

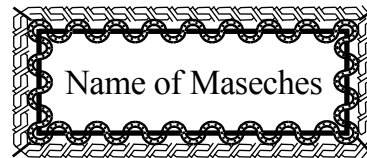
the Jewish community such as taxation. The Maharsha's Chiddushei Halachot (new insights in Jewish Law) is primarily an analysis of Tosafos but includes commentary on the Talmud and Rashi. The Chiddushei Halachot is based on the Maharsha's shiurim given in his yeshiva. He originally did not want it printed while he served on the Council of the Four Lands:

בא"ד The Maharsha also wrote an extensive commentary on the aggadot of the Talmud known as the Chiddushei Aggadot חידושי אגדות Novellae in Aggadah, demonstrating his extensive knowledge of Kabbalah the non-Halachic parts of the Talmud:

בפרש"י Many Gedolei HaTorah felt that it was only possible to understand Tosafos correctly with the Maharsha. For example, the Chazon Ish, Rabbi Avrohom Yeshaya Karelitz 5639 – 5714 (1878-1953 CE) said that the Maharsha's commentary was 'full of profound ideas and trains a person in correct analysis':

תוס' Each paragraph of the Maharsha is usually introduced with either the new page number, for example ב דף, a new Amud (second side of the page) בד"ה = בדיבור המתחיל, ע"ב = עמוד ב (in the heading), בא"ד = באותו דבור (in that statement), בפרש"י = בפירושו (in Rashi's explanation) or תוספות = תוספות. Often the Maharsha concludes with ודו"ק = ודייק ותמצא קל be precise and you will find the answer or sometimes וקל"ל = וקל and it is easy to understand:

קרני ראם (א) Rabbi Aharon Moshe Toibish was born in 5547 (1787 CE) in Luvov and died in 5612 (1852 CE): (ב) He was the Grandson of the Bach Rabbi Yoel sirkes and served as the head of the Beis din in Jassy, the capital of Moldavia (modern day Romania): (ג) His commentary on the Maharsha is called The Karnei Re'em קרני ראם (The Horns of the Re'em): (ד) His notes are cited by a square letter in brackets and often start by citing the Tosafos brought in the Maharsha with the phrase bedibbur hamaschil בדיבור המתחיל (in the heading).



ב דף The Maharsha - מהרש"א Rabbi Shmuel Eliezer Halevi Eidels was born in Kraków, Poland and lived from 5315 - 5392 (1555 – 1631 CE). His mother Gitel was a cousin of Rabbi Yehuda Loewe, the Maharal of Prague. The Maharsha was a child prodigy and although decided to delay marriage in order to devote himself solely to Torah study. Rebbezen Eidel Lifschitz of Posen, the wealthy widow of Rabbi Moshe Lifschitz, rabbi of Brisk made a shidduch between their daughter and the Maharsha. Shortly after, the Maharsha moved to Posen and established a yeshiva there. For twenty years all the expenses of the yeshiva were taken care of by his mother-in-law:

ע"ב In appreciation of her support he adopted her name 'Eidel' as his surname and after her death he functioned as the Rabbi of Chelm and Lublin (Poland), and in Ostrog (western Ukraine) while being very active in The Council of the Four Lands which was held in Lublin, and was the central body of Jewish authority in Poland from 5340 – 5524 (1580 to 1764 CE):

בד"ה The council consisted of seventy representatives from local communities who met twice a year at the Lublin and Yaroslav fairs, to discuss issues important to

מהר"ם

דף ב ע"א The Maharam Lublin מהר"ם מלובלין Rabbi Meir ben Gedalia of Lublin lived from 5318 to 5376 (1558 – 1616 CE). His commentary on the Talmud, Rashi and Tosafos was known as the Meir Einai Chachamim and was published by his son Gedaliah. Subsequently, it has been printed under the commentary of the Maharsha. In general, the commentary offers short and simple explanations of difficulties raised:

דף ב ע"ב His main teacher was his father-in-law, Rabbi Yitzchak ha-Kohen Shapiro, the Chief Rabbi of Kraków. The Maharam was so outstanding in his learning that in 5347 (1587 CE), when he was not yet thirty years old, he was invited to join the rabbinate of Kraków. In 5351 (1591 CE) he became rabbi at Lemberg and in 5373 (1613 CE) he became rabbi at Lublin and established a yeshiva:

דף ג ע"א Among his most famous talmidim were Rabbi Yehoshua Höschele ben Yosef author of the Maginei Shlomo and Rabbi Yeshaya Horowitz, author of Shenei Lucho ha-Bris (the Shelah) besides many others who became prominent rabbis or heads of yeshivos. After his death his responsa was published called Manhir Einai Chachamim:

חכמת שלמה

דף ב ע"א Rabbi Shlomo Luria, the Maharsh"l מהרש"ל lived from 5270 until 5335 (1510 – 1574 CE). The Chochmas Shlomo is a commentary on the Talmud. One of the functions of the Maharsh"l is to correct textual errors and analyse editions of the Talmud with the commentaries of Rashi, Tosafos, and other Rishonim. His comments were later published by his son and an abridged version was printed here; the original version of Chochmas Shlomo printed separately is far more extensive:

דף ב ע"ב The Maharsh"l also wrote a Halachic work called Yam Shel Shlomo ים של שלמה covering sixteen tractates of the Talmud although only seven tractates exist today. In it the Maharsh"l emphasizes the importance of the Talmud as the ultimate source of halacha.:

דף ג ע"א The Maharsh"l also wrote Yeri'os Shlomo יריעות שלמה, an analysis of the supercommentary of Rabbi Eliyahu Mizrahi, the רמ"א on Rashi's commentary of the Torah. The Amudei Shlomo עמודי שלמה, a commentary on the Sefer Mitzvos Gadol, the סמ"ג of Rabbi Moshe ben Yaakov of Coucy along with a collection of Responsa. He also composed various פיוטים, liturgical poems and זמירות, Shabbat and Festival songs: