passing, I noticed him writing on this volume's pages."

133. His letter to the public, published under Kerensky regime (Iyar, 5677-spring, 1917).

Published in his *Igros Kodesh*, Vol. 2 #469.

134. One of his handwritten letters.

Letters archive # 4003.

Published in his *Igros Kodesh*, Vol. 3 #569.

135. Page from one of his handwritten discourses.

Manuscripts archive #1109

136. One of his discourses, published in Russia by mimeograph.

Manuscripts archive #840

Display 13 – The Rebbe RaYaTz, Rabbi Yosef Yitzchak

137. His *spodik* (*shtreimel* – fur hat worn on *Shabbos*, *Yom Tov*, etc.)

Artifacts collection #6136

138. Newspaper *Otwoczker Tzeitung* reports on his stay in Otwock, Tishrei, 5691 (1930).
139. Page from his journal, in which he wrote responses to letters he received. From here his secretaries transcribed his responses for mailing.
Manuscripts archive #4042
140. His pencil, with description by secretary, Rabbi Nissan Mindel: "This pencil the Rebbe used for many years until his passing on *Yud* [10th] Shvat, 5710" (1950).
Artifacts archive #6135
141. His handwritten transcript of his father's discourse during 5670 (1909-1910).
Manuscripts archive #1110
142. One of his discourses, published in Russia by mimeograph.
Manuscripts archive #841

The Rebbe

143. Public address by the Rebbe RaYaTz at one of the Rebbe's *sheva berochos*, as recorded by the Rebbe.
144. Handwritten letter of the Rebbe to his father-in-law, the Rebbe RaYaTz.
145. First print of the *Haggadah* accompanied by the Rebbe's compilation of sources and customs.
(Brooklyn, 5706-1946).
146. First print of *Hayom Yom* (Brooklyn, 5703-1943).
147. Photograph taken on his third birthday (before his first haircut)

Reb Levi Yitzchok – the Rebbe's Father

148. Volume of the *Zohar* with his handwritten commentaries on the margins.

Illustrations of the Chabad Rebbes (from right to left)

149. The "Candelabrum of Chassidism":
The Rebbes of General Chassidism and Chabad Chassidism, with their dates of birth and passing, handwritten by the Rebbe RaYaTz after the passing of his father, the Rebbe RaShaB, 2nd Nissan, 5680 (1920).
Original in letters archive #4046
150. The Alter Rebbe, Rebbe Schneur Zalman of Liadi.
Artist: Yaakov Lipschutz.
Oil on canvas.
Art collection #5044
151. The Tzemach Tzedek.
Artist: Yaakov Lipschutz.

Oil on canvas.

Art collection #5045

152. The Rebbe RaShaB.

Artist: Yaakov Lipschutz.

Oil on canvas.

Art collection #5046

153. The Rebbe RaYaTz.

Artist: Liora Nitsan.

Oil on canvas.

Art collection #5057

154. The Rebbe.

Oil on canvas.

Artist: A.K. Tiefenbrun.

Art collection #500.

155. The Rebbe.

Woodcut.

Crafted by G. Greenberg.

Art collection #5029

156. The Leaders of Chabad.

Print on paper.

Artist: Elie Benzaquen.

Art collection #5370

157. The Rebbe, against background of portraits of the previous Chabad Rebbes.

Print on paper.

Artist: Bibi Sigalit Ashvil.

Art collection #5373

At entrance, on eastern wall of bridge:

158. The Rebbe.

Knitted.

Rug collection #5191

On south wall:

159. A Torah crown.

The Rebbe placing crown on "*Moshiach's Sefer Torah*," 10th Shvat, 5730 (1970).

Oil on canvas.

Artist: Ben Harosh.

Art collection #5019

Near exit, on south wall:

160. "*L'shana Haba'ah BYrushalayim Habnuyah*" ("Next year in rebuilt Jerusalem!")

Jerusalem and the *Beis Hamikdash*.

Water paint on paper.

Artist: Malla

Art collection # 5034.

Addendum:

161. *Shabbos* candlestick received by Rebbetzin Menucha Rochel Slonim from her grandfather, Rebbe Schneur Zalman, the Alteer Rebbe. Given to the Rebbe by her descendant, Rabbi Moshe Shlomo Slonim.

162. Key to the Mittlerer Rebbe's *Ohel* (burial site) in Niezhin.

163. Portrait of the *Tzemach Tzedek*.

Print from portrait, with note by the Rebbe RaYaTz, "I received this picture as a gift from my grandmother, Rebbetzin Rivka, who said that this picture was more accurate than others. I received this gift in winter, 1898, Lubavitch."

164. Portfolio of the Rebbe MaHaRaSh, with note by the Rebbe RaYaTz, "This leather portfolio from the estate of my grandfather, the Rebbe MaHaRaSh, I received from my grandmother, Rebbetzin Rivka, in winter, 1888."

165. Passport of Rebbe RaShaB

166. Photograph of Rebbe RaYaTz sitting on porch adjacent to present exhibition hall
(our Rebbe also sat there often when he was not well).

167. Manuscript in which the Rebbe authorizes construction of the Library:

"As a member of the directors of the Library of Agudas Chassidei Chabad, Ohel ²Yosef Yitzchak Lubavitch."

Exhibition 2

Chabad's Worldwide Expansion & Chassidic Masters

Lag B'Omer – until after 3rd Tamuz, 5755

May 18 – July 2, 1995

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Recording

**Chabad's global expansion during era of the Rebbe RaYaTz
and beginning of the era of the Rebbe.**

**Including also artifacts and writings of
the Chabad Rebbes through the generations,
of *Gedolei Yisroel*, Chassidic masters, and Sefardic sages**

Introduction

Rosh Chodesh Sivan, 5755 (1995)

In preparation for the auspicious date of *Gimmel* (3rd) Tammuz, anniversary of the Rebbe's passing, the Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchak-Lubavitch is opening its second exhibition, drawn from its valuable archives.

The new exhibition features writings and artifacts of the Rebbe, and also from the Chabad Rebbes through the generations, from prominent *Gedolei Yisroel*, Chassidic masters, Sefardic Sages, and memorabilia from the early years of the Chabad movement's worldwide expansion.

Prominently displayed are the lecterns the Rebbe used for prayer services during the early years of his leadership, and a holy ark crafted specially for use in his study. Hanging on the walls of the Exhibition Hall are scores of rare and treasured paintings and drawings of the Rebbe's holy appearance, on paper, canvas, glass and metal; and dozens of other inspiring paintings and illustrations of all kinds, by artists worldwide, all of which were presented as gifts to the Rebbe.

Special display cases display handwritten writings of the Rebbe, recording subjects of his public addresses at various gatherings during the years before he assumed the leadership.

Also displayed are the passport and immigration documents of the Rebbe RaYaTz, Rabbi Yosef Yitzchok, bells he used to summon his secretary to his study, and rare pictures and photographs depicting many periods of his life.

Of the Rebbe RaShaB, Rabbi Sholom Dovber, are displayed rare portraits and his engagement certificate (*tanno'im*), with added wording and signature of his grandfather, the *Tzemach Tzedek*.

There is a *Megilla* (scroll of Esther) written by the Rebbe MaHaRaSh, Rabbi Shmuel, bill of sale of *chometz* (leaven) with his signature, and pictures of his *ohel* (tomb) in Lubavitch.

Also displayed is a volume of *Otzros Chayim*, with handwritten comments in the margins by the *Tzemach Tzedek*, Rabbi Menachem Mendel, and the Rebbe RaShaB. There is also a sleeve of a *kapota* (long garment) apparently worn by the *Tzemach Tzedek*, and various prints of his portrait.

Next are manuscripts of the Mittlerer Rebbe, Rabbi DovBer, transcripts of a discourse of his father, the Alter Rebbe, when he resided in Lyozna before his two arrests (5559-1798 and 5561-1800), and photographs of his *ohel* in Niezhin and of the Alter Rebbe's *ohel* in Haditch.

Next is a discourse of the Alter Rebbe, Rabbi Schneur Zalman, with his handwritten editing comments, a white skullcap with gold threads that belonged to the Rebbe RaYaTz, said to have been worn originally by the Alter Rebbe, and his official portrait, printed in 1898 (5658).

Of the Baal Shem Tov, there is a photograph of a letter he wrote, and of a page of a handwritten *siddur* (prayer book) he used, in which his disciples signed their names for him to remember them in prayer, besides pictures of his *ohel* in Medzibush and of his mother's grave.

Another display table shows old *kesubos* (marriage contracts) from all over the world, written on paper and parchment, with or without decorative borders, dated from 5440 (1680) onward, and the *tanno'im* of the granddaughter of Rabbi Pinchas of Koretz, the daughter of Rabbi Yaakov Shimon of Zaslov.

Other display cases feature handwriting, authentic portraits and photographs of dozens of great Torah leaders: Rabbi Yonoson Eibenschutz, Rabbi Akiva Eiger; the Baal Shem of Michelstadt, Rabbi Yosef Hatzadik of Pozna, the Gaon of Rogatchov, Rabbi Meir Simcha Hakohen of Dvinsk, Rabbi Meir Schapiro, the Sofer family – the *Kesav Sofer*, the *Shevet Sofer*, and the *Sofer Mahir* – the *Chofetz Chayim*, Rabbi Chayim Soloveitchik of Brisk; Rabbi Yitzchak Elchonon Spektor of Kovno; the MaLBIM; the *Hak'sav V'hakabala*; Rabbi Yaakov Yosef, Chief Rabbi of New York; and other famous Torah luminaries through the generations.

There are also class photographs of faculty and students of the *yeshivos* of Telz and Kubrin, 1930-1932 (5690-5692).

There are samples of handwriting, photographs and authentic pictures of dozens of Chassidic Masters: Rebbe Menachem Mendel of Vitebsk; the *Chiddushei HaRIM* and the later Gerer Rebbes, Rabbi Yisroel of Ruzhin and later Rebbes of his dynasty, Rabbi Mordechai Shlomo of Boyan visiting *Yeshivas Tomchei Temimim* in Lod, Israel, Rabbi Dovid of Tolna; Rabbi Yochanon of Rachmistrivka; Rabbi Chayim of Tzanz, Rabbi Hillel of Paritch, the MaHaRIL of Kopust, the Rebbes of Kozhnitz, Radzin, Alexander, Komarna and Deish, Rabbi Levi Yitzchok Schneerson (the Rebbe's father), and others.

There is a cane that belonged to the renowned Schapiro brothers, grandsons of Rabbi Pinchas of Koritz, owners of the famed Slavita printing press, who were falsely accused and imprisoned, another cane reputed to have belonged to Rebbe Levi Yitzchok of Berditchev, an *atara* ("crown" for a *talis*) in the Rebbe RaYaTz's possession, reputed to have been worn by his great-grandfather, Rabbi Yaakov Yisroel of Tcherkassy, besides other valued artifacts.

There are handwriting samples, authentic pictures and photographs of dozens of Sefardic sages: Rabbi Yehudah Ibn Atar, Rabbi Yaakov Ibn Tzur, the Baba Sali, Rabbi Yosef Chayim of Baghdad, Rabbi Mordechai Sharabi, Rabbi Bentzion Meir Chai Uziel (the *Rishon L'Tziyon*) speaking at a gathering in Kfar Chabad.

There is a *Zohar* with commentary *Or Yokor* in the original handwriting of its author, Rabbi Moshe Cordovero (RaMaK); the *Shmoneh Shearim*, in the original handwriting of Rabbi Shmuel, son of Rabbi Chayim Vital; a handwritten decorative manuscript of *Eitz Chayim* by famous scribe and calligrapher, Rabbi Yisroel, son of Rabbi Osher, of Seltz; a list of marriages performed by the Moroccan Rabbinic court during the 150-year period, 5467-5617 (1707-1857); Rabbinic court documents in Arabic and their cases, a letter and the seal of *Dovevei Siftei Yesheanim* society of Fez; the seal of Rabbi Refael Ibn Tzur, head of Rabbinic court of Fez.

* * *

Five separate display cases feature pictures, letters, announcements, signs and other items that document five regions of Chabad's global expansion: Russia, the Holy Land, Europe, the United States, and the rest of the world.

For the benefit of visitors, we present the following historical summary of Chabad's growth, in a format corresponding to the regions documented in these displays, particularly during the era of the Rebbe RaYaTz, and the start of the era of the Rebbe, when Chabad has flourished and spread worldwide. This is shown by material sent to the Rebbes to report the ever-expanding activities, including newspaper clippings and public notices, etc., addressed to local Jewish populations.

Every item displayed is drawn from the collection of rare and often unique items accumulated by the Chabad Rebbes, preserved in the archives of the Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchok-Lubavitch.

Display 1 – Chabad in Russia

During earlier generations, Chabad followers resided primarily in White Russia, with smaller communities in adjacent regions of Lithuania, Latvia and Ukraine, and even Poland and Galicia.

The movement's epicenter followed the Rebbe's residence, first in the towns of Lyozna, Lyadi and Lubavitch, and later in Rostov and Leningrad. Chassidim traveled to these places to see the

Rebbe, while the Rebbe occasionally traveled to other towns and regions to visit his Chassidim, delivering Chassidic discourses and receiving them in private audience.

In 1897 (5657), the Rebbe RaShaB founded *Yeshivas Tomchei T'mimim* in Lubavitch. During the years following, branches were opened in other towns in the Russian Empire, at first operating openly. As Soviet persecution intensified, however, these *yeshivos* were forced underground.

The original Chassidic practice was to avoid having personal pictures taken, which is why so few photographs of early Chabad followers, activities and *yeshivos* survive. From this era we have only letters, leaflets, etc., of which examples are shown on this display's top shelf.

* * *

In early 5688 (fall, 1927), the Rebbe RaYaTz was forced to leave the Soviet Union. At first he settled in Riga, Latvia, from where contact with his thousands of beloved Chassidim remaining behind could continue only by correspondence. In summer, 5693 (1933), he sent a message (*Igros Kodesh*, Vol. 2, #633) to his Chassidim still there, who were suffering cruel persecution and hunger: "When I read your names. I think pleasantly of your faces and your families. Seeing your pictures, too, is a joy for me, because my overwhelming love for you is so unquenchable..." Accordingly, Chassidim there changed their practice, sending the Rebbe pictures of themselves and their families. Examples of these photos are displayed on shelf 2 – portraying Chassidim who struggled and often gave their lives to preserve their Jewish religion, *T'mimim* (students of the Lubavitcher *yeshivos*) who earnestly studied Torah in secret, and members of the Chabad community who desperately sought some way to escape the Soviet hell.

* * *

With G-d's help, in 5706-5707 (1946), after World War II, about one thousand Chabad Chassidim succeeded in escaping the Soviet Union, eventually reaching free European lands recovering from the accursed Nazi occupation. The Rebbe RaYaTz then asked again that his Chassidim, now stateless refugees, send him their pictures.

Examples of these pictures, too, are displayed on shelf 3. Although the photos were taken after their escape from the USSR, they portray Russian Chassidim who had just gained their freedom.

At first these Chassidim lived in refugee camps – mostly in Peking, Germany, and Schteier, Austria. Wherever they arrived, they immediately founded Torah schools for their children.

Shelf 4 displays photos of the Chabad *yeshivos* in Peking and Schteier, showing various classes, and a poster showing a striking collage of photos of the refugees.

* * *

From the end of World War II until the start of the mass exodus of Jews from USSR which began around 5726 (1965), the connection between the Chabad community there and Chabad in other lands virtually ceased. During these years, communication with Jews there was primarily through clandestine efforts of daring *shluchim* (emissaries) sent by the Rebbes to visit the USSR.

Chabad's work there during that period had to be highly secretive, which is why Chassidim feared having their pictures taken, and their Jewish activities were not at all publicized.

Display 2 – Chabad in the Holy Land

The Chabad settlement in the Holy Land began under the leadership of the Alter Rebbe, founder of Chabad Chassidism. His followers settled originally in Safed and Tiberias. His son, the Mittlerer Rebbe, later founded the Chabad settlement in Hebron, and later still, the Chabad community in Jerusalem began to form.

In 5672 (1912), the Rebbe RaShaB founded *Yeshivas Toras Emes* in Hebron, sending a prominent *mashpia* (spiritual guide) and a select group of students from *Yeshivas Tomchei T'mimim* in Lubavitch. The yeshiva in Hebron was forced to close during World War I, when non-Ottoman subjects were expelled. In 5682 (1922), the Rebbe RaYaTz reopened it in Jerusalem, where it flourishes until today.

For a while, a branch of the yeshiva operated in Jaffa.

Photographs and publications of *Yeshivas Toras Emes* in Jerusalem and Jaffa are displayed on Shelf 1.

* * *

From 5693 to 5798 (1933-1938), a number of Chabad families succeeded in getting permission to leave the USSR. Most settled in the Holy Land, mainly in the Tel Aviv area, where they founded a Torah school for children and a branch of *Tomchei T'mimim* for teenaged boys.

Shelf 1 shows also pictures of Chabad immigrants of this period.

* * *

The major Chabad immigration to Israel came in 5709 (1949), when many of those who escaped the USSR in 5706-5707 (1946) reached the Holy Land after wandering through Europe.

Soon after, the senior yeshiva located in Tel Aviv moved to Lod, where a number of Chabad immigrants had settled, and opened another branch of *Tomchei T'mimim*. Shelf 2 shows pictures of the yeshiva's first years in Lod.

Most of the Chabad immigrants to Israel in 1949 settled in the new Chabad village, Kfar Chabad, founded with 70 families who settled in homes abandoned by Arabs. This community grew until it became the epicenter of Chabad activities in the Holy Land.

Shelf 3 displays photographs from Kfar Chabad's early years, showing some of the first organizations and activities.

* * *

On assuming the Chabad leadership, the Rebbe immediately encouraged his Chassidim in the Holy Land to advance Jewish education. He established the Chabad school network, *Oholei Yosef Yitzchak*, with branches in many Israeli towns, particularly in those settled by new immigrants.

Shelf 4 shows pictures of these schools and other Chabad institutions in the Holy Land during those years.

Display 3 – Chabad in Europe

Chabad began spreading across Europe after the Russian pogroms of 5640 (1880).

After World War I and the Bolshevik Revolution, more Chabad centers formed in various European cities, especially as Soviet anti-religious persecution intensified. Chassidim who escaped Russia during that era settled mainly in Europe.

A branch of *Yeshivas Tomchei T'mimim* was established in Warsaw in 5681 (1921). It continued to expand until the outbreak of World War II, with ten branches founded throughout Poland. All, however, were destroyed in the Holocaust.

The two upper shelves display photographs, pamphlets, letters and reports from various branches of the yeshiva in Poland during the pre-World War II period.

* * *

Chabad's main growth in Europe began after the great exodus of its Chassidim from USSR after World War II, in 1946.

After passing through various refugee camps, most of these Chassidim reached Paris in 1947-1948. They immediately founded *Yeshivas Tomchei T'mimim* in Brunoy, and *Beis Rivka* Girls School in Yerres, both near Paris. Both school continue to flourish today.

Shelf 3 displays photographs of these schools during their early years.

* * *

During 1948-1949, the Rebbe RaYaTz started sending Chassidim to open Torah schools in other lands, too, But Chabad's main expansion in those lands was under the leadership of the Rebbe.

Shelf 4 shows pictures of early Chabad activities in England.

Display 4 – Chabad in the United States

After the Rebbe RaYaTz left the Soviet Union in 5688 (1927), he resided in Riga, Latvia, until spring, 5693 (1933), when he moved to Warsaw. In 5696 (1936), he moved to its suburb, Otvozk.

In winter, 5700 (1939), he was rescued miraculously from occupied Warsaw to Riga. He arrived in New York in spring, 1940, staying here the last ten years of his life until 5710 (1950).

On arriving, the Rebbe RaYaTz immediately founded the Central Lubavitch Yeshiva *Tomchei T'mimim* in Brooklyn, and later, branches (*Achei T'mimim*) in 13 other North American cities.

He also established a network of *Bais Rivkah* girls schools in New York and other cities.

* * *

In 5702 (1942), a group of senior students from his yeshiva in Poland were rescued and came to Montreal, Canada. The Rebbe immediately established there a branch of *Tomchei T'mimim*, with these students as its nucleus. Eventually they became the yeshiva's faculty and administration.

* * *

When the Rebbe assumed the Chabad leadership, he immediately started sending *shluchim* (representatives) to open Chabad centers in cities and lands around the globe.

Those early *shluchim* were exceptional young graduates of *Tomchei T'mimim* who, soon after marriage, were sent to establish educational institutions in those cities and lands.

The first task of the Rebbe's *shaliach* was to establish schools in the traditional Torah spirit for local children, and to organize and unite the community to build and support its own religious institutions – everything involved with maintaining Judaism.

The display shelves show pictures of Chabad institutions in the United States and Canada from the time when they were founded, especially 1940-1950.

Display # 5 – Chabad in the Diaspora

This display features the rise of Chabad institutions in the rest of the world.

On arriving in the United States, the Rebbe RaYaTz established a special *Pidyon Shvuyim* fund for rescuing his Chassidim from occupied Europe and elsewhere.

Over 30 students of *Tomchei T'mimim* escaped through Russia to Japan and on to Shanghai, where they opened a branch of the yeshiva, pursuing their studies there until after World War II.

Photographs, pamphlets, letters and reports from this yeshiva are shown on shelf 1.

* * *

Besides sending *shluchim* to cities around the United States, the Rebbe sent them to cities in North and South Africa. Especially in Morocco, the Chabad educational network, *Oholei Yosef Yitzchak-Lubavitch*, was very widespread and successful.

Shelves 2 and 3 display photos of the early years of Chabad's educational network in Morocco.

* * *

Several Chabad families who had escaped from the USSR in 1946 settled in Australia in 1949. The Rebbe directed them immediately to open Torah schools, and later sent *shluchim* from New York to help.

Shelf 4 displays pictures of these schools during their early years.

* * *

Finally, the unique grandfather clock near the Exhibition entrance was made around 1890 by famous clockmaker, Walter H. Dorphy. This magnificent timepiece shows the phases of the moon as they appear in the sky, with a pointer indicating the date of the Hebrew month.

