

# **CHAPTER 1:**

# **17TH-18TH CENTURY OVERVIEW**

# ת"ח ות"ט (1648-1649)

## THE COSSACKS

1. The Cossacks were a tribe from the country of \_\_\_\_\_. They were vicious and ruthless warriors who fought primarily by \_\_\_\_\_. Originally, they were hired by the \_\_\_\_\_ to help fight against the \_\_\_\_\_.

## THE BIG CHANGE

2. The Cossacks were angered when the \_\_\_\_\_ took away some of their legal powers. Their leader, \_\_\_\_\_, or Bogdan Zinoviy Mykhailovych Khmelnytsky in Ukrainian, decided to take revenge on the Polish nobles. He realized that he would be unable to overthrow the Polish nobles on his own. He therefore joined forces with the \_\_\_\_\_. Although the Cossacks' original anger was directed against the noblemen, they eventually unleashed their wrath<sup>1</sup> against the \_\_\_\_\_. [Note: The Jews captured by the Tatars were generally \_\_\_\_\_. They were usually redeemed by the Turkish Jews, who paid large sums of money to free them. The Cossacks, however, didn't accept ransom. They killed the captured Jews unless they \_\_\_\_\_. **Only a very small percentage agreed to be baptized.**]



*Bogdan Chelmnicki*

## THE KING'S REACTION

3. The Polish king sent an army of \_\_\_\_\_ men to stop the army of Chmielnicki, but they were not successful. Shortly afterwards, the king died, and the country of Poland was left \_\_\_\_\_.

## AND THEN...

4. The Cossacks continued their campaign against the Jews until the death of \_\_\_\_\_ in \_\_\_\_\_. In addition to killing, the Cossacks incited an uprising of the \_\_\_\_\_ against the \_\_\_\_\_. Once again, the primary victims were \_\_\_\_\_. Around that time, the Swedes also invaded Poland, causing the Jews even further hardship. This lasted until \_\_\_\_\_, when Poland finally made peace with the Swedes.

## IN SUMMATION

5. After the killing was over, a total of over \_\_\_\_\_ cities had been destroyed and more than 300,000 Jews had been killed.

<sup>1</sup> **Wrath:** extreme anger

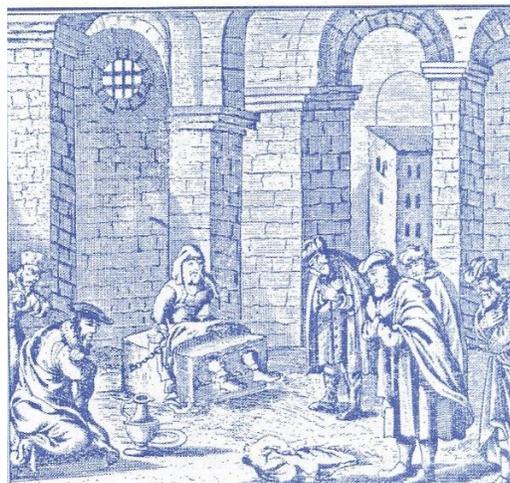
# SHABSAI TZVI (1626-1676)

- 1626: *Shabsai Tzvi* is born in Smyrna, Turkey (Possibly on \_\_\_\_\_).
- *Shabsai Tzvi* says the \_\_\_\_\_ in the Shul of Smyrna.
- 1651: *Shabsai Tzvi* is \_\_\_\_\_ by the רבנים of Smyrna.
  - *Shabsai Tzvi* travels to Constantinople and meets \_\_\_\_\_ (who produces an old document that “proves” that *Shabsai Tzvi* is moshiach).
  - *Shabsai Tzvi* travels to Salonika and “\_\_\_\_\_”!! *Shabsai Tzvi* is put in חרם by the רבנים of Salonika.
  - *Shabsai Tzvi* travels to Cairo, Egypt and meets \_\_\_\_\_ (a wealthy man who finances *Shabsai Tzvi*’s campaign).
  - *Shabsai Tzvi* travels to Eretz Yisroel, but \_\_\_\_\_ get accepted.
  - *Shabsai Tzvi* returns to Cairo and \_\_\_\_\_ who claims to be destined to marry משיח.



