

The book of Modechai

of Rabbi Modechai ben Hillel Ashkenazi ז"ל

A collection of all the laws in the Talmud and all the views of the Gemara and Rashi and Tosafos in the order of the Rif with many analyses novellae and laws

ספר מרדכי

לרבינו מרדכי בר הלל אשכנזי ז"ל

כולל כל דיני התלמוד וכל שיטות הגמרא ורש"י
תוספות כסדר האלפס עם הרבה סברות וחידושי דינים רבים

ל" The notes of the Rema are marked in the text by either a star in square brackets like this: [*] and words that were removed by the Rema from the Mordechai by a star in curved brackets like this (*). For a biographical analysis, see the Rema below.

Mordechai: the Rhenish edition and the Austrian edition. Each edition contains material not found in the other. The Rhenish edition only contained a third of the material found in the Austrian edition and citations found in the Rhenish edition from French sources were replaced in the Austrian edition by Austrian authorities such as the Or Zarua, Rabbi Yitzchak ben Moshe of Vienna (the Riaz). The version published here in the Talmud is the Rhenish edition with notes from the Austrian edition by Rabbi Shmuel ben Aharon of Schlestadt. The Mordechai also wrote Responsa that were quoted in other sources but have now been lost in their original form. He also authored several selichot and was an expert on Hebrew grammar. In about 5041 (1291 CE) after his teacher the Maharam of Rothenburg was imprisoned and held for ransom he told the Mordechai to move away as nothing could be done. His family settled in Goslar, lower Saxony. The local Rabbi, Rabbi Moshe Tak, jealous of the arrival of the Mordechai challenged his right of residence in Goslar. Although the suit was not successful, there had been so much bitterness that he decided to leave. He settled in Nuremberg and opened a Yeshiva attracting Talmidim from all over Europe. The Yeshiva thrived for seven years until in the wake of civil war brought about by the death of Emperor Rudolf of Hapsburg. The throne was contested between the king's son Albrecht and Prince Adolf of Nassau. Lawlessness and disorder broke out giving rise to blood libels and pogroms. The greatest proponent of these massacres was called Rindfleisch who lived in Franconia, Germany. His campaign of bloodshed left over 100,000 Jews dead in southern Germany. During that time the Mordechai wrote selichos mourning the destruction of these entire communities. Since the Jews were not given any protection from the government they tried to protect themselves but were easily overwhelmed. In the spring and summer of 5058 (1298 CE) Rindfleisch's gang had grown very large and it attacked the community of Nuremberg. The Jews, aided by some non-Jews fought against the pogrom and resisted the offer of conversion to Christianity. During the attack on the 22nd of Av, Rabbi Mordechai ben Hillel, his wife Zelda, and their five children were all slaughtered along with over 600 other Jews.

הגהות הב"ח א Rabbi Yoel Sirkis 5321 – 5400 (1561–1640 CE) was a prominent Polish posek who held rabbinical positions in Belz, Brest-Litovsk (presently part of Belarus), and Krakow: ב He is known as the Bach (ב"ח) an abbreviation for his best known work, Bayis Chadash a commentary on the Tur: ג Apart from writing emendations to the text of the Talmud, Rashi's commentary and Tosafos, he wrote notes on the Mordechai too: ד His notes are referred to by block letters in the text of the Mordechai:

חדושי אנשי שם

[6] The Anshei Shem are brought on the Rif's commentary: [ג] Here they have written commentaries on the Mordechai brought by Rashi letters in square brackets:

the expulsion of the Jews from Spain: (א) When he was 23 years old, he began to publish works on the Talmud. He was the author of the Ein Mishpat-Ner Mitzvah, the Torah Ohr and the Mesoras HaShas which referenced the Talmud. These works were first published with the Talmud in Venice between 5306 and 5311, (1546-51 CE): (ד) His commentary on the Mordechai follows on from his commentary on the Rif. As well as writing the Shiltei HaGibborim on the Rif and Mordechai, he also wrote a compilation of the Mordechai's halachos arranged according to the order of the Rambam's Yad hachazakah called the Kitzur Mordechai udevarav, קצור מרדכי דבריו. This work was published in Sabionetta in 5314 (1554) under the title of Chikur Dinei Mordechai, חיקור דיני מרדכי. (ה) The commentary of the Shiltei HaGibborim is cited by Rashi script letters in curved brackets within the text of the Mordechai:

