

GREAT PERSONALITIES

THE 17TH CENTURY

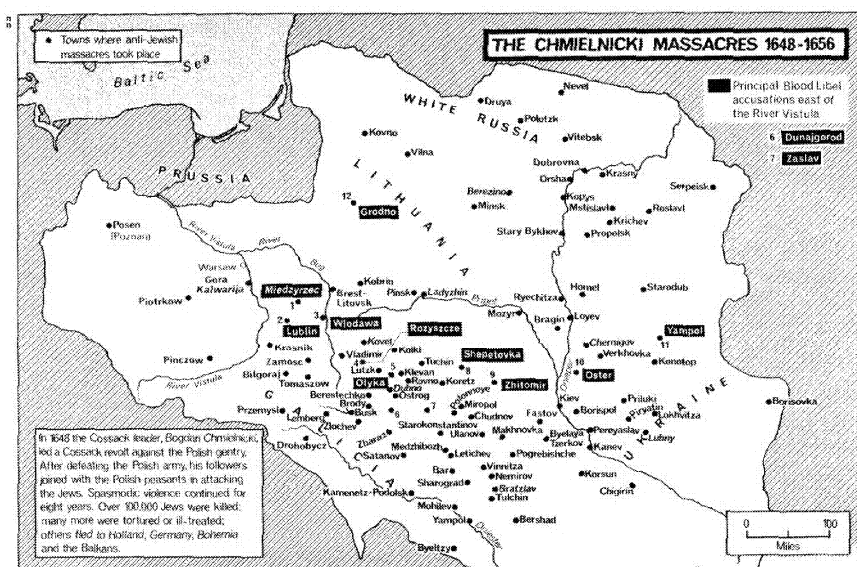
SHACH, TAZ, MAGEN AVRAHAM AND THE DEBACLE OF SHABBTAI ZVI

בית כנסת הנשיא

A] HISTORICAL CONTEXT

A1] ת'ח ות'ט - 1648-9

- In the 1500s the Polish empire included Ukraine to the South. This area was a wild flat land which bordered the Ottoman Empire to the South. Its inhabitants were ethnically Russian and were Russian Orthodox and not Roman Catholic (like the Poles).
- The Polish rulers organized the Ukrainian locals into a fierce border force - the Cossacks.
- Through the 1600s resentment built up as Polish Catholic landowners moved into the Ukraine area and ruled over the Ukrainian Cossacks. Often the administrators, tax-collectors and moneylenders on the Polish estates were Jews.
- The resentment split over in a few abortive Cossack revolts in 1630 and 1637.
- Finally in 1648 a Cossack leader - Bogdan Chmielnicki - made an alliance with the Tartars in Crimea and swept across the Ukraine, slaughtering, raping and pillaging. Thousands of Jews were killed.
- Although the Poles beat back the rebellion in 1651, the Cossacks made an alliance with Russia in 1654 and swept into Lithuania killing tens of thousands of Jews. The entire Jewish community of Vilna fled in advance of the Cossack hordes in 1655. The Cossacks killed 45,000 people on the days they stormed into Vilna.
- Taking advantage of the unrest, the Swedish empire under Charles X swept in from the north and conquered most of Poland. The Russo-Swedish war also added greatly to the destruction of Jewish communities.
- At the end of the unrest, Poland was dismembered and hundreds of Jewish communities wiped out. At least 100,000 Jews were brutally murdered, most being hacked to pieces, buried alive or tormented horribly. Tens of thousands of Jews were sold as slaves to Turkish slave masters.



A2] CONSEQUENCES OF ת'ח ות'ט - 1648-9

- Shock and disbelief at the mass slaughter (the worst since the Hadrianic persecutions and until the Holocaust).
- A movement of Jews back west into Europe - to Holland, Bohemia and Germany.
- A reappraisal of the Spanish expulsion of 1492, which many Ashkenazim had seen as a Divine retribution against the philosophical and cultured Jewish life in Spain. Now, after Tach VeTat, the Ashkenazim were less sure about the causes of persecution.
- A retreat into the world of kabbala and mysticism - souls and spirit cannot be hurt by swords.
- The acceptance of the Shulchan Aruch, which acted for many as the surrogate Rabbi that they now needed following the decimation of their kehilla.
- An expectation of imminent Mashiach following the massacre of 'Gog and Magog'.

מי שברך אבותינו אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא יברך את כל מי ששומר פיו ולשונו שלא לדבר בעת התפלה, הקב"ה ישמרהו מכל צרה וצוקה ומכל נגע ומחלה, ויחולו עליו כל הברכות והתובות בספר תורת משה רבינו ובכל ספרי הנביאים והכתובים, ויזכה לראות בנים חיים וקיימים ויגדלם לתורה ולחפה ולמעשים טובים, ויעבוד את יי אלהינו תמיד באמת ובתמים ונאמר אמן.

Tefilla composed by the Tosefot Yom Tov during Tach VeTat to prevent talking in shul

B] THE TAZ - R' DAVID HALEVI - (1586-1667)**B1] BIOGRAPHY OF THE TAZ¹**

- 1586 Born Ludmir, Poland. His grandfather was a colleague of R. Moshe Isserlis (Rema).
 1590s Studied under his brother, Isaac, and later under R. Yoel Sirkis - the Bach - who became his father-in-law.²
 1610s Moved with his young family to Cracow where two of his children died in infancy in a tragic accident when their attic collapsed.

