

# רבינו אשר The Rosh

to Spain and arrived in Barcelona in 5063 (1303 CE) where he was met by the Rabbi Shlomo ben Aderes, Rashba. Shortly after, on the recommendation of the Rashba he became the Rabbi in Toledo and formed a Beis Din:

ד **The Rosh's** commentary on the Talmud identifies the practical halachic rulings while including the all of the main opinions and the reasoning behind them to demonstrate how the final decision was reached. He often quotes the Rif and then adds sections of Tosafos that have halachic implicatons:

ה **The Rosh** omitted aggadic sections and halachos limited to Eretz Yisrael. As part of the comenntary the Rosh quoted earlier authorities such as the Rambam, Tosafos and the Rif:

ו **This** work was so critical that Rabbi Yosef Karo, included the Rosh as one of the three major poskim (together with the Rambam and the Rif) used to determine the final halacha in the Shulchan Aruch:

ז **The** commentary is divided into paragraphs each with a letter. Each time the commentary refers to a new page of the Talmud, there is a note in square brackets of the relevant page (daf, דף) and side (amud, עמוד = ע"א or ע"ב = עמוד א):

## מעדני יום טוב

Originally known as the Ma'adnei Melech מלך מעדני, the Ma'adnei Yom Tov was written Rabbi Yom Tov Lippmann Heller. Rabbi Heller is cited below the author of the Pilpula Charifta on the Rosh. This work, written in conjunction with the Lechem Chamudos (opposite) was criticised by the government and the church for being anti-Christian. He also wrote one of the classic commentaries on the Mishnah, known as the Tosafos Yom Tov. For a detailed biography see below in the Pilpula Charifta:

## תפארת שמואל

Rabbi Aharon Shimuel ben Yisroel Kaidanover (1614-1676) was a Polish rabbi born at Vilna. As well as writing the Tiferes Shimuel he wrote a commentary on the Torah called Birkas Shimuel. During the Chmielnicki massacres from 5408 – 5409 (1648-1649 CE) the Cossacks plundered Rabbi Kaidanover's possessions together with an important and valuable library which included his manuscripts. They then killed his two little daughters. He arrived in Moravia (an area that today is most of the eastern third of the Czech Republic) destitute and impoverished. He was elected Rabbi successively of Langenlois, Lower Austria, Nikolsburg, Glogau, Fürth, and Frankfurt-am-Main, and then returned to Poland, where he died as the Rabbi of Cracow on the 26<sup>th</sup> of Kislev 5437 (1676 CE):

## פלפולא חריפא

Rabbi Yom Tov Lippmann Heller (also known as Tosafos Yom Tov) was born in the City of Wallerstein in Bavaria, Germany in 5339 (1579 CE) and died in 5414 (1654 CE) in Krakow. His father died before he was born and so he was brought up by his grandfather, Rabbi Moshe Wallerstein. At 13 years old he was sent to study under the Maharal (Rabbi Yehudah Loewe) and the Kli Yakar (Rabbi Ephraim Luntchitz) and at the age of 18, he was appointed as a dayan in Prague, a position he held for 27 years. In 1622, he left Prague for Nicholsburg and served as Rabbi and Chief of the Beis Din. This only lasted for 6 months as in 5384 (1624 CE) he was called to serve in Vienna (the capital of Austria) as chief of the Beis Din. At that time, Vienna was one of the largest Jewish communities and the post was considered of major importance in world wide Jewry. In 5387 (1627 CE) he returned to Prague as a Rabbi and Rosh Yeshiva. Due to the financial burden of the Thirty Years' War 5378 – 5408 (1618 – 1648 CE), the Jews of Prague were taxed heavily. The Rabbi held that wealthier Jews should pay more towards the taxes which caused much animosity. A plan was concocted by the more affluent Jews together with the government and the Church to frame the Rabbi. It was falsely alleged that Rabbi Heller had defamed Christianity in his works Ma'adanei Melech and Lechem Chamudos (see above). After a mock trial was held, the Rabbi was imprisoned on 17<sup>th</sup> Tammuz and the Jewish community expelled. His son campaigned to have him set free and eventually after 40 days of captivity, he was released from prison and the edict of expulsion against the community was rescinded. Rabbi Heller describes his bitter experiences in his book, Megilas Eivah (The Story of Hatred). After accepting the position of Rabbi in the town of Ludmir (now Volodymyr-Volynskyi in the Ukraine), he turned his attention to another problem. Certain individuals were purchasing rabbinical positions from local leaders, a practice that was banned. The Rav became an active participant in a rabbinic council called the Vaad Arba HaAratzos ועד ארבע הארצות, The Council of the Four Lands, who renewed and intensified ban. This active involvement threatened to place Rabbi Yom Tov in jeopardy again but in 5403 (1643 CE), he was offered the position of Rabbi of Krakow, succeeding Rabbi Yoel Sirkus (the Bach). He also joined Rabbi Yehoshua Heschel ben Yosef 5338 – 5408 (1578 – 1648 CE) the author of the Responsa of the Pnei Yehoshua, as joint Rosh Yeshiva of the Yeshiva of Krakow:

א **Rabbi Asher ben Yehiel** was born in Germany in 5010 (1250 CE) and died in Toledo, Spain in 5088 (1327 CE). He is known as the Rosh, רא"ש and is also referred to as Rabbenu Asher. The Rosh was the principal talmid of the Maharam from Rothenburg. The Rosh had eight sons, including Rabbi Yaacov Baal HaTurim (author of the Arba'ah Turim):

## הגה"ה

Rabbi Yisroel of Krems was born towards the end of the 14<sup>th</sup> century and died in 5180 (1420 CE). His notes on the Rosh are called the Hagahos Ashri. He was the great-grandfather of Rabbi Yisroel ben Petachiah Isserlein (Trumas Ha'Deshen):

ב **On the 4<sup>th</sup>** Tamuz 5046 (1286 CE), the Maharam was arrested by Emperor Rudolf I after attempting to escape from Germany. The Rosh raised money from the community for his release, but the Maharam refused it as he was concerned that it would encourage the capture and imprisonment of other rabbis. After this incident, the Rosh assumed the Maharam's position as the Rabbi in Worms:

ג **He** was forced to emigrate as the government in Germany blackmailed him after amassing a fortune. Shortly after leaving Germany he first settled in Provence in the south of France. Subsequently he traveled

## דברי חמודות

Also known as the Lechem Chamudos לחם חמודות, the divrei chamudos was written by Rabbi Yom Tov Lippmann Heller. For a detailed biography see below in the Pilpula Charifta:

## קרבן נתנאל

Rabbi Nesanel Ben Naftoli Weil of Karlsruhe lived from 5447 until 5529 (1687-1769 CE). He was the Rosh Yeshiva in Prague and then Rabbi of Schwarzwald and Karlsruhe. The Korban Nesanel, is only found in Seder Moed and Nashim. He also wrote the Nesiv Chaim on Orach Chaim and Toras Nesanel which is a compilation of responsa and sermons: