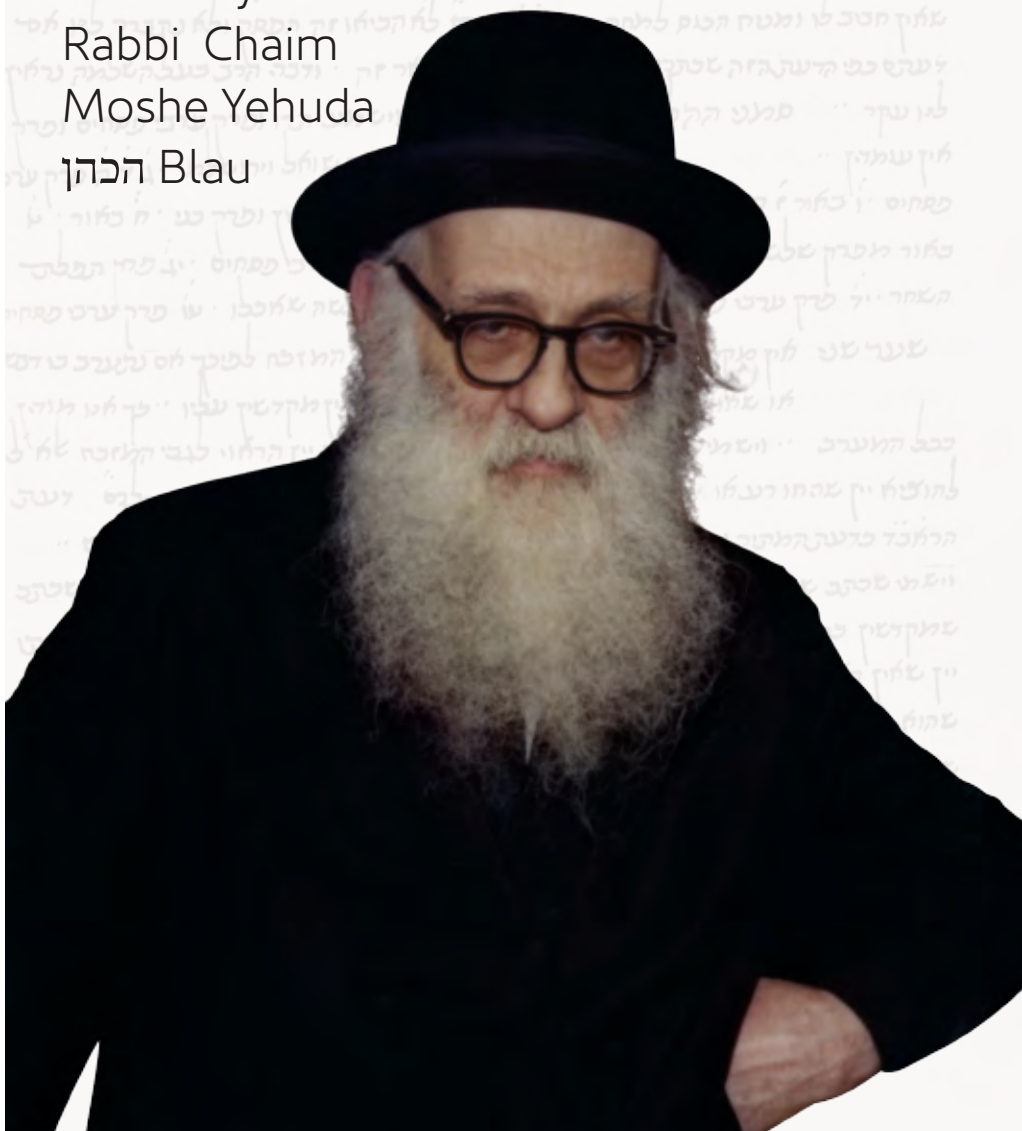


# Manuscripts & Miracles

The story of  
Rabbi Chaim  
Moshe Yehuda  
הכהן Blau



בס"ד

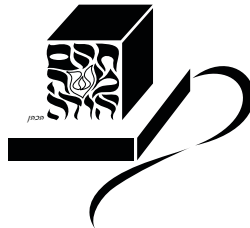
# Manuscripts & Miracles

*As told by*  
*Rabbi Chaim Moshe*  
*Yehuda הכהן Blau*

Adapted and elucidated by  
Dovid Zaklikowski

Memento from the Bar Mitzvah of  
חיים משה יהודה הכהן שי' בלוי

כ' שבט ה'תשפ"ה



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*In loving memory of  
Rabbi Menachem Meir Hakohen ז"ע Blau*



*Three generations of Blaus:  
Rabbi Moshe Yehuda,  
Rabbi Menachem Meir  
and Rabbi Mendel.*

*Photo: Sara Blau*



*Photo: Rochel Elishevitz*

# Contents

- Introduction** | 8
- Greetings** | 12
- A Journey to Decipher** | 14
- Summer Influence** | 22
- A Generous Journey** | 28
- Lithuanian Beginnings** | 34
- Suburban Blessing** | 40
- Bygone Yellow** | 44
- Pained Fundraiser** | 47
- Last Visit** | 53
- Yeshivah in Transition** | 55
- A Foreign Problem** | 58
- On the Run** | 62
- Two Minutes to Jail** | 74
- Seeking Comfort** | 81
- War's Final Blows** | 84
- Bitter Truth** | 88
- New World** | 91
- Difficult Positions** | 99
- Polished Image** | 103
- Acceptable Beards** | 113
- Publishing Journey** | 120
- Manuscript Journeys** | 126
- Doctor Search** | 141
- A Unifying Path** | 143
- New Mission** | 152
- Educational Mission** | 158
- New Era** | 162
- Final Thoughts** | 168
- A Unique Approach  
For Overcoming Those  
Torah-Study Slumps** | 172
- How to Find More Time** | 174
- How to Acquire the  
Art of Convincing** | 178
- How To Buy  
A Kosher Mezuzah** | 182
- How To Convince A Friend  
That It Doesn't Pay To  
Use Small Mezuzos** | 185
- Publisher's Introduction  
to Shitas HaKadmonim  
on Nazir** | 191
- Bibliography of Rabbi  
Blau's Seforim** | 211
- What was Unique About  
Rabbi Blau's work?** | 258
- Acknowledgements** | 262



*Photo: Rochel Elishevitz*

## **Note to the Reader**

The text of the autobiography is adapted and elucidated from two unpublished manuscripts in Hebrew of memoirs of Rabbi Blau:

*Hanissim SheAsah li Hakodosh Baruch Hu*, 1994-5.

*Chasdei Hashem*, 1995.

And from three lengthy interviews:

Leah Shear (nee Kastel) in English, 1993.

Mendel (son of Reuven) Blau in Yiddish and English, 1997.

Rabbi Baruch Oberlander and

Dovid Zaklikowski in Yiddish, circa 2001.

In addition, we used his correspondence in Hebrew and Yiddish, Hebrew notes on his personal seforim and the Hebrew introductions to his seforim. Several stories are from what others wrote and he reviewed them (particularly several of the stories about his parents by his Elishevitz grandchildren).

As in any edited autobiography, the editor chose the order of the story, added the titles of the people mentioned and when necessary added context and dates to the stories. In addition, when Rabbi Blau mentioned a source, the necessary text from there was added. It is understood that any errors of the final product are the editor's alone.

Text that is in block quote, and its introductory paragraph, are not from what he said or wrote.



# Introduction

There are lives that unfold like carefully written narratives, where each chapter follows neatly from the last. And then there are lives that defy convention—lives filled with unexpected turns, breathtaking escapes, and divine providence at every step. The story of our grandfather, Rabbi Chaim Moshe Yehuda הכהן Blau, is one such odyssey—where miracles and manuscripts, faith and perseverance, scholarship and survival weave together into an unforgettable journey.

From his early years growing up in Hamburg, Germany, in a home deeply rooted in Torah, discipline, and academic excellence, to his entrance into the Olam HaTorah at the Mir Yeshivah in Poland, his path was one of both intellectual rigor and spiritual devotion. His journey spanned the vast and turbulent upheavals of pre-war Europe, desperate escapes across Soviet Russia and Japan, life in the ghetto streets of Shanghai, and later, the intellectual halls of New York's rabbinic and academic worlds, where he unearthed and restored the hidden treasures of medieval Jewish manuscripts. Through every challenge, he remained a beacon of resilience, vision, and unwavering faith in Hashem.

This is the story of a man who, as a young scholar in the Mir Yeshivah, immersed himself in Torah study while war clouds loomed over Europe. A man who, when the Nazis invaded, fled eastward through Soviet Russia and Japan, enduring trials that would have shattered many others. A man who, despite exile and displacement, remained steadfast in his commitment to Yiddishkeit and Limud HaTorah—and later, became a pioneering force in reviving lost Torah wisdom by painstakingly recovering and publishing centuries-old manuscripts that would famously come to be known as Shitas HaKadmonim.

But this is not just a story of scholarship. It is a human story—of loss and renewal, of struggle and triumph. It is the story of a husband and father who endured hardship, illness, and grief, yet never wavered in his commitment to Torah and truth. It is the story of a teacher who inspired many to grow and remain steadfast in their Yiddishkeit, no matter the circumstances.

It is also the story of a man who, despite being a product of the Mir Yeshivah's mussar tradition, found himself drawn to the teachings of Chabad chassidus. In the post-war years, amidst the struggle to rebuild Torah life in America, he encountered the Lubavitcher Rebbe, whose vision and guidance spoke to his deepest convictions. With the Rebbe's encouragement, he pursued the monumental task of uncovering and restoring Torah manuscripts that had been lost for centuries. In many ways, Rabbi Blau's life mirrored the manuscripts he uncovered—fragile, scattered, almost forgotten—yet ultimately restored to their full glory through relentless dedication and divine assistance.

This book holds an even deeper significance for us, as we publish it in honor of the Bar Mitzvah of our dear son, Chaim Moshe Yehuda, who carries the name of his great-grandfather. As he takes his first steps into adulthood, we wanted him—and all who read this book—to appreciate the legacy he inherits. This is more than just history; it is a living testament to the strength, faith, and devotion that run through our family. It is our deepest hope that as he grows in Torah and Avodas Hashem, he will embody the same unwavering commitment that his great-grandfather lived by, and that this book will inspire him, his peers, and all who read it to carry that torch forward.

As we celebrate this special milestone, we would like to take a moment to express our heartfelt thanks to everyone who has joined us in our simcha. Your presence, your well-wishes, and your friendship mean the world to us. It is an honor to

share this joyous occasion with you, and we daven that we should all continue to share in each other's simchos in good health and happiness.

A project of this magnitude does not come to fruition on its own, and we owe a deep debt of gratitude to those who helped transform obscure manuscripts and anecdotal interviews into the compelling masterpiece before you.

We are deeply grateful to Rabbi Dovid Zaklikowski of the Hasidic Archives, a prolific researcher, writer, and publisher, whose superb work and dedication made this book possible. It was he who meticulously transformed a recorded interview he conducted many years ago with our grandfather, Rabbi Blau, into the beautifully structured narrative before you. His deep understanding of history, Torah scholarship, and personal storytelling allowed our grandfather's voice to shine through these pages, preserving his legacy for future generations.

We would also like to extend our heartfelt appreciation to our cousin Mendel Blau (ben Reuven), Mendel Elishevits, and



*Photo: Nechomo Kastel*

Aharon Kastel, each of whom devoted their time, materials, and independent research to help bring this book to completion with *siyata dishmaya*. Their efforts ensured that every detail, every nuance, and every historical account was preserved with accuracy and depth.

A special mention must be made of our father, Menachem Meir, son of Chaim Moshe Yehuda, who is not with us physically, but is certainly with us in spirit. There is no doubt that he has *nachas* from his family and from his special *einiklach*, who continue in the ways of their illustrious lineage—committed to a life of Torah, *chesed*, and dedication to others. His life was a testament to the values he inherited, choosing the pursuit of idealism and impact over materialism and self-preservation. His legacy continues through all those inspired to follow in his footsteps. We know he would be proud to see this book come to fruition—a work that honors not just his father’s life, but the values he so deeply cherished. May this be a *zechus* for his *neshama*.

To read this book is to walk with Rabbi Blau through the streets of pre-war Mir, to sit with him in Shanghai’s fragile but resilient Jewish community, to travel with him across America as he fundraises for lost Torah manuscripts, and to stand beside him as he rediscovers hidden wisdom that had been buried for centuries.

His life, like the manuscripts he uncovered, is a story of endurance, restoration, and the triumph of Torah against all odds.

This is not just his story. It is a story for all who seek to understand the power of faith, the importance of perseverance, and the miraculous journey of Jewish survival and scholarship.

With heartfelt gratitude,  
 Rabbi Mendel and Sarale Blau

# Greetings from the Chasan HaBar Mitzvah!

Dear Family and Friends שיהיו,

It is an incredible honor to welcome you to my Bar Mitzvah, a moment that marks my entry into adulthood. This is a time of great responsibility—when I am finally given the privilege to fully connect to Hashem through His Torah and Mitzvos. It is a serious milestone, but also a joyous one, as I take on the role of being Hashem's shliach to bring kedushah into the world. I am deeply grateful to each of you for being part of this special occasion.

In truth, my sense of obligation began long before today—through my namesake. My elter-zeide, Rabbi Chaim Moshe Yehuda Blau, was a man deeply devoted to Torah learning. He never wasted a moment, always carrying a small Gemara in his pocket—or more often, in his hand—ready to learn at any opportunity. He was also committed to ensuring that others could fulfill the mitzvos of tefillin and mezuzah, often helping those who might not have had the chance otherwise.

To share his name is a badge of honor, but more importantly, it is a calling. I know that I must not only bear his name, but also strive to follow his example. Reflecting on his life has been an eye-opening experience for me, and I hope it is for you as well. I have learned so much, and I feel a deep obligation to make every moment and every encounter meaningful—not just for myself, but for others.

I want to express my heartfelt thanks to my dear parents—Totty and Mommy—for initiating this meaningful project. I also want to extend my gratitude to my cousins, the Menachem Mendels: Blau (ben Reuven), Elishevits, and Kastel, for dedicating their heart and soul to this endeavor. Thank you



*My great-grandfather and namesake, together with my father on his bar mitzvah.  
Photo: Esther Blau*

to my teachers and my grandparents for all they have done in raising me and guiding me on this path.

It is an honor to be part of Hashem's army, following in the ways of our dear Rebbe. I eagerly await the day when we will stand at the forefront to greet Moshiach, joining all the Kohanim—including my elter-zeide and my beloved zeide Meir, whom I miss so much—to bless all of Klal Yisroel.

With heartfelt appreciation,

Chaim Moshe Yehuda HaKohen Blau



*Rabbi Blau, 1940s.  
Photo: Mendy Elishevitz.*

# A Journey to Decipher

**A**fter a long journey from Lithuania, through the Soviet Union, to Japan and then to China, we finally arrived in the United States. I had small children, and I had no source of living. I knew I had to work.

Among other ideas, one person suggested to my wife that I sell herring on Blake Avenue in Brooklyn. I was particularly offended by that suggestion. I prayed that G-d would give me a livelihood in a respectable manner, without having to make any compromises in my yiddishkeit.

In trying to come up with an idea for a job, my brother-in-law, Rabbi Mordechai Hodakov, asked me what I like doing. I told him that my hobby was writing. Already at the Mir Yeshivah in Poland, I had written down many of my teachers' classes and was good at it.

Rabbeinu Bechaye wrote in Chovos HaLevavos that every person has a unique trait that G-d gave to them to be able to make a living from. I would appreciate a livelihood in that field, I told Rabbi Hodakov.



That was a very broad category of occupation, and he shook his head in bewilderment and asked what I meant by “writing.” I did not have a particularly good answer to that question. What I did know was that I had a distinct interest in Torah manuscripts.

Before the printing press was invented, to study major Jewish texts and its commentaries, one would learn from copied manuscripts of that *sefer*. Written by hand, it would take hundreds of hours to copy a *sefer*. It was rare to own copies of Gemara and even rarer a commentary on it. With upheavals, wars and fires, most of those manuscripts have been lost over the centuries.

Over the last few centuries before WWII, a great number of *meforshim* on the Gemara were published from manuscripts. With that, there was still a vast amount that was never published from the *rishonim*.

These Torah scholars, usually categorized as being from the eleventh century to the fifteenth century, include some of the greatest sages we all know, like Rashi and the Rambam. However, there were many more, some better known than others, whose teachings were as important to Torah study and Jewish scholarship.

On his 70th birthday, in January 1948, the Jewish newspapers hailed Professor Alexander Marx, who was the librarian at the Jewish Theological Seminary in New York City. Der Morgen Journal, at the time the only daily newspaper in Yiddish that did not print a Shabbos edition, wrote how he was considered the most significant Jewish bibliographer of the day. In 1903, the article continued, when he became the librarian, there were only five-thousand books and three manuscripts at the library. Through his efforts it had grown to 145,000 books and eight-thousand manuscripts.

“His strong character,” the paper quoted Professor Saul





*Professor Alexander Marx, with  
a manuscript at JTS.*

*Photo: JTS*

Lieberman, Professor of Talmud at the JTS, had said at a party in honor of his birthday, “and his dedicating his entire life to Jewish knowledge, had made him into one of the most extraordinary personalities in the world of Jewish writing in our times.”

Professor Marx was also married to my father’s first cousin, Chana Hoffman. I decided that I would go to JTS to meet him. I had previously written to him when I was in Shanghai, after he signed a declaration against the Reconstructionist

movement together with Professor Lieberman. In my letter I thanked him for publicly taking a stance to defend traditional Judaism.

When I arrived at JTS, I introduced myself to him, and wished him mazel tov for his birthday milestone. He told me that since I wrote him that letter, he had a special place in his heart for me, and was very warm in our interactions.

In our conversations, it was clear that he was not just in charge of this great library, but had knowledge of Jewish manuscripts in libraries across the globe.



I explained to him that I had interest in the manuscripts in the library, and would perhaps want to work on some of them for publication. The professor invited me to see the manuscripts and told me, "If you want to publish any of them you can, as long as you give JTS credit."