1. נראה דכ"ש אם בשעה שזנה זה"כ זנה בית דירה למעלה ממנה דשרי דהא לא הוקדש כלל למעלה אבל תשמיש של זיוון מאוד נראה דככל גוויי אסור כגון עכו"ם או טיווף אני בילדותי הייתי דר בק"ק קראקא עם בני צית מדרשי שהיה למעלה מזה"כ, ונעשתי הרבה במיתת בני ותליתי בזכ

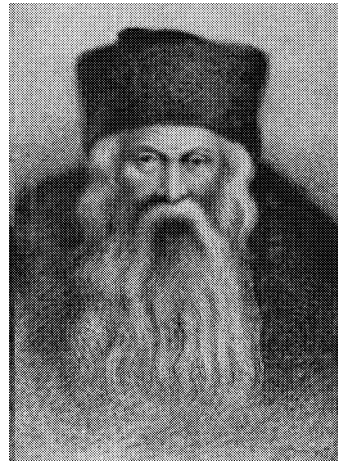
ט"ז אורח חיים סימן קנא ס"ק ד

- 1618 He then became the Rav of Potołitsh, a small town in Poland, where he learnt in great poverty.

2. עם היותי אללם בק"ק פאטליטש ראיתי את עניך ומאוד נר לי כי לא תוכל לשבת על התורה במנוחה. אך אקוב כי ירחיב ה' את גבולי ואשלח לך מתנה

מכתב מהב"ח לט"ז

- 1619 Moved to be Rav of the more prestigious post of Posen, where he stayed for over 20 years.
 1643 Moved to Ostrog, Poland and headed the famous yeshiva there. Began work on the Turei Zahav Magen David - a commentary on Shulchan Aruch. He was now recognized as one of the Gedolei Hador.
 1646 Published the Turei Zahav (Taz) at the same time as the Shach was published (see below).
 1648 Ostrog was attacked in the Cossack rebellion and 7,000 Jews in the town murdered. Fled to the fortress town of Ulick which was besieged by the Cossacks. The siege was broken by a dramatic thunderstorm which confused and scared the attackers.³
 In his wanderings he met⁴ with the Shach, who was also a refugee due to the pogroms.
 1650 Moved to Lublin and then Moravia due to the Cossack rebellion.⁵ Many of the psakim he had to deal with there involved the post-war implications of the 1648 Massacres. The Taz writes that 20 Sivan was set aside as a date commemorating the Massacres.



Possible likeness of the Taz

3. צדקש כסליו ת"י הייתי בלוצלין ואני בתוך הגולה צעור"ר מחמת מליק מכת המדינה עד כי ירא ה' משמים ויאמר ללרתינו 'די'. נשאלה שאלה צעסק עגונה אחת דהיתה אשה אחת ששמה חנלי העידה על עצמה שנהרג בעלה בק"ק שעברשין ביום הרג רב עם זנה שהיה לה, רק שמיתת הצעל היתה קודם למיתת הבן. מה דין אשה זאת להנשא כי יש לו אח

ט"ז אבן העזר סימן קנו ס"ק ח

This tragic case involved a woman whose husband and then son were killed in the pogroms. The husband had a brother, thus raising a yibum question, but she testified that the husband died before the son.

4. הגה: וה"ה כל שאומרות שמת או נהרג רחוק מן המלחמה, מהימני... אפילו הלך שם סמוך למערכת המלחמה לקנות שלל, נאמנת. ט"ז ס"ק (סד) ודאי גם הנעפלים וצאים סמוך למלחמה ג"כ בסכנה כאשר שמענו צעור"ר במלחמות שנתהוו בגזירות הרעות מן גזירות ת"ח ואילך אין חילוק וכל מי שנתהוו שם הוא בכלל המלחמה ממש כן נראה לעי"ד

שו"ע אה"ע י"ח

The Taz rules that all the people caught up in the 1648 pogroms are considered to be 'part of the war' such that a wife can give testimony that her husband was killed.

1. For an excellent biography of the Taz read 'Taz' - Rabbi David Halevi, Elijah J. Schochet, Ktav 1979.

2. According to legend the Bach's daughter, Rivka, interjected in her father's shiur with a learned remark. The Bach praised her, saying she was as lovely as the moon. The Taz jumped in and quipped that maybe then the time has come for kiddush levana!

3. As recounted in the Taz's own account of the lifting of the siege.

4. See source 21 below

5. Many senior rabbis moved West to Moravia and central Europe after the 1648 Massacres. This was one of the causes of the resurgence of Torah in those areas.

5. (כח) מחוץ תשפ"ל חרב ומחזרים אימה ... (רש"י ועחדרים אימה - כשבזרח ועלע ען החרב חדרי לבבו נקופים עליו עזעת אימה ויהא עת והולך בה) דברי דוד: ... אלא דהאימה הוא אחר הצריחה ונמלא חדרי הלז נקפים, כמו שהיה צע"ה צמלכות פולין וליט"א ושאר ארצות משנת ת"ח ואילך שהיתה הרעה של הריגה כמעט לרוב ישראל שצאותו דור ואתן שנמלטו אחורי הנחר ווייסיל מתו עם רב מאוד מישראל מתוך חולי שצא מחדרי לבם הרבה והרבה צע"ה כנזכר כאן: וכפר אדמתו עמו

דברי דוד דברים לבכה

The Taz in Divrei David on Ha'azinu relates the terror of war in those pesukim to his experiences in Tach Ve 'Tat.

