



Laws of

Rav Alfasi

with

Tosefta

with all the commentaries mentioned on the next page

ירושלים

The Laws of Rav Alfasi

Laws decided and collected in the Talmud Bavli, gathered, collected and placed together in the order of the Talmud

Rabbeinu Yitzchak bar Yaakov Alfasi ז"ל

with

Laws of the Ramban

On tractate Nedarim, together with The Laws of the Rif (that were added for this tractate, which were not printed in the first printings of the books of the Rif) also The Laws of the Ramban for Challah and Bikkurim that were deleted from the Rif's Halachos.

Shaarei Shevuos

A collection of ten Shiurim on the laws of Sheviis by Rabbeinu Yitzchak ben Reuven ז"ל (grandson of the Rif) (and also called by the name Shiurim of Rav Alfasi)

with judgments of

Rav Mordechai

Collections of all the laws of the Talmud and opinions of Rashi and Tosafos, ordered in short strong opinions and novel laws in the order of the Laws of the Rif

By Rabbeinu Mordechai bar Hillel Ashekenazi (Reinus) ז"ל

With notes of the Mordechai, and remarks of the Laws in the order of the remarks of the Laws of rav Alfasi

And on their pages surrounds illumination from the great lights, and they are :

- 10) **Shiltei HaGibborim** (on the Rif and the Mordechai) of the great Rabbeinu Yehoshua Boaz Mevorach ז"ל, collected additions, laws, insights and notes on the Rif from the great Halachists. Also novellae of רבינו רבינו Yeshaya Di Trani the latter ז"ל.
- 11) **Chiddushei Anshei Shem** (on the Rif, the Mordechai and the Shaarei Shevuos) a collection of novellae from the Maharam Tiktin ז"ל, Maharam Shapiro ז"ל, Sheiris Yosef of the great Rabbi Yosef bar Mordechai Gershon Katz ז"ל from Krakow, Derech Tamim (on tractate Tamat Yesharim) (collection of notes from many great rabbis and collected notes from Rabbeinu Betzalel Ashkenazi author of the Shita Mekubetzes and the Arizal and Gedolas Mordechai) of the great Rabbeinu Baruch bar Dovid Ganatz ז"ל.
- 12) **Hilchos Yom Tov** of the great Rabbeinu Yom Tov Algazi ז"ל, collection with deep light on the laws of Challah and Bechoros of the Ramban ז"ל.
- 13) **Maasei Ilfas** notes on the Rif and the Mordechai by Rabbeinu Mordechai Zev HaLevi Ettinger ז"ל and assisted by Rabbeinu Shaul Natansohn ז"ל the head of the Beis din in Luvov (the Baalei Meforshei HaYam).
- 14) **BeOhr Mordechai** (on the minor Laws of the Mordechai) of Rabbeinu Mordechai Banat ז"ל the head of the Beis din and head of the state of the holy community of Nikolsberg and the state.
- 15) **Gilyon Maharsha** notes of Rabbeinu Shlomo Eiger ז"ל the head of the Beis din of Posnen.
- 16) **Peulos Sachir** notes of Rabbeinu Yissochar Baer with notes of Rabbeinu Tanchum of Vilna.

- 1) Explanation of Rashi ז"ל for the Laws of the Rif (taken from his explanation on the Talmud).
- 2) — **Rabbeinu Yonatan bar Dovid HaCohen ז"ל** (from the sages of Lunel), for the Laws of the Rif on tractate Eiruvim.
- 3) — **Rabbeinu Yona** (the pious) of Gerona ז"ל, for tractate Brachos (collected by a student of his principal students, and is mentioned by the name תלמידי Rabbeinu Yona).
- 4) — **Rabbeinu Nissim bar Reuven ז"ל** (the Ran), for seder Moed and for tractates Ketubos, Gittin, Kiddushin, Shevuos, Avodah Zarah, Makkos and Chullin.
- 5) **Nimukei Yosef** Rabbeinu Yosef bar Chaviva ז"ל for tractates [Moed Katan], Yevamos, Bava Kamma, Bava Metzia, Bava Basra and Sanhedrin and for the lesser laws of the Rif, and for the Laws of the Ramban on tractate Nedarim.
- 6) **Sefer HaMaor** of Rabbeinu Zerachyah HaLevi bar Yitzchak ז"ל (the Razah) collected with the notes on the Rif [and on seder Nashim and Nezikin it is called HaMaor HaGadol and on seder Moed it is called HaMaor HaKatan].
- 7) **Milchemes Hashem** of the Ramban ז"ל on the notes of the Baal HaMaor mentioned above.
- 8) Explanation of **Rabbeinu YomTov bar Avraham Asevilli ז"ל** (the Ritva) on the Laws of Nedarim of the Ramban.
- 9) **Likutei HaRosh** for the minor laws of the Rif.