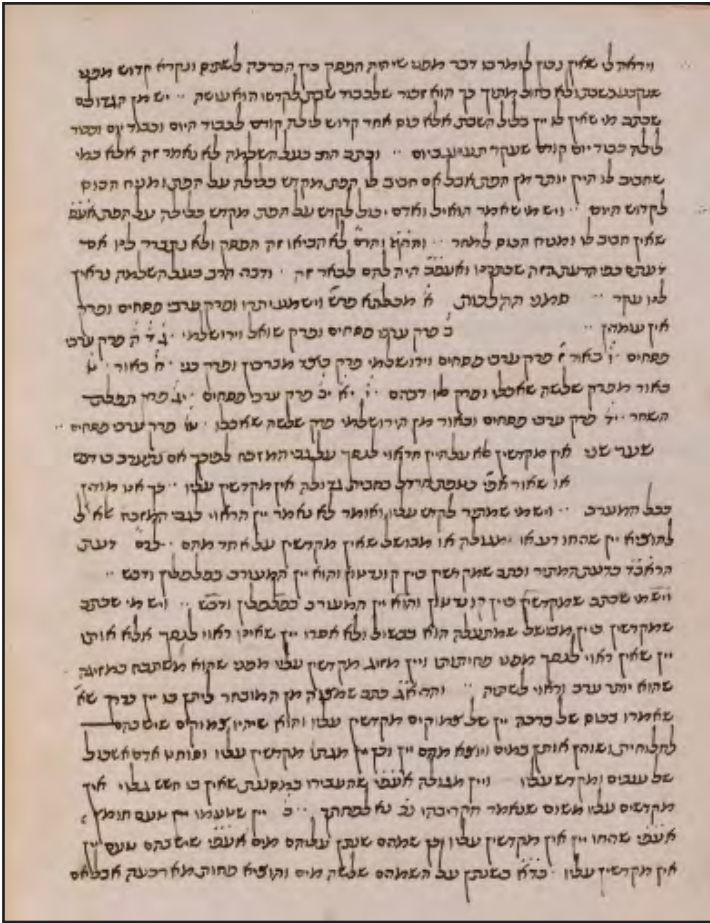
There was a treasure trove of manuscripts at the library, and it was clear to me that many of them had never previously been published. I made a list of all of them, and was particularly interested in publishing a manuscript that I found from the Ritva on Baba Basra.

In discussion with the great *rabbonim* and *roshei yeshivah* in the metropolitan New York, they agreed that I publish the Ritva. They had one warning: "Make sure that it is truly a manuscript from the Ritva."

If it was true that it was the Ritva's, it would be truly a wonderful find. The author, Rabbi Yom Tov ben Avraham "Ashvilli" (circa 1260-1320) of Seville, Spain, was a student of the Rashba, Rabbi Shlomo ibn Aderet (1235–1310), and is one of the most studied *rishonim*. While most of his writings were published by then, it would be over six-hundred-years since this manuscript of over three-hundred pages was studied.

I returned to the JTS and told Professor Marx that I wanted to work on the Ritva first. The professor opined differently. He told me that I should print the Sefer Habatim. Rabbi Dovid ben Shmuel "Dovid Hakochavi" (1250-1350) from Estelle, France was also one of the *rishonim* and his manuscript was based on the Rambam. His work was almost unknown and printing it would have been of great interest to historians. However, in the world of Torah study, it would have less of an interest.

The manuscript of the Ritva was written in a Sephardic cursive Hebrew script, which I was not familiar with. But, while that would have been hard enough to decipher, I now had to learn the art of diplomacy to be able to convince my cousin to



*The manuscript of Sefer Habatim which Professor Marx wanted to be printed first.  
Photo: JTS*

follow the suggestion of the great rabbinic authorities of the time.

I did, and it was the beginning of a long life journey of discoveries that can only be explained as being orchestrated by Hashem.



*Rabbi Blau (center) with his siblings, Zev (born 1918) and Jenny (born 1920).*

# Summer Influence

I was born to Dr. Armin (Yirmiyahu) and Ella Leah (nee Cohn), on October 15, 1912 (Cheshvan 4, 5673), in Hamburg, Germany. I was named Moshe Yehuda (Ernst Moritz) after my paternal great-grandfather, Rabbi Moshe Yehuda Hoffman, the head of the *beis din* in Verbó, Hungary, a place that I have always had an affinity to.

Father taught languages and later became assistant-principal at the Talmud Thora Schule. The school was government funded, and the salaries were guaranteed, and my father appreciated the security of a paycheck.

While at the school there was once a very vibrant Jewish studies department, by the time I studied there, there was no Torah, and no Talmud. I would have to *daven* before I would come to school. In the morning we would study English, German, French, science, and so on. At one point we began to learn once a week Mishnah and twice a week twenty minutes of Gemara. You can imagine how much you can learn in the allotted times.



Father was a Torah scholar, and an intellectual involved in secular studies. He was very careful when it came to moral decency as prescribed in the Torah, such as paying the people who he employed on the assigned day. He shaved his beard, but was very careful to use a specific machine so that it would be according to *halachah*, and he would not use shaving cream for that reason too.



*Mrs. Ella Blau as a teenager.  
Photo: Marmorstein family*

My mother was an intelligent, self-educated woman, with a quiet, modest manner about her. She gave piano lessons and was a tutor in French. Like my father, she was an ardent Zionist, and would raise funds for Jews in the Land of Israel. Despite it being a humiliating task, and often being the recipient of rudeness and rejection, she would go from home to home asking for donations of clothing which she would send for the impoverished there.

We would walk to the Talmud Torah, which also had a shul, for Shabbos *davening*. It was far from our home, and father would make *kiddush* and eat something before leaving. On the way he would start *davening*, and we would arrive there in time for the reading of the Torah.

In the Zion Journal, Dr. Isaiah Aviad (1893–1957), an early religious Zionist philosopher, wrote in July 1937 about my father (adapted and condensed from the German):

We would be saying too little if we described his role merely as an educator and teacher. Dr. Armin Blau was never simply a schoolmaster. Indeed, I have never met any teacher who knew how to arouse and stimulate his students as well as he did. His depth of knowledge of German culture and his artistic interests fascinated us and called on us to follow him. A Torah scholar and philologist, a thinker and an aesthete, pious and seeking, encircling and embracing with great affection whatever is wise and beautiful.

I owe not only my knowledge of English and Latin to him, but also my love and appreciation for various branches of art. In him I experienced higher things: Nobody instructed us better in the noble art of being human. He taught us to be kind and prepared to sacrifice ourselves, and the ability to love.

We are all grateful to him for his excellent articles. Most of them have appeared in Wohlgemuth's Yeshurun and some in our own Zion Journal. Many are studies of novels which addressed the "Jewish Problem." He has also written at length about Freud's attitude to religion and made considerable contributions to discussions of the issues of religious Zionism, above all in the areas of ideology and education.

When I was older, I studied at the yeshivah of Rabbi Shmuel Yosef Rabinow (1889-1963), the author of Divrei Shir. Already as a teenager I loved to spend many hours studying

Torah. My father would often come into my room at midnight to turn off my light and make sure that I would not continue to study through the night.

During the summers I would go to my cousins in Beregszasz, Czechoslovakia, where many Munkatcher chassidim lived. I became an admirer of them, and their way of life. They brought me closer to yiddishkeit, not the German Zionist way that my parents adopted, but a more chassidic lifestyle. From a young age, I was attracted to Munkatcher chassidus and read many chassidic stories.

Once, when I was fifteen, I wanted to go visit some of my chassidic friends in Czechoslovakia. I asked my father, and while he was okay with me going, he said that he did not have the funds to pay for the trip.

It was true, as my father wrote to his friend in London:

All is well with me and my family, except for the financial situation which is very difficult, like that of everyone on a fixed salary, but we cope with the aid of income from private lessons. We have three children so far.

I told Father that I was tutoring a younger student three times a week and from there I had a third of the money. The rest, I asked him for a loan which I would later pay back. He agreed.

Before I left, I took orders from people in the community for various seforim, which I would be able to obtain for cheaper in the city I was going to. Among other seforim, some wanted Gemaras, others requested the Mishnah Berurah and *mussar* seforim.

After I returned, I gave it to them at a cheaper price than they could have obtained it in Hamburg, and on each one I profited some two reichsmarks. With that money, I paid my father back.

In a 1929 letter, my father described me to his London friend:

Our eldest is 17 years old, in the lower sixth form, a good student who also learns Gemara and a staunch Agudist.



*Rabbi Blau's grandfather, Rabbi Dr. Yonah Cohn,  
his mother (left) and his step-grandmother, Rosha.*

# A Generous Journey

In cities across Europe there were groups of the young members of Agudas Yisroel, and I was a leader in the Hamburg division. At one of the conventions of the Agudath Yisroel youth in Czechoslovakia, a young man told me that he had studied at the Kelm Talmud Torah, a well-known yeshivah which focused on the study of *mussar*, in Kelmè, Lithuania. He told me about *mussar*, and how the greatest master of its philosophy, Rabbi Yeruchom Levovitz (1875 – 1936) was the spiritual mentor at the Lithuanian style yeshivah in Mir, Poland. He had learned from Rabbi Simcha Zissel Ziv (1824-1898), the “Alter of Kelm,” who was in turn one of the foremost students of Rabbi Yisrael “Salanter” Lipkin (1810-1883), the founder of the *mussar* movement.

I really wanted to hear *mussar* from this prominent student of Rabbi Ziv, and on the spot I decided that I wanted to go to the Mir Yeshivah. But it was easier said than done. Father was Hungarian, and studied under Rabbi Yosef Tzvi Dushinsky (1867-1948), later the rabbi in Chust, Hungary, and later the head of the Edah Hachareidis of Jerusalem. He could not



*The Market Square in Breslau, Germany, today Wrocław, Poland.  
Photo: United States Holocaust Memorial Museum*

understand why I would want to travel so far away to Poland, and could not study in Hungary.

In addition, being so far away from home, and not used to the food in Poland, Father feared for my health. But as our sages say (Makkos 10b), “Along the path a person wishes to proceed, they are assisted to go.” My fate was sealed to go to Mir over Pesach. For *yom tov*, I was at my maternal grandparents’ home in Breslau, Germany, where Grandfather, Rabbi Dr. Yonah Cohn, was a rabbi.

After I discussed with him Father’s objection to my going to learn at Mir, he met the son of the *chazan* who had come home for Pesach from Mir. Grandfather spoke with the student about what he was studying at Mir, and was impressed with his knowledge of the material, and got the impression that it was a good yeshivah. He gave me his blessings that I should go study there.

Grandfather also learned that my paternal cousin, Moshe Yonah Hoffman, was also studying at Mir. Father asked him to take responsibility for my health, and he agreed. Father made me promise that I would go to sleep before midnight, and once we shook hands that I would, he gave his blessing that I could go.

Because of our summer vacations to Czechoslovakia, I already had all of my travel papers, and shortly after Pesach of 1932, I began my journey.

At that time in Germany, inflation was high, and prices at times would double from one day to the next. Although they lived on a tight budget, my parents were generous with guests. Their Shabbos table was full with lonely, single people, and they would treat each one with respect and generosity. At the Seder, the dining room was packed with needy people, who felt wanted and comfortable at their home. Despite their limited means, they would raise funds for various yeshivahs.

While I had enough money to pay for my studies, there were many that did not. Learning from my parents, I decided that on my way to Mir, if I have the opportunity to do a mitzvah, I should.

When I stopped in Berlin, where I had an elderly aunt, I went to raise funds for the yeshivah. The first place I went to was a shul where my father's friend was the rabbi.

There were over thirty people at the shul and everyone there said *kaddish*. I was shocked. Had there been a plague in the city and everyone's parents died? I asked the rabbi, and he explained that these were the *kaddish zoggers*, "The others don't come to shul during the weekdays." It was the first time that I experienced that there are places where only the people who say *kaddish* come to shul.

I then went to my great-aunt Zerline Hoffmann, the wife of my paternal great-uncle, Rabbi Dr. Dovid Tzvi Hoffman. Rabbi





*Rabbi Blau's paternal great-uncle and aunt,  
Rabbi Dr. Dovid Zvi and Zerline Hoffmann.*

Hoffman was the author of an important collection of *halachic* responsa, called *Melamed Le-ho'il*, and he was also well-versed in secular subjects.

My aunt lived in a very Jewish neighborhood where the people spoke only in Yiddish. It was like a Jewish island in the middle of Berlin. It was also the first time that I met Polish Jews.

I spent two days fundraising in Berlin and continued on my way. For the journey, my aunt gave me two large tablets of chocolate. It would be the last time I would see her.

I continued my travels by train and arrived at a city close to Mir where there was a railroad. From there one would take a bus or horse and buggy. It was already spring, but in Mir it was cold and there was still snow on the streets.

Back in Hamburg, my father explained my new journey to his friend in London:

The good news is that our eldest son, Ernst, has passed his matriculation exam at our school... Our son is now going for a year to the yeshivah in Mir, Poland, where two of his cousins, grandsons of Dr. Hoffmann, are already studying.

Since he wants to become a rabbi, he should at least be able to learn thoroughly, that will be part of his 'business' and it is also his dearest wish. Besides his stay in Poland is also quite cheap (around 50 Mark per month). What will become of him later, how will he cope with academic studies? That is a concern for later....



*A Rosh Hashanah card from the Mir Yeshivah. On the left is Rabbi Finkel, and on the right is Rabbi Levovitz.  
Photo: Yad Vashem*

# Lithuanian Beginnings

**M**y first stop was to go introduce myself to the *rosh yeshivah* of Mir, Rabbi Eliezer Yehuda Finkel (1879-1965). He asked me if I can learn Tosfos by myself, and I affirmed that I can. He told me to study the long Tosfos, *Hai Mesukreisa*, on *daf* 6a of Kesubos, and he would test me on the next day. I had studied that several times before, and knew it well and believed that it would be easy for me to pass.

The test focused on the well-known *chakirah* of *gavra* and *cheftza* in the Tosfos. This was clearly the Lithuanian style of studying, and not the way I had studied until then, which was more the Hungarian style. The entire language and form in which the *rosh yeshivah* discussed the Gemara with me was so different from the way my teachers expressed themselves that I did not know how to respond to his questions.

Rabbi Finkel suggested to me that I find an older student, and pay him to introduce me to this new world of learning. I agreed and asked around if there was an older student that I can study with for pay. I soon learned that there were three levels of tutors. The lowest, who would be able to assist me a little,



*The Mir Yeshivah.*  
*Photo: JDC*

would accept 2.5 zlote a month, one who was median 3, and the very best 5. I wanted the best and found Rabbi Hertzel Bass, a brilliant scholar, to study with me for two hours a day. The rest of the time I studied on my own, with my dream to complete the entire Shas.

There were four hundred students at the yeshivah, and the study hall was packed. You were given your place and could not change it for another. The study schedule was strictly enforced, but there was time allocated during the warmer days to take long walks in the city.

At the time, Rabbi Yechezkel Levenstein (1885-1974) was at the yeshivah and he invited me to come to his *mussar* talks, which were delivered in the style of Kelm. Of course I also went to the *mussar* talks of Rabbi Levovitz.

One day, Rabbi Bass asked me whose talks I like more.

I told him that there was no comparison between the two, and the talks of Rabbi Levovitz were much deeper and I appreciated them more. He praised me and said, "Now I know that you truly have a good understanding."

But there was a serious predicament that I first had to deal with at the yeshivah. The food at my house was Hungarian style, the food at Mir was

primitive and without spices. Every week, the yeshivah would give us eleven pounds of bread, and a small amount of meat which was mostly bones. The diet was unbearable for someone who was not used to it. It was difficult for me to eat, I could not swallow the food, and many times felt like vomiting it up when I did. Sure enough, with so little nutrition, I became sick.

There was no good doctor in Mir, and someone told me about a doctor in the neighboring town of Stołpce. It was some ten miles away, and I went by horse and wagon. The doctor told me that I had a stomach virus, and to remedy the issue, he would on the spot do a small operation to remove my appendix. At the time that was not a regular procedure and I balked. I told the doctor that I would first need to consult with my teachers at the yeshivah, "If they agree, I will return to you."

I returned to Mir, and went straight to Rabbi Levenstein's home, and told him everything. In contrast to my feeling down



*Rabbi Levenstein.*



*The Vilna Mishmeres Cholim Hospital.  
Photo: Yad Vashem*

at my predicament, he laughed and said, “Why are you so moved by what the doctor said? You think that a doctor is a god? Have you not heard that they are *gelt fresser* [money eaters]?”

He told me that I should eat light food, and forget about what the doctor told me, “G-d will help, and you will recover.” I listened to his advice. I slowly became better and got used to the food.

To rest a little, at the end of the summer, I went with several friends to a summer resort. There was a river where we went swimming, and a forest to take long walks. I was enjoying my time there immensely, when I suddenly became sick. I rested in bed, but it just became worse and worse. Soon I started to turn yellow, which was a sign that I had hepatitis.

The doctors in the resort area told me that I needed to go to a hospital, and the closest one was in Vilna. At that point, I

had no money and had to borrow some to take the train there. I went to the Mishmeres Choilim Hospital, which provided free treatment for those who could not afford to pay. It also meant that I was placed in a large room with twenty-five other children, who were all very sick. There was one child who had a weak heart and cried the entire night. This meant that besides the tremendous pain I was in, I also could not sleep.

There I was treated by Dr. Zemakh Shabad, who was an activist and a former member of the Polish senate. His name sounded like Shabbos, but he was the opposite of Shabbos, a communist and a true hater of religion. “What a smart and handsome young man he is,” he told me in third person, “the only issue is that *nebach, nebach*, he is religious. It is too bad that he is wasting his time on Torah study. That is no good, he should go to university. Eh, but I will heal him anyway.”

In my weakened state, I did not want to hear much more of what the contemptible man had to say. I closed my ears, and I didn’t hear much of what he said afterwards. After five days, the hepatitis crisis was over, and despite my weakness, much to my relief, I was permitted to leave the hospital.



# Suburban Blessing

I felt that my only hope to heal was to receive a blessing from the *tzaddik* of the generation, Rabbi Yisroel Meir Kagan (1838-1933), the Chofetz Chaim. Since I was a child, I had yearned to meet the great man. Now I would have a chance, and with his blessing, I would surely become well.

When I arrived in Radun, Poland, where he lived, I was told that he was in Dugalishok, a resort village which was a suburb of the city. When I arrived there the next day and looked for his lodging, I saw that the Chofetz Chaim was resting in a hammock.

Nearby was his assistant, who asked me what I wanted. I told him that I wanted a blessing. He said that the Chofetz Chaim does not give blessings, "He is worried that perhaps the blessing will be fulfilled, and he would come to believe that he is a *tzaddik*."

I pleaded with him that I had just left the hospital, and I was still very weak and needed the *brachah*. He then told me that if I do a favor for the Chofetz Chaim, he would be compelled



*The Chofetz Chaim.*



*The Chofetz Chaim.*

to give me something in return. He told me that the Chofetz Chaim wanted to see his son-in-law Rabbi Hillel Ginsburg, and that if I would bring him the message in Radun, he would give me the *brachah*.

At the time, the Chofetz Chaim was in his mid-90s and could hardly move and was mostly deaf. The assistant would need to scream in his ear. When he awoke, he told him that I was going to bring Rabbi Ginsburg. "That is good," he said, "does he want anything?" The assistant said that I wanted a blessing for health. "*Halevai*," the *tzaddik* responded.

I almost fainted, it was as if the gates to prayer had been closed. To me *halevai* meant, *I wish it were so, but I can't help you*. It was surely not an assurance, it's not an *amen*, which would have meant that I had the blessing in my pocket.

The Chofetz Chaim asked if I wanted anything else. I said that I wanted a *brachah* to become a Torah scholar. To that he

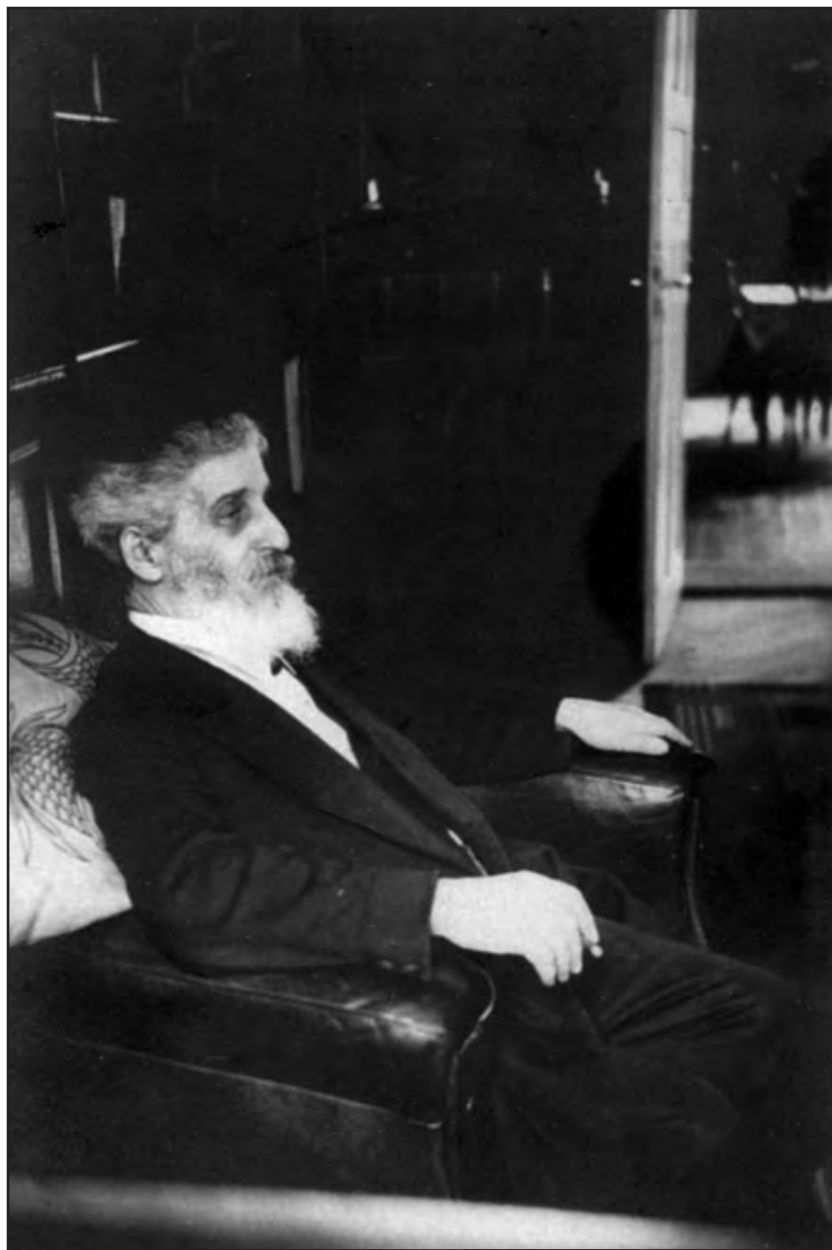
responded with a loud *amen*. I was content, without health I cannot have the strength to grow in my studies.

I went back to Radun, where I met Rabbi Ginsburg at the wagon station and I gave him the message. He said he was already going there, but I wanted the *brachah* to be effective, I did not want the Chofetz Chaim to say that I fooled him to get my blessing, so I accompanied him back to Dugalishok.

Being that it was a lifelong dream of mine to be with the Chofetz Chaim, I remained there for a few days to see the happenings. I saw how a poor man cried to him, telling him that his house burned down. I saw how pained the sage was, and tears rolled down his cheeks. “Wish me that I will be helped,” the poor man said. The Chofetz Chaim responded, “All Jews should be helped.” The poor man continued to cry, but nothing helped him receive a blessing. I believed that the Chofetz Chaim prophetically knew that it was decreed from heaven that he should be homeless.

At one point, the Chofetz Chaim sighed and said, “Oy, *nebach* my wife is barely alive.” I realized how much mercy this genius had. He himself was truly only miraculously alive, and he was pained that his wife was not feeling well (she lived for many years after).

As the verse states, “A person has many thoughts, but Hashem’s counsel stands” (Mishlei 19:21). Because I was sick, I went to ask the Chofetz Chaim for a *brachah*. Ultimately, he passed away a year later, in 1933, and if I would have not gone then, I would have never received it.



*Rabbi Dr. Cohn.*

# Bygone Yellow

**W**hen I returned to Mir, I had no doubt that I would heal, but in the meantime I could not stand on my own two feet. Even on Yom Kippur, I did not have the strength to stand during *shemone esrei*.

After Yom Kippur, my cousin Moshe Yonah told me that he was responsible for my health and I must go home. I did not want to go, but he got Rabbi Levovitz to tell me to leave.

I figured that if I go to my father, he will not let me return to Mir, and I would have to listen to him. If I go to my Cohn grandparents, which would not be out of the ordinary to go visit, even if he told me not to go back, he did not have authority over me. I also did not need to tell him the reason why I was there, I just had to find a doctor to go to.

When I arrived, my grandfather was happy to see me and he tested me on my studies at Mir. He was exuberant at the results. At their home there were bookshelves lined with seforim, and I continued my studies with great enjoyment.

After Sukkos, I told my grandfather that it is a good idea



*Rabbi Blau (top row, extreme right) with his fellow students at Mir.*

that I should go to a doctor. He said he knows one, and he took me there. The doctor examined my eyes and said there is almost no sign of hepatitis. "There are no more symptoms of danger," he said, "you just need good nutrition."

I returned to Mir and I was the happiest man in the world to be able to learn night and day.

# Pained Fundraiser

The yeshivah was never officially closed, and students remained to study there throughout the year. With that, during the summer, when Rabbi Levovitz would go to Druskininkai, a resort town near Vilna, students were able to leave the yeshivah.

During the summer of 1934, a student, let's call him Moshe Green, suggested that I go to Yugoslavia and fundraise for the needs of the German refugee students at Mir. Before I left I wrote to the communities, and the response was that it is not worth the effort to go. I went anyway, and had great success.

Before the month of Nissan, he asked me to do it again, but this time he said that I should sign twenty blank checks, and he would distribute the funds to the needy students. In my naiveté I did, and left for Yugoslavia. All the money I raised there, I sent to Moshe.

I learned that in Vinkovci there was an intellectual rabbi who I believed would be interested in conversing with me about manuscripts, which I had already taken an interest in. I



anticipated a warm welcome. However, when I went there just before Pesach, he showed no interest in my endeavors and I felt completely unwelcome. I thus changed my plans and went to Subotica instead for Pesach.

By the time I arrived there I was very tired and fell asleep. I missed *bedikas chametz* and had to figure out what to do. Mr. Yitzchok

Grossberger, the head of the community there, who I stayed with over Pesach, was very helpful in raising the funds.

Following one of my talks, the local Jewish newspaper wrote about my efforts, titled "Lecture on Lithuanian Yeshivahs":

Mr. Ernst Blau from Hamburg, a representative from the world-famous yeshivah in Mir (Polish Lithuania) has been staying in Subotica for a few days. On the second day of Pesach, he gave a lecture on the Lithuanian Mussar yeshivahs in the Orthodox community's Beth Hamidrash.

The speaker managed to capture the attention of his extremely large audience with his interesting presentations. He went into detail about the history of the Mussar movement and described the profound, particularly unique way of learning that made it possible to



*Mr. Grossberger and his family.*

— Vortrag über Blausche Jeschiwath. Seit einigen Tagen weilt in Subotica ein Scholach der weltberühmten Jeschiwa in Mir (Poinisch-Litauen) in der Person des Herrn Ernst Blau aus Hamburg. Derselbe hielt am zweiten Tag Pesach im Beth-Hamidrach der orthodoxen Gemeinde einen Vortrag über die litauischen Musar-Jeschiwas. Es gelang dem Redner, mit seinen interessanten Darstellungen die Aufmerksamkeit seiner überaus zahlreichen Zuhörerschaft zu fesseln, indem er ausführlich auf die Geschichte der Musarbewegung einging, die tiefdurchdringende, ganz individuelle Art des Lernens beschrieb, die es ermöglichte, vollwertige jüdische Persönlichkeiten zu erziehen. Als selbstverständlich sehen es auch die Bachurim an, nach Verlassen der Jeschiva tätig mitzuwirken in der Erneuerungsbewegung des thortreuen jüdischen Volkes, dem organisierten Klal-Jisroel, Agudas Jisroel. Die eigentliche Mission Herrn Blaus war, finanzielle Mittel zu sammeln, die es ermöglichen sollen, daß deutsche Bachurim an den litauischen Jeschiwas, die infolge der veränderten wirtschaftlichen Verhältnisse gezwungen wären, ihr Lernen aufzugeben, weiterstudieren können. Unter dem Eindruck seines Vortrages beschloß der Präses der orthodoxen Gemeinde, Herr Ignatz Grossberger, selbst diese Sammlung auf tatkräftigste zu unterstützen und die in Betracht kommende Spender persönlich aufzusuchen. Es ist zu wünschen, daß diesem edlen Werke vollster Erfolg beschieden sei.

*The newspaper report about Rabbi Blau's visit.*

educate fully-fledged Jewish personalities.

After leaving the yeshivah, the students see it as their mission to actively participate in the movement to strengthen Torah-observance as a part of Agudas Yisroel.

Mr. Blau's mission was to collect financial means to enable the German students to continue studying at the Lithuanian yeshivas. Due to the changed economic conditions in Germany, without funds to pay their tuition these students would be forced to give up their studies.

Impressed by his lecture, the president of the Orthodox community, Mr. Ignaz Grossberger, decided to actively support his fundraising efforts and personally seek out potential donors. It is to be hoped that this noble work will be a complete success.

When I returned after Pesach, I saw that my bank account was empty. Moshe apologized and said that he borrowed the money, "I am also a student from Germany who needs help with living costs." He assured me that he would return all of the money so I can give it to truly needy students.

I told everything to Rabbi Levovitz, who immediately realized what happened. "You were fooled," he said, "Why didn't you tell me beforehand, I would have given you a better person



Rabbi Levovitz in Mir, Poland.

to work with.”

I asked him how I would have known beforehand that he was a swindler. He said that he could see that this individual was not someone who would keep his word.

I had once read a small booklet with various ideas of psychology and human nature. One of the rules there was that the best way to get good desired results from another person, is to give them compliments that you honestly believe in.

When I realized, from the above story and others like it, how Rabbi Levovitz has this insight into people, I told him, “I see from how the *mashgiach* talks to people that he understands each person well, and with each student he knows what is going on with him, and what he needs to follow the correct path. The *mashgiach* has a way to talk to them all. I read about psychology, but how does the *mashgiach* know this?”

He told me that when you study *mussar*, you learn how

to deal with people. In turn, as the booklet said, I became very close to Rabbi Levovitz and I had an open door to his office. This also expressed itself in the fact that he placed me in charge of the eighty foreign students who arrived from across the globe, such as Sweden, France, England, South Africa, Hungary and Germany, like myself.

Many of the foreign students were beginners in their studies, and Rabbi Levovitz asked me what he should study with them. I suggested to him that it would be a good idea to learn Chumash with Rashi. He thus began a class in it three times a week.

After my fundraising trip, it became known to the yeshivah administration that I knew how to fundraise, and I was asked to travel around for half a year to raise funds for the yeshivah. For my efforts I would continue to receive a stipend while I was at Mir. If I would not do as I was asked, I would receive nothing.

The truth was that I never wanted to go fundraising, but I believed that I would help the needy students. Still, I already regretted the past, and I was not happy with the decree. I told them that I did not come to the yeshivah to be a fundraiser, but to study Torah and *mussar*. They stood firm with their demands.

I cried my heart out to Rabbi Levovitz, and he had mercy on me and gave me a stipend from another fund and I did not have to travel.

Since I was young, I have always loved to look in *seforim*. I recalled that once Rabbi Levovitz said that even skimming through a *sefer* gives one *yiras shamayim*. He had a very large library, and he would let me browse in it. When it came to chassidus, he had all the seforim of Rabbi Nachman of Breslov.

One time on Purim I was asked to give a *drashbah*. They made me stand on a chair, which was on top of another chair. and I mimicked Rabbi Levovitz. I put on glasses like he did, and I started off like he would, "This is what I will talk about

now, it is the truth....” I then told them what it says in Chovas Halevovos that it is from Heaven that the non-Jews will hate the Jews and there is nothing that we could do about it... Everyone laughed at what I said, they thought it was all a joke.

During my entire talk Rabbi Levovitz was there and he watched how everyone mocked what I said. A short while later, during one of his talks he said, “There is a student here who people think doesn’t understand anything, but in truth this student is smart and he knows what he is talking about...”

It was a vote of confidence in me.



# Last Visit

Life was not easy for my parents. Father was a teacher with a meager salary, and despite this he paid for my studies at yeshivah. I was already in my late twenties, and in my mind was the constant reminder that I should never waste my time. I would contemplate: *How can I take his money that he works hard to earn and waste my time and thus his money?*

I knew that I had to sit and learn as much as I could. Any weakness that I had, I slowly overcame, and delved into my studies. Of course this also meant that I did not keep my end of our agreement and slept very little.

Then, a few months after I had spent time with my grandparents in 1932 when I was sick, Hitler became the autocratic leader of Germany, at the end of February 1933. My parents, particularly my mother, wanted to see me, but I was not about to go to Germany which I believed was too dangerous. They suggested that we meet in Český Těšín, which, at that point, was under joint rule of Poland and Czechoslovakia. It seemed to be a safe idea and I travelled there.



Český Těšín.

Father told me that thank G-d I looked good, and said “If you want you can return to yeshivah.” Mother was not so happy, and cried bitterly that we should remain together. “I just saw my son,” she said of me in third person, “and now he’s going away?” So I remained an extra day, and then we departed.

I would write letters to Father in Hebrew, and he would respond in German. In Father’s letters to me, he would call our family “*meisei midbar*,” referring to the biblical story telling of those who died in the desert before entering Israel. Just like in the biblical story, those that reached the age would die at the end, so too here, Father was alluding to the fact that despite them knowing their fate, they could do nothing about it. It was his way of saying that he believed they were doomed to the fate of all Jews in Hitler’s Germany—which was death.

# Yeshivah in Transition

While Germany was in chaos, and my parents were on the run, we were studying at Mir, when Rabbi Levovitz was diagnosed with cancer. There was a rush to find the best doctors, but nothing helped. Tragedy befell the city of Mir when he ultimately passed away in 1936. Many of the great heads of yeshivahs came to deliver eulogies for him, but there was little consolation. There was no one to fill Rabbi Levovitz's shoes, and many believed that it was the end of the *yeshivah*.

One of the outstanding students, Tuvia "Parezover" Novick, asked me to go to Rabbi Finkel and demand in the name of all of the foreign students that they turn to Rabbi Levenstein, who was then at the Lomza Yeshiva in Petach Tikvah, in the Land of Israel, to return to the yeshivah.

At first Rabbi Finkel was reluctant. He told us that it was a case of inheritance and the yeshivah would need to appoint Rabbi Levovitz's son. At the end, he relented to our requests and in Elul 1936 Rabbi Levenstein, then known as Reb Chatzkel, returned to Mir.





*Rabbi Levovitz's funeral.*  
*Photo: Yad Vashem*

In truth, the older students, who were used to the unique style of Rabbi Levovitz, never went to Rabbi Levenstein's lectures. They organized clandestine classes to teach the younger students the philosophy of our mentor, Rabbi Levovitz. I had a great thirst for the teachings of Rabbi Levovitz and joined those classes.

Encapsulating those classes, one student told me that every talk we studied of Rabbi Levovitz strengthened our belief in Hashem. Or as Rabbi Levovitz put it himself, "Our students could go astray, but they would still never have much pleasure from sinning."