*Shabsai Tzvi*

- 1663: *Shabsai Tzvi* then returns to \_\_\_\_\_, and this time he is accepted by many of the simple people. He meets \_\_\_\_\_ who claims to be אליהו הנביא.
- 1665: *Shabsai Tzvi* returns to his birthplace of Smyrna and officially proclaims himself to be משיח.
  - Followers of *Shabsai Tzvi* declare \_\_\_\_\_ to be a יום טוב.
  - *Shabsai Tzvi* travels to Constantinople to remove the Sultan from his throne and is arrested. He then abolishes \_\_\_\_\_ and orders a “שבת הגדול” to be kept on the following \_\_\_\_\_!! He also proclaims \_\_\_\_\_ to be a יום טוב!
  - While he was at it, he abolished the idea of \_\_\_\_\_ and even made a new ברכה for it- \_\_\_\_\_!!
  - The \_\_\_\_\_ sends messengers (his son and step-son) to investigate the claims of *Shabsai Tzvi*.
  - Messengers tell of \_\_\_\_\_ who had predicted that משיח was coming.
  - *Shabsai Tzvi* sends a letter to the ז”ט asking for a certain Nechemia Cohen. (He also sends back gifts for the ז”ט.)
  - Nechemia Cohen arrives and announces *Shabsai Tzvi* to be a complete \_\_\_\_\_.
  - Sultan gives *Shabsai Tzvi* an ultimatum.
- 1666: *Shabsai Tzvi* \_\_\_\_\_ and becomes an \_\_\_\_\_ officer in the court of the Sultan.
- 1676: *Shabsai Tzvi* dies, forever disgraced.



*Shabsai Tzvi in prison*

# THE ATERMATH OF SHABSAI TZVI (#1)

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## OTHER IMPOSTERS

- In the decades following the *Shabsai Tzvi* episode, there were several instances where people claimed to be “\_\_\_\_\_” of *Shabsai Tzvi*. These **רשעים** also caused much confusion and brought about persecution of the Jews.
- One of these people was \_\_\_\_\_ from Amsterdam. He wrote a “ספר” outlining his philosophies and gave it to \_\_\_\_\_ for a <sup>2</sup>הסכמה. It was immediately recognized as a \_\_\_\_\_ and he was exposed by the \_\_\_\_\_. Unfortunately, the \_\_\_\_\_ was forced to leave the city as a result. Other גדולים investigated the matter and concluded that this individual was a dangerous charlatan<sup>3</sup>. He was then put in <sup>4</sup>חרם and driven out of Amsterdam. His son ended up converting to Christianity.
- Another רשע \_\_\_\_\_ who claimed to be משיח enlisted the help of the \_\_\_\_\_ and forced the Jews to have debates about the truth of the *Torah*. He then caused many ספרים \_\_\_\_\_ because of these debates. This man and his followers also eventually converted to Christianity.

## THE REACTION OF THE גדולים

- The גדולים decided that the study of <sup>5</sup>קבלה must be reserved for mature תלמידי חכמים. This was because \_\_\_\_\_ had been used by *Shabsai Tzvi* to mislead the masses.
- The consensus<sup>6</sup> was that קבלה was not to be studied until the age of \_\_\_\_\_.
- **The Jewish community was in a general state of “high alert” against anything that might be the beginnings of a new “משיח” movement. This would have terrible repercussions, as we shall soon see...**

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<sup>2</sup>הסכמה: approbation

<sup>3</sup>Charlatan: a faker or imposter

<sup>4</sup>חרם: excommunicated

<sup>5</sup>קבלה: hidden, mystical portions of the *Torah*

<sup>6</sup>Consensus: an agreement

# THE AFTERMATH (#2): THE RAMCHAL

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## THE RAMCHAL

- The *Ramchal* was born in the year \_\_\_\_\_. He lived in \_\_\_\_\_, Italy.
- His רבי was \_\_\_\_\_.
- At the age of \_\_\_\_, the *Ramchal* wrote a ספר on קבלה that some people called a “\_\_\_\_\_”.
- It was rumored that the *Ramchal* was learning secrets of קבלה with a \_\_\_\_\_ (A תלמיד, Yekusiel Gordon of Vilna, had published a letter which said that his רבי was learning with a מלאך.)
- The רבנים (led by \_\_\_\_\_, who was a son of \_\_\_\_\_) went into action by accusing the *Ramchal* of having to do with the ideas of the “\_\_\_\_\_”.
- Restrictions were placed on the *Ramchal*. He was not allowed to publish any ספרים on קבלה without the permission of his רבי. He was also supposed to limit his study of קבלה in some ways if he was living in \_\_\_\_\_.
- The *Ramchal* printed a ספר on קבלה (with the permission of his רבי) but, nevertheless, was \_\_\_\_\_ by the רבנים of Venice. His ספרים were \_\_\_\_\_!
- The *Ramchal* accepted the decision of the רבנים and he left Italy, settling in \_\_\_\_\_.
- He supported himself by becoming a lens grinder and a diamond polisher.
- The *Ramchal* authored the \_\_\_\_\_ in Amsterdam.
- At the age of \_\_\_\_\_, the *Ramchal* moved to ארץ ישראל. \_\_\_\_\_ years later, the *Ramchal* and his entire family were killed in a plague.
- \_\_\_\_\_ said that if the *Ramchal* would have been alive in his days, he would have \_\_\_\_\_ to sit by his feet and learn from him!