Exhibition 3

The *Haggadah* collection

Thursday, March 21 – Tuesday, May 7

**The Lubavitch Library contains
about 2,000 editions of the Passover *Haggadah*
published over the past 450 years.**

Over 200 selected editions are displayed here, including:

Ancient handwritten and printed *Haggadot*

***Haggadot* from various eras**

***Haggadot* published in cities around the world**

Translated *Haggadot*

Illustrated *Haggadot*

Reprints of rare *Haggadot*

***Haggadot* with Chassidic commentaries**

***Haggadot* with Chabad commentaries**

***Haggadot* with the Rebbe's commentaries**

***Haggadot* published by Chabad**

Rare Chabad *Siddurim* which include *Haggadot*

Bibliographies of *Haggadot*

THE LIBRARY'S *HAGGADAH* COLLECTION

In December, 1924, the Rebbe RaYaYz acquired the library of famous book collector and bibliographer, Shmuel Wiener, consisting of approximately 5,000 rare books, including approximately 400 printed editions of the Passover *Haggadah*.

Since then, many more *Haggadot* have been added to the Library's collection. Today the Library has about 2,000 editions of the *Haggadah* published over the past 450 years -- about half of all *Haggadot* known to have been published during this time.

Among the Library's rare *Haggadot* are many editions unknown from other sources. In 1938, the Library's then-director, Reb Chaim Lieberman, listed 32 editions of the *Haggadah* not mentioned elsewhere.

The earliest list of *Haggadot* was compiled by Shmuel Wiener himself, who listed 909 editions. A more complete list, from the invention of the printing press until 1960, listing 2,717 editions of the *Haggadah*, was compiled by Avraham Yari (*Bibliography of the Passover Haggadah*; Jerusalem, 1960). As he notes in its introduction, he consulted the Lubavitch Library among others in order to complete his list.

Several years later, Theodore Wiener published an appendix to Yari's work (*Studies In Bibliography and Booklore*; vol. VII, Cincinnati, 1965). After searching through 16 prestigious libraries worldwide, he discovered 330 more *Haggadah* editions, of which over 40 were in the Lubavitch Library.

Later, many more editions not mentioned in those bibliographic lists were later discovered in the Library.

This exhibition features more than 200 editions of the *Haggadah*, arranged in 12 sections:

- 1) Ancient handwritten and printed *Haggadot*
- 2) *Haggadot* from various eras
- 3) *Haggadot* published in cities around the world
- 4) Translated *Haggadot*
- 5) Illustrated *Haggadot*
- 6) Reprints of rare *Haggadot*
- 7) *Haggadot* with Chassidic commentaries
- 8) *Haggadot* with Chabad commentaries
- 9) *Haggadot* with the Rebbe's commentaries
- 10) *Haggadot* published by Chabad
- 11) Rare Chabad *Siddurim* which include *Haggadot*
- 12) Bibliographies of *Haggadot*

Ancient handwritten and printed *Haggadot*

The first *Haggadah* on display is the renowned magnificent "Kittsee *Haggadah*," written and illuminated on parchment by the famous calligrapher, R. Chaim ben R. Asher Anshel of Kittsee, near Pressburg, in 1760.

The Library also displays other handwritten *Haggadot*, which are accompanied by commentaries explaining Kabbalistic meditations from the works of the ARI-ZaL (Rabbi Isaac Luria),.

* * *

The *Haggadah*'s first known printed edition was published in Guadalajara, Spain, c. 1482. Its only extant copy is in the National Library, Jerusalem. Current scholarship indicates that, in the next 50 years, another eight *Haggadot* were published, none of which the Lubavitch Library has.

A number of *Haggadot* older than 300 years old – c. 1540-1695 – are also on display.

***Haggadot* from various eras**

This section features selected *Haggadot* published during the 300 years since 1695, chosen for the one or more significant commentaries that accompany them.

***Haggadot* published in cities around the world**

This section includes *Haggadot* published through the generations in many cities around the world, including the Holy Land, the United States, South America, Central America, Germany, Italy, Russia, Poland, Lithuania, Europe during the Holocaust years, Africa and the Far East.

Translated *Haggadot*

Here are translations of the *Haggadah* into many languages, including Italian, English, Yiddish, German, Dutch, Hungarian, Latin, Ladino, Arabic, Persian, French, Romanian and Russian.

Illustrated *Haggadot*

This section features illustrated *Haggadot* printed from woodcuts or copper engravings, as well as *Haggadot* of modern times with artwork.

Reprints of rare *Haggadot*

As noted, the Library's collection has no *Haggadot* published before 1540. Most of these *Haggadot*, however, have been reproduced in copy, including reprints of handwritten *Haggadot* with illustrations and decorative flourishes. A selection of these are featured here.

***Haggadot* with Chassidic commentaries**

More commentaries have been composed to explain the *Haggadah* than any other Torah work. Most have been published alongside the *Haggadah* text, but some have been published independently. Here are commentaries composed by Chassidic masters through the generations.

***Haggadot* with Chabad commentaries**

This section features *Haggadot* with collected teachings of Chabad Chassidism, including handwritten commentaries on the *Haggadah* as well as commentaries published as independent volumes or as part of other Chassidic works.

***Haggadot* with the Rebbe's commentaries**

In 1946, the Rebbe first published his "*Haggadah* with Customs and Practices," a unique compilation of insights on the *Haggadah* text and *seder* customs. Since then, it has been reprinted dozens of times, with many additions and commentaries from his other writings and public addresses. In recent decades, it has also been translated into several languages. This section features a selection of these *Haggadot*.

***Haggadot* published by Chabad**

The Rebbe also published a special *Haggadah* for children. Over the years, he has directed that *Haggadot* be published in formats attractive for children in order to arouse their interest. A selection of these *Haggadot* are featured here.

Rare Chabad *Siddurim* which include *Haggadot*

Featured here are various Chabad *Siddurim* (prayer books) which include the text of the *Haggadah*, including some that the Chabad Rebbes have particularly cherished.

Bibliographies of *Haggadot*

As noted, Shmuel Wiener was the first to publish a bibliography of *Haggadot* almost 100 years ago. Since then, several such bibliographies have been published, with supplements and addenda. Lately, the Bibliographic Institute in Jerusalem is updating the list, which will also include all *Haggadot* in the Lubavitch Library not mentioned in previous bibliographies. Presented here are various bibliographies of *Haggadot*.

The Rebbe's *Shmura Matzo* Campaign

The Rebbe launched this campaign early in his leadership at a Chassidic gathering on *Shabbat Parashat Hachodesh*, 5714-1954 (*Likutei Sichot*, vol. 1, p. 243). He called on anyone who could influence others to make available to them round, handbaked *shmura matzo* (guarded from leaven from time of harvesting) for eating at the *seder*, and generally throughout *Pesach*. Every year the Rebbe strongly encouraged this campaign, which he later expanded worldwide so that *shmura matzo* was distributed annually to hundreds of thousands of Jews. The Rebbe personally distributed pieces of *shmura matzo* baked on the afternoon before *Pesach* to thousands every year, also sending packages of *shmura matzo* to Chabad communities worldwide for distribution.

Items connected with this campaign from the past 40 years are displayed in this section.

Exhibition 4

Exhibition on our Rebbes

**18 Ellul, 5756 – 22 Shvat, 5757
September 2, 1996 – January 30, 1997**

Introduction

In honor of the auspicious day of *Chai* (18th) Ellul, birthday of the “two great luminaries,” the Baal Shem Tov, founder of the general Chassidic movement, and the Alter Rebbe, founder of Chabad Chassidism, the Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchok-Lubavitch presents an “Exhibition on Our Rebbes.” This, the Library’s fourth Exhibition, features examples of our Rebbes’ Torah works, many in their original handwriting, and transcripts of their teachings, sacred heirlooms, paintings and photographs of them from the Library Archives’ collection.

This Exhibition features over two hundred items, each marked by its archive number and described in this catalogue:

The Baal Shem Tov

The Baal Shem Tov’s teachings were not published during his lifetime, 5458-5520 (1698-1760), nor during the following three decades.

The first collection of his teachings was published in 5552 (1792). Within three years, four more volumes were published in rapid succession. First editions of two of these are displayed here:

1. *Likutim Yekorim*, Lemberg, 5552 (1792).
2. *Keser Shem Tov*, Zolkiew, 5552 (1792).

The two other works are:

Tzavoas HaRIVoSh, 5553 (1793).

Darchei Yeshorim – Hanhogos Yeshoros, [Zolkiew, 5554 (1794)].

All these works have often been republished since. Two of them have been republished by *Kehot*, the Lubavitch publishing house, in new, corrected editions, with addenda, footnotes and indices – displayed here:

3. *Keser Shem Tov*, *Kehot*, 5747 (1987).
4. *Tzavoas HaRIVoSh*, *Kehot*, 5751 (1991).

Several existing handwritten manuscripts record the Baal Shem Tov’s teachings and customs, and some are displayed here:

5. *Hanhogos Yeshoros* and other teachings, Manuscript 635.
6. *Hanhogos Yeshoros* and other teachings, Manuscript 252.
7. *Peirush L’ mizmor Kuf-Zayin ShebiT’hillim* (Commentary on Psalm 107), Manuscript 148.

This commentary has been published several times, most recently in *Tehillim Im Pirush Noam Elimelech*, New York, 5756 (see there, page 458).

It also appears in Manuscript 104 (page 43b), Manuscript 549 (at the beginning), and Manuscript 2063.

8. *Kavonos Hamikva; Seder Netilas Yadayim L'mi She'ein Lo Mikva* (Mystical devotions for immersion in *mikva*; Order of washing hands when *mikva* is unavailable), Manuscript 790.

These have been published several times, most recently in *Baal Shem Tov Al HaTorah (Parashas Yisro)*, sections 12 and 20), which adds source references.

Kavonos Hamikva also appears at the beginning of Manuscript 549.

Other *Kavonos* of the Baal Shem Tov for *mikva* immersion appear in various publications, most recently in addenda to *Siddur Im Divrei Elokim Chaim, Kehot*, 1986 (page 629), which adds source references.

9. *Peirush LaMishna Ro'o Es Hametzia*, Manuscript 251.

This commentary also appears in Manuscript 570 (page 104b).

10. Traditions from the Baal Shem Tov, Manuscript 239.

Besides the Baal Shem Tov's teachings and customs published in the above collections, many stories about him are collected in *Shivchei HaBaal Shem Tov*, first published in Kopust in 5575 (1815) by Chabad printer, Rabbi Yisroel Yoffe, a disciple of the Alter Rebbe. His introduction notes that he revised some of the stories based on how he had heard them told by the Alter Rebbe.

It was republished immediately that year and again the next year, and many times since:

11. *Shivchei HaBaal Shem Tov*, Berditchev, 5575 (1815).
12. *Shivchei HaBaal Shem Tov*, Laszczow, 5575 (1815).
13. *Shivchei HaBaal Shem Tov*, Korzec, 5576 (1816).

Only one handwritten manuscript of *Shivchei HaBaal Shem Tov* is extant, written long before its first publication, and now part of the Library Archives. It is displayed here:

14. *Shivchei HaBaal Shem Tov*, Manuscript 1203.

Based on this manuscript, a special edition of this work was published:

15. *Shivchei HaBaal Shem Tov – K'sav Yad*, Jerusalem, 1982.

The Maggid of Mezeritch

One of the first Chassidic works published was *Maggid Devorov L'Yaakov*, a collection of teachings of the Maggid of Mezeritch, the Baal Shem Tov's successor. First published in 1781, it has often been republished. Displayed here are the earliest editions:

16. *Maggid Devorov L'Yaakov*, Korzec, 5541 (1781).
17. *Maggid Devorov L'Yaakov*, Korzec, 5544 (1784).
18. *Maggid Devorov L'Yaakov*, Lemberg, 5552 (1792).
19. *Maggid Devorov L'Yaakov*, Ostrog, 5554 (1794).
20. *Maggid Devorov L'Yaakov*, Berditchev, 5568 (1808), with approbation of Rabbi Levi Yitzchok of Berditchev.

Also displayed is the *Kehot* edition:

21. *Maggid Devorov L'Yaakov, Kehot*, 1986.

Many of the Maggid's teachings are included in works attributed to the Baal Shem Tov, such as the above *Likutim Yekorim* and *Tzavoas HaRIVoSh*. Most of his teachings have often been published in several collections, of which their first editions are displayed herre:

22. *Or Torah*, Korzec, 5564 (1804).
23. *Kisvei Kodesh*, Lemberg, 5622 (1862).
24. *Or Ho'emes*, Husyatin, 5659 (1899).
25. *Or Ho'emes*, Zhitomir, 5660 (1900).

In recent decades the Maggid's teachings have been collected from all these works and published in two volumes entitled *Toras HaMaggid* – displayed here:

26. *Toras HaMaggid*, Eretz Hakodesh, 5736 (1976).

Many of the Maggid's teachings were disseminated as handwritten manuscripts, of which some are displayed here.

27. Manuscript 187.
28. Manuscript 1821.
29. Manuscript 2220.

The Maggid did not normally grant his approbation for any Torah work. He made an exception, however, for the following work, displayed here:

30. *Halacha Pesuka*, Turka, 5525 (1765).

In his approbation, the Maggid writes, "Although my habit is to be among those who refrain from granting an approbation for any book, nevertheless this is different because it is unique, for it summarizes and resolves passages from the Halachic authorities... and it deserves to be published." In other words, because he valued the book's purpose, which was to gather practical rulings of the Halachic authorities for the public benefit, he agreed that it deserved to be published, which is why he made an exception and granted his approbation.

Several years later, the Maggid directed the Alter Rebbe to write his (updated) version of the *Shulchan Aruch* – for the same reason, as the Alter Rebbe's sons write in their introduction:

"It was approved from Heaven, through the above-mentioned holy Rabbi [the Maggid], to seek diligently to find among his disciples a man with the Divine spirit in him to comprehend and issue clear Halachic rulings, refined according to [Torah] law, rulings accompanied by their reasoning... He selected our revered father, the Rebbe, of blessed memory... and urged him to the utmost, telling him there was no one as wise and insightful as you to descend to the depth of the *Halacha* to accomplish this task, this holy enterprise, to reveal the principal and inner reasoning for the [Torah] laws stated in all works of the earlier and later authorities."

The Alter Rebbe

Over 40 years passed from when the Alter Rebbe started writing his *Shulchan Aruch* in 5531 (1771) until it started to be published in 5574 (1814), a year and a half after his passing (24th Teves, 5573 – December 27, 1812).

By then, however, several of his other works had already been published. Displayed here are their first editions, in chronological order of publication:

31. *Hilchos Talmud Torah*, Shklov, 5554 (1794).
32. *Tanya*, Slavita, 5557 (1796).
33. *Luach Birchos Hanehenin*, [Korzec, 5661 (1801)].
34. *Shulchan Aruch*, Kopust, 5574 (1814).

One of the Alter Rebbe's works published several times during his lifetime was his text of the *Siddur* (prayer book), of which no copy is known to be extant.

Soon after his passing, however, his son, the Mittlerer Rebbe, republished this *Siddur*, accompanied by many of the Alter Rebbe's Chassidic commentaries and discourses on the prayers. The first edition is displayed here:

35. *Seder Tefilos Mikol Hashono*, Kopust, 5576 (1816).

Many years later, the Alter Rebbe's grandson, the *Tzemach Tzedek*, prepared his discourses on the Torah, etc., for publication in two volumes. The first was published in 5597 (1837), but, due to governmental decrees, the second volume was not published until 11 years later, in 5608 (1848) and under a different name. The first editions of these two volumes are displayed here:

36. *Torah Or*, Kopust, 5597 (1837).
37. *Likutei Torah*, Zhitomir, 5608 (1848).

The Alter Rebbe's original handwritten manuscripts of *Tanya* and his *Shulchan Aruch* are no longer extant, as they were apparently destroyed in the great fire of Lyadi in 5570 (1810).

The third section of *Tanya*, however, *Iggeres Hateshuvah*, has survived in the Mittlerer Rebbe's handwriting with emendations in the Alter Rebbe handwriting, and is displayed here:

38. *Iggeres Hateshuvah Mugahas Bich'sav Yad Kodesh*, Manuscript 1018.

These emendations were probably written in 5566 (1806), when the second, updated version of *Iggeres Hateshuva* was published.

Several handwritten copies of *Tanya*, written before its first publication, are in the Library's collection, and some are displayed here:

39. *Tanya*, Manuscript 261.
40. *Tanya*, Manuscript 268.
41. *Tanya*, Manuscript 750.

The remnant of a manuscript of a section of the *Shulchan Aruch* is also displayed:

42. *Shulchan Aruch*, Manuscript 238.

The Alter Rebbe often wrote notes on margins of books he owned. Some were copied by the *Tzemach Tzedek* and are reproduced in his Halachic works, but the originals perished in the fire.

Only one book with the Alter Rebbe's notes on the margin is known to have escaped destruction, and is displayed here:

43. *Shaalos Us'shuvos MaHaRIK*, with the Alter Rebbe's notes on the margin.

The earliest example of the Alter Rebbe's handwritten extant is:

44. His letter written about 5541 (1781).

Also displayed:

45. A skullcap reputed to have been worn by the Alter Rebbe.

The Mitteler Rebbe

The Mitteler Rebbe was the Chabad leader for 15 years, from 5573 (1813) until his passing in 5588 (1827).

During the first years of the Mitteler Rebbe's leadership, he supervised preparation and publication of many works of his father, the Alter Rebbe: Between 5574 (1814) and 5576 (1816), he published *Tanya* with *Iggeres Hakodesh*, *Shulchan Aruch*, *Siddur Im Dach*, *Biurei HaZohar*.

After that, he started publishing his own works, discourses he had given publicly and/or written, publishing one or two new volumes yearly. Their first editions are displayed here:

46. *Shaar Hateshuva Vehatefila*, Shklov, 5577 (1817).
47. *Derech Chayim Vesochachas Musar Haskel*, Kopust, 5579 (1819).
48. *Ner Mitzvah VeTorah Or*, Kopust, 5580 (1820).
49. *Imrei Binah*, Kopust 5581 (1821).
50. *Ateres Rosh*, Kopust, 5581 (1821).
51. *Shaarei Ora*, Kopust, 5582 (1822).
52. *Toras Chayim*, Kopust, 5586 (1826).

He prepared another work for publication but was unable to publish it in his lifetime:

53. *Peirush Hamilos*, Warsaw, 5627 (1867).

In recent years, all these works have been republished in improved editions, besides a new multi-volume series of his works, *Maamorei Admur Ho'emtzo'i*, collecting his surviving written and oral teachings not included in the above works. One of these volumes is displayed here:

54. *Maamorei Admur Ho'emtzo'i – Bereishis*, Kehot, 1989.

The Mitteler Rebbe's oral discourses were also transcribed by followers present when he gave them. Here is volume one of them recorded of his discourses in the year 5577 (1816-1817):

55. *Hanochos Derushei 5577*, Manuscript 1835.

Generally, however, he wrote most of his own discourses, just as he had transcribed most of his father's discourses (at least during the Alter Rebbe's later decades).

The Library has several manuscripts written by the Mitteler Rebbe when the Alter Rebbe lived in Lyozna, before his arrests in 5559 (1798) and 5561 (1800). One such manuscript is shown here:

56. *Sefer Vezocharti*, Manuscript 2237.

A manuscript of a discourse he wrote during his years of leadership is also shown:

57. *Peirush Hamilos*, Manuscript 1197.

Also displayed:

- 58. A letter with his signature.
- 59. Silver *tefilin* case, contributed by Prof. Isaiah Berlin, attributed to the Mittlerer Rebbe.

The Rebbe *Tzemach Tzedek*

The Rebbe, the *Tzemach Tzedek*, wrote more prolifically than any of the other Rebbes. Nevertheless, he did not publish his own works.

In the two works of his grandfather, the Alter Rebbe, that he published, *Torah Or* and *Likutei Torah*, the *Tzemach Tzedek* inserted many references, notes and comments. But he never published any of his own discourses or Halachic responsa.

He did release his discourses for the Chassidim to copy by hand, and these copies comprise the bulk of the manuscripts of his Chassidic discourses extant today.

The first of the *Tzemach Tzedek*'s works to be published were after he passed away on 13th Nissan, 5626 (March 29, 1866), and are displayed here:

- 60. *Shaalos Useshuvos Tzemach Tzedek, Even Ho'ezer* Vol. 1, Vilna, 5631 (1871).
- 61. *Piskei Dinim Tzemach Tzedek*, Vilna, 5644 (1884).
- 62. *Derech Mitzvosecha*, Poltava, 5673 (1913).
- 63. *Derech Emuna – Sefer Hachakira*, Poltava, 5672 (1912).
- 64. *Or Hatorah – Bereishis*, Poltava, 5673 (1913).
- 65. *Yohel Or – Tehillim*, Poltava, 5678 (1918).

From the collection of manuscripts in the *Tzemach Tzedek*'s own handwriting, one of the earliest, written during the lifetime of his grandfather, the Alter Rebbe, and one letter from his later years, are displayed here:

- 66. Transcripts of the Alter Rebbe's discourses from 5567 (1807) and later, Manuscript 1052.
- 67. Discourses of 5621-5622 (1861-1862), among other writings, Manuscript 1056.

We have few notes written by the *Tzemach Tzedek* on margins of books, but we have the *TaNaCh* (Hebrew Scriptures) in which he studied and where he wrote notes on the margins:

- 68. *TaNaCh*, Amsterdam, 1667.

His notes include: 1) the order of *haftoros* (weekly public readings from the Prophets) in places where customs vary, 2) the places of *sheini*, *shlishi*, etc., in each weekly Torah portion, which his *TaNaCh* does not note, 3) printing errors and details relating to the traditional text.

This volume's opening page has been inscribed by the Rebbe RaShaB, "The following is a quote from *Sifsei Yesheirim*: [This is] a very carefully inspected Tanach, examined by many Jewish and Christian scholars, with no mistakes at all. In the margin, a few words are explained in Latin. It was printed very handsomely, at the printing press in Amsterdam, 5427 [1667]." On the inside of the *TaNaCh*'s binding is a label on which the Rebbe RaYYaTz has written, "From the books belonging to my [great-]grandfather, the Rebbe, the *Tzemach Tzedek*, from which he used to recite the *haftora*." Also displayed here:

69. Responsa, in his handwriting.
70. A sleeve of his *kapota*, which his sons apparently divided among themselves after his passing.

The Rebbe MaHaRaSh

During his years of leadership, the Rebbe MaHaRaSh published none of his own works. A year after his passing in 5643 (1882), his first work was published:

71. *Likutei Torah L'gimmel Parashios*, Vilna, 1884.

This work consists of discourses of the Alter Rebbe, with notes and explanations by the *Tzemach Tzedek* and by the Rebbe MaHaRaSh himself.

His own discourses first began to be published in New York in 1945, as facsimiles of copies handwritten by Reb Shmuel Schreiber (the Scribe) of Lubavitch.