Before I went to Mir, Father told me that most of the students there most probably are not careful with taking notes, "They assume that they will automatically remember everything they learn." Father told me that I should treat my studies at Mir with the seriousness and thoroughness as if I was attending



Rabbi Blau's notes of Rabbi Levovitz's classes on Chumash.  
Photo: Mendel Blau

university lectures. "I demand that you write notes of every *shiur* you attend," he said.

I did take notes, making it a lifelong habit to do so. This included the classes on Chumash for the foreign students that I had initiated. After Rabbi Levovitz passed away, his son Rabbi Simcha Zissel asked me for those detailed notes that I took. In addition to others, my notes were used in the series of *seforim* Daas Torah.

Abschnitt.

B e s c h e i n i g u n g .

Dem Wehrpflichtigen Ernst Moritz B l a u  
geboren am 15. Oktober 1912 in Hamburg, wohnhaft in Nir/Polen  
wird bescheinigt, dass seine Heranziehung zum Wehrdienst  
nur in Falle einer Mobilmachung in Frage kommen kann.

Seinem Aufenthalt in Ausland stehen militärischerseits  
keine Bedenken entgegen.

Blau ist verpflichtet, sich bei seiner zuständigen deutschen  
Auslandsvertretung an- und abzumelden.

Gemäss § 5, 1 des Wehrgesetzes hat er sich in Falle einer  
Mobilmachung zur Verfügung der Wehrmacht zu stellen und sich  
hierfür sofort bei seiner deutschen Auslandsvertretung zu melden.

Warschau, den 24. August 1937.

Die Deutsche Botschaft :

Im Auftrag

*Friedl*



Rabbi Blau's 1937 German military exemption letter.  
Photo: Mendel Blau

# A Foreign Problem

Two years later, all of that ended, when the Germans began their vicious attack on Europe. The news trickled to the students at the yeshiva that Hitler was having victory after victory. There was little resistance to his advances, and the Germans invaded country after country.

As foreigners in Mir, the local authorities called us in and said that until they have heard from Warsaw, we should all remain in the city. They said that most probably, we will be brought to a detention camp, particularly the German citizens. Luckily, I also had papers that I was a Hungarian citizen, and I used those to avoid detention.

While there was concern among the foreigners, we had already heard on the radio that Poland was going to fall to the Germans and the government was already in exile.

One day in Elul (September) 1939, the Germans began to bomb Poland. On Rosh Hashanah we heard the bombing of Baranovichi, some 25 miles from Mir. When we went outside, we saw the *bakenkreuz*, the swastika, on the planes flying over

our heads. On the Sunday after Tzom Gedalya, we heard that the Soviets invaded Poland from the east.

There was someone who had a radio, and we heard that they were driving out the Germans. We were joyous, especially the foreign students who the Polish detained, who were now free to leave the city. I recall that we greeted the Red Army with cheers and clapping.



*Rabbi Malin's Mir student identification.  
Photo: Yad Vashem*

Then, one of the Russian soldiers stepped out of line, walked over to one of the students and said in Yiddish: "Jews do not be so joyous, you just changed from death, to being imprisoned forever. Russia is like one large prison."

It did not take long for the message to sink in. Until that day we had enough to eat, but the next day under Soviet rule the stores were shuttered. There was no more private ownership, everything belonged to the communists, to the army. We had to wait in line even for a piece of bread.

The yeshivah building was confiscated, and the students were sent to dig trenches for the army. We may have been happy that our lives were spared, but we realized that there was no more future for learning Torah there. We were now condemned to slave labor.

Our cries and screams at the yeshivah went straight to heaven. Rabbi Aryeh Leib Malin (1906-1962) told the other students that he was sure that the yeshivah would be saved from Hitler. “You davened with such earnest intention and broken hearts,” he said, “as the *Mishnah* states (Brachos 5:5), ‘If your davening flows from your mouth, you know that it was accepted.’”

For Sukkos we were allowed to build sukkahs, and though we did not have much to eat, we had enough to live on. We tried our best to celebrate *yom tov* as if nothing was happening around us.



*Rabbi Blau while he was studying at Mir.*

# On the Run

**O**ver *yom tov*, we learned that the Soviets had made an agreement that they could have an army base in Lithuania, and in exchange they would transfer to them a part of the Vilnius region that until then had been a part of Poland. It was decided to move the yeshivah to Vilna, which was still under Soviet occupation, so we could easily travel there. We believed that once we were there, we could obtain local papers and be able to remain in safety under Lithuanian rule.

Seeing death before our eyes, we said Tehillim day and night. Shortly after *hakafos* on Simchas Torah, with our bags packed we went to the railroad station in Baranovich. The trip to Vilna, which usually would have taken some five hours, took thirty-six instead.

We had little food and just our Shabbos clothing on our backs. With nowhere to rest our heads, I went to one of the shuls, and slept there on the floor. For food, we woke up early in the morning, and waited for five hours for our bread ration, which was not even completely baked. To get it to be edible, we would place it on the windowsill to bake in the sun.



We wanted nothing to do with the Soviet Union, and we waited eagerly for the Lithuanians to take over. After some two months, around Chanukah time they did. It all felt like a very long time.

At first the Yeshivah settled in Keidan, Lithuania. We were not free for long, for then the Soviets invaded Lithuania. The Yeshivah then dispersed to four locations, and I joined the division in Krekenava.



*Chiune Sugihara, the vice-consul for the Japanese Empire in Kaunas, Lithuania.*

We began trying to arrange travel documents, hoping to somehow escape. We heard that the Dutch honorary consul in Kaunas, Jan Zwartendijk, was issuing destination-visas. He had no authorization to give visas, but Curacao did not require a visa at the time and he issued papers that stated that none was required. Of course, we never intended it to be our final destination.

With the papers for Curacao, we would still need exit visas from the Soviet Union and then transit visas to travel through Japan.

A few months earlier, a new diplomat from Japan, Chiune Sugihara, arrived in Kaunas, Lithuania. In what became a huge operation, he gave transit visas to thousands of Jews. With many

of my friends, I travelled to Kaunas to obtain one.

In November 1940, Rabbi Avraham Kalmanowitz, a rabbi in Tiktin, Poland, who had a United States passport and fled there soon after the war broke out, wrote to the American Jewish Joint Distribution Committee (Joint), about the plight of the German students in Europe:

The last reports from the other side are extremely alarming as concerns the German students in the Yeshivoh of Lithuania. The German Consulate in Kovno has notified the German students that unless they emigrate before the 31st of December, they will either be forced to give up their citizenship or return to Germany. Their danger is apparent. Part of these students of which number there are 31 in Mirrer Yeshiva and 7 in Telsiai Yeshiva, have visas for America, some have affidavits and await visas, while all have visas for Curacao and transit visas to Japan, and immediate possibility of emigration to escape the imminent danger. The sum of \$100 per person is necessary to defray the [travel] expenses from Lithuania to Yokohoma [Japan]. I have already made contact with the relatives and friends of these students and have received either cash or assurances from the following Adler, Blau, 3 Kanarek brothers, Cohen, Zeilberger and Steinfeld and his wife.

During this time, my friends were getting married in the city, and I seemed to be the only one still single. Someone suggested to me Chaya Heneh Schochet from Telšiai, Lithuania, who was then teaching at the Yavneh school in Jonava, some 40 miles away.

Heneh also realized that the walls were closing in on her, and wanted to leave the war zone. With her parents living more



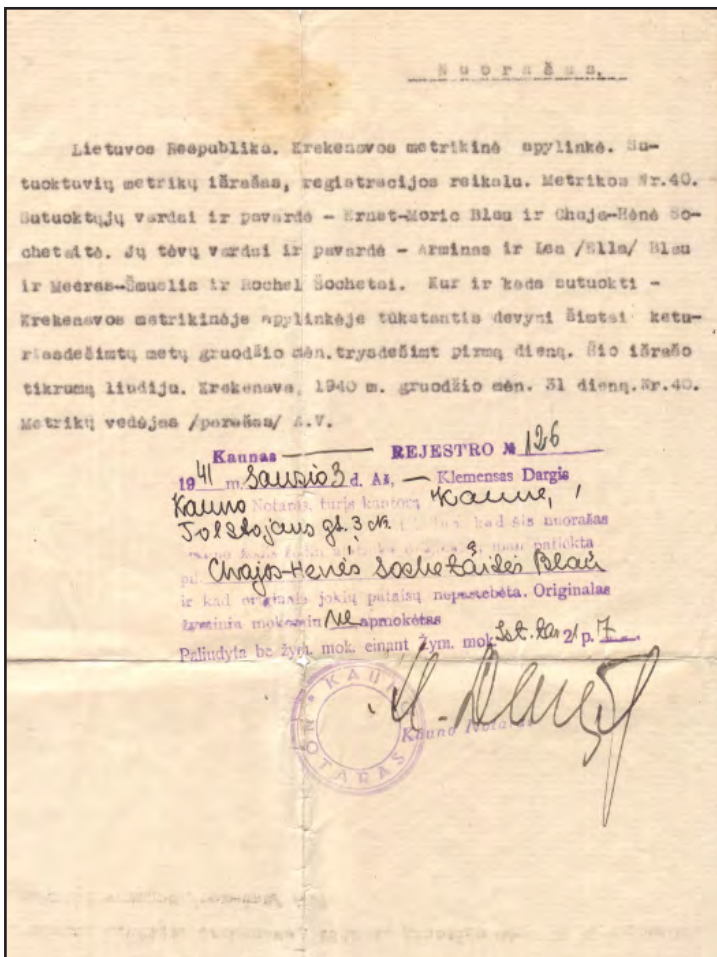
*Heneh Schochet with her students, Purim 1937.*

*Photo: Elishevitz family*

than 130 miles away and not married, she had no one to turn to. I suggested to her that she can come on my transit visas to Japan. She agreed to marry, and we obtained our legal marriage in Krekenava in late December 1940. With the marriage certificate, I would be able to add her to my visas.

It was not as simple as it seemed to make it out of Europe. First there was the fear to even ask the communists for exit visas to leave their “utopia”, as they could just send you off to Siberia. I still recall one *rosh yeshivah* warning us not to do it. “The Russians don’t like you Jews to leave the country,” he said, “and they will treat you like traitors.” Others strongly disagreed, and said to do it.

I decided to do a *Goral Hagra*, and I opened a Tanach, which fell on Melachim II, chapter 7: “There were four men, lepers, outside the gate. They said to one another, ‘Why should we sit here waiting for death? If we decide to go into the town,



*The Blau's civil marriage certificate from January 1, 1941.  
At that point Heneh had still not decided if she would marry Rabbi Blau.  
Despite that, he suggested that she still escape Europe on his papers.  
Photo: Mendel Blau*

what with the famine in the town, we shall die there; and if we just sit here, still we die. Come, let us desert to the Aramean camp. If they let us live, we shall live; and if they put us to death, we shall die.”

It turned out that the Soviets were willing to give you one, but you had to give them \$200 for each exit visa. I turned to three people: Rabbi Kalmanowitz; Rabbi Hodakov, my soon to be brother-in-law; and Rabbi Shlomo Yosef Chill, one of the American students who studied with me at Mir.

Finally, the funds arrived from the United States. Rabbi Hodakov arranged for the funds for Heneh's

trip, and Rabbi Kalmanowitz approached Max Warburg, whose son Eric was a student of Father's in Hamburg. He was a German banker before moving to the United States and had investments in Wall Street. He helped many Jews from Germany immigrate to the United States, and he also gave the money for me to obtain an exit visa. We went many times to the office for the visa, but they refused to give it. Then one night, someone woke me up and said that I should immediately go to the office for them to give out visas.

After handing over the \$400, within five minutes I had the visas in my hands. The plan was to take a train through the Soviet Union to Moscow, then all the way to the port city of Vladivostok. From there we would go by boat to Japan. We



*Max Warburg.*



would first need to get halachically married.

During this ordeal we secretly married in Slabodka, a suburb of Kovno, on Shvat 13 1941, in the home of Rabbi Chaim Shmulevitz (1902-1979), with just about a *minyan*, including my in-laws Meir and Rochel Schochet. We did not want the communists to know that she got married, and perhaps learn of our plans to flee. Thus, the next morning, my new wife went to work at school, and continued to do so throughout *sheva brachos*.

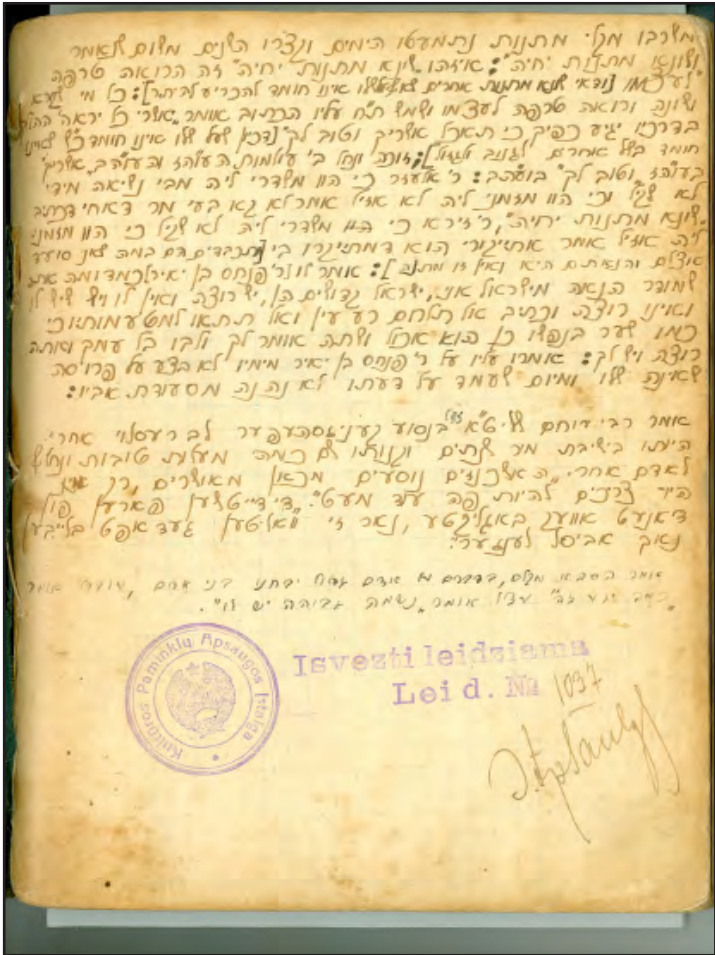
The next day, I accompanied Heneh's parents to the train station back to Telšiai. My new in-laws were elderly, in their sixties, and I did not want them to travel at night. They listened to me and agreed to take the day train. When we arrived at the station, I was glad that there were a few yeshivah students that would be on the train to accompany them.

The difficulty of not being with your wife during the first weeks of your marriage is hard to express in words. I hoped that all the travel details would soon be completed and we would be able to leave Europe together to a safe haven. It was not to be.

We would only reunite around two-weeks later, shortly before some few hundred of us left on the train to freedom. With us were mostly single students, and the married faculty members.

It was a two-week ordeal to finally arrive in Vladivostok a few days before Purim. The Russians decided that if we wanted to leave, we not only needed to show them our documents, they wanted to look through all of our books to see if they had counter-revolutionary material in them.

They went through every Gemara, Chumash and even my notebooks, and the censor stamped each one. They purposely organized the ship to leave on Shabbos morning. We had no choice, and with all of our belongings on the boat, we made Friday night *kiddush* there and then went to sleep at our lodging.



A notebook of Rabbi Blau's with the stamp of the authorities that he had permission to take it with him to Japan.

Photo: Mendel Blau

When we left on Shabbos morning, the Yellow Sea roared. We felt that at any moment the ship was going to split in half. Every wave felt like an eternity. It was like the seas in the story of Yonah. Even so, as the Russian horizon slowly disappeared, we began to dance and sing Vehi Sheamdah until we were



exhausted. I cannot recall another time when I danced with such joy and enthusiasm.

When it came evening, it was the first time I was “ordained” when it was announced that all of the rabbis would sleep on the floor of the hull, while all the others were on beds. Sleep was hard to come by, but we were being redeemed from *slavery* to *freedom*. We were soon all seasick and vomiting. If only for a minute, we tried to put on tefillin.

After two days we arrived at the Tsuruga Port, and the yeshivah students were told to go to a separate room, while everyone else’s papers were checked. In English I was asked where I was going, and I said Curacao. He knew that was a farce, and said that was not my final destination. Where are you going from there, he asked and I said to the United States. It was the truth, that was all of our plans. We just did not have the papers to go there. The official told me to stay on the boat returning to Vladivostok.

I almost fainted. I knew that going back to Vladivostok was sure death. I began to cry and say Tehillim, *davening* to the Creator of the world to save me. An angel, in the form of a representative of the Joint, arrived and told us to say that we do not speak English and he will be my interpreter.

Despite knowing English, I made believe as if I did not know, and the man from the Joint told them that we were going afterwards to Shanghai. The Chinese city was occupied by several countries, and was considered an open city which you did not need a visa to go to. We were permitted to continue on to Kobe. On that ship’s journey back to the Soviet Union, it capsized, and if not for that “angel” we would have been on it.

In Japan we fulfilled what our sages say in Pirkei Avos (6:4): “Such is the way of Torah life, eat bread with salt, drink rationed water and sleep on the ground.” This was not just the students, but children and women too.

The only carb we had was rice, which the locals ate instead of bread. Any fruits and vegetables were only as garnish to the rice. We studied as much as we could.

With a newly married wife, I also had to worry about a *mikvah*. The only place to do it was in the ocean, while their husbands watched to make sure that all the hair went in. One time a woman was pulled into the water by a large wave, and only by a miracle she was saved.

Months earlier, in September of 1940, the Japanese had also joined the axis of evil with the Germans and we were not permitted to walk the streets of the city. One evening it was very hot, and I went outside for some fresh air. A police officer asked what I was doing, and I said I am window shopping. He told me that I could not do that, "You may be an American." I immediately went back to our lodgings.



Shanghai identification papers.  
Rabbi Blau began to grow his beard in Shanghai.