Tosefta

With Notes of the Gra of Vilna ז"ל, and explanations of Minchas Bikkurim and Metzupheh Shmuel of Shmuel Avigdor ז"ל the head of the beis din in Krakow.

All of this is printed in Alfás and goes out in light from our printers in the year 5621 (1861 CE)

☞ And on all of this was added **fifteen new honored additions** and their names are explained on the page ☞

A collection of explanations, novellae and notes from earlier and later great rabbis they were great and hidden until now with writings of the hand and the eye of the printer will no longer obscure.

Ⓚ Rabbi Yehoshua Boaz Mevorach, was the author of the Mesoras HaShas, Ein Mishpat Ner Mitzvah and the Torah Ohr on the Talmud:

Ⓛ His commentary on the Rif, called Shiltei HaGibborim, (Shields of the Mighty) was also called Sefer HaMachlokes (the book of dispute):

Rabbeinu Nissim ben Reuven of Gerona, also known as the Ran, Ⓜ was born in Barcelona around 5080 (c. 1320 CE) and died around 5140 (c. 1380 CE). The Ran's principal teacher was his father Rabbi Reuven ben Nissim but he may also have learned under the Rashba. His talmidim included Rabbi Yosef Chaviva (the Nemukei Yosef). The Ran's commentary on the Talmud covers many tractates and was collected published as a separate book. There is some doubt however, as to whether he authored all the commentaries

Ⓝ נר מצוה attributed to him. For example, his commentary on Maseches Shabbos was probably written by a student and on Maseches Megilla by an earlier scholar. Also, Rabbi Elchonon

Wasserman said that the commentary on Sanhedrin was not written by him. As Rabbi of Barcelona, the Ran received halachic questions from all over the Jewish world including Europe, Africa and Eretz Yisroel. Nevertheless, only 77 of his responsa remain. He also wrote a collection of discourses on Jewish thought called Drashos HaRan although he did not study Kabbalah and disapproved of the Ramban for doing so. In his old age he began a commentary on the Torah which remained unfinished at the time of his death: **Nimukei Yosef**, Rabbi Yosef Chaviva lived in Spain in the late 14th to early 15th century. He wrote a complete commentary on the Rif although it was only published on the seven masechtos that did not have the commentary of the Ran including Moed Katan, Yevamos, Bava Kamma, Bava

Metzia, Bava Basra, Sanhedrin and Ma'kos: **Rabbeinu Yonah** of Gerona was born around 4940 (1180 CE) and died in 5024 (1263 CE). His commentary on the Rif was only printed on maseches Brachos and unfortunately many of his other Talmudic works were lost. As a talmid of Rabbi Shlomo of Montpellier, Rabbeinu Yonah was an active opponent of the Ramban 4895 – 4964 (1135 – 1204 CE). Nevertheless, when 24 wagon loads of Talmud were burned in the same square as they had burned the Rambam's 'Moreh Nevuchim' (Guide for the Perplexed), Rabbeinu Yonah saw this as divine retribution. He publicly declared that he was wrong and vowed to travel to the Rambam's grave in Tiveria (Tiberias) and ask for forgiveness. On his way he stopped in Barcelona for three years to teach the Rambam's work and is said to have written his 'Shaarei Teshuvah' (the gates of repentance) as a result of his remorse: **Rabbeinu Yonasan** Ben Dovid HaCohen of Lunel, France lived from 4910 to 4985 (1150 – 1215 CE). He was a talmid of the Raavad III and had great respect for the Rambam. He wrote a commentary on the Rif for maseches Eiruvin, which is printed on the side of the Rif although his commentary on Chullin was printed separately. Recently, others came to light mostly in seder Moed and seder Nezikin:

ספר המאור והמאור הגדול (המאור הקטן) Rabbi Zerachyah ben Yitzchak HaLevi, the Razah (רז"ה) was born in Gerona, Spain around 5885 (1125 CE) and died in Provence in 4946 (1186 CE). He was also known as the Baal HaMa'or, בעל המאור, from his work, the Sefer HaMa'or that he completed at age 19. In it he often disputes the conclusions of the Rif frequently bringing sources from the Raavad and the Ramban. The Sefer HaMa'or includes the Sefer HaMa'or HaKatan on seder Moed and the Sefer HaMa'or HaGadol on seder Nashim and seder Nezikin: **מלחמת ה'** The Milchemes Hashem (war of Hashem) was written by Rabbi Moshe ben Na'aman, otherwise known as the Ramban, Ⓜ. He was born in Gerona in 1194, and died in the Land of Israel about 1270. In this commentary he defends the Rif's halachic decisions against the criticisms of the Baal HaMa'or (see opposite). The Milchemes Hashem and Sefer HaZechus (see below) are good examples of how the Ramban demonstrated unshakable respect for earlier authorities and often defended them against attacks from later commentators. This characteristic may have been a reaction to an increasing acceptance of secular philosophy among the Jews of Spain and France at the time, possibly brought about by the Rambam's 'Guide for the Perplexed' which encouraged an allegorical interpretation of many biblical narratives, downplayed the supernatural aspect of the world and caused many to question the authority of the classical commentaries. Consequently, the Ramban fought against this tendency and went to the other extreme by not allowing the statements of the previous authorities to be questioned. He praised Rabbi Shlomo Montpellier in his opposition to the Ramban but also pointed out that Moreh Nevuchim was not intended for public use, only for those who had drifted from normative Judaism by the influence of secular philosophies: **ספר הזכות** Also written by the Ramban (see Milchemes Hashem) he answers the questions raised by the Raavad III (see opposite in ד' השגות הראב"ד):