6. (ט) אחר יין אדום. והאידנא נמנעו מליקח יין אדום מפני עלילות שקרים צע"ה

ט"ז אורח חיים סימן תעב ס"ק ט

The Taz is one of the first Polish Rabbis to raise the concern of using red wine on Pesach due to fear of blood libels.

7. הרי חזינו דמקום דיש היזק דשכיה לא מועיל אפילו שלח מלוא, ה"נ כאן דאם תהיה הארץ שממה יהיו שם רבוי חיות דרך הטבע ויזיקו ואין הלל אלא בתשובה גדולה כי אין הלל דרך נס, משא"כ היזק שע"י עכו"ם אינו דרך הטבע דרוב פעמים שאין העכו"ם מזיקים, ואדרבה דרך שמטיצים עם ישראל אלא שכתב גורם שיזיקו לנו, ואפשר שע"י תשובה קלת ניצל מהיזק שלהם

דברי דוד דברים זכב

Yet the Taz is able to write in Divrei David that non-Jewish attack are NOT the norm, but an unusual situation cause by our sins. As such, a miracle is not needed to avoid them but 'regular' teshuva.⁶

8. (ח) חייב מיתה כשבע בן בכרי. נראה דלהכי נקטיה כשבע בן בכרי דאע"פ דבדין תורה לא היה חייב מיתה אלא מצד חוק המלכות שמרד בדוד מ"מ מוסרין אותו אם יחדוהו ומינה. אף בזמנינו מי שפושע ומורד במלכות שלו מוסרין אותו. וה"ה בשאר עבירות שאחד מוחזק בהם כגון עוסק בזיופי או שאר דברים שיש בהם סכנה, פשיטא שמוסרין אותו ומן הראוי למסור אותו אפי' אם לא יחדוהו כיון שהוא כמו רודף לשאר ישראל ע"י מעשיו הרעים שעושה בפשיעה

ט"ז יורה דעה סימן קנ

Here the Taz is very firm in insisting that the Jewish community must hand over Jews to the non-Jewish authorities if those individuals are engaging in illegal activities which could ultimate endanger the Jewish community.

9. (יט) אם נשפך הכוס כו'. מעשה צא לידי צמדינות מעהרין שעשיתי קידוש על כוס שהייתי סבור שהוא יין והיה מים וצכלי שני שהי' עוד לפני היה צו יין וכבר אמרתי הקידוש כלו והעליתי דעתי לכאורה לשתות היין האחר שצכלי השני וא"כ צנידון דידן שלא קידש כראוי והוי כאלו לא קידש כלל ע"כ צריך לקדש שנית על יין אלא דיש חילוק בדבר צאם היה צשעת הקידוש יין על השלחן או על הספסל אכלו מוכן לשתות אז ודאי א"צ לא לצפח"ג ולא לקידוש שנית אלא ישתה המוכן לפניו וכמ"ש רמ"א סי' ר"ט והוא מתשו' מהרי"ל דהוי כאלו קידש על היין הכוא וצוה אמרי' כולכו נצוי דצרכתא נינוה כללע"ד נכון צזה:

ט"ז אורח חיים סימן רעא ס"ק יט

The Taz tells of one unfortunate kiddush during his stay in Moravia

10. יתבאר בתשובת שאלה שהשצתי לק"ק שטייניץ וזה נוסחה. שאלה צק"ק שטייניץ צמדינות מעהרין נהגו לטלטל צשצת צלי עירוב על סמך שהעיר מוקפת נהר סביב לה וקנה הרשות מהשר אי שפיר למיעבד כן או לא צשצת. נראה דלא נכון לעשות כן

ט"ז אורח חיים סימן שסג ס"ק כ

Here the Taz deals with the controversy of the Steinitz Eruv which consisted of local rivers surrounding the town.

1650s	Moved to Lemberg (Lvov) and was appointed Av Beit Din and then (in 1653) Chief Rabbi.
1664	His two sons, Mordechai and Shlomo were martyred in the great riots in Lvov. R' David escaped but his synagogue was burned down and 72 Torah scrolls lost in that shul alone.
1666	Sent his third son, Isaac and and step-son to Turkey to investigate the claims of Shabbtai Tzvi (see below). They returned with a gift from Tzvi - a white silk robe - and a promise by Tzvi to avenge the massacre of the Jews of Poland.
1667	Died in Lvov. His descendants - family Paltrowitch - produced many rabbis over the generations. The Taz's shul in Lvov was destroyed by the Nazis. His grave there was built over after WWII by the Soviets.

6. Perhaps the Taz wrote this before 1648. Or maybe he retained an ultimate optimism about human nature.

B2] TORAH FROM THE TAZ• **Turei Zahav (Taz) on Shulchan Aruch.**

- In his introduction to Yoreh Deah (the first part to be written and published) he explains that the title is a play on the words of Shir HaShirim 1:11 - תוֹרֵי זָהָב - תוֹרֵי זָהָב is the same gematria as דוּד. He changed it to טוֹרֵי זָהָב to make the point that it has a strong focus on the Tur and is to some degree seen as a commentary on the Tur as much as on the Shulchan Aruch.