# Two Minutes to Jail

Shortly before Japan bombed the United States and joined the Germans and Italy, the Jewish refugees were told that we would have to leave Kobe. With no visas to the United States, it meant we would have to go to Shanghai, where you did not need a visa to travel to. There we rented a small attic from a Russian woman. However, she did not appreciate our walking above her head, and soon kicked us out. We then rented another space, but when I asked to symbolically purchase his property so we can make an *eruv* and carry on Shabbos, he refused. "I am scared that you will sue me in court for my entire house," he said.

Since I was one of the only married men in the group, they asked me to be *chazan* for the yeshivah on Rosh Hashanah. Before *yom tov*, someone taught me the traditional *nusach* of Mir. They found a shul in Shanghai's French quarter, and we *davened* there.

One day we realized that the *mikvah* was being run by a non-Jew and improperly filled with tap water. In conversation with Rabbi Meir Ashkenazi (1891-1954), the city's chief rabbi,

it was decided that we would have to build a new mikvah.

Together with Rabbi Ashkenazi and Rabbi Shmuel Dovid Raichik (1918-1998), a student from the Lubavitch yeshivah, we went to the city's wealthy Jews to fundraise to build a proper one in the Hongkou neighborhood. We visited a wealthy Jew, who was married to a non-Jew, and he would not let us leave his office. We wondered why, and he told us that as long as the three rabbis were in his office, he was having success after success.

After that Rabbi Ashkenazi told us that he had to return to his regular duties, and we continued on our own. We were successful and we purchased a property and built a new mikvah in Hongkou.

In June of 1941 we learned that Germany had invaded the Soviet Union. It soon dawned upon us that we did not just flee from spiritual death, but also physical danger.

On one December day we heard bombs falling near the port, where the American, French and English navy had their ships. It was the Japanese and they had invaded Shanghai. We



*Lubavitcher Rabbi Meir Ashkenazi,  
the chief rabbi of Shanghai.  
Photo: Lubavitch Archives*

were back under their control, and as they were allies with Germany, they soon forced us to move into a ghetto in the Hongkou vicinity.

The Japanese stamped our passports with a large J, which meant Juda, and we had to wear a special tag that identified us as Jews. The Mir students had special permission to go to study at the yeshivah on Museum Road from seven in the morning to seven in the evening.

One day at 6:58 AM I left for the yeshivah. The Japanese were very punctual, and a police officer stopped me for breaking the curfew. I was told to appear at their office in two hours' time.

If I were to be arrested, the Japanese jails were brutal. It was known that you would be placed in a cell with the most habitual criminals. For the little food the prisoners received, the hardened inmates would beat the weaker ones. Of course there was no kosher food. To obtain a guilty plea, the guards were known to torture you until you confessed.

Luckily a fellow student, Abba Zayintz, saw what happened and followed the officer to the café. He sat across from the officer, and played cards with him. In the middle he slipped him five dollars, and hinted that he should let me off the hook. The officer accepted, and told him to continue playing until the end of the game. This way I was saved.

The situation in the ghetto was horrible. There were rampant sicknesses, and many in the ghetto died. Everyone was very poor, and if you did not have money, you starved to death. Once again, like Japan, the only food that we could afford was rice. We had it for breakfast, lunch and supper. We soon lacked Vitamin B and became sick. Dr. Abraham Seligson (1907-1989), who was truly a righteous man, explained to us what the issue was, and he told us that we should eat peanuts, including the seed coat.

It was not possible to send funds directly from the United



*The Mir Yeshivah in Shanghai, China. Rabbi Blau is five rows up on the left (framed).  
Photo: United States Holocaust Memorial Museum*





States, who was at war with Japan. Instead, Rabbi Kalmanowitz sent us money through Switzerland and Argentina. Each student was allocated a specific stipend.

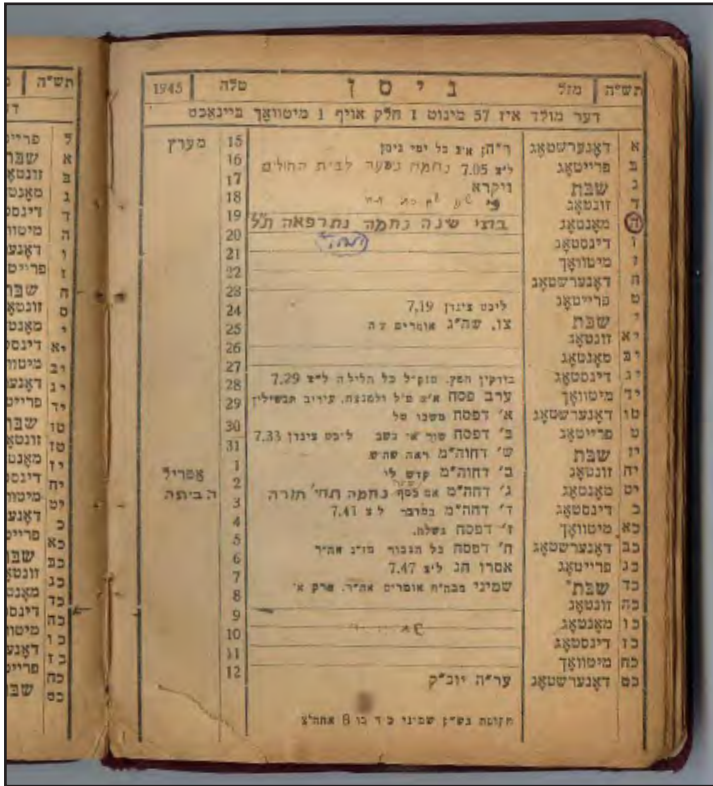
At one point a communal kitchen was opened at the yeshivah. Those who had families, were permitted to bring food from the kitchen home to them. It was a long walk home, and they would have to carry the food for the hour and a half walk. Rabbi Hodakov, and other members of my wife's family, would send us some money. With that money, at times I was able to go home on a rickshaw—a sort of wagon with a man pulling it.

# Seeking Comfort

For Sukkos that year, I built a Sukkah in the courtyard, and I was stringent and slept in it despite the frigid weather. I caught a cold, and had a high fever. For days I was in bed, with my eyes closed the entire time and unable to talk. This scared Heneh terribly and she had a miscarriage. It would be some five months, and a visit to the gynecologist until she was able to become pregnant again.

That year, there was little to eat and Heneh had little appetite to eat the food that I brought from the yeshivah. The doctor told us that the fetus was small and weak. When she was born on Tishrei 17, 1942, the doctor wished us mazel tov, but told us that the child was underweight, “Perhaps after two years she will be the normal weight.”

Another doctor told us that our daughter, who we called Brachah Rivkah Shulamis, would not survive the year, and did not permit us to bring her home from the hospital. Every day my wife would go to the hospital to feed her. Finally, at one point they let us take her home, where Heneh tirelessly cared for her.



Rabbi Blau's calendar from Nisan 1945:

Friday: Nechomo went to the hospital.

Sunday: We changed [added the name Sheina] to our daughter.

Monday: Our daughter Sheina Nechomo, thank G-d, recovered.

Photo: Mendel Blau

With sicknesses rampant in the ghetto, in the winter of 1943 Shulamis contracted tuberculosis. After they did an x-ray, we were told that she would not survive and they permitted us to take her home.

As the temperature of Shulamis rose to 107 degrees, the yeshivah spent hours saying Tehilim for our young daughter. I will never forget that Thursday of Elul 12 at the *yeshivah*. My *davening* that day was, to say the least, not going well, and I

knew something was wrong, as the Mishnah I cited earlier explains. Tragically, by the time I returned home that night, our daughter had passed away.

The funeral was very emotional for us. As a *koben*, I could not go to the cemetery, and Heneh was without children in her third pregnancy.

All the yeshivah students and faculty came to comfort us. Henna broke out sobbing as Rabbi Levenstein tried to comfort her. He saw that she was pregnant, and did not want to pain her any longer, and he stopped talking.

Gedalia Zupnik, a student at Mir, told me that my wife will soon give birth, “Your offspring should be healthy and strong, and bring you comfort.” His words greatly comforted me.

As Heneh reached her ninth month she gave birth to our daughter Nechomo. It was not long, and three months later our daughter became sick. Dr. Seligson believed that the reason was because she did not have enough salt. He suggested that we give her salt water. It did not help.

A week later, our precious daughter was by a thread between heaven and earth. We brought her to the hospital. We added the Sheina to her name, and the students of the yeshivah began once again reciting Tehillim.

It was heart-wrenching. One day we both collapsed, pouring out our hearts to our Father in heaven to stop all of our misery. I promised that every year, if she will become better on that day, Nissan 5, I will make a feast, give money to the poor and complete the entire Tehilim. G-d listened to our prayers, and that day was the beginning of her recovery. Two weeks later, she was permitted to return home from the hospital.



*Rabbi Blau, 1946.  
Photo: Rochel Elishevitz*

# War's Final Blows

The news trickled through to us in Shanghai that in April Hitler had committed suicide in a Berlin basement. His successor made efforts to continue the war for another month, but soon the Germans surrendered to the Allied Forces. Despite this, Hirohito, the Japanese emperor, refused to follow.

The bombing of Shanghai by the Allied Forces went on for days and nights. The Japanese dug trenches in the streets of Shanghai. The rumors said that the enemies of the Jews, who still lived in Japan, wanted to burn us in incinerators.

I will never forget that week in August 1945. It was the *parshah* of Shoftim, and I was tutoring two students on the *passuk* (Devarim 19:3), “Do not be in fear, or in panic, or in dread of them.” I told them that despite the sound of war, G-d is before you and He will protect you. I cried with them about our situation, but I firmly believed that the Master of the world would help.

We went home, and in the middle of that night, I heard dancing and cheering in the streets. We learned that the



*Students of the Mir Yeshivah with an American army chaplain.  
Photo: United States Holocaust Memorial Museum*

Americans dropped a huge bomb on Japan and the war will soon be over.

A few weeks later, the Japanese finally surrendered, and we cried with happiness, danced in the streets and some even said Hallel. Until then, the order was that the streets should be dark at night, and now the streets were ablaze with lights and torches.

Before the Japanese had a chance to harm us, the war was over! It was a miracle! The barbed wires were removed around the ghetto, and we were free to walk anywhere.

When the Americans arrived we learned that there were still plenty of anti-Semites among them. One student approached a soldier and asked if he knew what the Germans did to the Jews. "Sure we know," he said, "they made one mistake, they left too many of them [Jews] alive."

The Americans did us no harm and gave us food: artificial butter, chocolate, wafers and potato chips. There was nothing healthy about it, but at least we had something to live off. I was hungry and ate a lot of it, which ultimately made me gain too much weight, but I was alive.



茲證明下開德國護照壹件(首頁有J字記號)現存本會

號 碼 31/38

發給地點 華沙德大使館 (Deutsche Botschaft in Warschau)

發給日期 一九三八年三月十一日 (den 11. März 1938)

最後延長有效期間地點 神戶德國總領事館 (Deutsche Generalkonsulat Osaka-Kobe)

有效期限 一九四一年七月三十日 (30. Juni 1941)

持有人 姓 名 Ernst Moritz ELAU

職 業 學生 (Student)

生 地 漢堡 (Hamburg)

生 日 一九二二年十月十五日 (15. 10. 1912)

身 材 高大 (Etwas)

面 貌 橢圓形 (oval)

眼 珠 顏色 棕 (braun)

頭 髮 顏色 黑 (schwarz)

其他特徵 無 (keine)

妻之名字 Olga-Helene Schochet-ELAU

生日 一九二二年三月十三日 (13. März 1912)

中華民國三十五年三月十八日

上海市德僑管理委員會



Identification paper from the German consulate, 1946.  
Photo: Rochel Elishevitz

# Bitter Truth

While we were waiting out the war in Asia, we did not know much of what was happening in Europe. After the war we slowly learned of the tragic events. We had already heard about ghettos, gas chambers and mass murders, but we did not know how to grasp the scale of what had happened. Nor did we know who had been killed by the Germans and who had survived.

Before we left, the Lithuanians cried for us, saying ‘oh, those poor “*bezhentsy*,” refugees’. We believed that, like Yosef in Egypt, we were just going out to be there first, to be able to greet them when they would all be able to leave. It slowly dawned upon us that while our time in Japan and Shanghai was difficult, it had been ten times worse there. G-d had mercifully saved our lives.

Rabbi Levenstein told us that you did not need to be a prophet to understand that the situation in Europe would be devastating to Jewish life. “If you give a *goy* permission to kill Jews,” he said, “and surely if he is paid to murder Jews, he will do it.”

He went so far as to say that every student should say kaddish for their parents and relatives, "Because they are all dead."

Many of the students revolted. "What is he doing?" Rabbi Chaim Visoker (1896-1985), one of the leading students who had organized the escape of the Mir Yeshivah from Europe, said, "He is telling us to say kaddish for living people?"

Rabbi Levenstein told anyone who asked to not try to fool themselves, to face the tragic reality.

The bitter truth soon came to light: millions of Jews had been murdered. My brother, Binyamin Zev, who had escaped to the Netherlands, was tragically murdered by the Germans in the Mauthausen-Gusen Concentration Camp in 1941. Just months after we saw them and escaped ourselves, also in 1941, Heneh's parents were murdered with the Jews in the Telšiai ghetto.

With that, some of our family did escape Europe before the war. My parents were able to make it to London. From there Father wanted to continue on to the Land of Israel. But then the war broke out and he never made it. In London, Father taught classes in Hebrew and English. He passed away shortly after the war, in October 1946.

After he passed away, Mother did get to fulfill her dream and live in Israel for a time. Before we had a chance to see each other, she too passed away in April 1950. My sister Rivkah "Jenny" made it to London, England, where we had a maternal aunt, Cilli Kopel. There she lived, married Rabbi Meir (Emile) Marmorstein, the son of my father's close friend Rabbi Dr. Avraham (Arthur) Marmorstein, and raised a family.

# New World

**N**ow we all needed places to go. What we did know is that we did not want to be in China, which we feared would soon be at war with Russia. Some people went to the Land of Israel, which was still under the British mandate.

We also wanted to go there, and we wrote to Heneh's sister Leah Holtzberg (1908-2004) in Jerusalem. She wrote to us that we should join them in then-Palestine:

Should you come up to us in the Holy Land, or continue in exile and go down to the United States? For me this isn't even a question. For our Jewish brothers there is only one place in the world to live, where it's worthy to live, even if life is not so easy, and this is the Land of Israel!

Whoever wants the sweet and easy life with a nice apartment and nice furniture, with a refrigerator and a gas or electric stove and a 'secure life' for the children, they

Republic of China  
Province of Kiangsu  
City of Shanghai  
Consulate General of the  
United States of America

Before me, Lea E. Williams Vice Consul of  
the United States of America in and for the consular  
district of Shanghai, China, duly commissioned and  
qualified, personally appeared Ernst Moritz Blau  
who, being duly sworn, deposes and says:

That his (his) name is Ernst Moritz Blau  
and he (she) resides at 21/8 Wayside Road  
that he (she) was born at Hamburg, Germany  
on October 18th, 1912.

That he (she) is at present unable to obtain a  
passport as there is no German consular  
establishment in Shanghai (acknowledges the  
United States):

That a signed photograph of the affiant partially  
imprisoned by the consular seal of the American  
Consulate General, Shanghai, China is attached  
hereto:

That he (she) makes this affidavit to serve in lieu  
of a passport to proceed to the United States;

AND further deponent saith NOV.

Ernst Moritz Blau

Subscribed and sworn to before me this 14th day of  
September 1940.



Lea E. Williams  
Lea E. Williams  
American Vice Consul

DESCRIPTION OF AFFIANT

Height: 5'10"  
Hair: black  
Eyes: brown  
Markings:

Date of birth:  
Hamburg 18th, October 1912.  
Religion: Rabbi

The American consul in Shanghai document confirming that Rabbi Blau did not have his  
passport because of the war.

Photo: Rochel Elishevitz



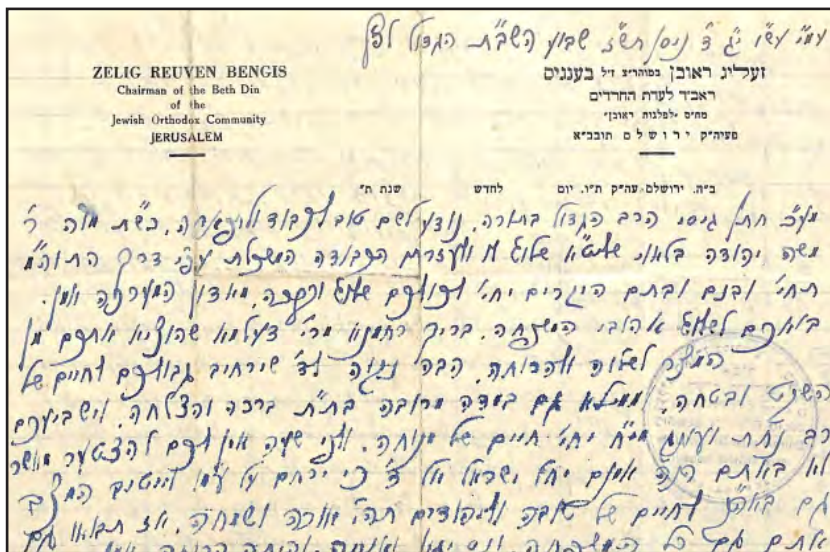
*Mrs. Blau's sister, Leah Holtzberg, and her husband Rabbi Yosef and their son Yaakov.  
Photo: Rochel Elishevitz*

should go to the United States, over there the chances for financial security and all the extras are better than by us. However, whoever is ready to forgo on the material life of this world will find their ultimate place here and only here. ...

We hope that it won't be long before you arrive at your final destination where you will find tranquility and consolation after the sad events that befell you in your



*Mrs. Blau, as a teenager, with her mother's sister Rebbetzin Raizel Bengis (nee Ziv).*  
*Photo: Rochel Elishevitz*



A 1947 letter from Rabbi Bengis about his arrival to the United States and comforting him that he was not settling in the Land of Israel.

Photo: Mendel Blau

years of exile!

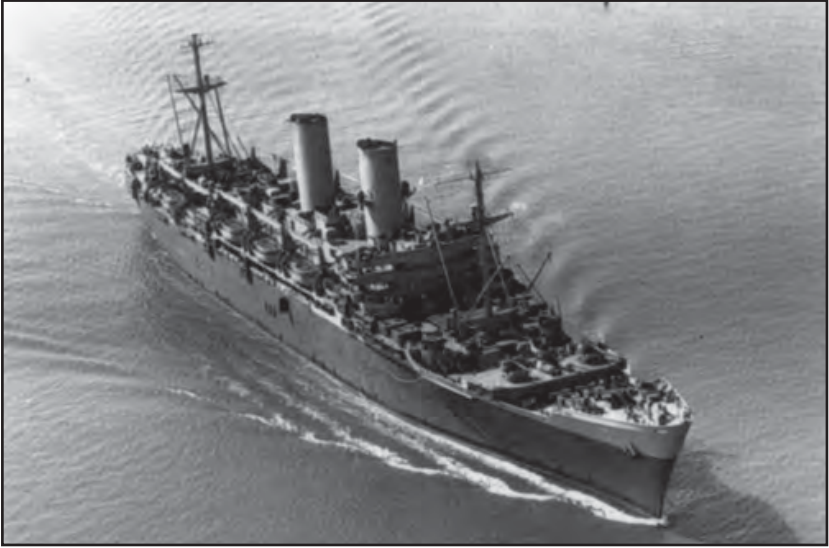
We also wrote to Heneh's uncle, Rabbi Zelig Rooven Bengis (1864-1953), who headed the Eidah Hachareidis in Jerusalem. He responded that it was not a good time for us to move there.

We listened to his advice, and I wrote to Rabbi Hodakov to assist in obtaining visas for us to the United States. We needed an affidavit that I will have a position to be able to support us, and upon his request the United Lubavitcher Yeshivoh supplied me with such a letter. In addition, I received a written invitation from the Yeshiva Rabbi Samson Raphael Hirsch to be a teacher there. With the documents in hand we received our visas to America.

By the time we departed, our son Meir, who we named after Heneh's father, was born.

We arrived in San Francisco, California, on the USS





*The USS General M. C. Meigs which the Blaus took to the United States.*

General M. C. Meigs ship, which was a transport ship for American troops, and it was arranged for refugees to join them on the journey home to the United States from China.

It was Thursday, Teves 10, 1946, and the Joint representative told us that we would be leaving by train the next day. We told him that we would not leave before Shabbos. He said that if that was the case we could return to China. We laughed at his warning and told him that even if he wants, he cannot evict us from the United States.

“America does not force people to desecrate the Shabbos,” I told him, “neither its citizens nor its guests. Surely not a person like myself who has an affidavit from a well-known rabbinical institution.”

He left us, and we went to a hotel for Shabbos. Close to the hotel was the Congregation Keneseth Israel, where Rabbi Dov Marton was the rabbi, who had learned in the yeshivah of



*Mrs. Blau's sister, Rebbetzin Ettel Hodakov.  
Photo: Rochel Elisbevitc*

Rabbi Dushinsky in Chust, Hungary.

The Jews in San Francisco were very assimilated, and they introduced me to a world where even some Jews could not tolerate religious Jews. One day, I was walking with Nechomo around downtown, when a fire truck passed by. She began to holler, “*A fire lesber, fire lesber!*”

“You speak Yiddish to your children?” one woman told me, “That’s terrible! Why don’t you teach the children

to speak English?” After she added some choice words, she told me that I should not worry, “I’m sure that after a few weeks, a few years, your children will forget all those crazy things.”

It was my first taste of American assimilation, and it kept us worried for years.

We sent a telegram to the Hodakovs that we arrived, and they invited us to come stay with them in New York. We arrived on Friday, and Rabbi Hodakov was there to take us to his second floor apartment.

The owner of the home soon complained that the rental lease only permitted a couple and two children to live there. The Hodakovs would not tell us to leave, and if that was the case, the

owner wanted all of us to immediately leave the apartment. Rabbi Hodakov explained to him that it was freezing outside, "And you want to throw us out on the streets?"

The man allowed us to remain over Shabbos, but said that we should leave soon afterwards.

After Shabbos, Rabbi Hodakov told me that I should go meet the Rebbe Rayatz, Rabbi Yosef Yitzchok of Lubavitch (1880-1950). I went, and he was sadly sick and had a speech impediment, and I could not understand what he said. Someone was there in the room, who explained to me what the Rebbe said.



*Rabbi Hodakov.*

*Photo: Hodakov family/Lubavitch Archives*

# Difficult Positions

The rents in Crown Heights were very high that year, and we moved together with the Hodakovs to Far Rockaway in Queens. The neighborhood was mostly for summer vacationers, and the owner rented it to us for the winter at a cheaper rate. While during the summer, being on the water would have been enjoyable, during the winter it was freezing. Even the heaters could not warm the home.

Some of the students of the Mir yeshivah found a place to study at Congregation Atereth Tifereth Israel in the Brooklyn neighborhood of East New York. It was a peaceful place to learn, and I would spend all day there.

I recall a story that we can learn from, of how Rabbi Shraga Feivel Mendlowitz (1886-1948) once came there to talk with Rabbi Levenstein. For hours they discussed that the yeshivah should incorporate secular studies. Rabbi Levenstein strongly refused, and said that if it was not possible to have a school without secular studies, then one must leave and move to the Land of Israel, and so he did.



*Rabbis Blau and Hodakov. By moving to Far Rockaway, Rabbi Hodakov added a three hour commute to his job in Crown Heights.*

*Photo: Hodakov family*

The subway ride from Far Rockaway took around an hour. My stop was a little before Rabbi Hodakov's, who continued on to Crown Heights. Once on Friday there was a large snow storm, and the tracks on the bridge froze with ice on it. Rabbi Hodakov was stuck on the train for a long time, and until everyone got off it would not be possible for him to come home before Shabbos by taxi.

We all waited for a long time to make *kiddush*, but he did not come home and we all worried. In the middle of the night, there was banging on the door, and there was Rabbi Hodakov soaked to the bone. His belongings he left by someone's house on the way. From that day on, the rule in our family was that we would not travel after midday on Fridays.

For the first months the Hebrew Immigrant Aid Society (HIAS) supported us, but then they told us that we have to

find jobs. While I loved learning, I needed a livelihood. Like many others, I went to the department of religious affairs of the Jewish Federation, and met with Rabbi Isaac Trainin. He told all the refugees that if they wanted a position, they would need to learn English. He gave everyone an address of a Talmud Torah to teach or shul to be a *gabei*. I was given an address in Williamsburg.

When I arrived at the school, I was told that my job would be from eight in the morning to ten at night. “Don’t the children go home at three in the afternoon?” I asked them. I was told that in the afternoons I would need to be there to meet with the students’ parents. In the evening, I would have to fundraise and collect tuition, and if I didn’t fundraise I’d receive no salary.

I felt strongly that I had to study Torah for several hours a day, and to *daven* like a mensch. Accepting this position would have meant that I would have no day or night to myself, and the end of my Torah studies. I told him that I could not spend my entire day traveling and working. He said if that was the case, I would not be accepted for the position.

On my way home, I thought to myself, *Was this really why Hashem saved me from the inferno, to stop my studies?* By the time I returned home, I was saddened by my situation.

I was offered a position at the Chachmei Lublin *kollel* in Kansas City. I did not even contemplate that offer, as I wanted to live in a neighborhood where I could give my children a good Jewish education.

In the meantime, I found a position to lead the davening at a shul in East New York, and was paid to give Gemara classes in Far Rockaway.

Rabbi Mordechai Elefant (1930-2009), who was the *rosh yeshiva* of Itri in Jerusalem, recalled my davening in his unpublished memoirs:

When I went to high school in Yeshivas Ner Israel in Baltimore, my best friend was Feivelson. We were in Brooklyn once together right after the war, when the Mirrer Yeshivah was located in East New York. I was [seventeen] years old. My head had been in chemistry. I wanted to study in university. I used to go to the movies all the time.

It was Elul and we went into the Yeshiva to daven maariv. The *shaliach tzibbur* was Rav Moshe Yehudah Blau. He had a voice that was so sonorous it scared me. It moved me to want to repent. It felt like thunder to me, like the revelation at Sinai. I'll never forget that scene. It was at that moment that I made my decision to devote myself to studying Torah.

During the winter, while the rent was cheap, my pay covered our rent. When the summer arrived, the owner wanted a higher rent, which I was forced to pay.

Finally, I found a *kollel* in Williamsburg that accepted me to study there. Their financial situation was precarious. They would give us a check, and tell us not to deposit it for another two weeks. Two weeks later they would give us another check and tell us not to deposit any of the checks for another two weeks. After a few months, I just deposited all of the checks and they cleared. Of course, in such a situation the *kollel* soon shuttered, and I was once again out of a livelihood.

During this time, Heneh was due, and we had a girl in Tammuz 1948. We named her for Heneh's mother Rochel.

# Polished Image

Even with the position at the shul, it did not cover our monthly expenses. By 1949, after finding the Ritva at JTS and with Professor Marx's blessings, I had decided that working on the manuscript was something that I wanted to dedicate my life to. But it would not help to support us.

In the previous year, I had turned to Rabbi Moshe Rosen, a brilliant mind, who is most known for his sefer *Nezer Hakodesh* on *Kodshim*, about the manuscript. He took the time, and copied all of the places where Rabbi Yosef Chaviva (1340–1420), the *Nemukei Yosef*, another important *rishon*, quoted the Ritva on *Baba Basra*. If I could find the quoted passages in the manuscript at JTS, he told me, I would know it is authentic.

It was difficult to decipher the handwriting, but finally I found the four quotes and went with them to Rabbi Rosen. He immediately gave me an approbation, and wrote, "It is a great merit to publish and for all to be able to enjoy the light of their Torah." In addition, he urged people to donate towards, "the difficult work that is required [to prepare the manuscript] and to be able to send it to the printer."





*The Lubavitcher Rebbe, Rabbi Yosef Yitzchok.  
Photo: Lubavitch Archives*

At first several people gave me a loan, including a childhood friend from Europe, Mr. Leizer Spitzer, to be able to continue. Of course, it was never enough and people were not willing to give donations towards unfinished projects. Ultimately, several of my cousins gave me money to continue my work on the manuscript.

In the meantime, the Rabbi Yitzchak Elchanan Theological Seminary (RIETS), which is the rabbinical seminary of Yeshiva University in Washington Heights in Manhattan, was opening a *kollel*. When I asked if I would be able to work on manuscripts at the *kollel*, I was told that as long as I would learn what everyone else was studying during the morning session, I could do my work there in the afternoons.

RIETS did not have a good name in my circles. When I inquired, several people told me not to accept, “It’s a *treife* place. They are a university and it is too modern.”

I asked Rabbi Hodakov what to do. He said that I should go to the Rebbe Rayatz. While I was not a Lubavitcher chassid, since that first time I entered the Rebbe’s personal study I had become close to Chabad. I knew that I could rely on the Lubavitcher Rebbe’s advice and I understood that if he directed me in a particular path, I should faithfully follow it.

In the audience, the Rebbe told me that I should accept the position. But, I said, people tell me that it is not a kosher place. “Who is telling you to sit there?” he said, “Do the work in your home.” I explained that being on their payroll they would not permit me to decipher the manuscripts at home. The Rebbe asked why they would not permit me to do it that way. I told him that they want me to sit there so they can “*mit mir putzen*,” and be able to use me to *adorn* the *kollel*.

The Rebbe said: “They will adorn themselves with you? You should see that you should *gut ois putzen* them,” ‘clean’ them up.

It sounded like a nice play on words, but when I repeated to Rabbi Hodakov what the Rebbe said, he said that when the Rebbe says something it is an order: “You have to go there and learn with them *chassidus* and make them better Jews. That is your order from the Rebbe.”

It was not long before they used me to “adorn” their *kollel*. In a 1949 article in the Tog Journal they wrote about me at RIETS:



*Rabbi Dr. Alter Metzger while studying at YU.  
Photo: Metzger family*

In regards to my previous column on Rabbi Isaac Elchanan Theological Seminary and Yeshiva University, I would like to add that the young man who is busy preparing the manuscripts, is one of the prized alumni of the Mir Yeshivah, Rabbi Moshe Yehuda Blau. For years now, he has been dedicated to the research work of halachic manuscripts, and the photostatic manuscript of the Ritva on Baba Basra, which he is currently working on. It is one of the many manuscripts that he has collected in recent years.

Rabbi Blau is doing his research here in America



*Rabbi Dr. Metzger teaching a chassidus class.  
Photo: Metzger family*

under the supervision of the RIETS yeshivah, which plans to publish many of these manuscripts.

As guided, I encouraged others there to learn *chassidus*. I organized for a student at 770 to come once a week to teach a group at YU. One person who I convinced to learn chassidus was Dr. Alter Metzger, who is today a professor at Stern College for Women, and worked at the United Lubavitcher Yeshivoh.

Dr. Metzger recalled how some at RIETS did not appreciate the class:

The Tanya class was in the dormitory, and some members of RIETS leadership were not thrilled with it. They went to the *rosh yeshiva*, Rabbi Yosef Ber Soloveitchik to complain about it, "It is on campus! How do we stop it?"

Rabbi Soloveitchik responded that RIETS follows



*Rabbi Soloveitchik (left) at a United Lubavitcher Yeshivoh dinner, 1942, with the Rebbe Rayatz and the Ramash (right).  
Photo: Lubavitch Archives*

the philosophy of Torah Umadda. “What does that mean?” he asked, “there is a difference of opinions.”

One is that we should not study the arts, Rabbi Soloveitchik continued, because it is heretical, and *madda* is referring to the sciences. Then there are some people who say that in Germany when the young people were being consumed by secular humanism, the religious community had to study the arts too. However, if that is the case, we can agree that it was only for that period and not today. With that said, today at RIETS the students continue to study the arts with all of their heretical ideas.

“At first I believed that you were going to bring this issue up and ask how we can deal with it,” Rabbi

Soloveitchik said, “but here you have students who are learning Tanya in their personal time in the dormitory. This is wonderful and so admirable.”

In a ripple effect from the class, Dr. Metzger has since written and taught many students *chassidus* over the years.

After the article in the Tog Journal, it quickly became known among the Mir students and faculty that I was learning at RIETS. I was bitterly criticized by my teacher

Rabbi Levenstein. He came to the realization, he told my friends, that if “Moshe Yehudah became spoiled in America, and he went off the correct path just for money, then it can happen to anyone.” He then decided that he would move to Israel.

I did not go to him and tell him that I followed the directives of the Rebbe, because he would then find out that I was a chassid, and I would be the recipient of even more scorn. This would include him using unsavory words about the Rebbe and *chassidus*.

When Rabbi Dovid Kronglas (1908-1972), who I had learned with at Mir, and was at the time the *mashgiach* at the Yeshivas Ner Yisroel of Baltimore, Maryland, complained to one of the students at the yeshivah about his wearing a *gartel*, the student responded that even I wear one.



*Rabbi Kronglass.*  
*Photo: Ner Israel Rabbinical College*

**RABBI L. J. FINKEL**  
 Dean of the Rabbinical College  
**M I R**  
 JERUSALEM, Palestine  
 P. O. B. 5022

בית ישראל עתיק חי... כבוד רב... מכתב אב' ה'תשי"ו

**אליעזר יהורא מינקל**  
 ראש תישיבה  
**ירושבת מיר**  
 ירושלים תש"ו  
 ת.ד. 5022

ברוכים הם מעשי ידיו של ידיינ סנדולי תלמידו ישיבתנו חק' הרב  
 הגאון הספורטס הוי"ב טוביה כטיט כוהר"ם משה יהורא בלוי שליט"א  
 הסגביר פעלו להוציא לאור העלוטות כתבי יד הריסבי"א ז"ל, אשר כתי  
 עומד הוא להוסיף על פעולתו הראטונה סכבר הספיק לזכות את עם התורה  
 בתדפסת כתי הריסבי"א על סמכת ב"ב, וכתת בפעולתו הנשגבת כיד ת'  
 הטובה עליך להויל את הריסבי"א ז"ל בפסקי הלכה על הלכות הגרות על ספר  
 וספפר השבות על ענינים שונים, וספר הערוך שבו מיישבת הגרות על ספר  
 הסורה לתוספים ז"ל שטייג עלי' הרסבי"ן ז"ל בפירוטו על התורה.  
 ודבר מתוקן טוביא מתחת ידו אשר מידע את הישגות, והוסיף מדיילי'  
 בהנהגות והערות שזכה להעלותם בטכורו הנך.

זכות כבוד רב על עמך להאיר לארך ולדרים באור תורת היראטונים  
 כמלאכים ישי"א אשר טרם שזפתתם עין, שבר מצות מצות וזכות יגולל זכות  
 שייעלה בידו בעזרת גותן התורה להמשיך בפעולותיו ולהוציא לאור \* נגזי  
 כתיי הרשטונים אשר עם התורה צמאים להם.

בטות אנוכי כי חובטי התורה ואוהדי התורה כולם כאחד ירחשו לפעולותיו  
 את תודתם בזאת אשר יחזקו את מעשי ידיו להביא ברכה בתוך ביתם בקבלת  
 הספר בכסף טל"א.

ועליהם נאמר ברוך אשר יקים את דברי התורה הזאת להתברך בכל  
 משאלות לבם לשרבה



החותם למען כבוד התורה

Rabbi Finkel's 1955 letter about Rabbi Blau.  
 Photo: Mendel Blau

"I don't believe it," he told the student, "Moshe Blau should put on a *gartel*? It is not possible. G-d save us, such a devout student. America has ruined him, he went off the path."

However, not all my teachers and friends from Mir felt that way. In the summer of 1955, my *rosh yeshivah* at Mir, Rabbi Finkel, who was then in Jerusalem, wrote about my work to publish the Ritva:

Blessed are the accomplishments of my dear friend,

from the great students of our holy yeshivah, the well-known rabbinic genius, who is brilliant and well versed, with able knowledge in textual sources as well as sharp analysis of Talmudic texts, his name is our glory, our teacher Rabbi Moshe Yehuda Blau, may he live long, who toils in his endeavors to publish the unknown manuscripts of the Ritva, of blessed memory. ... He aptly publishes them, renewing the old by adding his glosses and notes, which he merits to come up with his refined intellect.

He has acquired the great merit to illuminate the world with the light of the Torah of *risbonim*, who are like angels, may their merit protect us; teachings that have never been seen by the public.





*Meir and Nechomo Blau, 1948.  
Photo: Nechomo Kastel*

# Acceptable Beards

**A**fter close to two years in Far Rockaway, we moved to East New York, where I accepted a position as the rabbi of Ahavath Achim shul.

One day someone walked over to me on the street and told me that I was lucky that I did not arrive in the neighborhood earlier. “Had you been here five years ago they would shave your beard off in the middle of the street,” the man with an Italian accent said, “But now things are different, so we’ll let you go without shaving it off.”

Another time, I walked into a grocery store, and the owner, Mr. Cohen, told me what happened to him a few years ago. When he arrived in the United States, he had a full beard, “never touched.” His brother, who arrived before him, told him that his beard did not look nice and that he needed a haircut. He took him to the barber and whispered something in his ear.

The barber shaved off half of his beard, and Mr. Cohen asked what he was doing. “Your brother told me to cut half of your beard,” the barber said, “What should I do now?” The store



*A typical scene in the East New York neighborhood of the 1950s.  
Photo: The East New York Project*

owner told him to shave off the rest.

“We keep Shabbos,” the man’s wife told Rabbi Blau, but her husband is anxious to open as soon as possible after it ends, “He counts the minutes until he can go down to open.”

It was difficult to get *cholov yisroel* milk. You would have to go to a farm to milk the cows on your own. One time on Friday we did not have any milk for the children. I went to Mr. Cohen’s grocery and told him that while I would ordinarily never purchase his milk, our daughter was not feeling well and she must have milk for Shabbos. If anyone asks, “Please tell them that Rabbi Blau only got milk for his sick daughter.”

It did not take more than a few days before the neighbors told me that Mr. Cohen told them that his milk was kosher, “Because Rabbi Blau took milk for himself from my store.” I was very disappointed, but couldn’t do anything about it.

The assimilation of American Jewry was overwhelming. I felt that the United States was no place to raise good, religious children. I was not the only one; there were many others who wanted to go too. In the spring of 1947, I wrote to my relatives in the Land of Israel: "Whoever doesn't want to assimilate here and become an American, whoever doesn't assimilate to the winds of chasing money and pleasure which is so prevalent here, and has a hard time settling in, he must find solutions to be able to [move]."

On November 29, 1947 the United Nations adopted a resolution to partition the Land of Israel into two states, one Arab and one Jewish. When Israel declared its independence, the Arab nations attacked. It brought back the recent horrors of WWII. I wrote to my brother-in-law in Israel that we were hearing about what was happening. "It is mainly because we don't see any help coming through natural means," I wrote, and "all the nations are against us, rejoicing in our sorrow. The only One we can rely on is our Father in heaven."

I felt deeply connected to Israel and looked forward to one day moving there. I wrote to my brother and sister-in-law that you still need to be true to yourself, and whoever has the ability to save themselves, should do so. "It very much pains me," I wrote, "that I need to give advice to Jews to run away from their land." I offered to arrange papers for them to move to the United States. They of course disagreed, and the situation in Israel was soon resolved.

In New York the education situation still seemed impossible, and we once again tried to see if we could move to Israel. "We just need to put together enough money for the journey itself," I wrote in April 1949, "It's no small sum, but we hope to G-d that during the summer, He will provide us with enough for all these expenses."

When I was still at Mir, I was offered a full time job at Machon Harry Fischel in Jerusalem. However, I still wanted to



*Rabbi Blau (center) at the bar mitzvah of his son Meir (second from right). Also seen are Nechomo (extreme right) and Rabbi Hodakov (center left). Photo: Mendel Blau*

continue my studies. I hoped that the position in Jerusalem was still available.

In truth this was all a dream, and as Heneh wrote to her family, we would not be able to move:

We have no chance of moving to the Holy Land, and everything that Moshe Yehuda wrote in this regard was only his strong will and steadfast hope to Hashem that He will help him—whenever it may be—to fulfill his aspiration, because his heart trembles greatly about the education of our children here. ...

Even if the director of RIETS would have kept his promise to pay for all the expenses of publication [of the Ritva], and there would be profit left over for us, my



*Three of the Blau children at Meir's bar mitzvahs: Rooven, Nechomo (second from left) and Rochel. Also seen is their aunt Mrs. Holtzberg.  
Photo: Mendel Blau*

opinion would [still] be that we should not spend this money for travel expenses, securing an apartment and a few other important things, because after we would reach our goal and we'd have an apartment and even furniture and a refrigerator, what then??? Can we make a living from all this [in Israel]? ...

It is very, very difficult to get by financially, and since Moshe Yehuda's heart desires this, after laboring and exerting himself very much to find some vocation that satisfies his spirit and he is able to finally support his family from the labor of his hands in an honorable fashion, and we no longer need the help of others. ...

My opinion was that the leftover profit should be



*Mrs. Blau with her children, 1980. Rabbi Blau had a disdain for photos and would in general not join family photos, and when being photographed he would look down.  
Photo: Nechomo Kastel*

saved as a foundation for printing a second sefer or saved for a time when we are left with no livelihood G-d forbid—something that is very common here.

However, our hopes were dashed and they subtracted a sizeable amount from Moshe Yehuda's salary over time, and they then promised him a second time that they'll find him the money for publishing the sefer... and now they're saying that the financial situation changed over time and they have no means to come up with the necessary amount of money to publish it.

At the end, G-d provided for our needs. At first we sent our children to schools that we were not happy with. Then we decided to send our children to the Lubavitch yeshivahs, even though they were further from our home, and we were very satisfied with their education there.



*Rabbi Blau with his daughters Nechomo (right) and Rochel, 1980s.  
Photo: Nechomo Kastel*





*Photo: Nechomo Kastel*

# Publishing Journey

**B**ecause I was virtually unknown, Rabbi Hodakov suggested that I obtain approbations from as many rabbinic figures as possible. Among others, I went to Rabbi Yehuda Leib Seltzer (1876-1959), the secretary of the Agudas Harabanim; Rabbi Shimon Sholom Kalish (1882-1954), the Amshinover Rebbe; Rabbi Shmuel Ehrenfeld (1891-1980), the Mattersdorfer Rav; Rabbi Moshe Feinstein (1895-1986), president of the Agudas Harabanim and the rosh yeshivah of Mesivtha Tifereth Jerusalem; and Rabbi Yitzchok Hutner (1906-1980), rosh yeshivah of Yeshiva Rabbi Chaim Berlin. Most just wanted to see a sample of my work and Rabbi Rosen's letter confirming it was the Ritva, and then they gave one.

However, I was most impressed with Rabbi Aaron Kotler (1892-1962), the founder and rosh yeshivah of Beth Medrash Govoha in Lakewood, New Jersey.

He asked me how the Ramban was referred to in the manuscript, and I responded, "Our great master."

What about Rabbi Aharon HaLevi, the Ra'aH? "My





*Rabbi Kasber.*

primary teacher.”

The Rashba? “My teacher, the Rashba.”

Since the titles in the manuscript matched what is known of the Ritva, his teachers and how he referred to them, Rabbi Kotler was convinced that it was the Ritva and gave me an approbation.

Afterwards, I sent the galleys of the volume to my brother-in-law Rabbi Yosef Dov Holtzberg, who was a great-nephew of Rabbi Yosef Dov Soloveitchik (1820-1892), the Beis Halevi. He obtained approbations from the Talmudic geniuses in Israel, particularly from our uncle Rabbi Zelig Reuven Bengis; Rabbi Dov Berish Weidenfeld (1881-1965); the famed author of *Doveiv Meisharim*; Rabbi Dovid Yungreis (1968-1971); then a Dayan on the *beis din* of the Eide Hachareidis and Rabbi Akiva Sofer-Schreiber (1877-1959), the Daat Sofer.

At the end of two years, in 1951, when funding ran

out, the *kollel* was shuttered. Rabbi Dr. Samuel Belkin (1911-1976), the president of YU, wanted me to continue to be a teacher at the YU yeshivah. Rabbi Avigdor Cypershtein (1905-1975), the *rosh yeshivah*, asked me that if he would give me the position, would I allow YU to be the publisher of the Ritva, and let him write its introduction.

He understood from our conversation that I would not let that happen, and thus did not hire me.

Now I was left with a ready *sefer*, but with not a penny with which to print it. One of my friends at the *kollel*, Moshe Chaim Berkowitz, suggested that I act like authors back in Europe and collect subscriptions. The idea was that they would give money in advance, and I would send them the *sefer* when it arrived from the printer. I did as he suggested, and traveled across the United States to Detroit, Baltimore, Cleveland, Denver, Seattle, San Francisco, Los Angeles and San Diego.

I also discussed this with Rabbi Menachem Mendel Kasher (1895-1983), a prolific author and publisher of a multi volume set on the Torah, including midrashim from unknown manuscripts. As someone who had experience in fundraising in the United States for the publishing of his seforim, he told me to print a thirty-two-page sample of the Ritva and show it to wealthy people.

### Rabbi Seeks Detroit's Support for Publishing Scholarly Manuscript

Rabbi M. Y. Blau, distinguished scholar, who has been making his home in New York, arrived in Detroit this week to secure support for a noteworthy book, the publication of which has received the endorsements of the world's outstanding leaders, including Chief Rabbis Herzog and Uziel of Israel, Dr. Leo Jung of New York and many others.

A March 1951 report in the *Detroit Jewish News*.  
Photo: The National Library of Israel

*In Memory of*  
*Mr. Hans Lehmann*

Outstanding community leader who, while an active and successful business man, strove with untiring devotion for the advancement of Jewish education and traditional cultural life in the many countries where he sojourned. Many institutions—synagogues, schools, yeshivoh, hospitals, refugee camps etc.—were initiated and sustained by his support.

Born in Leipzig (Germany) July 21st 1885  
Died in Stockholm (Sweden) June 12th 1949

*In the interest of preserving his ideals, this volume is dedicated by*

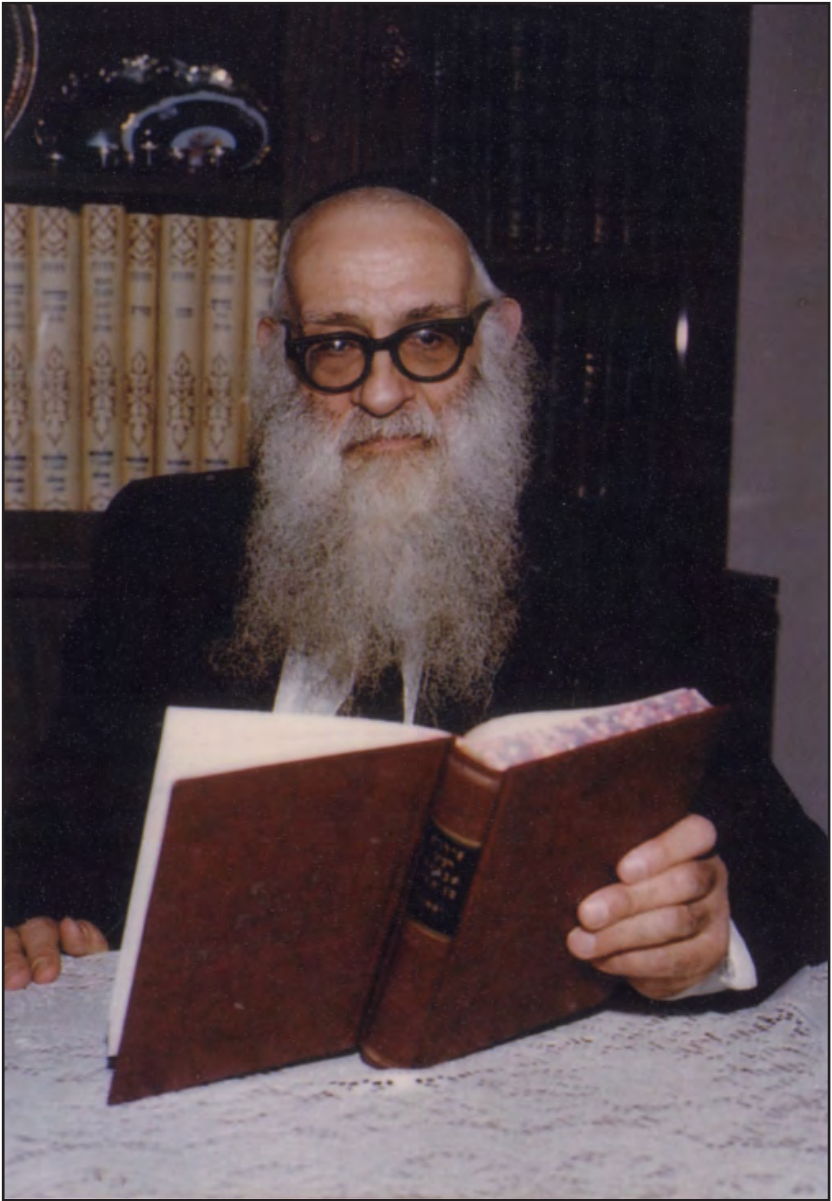
**THE HANS LEHMANN MEMORIAL FOUNDATION, Inc.**

*The dedication in the Ritva.*

It worked, and I found many people to donate \$100 to the publishing of the book. Dr. Manfred Lehmann, a philanthropist who had a particular interest in Jewish scholarship, gave \$1000 for a page dedication for his father who had recently passed away.

It turned out to be many more pages than I thought it would be. It would cost too much to publish at once, and I divided it into two volumes. The first I printed at the end of 1951, and the second one some two years later in 1954.

After Rabbi Bengis received the first volume, he wrote to me that I should thank G-d for the great merit that I had a part in publishing the volume. Sadly by the time the second volume was published he passed away, but I published his letter to me in the second volume.



*Rabbi Blau with one of the volumes he published.  
Photo: Mendy Elishevitz*

# Manuscript Journeys

**M**any of the manuscripts had unique stories, in which I saw the hand of Hashem. Here are several of them.

One time I was at JTS, and a priest with a zucchetto on his head and a cross around his neck, sat next to me. I was curious as to what he was doing there, and he explained that he was working on his doctorate on the topic of medieval manuscripts from the times of the Geonim, from around the end of the sixth century CE to around the beginning of the eleventh century, with the *nekudos* on top of the words.

I told him that I knew someone in Brooklyn who had a manuscript with such vowelization. He was excited to hear, and I obtained permission for him to look at it. A few weeks later we once again were at the JTS and he thanked me.

In the introduction to the Ritva, I quoted his Sefer Hazikaron, which are responses to questions the Ramban, in his commentary on the Torah, wrote on the Rambam's Moreh Nevuchim and other works. Even though the Ritva often agreed with the Ramban's questions, he made the effort to find ways to





*Members of the Günzburg family.*

explain the Rambam's positions.

I heard that in the Vatican there was a more reliable and complete manuscript of the *Sefer Hazikaron*. I told the priest that I would be most appreciative if he would send me a copy of the manuscript. It was not long after that I received a small package with the microfilm of the entire manuscript. In 1956, I published the manuscript, comparing it in the footnotes to a less reliable manuscript found in the library of the Jewish community in Mantua, Italy.

From that time on, I had an open door at the Vatican, and have sent many people there to find manuscripts which I have published several volumes from over the years. Although I never travelled to the Vatican, I can say that I know the halls where the manuscripts are held at the Vatican—the great source of impurity, *avi avos batumab*—better than anyone else of my time.



*The Russian State Library in Moscow.*

**During the early twentieth century**, several parts of the work of Rabbi Meshullam ben Moshe (c. 1175–c. 1250), the *Sefer Hahashlamah*, were published, but much still remained unprinted. The *rishon* resided in Béziers in Provence, France, considered a center of scholarship during the times of the Tosafists, and according to the publisher Rabbi Yehudah Lubetzky (1850–1910) the manuscripts were in the collection of Baron Joseph Günzburg (1812-1878).

The famed collection consisted of over 14,000 volumes and 2,000 manuscripts, which were somehow moved from Paris to St. Petersburg after his death. There was talk for many years about its purchase, but by the time it was finalized, WWI had erupted and like many of the wealthy collections of the time, it was confiscated by the new Soviet regime. From around 1920, it was moved to the Russian State Library in Moscow.

It seemed like it would be impossible to obtain any of the manuscripts. I turned to my friend Dr. Marvin Fox, the professor

of Jewish philosophy at Brandeis University. He cajoled Brandeis to demand from the Moscow archive the microfilms of the manuscripts I needed. The Soviet archivists complied, and Professor Fox sent them to me. I made copies of them and used them to publish many volumes of the Sefer Hahashlamah, and Sefer Hameoros by his nephew and student Rabbi Meir ben Shimon Hameili, who lived in Narbonne, France, during the early thirteenth century.

**In one volume of the Ramban**, which Rabbi Isser Zalman Meltzer (1870-1953), the famed rosh yeshivah of the Etz Chaim Yeshivah in Jerusalem, prepared for publishing, he wrote that he had wanted to include his commentary on Yevamos, Nedarim and Nazir that was in the British Museum. However, he wrote, from the way it was written, the manuscript seemed like it was from the *rishonim* from Provence, France, rather than the Ramban who was from Catalonia, Spain.

Years after Rabbi Meltzer passed away, I wrote to the British Museum and asked for microfilms of the manuscript.

When I received it, I realized that it was not a commentary that was copied by another person for their own studies, as manuscripts almost always are. This was a manuscript written by the author himself. I deduced this from the edits in the manuscript. The scribe acted very much at home and freely crossed out and added complete paragraphs. It was clear that no one but the author would have acted that way.