# THE AFTERMATH #3:

## מחלוקת לשם שמים<sup>7</sup>

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### R' YONOSON EIBESHITZ (1690-1764):

**1711:** Appointed *Rosh Yeshiva* of the *Yeshiva* of \_\_\_\_\_.

**1740:** Moved to \_\_\_\_\_ and became the Chief Rabbi.

**1750:** *Rov* of AHU (Altona, Hamburg, Wandsbeck).

The communities in these three cities were run as one large *קהילה*. It was organized this way all the way until World War II!

### מחלוקת

**1751:**

1. In 1751, an epidemic broke out in \_\_\_\_\_ which caused stillborn children. Some women went to their *Rov* for help, and he gave them a \_\_\_\_\_. One of these <sup>8</sup> *קמעות* was brought to Rav Yaakov Emden, who believed that it had references to \_\_\_\_\_. R' Yaakov immediately called for the *רבנים* to put R' Yonoson Eibeshitz in <sup>9</sup> *חרם* since the rabbonim wrote these under his auspices.

2. The communities of AHU split into two groups. There were those that supported their *Rov*, Rav Yonoson Eibeshitz. This side included many of the \_\_\_\_\_ of the community. However, there were many that sided with R' Yaakov and turned against their *Rov*. The leaders of the community forced the shul and the \_\_\_\_\_ of R' Yaakov to close down. Because of this *מחלוקת*, R' Yaakov was forced to leave AHU and move to \_\_\_\_\_.

3. Many *גדולים* supported R' Yonoson, including the \_\_\_\_\_ and the \_\_\_\_\_. Many of the *רבנים* of AHU supported R' Yaakov Emden.

4. One unfortunate aspect was that this *מחלוקת לשם שמים*, which was between the greatest *גדולים* of that generation, spread to include those who \_\_\_\_\_ *לשם שמים* as well.

5. Eventually, the tumult reached the ears of Emperor \_\_\_\_\_ of Denmark, who decided that \_\_\_\_\_ was right in his accusations. He therefore had \_\_\_\_\_ removed from his position as the *Rov* of AHU! A few years later, in \_\_\_\_\_, supporters of R' Yonoson successfully appealed to the Emperor to change his mind. R' Yonoson returned to his position as *Rov* of AHU.

- **1764:** R' Yonoson dies
- **1776:** R' Yaakov Emden dies
- **פסק** of the \_\_\_\_\_ regarding <sup>10</sup> *צוואה* of R' Yehuda HaChassid

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<sup>7</sup> מחלוקת לשם שמים: Disagreement that is לשם שמים, and not for personal gain

<sup>8</sup> קמעות: amulets

<sup>9</sup> חרם: excommunication

<sup>10</sup> צוואה: will

# THE FRENCH REVOLUTION AND THE JEWS

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## THE REVOLUTION

1. In the year \_\_\_\_\_ the French Revolution occurred. This was a revolution in which the “ordinary people” overthrew the “royal people”. Their motto was “Liberty, Fraternity<sup>11</sup>, and Equality”. In English this means that everyone has \_\_\_\_\_. In September of \_\_\_\_\_ the National Assembly of France passed a law that allowed for the Jews to have full rights as French citizens.

2. Soon after the revolution, the country involved itself in a series of wars with its neighboring countries. Instead of becoming a free country, France became a dictatorship. In \_\_\_\_\_, Napoleon Bonaparte became the commander-in-chief of the French army. In the year \_\_\_\_\_, Napoleon declared himself Emperor of France.