- The Taz on the other parts of Shulchan Aruch was published only after his death, in the case of Even Haezer almost 100 years later!

- The commentaries on Orach Chaim and Yoreh Deah are now printed on the sides of all editions of the Shulchan Aruch. They gave rise to many supercommentaries and now form the background of all study of Shulchan Aruch. The commentaries on Choshen Mishpat and Even Haezer are less central but well known.

11. שכבר נתפרסמו חיבוריו והוראותיו בכל תפוצות ישראל, ולאורו אנו הולכים שהלכה כמותו ברוב מקומות. שהוא גדול שבאחרונים וראשון שבראשונים שאין למעלה הימנו

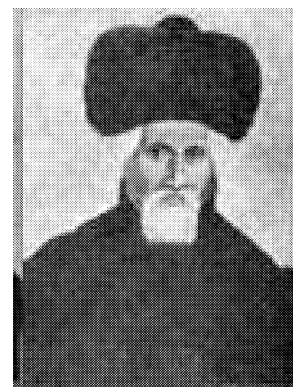
הסכמת ה'פני יהושע' לט"ז על אבן העזר

• **Divrei David** - a supercommentary on Rashi.

• **Teshuvot** - mostly unpublished and now lost. It is clear that the Taz has legal correspondence with the Gedolei Haposkim of his time, such as the **Levush** (R. Mordechai Yaffe), **Megaleh Amukot** (R. Natan Nata Shapira) and **Maginei Shlomo** (R' Yehoshua of Cracow).

C] THE SHACH - R' SHABBTAI HAKOHEN - (1622-1663)**C1] BIOGRAPHY OF THE SHACH**

- | | |
|-------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1621 | Born Amstibovo, Lithuania into a rabbinical family. His father, R' Meir, was Av Beit Din and came from Germany, studying under the Sm'a. |
| 1634 | Accepted as a child prodigy into yeshiva in Tiktin, then under Rav Yehoshua Heschel of Cracow and under R' Natan Nata Shapira - the Megalei Amukot. |
| 1638 | Wrote a kuntrus - 'Takfo Kohen' - on the issue of personal intervention to recover non-collectable debts. This pamphlet reshaped the halachic landscape on this issue and attracted much commentary. |
| 1640s | Married the daughter of a wealthy merchant - R' Shimon Wolf - a great-grandson of the Rema. |
| 1640s | Went to be a dayan in his wife's home town of Vilna. The Vilna Beit Din was at that time headed by the Chelkat Mechokek - another important commentary on the Shulchan Aruch. |
| 1645 | Moved to Cracow. |
| 1646 | Published the Sifte Kohen - ט"ז - aged 25. |
| 1648 | The Cossack massacres interrupt all normal life. The Shach composed Selichot VeKinnot to commemorate the massacres on 20 Sivan. |



Possible likeness of the Shach

12. On the same day 1,500 people were killed in the city of Human in Russia on the Sabbath. The nobles [Cossacks] with whom the wicked mob had again made an alliance chased all the Jews from the city into the fields and vineyards where the villains surrounded them in a circle, stripped them to their skin and ordered them to lie on the ground. The villains spoke to the Jews with friendly and consoling words: 'Why do you want to be killed, strangled and slaughtered like an offering to your God Who poured out His anger upon you without mercy? Would it not be safer for you to worship our gods, our images and crosses and we would form one people which would unite together.' But the holy and faithful people who so often allowed themselves to be murdered for the sake of the Lord, raised their voices together to the Almighty in Heaven and cried: 'Hear O Israel the Lord our God, the Holy One and the King of the Universe. We have been murdered for Thy sake so often already. O Lord God of Israel let us remain faithful to Thee.' Afterward they recited the confession of sins and said: 'We are guilty and thus recognize the Divine judgment.' Now the villains turned upon them and there was not one of them who did not fall victim.

from Megillat Eifah⁷

7. Taken from <http://www.aish.com/jl/h/48952111.html>

- 1655 The Shach fled Vilna when the Cossacks reached there in summer and escaped to Lublin. There is a story that one of his daughters was kidnapped as a young child and raised by the local non-Jewish gentry, before rediscovering her Jewish roots and family.
- 1656 The Cossacks reached Lublin and massacred 10,000 Jews. The Shach escaped to Prague and then to Moravia.
- 1662 Died in Moravia at the age of 41 on Rosh Chodesh Adar. Buried in the Jewish cemetery in Holesov.⁸

C2] TORAH FROM THE SHACH

- Takfo Cohen - on the halachot of self-help remedies in financial disputes.
- Sifte Cohen on the Shulchan Aruch Yoreh Deah - a line-by-line commentary forming the basis of ALL later commentaries on Yoreh Deah, who are often reluctant to disagree with him. Learning the Shach is now fundamental to any Semicha study.
- Sifte Cohen on Shulchan Aruch Choshen Mishpat - a shorter work complimenting the existing line-by-line commentary of the Sefer Meirat Einayim (S'ma).
- Poel Tzedek - a poetical arrangement of the 613 commandments.
- Megillat Eifah - on the tribulations of the 1648 Massacres.
- Nekudat Hakessef on the perush of the Taz to Shulchan Aruch. (see below)