The first published work of the Rebbe MaHaRaSh himself:

72. *Likutei Torah Toras Shmuel, Vehecherim*, 5631 (1871), *Kehot* 5705 (1945).

The Rebbe compiled the first biography of the Rebbe MaHaRaSh:

73. *Sefer Hatoldos Admur MaHaRaSh*, *Kehot*, 5707 (1947).

In recent decades, dozens of volumes of his discourses have been published, and also a volume of his letters:

74. *Igros Kodesh Admor MaHaRaSh*, *Kehot*, 5753 (1993).

Also displayed:

75. Two manuscript letters of the Rebbe MaHaRaSh.
76. His transcripts of discourses of his father, the *Tzemach Tzedek*, 5614 (1854), Manuscript 1117.
77. *Shaalos Useshuvos* (Halachic responsa) by the Rebbe MaHaRaSh, Manuscript 1041.
78. Discourses of 5641 (1880-1881), Manuscript 1130.
79. Portfolio that belonged to the Rebbe MaHaRaSh.

In a handwritten note by the Rebbe RaYaTz: "This leather portfolio for holding documents is from the bequest of the Rebbe MaHaRaSh. I received it as a present from my grandmother, the Rebbetzin Rivka, in winter, 5648 [1888]."

80. *Megilas Esther*, written by the Rebbe MaHaRaSh.

The Rebbe RaShaB

Under Czarist rule, books could be published only with permission of the Russian government censor, and only at the government-supervised printing press in Vilna. This explains why none of the Rebbe RaShaB's many works were published during his lifetime. Nevertheless, his followers did hand-copy them as mimeographed copies for dissemination. One of these volumes is displayed here:

81. Discourses of 5666-5668 (1905-1908), mimeograph.

The only time when publishing was permitted in Russia without government censorship was during the few months of the Kerensky regime, after the overthrow of the Czar in winter, 1917. A published letter of the Rebbe RaShaB from that time is displayed here:

82. Communal letter, published during the month of Iyar, 5677 (spring, 1917).

* * *

Although his father, the Rebbe MaHaRaSh, passed away in 5643 (1882), the Rebbe RaShaB did not formally accept the leadership until 5654 (1893). Immediately after his father's passing, however, he did begin giving Chassidic discourses in public and writing them down, continuing this until his passing on 2nd Nissan, 5680 (1920).

Displayed here are:

83. His transcripts of his father's discourses given in 5636 (1876), when the Rebbe RaShaB was just 15 years old.
84. A page of a volume of his own early discourses, 5643 (1883).
85. A page of a volume of his last discourses, 5680 (1920).

Also displayed:

86. A handwritten letter, 1878.
87. A responsum, 5678 (1918).

* * *

During World War I, the Rebbe RaShaB and his family left Lubavitch (fall 5676-1915) and settled in Rostov-on-Don, southern Russia. Unable to take his large book collection with him, he deposited most of his library for safekeeping in a Moscow warehouse – where they remain to this day. But he did take his treasured collection of his forebears' manuscripts, together with about hundred printed volumes acquired by his forebears and by him.

Some of these books are displayed here:

88. A volume of *Talmud Yerushalmi*, published in Zhitamir, with several of the Rebbe RaShaB's handwritten notes in the margins.

Also displayed:

89. The Rebbe RaShaB's passport.

This passport is not for foreign travel, but for internal travel. It lists his travels within Russia to Vitebsk, Moscow, Petersburg, Vilna and Rostov, from 1903 onward.

90. The Rebbe RaShaB's engagement agreement (*tannoyim*), signed by the *Tzemach Tzedek*. It was written on 10th Sivan, 5625 (1865), when the Rebbe RaShaB was four and a half, ten months before the *Tzemach Tzedek's* passing on 13th Nissan, 5626 (1866).

The *Tzemach Tzedek* wrote the first line, "*Mazal tov...*," and on the reverse added, "I too am obligated... So says Menachem Mendel."

The Rebbe RaYaTz

The Rebbe RaYaTz, Rabbi Yosef Yitzchok, published more Chassidic discourses and public addresses than any of the previous Rebbes.

During the early years of his leadership, while still in the Soviet Union (until 1927), his discourses were copied by Chassidim and distributed in mimeographed form. After leaving the USSR, he had his discourses published in booklets called *kuntreisim*, and his public talks were published under the name *Likutei Dibburim*.

Displayed here:

91. Mimeographed discourse, 5683 (1923).
92. Booklet of discourses, published in Riga, Latvia.
93. *Likutei Dibburim*, published in Riga, Latvia.
94. A discourse in handwriting of the Rebbe RaYaTz, 5700 (1940).
95. A letter in his handwriting, 5683 (1923).
96. A public address in his handwriting, 5703 (1943).

Also displayed here:

97. *Spodik*, fur hat worn on *Shabbos* and *Yom Tov*, etc., by the Rebbe RaYaTz.
98. Immigration documents of the Rebbe RaYaTz.
99. Bells used to summon his secretary to his study.
100. *Ke'arah*, silver plate used for the *Pesach seder*.

The Rebbe

The Rebbe's first published work was in English:

101. *Young Scholar's Pocket Calendar, 5703 (1942-1943), Containing Daily Lessons and Quotations, Laws and Customs of Israel, etc.*

He then began preparing publications in Hebrew, Yiddish and other languages:

102. *Luach Hayom Yom, Kehot*, 5703 (1943).
103. *Hagaddah Shel Pesach Im Likutei Minhogim Vetaamim, Kehot*, 5706 (1946).

Besides first editions of these works, also displayed are:

104. *Torah Or*, with the Rebbe's notes on the margin.
105. *Zohar*, with his notes on the margin.
106. *Malachei Elyon*, with his notes on the margin.
107. *Shaarei Chabad*, with his notes on the margin.
108. *Ohr Hameir*, which he received from its author as a wedding present.
109. *Or Someach*, with his signature stating it was a wedding present.
110. A discourse edited in the Rebbe's handwriting, 5717 (1956).

111. Photo of the Rebbe when he was three years old, before his first haircut.

In a special area the Exhibition presents:

112. Four prayer-lecterns (*shtenders*) the Rebbe used during the early years of his leadership.

The first was used c. 5710-5715 (1950-1955), the second 5716-5718 (1956-1958); the third starting 5719 (1959).

The fourth was constructed at the Vocational Schools in Kfar Chabad, Israel, and sent to the Rebbe with the first chartered flight of Chassidim from the Holy Land to visit the Rebbe, in Elul, 5722 (1962). It was presented to the Rebbe at a special gathering the Rebbe held in honor of the guests on the evening before *Rosh Hashana*.

On that occasion the Rebbe gave a unique address explaining the special quality of a lectern, repeating and explaining the famous story of how the Mittlerer Rebbe once asked his father, the Alter Rebbe, with what (meditation) he had prayed on *Rosh Hashanah*. His father replied, "with the *shtender*," for everything is G-dliness, since He alone exists and nothing exists besides Him.

Also displayed here:

113. *Sefer Haftoros* (handwritten), which the Rebbe kept in his study on a table made by the Rebbe MaHaRaSh.

114. *Aron kodesh*, holy ark specially built to hold the *Sefer Haftoros*. When the Rebbe received it, he sent it to the Library for safekeeping.

115. *Aron kodesh*, holy ark hung on the wall, built to hold the Rebbe's small *sefer Torah* scroll.

This *sefer Torah* belonged to the saintly brothers Schapiro, owners of the renowned Slavita press, who were falsely charged and imprisoned by the Czarist regime for many years. This *sefer Torah* was smuggled in to their prison, so that they could read from it.

The Rebbe received this *sefer Torah* in 5714 (1954), and from then on kept it always close to him. He used to receive *aliyos* to the Torah reading in it, and he danced with it at *hakofos*.

The Rebbe directed that this *aron kodesh*, too, be kept in the Library.

116. Model of the *Beis Hamikdosh* and the Temple Mount.

This model was built by Ofer Nadav of Sydney, Australia, and was presented to the Rebbe once when he distributed dollars for giving to charity. He directed that it be kept in the Library.

Great Chassidim

Displayed here are works, writings and autographs of great Chassidim through the generations:

117. Responsum, handwriting of Rabbi Yehuda Leib (MaHaRIL), the Alter Rebbe's brother.

118. *Avodas Halevi*, by renowned Chossid, Rabbi Aharon Halevi of Staroshelye [Lemberg], 5602 (1842).

119. Responsum, handwriting of Rabbi Boruch Mordechai, Rabbi of Bobroisk.

120. Volume of responsa, handwriting of Rabbi Yitzchok Isaac Baharad, Rabbi of Vitebsk, author of *Pnei Yitzchok*.

121. Responsum, handwriting of Rabbi Nechemya Beirach of Dubrovna, author of *Divrei Nechemya*.
122. Responsum, handwriting of Rabbi Yosef Tumarkin, Rabbi of Kremenchug.
123. Letter, handwriting of Rabbi Shimon Menashe Chaikin, Rabbi of Hebron.
124. Picture of Rabbi Zalman Aharon (RaZA), eldest son of the Rebbe MaHaRaSh.
125. Booklet in handwriting of Rabbi Avrohom Dovid Lavut, Rabbi of Nikolayev, author of *Kav Noki*, *Shaar Hakolel*, etc., the Rebbe's great-great-grandfather.
126. Letter with signature of Rabbi Meir Shlomo Yanovsky, Rabbi of Nikolayev, the Rebbe's grandfather.
127. Letter by Rabbi Chanoch Hendel Kugel, first *mashpia* (spiritual guide) of *Yeshivas Tomchei T'mimim* Lubavitch.
128. *Piskei Hasiddur* (Jerusalem, 1937) by Rabbi Avrohom Chaim Noeh, author of *Ketzos Hashulchan* and other works.

Rabbi Yitzchok Isaac of Homel

A leading Chossid of the Alter Rebbe, Mittlerer Rebbe and *Tzemach Tzedek*, Rabbi Yitzchok Isaac was the Rabbi of Homel, White Russia.

Besides his Halachic responsa, some of which are published in *Toldos Yitzchok Isaac*, he wrote many profound works to explain concepts of *Chassidus*. A number of these have been published and some are displayed here:

129. *Maamar Shnei Hameoros*, Poltava, 5675 (1915).
130. *Maamar Yetzias Mitzrayim*, Vilna, 5637 (1877).
131. *Maamar Hashiflus Vehasimcha*, 5628 (1868).
132. *Chona Ariel*, Berdichev, 5672 (1912).

Also displayed:

133. A discourse in his handwriting, Manuscript 652.
134. A transcript of his discourse, Manuscript 158.
135. A transcript of his discourse, Manuscript 2213.
136. A transcript of his discourse, Manuscript 2241.

Rabbi Hillel of Paritch

A leading Chossid of the Mittlerer Rebbe and *Tzemach Tzedek*, Rabbi Hillel was Rabbi of Paritch and later of Bobruisk.

Besides writing Halachic responsa, he transcribed discourses of the Rebbes and added his own explanations in parentheses, and he also wrote his own discourses. Several volumes of his transcripts, explanations and discourses have been published, and some are displayed here:

137. *Likutei Biurim L'Kuntres Hahispaalus*, Warsaw, 5628 (1868).

138. *Pelach Harimon, Bereishis*, Vilna, 1918.

139. *Imrei Noam*, Vilna, 1876.

Also displayed:

140. A volume of his discourses in his handwriting, Manuscript 1046.

141. A letter in his handwriting.

142. Transcript of his discourse, Manuscript 1328.

143. Transcript of his discourse, Manuscript 2194.

Rabbi Levi Yitzchok Schneerson

The Gaon, Chossid and Kabbalist, Rabbi Levi Yitzchok Schneerson, father of our Rebbe, was the Rabbi of Yekatrinoslav (Dnepropetrovsk). Of his prolific writings before his 1939 imprisonment – on subjects of Talmud-*Halacha*, *Chassidus* and *Kabbala* – most have been lost.

The little that remains is mostly what he wrote on margins of the few Torah books he had with him while in exile in Kazakhstan, Central Asia (where the Soviets banished him as punishment for strengthening Judaism) during his last years of life. Some of his learned writings and letters also remain from correspondence with his son, the Rebbe.

Miraculously, the books with his notes on the margin were brought out of the Soviet Union and published by the Rebbe between 5730-5743 (1970-1983). They are displayed here:

144. *Likutei Levi Yitzchok Al HaZohar, Kehot*, 5730 (1970).

145. *Likutei Levi Yitzchok Al HaTanya, Kehot*, 5730 (1970).

146. *Toras Levi Yitzchok Al HaShaS*, Kehot, 5731 (1971).

147. *Toras Levi Yitzchok – Addendum (Yalkut Shimoni and Maseches Gittin)*, Kehot, 5739 (1979).

148. *Toras Levi Yitzchok – Addendum (Tehilim-Psalms and Purim)*, Kehot, 1933.

Also displayed:

149. *Zohar*, with Rabbi Levi Yitzchok's handwritten notes in the margin.

Due to lack of ink in his place of exile, his wife, Rebbitzin Chana (who joined him there to assist him), made ink of various colors from plants she found, which he used for writing his notes.

150. Explanation on *Tehilim*, in his handwriting.

151. Letter in his handwriting.

152. Photograph on the day of his arrest in 5699 (1939).

153. Photograph after he was released from compulsory exile in 5704 (1944).

On receiving this photo, the Rebbe was so shocked how his father's appearance had changed during his five years of imprisonment and exile, that he wrote, "My father of blessed memory?"

Paintings and Photographs

Hanging on the Exhibition Hall walls are paintings and photographs of our holy Rebbes, including:

The Alter Rebbe

- 154. Portrait, first published in 1889, with signature of the artist Glitchevky. On the bottom are several lines in Hebrew and Russian, with signature of the publishers, Rabbi Shmarya Schneerson and Z. Schatz.
- 155. Portrait, printed in Russia. Below is writing in Hebrew and Russian. Damaged.
- 156. Portrait, comprised of words of *Tanya*, by Nesanel Chazan. Print, Copyrighted in Washington D.C., 1924.
- 157. Portrait. Print, *Kehot*, 1952.
- 158. Same as above, with colors added by an artist.
- 159. Portrait, comprised of words of *Tanya*, by Chaim Yaakov.
- 160. Portrait, by E. K. Tiefenbrun.
- 161. Portrait, wearing *talis* and *tefilin*, by E. K. Tiefenbrun.
- 162. Portrait, by Yaakov Lipshitz.
- 163. Portrait, a sketch.

The Rebbe, the Tzemach Tzedek

- 164. Portrait of the *Tzemach Tzedek*, print, Vilna, 1896. On the bottom is writing in Hebrew and Russian.
- 165. Same as above, published by *Mesorah*.
- 166. Same as above, *Kehot*, 1953.
- 167. Portrait, wearing *talis* and *tefilin*, by E. K. Tiefenbrun.
- 168. Portrait, by Yaakov Lipshitz.

The Rebbe RaShaB

- 169. Portrait of the Rebbe RaShaB, original picture, enlarged.
- 170. Print from the original picture.
- 171. Same as above, artistically restored.
- 172. Portrait, by Yaakov Lipshitz.
- 173. Portrait, by Gertrud Zulkerkandl, 1935.
- 174. Same as above.
- 175. Same as above.
- 176. Same as above, wearing a *shtreimel*, his hand covered by a kerchief, while reciting a discourse.
- 177. Portrait, by Nochum Yitzchok Kaplan.

The Rebbe RaYaTz

- 178. Seated, writing *Chassidus*. Photograph.
- 179. Same as above, Print. *Kehot*, 5713.

180. Same as above, with addition of colors.
181. Seated on the ship, on his arrival in New York. Print.
182. Oil painting of his early years, holding a book, with bookcase in background.
183. Portrait, oil painting.
184. Seated at his desk in his study in Riga. Photograph.
185. Seated, holding the hand of his future son-in-law, the Rebbe. Print of a painting.
186. The Rebbe RaYaTz standing, supported by our Rebbe's holy hand. Photograph.
187. Rabbi Levi Yitzchok Schneerson. Portrait, by E. K. Tiefenbrun.
188. Portrait, after his liberation from exile, summer, 1944.

The Rebbe

189. The Rebbe, against a collage of portraits of the Chabad Rebbes. Print of a painting by Bibi Sigalis Asvil, entitled "Seventh Generation."
190. Portrait, by Nadia Mishael. Pencil on paper.
191. Portrait, by Avrohom Werdiger.
192. Two portraits, by Eliyahu Benzaquen.
Same as above.
193. The Rebbe receiving *pidyonos* (requests for prayer), 5752 (1991), by E. K. Tiefenbrun.
194. Portrait, oil on canvas, by Yaakov Lipshitz.
195. The Rebbe, seated, with *talis* and hat. Oil on canvas, by Michoel Chundiashvili.
196. Portrait, crowned with letters from his discourse.
197. Same as above, designed with letters of the discourse *Bossi L'gani*, by Michel Schwartz.
198. Portrait, with crown in background. Oil on canvas, by Brad Sbroccia.
199. The Rebbe leaning on his *shtender* (lectern). Oil on canvas, by E. K. Tiefenbrun.

Center of Eastern Wall

200. Jews wearing *taleisim* before open *aron kodesh*, praying for deliverance and Redemption. Oil on canvas, by Z. Raphaeli.

Exhibition 5

Shlichus and Mitzvah Campaigns

Lag B'omer, 5757 – Rosh Chodesh, Kislev 5758
May 25 – November 30, 1997

Introduction

Since the Exhibition Hall of the Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchok-Lubavitch opened on 18th Elul, 5754 (1994), it has held four exhibitions:

1. 18th Elul, 5754 (1994): Manuscripts and artifacts of the Chabad-Lubavitch Rebbes through the generations, and *Mitzvah* Campaign memorabilia.
2. *Lag Baomer*, 5755 (1995): Manuscripts and artifacts of the Chabad Rebbes and other Torah personalities, and memorabilia from the early years of the Chabad movement's global growth.
3. *Rosh Chodesh* Nisan, 5756 (1996): The *Haggadah* Collection.
4. 18th Elul, 5756 (1996): Original manuscripts and first printed editions of the Chabad Rebbes' scholarly works, and portraits and photographs depicting them.

Now, on *Lag Baomer*, 5757 (1997) the Library is opening its fifth Exhibition: Chabad-Lubavitch Activism: *Shlichus* and the *Mitzvah* Campaigns.

This exhibition features the various activities of Chabad-Lubavitch through the *Shlichus* and *Mitzvah* Campaigns the Rebbe launched, developed and expanded over the course of 50 years.

To date there are over 2,000 Chabad-Lubavitch institutions operated by the Rebbe's emissaries around the world. This exhibit aims to depict some of their activities.

The librarians have divided Lubavitch activities into thirteen subjects, displayed on thirteen display tables and showcases. Old and rare items from the Library's archives relating to these themes are interspersed throughout the exhibit.

Shlichus

Immediately upon ascending to Chabad leadership, the Rebbe began sending *shluchim* – emissaries – typically young couples who had recently completed their studies, around the world to open Chabad-Lubavitch centers.

Most Chabad-Lubavitch activities today are led and conducted by these thousands of emissaries the Rebbe sent to all corners of the world, wherever there are Jews.

On the other hand, yeshiva students still immersed in their studies are also integral to this work. Besides their activities on behalf of other Jews on Friday afternoons, during lunch breaks, etc., many dedicate their summer vacations to travel to distant cities and lands to bring them Judaism. This program, directed by *Merkos L'Inyonei Chinuch*, the educational arm of Chabad-Lubavitch, has become known as "*Merkos shlichus*."

Besides sending emissaries around the globe, the Rebbe established Lubavitch Youth Organization, first in Israel in summer, 5711 (1951), and later, in spring, 5715 (1955), the central Lubavitch Youth Organization in the United States. In a letter defining their mandate, the Rebbe wrote a detailed "work-plan" to spread the wellsprings of Judaism and Chassidism to the widest circles of Jewish youth.

Also in 5711 (1951), the Rebbe established Lubavitch Women's Organization to strengthen Judaism in general, and family-purity, kashrus and proper Jewish education in particular.

In fall, 5741 (1980), the Rebbe established *Tzivos Haashem*, to encourage pre-teen boys and girls to strengthen observance of Torah and Chassidism and influence their friends to do the same.

Through this devoted "army," the Rebbe "captured" the hearts of Jews throughout the globe, encouraging them to become ever closer to G-d and His Torah.

A turning point in the Rebbe's outreach activity came in summer, 5718 (1958), when he announced during his public address on 12th Tammuz that "spreading the Wellsprings" should be in a manner of *Uforatzta* – "you shall break forth..." transcending all barriers and boundaries – a theme that became the movement's motto.

Another major turning-point in expansion of outreach activity was in 5732 (1972) when, at the *farbrengen* (Chassidic gathering) held in honor of his 70th birthday, the Rebbe announced that, instead of slowing down at this milestone, as some had urged him, activities should be intensified and expanded. He asked Chassidim for a "birthday present" – that during his 71st year they establish 71 new institutions around the world to strengthen Judaism.

A further "explosion" in outreach activity began on *Shabbos Bereishis*, 5755 (1984), when the Rebbe called on every existing emissary to appoint an additional sub-emissary to spread Judaism in his area. For the first year, the Rebbe said, he would sponsor two-thirds of the expenses for these new emissaries.

The head *shluchim* around the world immediately convened a special gathering to discuss how to execute this new campaign. The Rebbe said it should take place at or close to the movement's center. Since then, the annual international convention of Chabad-Lubavitch *shluchim* takes place in Crown Heights every year just before *Rosh Chodesh* Kislev, and the Rebbe always devoted to it special public addresses and emphasized its importance.

The first display table depicts books and pictures connected to the subject of *shlichus*; the earliest emissaries sent to the Holy Land, Europe, Africa and Australia; the yeshiva students' summer "*Merkos shlichus*," and gatherings of *shluchim* in the United States and the Holy Land.

Also displayed are printed material relating to Lubavitch Youth Organization, Lubavitch Women's Organization and *Tzivos Hashem*.

Chabad House

A *shaliach*'s first task is to determine the special needs of the city, state or land assigned to him. Usually, this includes establishing educational institutions to impart Jewish teachings and values to youth, and motivating and reorganizing existing institutions to attain yet higher goals. Often *shluchim* start activities from their own home, but eventually they acquire or construct a building to serve as their center, in accordance with local needs. In 5718 (1958), a building was acquired in London, England, and the Rebbe directed that it be named "Lubavitch House." When it was ready for use, the directors of Lubavitch in London sent the Rebbe a key to the building. The Rebbe expressed his gratitude in a special letter of appreciation sent in honor of the event.

In 5729 (1969), the first "Chabad House" was established in Los Angeles. The Rebbe told the delegation presenting him with a gold key to the building that a chain of similar Chabad Houses would soon be established across the country, and he wrote a special letter in honor of the event.

Soon it became customary that whenever a new Chabad institution was established, the local community sent the Rebbe a key.

The Rebbe vigorously encouraged establishment of new Chabad Houses and, in a special public address on the fifth night of *Chanukah*, 5746 (1985), made that into a special campaign, adding that he would participate financially in establishing or expanding Chabad Houses.

On *Shabbos Vayigash*, 5747 (1986), the Rebbe directed that all Jewish children – *Tzivos Hashem* – should dedicate their rooms, too, as a place of prayer, learning and kind deeds, their own "Chabad House." Pictures, models and keys of Chabad Houses are exhibited at this display table.

"Mitzvah Tanks"

The Chabad House is never adequate for the *shaliach*, whose goal is to spread Judaism and the wellsprings of Chassidism even to the most far-out location. For this purpose, many *shluchim* dedicate a multi-purpose vehicle as a mobile library and synagogue, a *suka*-mobile, etc., to bring the message of Judaism to the furthest places.

In 5734 (1974), the Rebbe entitled these special vehicles "*mitzvah* tanks" – tanks in the battle against assimilation – and called those who staff them "tankists." As an expression of fondness for those involved in such activities, the Rebbe often called upon these "tankists" to be his representatives to distribute coins or dollars – for donating to charity – to everyone else present.

This display table includes "*mitzvah* tank" pictures, keys and logos that were sent to the Rebbe.

Camps

The *shluchim*'s primary focus is to save Jewish youth from assimilation by providing them with proper Jewish education. This is accomplished in many ways, such as founding *yeshivos*, day schools, pre-schools, Sunday schools, weekly "Release Time" programs, etc.

These institutions of formal learning operate during the school year. Often, however, a far deeper influence on children is their experience during vacation time, when many may be exposed to negative influences of the street.

To counteract this, the Rebbe established, in summer, 5713 (1953), a summer camp for girls, Camp Emunah, and, in summer, 5716 (1956), for boys, Camp Gan Yisroel, both situated in upstate New York. These names were given by the Rebbe.

In a special address on *Shovuos*, 5716 (1956), the Rebbe explained that it is evident how, during vacation time, particularly in a camp setting, far more can be accomplished with young people than during year-round, formal learning time.

The Rebbe made three historic trips to visit the camps and address the children.

The stories of these camps and the Rebbe's visits are told in detail in the Hebrew volume *Bin'os Desh*. Following the Rebbe's call, it became the norm for Chabad-Lubavitch centers around the world to organize summer camps, which have a profound influence on campers and their effect is evident throughout the school year following.

This display includes early pictures of the first Chabad-Lubavitch camps in the United States and Canada, the Holy Land, Europe, South Africa and Australia.

Lag Baomer Parades

Unfortunately, most Jewish children at present are not yet enrolled in educational frameworks established by *shluchim*, nor do they attend Chabad summer camps. Clearly, a *shaliach* is responsible to seek to enhance their Jewish awareness, too.

One of the Rebbe's earliest activities, starting during the leadership of his father-in-law, the Rebbe RaYaYz, was *Mesibos Shabbos* (literally “*Shabbos* gatherings”). Initially, they gathered children on *Shabbos* to tell Torah stories and about great Jews, and to teach Jewish laws and customs.

From time to time, *Mesibos Shabbos* activists organized parades on a central street to publicize the importance of Torah study and observing *mitzvos*. The children marched in the street with signs proclaiming these themes, and heard an inspirational address from the Rebbe.

The first known parade was in 5703 (1943). A special booklet was published for the occasion, with pictures and explanations.

Usually, the parade was held on *Lag Baomer*. The Rebbe would address the children outside 770, and then they marched with their signs and floats, often in costumes, to programs in the park.

At the Rebbe's encouragement, similar parades were held throughout the world.

Displayed here are pictures of these parades in the U.S. and Canada, the Holy Land and Europe, starting in 5703 (1943), as well as other items relating to the parades.

Shabbos

On 24th Elul, 5734 (1974), the Rebbe, in a historic address, launched a new campaign, calling on all Jewish women to light *Shabbos* and *Yom Tov* candles, including girls aged three and up.

Displayed here are brochures in many languages, together with various candelabra and other items, produced by Chabad-Lubavitch centers worldwide to promote this *mitzvah*.

Pesach

The Rebbe started this campaign early in his leadership with an announcement on *Shabbos Parashas Hachodesh*, 5714 (1954). The Rebbe called on every Jewish communal leader and everyone in a position of influence to ensure that every Jew he can reach should have round, hand-baked *shmura matzo* for eating at the Pesach *seder*.

Every year the Rebbe vigorously encouraged this campaign, and it reached vast numbers of Jews worldwide.

The Rebbe himself distributed *shmura matzo* to long lines of Jews on the afternoon before *Pesach*, and also sent packages of *shmura matzo* to Chabad-Lubavitch communities around the world for local distribution.

Items related to this campaign are displayed in this section. Also displayed is a small sample of the Library's *Haggadah* collection.

Yomim Tovim and Other Mitzvah Campaigns

Every holiday has its unique campaign: For *Rosh Haahanah*, the Rebbe called to bring the sound of the *shofar* to every Jew, especially those unable to hear it otherwise, such as those in hospital, senior residences and prisons.

For *Sukos*, the Rebbe, starting in 5714 (1953), called to bring the *mitzvah* of *lulav* (the "Four Species") to every Jew, inviting passers-by in the street to fulfill this *mitzvah*.

For *Shovuos*, the Rebbe called for every Jew, including even very young children, to be present for the reading of the Ten Commandments from the *sefer Torah* scroll. The Rebbe launched this campaign on the eve of *Rosh Chodesh Sivan*, 5740 (1980).

In a special address on 15th Shevat, 5731 (1971), the Rebbe called to "conquer" the world through Torah study, launching the never-ending campaign of studying Torah and teaching it to others.

On 6th Tishrei, 5733 (1972), the Rebbe called for establishing libraries of Jewish holy books everywhere. Soon, dozens of libraries were opened around the world. In Crown Heights, Lubavitch Youth Organization opened the Levi Yitzchok Library, named after the Rebbe's father.

On *Shabbos Parashas Bamidbar*, 5734 (1974), the Rebbe announced a new campaign (connected with the recent expansion of the Torah Campaign) for everyone to fill their homes with Jewish holy books and to increase their Torah study.

On 20th Menachem Av, 5736 (1976), the Rebbe announced establishment of an institute for gathering and publishing the scholarly Talmudic and Halachic works of the Chabad Rebbes, with centers in New York and Jerusalem. Later he named the periodical publication *Yagdil Torah*.

On *Motzoei Shavuos*, 5738 (1978), the Rebbe established an institute for preparing all Chassidic discourses of the Chabad Rebbes for publication. This institute has since published the extensive series of discourses of the Alter Rebbe, the Mitteler Rebbe, *Or HaTorah* of the *Tzemach Tzedek*, *Toras Shmuel* of the Rebbe MaHaRaSh, and the discourses of the Rebbe RaShaB and the Rebbe RaYaTz, a total of about 200 new volumes prepared and published from original manuscripts.

In his public addresses during Nissan, 5741 (1981), the Rebbe directed that a new *sefer Torah* be written in Jerusalem, in which Jewish children below age of *bar-* and *bas-mitzvah* will participate and unite by buying one letter each. During the following Tishrei, 5742 (1981), the Rebbe called

for every Jew to buy a letter in new *sefer Torah* scrolls to be written, thereby expressing the highest level of Jewish unity, and directed the Central Lubavitcher yeshiva and Bais Rivkah girls school each to commence writing of the first of these *sefer Torah* scrolls.

In a historic address on *Acharon Shel Pesach*, 5744 (1984), the Rebbe launched his campaign for every Jew to study RaMBaM's works daily – in one of three daily cycles: a) preferably three chapters of the *Mishneh Torah* Halachic code, b) one chapter, or c) the *mitzvos* from RaMBaM's *Sefer Hamitzvos* corresponding to the three-chapter study.

Displayed in this section are items relating to all these campaigns, plus a page of a very old *sefer Torah* written on leather, a silver Torah shield, and a *sefer Torah* pointer, *shofars* and more.

Chanukah

On *Chanukah*, Chabad Chassidim encourage Jews to fulfill the *mitzvah* of lighting the *menorah*, and also publicize the *Chanukah* miracle by lighting *menoros* in central locations everywhere.

On *Shabbos Parashas Vayeshev*, 5734 (1973), the Rebbe called for these activities to be intensified to ensure that every Jewish home light *Chanukah* candles, and anyone who cannot afford to pay for a *menora* and candles should receive them for free. The Rebbe also called to ensure that Israeli soldiers be given the opportunity to light their own *menora*.

The Rebbe stressed the importance of this campaign every year before and during *Chanukah*.

Especially emphasized in recent years was "To See and Be Seen," uniting Jews around the world through satellite "hook-ups" with the candle-lighting in the Rebbe's presence at 770, during which the Rebbe would deliver a special address to the global audience.

Items connected to this campaign are displayed in this showcase.

Purim

The *Purim* campaign is one of the best-known, particularly in Israel where Chabad visits army bases, hospitals, senior residences, prisons, war-orphans and widows, etc., to read the *megilla* and distribute *mishloach monos*, bringing the holiday joy to countless Jews.

Early in Adar, 5721 (1961), the Rebbe sent letters to all institutions, Rabbis, *roshei yeshivos*, educators, teachers and parents, to organize a special campaign to ensure that every Jewish child observes the *mitzvos* of *Purim*.

Items connected to this campaign are displayed in this showcase. Also displayed here are old *megillos Esther* from the Library collection, written or published hundreds of years ago, including some acquired by the Rebbe RaYaTz in the Soviet Union and described by him on small stickers on top of each one.

Taharas Hamishpocha (Jewish Marital Purity)

The Rebbe RaYaTz originally started this campaign in 5690 (1929-1930), during his first visit to the United States, when he realized acutely the widespread ignorance of this subject among many Jews (see detailed description of the women's committees he established in many cities that year, in *Tol'dos Chabad B'Artzos Habris* – History of Chabad in the United States – chapter 11)

In our generation, the Rebbe established *Taharas Hamishpocha* as one of his major campaigns in his address on 15th Tammuz, 5735 (1975). He directed that a massive campaign be launched to strengthen and disseminate this *mitzvah*.

On *Shabbos Parashas Nasso*, 5740 (1980), the Rebbe began speaking publicly about the great blessing of large families, and strongly decried and explained reasons against family planning.

In this showcase are displayed items connected to *Taharas Hamishpocha*, *mikva*, birth and marriage. They include old and new *Shir Hamaalos* flyers, keys sent to the Rebbe of *mikvaos* constructed by efforts of Chabad *shluchim*, and more.

Also displayed here are original invitations to the Rebbe's wedding, the Rebbe RaShaB's letter greeting the birth of his granddaughter, Rebbetzin Chaya Mushka, in 5661 (1901), an invitation the Rebbe RaShaB wrote to the wedding of his son, the Rebbe RaYaTz, and a picture of the Rebbe officiating at a wedding.

Mivtzoim (Mitzvah Campaigns)

Besides holiday campaigns and generally educating and urging Jews to fulfill all *mitzvos*, the Rebbe emphasized and campaigned for fulfilling certain specific *mitzvos*.

The first of these major campaigns was the *tefilin* campaign, announced by the Rebbe in spring, 5727 (1967), just before the Six Day War. He quoted then from the Torah and our Sages that wearing *tefilin* on one's head strikes fear into our foes.

The other major campaigns were launched between 5734 and 5736 (1974-1976). During 5734 (1974), the Rebbe announced the Torah, *mezuza*, *tzedoka* (charity), and *Shabbos* candle-lighting campaigns. In 5735 (1975), he added the *kashrus* and *Taharas Hamishpocha* campaigns. In 5736 (1976), he launched special campaigns to educate oneself and others Jewishly and *ahavas Yisroel* (love of fellow Jews). The Rebbe started the campaign for Jewish education by dedicating the year 5736 as the "Year of Education," and called on children to learn by heart 12 specific Torah passages – verses and sayings of our Sages.

He called for special rallies to be held for children from time to time. At the central rallies, the Rebbe listened to children reciting the 12 passages, and then addressed the children at length.

Items connected to all these campaigns are displayed in this showcase.

Moshiach and the Redemption

In virtually every public address over the years of his leadership, the Rebbe emphasized the central importance of yearning for *Moshiach*. A common thread underlying all the Rebbe's activities was to hasten *Moshiach's* coming through acts of goodness and kindness.

This increased emphasis actually began in 5701 (1941), when the Rebbe RaYaTz launched a campaign announcing that "immediate *teshuva* [return to *Hashem*. brings] immediate Redemption." The following year, the Rebbe RaYaTz started the writing of a special "*sefer Torah* to greet *Moshiach*." It was not, however, completed. During winter, 5730 (1970), the Rebbe directed that it be completed on 10th Shevat, 20th anniversary of the Rebbe RaYaTz's passing.

Flyers were distributed to publicize this and encourage everyone to buy letters for themselves and their families in this special *sefer Torah*.

This showcase shows some of the flyers published in the Holy Land and the USA., as well as some original lists of those who acquired letters.

In a special address before *Shabbos Mevorchim Menachem Av*, 5736 (1976), the Rebbe asked everyone to study Torah subjects about the *Beis Hamikdash* during the annual “Three Weeks” of Jewish mourning.

To aid this study, several models of the *Beis HaMikdash* were constructed. One such model, presented to the Rebbe in winter, 5752, is displayed in a corner of this exhibition.

On 7th Cheshvan, 5746 (1985), the Rebbe called to publicize passages from certain works of great Torah luminaries that, by yearning for the Redemption, we hasten its realization.

In later years the Rebbe stated time and again that *Moshiach* is ready to come – and is coming – now. On 27th Nissan, 5751 (1991), the Rebbe explained that every Jew is obligated to do everything in his or her power to bring about *Moshiach*’s coming.

This showcase includes signs announcing "Prepare for the coming of *Moshiach*." distributed during this period, books published on subjects of the Redemption and *Moshiach*, and also items relating to yearning for the Redemption and *Moshiach*’s coming.

Exhibition 6

Chassidism on Display

**In celebration of the 300th anniversary
of the Baal Shem Tov's birth
5458-5758 (1698-1998),
the Lubavitch Library presents
a unique Exhibition featuring
the earliest published works
of the Chassidic Movement,
as well as paintings and portraits
of great Chasidic leaders**

On Wednesday, 18th Elul, 5758 (September 9, 1998), we mark 300 years since the Baal Shem Tov's birth.

In tribute to the Baal Shem Tov and in celebration of 300 years of Chassidism, the Lubavitch Library is opening an exhibition of rare value and fascinating history: "Chasidism on Display."

"Chasidism on Display," open for a limited time only in the Library's Exhibition Hall, presents a priceless collection of Chassidic texts and books published during the first half-century after the Baal Shem Tov's passing, 5520-5570 (1760-1810). It is an authoritative selection of the Chasidic movement's earliest and most original published works.

Despite the Baal Shemtov's holiness, popularity and increasingly large numbers of followers, no work of Chasidic teachings was published during his 26-year leadership, 5494-5520 (1734-1760), nor during the leadership of his successor, the Mezeritcher Maggid, 5520-5533 (1760-1772).

The first work of Chassidic teachings published was *Tol'dos Yaakov Yosef*, in 5530 (1780), in Koretz, (Ukraine).

"Chassidism on Display" displays the earliest works of Chassidic teachings, published between 1780 and 1810 – the first generation of Chassidic teachings in print. Almost all are commentaries on Torah verses and texts according to Chassidic interpretation. On the other hand, some great Chassidic personalities composed works of *Halacha* and *Kabala*. To give a more inclusive portrayal of that generation, "Chasidism on Display" offers a glimpse of such works, too.

During Chassidism's first generation of publication, over 100 works composed by Chassidic masters were published. Original copies of most are in the Library's archives, and are presented in the present exhibition.

"Chassidism on Display" is a special exhibition in tribute to 300 years of Chassidism, open to the public starting the day after *Shovuos* until 18th Elul, 5758 (June 2 – September 9, 1998).

Exhibition 7

The Alter Rebbe

**In celebration of the 200th Anniversary
of the liberation of the Alter Rebbe,
Rabbi Schneur Zalman of Liadi
5559 – 5759 (1798 – 1998),
the Lubavitch Library presents
the works of the Alter Rebbe,
a unique exhibition featuring
published works, manuscripts and portraits
and the life history of
the Alter Rebbe,
Rabbi Shneur Zalman of Liadi**

**December 8 – April 28 1998
(Yud Tes Kislev – Yud Alef Nisan, 5759)**

INTRODUCTION

On Tuesday, 19th Kislev, 5759 (December 8, 1998), we mark 200 years since the liberation of the Alter Rebbe, Rabbi Schneur Zalman of Liadi, on 19th Kislev, 5559 (1798).

In celebration of this anniversary and in tribute to the Alter Rebbe's lifetime of scholarship and accomplishment, the Lubavitch Library is holding an exhibition dedicated to the Alter Rebbe's works. The display, to be open for a limited time only in the Library's Exhibition Hall, will present to the public rare portraits, manuscripts, early prints and current editions of works composed by the Alter Rebbe.

Presented in this booklet is a catalog and description of each item on display, preceded by a brief overview of the turmoil and triumph of the Alter Rebbe's personal history.

The civil dates given here follow the Julian calendar used in Russia until after the Communist Revolution.

THE FIRST ARREST AND LIBERATION

On 4th Sivan, 5558 (May 8, 1798), a formal denunciation of the Alter Rebbe, signed by one Hirsh Ben David of Vilna, was submitted to Russia's imperial government. With virtually no basis in fact, the writ of denunciation accused Rabbi Schneur Zalman of gathering bands of wild, lawless young men, encouraging support of the French Revolution and leading bohemian, hedonist lifestyles. Casting them as a potential threat to the Russian empire and society, Hirsh recommended their "relocation" to the frozen wilds or drafting them into the imperial army – both sure sentences of a bleak future.

Hirsh's loyalty to Judaism, even his Jewishness itself, was questionable, for Hirsh followed his denunciation with a formal complaint against the secretary of the mayor of Vilna – written two days later, on the *Yom Tov* of *Shovuos*!

Three months later, the Attorney General formally opened the Alter Rebbe's case file on 10th Elul, 5558 (August 11, 1798). Noting the threat of lawlessness in the documents received, he notified the Czar of Hirsh's accusations against the Alter Rebbe and his followers.

The Czar wasted little time in taking action. On 13th Elul, 5558 (August 14, 1798), he ordered the charges to be investigated, full prosecution of any party found guilty, and bringing before the Czar any persons found to be participants in an uprising.

On imperial orders, the Attorney General transferred the case to the Governor of Lithuania on 15th Elul, 5558 (August 16, 1798).

Within two weeks, the Governor completed his investigation. On 29th Elul, 5558 (August 30, 1798), an official report was returned to the Attorney General recommending arrest and interrogation of Rabbi Schneur Zalman and 30 of his followers from Vilna and vicinity. The Attorney General reviewed the report and immediately submitted it to the Czar.

On 13th Tishrei, 5559 (September 12, 1798), the Czar ordered arrest and incarceration of Rabbi Schneur Zalman and some of his Chasidim. They were to be brought under heavy guard to S. Petersburg. The rest of the accused Chassidim were to be held locally for further investigation.

The Czar's imperial decree was executed just three days later. On 16th Tishrei (2nd day *Sukos*), 5559 (September 15, 1798), the Attorney General ordered the Governor of White Russia to arrest Rabbi Schneur Zalman and send him under heavy guard to S. Petersburg, together with all documents "incriminating" him. He also ordered the Governor of Lithuania to apprehend the leaders of the Chassidim in Vilna.

On 26th Cheshvan, 5559 (October 25, 1798), the Governor of Lithuania, following an order he received from the Czar on September 15, sent seven of the Chassidim to S. Peterburg under heavy guard, supervised by an inspector of the Vilna police, along with the documents of investigation.

On 29th Cheshvan, 5559 (October 28, 1798), he notified the Military Governor of Riga to detain these seven Jewish prisoners in Riga. He requested the Attorney General to notify the Military Governor of Riga whether they should remain under guard in Riga or be returned to Vilna.

On the 9th of Kislev (November 6, 1798), the Military Governor of Riga notified the Attorney General that the seven Jewish prisoners were being held in Riga.

On 13th Kislev (November 10, 1798), the Attorney General instructed the Military Governor of Riga to return the Jews to Vilna.

On 20th Kislev (November 17, 1798), the Attorney General instructed the Governor of Lithuania to release all the Chassidim.

On 21st Kislev (November 18, 1798), the Military Governor of Riga sent the seven Jewish prisoners, under the supervision of Inspector Gretch, back to Vilna.

On 28th Kislev (November 25, 1798), the Governor of Lithuania received the order to release all the Chassidim, and they were released on the fifth night of *Chanukah*.

On 18th Teves 5559 (December 15, 1798), the Governor of White Russia sent a special directive to the commissioner in charge of small towns of the Vitebsk district (according to an order of the Czar, relayed to him by the Attorney General), informing him that "freedom has been granted to Rabbi Zalman Boruchovitch ["son of Boruch"], who had been arrested in Lyozna, after investigation of the circumstances. The Jewish sect called Karlinist retains its former status. Hence I command you to cancel the search for the Jew Aharon Movshovitz of Ostrovna, and not to demand his transfer to me."

A report of the Alter Rebbe's arrest had been dispatched by the Governor of White Russia to the Attorney General on 30th Tishrei, 5559 (September 29, 1798), detailing his transfer under guard from Lyozna to Peterburg.

On 8th Cheshvan, 5559 (October 7th, 1798), the Attorney General notified the Governor of White Russia that Rabbi Shneur Zalman was being brought to Peterburg.

That same day, the Attorney General filed a report to the Czar about the interrogation, pointing out that the Rebbe was not an unruly brigand as had been claimed. The Alter Rebbe had answered the interrogators' questions with acute intellect, piercing logic and calm demeanor – clearly not a dangerous man. He had not established any new movement with radical social ideas, nor sent money for the French revolutionaries. He merely sent charity from Russian Jews to Jews living in the Holy Land, who traditionally were supported by Jewish communities worldwide. He was no threat to Russian society but was involved only in solving his fellow Jews' spiritual problems.