## NAPOLEON’S PLAN FOR THE JEWISH “PROBLEM”

3. Napoleon did *not* want to destroy the Jews. But he *did* want to solve the Jewish “problem” in his own way. His plan was to reduce the religious Jews living in France to

“\_\_\_\_\_”. This meant that religion would take a back seat to what was really “important”: being a good French citizen. Obviously, this is completely opposite of what a Jew is supposed to be. The way that the *Torah* wants us to live our lives is to be first and foremost a \_\_\_\_\_; our country is merely our place of residence.

4. For the most part, Napoleon granted the Jews of France all the rights of French citizens. He was expecting the Jews to assimilate and to become “normal” Frenchmen once they had the opportunity to do so. He allowed Jews to move out of the \_\_\_\_\_ and to open their own businesses.

5. With this goal in mind, Napoleon organized a “Great Sanhedrin<sup>12</sup>” in the year \_\_\_\_\_. This “Sanhedrin” was a group of \_\_\_\_\_ Rabbis and Jewish leaders (both religious and irreligious). Their job was to answer \_\_\_\_\_ questions which would define the correct attitudes of French Jews. They understood that if Napoleon didn’t like their answers, he would punish them...



*Napoleon*

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<sup>11</sup> **Fraternity**: Group of people, usually men, who share something in common

<sup>12</sup> **Sanhedrin**: Jewish court

6. Here are some of the questions that Napoleon asked the “Sanhedrin”:

- a) Do Jews consider non-Jewish Frenchmen to be \_\_\_\_\_ or strangers?
- b) Do the Jews consider France \_\_\_\_\_?
- c) Are \_\_\_\_\_ recognized by Jewish law?
- d) Can a Jew take \_\_\_\_\_ from a Jew?
- e) Can a Jew take it from a non-Jew?
- f) Would the Jews fight for their country (France) even if \_\_\_\_\_ were fighting for the enemy country?

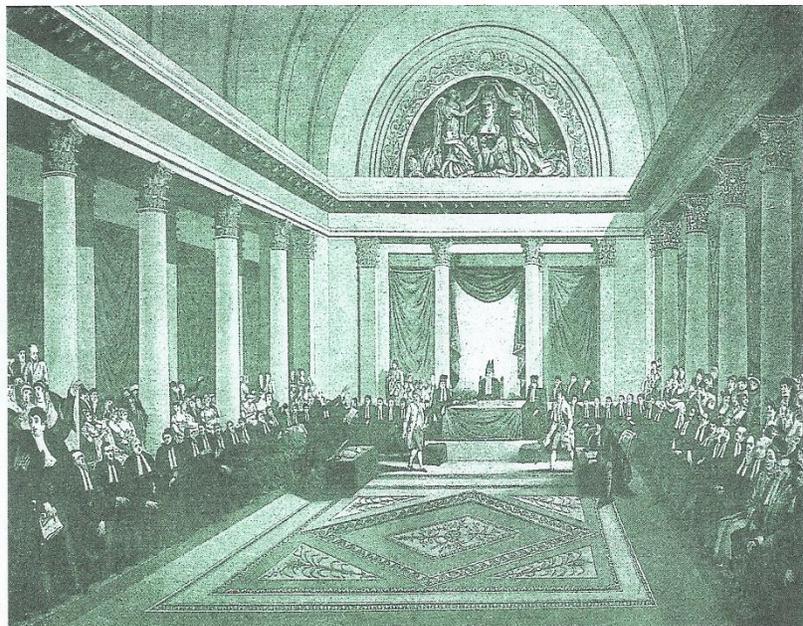
7. The purpose of these questions was to force the Jewish leaders to state that they were \_\_\_\_\_ than other Frenchmen. Napoleon knew that they wouldn’t dare answer the questions any differently than how he wanted them answered. Now, the road to Jewish assimilation would be wide open...

8. The “Sanhedrin” event was very impressive. There were grand ceremonies and \_\_\_\_\_ for all those involved. The entire world watched and listened.

9. Napoleon was forced to end the “Sanhedrin” project after only \_\_\_\_\_ sessions, at which point he received news that the war in \_\_\_\_\_ was not going as he had expected. However, the “Sanhedrin” had captured the imaginations of the people throughout Europe, and it served to grant the Jews a certain respect and legitimacy in the eyes of the rest of the world. Although this benefitted the Jews in certain ways, it also paved the way for many more Jews to assimilate and leave their religion



*Napoleon in his royal garb*



*The “Sanhedrin”*