קמו	שפתי כהן	יורה דעה לא הלבות מריפות	מורי זהב
<p>והמחבר שנקב או נחמק כ"י היינו ע"י חסרון דמסתמא נחמר קצת כשנרמז או נחמק וכמ"ש המחבר בס"ד ל"ב נהדיא וכן משמע ממ"ש והקדוש קיים כ"י משמע כל שהקדוש קיים אפי' נחמר המוח עצמו ע"י רקינה כשר וכל זה צדור צעירי דלא כהכ"ס שהאריך והרצה מחלוקת בין הפוסקים ותשג לשפון כוללה על הט"ו ולפעד"נ כמ"ש דהשתא כל הפוסקים נחמק מחסרה ואין כלן מחלוקת ודו"ק:</p> <p>ג ואם נשפך כמים או כדונג פרפה. פי' בענין שחוט השדרה מוצא צ"א אם מעמידין אותו לא היה עומד כדלקמן ס"י ל"ב כ"כ הטור ומהרש"ל שם ס"י י"ד: ד' וכן אם הש"חופית כ"י. ור"ס א"ס נמצא מים בין הקדוש להגלגול דערפה: ה' ע"כ יש ציודר כ"י. כלומר דאם פתחו הראש קודם שידעו ריעותא באקראי עד שגפל ספק אם המוח מקיף המים או השלחופית טרפה וכ"כ האו"ה נהדיא ועמ"ש בס"י נ' ס"ק ג': ור"ס א"ס א"צ צבדוק אה"י כ"י. עמ"ש ב"ח</p>	<p>והקדוש קיים (ג) כשרה ג [ר] ואם נשפך כמים או יכדונג (ג) טריפה [ה] יואם נמצאו מים בתוך הקדוש (ב) ונחמר מהמוח כשיעור המים אם המוח מקיף המים סביב שלא היו מגולים כלל אפילו לקדוש כשרה ואם לאו טריפה יורה דעה הדין אם היו המים מונחים בתוך שלחופית (פ"י כעין (מס) קטנה שאם היה המוח מקיפה שלא היתה מגולה אפילו לקדוש כשרה ואם לאו טריפה: הגה ד' וכן אם השלחופית מונחת בין הקדוש (ג) והגלגול (ד) טריפה (הג"א פ' א"ט) [ו] היה ספק אם היה (ר) מכוסה מוח או לא טריפה ה' על כן יש לומר כשפותחין את הראש שיפתחו בדך שיוכל לראות אם המוח מקיף אם ימצאו שם מים או לא [ו] וי"מ אין צריך לבדוק אחר זה דמכין ארובא וכול (ג) להשליך הראש או למכור לעובד כוכבים בלא (ה) פתיחה (ד"ע):</p>	<p>(ב) ונחמר מהסוד כ"י. אבל אם המוח שלם בכל צדדיו ואחר שחמכו הראש והולאו המוח נמצא צלגולת מים קצת אין צ"ח איסור דעיקר האיסור במים הוא משום דאמרינן שהמוח נחמסמם ונעשה מים אבל כאן אנו רואין שהמוח שלם אין כאן איסור והמים נאז ממקום אחר אבל במים שמוך השלחופית שהיא מונחת בין מוח לקדוש או בין קדוש לגלגולת אפי' אם המוח שלם טריפה דאנו רואים שכן המוח נאז כנ"ל: (ג) דהש"ך הראש כ"י. פשוט דהיינו צמקוס שאין ריעותא לפינוי אבל אם יש ריעותא דהיינו שההמה צחייה היתה מונעתה צראשה שקורין צ"ל"א שוידנ"ל פשיטא שיש לאסור עד שיתברר ההיתר בפתיחת ראשה וכ"כ מו"מ ז"ל:</p>	<p>באר הגולה ד ה"ר"ף: ה' הראש שם בשם המדברין ונחמ"ג: ו' הראש שם:</p>

C3] THE DISPUTE BETWEEN THE SHACH AND THE TAZ

(a) The Commentaries

- The Taz published his commentary on Yoreh Deah in 1646. Immediately after, in the same year, the Shach published HIS commentary on Yoreh Deah.
- The Taz was 60 years old and established as one of the Gedolei HaPoskim. The Shach was 24 and much less known.
- Nevertheless, the Shach's commentary was accompanied by 18 enthusiastic endorsements, including from the Tosafot Yom Tov, Maginei Shlomo and R. Yehoshua Heschel.
- Criticism of the Shach was swift. His commentary was declared unfit for legal decision and some even tried to ban it. He was personally criticized without any substantiating evidence.
- The Shach was confident in his psak, to the irritation of some who accused him at the time of overconfidence.

13. Whoever was not in my presence cannot begin to believe the great effort with which I searched in the sea of Talmud and Poskim until I established everything upon its foundation, I reviewed every aspect and angle not once or twice, but one hundred and one times. I labored diligently, not involving myself with any other activities, not permitting sleep for my eyes nor rest for my eyelids for many years, until I brought forth from potentiality to actuality my intentions, and I clarified and weighed

8. Around 100km East of Brno in the Czech Republic. The Shach's shul and his grave are preserved and open to the public.

14. ואף שדברי המחבר אלו והסמ"ע הם מדברי הרמב"ם שכתב כן להדיא והביאו הטור בקטרה. מ"מ לא נהירא. דצמח דוכתי
צ"ס מוכח

ש"ך חושן משפט סימן כח

Here the Shach quotes a psak on which the Rambam, Tur and Shulchan Aruch agree, and then disagrees on the basis of his own proofs from the Gemara.