The Alter Rebbe had indicated that he could not answer some of the questions adequately without an interpreter. The Czar therefore ordered Rabbi Schneur Zalman to respond to these questions in writing, using the "local language of the Jews."

As the interrogation continued, it focused now on the movement's philosophy. The Alter Rebbe responded in elegant Hebrew. Concerning the Chassidic movement, the Rebbe explained at length the concept of devout prayer, about various prayer texts, the purpose and function of Chassidic discourses, and the study of *Kabbala*. The Alter Rebbe also touched upon the persecutions by *misnagdim* (opponents of Chassidism), his movement's financial support, and funds he raised for Chassidim in the Holy Land. His responses were sent back to the Attorney General.

The Attorney General, a native Russian, had no use for pages written in a language foreign to him. On 12th Cheshvan (October 11), he sent a request to Mr. Gavriel of the S. Petersburg Academy to find a translator for Rabbi Schneur Zalman's replies. On 14th Cheshvan (October 13), Mr. Gavriel replied that his search had met no success. The Attorney General then asked the Czar that the documents be sent to Vilna, so that they could be used in the imperial investigation conducted there, and meanwhile, a suitable translator might be found in Vilna's large, scholarly Jewish community.

On 18th Cheshvan 5559 (October 17, 1798), the Czar directed that the documents of Rabbi Schneur Zalman's testimony be sent to the Governor of Lithuania. There, they should be translated secretly and returned as soon as possible. The Czar also ordered that the Governor

return the investigation documents at the end of the investigation, and that the arrested Jews remain under arrest in Vilna temporarily.

On 19th Cheshvan (October 18), the Attorney General passed on this directive along with the original documents to the Governor of Lithuania.

On 29th Cheshvan, 5559 (October 28, 1798), the Governor of Lithuania received the Attorney General's letter along with Rabbi Schneur Zalman's testimony.

On 4th Kislev, 5559 (November 1, 1798), the Governor of Lithuania returned the documents along with a French translation of the document.

A summary was prepared in Russian from the French translation of the Alter Rebbe's replies. The Attorney General then concluded the investigation for the Czar.

On Tuesday, 19th Kislev, 5559 (November 16, 1798), Rabbi Schneur Zalman was informed that he had been found innocent of all charges, and was released. Simultaneously, the Czar ordered the Governor of Lithuania to release all the Chassidim "since nothing was found in the conduct of the Jews belonging to the Chassidic movement that was inimical to the State, nor any corruption or anything that disturbs the general peace."

On 20th Kislev, 5559 (November 17, 1798), the Attorney General issued a certificate to the Alter Rebbe stating that "the individual possessing this document is the Jew, Rabbi Zalman Boruchavitch, who was here for a special purpose, and is now released to his home in White Russia." He also informed the Governor of White Russia that Rabbi Schneur Zalman was released, and that he had received a certificate of freedom to that effect.

THE SECOND ARREST AND LIBERATION

Even after the release of the Alter Rebbe and the Chassidim, the *misnagdim* of Vilna did not rest, continuing to lodge complaints with the government against Rabbi Schneur Zalman and Chassidim in general.

Early in winter, 5560 (1700-1800), they sent an additional request to the Attorney General to allow them to eradicate the Chassidic movement.

On 20th Kislev, 5560 (December 7, 1799), the Attorney General replied to the Governor of Lithuania that, following the Czar's directive, the Chassidic movement was to be permitted to continue.

On 8th Shvat, 5560 (January 23, 1800), the Governor of Lithuania notified the Vilna police that "By order of His Imperial Majesty, the Karlinist sect must be tolerated." A *misnaged* named Avigdor Chayimovitch, who had bought the Rabbinate of Pinsk in summer, 5545 (1785), and later moved to Vilna, filed a complaint with the Czar's representative in Lithuania against the Alter Rebbe in particular and Chassidic doctrine in general.

His complaint questions statements in *Tzavoas HaRiVaSh*, accusing Chassidim of being followers of Shab'tai Tzvi (the 17th century false Messiah). He blamed the Chassidic sect in his community for his ouster from the Rabbinate of Pinsk, which he had bought after the ouster of Rabbi Levi Yitzchok (who then moved to Berdichev). He also charged that the Alter Rebbe was sending large sums of money to Turkey (Russia's enemy)..

On 10th Iyar, 5660 (April 23, 1800), the Attorney General received Avigdor's complaint and accusation from the Czar's representative in Lithuania.

On 26th Sivan, 5560 (June 7th 1800), the Attorney General sent the material to the Military Governor of Lithuania, with a request to investigate the plaintiff's complaint and report on the sect. A similar request was made to the Attorney General of Lithuania to investigate the matter. The Military Governor, having found no evidence in his territory to substantiate the charges, sent the material to the Civil Governor of Minsk, since the town of Pinsk (the location of the case) fell under the latter's jurisdiction.

In a dispatch dated 2nd Menachem Av, 5560 (July 12, 1800), the Military Governor conveyed to the Attorney General the information received from the Governor of Minsk. The latter's report referred favorably to the sect in his district, describing its adherents as peaceful, law-abiding subjects, "like the other Jews." As for the plaintiff's claim for damages, he recommended no action, for no documents substantiated his claim., and that the suit be dismissed on all counts.

On 20th Menachem Av, 5560 (July 30, 1800), the Military Governor sent a detailed report on results of his own investigation. He reported on the first accusation against the Alter Rebbe and his Chasidim and the arrest, and that, after the investigations, the Czar had found nothing suspicious in the conduct of the Chasidim and had ordered their release.

On 26th Tishrei, 5561 (October 3, 1800), the Civil Governor of Minsk received the Attorney General's report with the request to satisfy Avigdor's demand for financial compensation from the Jewish community's coffers. On 8th Cheshvan (October 15, 1800), he responded that he did not know from which Jewish community Avigdor was demanding this sum. He suggested that the magistrate of Pinsk demand from Avigdor a document proving he had lent them this amount.

On 19th Cheshvan, 5561 (October 26, 1800), a Russian senator named Derzhavin, returning to S. Petersburg from an official mission in White Russia, submitted his report to the Attorney General stating (among other details) that "a Jew, Zalman Boruchovitch, has gained fame as an arbitrator and enjoys authority even among foreign Jews. He lives in a small town, Lyozna... Especially the Chasidim believe in him, and he is considered their patriarch... Some Jews complain that they alienate their children, and take away their gold and silver, which he is said to send to Palestine in expectation of the Messiah and the rebuilding of their temple in Jerusalem."

On 23rd Cheshvan, 5561 (October 30, 1800), the Attorney General sent an urgent order to the Governor of White Russia to apprehend "the head of the Karlinists, or Chassidim, the Jew, Boruchovitch," and to send him to S. Petersburg.

On 4th Kislev, 5561 (November 9, 1800), Rabbi Schneur Zalman was again arrested and sent to the capital, accompanied by two couriers of the Senate. Four days later (8th Kislev, 5561 November 13, 1800), the Governor of White Russia sent a dispatch to the Attorney General, informing him of the arrest, and notifying him that he had already conducted a secret investigation of the Chassidim, finding no fault in them. His report stated that their leader Boruchovitch had never engaged in anything but study of holy texts and prayer, and was a successful arbitrator between disputing parties to their mutual satisfaction, never giving any cause for complaint.

One of the Alter Rebbe's Chassidim, Yehuda, son of Faivish of Kopust, was sent by the Chassidim to S. Petersburg to thwart the *misnagdim's* efforts. On 10th Kislev (November 15,

1800), he was deposed by a special committee of the Senate investigating charges against the Alter Rebbe.

On 11th Kislev, 5561 (November 16, 1800), the Attorney General ordered the Governor of White Russia to search the Alter Rebbe's home, confiscate books and documents, and send them to S. Petersburg.

When the Alter Rebbe arrived in S. Petersburg and was interrogated by the Attorney General, he was asked to respond in writing to Avigdor's questions. Avigdor wrote his first two questions in Russian, and the Alter Rebbe replied in Russian. The other 17 points were written in Hebrew, and the Alter Rebbe replied in Hebrew.

The Attorney General submitted a summary of the Alter Rebbe's responses to the Czar. On 21st Kislev, 5561 (November 26, 1800), the Czar directed that the case be referred back to the Senate for investigation in conjunction with the general question of the *kahal* – the official Jewish communities. On 22nd Kislev (November 27, 1800), the Attorney General notified the Senate of the Czar's directive, and the investigation was transferred to the Senate's Third Department.

On 23rd Kislev, 5561 (November 28, 1800), the Czar directed that the Alter Rebbe be released from prison, but he was ordered to remain in the capital, pending final outcome of the Senate investigation.

On 24th Kislev, 5561 (November 29, 1800), the Alter Rebbe's house was searched, and the heads of the Lyozna community signed a document confirming that the Alter Rebbe's books and writings had been taken to S. Petersburg, whereupon his house was sealed.

On 18th Teves, 5561 (December 22, 1800), the Alter Rebbe's books and writings were transferred to the Chief Prosecutor of the Senate's Third Department.

On 24th Teves, (December 28, 1800), Avigdor submitted another memorandum, with excerpts from the Alter Rebbe's *Tanya*, claiming that they revealed the movement's "treasonous" tendencies, not only against the Jewish faith, but also against the government. Avigdor also demanded that Chassidic leaders in other Russian provinces be brought to the capital.

About 15 weeks passed without conclusive action in the case. Early in Nissan, 5561 (March, 1801), the Alter Rebbe filed a petition with the Czar, enclosing two documents received during the years 1798-1800, which granted Chassidim full freedom of activity by the Czar's directive.

On 9th Nisan, 5561 (March 11, 1801), Czar Paul was assassinated. His son, Alexander, succeeded him as Czar of Russia.

On 19th Nisan, 5561 (March 21, 1801), the new Czar directed that the Alter Rebbe be permitted to leave S. Petersburg. On 27th Nisan (March 29, 1801), an official document to that effect was sent to the Governor of White Russia. He was also notified that the Alter Rebbe had received full permission to continue disseminating Chassidism throughout White Russia.

The Alter Rebbe chose to remain in Petersburg a while longer, until the Senate investigation would be completed.

Around that time, Avigdor filed another appeal against the Alter Rebbe, demanding that he be declared a rebel against the Czar.

On 10th Iyar 5561 (April 11, 1801), the documents the Alter Rebbe had sent to the Senate were filed with the investigation dossier.

During Sivan, 5561 (May, 1801), the Alter Rebbe filed a petition with the Senate, detailing the hardships Avigdor Chayimovitch's false accusations had caused him. He reminded how, two years earlier, he had been similarly denounced by a hostile accuser, causing his arrest and investigation and eventual release. Yet the false accuser had suffered no adverse consequences. This had emboldened Chayimovitch to try the same. Rabbi Schneur Zalman appealed to the Senate to restrain Chayimovitch "from interfering with me and the other Chassidim."

On 15th Av (July 13, 1801), the Governor of Vitebsk granted the Alter Rebbe a document certifying that he was free to return to Lyozna and live wherever he wished in White Russia.

The Alter Rebbe decided then to settle in Lyady.

During Elul, 5661 (August 1801), the Alter Rebbe lodged his second appeal with "His Imperial Majesty," requesting that, "among the entire House of Israel, none shall dare molest me or the Chassidim, by means of any unfounded slander." The petition concluded with a request that Chayimovitch be duly adjudged to compensate for the damage he had caused.

On 18th Teves, 5565 (December 9, 1801), Czar Alexander signed the "Law Concerning the Jews," which included a special paragraph (No. 53), stating that "If in any area there is a division within the community, and the division has reached the point where one group does not wish to coexist with the other group in the same synagogue, one of them is allowed to build a synagogue for themselves and appoint their own Rabbis."

This paragraph permitted the Chassidic community to form their own *shul* in every town and to appoint their own Rabbi without hindrance from any opponents.

TANYA

In his letter written as an introduction to his central Chassidic work, *Tanya*, Rabbi Schneur Zalman states that it includes "responses to many questions that all members of our [Chassidic] community in our land have regularly asked to seek advice, each according to his level, in order to receive moral guidance in the service of G-d, since time no longer permits replying to everyone individually and in detail on his particular problem. Furthermore, forgetfulness is common. I have, therefore, recorded all the replies to all the questions, to be preserved as a permanent sign."

As early as 5552 (1792), handwritten copies of the earliest versions of his *Likutei Amarim* – *Tanya* – began to circulate among his Chassidim. In 5556 (1796), the Alter Rebbe reedited the entire *Tanya*, added several chapters and sent it for publication. On Tuesday, 20th Kislev, 5557 (1796), printing was completed.

The great demand for this Chabad classic resulted in frequent reprints. Within ten years of its publication, from 5557 to 5566 (1796 to 1806), *Tanya* was reprinted at least six times.

The first edition, under the title *Likutei Amarim* ("Collected Sayings"), included only the first section, entitled *Sefer Shel Beinonim* ("Book of the Intermediates"), and the second, entitled *Sha'ar Hayichud Vехаemuna* ("Gateway of [G-d's] Oneness and Belief").

One reprint of this work, now entitled *Tanya* (so called popularly after its initial word), appeared in 5559 (August 9, 1799 – according to the censor's official stamp) in Zolkiev. It added a third section, which the Alter Rebbe had written on the subject of *teshuva* (repentance). This edition was reprinted in Zolkiev in 5565 (1805), and subsequently was reprinted there twice more.

In 5566 (1806), a new edition appeared under the original title, *Likutei Amarim*. The section on *teshuva* was now completely rewritten by the Alter Rebbe and divided into 12 chapters, entitled *Iggeres Hateshuva* ("Epistle on Repentance") and published as *Likutei Amarim*'s third section.

After the Alter Rebbe's passing on 24th Teves, 5573 (1812), his sons published a new edition of all three sections in 5574 (1814) in Shklov, with the author's name on the title page for the first time. They added two sections from the Alter Rebbe's writings, *Iggeres Hakodesh* ("Sacred Epistles") and *Kuntres Acharon* ("Supplement").

MANUSCRIPTS

The Alter Rebbe's original manuscript of *Tanya* is not extant. Probably it was destroyed in the great fire of Liadi in 5570. *Iggeres Hateshuva*, however, edited in the Alter Rebbe's handwriting, has survived and is preserved in the Library's archives – the first item in the Exhibition.

1. A volume including discourses of the *Tzemach Tzedek*, some in his own handwriting and in some places also in the Rebbe MaHaRaSh's handwriting.

Iggeres Hateshuva, in the Mittlerer Rebbe's handwriting, with handwritten corrections and additions by the Alter Rebbe.

18*24 cm. (1), 294 p.

MS #1018.

After *Tanya* was published in a definitive edition without the scribal errors that had crept into manuscript copies, it became unnecessary to keep those early manuscripts, which explains why so few of them have survived.

Of the few still extant, most are in the Library archives and displayed here:

2. Two pages of an early manuscript of *Tanya*, thought to be in the Alter Rebbe's handwriting survive, although this has not been definitively established. Recent editions of *Tanya* include facsimiles of these pages.

Archive #4000,15

3. A manuscript of *Tanya*, written apparently during the year 5552 (1792), includes early versions of *Sefer Shel Beinonim*, *Shaar Hayichud Vehaemuna*, and *Iggeres Hateshuva*, followed by the Alter Rebbe's discourses during the months Tishrei-Kislev, 5553 (1792) – often referring to subjects of *Tanya* and *Iggeres Hateshuva* with the words "as mentioned above."

This manuscript includes other discourses of the Alter Rebbe and some of his letters, and a few discourses of his son, the Mittlerer Rebbe, and his grandson, the *Tzemach Tzedek*.

18*22 cm. 67, 35-55, 16, (5), 56-121 p.

MS #750.

4. A volume that includes discourses and letters of the Alter Rebbe, and an early version of *Tanya*.

10*16 cm. 206 p.

MS #1118.

5. A manuscript volume including an early version of *Tanya* and discourses of the Alter Rebbe.

The *Tanya* is here entitled *Kitzur Likutei Amarim ... Tanya*.

10.5*16 cm. (39), 81 p.

MS #262.

6. *Kitzur Likutei Amarim*, an early version of *Tanya*, handwritten in Shklov.

10.5*16 cm. (9), 46 p.

MS #263.

7. A handwritten early version of *Tanya*.

10.5*16 cm. 2-7, 6-31, 47 p.

MS #265.

8. A manuscript volume including an early version of *Tanya* and discourses of the Alter Rebbe and, Mittlerer Rebbe. Written in Tchavs, completed on 27th Cheshvan, 5556 (1795).

11*18 cm. 2-20, (8), 21-25, 4, (12), 49, 38-43, (9) p.

MS #268.

9. A manuscript volume including early versions of *Likutei Amarim*, *Shaar Hayichud Vehaemuna*, *Iggeres Hateshuva*. and letters of the Alter Rebbe.

16*10 cm. 56-65, 70-71, 76-85, 110-121, (2), 46 p.

MS #1837

EARLY PRINTS

10. *Tanya*, Slavita, 5557.

86 .°8 p.

11. *Tanya*, Zolkiev, 5559 (1799), 74 ,(2) .°8 p.

12. *Tanya*, Zolkiev, 5565 (1805), (1) ,73 .°8 p.

13. *Tanya*, Zolkiev, after 5565 (1805), 59 .°8 p.

14. *Tanya*, Zolkiev, after 5565 (1805), (1) ,58 .°8 p.

15. *Tanya*, Shklov, 5566 (1806), 20 ,(1) ,95 .°8 p.

During 5566 (1806), the Alter Rebbe revised *Iggeres Hateshuva* and published it as a third section of *Tanya*. At the same time, *Iggeres Hateshuvas* was published as a booklet on its own:

16. *Iggeres Hateshuva*, Shklov, 5566 (1806). 20 .°8 p.

17. *Tanya*, Shklov, 5574 (1814).

Published by the Alter Rebbe's sons, who added *Iggeres Hakodesh* and *Kuntres Acharon*. ,(2) .°8 (6) ,28 ,8 ,52 p.

18. *Tanya*, Sadilkov (without stating year of publication). In general, it follows the Zolkiev edition, including the early version of *Iggeres Hateshuva*, without *Iggeres Hakodesh* and *Kuntres Acharon*. Probably published before the 5574 edition, possibly even before the 5566 edition.

55-50 ,69-60 ,(1) ,59-2 ,(3) .°8 p.

Later Prints

A carefully corrected edition of all sections of *Tanya* was published in Vilna in 5660 (1900). and has served as the model for all editions since.

In 5714 (1954), the Rebbe prepared for publication (Brooklyn, NY) a new edition of *Tanya* – based on a photocopy of the Vilna edition, with important supplements.

SHULCHAN ARUCH

In 5530 (1770), when Rabbi Schneur Zalman visited his Rebbe in Mezeritch, the Maggid assigned him the task of writing an updated version of the code of Jewish law, *Shulchan Aruch*.

He started with its first section, *Orach Chayim*, completing it within two years. Later, over the course of several years, he completed its second section, *Yoreh De'ah*, and later still summarized selections from its fourth section, *Choshen Mishpat*. Yet he never published his updated *Shulchan Aruch*, just continuing to revise various parts during the 40 years until his passing in 5573 (1812).

In 5570 (1810), when the Alter Rebbe was staying in Berditchev, Ukraine, a devastating fire broke out in Lyadi, in which his original manuscripts of the *Shulchan Aruch* were destroyed. If anything remained, it was destroyed in another fire late in 5572 (summer, 1812), immediately after the Alter Rebbe's flight with his family during the Franco-Russian War of 1812. Partial copies survived, from which the Alter Rebbe's sons finally published the *Shulchan Aruch*.

Of all these manuscripts, a single volume survives, and is in the Library's collection:

19. It includes several versions of the Alter Rebbe's *Shulchan Aruch*, besides laws of *tzitzis* that appear in the Alter Rebbe's *Siddur*; laws of *tzitzis* as they appear in the original *Shulchan Aruch*, with accompanying notes; six editions of the laws of salting meat published later in *She'eiris Yehuda* (by the Alter Rebbe's brother, MaHaRIL, Rabbi of Yanovitch), source references for parts of the Alter Rebbe's *Shulchan Aruch*, etc. Most of the volume is in the MaHaRIL's handwriting.

23* 17 cm. 87 p.

MS #238.

PRINTED EDITIONS OF THE SHULCHAN ARUCH

The first edition of the Alter Rebbe's *Shulchan Aruch* was published during the years 5574-5576 (1814-1816), in Shklov and Kopust, in six sections, each appearing as a separate volume.

20. *Shulchan Aruch, Orach Chayim, Laws of Pesach*, Shklov, 5574 (1814).
248-2, (5) .°8 p.
21. Laws of *Nidda*. Kopust, 5574 (1814). (16) ,54 ,48 ,(1) .°4 p.
22. *Shulchan Aruch*, Summarized selected laws from *Choshen Mishpat* and Laws of *Ribbis*. Kopust, 5574 (1814). 20 ,94 ,(1) .°8 p.
23. *Shulchan Aruch, Orach Chayim*, Part I, Kopust, 5576 (1816) .°8s), 3-8, 83, 73-299, (1) p.
24. *Shulchan Aruch, Orach Chayim*, Part II, Laws of *Shabbos*. Kopust, 5576.
98 ,(2) ,80(2)-97 ,92-2 ,(1) .°8 p.

25. *Shulchan Aruch, Orach Chayim*, Part III, Laws of *Eiruv*. Kopust, 5576.

23 ,(2) ,203-169 ,164-2 ,(1) .°8 p.

Since then, the entire *Shulchan Aruch* has been reprinted many times in six volumes:

26. [Sadilkov] 5586 (1826).

27. Sadilkov, 5591 (1831).

In early winter, 5597 (1836), the Russian government closed all Jewish printing presses, except the one in Vilna, which lacked the capacity to publish all Jewish religious books Jews needed.

Consequently, the next edition of the Alter Rebbe's *Shulchan Aruch* was published in Poland, where there had been great demand for it:

28. Warsaw 5598-5600 (1838-1840). Its publisher was Rabbi Avrohom Mordechai, son of Rabbi Yitzchok Meir Alter (the first Gerrer Rebbe, author of *Chiddushei HaRIM*).

Over time, copies were discovered of additional chapters of the Alter Rebbe's *Shulchan Aruch*, and of its scholarly supplements, *Kuntres Acharon*, besides many of his Halachic responsa. In 5607 (1847), the whole *Shulchan Aruch* was carefully corrected, with many additions, a special introduction by Rabbi Chayim Avrohom (the Alter Rebbe's second son), and approbations of the greatest Chabad Rabbis:

29. Zhitomir, 5607-5608 (1847-1848).

HILCHOS TALMUD TORAH

Although the *Shulchan Aruch* itself was not published until after the Alter Rebbe's passing, he did publish two relatively small collections of Torah laws during his lifetime. One was *Hilchos Talmud Torah*, his first work published anonymously over two years before his *Tanya*.

30. *Hilchos Talmud Torah*, Shklov, 5554 (1794).

Includes Rabbinical approbations, without mentioning the author's name.

35 .°8 p.

31. *Talmud Torah*, by the author of *Tanya*, Lemberg, 5559 (1799).

With new approbations.

34 ,(2) .°12 p.

32. *Talmud Torah*, [Sadilkov], without stating year of publication.

Follows the Lemberg, 5559, edition, with a few minor changes etc., and the date changed to 5558.

31 ,(1) .°8 p.

When the entire *Shulchan Aruch* was published in 5574-5576, *Hilchos Talmud Torah* was incorporated within it. In the first edition, it was printed with the selected laws from *Choshen Mishpat*. In later editions, it was included in the volume on *Yoreh Dei'a*.

33. *Hilchos Talmud Torah*, Warsaw, 5600 (1840).

A special reprint from the *Shulchan Aruch* published that year.

20 ,(1) .°8 p.

34. *Talmud Torah*, Lemberg 5610 (1850).

(24) .°8 p.

In 5725 (1965), a new edition of *Hilchos Talmud Torah* was published at the Rebbe's special directive, with extensive source references and footnotes by Rabbi Nissan Mangel:

35. *Hilchois Talmud Torah*, Brooklyn, 5725.

37 ,(3) .°8 p.

BIRCHOS HANEHENIN

The second small collection of Torah laws published by the Alter Rebbe was *Luach Birchos Hanehenin*.

The *Shulchan Aruch*, which includes an earlier version of these laws, was first published in 5574-5576 (as noted above). But *Luach Birchos Hanehenin* – a later version of the same laws – was already published in Shklov, 5660 (1800).

36. *Luach Birchos Hanehenin*, Zholkiev, 5561 (1801).

(1) ,27 .°12 p.

37. *Luach Birchos Hanehenin*, Koretz [5561-3 (1801-1803)].

(25) .°8 p.

38. *Luach Birchos Hanehenin*, Lemberg [5564 (1803)].

(26) .°8 p.

The date of the Rabbinic approbation is 23rd Marcheshvan, 5564 (1803). It seems that the publisher did not have a copy of the later, updated version – which was published in the Alter Rebbe's *Siddur* in 5563 (1803) under the name *Seder Birchos Hanehenin*.

39. *Luach Birchos Hanehenin*, [Russia? Poland?], without stating place or year of publication.

In 5663 (1803), the Alter Rebbe published his text of the *Siddur*, which included *Seder Birchos Hanehenin*, the Alter Rebbe's third version of these laws.

SH'ELOS US'SHUVOS (Halachic Responsa)

The *Shulchan Aruch*'s first published edition included only a few of the Alter Rebbe's responsa, not as a separate section but each appearing in its appropriate volume of the *Shulchan Aruch*.

Additionally, one responsum was printed on its own in a separate booklet:

40. *Teshuvos Admur Hagaon*, Kopust, 5575 (1815).

10 (1) .°4 p.

In the Zhitomir, 5607, edition of the *Shulchan Aruch*, all the Alter Rebbe's extant responsa were collected and published in a separate booklet, jointly with the new edition of the *Shulchan Aruch*.

41. *Sh'elos Us'shuvos*, Zhitamir, 5607 (1847).

44-2 ,(1) .°8 p.

42. *Sh'elos Us'shuvos*. with additions, and footnotes by Rabbi Levi Bistritzky. Brooklyn, 5748.

494 ,(15) .°8 p.

THE SIDDUR (Prayer Book)

Arranged by the Alter Rebbe in accordance with the works of the ARI-Zal, Rabbi Yitzchok Luria, after careful study, comparison and selection of texts from sixty different prayer books.

First published in Shklov, 5563 (1803).

In 5647 (1887), Rabbi Avrohom Dovid Lavut republished the Alter Rebbe's *Siddur*:

43. *Siddur Torah Or*, according to the editions published in Shklov and Kopust during the author's lifetime, accompanied by *Shaarei Tefila* (commentary, tracing sources, etc.), Vilna 5647.

In 5656 (1896), a new edition was published under a new title:

44. *Seder Tefila* with *Torah Or* and *Shaar Hakolel*, Vilna, 5656.

After the Alter Rebbe's passing, his son, Rabbi Dov Ber, the Mittlerer Rebbe, republished the *Siddur* together with discourses of the Alter Rebbe, that he (Rabbi Dov Ber) had recorded:

45. *Siddur*, with added commentaries and explanations by the Alter Rebbe, as recorded by Rabbi Dov Ber, son of the Rav (the Alter Rebbe). Kopust, 5576, in 2 volumes.

9 ,68 ,54 ,104 ,(2) .°4 p.

46. *Siddur Tehilas Hashem*, published by *Merkos L'inyonei Chinuch*, Brooklyn, NY. 5705 (1945).
(2) ,190 .°8 p.

Mostly photocopied from *siddur Seder Hoavoda*, Vilna, 5671 (1911), with many corrections.

47. *Siddur Tehilas Hashem*, Brooklyn, N Y, 5707 (1947) (1) ,53 ,(2) .°8 p.

Mostly photocopied from the first *Siddur Tehilas Hashem*, Rostov (Russia), 5678 (1918).

MAAMORIM (Chassidic Discourses)

48. *Torah Or*, Chassidic discourses on the weekly Torah portions (of *Breishis*, *Shmos*, and *Esther*), mostly recorded by the Alter Rebbe's brother, Rabbi Yehuda Leib of Yanovitch [arranged by the *Tzemach Tzedek*], Kopust, 5597 (1837).

49. *Likutei Torah*, Chassidic discourses on weekly Torah portions of *Beshalach* and *Pekudei*; and the books of *Vayikra*, *Bamidbar* and *Devarim*, *Shir Hashirim*, and *Yomim Tovim*, Zhitomir 5608.

50. *Biurei HaZohar* (Commentaries on *Zohar*) , recorded by Rabbi Dov Ber, Kopust, 5576.

57 ,139 .°4 p.

51. *Shnei Hameoros*, discourses of the Alter Rebbe (5558-5561 – 1797-1801), recorded by Rabbi Dov Ber, Lemberg, 5642 (1882).

48 .°8 p.

52. *Mei'a Shearim* collection of 50 letters and 50 brief chasidic discourses, selected from writings of Rabbi Schneur Zalman, Rabbi Dov Ber and Rabbi Menachem Mendel (the *Tzemach Tzedek*). Berdichev, 5673 (1913).

53. *Bonei Yerushalayim*, brief discourses of the Alter Rebbe's earlier years, Jerusalem, 5686 (1926).

180 (4) : 8 p.

ARTIFACTS OF THE ALTER REBBE

54. A picture of the Alter Rebbe's *tefilin*, brought out of the Soviet Union in 5726 (1966).

55. Skullcap reputed to have been worn by the Alter Rebbe.

56. A *Shabbos* candlestick of Rebbetzin Menucha Rochel Slonim (a daughter of the Mittlerer Rebbe), received from her grandfather, the Alter Rebbe, and presented to the Rebbe by her descendant, Rabbi Moshe Shlomo Slonim.

57. A *paroches* (ark curtain) which, according to the tradition recorded below, belonged to the Alter Rebbe. It was contributed by Reb Meir Itkin, who wrote in an attached note, "This *paroches* I bought from Aharon Eliyohu [Romanov-Gershuni], son-in-law of Pinchas of Rakshik [Schreiber], of blessed memory. He says he obtained it from his brother-in-law, Eliezer Sholkes, who said, in the name of Shmuel Akiva Schneersohn, that it had belonged to the Alter Rebbe."

PORTRAITS OF THE ALTER REBBE

On the wall hang portraits of the Alter Rebbe, from the first printed portrait to drawings based on that portrait that were presented to the Rebbe and preserved in the Library's archives.

Exhibition 8

The Rebbe RaYaTz

**Following 12th Tammuz, 5760 (2000),
date of liberation and birth date of the Rebbe RaYaTz,
Rabbi Yosef Yitzchak Schneersohn,
the Lubavitch Library has opened a special Exhibition
featuring artifacts, writings and holy books of the Rebbe RaYaTz**

1. His *shtreimel*
2. Hat
3. *Yarmulka* (skullcap)
4. *Gartel* (prayer sash)
5. *Kittel* (white garment worn on *Yom Kippur*), marked with the Rebbe's initials "JS."
6. Cane
7. *Mezuza* kept in his desk
8. Clock kept on his desk
9. Bell kept on his desk (to summon his secretary)
10. Pencil he used for writing
11. Suitcase he dedicated for carrying holy manuscripts, marked with the initials "JS."
12. Passport
13. Certificate of Naturalization
14. Personal diary, 5663 (1903)
15. Personal diary, 5689 (1929)
16. Personal diary, 5691 (1931)
17. Letters journal, 5684 (1924)
18. Letters journal, 5709 (1949)
19. Chassidic discourse, 5700 (1940)
20. Chassidic address, 5703 (1943)
21. Candelabra of Chabad Rebbes
22. Bibliography of the Rebbe MaHaRaSh's discourses

Lubavitch collection

23. with typical binding as bound in Lubavitch.
24. On back of the binding, the initials, *ו.ש.*
25. with *ex libris*.

Exhibition 9

Works of the Chabad Rebbes

**Featuring old & rare books & manuscripts
from the Library archives,
artifacts and writings of the Chabad Rebbes**

The Baal Shem Tov

1. Copy of autograph letter of the Baal Shem Tov.
2. Copy of handwritten *siddur* used by the Baal Shem Tov, in which his students wrote their names.
3. The first print of his *Keser Shem Tov*, Zolkovo, 5554 (1794).
4. Manuscript of *Shivchei HaBaal Shem Tov*, written long before its first publication.

The Maggid of Mezeritch

5. The first print of his *Maggid D'vorov L'Yaakov*, Koretz, 5541 (1781).
6. The sole approbation written by the *Maggid*, for *Halacha Pesuka*, Turka 5525 (1765).

THE ALTER REBBE

7. Portrait of the Alter Rebbe, first print, 5449 (1889).
8. His *Siddur* with his commentaries, first print, Kopust, 5576 (1816).
9. His *Biurei HaZohar* (commentaries on *Zohar*), first print, Kopust, 5576 (1816).
10. A discourse of the Alter Rebbe, corrected in his handwriting.
11. Discourses he gave in the year 5553 (1792).
12. *Tanya*, first print, Slavita, 5557 (1796).
13. *Torah Or*, first print, Kopust, 5597 (1837).

THE MITTELER REBBE

14. *Ateres Rosh*, first print, Kopust, 5581 (1821).
15. *Ner Mitzva Veturah Or*, first print, Kopust, 5580 (1820).
16. *Imrei Bina*, first print, Kopust, 5581 (1821).
17. *Shaarei Ora*, first print, Kopust, 5582 (1822).
18. A letter, with his signature.
19. A discourse of the Alter Rebbe, recorded by the Mittler Rebbe in his handwriting.

THE TZEMACH TZEDEK

- 20. Portrait of the *Tzemach Tzedek*, early prints.
- 21. A letter in his handwriting.
- 22. A *Siddur* from which he prayed.
- 23. Responsa *Tzemach Tzedek*, first print, Vilna 5631 (1870).
- 24. A sleeve from his *kapota* (long garment).

THE REBBE MAHARASH

- 25. His *Likutei Torah Legimmel Parashios*, first print, Vilna, 5644 (1884).
- 26. A skullcap that he wore..
- 27. Contract for selling his *chometz* (leaven) before *Pesach*, with his signature.
- 28. *Pardes Rimonim* (by Rabbi Moshe Cordovero) with his signature.
- 29. *Megillas Esther* written by the Rebbe MaHaRaSh.

THE REBBE RASHAB

- 30. A letter he published in 5677 (1917).
- 31. A discourse in his handwriting.
- 32. A letter in his handwriting (about buying the printing press in Rostov).
- 33. His *shtar tannoyim* (engagement agreement), with the first line in the *Tzemach Tzedek's* handwriting and his signature.
- 34. *Talmud Yerushalmi* with his handwritten notes on the page.

THE REBBE RAYATZ

- 35. A discourse in his handwriting.
- 36. A *kuntres* – booklet of his discourse – one of his earliest to be published.
- 37. The “Candelabrum of *Chassidus*,” in his handwriting.
- 38. His passport.
- 39. His *shтреimel* or *spodik* (fur hat worn on *Shabbos*, etc.).

THE REBBE

- 40. National scroll of honor presented to the Rebbe, signed by the President, Senate and Congress members, on his birthday 11th Nisan, 5743 (1983).

41. Congressional gold medal, presented in honor of his birthday, 11th Nisan, 5752 (1992).
42. *Haggadah* with his commentary, first print, *Kehot*, 5706 (1946).

43. His *Ha'yom Yom*, first print, *Kehot*, 5703 (1943).
44. A *teshura* (special gift of a photocopied letter of the Alter Rebbe, etc.) distributed on the Rabbi RaYaTz's directive at the Rebbe's wedding celebration.
45. A Torah work received as a present at his wedding, with his signature.

Incunabula (earliest printed books) – *TaNaCh* & commentaries

46. *TaNaCh* with commentary of Rabbi David Kimchi (RaDaK), Soncino, 5246 (1486).
47. *TaNaCh* with commentary of Rabbi Avraham Ibn Ezra, Naples, 5248 (1488).
48. Rashi on Torah, Reggio, Calabria, 5235 (1475).

Incunabula & Manuscripts – Babylonian Talmud

49. Manuscript page of the Babylonian Talmud on parchment.
50. Manuscript page of the Babylonian Talmud with Rashi's commentary, prior to the first Hebrew print, c. 5230 (1470).
51. Page of the Babylonian Talmud's first print, Spain, c. 5242 (1482).
52. Page of the Babylonian Talmud's first print in Italy, Soncino, 5244 (1484).

Incanabula and early prints – *Halacha* works

53. RaMBaM, Soncino, 5250 (1490)
54. SMaG, Soncino 5249 (1489).
55. *Turim*, Portugal, 5255 (1495).
56. *Shulchan Aruch*, Venice, 5334 (1574).

Old *Kesubos*

57. 5420 (1660).
58. Finaly, 5496 (1736).
59. Fez, 5559 (1799).

Old Maps of the Holy Land

60. Printed in a *Haggada*, 5455 (1595).
61. By J. J. Benjamin, 5615 (1855).
62. Warsaw, 5641 (1881).

Exhibition 10

Scrolls of Honor to the Rebbe

**Scrolls of honor, keys & medals presented to the Rebbe
from lands & cities around the world**

Keys from Chabad houses and *mitzvah* tanks

Opened on 11th Nissan, 5765 (April 20, 2005)

**Selection of honorary keys & medals
from lands & cities around the world**

Selection of keys From Chabad Houses around the world

Selection of keys from *Mitzvah* “tanks” around the world

Selection of honorary keys & medals from cities in Holy Land

**Selection of Torah books given to the Rebbe
by prominent Torah personalities**

Selection of medals presented to Rebbe by Israel’s armed forces

Exhibition 11

Treasures from the Chabad Library

**RARE VOLUMES, MANUSCRIPTS, LETTERS,
DOCUMENTS, SACRED OBJECTS, MARRIAGE
CONTRACTS, PORTRAITS & PHOTOGRAPHS**

**SELECTED FROM THE
CENTRAL CHABAD-LUBAVITCH LIBRARY & ARCHIVES**

**PUBLISHED
AS AN ALBUM,
2010 (5769)**

Exhibition 12

Keys and Plaques

**Presented to the Rebbe
by heads of states & cities around the world
Keys of Chabad Houses and *Mitzvah* “tanks”
Elul, 2013 (5773)**

Display #1 The Holy Land

Display #2 The Holy Land

Display #3 Washington

Display #4 New York

Display #5 California

Display #6 Michigan

Display #7 United States

Display #8 Europe

Display #9 Israel Defense Forces

Display #10 Florida

Display #11 Canada

Display #12 South America

Display #13 Russia

Exhibition 13

Ginzei Seforim

**Featuring antique books from the Library's collection
published during the first 100 years of Hebrew printing (1475-1574)
Old and rare manuscripts and leaflets**

**Opening date:
3rd Tammuz, 5774 (July 1, 2014)
20th *Yahrzeit* of the Rebbe**

Guidebook to the Exhibition:

Rabbi Shalom Dovber Levine

Marvin J. Heller

ב"ה

Introduction

The Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchak-Lubavitch, located at the central headquarters of the Chabad movement at 770 Eastern Parkway, Brooklyn, N.Y, is one of the foremost international libraries of rare Hebraica and Judaica. The Library's collection comprises over quarter of a million antiquarian books and manuscripts.

The Library's exhibition hall often exhibits rare and unusual items from its collection of books, manuscripts, and artifacts. Exhibits, rotated annually or bi-annually, are carefully selected from this rich collection to emphasize various aspects of the collection.

The current exhibit is dedicated to the memory of the Rebbe, Rabbi Menachem Mendel Schneerson, opening on his twentieth *Yahrzeit* (annual commemoration, memorial) – third of Tammuz 5774 (July 1, 2014). The exhibit, entitled *Ginzei Seforim*, is a display of rare books and manuscripts, some exceptionally rare, from the incunabular period and later, books printed from 1474 to 1574. Also included are manuscripts, broadsheets, and rare announcements.

In the exhibition hall there is a computerized catalog, which allows visitors to locate and see a description of these books, or all other books in the Library. It is also possible to see images of tens of thousands of books from the rare titles in the Library collection.

Guided tours of the exhibit are available via computerized video.



1. Torah, *Nevi'im*, *Ketuvim*

1. A leaf from an antique Sefer Torah

A *Sefer Torah*, worn or ritually unfit (invalid) should be placed in an earthenware jar and buried next to a Talmudic scholar (*Shulhan Aruch Yoreh De'ah* 282:10). At times, such parchments came into the hands of a gentile who used the parchment for bookbinding.

In the incunabular period, cardboard was not yet utilized for bookbinding. It was, therefore, customary to bind books with wooden boards or with leather, or with a substance comparable to cardboard made from pages glued together. When cataloging books for the Library printed in this early period, staff members have often found and extracted pages from very rare books in the bindings. Portions of such pages are displayed in the exhibit. The present page, extracted from a bookbinding, was printed in the sixteenth century. The page is from *parashat Kedoshim-Emor* (20:22-22:15), the Library catalog no. 1708.

2. Torah – Manuscript on parchment

Sefer Torah written as a scroll on parchment with the sections sewn together. At times, however, the Torah was written on parchment and the pages bound as a codex that is, as our books, made for study and vocalized as our *Chumashim*. This *Chumash* is recorded as number 1906 in the Library.

3. Prophets – Soncino, 1486

One of the first Hebrew presses was that of the Soncinos, founded in 1483 by R. Joshua Solomon (see below no. 11). He printed almost twenty books in approximately five years. Among them is Prophets with the commentary of R. David Kimhi (RaDaK, 1160-1235). A resident of Narbonne, France, the Radak is considered one of the great Bible commentators and grammarians. The text is in square letters (only partly vocalized), the commentary in Rashi (Rabbinic) letters. The volume exhibited here includes both the Former and Later Prophets. The description and photo of this book is Library catalog number 50456.

4. Megillat Esther – Constantinople 1518

After the expulsion of the Jews from Spain in 1492, many of the exiles settled in Constantinople. They established numerous Hebrew presses, the first by the brothers David and Samuel Nahmias. Their press was the first in any language in the Ottoman Empire, antedating Turkish language printing by 234 years, for the first Turkish title did not appear until 1727. The Nahmias brothers' press was later inherited by Samuel, the son of David.

In 1518, the press published an edition of *Megillat Esther* with the commentary of R. Isaac Arama (1420-94), an exile from Spain. The text of the *Megillah* is in square letters, the commentary in Rashi (Rabbinic) letters.

The description and photo of this book is Library catalog number 59674.

5. Psalms and Job – Venice, 1518

This period's pre-eminent press was founded in Venice in 1516 by Daniel Bomberg. During the next 30 years, he printed several editions of the Hebrew Scriptures, the Talmud, and many other

Torah books, all widely distributed throughout the known world. On display is the volume of Psalms and Job.

6. Torah – Venice, 1525

Part of another Bomberg Bible is a Torah printed in 1525, from the *Mikra'ot Gedolot*, with many commentators and the *Messorah Gedolah* and *Ketannah*.

7. Bible – Paris, 1544

Concurrent with the printing of large format (folio) Bibles with commentaries (*Mikra'ot Gedolot*), small format Bibles were also printed. These pocket Bibles were published without *Targum* and commentaries. One such edition was published in Paris in 1544-45 by the printer Robert Stephanus. The exhibit is a volume from this edition.

2. Babylonian Talmud

This display case shows the development of Talmudic books, from the earliest periods when Talmudic students studied from copies on parchment until the Talmud was printed. The Bomberg Talmud (Venice 1520-1523) has the *tzurat ha-daf* (Talmudic page) followed by all editions until today.

8. Babylonian Talmud – Manuscript on Parchment

The Talmud was completed around the year 264 (504 CE). The Rambam (Maimonides, 1135-1204) writes (*Hilkhot Malveh ve-Loveh* 15:2) that he saw a *Gemara* written on parchment almost 500 years earlier, soon after the Talmud's completion.

The Library has three folios from a Talmud on parchment (from tractates *Sanhedrin* and *Shavu'ot*) found in the binding of a book printed c. 1540, apparently written during the era of the *Rishonim* (medieval sages). Displayed here is a folio from *Sanhedrin*. Library catalog no. 1701.

9. Talmud with Rashi's commentary – manuscript

Rabbi Shlomo Yitzhaki (Rashi, 1040 –1105) wrote a commentary on the entire Talmud, transcribed in booklets entitled *quentres*. Subsequently, his commentary began to be transcribed on margins of the Talmud's pages. The Library (no. 1702) has ten folios from tractate *Kiddushin* with Rashi in the margin, transcribed in 15th century. They were found in the binding of a book printed in the 16th century.

10. Babylonian Talmud – Guadalajara, 1482

The first edition of the Talmud was printed in Guadalajara from 1482 onward. The Talmudic tractates published by this press, of Solomon ben Moses haLevi ibn Alkabez, were printed with only Rashi (without *Tosafot*). Ten years later (1492) the Jews were expelled from Spain and Hebrew books were burned. Consequently no complete set survives, but only small fragments are extant in libraries. The Library has 17 folios from this Talmud found in the bindings of books printed around 1540.