השגות הראב"ד R' Avraham Ben Dovid of Posquieres, Raavad III, Ⓜ was born in Narbonne, Provence around 4880 (1120 CE) and died in Posquieres in 4958 (1198 CE). The Raavad held the Rif in high esteem and in the HaSagos HaRaavad, is often apologetic when he questions the Rif's conclusions. When Rabbi Zerachyah ben Yitzchak HaLevi, the Baal HaMa'or published his Sefer HaMa'or (see above), the Raavad III severely attacked him in defense of the Rif. The correspondence between the Raavad III and the Baal HaMa'or was published in a book called Divrei Rivos, דברי ריבות, in which he claimed that while the attacks were not personal, the Baal HaMa'or had misappropriated much of the information from his own conversations regarding the Rif. In general the Raavad III was critical of the Talmud being codified into halachos as he was afraid that it would detract from the classical learning of the Talmud:

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Masechta



Yitzchak Alfasi, also known as the Rif, Ⓜ was born in Barcelona around 5080 (c. 1320 CE) and died around 5140 (c. 1380 CE). The Ran's principal teacher was his father Rabbi Reuven ben Nissim but he may also have learned under the Rashba. His talmidim included Rabbi Yosef Chaviva (the Nemukei Yosef). The Ran's commentary on the Talmud covers many tractates and was collected published as a separate book. There is some doubt however, as to whether he authored all the commentaries

The Rif studied under the famous rabbinical authorities Rabbeinu Nissim and Rabbeinu Chananel in Kairwan, a city not far from Fez. Afterwards he returned to Fez, where he became the head of the Jewish community there. When his two teachers passed away, the Rif became the greatest recognized Talmudic authority during the time that the Yeshivos of Babylon were closing. In the year 4848 (1088 CE) two men, a father and a son, denounced him as a traitor to the government on unknown charges. He was forced to flee to Spain, where he was received with great honors at Cordova and Granada and settled, a year later in Lucena, where he became the Rabbi of the community. The Rif established a Yeshiva which soon became very famous. Among his talmidim were Rabbi Yehudah Halevi and Rabbi Moshe ibn Ezra, who composed poems in honor of their teacher. The Rif wrote this monumental work deciding halachic conclusions from the Talmud while omitting much of the discussion and aggadic material as well as halachos exclusive to the Land of Israel. It follows the order of the tractates in Shas although it only covers the orders of Moed, Nashim and Nezikin as well as the tractates of Berachot and Chulin. In writing it, the Rif was heavily influenced by his teachers Rabbeinu Nissim and Rabbeinu Chananel. It was produced before Rashai radically changed the way in which Talmud was learned by making the Gemara accessible to less learned Jews:

This commentary of Rashai was taken from his commentary on the Talmud. There are occasionally discrepancies that may have been due to differences in the various manuscripts of Rashai's work. For an extensive biography of Rashai see the page of Talmud:

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חדושי אנשי שם

The Chidushei Anshei Shem, 'the novellae of notable men' is a collection of works by various authors on the Rif. It also appears on the Mordechai, the Shaarei Shevuos and the Mishnah. Included in the work are the Maharam Tiktin, מוהרם טיקטין, Rabbi Menachem Dovid ben Yitzchak of Tiktin, Poland who lived in the 16th century, the Maharan Shapir, מוהרן שפירא, whose commentary was printed with the Rif in Krakow, 5357 (1597 CE), the Sheiris Yosef, שרייטש, the Derech Tamim, דרך תמים, Rabbi Betzalel Ashkenazi author of the Shitah Mekubetzet and his student Rabbi Yitzchak Luria the Ari HaKodesh.

הגהות ח"י

These notes are called the Chavos Yair, חתם יאיר, 'the Villages of Yair' by Rabbi Yair Chaim ben Moshe Shimson Bachrach 5398 – 5462 (1638-1702 CE). He was a German rabbi who first served in Koblenz and then in Worms and Metz. His grandmother, Chava, was a granddaughter of the Maharal of Prague and Rabbi Yair Chaim admired her so much that these notes were named after her using a play on words: 'Chava' and Chavos'.

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