15. וכל זה ברור כשמש צהרים. ולא הולכתי להאריך רק שהצ"י ומהר"ם איסורם ובעל ספר לחם משנה ושארי יוסף וצ"ח לא מלאו
כל אנשי חיל את ידיהם, ומקום הניחו לי להתגדר מן השמים!

ש"ך חושן משפט סימן לח ס"ק א

16. (מו) לפי שהמחבר ושארי אחרונים לא כיוונו יפה בכאן לכן מוכרח אני להאריך קצת

ש"ך חושן משפט סימן מו ס"ק מו

He is confident to state that the Beit Yosef, Rema and Bach were wrong on an issue, leaving him room to give the correct answer.

(b) The Taz 's Defence - Daf Acharon

- The Taz wrote a one page addendum to his commentary on Yoreh Deah called the *Daf Acharon* in which he responded to some of the criticisms of the Shach, but without mentioning the Shach by name.
- In general, the Taz's turn of phrase is much more deferent, frequent calling himself 'הקטן' and quick to state that he does not know.

17. הגם כי איני כדאי להכריע, מ"מ עזר צמילין לא אוכל

ט"ז חושן משפט סימן שכב

18. אלו דברי הרב רש"ל ואף שאין משיבין הארי לאחר מותו וק"ו בשועל כמוני מ"מ אחוה דעתי שדברי הרב מאד תמוכין

ט"ז אורח חיים סימן תרסח

19. אבל דברי הרא"ש והטור איני יודע ליישצם עד שיבא מי שלבו שלם בדבר ויוריני

ט"ז אורח חיים סימן שכח

(c) The Shach Immediate Reaction - Kuntres Acharon

- The Shach's immediate response was swift and furious.

20.

קונטרס האחרון מהש"ך תצג

בדף האחרון הוא סובב והולך סובב דברים עלי רק כי ירא להזכיר שמי אך מוכן לכל מצין
שכל שכתב בדף האחרון וכל מה שטרח לא טרח אלא בשבילי וצאמת סהדי במרומים
שאחר שקריתי ושניתי ושלשתי היטב בכל מה שכתב בדף הזה נהייתי מאד ונתתי שמחה בלבי
כי בלי ספק מי שיש לו חיד לטעום יראה וידן שכל דבריו הם דברי הצא ואלא צא אלא לקנתרו
לקפחני בהלכות ומעשה צריך בדיקה אחריו וזה גרם לו שבדקתי אחריו עד מקום שידי מגעת:
בסימן יג ראה לתקן מה שקלקל וכבר כתבתי לעיל בסי' י"ג אות ו' שלא תיקן כלום
ואדרבה הוסיף תימה ע"ש:

דף אחרון של הש"ך

(d) The Shach's Later Response - Nekudat HaKesef

- The Shach then wrote a longer response to the Taz - the Nekudat HaKesef⁹ - which was more measured. He insists in the introduction that he has no personal issue against the Taz and that his criticisms are leshem Shamayim.

21.

הקדמת הגאון הש"ך ז"

אמר המחבר אל יעלה על לב הקורא נספרי זה שמפני שהיה לי ח"ו איזה מחלוקת עם הצעל טורי זהב או יש לי בלבי איזו טינה עליו חבתי השגות על ספרו כי הלא נודע לכל כי נתקיים בנו את זהב נסופה והחורה מחזרת אחר אכסניא שלה שנעשיית אכסניא להציל טורי זהב והיה אללי שלשה ימים וכדחיו כבוד גדול אשר לא יאומן כי יסופר וגם הוא נחכד כי הרבה עד שנשקני על ראשי ושמה כי ממש כשמתת בית השואצה ואל אלהים הוא יודע ועד שלא חבתי ספרי נקודות הכסף הלו רק לשם שמים לצר וללנן האמת. ואני מחלה את פני

הקדמת הש"ך ל נקודת הכסף

- The Nekudat Hakesef was published in 1677 by the Shach's son, Moshe, after the death of both the Shach and Taz.

(e) The Taz's Defenders

- The Taz's grandson, Yoel, wrote a response to the Nekudat HaKesef - *Maginei Zahav* - defending the Taz.

(f) Public reaction

- In 1654 the Shach's perush on Choshen Mishpat was endorsed enthusiastically by the Council of the Four Lands who banned publication of any other commentary without their approval.
- But in 1683 the Council of the 4 Lands ruled that the halacha should follow the Taz
- In practice, the Taz was often followed by the poskim of Germany and others who staunchly defended him¹⁰. However, most Polish poskim followed the Shach and over the centuries the Shach has become pre-eminent.

C4] SHACH AND TAZ - ATTITUDES TO SHULCHAN ARUCH

Underpinning the disputes between the Shach and Taz may be a difference in attitude to the Shulchan Aruch

- The Taz was a generation before the Shach. In his time, reaction against the Shulchan Aruch was still strong. We saw in the shiur on R. Yosef Karo that many of the leading poskim of the late 16C were very concerned about the Shulchan Aruch, in particular the Maharshal (who died shortly before the Taz was born), the Maharal, the Levush (older contemporaries of the Taz) and the Bach (who was the father-in-law and rebbi of the Taz).
- The Taz sees his commentary as much more connected to the Tur, who took a different approach to the Shulchan Aruch, quoting multiple opinions.
- By contrast the Shach is from a late generation that had accepted the Shulchan Aruch more fully. He rarely quotes from the Tur¹¹.