11. Babylonian Talmud – Soncino

In 1483, Joshua Solomon Soncino opened a Hebrew press in Soncino, Italy (see above exhibit 3). He began by printing tractate *Berakhot*, completed in 1484 (the numbers of the

corresponding Hebrew year, 5244, are numerically equal to the word “*Gemara*”). This tractate is printed with Rashi and *Tosafot* in the margins. The Library has several folios from the Soncino tractates, found in the bindings of books printed in the mid-16th century. Among the fragments is the present colophon to tractate *Berakhot*.

12. Babylonian Talmud – Pesaro

Gershom Soncino opened his press in Pesaro in 1507, and continued to print for 20 years, until 1527, publishing over 50 volumes, half of which were Talmudic tractates, printed between 1509-1519. The page exhibited here is from tractate *Eruvin*, Pesaro, 1511.

13. Mishnah – Naples, 1492

As noted above, Joshua Solomon Soncino opened 1483 a Hebrew press in Soncino, Italy, and began by printing tractates of the Talmud. Several years later, he relocated his press to Naples, where he printed the edition of *Mishnayot* with the Rambam's commentary. The Library has many folios from this edition of *Mishnayot* found in the bindings of books printed in the 16th century.

14. Babylonian Talmud – first Bomberg Talmud, 1520-23

A splendid printing of the first edition of the entire Talmud, published by Daniel Bomberg in Venice during 1520-23 with Rashi and *Tosafot* printed in the margins. This edition established the foliation of the Talmud, since followed by almost all subsequent editions until today. The Library has many tractates from this edition.

3. Bible and Talmud Commentaries

15. Rashi - Reggio di Calabria - 1475

Rabbi Shlomo Yitzhaki, Rashi (1040-1105), of Troyes, Northern France, is the greatest commentator on the Bible and Talmud. His Torah commentary is printed together with most editions of the Torah. During the incunabular period, however, it was often printed as an independent volume.

A Hebrew press was active in Reggio di Calabria for a very brief time. In 1475, Abraham ben Garton ben Isaac printed one Hebrew book, Rashi's commentary on the Torah. This is the first dated Hebrew book. The Library has two leaves of this edition.

16. RaLBaG, 1476, Mantua

Around 1475, a new Hebrew press was opened in Mantua by Abraham Conat. Among the first imprints was the commentary of RaLBaG (R. Levi ben Gershon, 1288–1344) on the Torah.

The description and photo of this book is Library catalog number **50457**.

17. Ibn Ezra, 1487, Naples

Rabbi Abraham ben Meir ibn Ezra (known simply as “ibn Ezra”) was a grammarian and philosopher. Born in Spain c. 1089–92, he travelled widely, visiting several lands, passing away c. 1164-67. The Naples Hebrew presses functioned primarily for about five years, from 1487 to 1492, and Joseph ben Jacob Ashkenazi Gunzenhauser printed ibn Ezra's commentary in 1487.

18. RaMBaM Naples 1490

Rabbi Moses ben Nachman (RaMBaN, Nachmanides, 1194–1270), among the greatest sages of Spain, was a Halachic authority, commentator, and doctor. This is an edition of the RaMBaN's commentary, printed in Naples in 1490 at the Gunzenhauser press.

The description and photo of this book is Library catalog number **50458**.

19. Torah Commentary of the *Baal ha-Turim*, Constantinople, 1514,

Rabbi Jacob ben Asher (*Baal haTurim*, c. 1269- c. 1340), son of the ROSh, wrote a primary halakhic code, the *Arbaah Turim*, as well as a commentary on the Torah.

Torah commentary according to the *peshat* (literal meaning), the *massorah*, *parparot*, and *gematriot*. This, the first edition, was printed in Constantinople in 1514. The description and photo of this book is Library catalog number 49992.



20. Rashi on *Menahot* as marginalia to *Hagigah*, Spain, 1482

The first printed books (incunabula) did not have a title-page. So that the first text page should not always be open, the first leaf was blank, the tractate beginning on the second page. When printing tractate *Hagigah* in Spain, in Guadalajara in 1482, *Menahot* had not yet been printed. When the owner of a *Hagigah* found a manuscript with the commentary of Rashi on *Menahot*, he copied a portion of it on the blank first page of *Hagigah*. →

21. *Tosafot* on tractate *Hagigah* – Egypt 1589

Tosafot had already been printed with Talmudic tractates beginning with Soncino in 1484, and afterwards. Sefardic editions, however, were printed with Rashi only, without *Tosafot*. It is possible that this copy of tractate *Hagigah* belonged to an Egyptian Rabbi who transcribed *Tosafot* to this tractate in 1589.

4. Rabbenu Alfás

22. Manuscript RIF on Parchment

Manuscript *Sefer Hilkhhot Rav Alfás*, written by Rabbi Isaac ben Jacob Alfasi (RIF, 1013 - 1103), is *halakhic* compendium based on the Talmud with applicable practical conclusions. *Hilkhhot Rav Alfás* is arranged in the order of the Talmud. It was originally printed as an independent work with commentaries, accompanied by the Mordechai and Tosefta at the end. Today, *Hilkhhot Rav Alfás*, together with its' commentaries, is printed after the relevant Talmudic tractates.

The exhibition copy, written on parchment, was found in the binding of a book printed in the sixteenth century. Library catalog no. 1709.

23. *Hilkhhot Rav Alfás* – Constantinople, 1509

First complete edition of *Sefer haRif*, with commentaries and the Mordecai at the end. This edition was printed in Constantinople in 1509 by David and Samuel ibn Nahmias.

The description and photo of this book is Library catalog number 4838.

24. *Hilkhot Rav Alfás* – Venice 1521

When Daniel Bomberg opened his printing press in Venice, one of the first titles he printed was the RIF with Mordecai and *Tosefta* at the end.

25. *Hilkhot Rav Alfás* – Venice 1552

Last printing of *Hilkhot Rav Alfás* in Venice by Alvise Bragadin and Meir Parenzo, in 1552. This copy has numerous marginal notes in Italian hand by an unidentified author.⁷

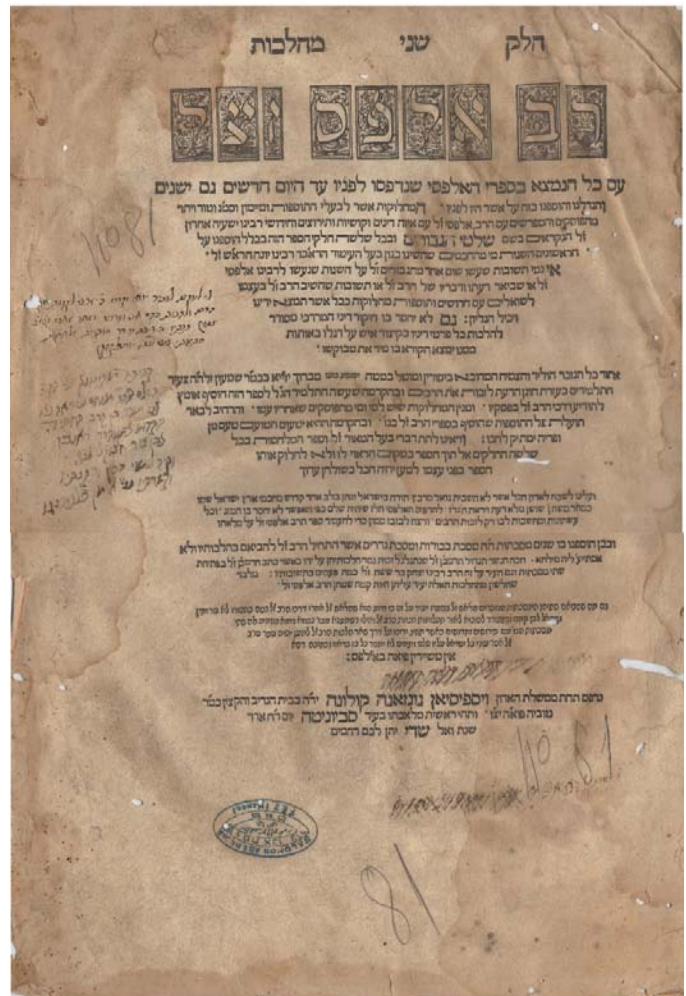
26. *Hilkhot Rav Alfás* – Sabbioneta 1554

In 1551, Tobias Foa opened a Hebrew press in Sabbioneta. In 1553, he began to print the Talmud with numerous editions and indices. In that year, apostates brought slanderous accusations against the Talmud before the Pope, resulting in a decree to burn copies of the Talmud throughout Italy. A severe penalty was to be imposed on anyone who kept any Talmudic tractate. Of necessity, those who wished to study the Talmud studied the RIF with additional marginalia, edited by Rabbi Joshua Boaz and the addition of Boaz's *Shiltei Gibborim*. →

This copy has handwritten marginal notes by an unidentified author.

27. *Hilkhot Rav Alfás* – Riva de Trento, 1558

In 1558, a Hebrew press was established in Riva de Trento by Rabbi Joseph Ottolenghi, a *rosh yeshiva*, and Rabbi Jacob Marcaria, a *dayyan* (Torah court judge). The press was active for four years. The first title it published was the *Hilkhot Rav Alfás*, in a smaller format than previous editions.



5. RaMBaM (Maimonides)

A comprehensive *halakhic* code which Jews have relied on since its composition is the *Mishneh Torah*, written by Rabbi Moses ben Maimon (RaMBaM). Born in Cordoba, Spain, 1135 (or 1138), he passed away in Egypt in 1204. His code has often been reprinted.

28. *Mishneh Torah*, RaMBaM, Soncino, 1490

After printing several Talmudic tractates, Soncino began RaMBaM's *Mishneh Torah* in 1490. The Library has many leaves from this edition, found in the bindings of books printed in the mid-16th century.

29. *Mishneh Torah*, RaMBaM, Venice, 1524.

Daniel Bomberg, after opening his press in Venice, printed the RaMBaM's *Mishneh Torah* with commentaries in 1524.

30. *Mishneh Torah*, RaMBaM, Venice, 1550, Bragadin

By 1550, Daniel Bomberg had already stopped printing. Two large Hebrew printing presses were active in Venice, one of Marco Antonio Giustiniani (Justinian), the other of Alvise Bragadin. There was fierce competition between them and, in 1550, both printed the *Mishneh Torah* with the commentary of Rabbi Meir ben Isaac Katzenellenbogen (MaHaRaM, 1473-1565) of Padua. This dispute over the two rival editions of *Mishneh Torah* eventually resulted in the burning of the Talmud.

31. *Mishneh Torah*, RaMBaM, Venice, 1550, Giustiniani

When the Bragadin press began to print the *Mishneh Torah*, Giustiniani (Justinian) plagiarized the annotations of the Maharam of Padua and issued a similar edition, selling it for a substantially lower price. The ensuing storm stirred the Jewish world, with the ReMA issuing a ban and sanction against anyone who purchased the Giustiniani edition.

The description and photo of this book is Library catalog number 45926.

32. *Mishneh Torah*, RaMBaM, Venice 1574

After that storm, the *Mishneh Torah* was not reprinted for more than twenty years until, in 1574; the Bragadin press published a new well-edited edition, with the addition of *Kesef Mishneh* by Rabbi Joseph Karo. This latter work was the basis of RaMBaM study for future generations. →

33. *Moreh Nevukhim*, Sabbionetta, 1555

Besides his *halakhic* works, the Rambam wrote the *Moreh Nevukhim*, a philosophic work. The description and photo of this book is Library catalog number 10027.



6. *Tur* and *Shulhan Arukh*

34. *Turim*, Guadalajara, 1480

After RaMBaM's code, the most comprehensive and influential *halakhic* work for individuals was the *Tur*, the *halakhic* masterpiece of Rabbi Jacob ben Asher (*Baal haTurim* or *Tur*, c.1270-1340). In this code, *halakhot* are divided into four *turim* ("rows"), concentrating on laws now applicable; omitting those inoperative in the absence of the Temple. The *Tur* was first printed in Guadalajara, Spain, in 1480 by Solomon Alkabetz. The Library has several folios from this edition.

35. *Turim*, Portugal, 1490-1495

After the Jews' expulsion from Spain, many exiles found refuge in Portugal. A Hebrew press was established there which published several books. After several years, however, in 1497, the Jews were expelled from Portugal, too..

One of the titles printed in this press between 1490 and 1495 was the *Turim*. The Library has many folios from this edition.

36. *Turim*, Constantinople, 1494-1504.

Many Jews exiled from Spain in 1492 found refuge in Constantinople, where a Hebrew press was opened by the Nahmias brothers. Their first title was the *Turim*. This edition's date has been the subject of much dispute, whether it was printed in 1494 or 1504. Most evidence today favors the earlier date. The Library has many folios from this edition.

37. *Turim*, Fez, 1520.

Some of the Jews exiled from Spain settled in Fez, Morocco, where they opened a press. One of the titles printed was the *Turim*, in 1520. The Library has many folios from this edition.

38. *Turim*, Cracow, 1539.

After the Jews were expelled from Spain and Portugal, some of them settled in Poland. In 1530, a Hebrew press opened in Cracow and among its publications was the *Turim*. It was reprinted in 1539, and that edition is exhibited here.

39. *Turim* with *Beit Yosef*, Venice, 1550.

The primary commentary on the *Turim* is the *Beit Yosef* of Rabbi Joseph Karo, printed for the first time in Venice in 1550.

40. *Shulhan Arukh*, Venice, 1574.

After completing his *Beit Yosef* on the *Turim*, Rabbi Joseph Karo began his *Shulhan Arukh*, the single most influential and authoritative *halakhic* code. First printed in 1565, it has often been reprinted since. This edition, printed in 1574, is in quarto (4⁰) format. The description and photo of this book is Library catalog number 17345.

41. *Shulhan Arukh*, Venice, 1574.

A simultaneous printing of the *Shulhan Arukh*, this in a small octavo (8⁰) format. The description and photo of this book is Library catalog number 17344.

42. *Darkhei Moshe* and annotations of the MaHaRShaL on the *Tur*.

After the printing of *Beit Yosef*, Rabbi Joseph Karo's commentary to the *Turim*, two further commentaries were written by contemporary scholars, Rabbi Moses ben Israel Isserles (ReMA) and Rabbi Solomon ben Jehiel Luria (MaHaRShaL), annotations to the *Turim* and to the *Beit Yosef* commentary. Later *Darkhei Moshe* was printed in two formats: a) *Darkhei Moshe haKatzar*, printed together with the *Tur* and *Beit Yosef* as annotations to the latter work, and b) *Darkhei Moshe haAruch*, printed independently, including the essence of the *Beit Yosef* and additional annotations. MaHaRShaL's annotations were not printed independently but have been transcribed within the commentaries on the *Turim*, *Derishah u-Perishah* by Rabbi Yehoshua Falk Katz (d. 1614), and *Bayit Hadash* (BaH) by Rabbi Joel ben Samuel Sirkes (1561–1640). The exhibit copy has both the *Darkhei Moshe* (*haAruch*) and MaHaRShaL's annotations. It was copied in Shidlov in the vicinity of Cracow in 1641.

7. Halakhic Works

43. ROSh, Venice, 1520.

Rabbenu Asher (Rabbi Asher ben Jehiel, ROSh, c. 1250-1327), was born in Germany and later resided in Spain. He is one of the three "pillars" on whom the Beit Yosef built the *halakhic* decisions in his *Shulhan Arukh* (the others are the RIF and the RaMBaM).

The ROSh developed on the basis of the RIF, which he transcribes at the beginning of his work, following it with his own *halakhic* decisions. It was first printed in the Venice Talmud, published from 1520-1523 (see no. 14) at the end of each tractate, and is still so printed in most Talmud editions until today.

In the Library's collection, it can be found on most tractates, printed together with the Venetian editions of the Talmud (1520-51) as well as with individual tractates. However, with the decree to burn the Talmud in Italy in 1553, with severe penalties for anyone who possesses Talmudic tractates (see no. 26), emphasis was placed on learning the ROSh. It is possible that this copy of the ROSh is from a Talmudic tractate that preceded the decree.

44. *Kitzur Piskei haROSh*, Constantinople, 1515.

Kitzur Piskei haROSh is a summary of the *halakhic* rulings in the *Piskei ha-Rosh* of R. Asher ben Jehiel (Rabbenu Asher, ROSh, c. 1250-1327), prepared by his son, Rabbi Jacob ben Asher (*Baal haTurim*, c.1270-1340). *Kitzur Piskei haROSh* was originally printed as an independent volume in Constantinople in 1515. Later it was attached to the *Sefer haROSh* and printed at the end of that work, so that the ROSh is printed after the text of every Talmudic tractate, followed by *Kitzur Piskei haROSh*.

45. *Rabbenu Jeroham*, Constantinople, 1516

Rabbi Jeroham ben Meshullam of Provence (1290-1350) wrote his *halakhic* code, *Toledot Adam veHavvah* (often referred to as *Rabbenu Jeroham*). The author was a disciple of the ROSh. This Constantinople edition, 1516, is the first printing of *Rabbenu Jeroham*. The Library has many fragments from this edition.

46. *Orhot Hayyim* manuscript.

Rabbi Aaron haKohen of Lunel, one of the sages of Provence, France, was exiled in 1306 and moved to the island of Majorca, Spain. His *Orhot Hayyim* is a condensed but comprehensive work on *halakhah* and customs, extant in two editions. The printed *Orhot Hayyim* is the first edition. However, *halakhic* works by *Rishonim* (medieval sages) quote from the second edition.

The Library has twenty folios from a contemporary manuscript of the second edition, found in the binding of a mid-16th century book.

47. *Kol Bo*, Naples, 1490.

At the same time, an anonymous halachic authority wrote the *halakhic* code *Kol Bo*. As implied in its title, *Kol Bo* (“everything is in it”) was to include *halakhic* rules encompassing all aspects of Jewish life, such as customs, prayer, holidays, fast days, dietary laws, and, to a lesser extent, business matters.

The first edition was printed in Naples in 1490.

48. *Tanya*, Mantua, 1514.

First edition of the *Tanya*, a comprehensive *halakhic* digest and customs ascribed to Rabbi Jehiel ben Jekuthiel ben Benjamin haRofei (late 13th century), a scribe and liturgical poet. It later became known as *Tanya Rabbati*, to distinguish it from the much reprinted *Tanya* of Rabbi Schneur Zalman of Liadi.

The description and photo of this book is Library catalog number 62595.

49. *Shaarei Dura*, Venice, 1548.

Second edition of *Shaarei Dura* by Rabbi Isaac ben Meir of Dueren (late 13th century). The first edition was printed in Cracow in 1534. *Shaarei Dura* is a detailed *halakhic* code on laws of forbidden foods.

The description and photo of this book is Library catalog number 57921.

50. *Agur*, Rimini 1526

Sefer HaAgur is a concise *halakhic* compendium by Rabbi Jacob Baruch ben Judah Landau (15th century). He wrote *Sefer haAgur* for his distinguished disciple, Ezra ben David Ovadiah haRofeh, whose time for Talmud was limited by his studies of physics and metaphysics, necessitating a more concise work to instruct him in his Jewish studies. First printed in Naples in 1491, this edition was printed by Gershom Soncino in Rimini in 1526.

8. Responsa

AN important branch of *halakhah* is responsa, replies written by leading sages throughout the generations, replying to *halachic* queries submitted to them. Afterwards, their responses were collected in *she'elot uteshuvot* and published as books. Below are collections of responsa.

51. Responsa, RaMBaM, Constantinople, 1517.

Among the RaMBaM's many works, including *Mishneh Torah*, Commentary on the *Mishna* (above, 13), and *Sefer haMitzvoth* (below, 0), also printed at this time were additional works. One was his responsa (*Teshuvot She'elot Ve'Iggrot*) printed in Constantinople in 1517.

52. *She'elot uteshuvot haROSh* – Constantinople 1517

Responsa of Rabbenu Asher ben Jehiel, (Germany, c. 1250, Spain, 1327), collected and arranged in 108 basic sections, each comprised of many responsa. The edition presented here is the first printing of his responsa. The description and photo of this book is Library catalog number **16529**.

53. *She'elot uteshuvot haRaShBAB* Bologna, 1539.

Rabbi Solomon ibn Aderet (1235-1310), RaShBA, was one of the leading *halakhic* authorities and commentators in Spain. Besides his *halakhic* works and Talmudic commentaries, he wrote numerous responsa to leading contemporary Rabbinic sages. Thousands have been printed in the *She'elot uteshuvot haRaShBA*. In 1539, his responsa were printed, including 1,255 responsa.

54. *She'elot uteshuvot* attributed to RaMBaN, Venice, 1519

In 1519, in Venice, these response were printed under the name of Rabbi Moses ben Nachman (RaMBaN). This attribution, however, is mistaken and the responsa are actually those of the Rashba. The volume, which includes 288 responsa, is part 8 of the *She'elot uteshuvot haRaShBA*. The description and photo of this book is Library catalog number **16661**.

55. *She'elot uteshuvot MaHaRIL*.

Responsa of Rabbi Jacob ha-Levi ben Moses Moellin (MaHaRIL, 1360-1427) of Mainz was one of the pre-eminent sages of his generation. *Sefer MaHaRIL* is a basic source for Ashkenazic *halakhah* and custom. In 1556, Vincenzo Conti established a Hebrew press in Cremona, printing, in that year, the *She'elot uteshuvot* of MaHaRIL.

The description and photo of this book is Library catalog number **55768**.

56. *She'elot uteshuvot MaHaRI Wei*, Venice, 1549.

Rabbi Jacob Weil (MaHaRIV, c. 1400-1450) was a disciple of MaHaRIL. He is regarded as one of the foremost Ashkenazic *halakhic* authorities. His responsa, exhibited here, were published 1549.

The description and photo of this book is Library catalog number **16590**.

57. *She'elot uteshuvot MaHaRIK*, Venice 1519

Rabbi Joseph ben Solomon Colon (MaHaRIK, c. 1420-1480) was one of the leading Rabbinic figures of his time. His responsa, displayed here, were collected and printed in Venice in 1519.