הגהות מבר"ם מטיקטין [6] The notes of the Maharam from Tikotin, Rabbi Menachem David ben Yitzchak, are printed at the bottom of the Mordechai. They are cited by a Rashi letter with one square bracket (as shown): [ג] The Maharam from Tikotin was a Polish rabbi who lived in the sixteenth century: He was a pupil of the Rema and devoted himself to emending the texts of various works. His notes on the Rif and the Mordechai were published by his son Asher in Krakow between 5357 and 5358 (1597-1598 CE): [ג] According to the preface to his father's work, Rabbi Asher ben Menachem writes that his father wrote emendations to many other works including the Targum on Chumash, Rashi, Ramban, tefilos, piyyutim (liturgical poems), and to the Zohar and other Kabbalistic texts:

The Mordechai, Rabbi Mordechai ben Hillel was born around the year 5000 (1250 CE) and lived in Germany. He died in Nuremberg in 5058 (1298 CE). Before he became a Talmid Muvhak (principal student) of the Maharam of Rothenberg he traveled around Germany and France learning Torah from the greatest Rabbis of the time including Rabbi Avraham ben Baruch, the brother of Rabbi Meir of Rothenburg and Rabbi Yehiel ben Yosef of Paris (the teacher of Rabbi Meir of Rothenburg). He also learned under several Baalei Tosafos including Rabbeinu Peretz of Corbeil, Rabbi Ephraim ben Nossan, Rabbi Yaacov Halevi of Speyer, and Rabbi Dan Ashkenazi. Printed as an appendix to the Rif, his halachic commentary on the Talmud known as 'the Mordechai', was one of the sources of the Shulchan Aruch.

[* The Rema, Rabbi Moshe Isserles was born in Krakow and lived from 5280 – 5332 (1520 – 1572 CE). His father, Yisroel was a prominent Rabbi and was wealthy. His grandfather, Rabbi Yechiel Luria, was the first Rabbi of Brisk. The Rema learned in Lublin under Rabbi Shalom Shachna, who became his father-in-law. He is most famous for writing his commentary on the Tur called Darchei Moshe and his notes on the Shulchan Aruch known as the Mapah. Among his fellow pupils were his relative Rabbi Shlomo Luria (the Maharshah), and Rabbi Chayim ben Bezalel, an older brother of the Maharal of Prague:

Although the Mordechai frequently quotes his teacher, the Maharam he brings hundreds of different halachic authorities including many French and German Rabbis whose original works did not survive and brings a summary of the Halachic opinions of the Baalei Tosafos. In fact, the Mordechai is now the only record of many Ashkenazi sources. The Mordechai was accepted as a halachic authority by all the major Ashkenazi authorities, as

well as those in Italy. The Rema, Rabbi Moshe Isserles gave shiurim on the Mordechai in his yeshiva. Although the Mordechai was written as a separate work to the Rif, it was later linked to the Rif using key words or phrases that introduce the appropriate information. The Mordechai was not published by the author but collected by his pupils during and after his lifetime. Consequently, after a couple of generations, there were two different versions of the

שלטי הגבורים

(6) Shiltei HaGibborim (Shields of the Mighty) was written by Rabbi Yehoshua Boaz Mevorach, a 16th century Italian Rabbi who died in 5317 (1557 CE): (ג) He came from a Jewish family that had deep roots in the Spanish Jewish community. It is likely that he settled in Italy after