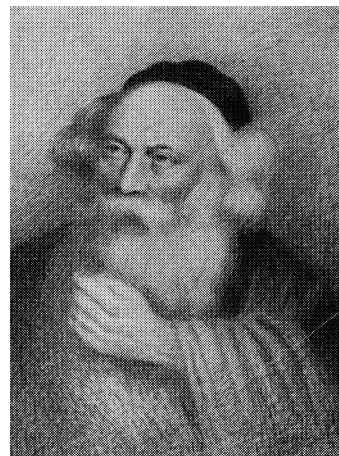
9. The Shach named the sefer from the same verse in Shir Hashirim(1:11) as the Taz took his title תִּנְיָי זָהָב לְעֵשֶׂה לָךְ עִם נְקֻדּוֹת הַכֶּסֶף to make a statement that he was silver to the Taz's gold!

10. As in R. Mordechai, Av Beit Din of Dusseldorf in Shu't Ma'amar Mordecai 20 - 'מי יקל ראשו נגד רבינו הט' שהוא שר התורה המוריה לעולם כלו בתורתו'

11. For further development of this theme see 'Taz' by Elijah J Schochet ob cit pp39-59

D] THE MAGEN AVRAHAM - R' AVRAHAM GOMBINER - (1634-1682)**D1] BIOGRAPHY OF THE MAGEN AVRAHAM**

1634	Born in Gombin, Poland.
1655	His parents were murdered by Cossack mobs in the Cossack uprising.
1655	Left to study in Lissa in Lithuania.
c.1658	Moved to Kalish and became a teacher of young children where he taught Eliyah Shapira, later Rav and author of the commentary on Shulchan Aruch, Eliyah Rabbah . His greatness was as yet unnoticed.
1660	Met the Shach when he came to Kalish for a wedding of his son. The Shach discovered him when one of the Magen Avraham's young students gave a stunning answer to a question the Shach raised in a guest lecture. The Shach then sought a meeting with the Magen Avraham and made the town aware of his greatness. The Magen Avraham was then appointed as Moreh - halachic posek of the town and later as Dayan
1671	Completed the Magen Avraham
1673	His brother travels to Amsterdam to publish the work but dies en route.
1682	Dies in Kalish.
1692	Magen Avraham finally published posthumously.



Possible likeness of the Magen Avraham

D2] TORAH FROM THE MAGEN AVRAHAM

• Magen Avraham¹² on Shulchan Aruch Orach Chaim. The commentary is now standardly published with the Taz on Orach Chaim and together they form the backbone of contemporary psak on Orach Chaim issues - quoted extensively by the Vilna Gaon and the Mishna Berura. The perush is known for some important traits:

- He incorporated and upheld many of the 17C minhagim in Poland.
- He was also a kabbalist and stressed the views of the kabbala (especially the Arizal and the Shl'a) in his psak.
- One of his most famous psakim relates to the calculation of the halachic hours of the day from dawn until dusk.

Many perushim have been written on the Magen Avraham, in particular the **Pri Megadim** and the **Machatzit Hashekel**.

- Commentary on Tosefta Nezikin.
- Zayit Raanan on the Yalkut Shemoni.
- Shemen Sasson on the Chumash.
- Teshuvot

E] SHABBTAI TZVI (1626-1676)**E1] TIMELINE**

1626	Born in Smyrna, Turkey. His family was probably descended from Spanish exiles and his parents were from Greece. His father became a wealthy merchant. He is reputed to have been born on Tisha B'Av.
1630	Received a traditional Jewish education and excelled.
c. 1645	Ordained as a Chacham and well regarded in Turkey.
1640s	Started to stress kabbala and mysticism. He began to practice asceticism - self-flagellation, total isolation, frequent going to the mikveh. People were attracted to his apparent godliness.
1648	Married twice by 22, both ending in divorce since he refused to consummate the marriages. Began to manifest signs of manic-depression.
1648	Tzvi started to experience Messianic delusions - see below on 1648. He pronounced the Shem Hamefurash.
1650	Almost drowned and claimed that his delivery was miraculous.

12. The name was chosen by his son to honor the name of his father and to connect it with the Magen David of the Taz. In fact, R. Gombiner had chosen the name Ner Yisrael.