9. Enumerating the Mitzvot

"Rabbi Simlai stated in a sermon that 613 *mitzvot* were told to Moses – 365 negative commandments, equivalent to the days of a solar year, and 248 positive commandments, equal to the limbs of the human body" (Talmud, *Makkot* 23b). In the times of the *gaonim* numerous compilations were written about which Torah obligations are considered *mitzvot*. During subsequent generations, too, many *halakhic* works were compiled, arranged according to the number of *mitzvot*. This section includes many such works printed in the incunabular period.

58. *Sefer haMitzvot* of the RaMBaN, Constantinople, 1510.

In addition to *Mishneh Torah* and his other works, RaMBaM also wrote the *Sefer haMitzvot*, enumerating the 613 *mitzvot* (Torah commandments), printed in Constantinople in 1510.

RaMBaM wrote *Sefer ha-Mitzvot* in Arabic when he was aged 35, *Kitab al-Faraid*. It was translated into Hebrew in his lifetime by Rabbi Abraham ibn Hasdai, Rabbi Solomon ibn Job, and Rabbi Moses ibn Tibbon.

The description and photo of this book is Library catalog number **45005**.

59. *Sefer Mitzvot Gadol* (*SeMaG*, Soncino 1489.

Rabbi Moses ben Jacob of Coucy was one of the *Baalei Tosafot*. He was the author of *Sefer Mitzvot Gadol* (*SeMaG*), first printed in Soncino in 1489. This is an authoritative *halakhic* code built on an enumeration of 613 *mitzvot*, organized in two sections, first the 365 negative and second the 248 positive commandments. It also encompasses Rabbinic enactments.

60. *Sefer Mitzvot Katan* (*SeMaK*), manuscript on parchment

In contrast to the *SeMaG*, Rabbi Isaac ben Joseph of Corbeil wrote *Sefer Mitzvot Katan* (*SeMaK*), also entitled *Amudei Golah*. It is a compilation of *halakhot* and customs, arranged in the order of the *mitzvot*. It was first printed in Constantinople about 1515, and prior to that it was disseminated in manuscript. This copy of the *SeMaK* was written on parchment in an early period. An inscription on it states that it was acquired by its owner on 26th Shvat, [5]305 (February 7, 1545). The manuscript is written in an Ashkenaz script and has marginal notes by Rabbi Peretz. It has slight textual variations from printed editions. The manuscript is recorded in Library catalog no. 1956.

61. *SeMaK*, Cremona, 1567.

In 1566, Vincenzo Conti opened a Hebrew press in Cremona. The first book he printed was this edition of the *SeMaK*. →

The description and photo of this book is Library catalog number 14002.

62. *Azharot*, Constantinople, 1515,

The *Azharot*, liturgical poems enumerating the *mitzvot*, were written by Rabbi Solomon ibn Gabirol (c.1020-c.1057). Rabbi Simeon ben Zemah Duran, (RaShBaTz) wrote a commentary on it entitled *Zohar haRaki'a*. This Constantinople edition, 1515, is the first printing of *Zohar ha-Raki'a*.

The description and photo of this book is Library catalog number **26764**.



10. Philosophy

63. *IkkArim*, Rimini, 1526.

Rabbi Joseph Albo lived in Spain in the late 14th to early 15th centuries. He authored *Sefer haIkkarim*, an explanation of the principles of Judaism.

The description and photo of this book is Library catalog number **49551**.

64. *Rosh Amanah*, Constantinople, 1505.

One of the Jewish leaders during the period of the expulsion of Jews from Spain was Don Isaac ben Judah Abarbanel. After the expulsion, in 1492, Abarbanel settled in Italy. His *Rosh Amanah*, on the principles of faith, was published in Constantinople in 1505 by David and Samuel ibn Nahmias. This is the first edition.

The description and photo of this book is Library catalog number **55039**.

65. *Kad haKemah*, Constantinople, 1515.

Rabbenu Bahya ben Asher ben Hlava (1255- c. 1340) of Spain, wrote, in addition to his famed commentary on the Torah (*Be'ur al ha-Torah*), *Kad ha-Kemah*, discourses on the Torah, *mitzvot*, and festivals.

The description and photo of this book is Library catalog number 38774.

66. *Derekh Emunah*, Constantinople, 1522.

Rabbi Abraham ben Shem Tov (Yom Tov in many manuscripts) Bibago lived in Spain in the era before the expulsion. He authored on faith as well as philosophy in relationship to faith. The edition displayed here was printed in Constantinople in 1522.

The description and photo of this book is Library catalog number **32222**.

67. *Torah Or*, Bologna 1538

Rabbi Josef ben David ibn Yahya, one of the exiles from Portugal in 1497, was the author of *Torah Or*, which discusses the ultimate happiness of the soul, *gan eden*, *gehinom* and *olam ha'ba*.

11. Kabbalah

68. Manuscript on parchment of *Sefer haBahir*.

Sefer ha-Bahir is the earliest known work of *Kabbalah*. It is attributed to the *tanna*, Rabbi Nehunya ben haKaneh. The Library has an antique copy on parchment, copied by the scribe Solomon Yedidah, Library catalog no. 1520.

69. *Zohar*, Mantua, 1558.

Sefer haZohar, the classic work of Jewish mysticism, by the *tanna*, Rabbi Simeon bar Yohai (2nd century). This edition, one of two almost simultaneous editions, was printed in Mantua at the press of Meir ben Ephraim of Padua and Jacob ben Naphtali haKohen of Gazolo. Its text is the basis of most later editions.

The description and photo of this book is Library catalog number **5269**.

70. *Zohar*, Cremona, 1558.

Second printing of the *Zohar*, in Cremona, 1558, at the press of Vincenzo Conti.

Known as "the large *Zohar*", this edition is in a large folio format, with numerous textual variations from the previous edition. It was reprinted in Lublin, 1523-24, Sulzbach, 1684.

71. *Maarekhet haElohut*, Ferrara, 1558.

Rabbi Peretz ben Isaac haKohen (Spain, 1305-70), Talmudic commentator and kabbalist, authored *Maarekhet haElohut*, a kabbalistic work. It is accompanied by a commentary, *Minhat Yehudah*, by another kabbalist, Rabbi Judah Hayyat (c. 1450-c. 1510), one of the exiles from Spain, who spread kabbala in Italy. *Maarekhet haElohut* was printed in Ferrara in 1558.

The description and photo of this book is Library catalog number 44595.

72. *Maarekhet haElohut*, Mantua 1558

Thst same year, *Maarekhet haElohut* was also printed in Mantua. The description and photo of this book is Library catalog number 44596.

12. Prayer Books and *Mahzorim*

Prayer books and *mahzorim* were printed in editions that accorded with the customs of their communities.

Generally, prayer books and *mahzorim* from this period are very rare, for they were widely used, became worn, and were not kept. This table has several liturgical works from the incunabular period, representing the various *nusahot* (liturgies) of different communities.

73. *Mahzor*, manuscript on parchment.

Antique page with prayers for *Rosh HaShanah*, written on parchment, found in the binding of a book. It is recorded in the Library catalog as 1706.

74. *Mahzor*, Bologna, 1540.

Rabbi Jonathon Treves wrote a commentary, *Kimcha D'Avshuna*, on the order of prayers, according to the Roman rite, printed with this *mahzor*. →

The description and photo of this book is Library catalog number 42554.

75. *Mahzor*, Mantua, 1560.

A *mahzor* according to the Roman rite printed in Mantua. Printing began in 1547 and was completed in 1560.

76. *Mahzor*, Salonika 1550

This edition of the *Nusah Ashkenaz mahzor* was printed in the *Sephardic* center of Salonika by Solomon and Joseph Jabez. This exemplar lacks a title-page but a handwritten entry on it informs that it was printed in Salonika in 1550.

The description and photo of this book is Library catalog number 42555.



77. *Mahzor*, Venice, 1568.

Mahzor according to the Ashkenaz rite printed in Venice in 1568 by Giorgio di Cavalli.

The description and photo of this book is Library catalog number **42557**.

13. Works on Grammar and Poetry

78. *Shorashim*, Pesaro, 1491.

Important lexicography by Rabbi David ben Joseph Kimhi (RaDaK), *Sefer haShorashim*.

79. *Leshon Limmudim*, Constantinople, 1506/

First edition of this grammatical work by Rabbi David ben Solomon ibn Yahya, among the exiles from Portugal in 1497. Published by David and Samuel Nahmias in 1506. The description and photo of this book is Library catalog number 40667.

80. *Arukh*, Pesaro, 1517.

First edition of this comprehensive lexicography by Rabbi Nathan ben Jehiel of Rome (1035-c. 1110). *Arukh* explains difficult terms in the Talmud. Entries are in alphabetical order. →

81. *Arukh haKatzar*, Constantinople, 1511.

First edition of this abridgement of the *Arukh* (no. 80), entitled *He-Arukh ha-Katzar* printed at the Nahmias press.

The description and photo of this book is Library catalog number 49607.

82. *Concordance*, Venice, 1524.

First edition of a concordance, giving the roots of Hebrew words and where they appear in Scripture. This concordance, by Isaac ben Nathan Kalonymus, entitled *Me'ir Nativ*, was printed by Daniel Bomberg.

83. *haDikduk*, Basel, 1525.

Sefer HaDikduk, a grammatical work by Elijah ben Asher ha-Levi Ashkenazi Levita (Bahur). He is regarded as one of the great



grammarians, as well as being a philologist, translator, and poet, and was the author of numerous works on Hebrew grammar. The description and photo of this book is Library catalog number 32099.

84. *Mahbarot Immanuel*, Constantinople, 1535.

Immanuel ben Solomon ben Jekutiel of Rome (c. 1260-c. 1328) was a satirical poet. His work, *Mahbarot Immanuel*, includes both ethical content and satire, religious and secular poetry. The *Shulhan Arukh* (307) prohibited reading this work. This is the first edition of *Mahbarot Immanuel*, printed in Constantinople by Eliezer Soncino in 1535.

14. Leaflets

This display case contains leaflets printed or written in the incunabular period. At that time, it was not yet common to print small leaflets or brochures. Furthermore, when notices were placed on walls, after the time of the announcement had passed it was removed from the wall, discarded, and treated as refuse, with no reason to keep it in a book chest. Notices that were saved are extremely rare and valuable. The announcements displayed here are from 1692-1735.

85. Feurth, 1692.

The Hebrew press in Feurth was established by Joseph Schneur in 1691. He passed away shortly after and the press continued to operate under his name. In 1692, a notification was printed concerning books printed in [the holy community of] Feurth at the praiseworthy press of Joseph Schneur, of blessed memory.

86. Amsterdam, 1695

At times, a large sheet was printed in order to fold and join to a book previously printed. This is a map of the travels of the Children of Israel in the desert, printed to be folded and attached to the Passover *Haggadah* printed in Amsterdam in 1695.

87. Mantua, 1715

Mishmeret haBoker vechaErev Society. Liturgy for members of the Society who arose early and for the evening.

On *Rosh Hodesh Nissan*, 1702, *Mishmeret haBoker vechaErev* Society was founded. Thirteen years later, on *Rosh Hodesh Nissan* 1715, the founding of the society was celebrated, and in its honor, a *Shir haMa'alot* was printed.

88. Mantua, 1723

In Mantua, a communal enactment prohibited wearing "clothing of kings" and ornaments in order not to flaunt themselves in such a manner before the gentiles, and it specified which dances were permissible. These decrees were called "Pragmatica."

These enactments were renewed periodically, with additional details according to the regulations of "majority practice."

On 29 *Heshvan* 1723, these enactments were renewed for six years, from *Rosh Hodesh Adar Sheni* 1723 until *erev Rosh Hodesh Adar* 1729 and were printed with the seal of Rabbi David Finzi and Rabbi Shimshon Moron. Similar announcements, with additional details, are found in the Library catalog for the years 1735, 1741, 1792, and 1795.

89. Mantua, 1729

Prayer for rain at a time of drought when crops were imperiled.

"Behold, rains should increase on them [our crops], our prayers are for this, for there is no greater misfortune than this (*Shulhan Aruch O. H.* 576:11)."

90. Mantua, 1732

In 1732, the wedding of Rabbi Isaac Marino with his betrothed, Yodita, took place in Mantua. In honor of the occurrence, Rabbi Isaiah Basan (author of *Lahmei Todah*), printed a *Shir Todah*

(poem of thanksgiving). The Library also has an additional sheet with a poem written by his son, Rabbi Israel Benjamin Basan, in honor of the wedding of Ben Zion Ashkenazi to his betrothed, Beracha.

91. Florence, 1735

In 1735, an outbreak of plague occurred in Reggio, Italy. A "prayers for the ill" was printed at the press of Samuel Plasas in Florence.

Exhibition 14

The Tzemach Tzedek

THE THIRD CHABAD REBBE

**Featuring selected sacred manuscripts of his Chassidic discourses,
Halachic responsa, Talmudic novellae, letters, artifacts, books & portraits**

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), 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 hahillula* [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 hahillula*'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.

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 Mittlerer 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 Mittlerer 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 Mittlerer 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 Mittlerer 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, *Yahel 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. *Shoresht Mitzvas Hat'fila* (Basis of the Commandment Concerning Prayer)

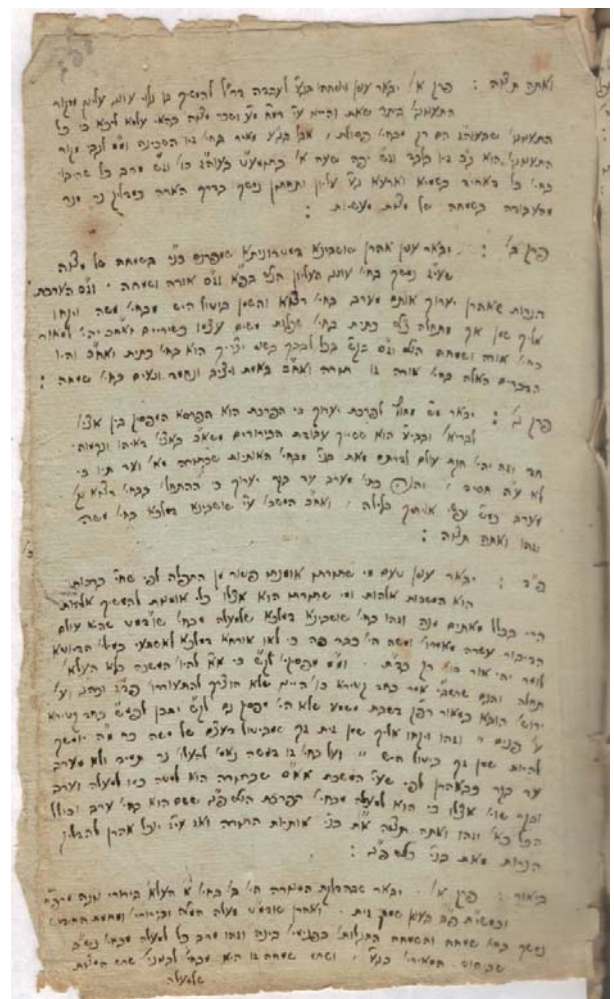
Manuscript #82. One of the Tzemach Tzedek's earliest works, *Shoresht Mitzvas Hat'fila*, was based on a brief discourse of the Alter Rebbe given in 5564 (1803-1804). The final version of this work, displayed here, was completed after the Alter Rebbe's passing (for he mentions, after his grandfather's 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 Chasidic 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 Soro*, 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 *Shulchan 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

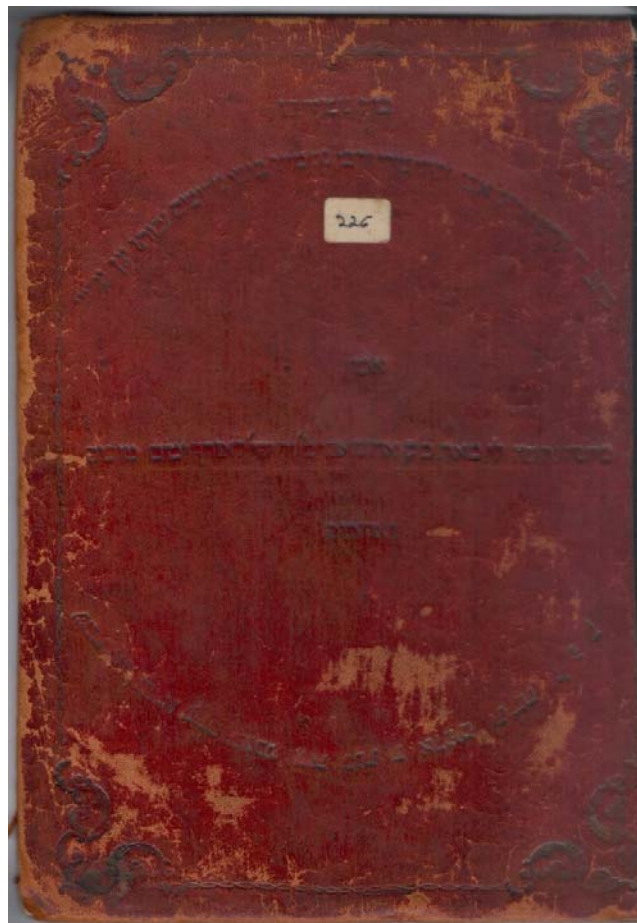
Manuscript # 1122. The open page gives a date – "mid-Shvat, 5623" (1863). This manuscript shows the Tzemach Tzedek's handwriting during his last years.

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.



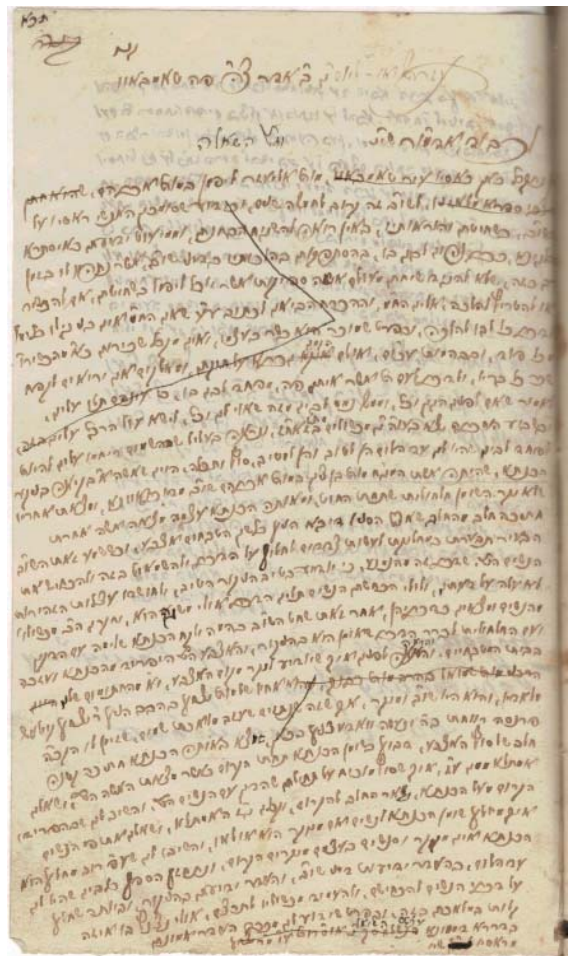
8. Queries and Responsa sent to the Tzemach Tzedek

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 shehuksha"

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)

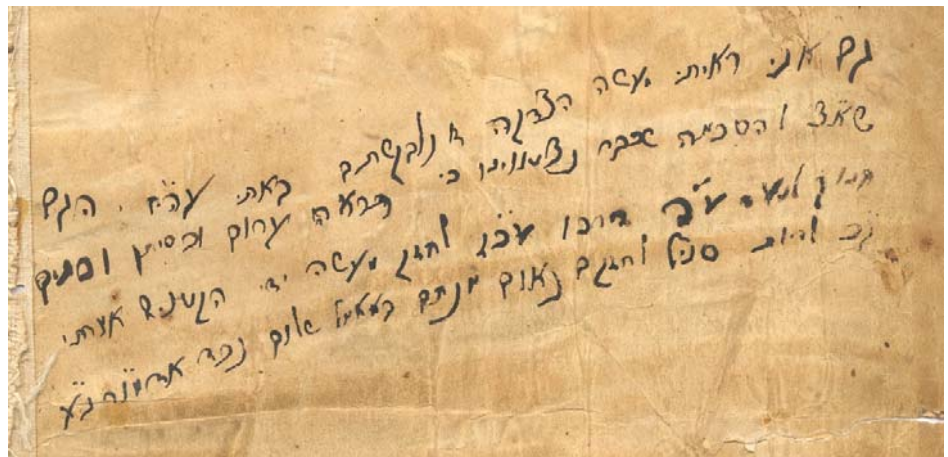
Manuscript #1970. This notation is published in his *Igros Kodesh*, #69. The title page reads, "Ledger of the *Malbish Arumim* society in the year 'When you will see a naked person, you shall cover him'" (Isaiah 58:7) – numerical values of several initial letters of the Hebrew words total (5)620 (1860).

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

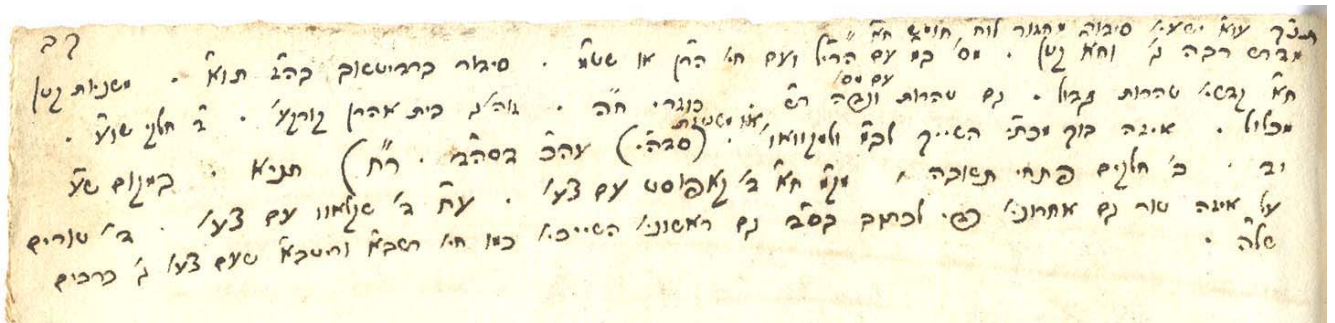
The sticker, written by the Rebbe RaYYaTz, states: "The *siddur* [prayer-book] of my [great-] grandfather, the holy Rebbe, the Tzemach Tzedek..., which he would hold before *shofar*-blowing [on *Rosh Hashana*] and while reciting the *Haggoda* [of *Pesach*]." This volume is one of the prayer-books including 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 (1848)

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.