- 1651 Threatened with excommunication by the Rabbinat of Smyrna, Tzvi mocked them publicly. He was flogged publicly and banished.
- 1651-58 Wandered around Jewish communities in Greece, Albania and Turkey, building a following. Began to publicly break halacha. He also had a 'wedding' with a Torah scroll publicly standing under a chupah with it.
- 1658 Arrived in Constantinople, was again excommunicated and returned to Smyrna where his "new faith" was born.
- 1662 Left Smyrna for Egypt and then Eretz Yisrael.
- 1663 Settled in Yerushalayim and met Nathan of Gaza who was a well-know talmudist and kabbalist.
- 1665 Nathan convinced himself that he was Eliyahu HaNavi and that Shabbtai Tzvi was Mashiach. His status as Mashiach was publicly proclaimed on Rosh Hashana with trumpets and shouting of 'Yechi Melech Hamashiach'.
- 1665 Married 'Queen Sarah'. She was a refugee from the 1648 Massacres whose parents were murdered. She was baptized by Catholic nuns and raised as a Christian. She was found wandering at night in a Jewish cemetery saying that her dead father had brought her there and told her that she would marry the Messiah. She then returned to Judaism, went to Amsterdam and proclaimed herself to be the destined spouse of Mashiach. She left Amsterdam for Livorno in Italy where she worked as a prostitute. Tzvi claimed that a marriage to such a woman was destined for the Messiah, based (lehavdil) on the account in Tanach of the marriage of Hoshea.
- 1665-66 His fame spreads far and wide - thousands flock to him. Jews all over Europe and the Middle East are in hysteria and punish 'non-believers'. Changes are made to prayer services due to his Messianic status. People threatened their non-Jewish neighbors with bitter revenge now Mashiach was here and chartered ships to come to Eretz Yisrael. Some unroofed their houses.
- 1666 The Taz send a delegation of his son and step-son to investigate the claim of Shabbtai Tzvi. They returned with gifts and blessings from Tzvi and the reaction in Poland was one of great excitement. It is not know what the Taz thought of Tzvi's claims although we have letters from Shabbtai Tzvi to the Taz calling him a 'believer'. There is no evidence that the Taz was a supporter of Tzvi but people claimed this to be the case and used the name of the Taz to give Tzvi credibility.
- Tzvi established himself as Emperor and held Court in Smyrna and Constantinople. He deposed the Rabbi of Smyrna and appointed his own man. The Sultan became aware but initially turned a blind eye.
- Wild rumors spread of the 10 Lost Tribes appearing in ships (in Scotland!) speaking Hebrew and returning to Israel.

Tzvi cancelled 10 Tevet sending the following message:-

"The first-begotten Son of God, Shabbethai Tebi, Messiah and Redeemer of the people of Israel, to all the sons of Israel, Peace! Since ye have been deemed worthy to behold the great day and the fulfillment of God's word by the Prophets, your lament and sorrow must be changed into joy, and your fasting into merriment; for ye shall weep no more. Rejoice with song and melody, and change the day formerly spent in sadness and sorrow into a day of jubilee, because I have appeared."

Many Rabbis supported him. Those (few) who opposed narrowly escaped with their lives.

Tzvi had a Pesach lamb sacrificed which he proceeded to eat together with its chelev - fats which are treif - and in milk! He innovated a new beracha, 'matir issurim' - who permits that which is forbidden. He also advocates public sexual immorality. This was all in the name of "sanctifying" that which is profane and even forbidden. The fasts of 17 Tammuz and 9 Av were then cancelled.

Jewish Communities all around the world included a new prayer in shul services on Shabbat:

ברוך אדונינו ומלכנו הקדוש והצדיק שבתי צבי משיח אלקי יעקב and those opposed it were forced to answer Amen



From a sefer at the time

showing Shabbtai Tzvi enthroned as Mashiach

When he announced that he would be marching on the Jerusalem to liberate it from the Sultan, he was arrested and imprisoned. He managed however to bribe his jailors and continued to run his Court from prison. His followers claim that this is part of the 'birth pangs' of Mashiach. Expectations were raised even higher!

In the middle of September the Sultan placed him on trial and he denied that he was the Mashiach. Then when offered a choice between martyrdom or conversion to Islam, he chooses to convert. He took the name Aziz Mehmed Effendi and accepted a royal stipend and a job at the Sultans Court. Sarah and many of his followers converted with him.

Some faithful stuck to their claim that this was just another phase in his revelation as Mashiach but most were totally devastated. Tzvi claimed to the Jews that he was working underground to convert Muslims and he claimed to the Sultan he was working underground to convert Jews. He did a little of both and created an underground Sabbatean sect of Judeo-Turks of whom there are still tens of thousands around the world, mostly in Turkey, Greece and California. 100 years later Jacob Frank was one of them and caused further upheaval in the Jewish world.

- 1668 Claims to be overcome by "Holy Spirit" on Pesach. The Muslims grow tired of him and removed his stipend.
- 1670s He is caught saying Tehillim with a group of Jews and is banished to Montenegro.
- 1676 Died in Dulcigno, Montenegro.

Consequences of the Shabbtai Tzvi disaster:-

- a weakening of faith in Mashiach.
- a growing mistrust of kabbala and messianism.
- for some, a weakening of faith in general and a willingness to consider non-traditional alternatives.

E2] 1648 - THE YEAR OF MASHIACH?

- The end of the 30 Years War
- The Cossack Massacres
- Year that Mashiach was expected as referred to by various kabbalists of the time - based on a Zohar and stressed by kabbalists of the time, including the Tosafot Yom Tov, the Shlah and the Shach. The Shach wrote in Megillat Eifah that he expected Mashiach in 1648 but instead the Cossack Massacres happened.
- Shabbtai Tzvi started to experience Messianic delusions.

22. בְּזֹאת יָבֵא אֶהְרֶן אֶל הַקֹּדֶשׁ בְּפֶרֶץ בֶּן בִּקְרָה לְחֻטָּאת וְאֵיל לְעֵלָה

ויקרא ט"ז

וְאֵת in gematria is 408 - indicating that the Beit Hamikdash was expected to be rebuilt in 5408 - 1648