There were some clues. Throughout the text there was one systematic approach, where the author gave precedence to the Rambam over Rashi, something that is not common among the *rishonim*. He not only negated Rashi's explanations, but used sharp language, such as, "All of this is nonsense."

I tried to figure out who would be the person who would first bring Rashi, present his questions on the commentary, and then conclude that, "From there it seems that the Ram was



*Rabbi Feinstein.*  
*Photo: Lubavitch Archives*

correct.” He also did not bother to complete the name of his father Bam, the acronym meaning the son of Maimon, as if he were the only Rishon called Moshe one could be referring to. I couldn’t work out who this could be.

Some time later, Rabbi Feinstein, who had given me semichah in 1948 and I became very close to, suggested that I go to a particular fundraiser. At the fundraiser, he said, when they announce the donors and how much they gave, I should write it down and later reach out to them for a donation. I began to write the names down, when one of the organizers told me that I have no right to record them and asked me for whatever I had already written. At the end of the evening they announced David Kaltman. That was the only name that I could remember.

The next day I called, and he said that I should come at five in the evening. When I arrived, there was a large group of fundraisers there, and he gave each a contribution, but it was not much.

I walked over to him and said that I am not just a *shnorer*, I am a



שימת  
הקדמונים  
נזיר  
רבנו שרץ  
הבתי

שימת  
הקדמונים  
סד נצחם  
שיבת המצות  
ומלחמת מצוה

רבנו  
יהונתן  
והרא"ה  
מפי ברכות

שימת  
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רבנו חננאל  
וחוס' אלפסי

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הקדמונים  
ביבני יהונתן  
נסומי יוסף  
ועזרת נשים



שימת  
הקדמונים  
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נמוקי יוסף  
רש"י ב"ק  
מסד  
חלוסי הריב"ב

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מרי"ח  
ב"ד יוסף  
מסד וריב"ב

ספר המדרש  
ליבנו אשר  
ספר השולחן  
ליבנו חייא  
מצות זמניות  
ב"ד יוסף  
מפוליסוד

ספר  
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על הרימב"ם  
ש"ך תבואה  
עיונים ספר ח"כ  
תשומות  
תוספת רס"י צ"ך  
ויסא

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על הרמב"ם  
וחלוקת ברכות  
וספר הזכרון  
להרימב"א

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רבנו ברוך  
ורבנו אשר מלונג

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רבנו אברהם אב"י  
רבנו אשר מלונג



Many of the volumes  
Rabbi Blau published  
over forty-six years.  
Photo: Mendy  
Elishevitz

publisher of seforim, and I presented him the seforim I printed until then. I offered to sell him the volumes and asked him if he can add an additional amount on top of the regular price. “Do I look like a person who needs seforim?” he asked as he pointed to his large bookcases.

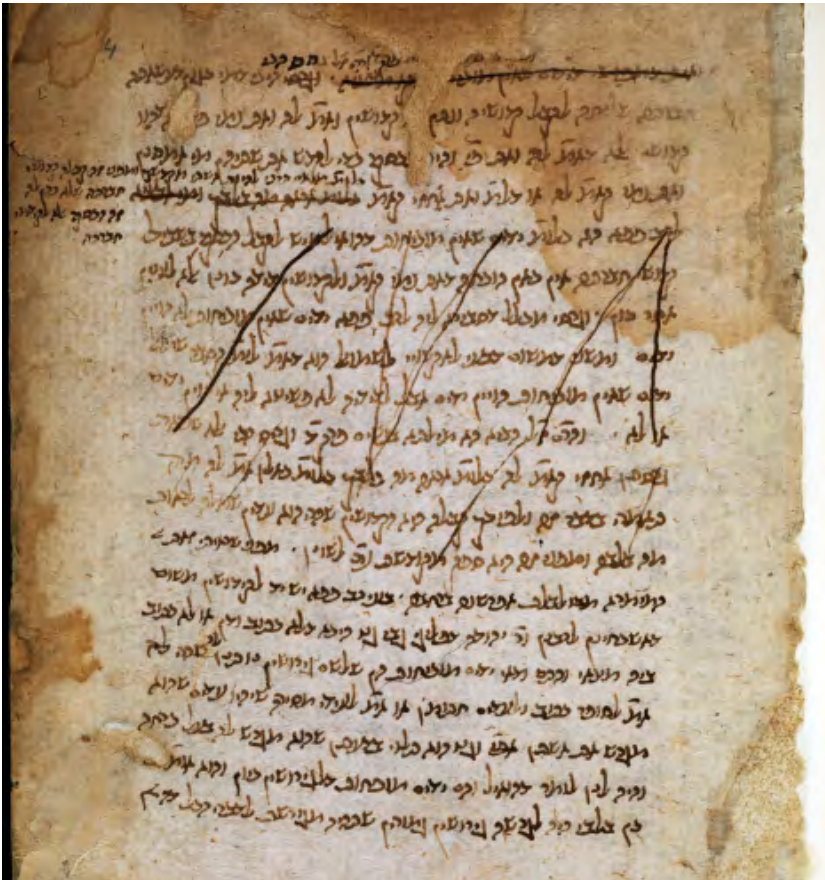
However, he told me that he would pay for my car service back home. When I went to get a taxi home, I met Rabbi Mordechai Wulliger (1895-1995), who was a fundraiser for the Munkatch institutions. He showed me his *sefer Kovetz Hatosfos*. When I began to read it, I realized that one of the commentators he’d anthologised there, the Tosfos Ri Hazaken on Kiddushin, already known to be misattributed, was in fact the same author as the manuscript at the British Museum. However, I still did not know who that author was.

I tried to figure out what language the words he translated from Hebrew were in. It was not Spanish or French, and I figured that it was from Provence, where they spoke a mix of both languages.

After more research, I came to believe that it was the commentary of Rabbi Avraham Min Hahar (1250-1315) of Montpellier in Provence.



*Rabbi Wulliger.*



The manuscript that Rabbi Blau discovered was authored by Rabbi Avraham Min Hahar.  
Photo: The National Library of Israel

On one of my fundraising trips to California, I retold the entire ordeal and my conclusion. A teacher there told me that I was mistaken and it was not his commentary. However, he wanted to show me a manuscript at his home. When I saw it, I noticed that there were four notes on the page that the handwriting was similar to what I had found, and it stated there that it is from Rabbi Avraham Min Hahar. Now the authorship of the manuscript was finally settled.



With all of this information, I went to Rabbi Feinstein and asked if I should call the volumes after the name of the *pirush* Tosfos Ri Hazaken, like it was previously published, or call it the Peirush of Rabbi Avraham Min Hahar. He said I should do the latter and so I did.

From then on I began to ask libraries to send the microfilms of their manuscripts. From them, I continued to publish many *risbonim*.

Rabbi Nosson Scherman once described the scene at my office in an article in Olomeinu. Here are selections from it:

The man sits intently over his desk. Before him are five different photostats—pictures of rare, handwritten books. He looks closely at one, compares it with another, pulls out his magnifying glass and studies them both again—word by word, letter by letter. Then he jumps up and dashes to his library shelves and pulls out a book. He finds the passage he is seeking and checks it with his manuscript. After a few minutes he smiles; he has made a great discovery! Then he continues his work—reading, studying, comparing, checking.

He is hunting for treasure, and he has already found many long lost, undreamed-of treasures which have been hidden away for centuries.

Rabbi Blau learned that there were many manuscripts of outstanding commentaries on all parts of the Torah that were unknown and unprinted. To understand why this was so, we must remember that until less than 500 years ago, when the printing press was invented, all books were written by hand. Even after this



*Rabbi Blau at a wedding. Wherever he would go,  
he would always take a Gemara with him.*

*Photo: Nechomo Kastel*

great invention, it was so expensive to print a book that only the most important Jewish books could be printed, everything else was hand-written by the author, and then copied by future generations of students.

As time went on, most of the important works were printed. Yet, from time to time, one might come across [one that was not]... How could it be that a work that we know was once written—and so important a book, at that—is not included with the rest of this great author's commentaries?

Many people must have wondered, but Rabbi Blau went to the trouble of finding out...

Thus began a search which [took place in] many countries on both sides of the Atlantic. There are many great libraries and museums as well as private collections of Jewish books and manuscripts in America and Europe, and Rabbi Blau began by [contacting] them. During his long and exhausting search he found several ... of the treasure[s] for which he was looking. It may be that many "treasure-hunters" in the last few centuries made similar discoveries, but it was a modern invention that helped Rabbi Blau succeed where others had failed.

No two manuscripts he found were identical. Some were so poorly written they could barely be read, and others seemed to have many mistakes. No single one of them was good enough to merit printing. There was only one way to make a final absolutely correct version. That was to get all the manuscripts in one place and compare them. This would make it simpler to read the illegible



*Rabbi Blau, with his son-in-law Rabbi Kasriel Kastel,  
studying one of the volumes he published.  
Photo: Nechomo Kastel*

ones, and easier to discover which version was correct and which was in error. But these manuscripts were very valuable, and no library or owner would let even such a great scholar as Rabbi Blau take them home with him ...

Rabbi Blau succeeded because of modern technology—the camera and the copying machine. After receiving special permission to photograph and reproduce the manuscripts, ... photographs [were made] of every page of all the copies he found [and sent to him]. Of course, this was extremely difficult and very expensive. but when one is searching for treasure he does not fear difficulty or expense.

In his ... many years of research in the world's great

libraries, Rabbi Blau has come across dozens of handwritten works he considered worthy of investigating. He photographed them and began learning them thoroughly. Some of them were finally printed and have taken their place in bookcases of *talmidei chachamim* everywhere. Others, he discarded after months of work as not being clear enough. ...

Rabbi Blau continues at the task he has made his main mission in life. ... His desk is still piled with different versions of important but unknown works. And he goes about the unbelievably difficult task of finding out whose they are and what they say. At present, he is working on many possible discoveries.

Primarily, there is one book that occupies much of his time—one that he believes will probably be his next publication. However, he will not say what it is. For he is the true detective, one who does not reveal the solution until all the evidence is completely compiled.

Although we do not know what the next discovery to come from the desk of Rabbi Moshe Y. Blau will be, there is one thing of which we may be certain: this brilliant *talmid chacham* and scholar who has done so much to enrich our knowledge will, with Hashem's help, continue giving us great riches we did not even know existed.

# Doctor Search

**O**ur apartment in East New York was full of cockroaches. To get rid of them, we were told that we needed to use foggers, which would spread pesticides over the entire apartment. You had to keep the windows closed, and we did not realize that you should not go into the apartment until it was aired out. The entire family became sick from the pesticides, and our son Rooven was hurt the most. We took him to doctors, however, nothing they did helped.

We decided to send him to Biloxi, Mississippi, where it was warm all year round and the air quality was clean. There was also a hospital that specialized in Asthma. When we told this to our doctor in New York, he told us, “He will not be cured in another city, and if you return with him, I will not care for him any longer.” With such a warning, coupled with us having little funds to pay for the care there, and the fact that there was no kosher food or yeshivah in the city, we did not know what we should do.

In the end, we brought him to Denver, where there was a more established Jewish community. Once we arrived in



*At a goodbye party to their son Rooven: Meir, Rabbi Blau, Rooven and Mrs. Blau.  
Photo: Nechomo Kastel*

Colorado, Rooven told me that his breathing was already much better and his wheezing stopped. The doctors told us that he should remain in Denver for a few years. We found someone to care for him there, and we even went there to celebrate his bar mitzvah. After two years, he was much better and he was able to return to his studies closer to home.

We remained for two decades in East New York, even as the neighborhood began to change. At first I saw no harm in it, but soon it became clear that the area was no longer safe for my young children. I had no choice and we moved to the Kensington neighborhood, where I accepted the position as rabbi of Congregation Avrohom Utzvi Hirsh.

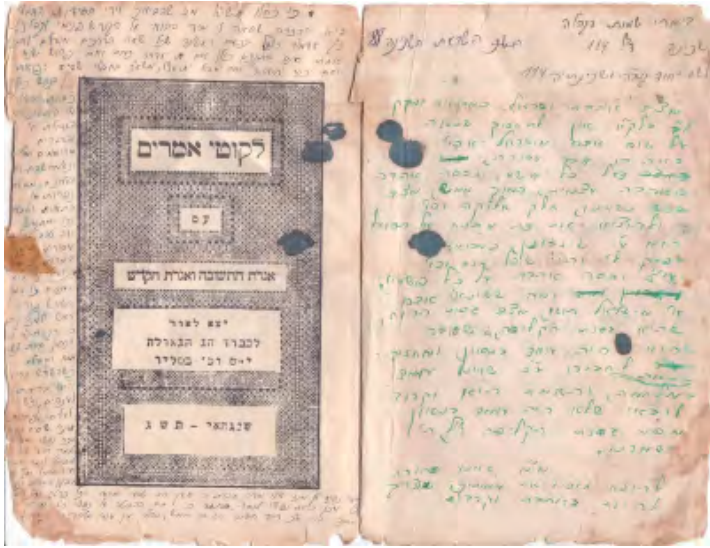
# A Unifying Path

**W**e had a cousin in Berehove, Czechoslovakia, Yaakov Koppel Schwartz, who we would go many times to visit when I was a teenager. He had a winery, and when he would come home from work, he would drink a cup of wine and then go study Torah with his extended family. The class would be in the basement, and they would learn Shulchan Aruch Harav, some Tanach, and then we learned *Gemara* with *Tosfos*.

It was from him that I first acquired my love for the Shulchan Aruch Harav. At Mir, despite the criticism, I specifically learned it. I adopted the style of learning prescribed in the Hilchos Talmud Torah. That is how I began my custom of learning the same *maseches* over and over. It was also at Yaakov Koppel that I first saw the Tanya, but I never learned it then.

At Mir, Elozar Tarshish, a descendant of a long line of Lubavitchers, who had arrived from the United States and was in touch with Lubavitchers in Warsaw, had unofficially organized learning groups of Tanya. He approached me one day, and told me that he had an interesting *sefer* that I had to have. From him I purchased my first Tanya.





*Rabbi Blau's well-used Tanya, including his personal notes and an explanation as to why he became close to the ways of Chabad.*

*Photo: Mendy Elishevitz*

In the early 1950s I began to delve into the studying of Tanya. I had come to realize that all of the other paths in Torah aim to correct specific negative traits, but they cannot correct all. One might decide that it's necessary to change one's ways and act with alacrity, but then you will come to be aggressive. Deciding to become reserved, can result in disdaining others. Aspiring to equanimity, can lead to becoming lazy.

The Chabad way however is to heal the entire soul simultaneously. This is through contemplating the greatness of G-d, and concepts that uplift the person. When you think about what is above, automatically you are separated from gluttony and egotism, and you become sanctified. This is effective for correcting all of one's traits.

What good is removing the branches when the roots are not good? Only in Chabad teachings is the approach to give

your soul vitality, and then automatically the branches, leaves and fruit, are healthy.

Because you have to become nullified before Hashem, it removes the negative faculties and traits totally from your being. Then you also do not need to work on correcting specific traits by themselves, for what is the difference if this trait is dominant, or what exactly your detailed nature or temperament is, for then you will shift your focus from your soul's capacities. That you focus on your character is a sign of self-centeredness, and a sign that you regard your "I" as important and substantial, when the verse clearly states that "*Ein od milvadoi*," there is nothing but G-d alone.

Already back in Mir, Rabbi Levovitz told me, "*Asei lecha rav*," you need to have a *rebbe*, and you need to adhere to what he says. For many years I looked for someone who I could make my *rav*. G-d helped me when I came to the United States and I met Rabbi Menachem Mendel Schneerson (1902-1994), who would become the Lubavitcher Rebbe, and was at the time known as the Ramash.

When I first began to decipher the manuscript of the Ritva, Rabbi Hodakov advised me to discuss it with the Ramash, who was the Rebbe Rayatz's son-in-law. "He is a *groise baki*," he said using the Yiddish for a very knowledgeable person, "he works himself on seforim, and it is worthwhile for you to speak to him."

The Ramash told me to add "*hagahos*," footnotes, on the Ritva. I told him I felt unworthy, "I am not the Taz or the Shach." He said that I should just write the sources, for example, when the Ritva quotes from the Gemara, I should write where in the Gemara he's quoting from. It was very good advice, and it was very useful to those who used the seforim.

At that time, I also asked the Rebbe why Rabbi Eliyahu ben Shlomo Zalman (1720-1797), the famed Vilna Gaon, was so



*The Ramash, 1946.  
Photo: Lubavitch Archives*

antagonistic to chassidus, “He was a genius and he should have recognized the virtues of chassidus?”

The Ramash explained to me that others told him “false information about the Tanya,” that there were ideas against Torah written there and he did not research himself because “the Gaon was a person who stayed home and he believed what was reported to him.”

Later when he became the Lubavitcher Rebbe, he would encourage me in my work, and he would write me letters of support, advice and comments on the seforim. He told me several times that there are two people in New York who work on manuscripts who he assists with generous donations towards their work, myself and Avraham Sofer.

Once, before Pesach 1953, I wrote about my personal worries, and the Rebbe wrote to me:

As Pesach dawns upon us and the entire Jewish nation for the good, I wish you and your entire family that they should celebrate a kosher and joyous holiday. It should be with true freedom, as our sages state freedom from our evil inclination, which will automatically bring freedom from spiritual and material worries.

As the Rambam states in Hilchos Teshuvah, the end of chapter nine and at the end of Hilchos Melachim, that this is the idea of Yemos Hamoshiach. And it is known that the Exodus from Egypt is a preparation for the coming of Moshiach (as it states in the name of the Arizal in the sefer Lev Dovid by the Chida, that this that it says those days are remembered [and then] they are accomplished is especially evoked every year during the days of Pesach).

And as it states, “As in the days when You sallied



*Rabbi Blau gives the Rebbe his latest volume.  
Photo: Mendel Blau*

forth from the land of Egypt.” [See also the Mishnah in Gittin, the end of chapter 3, “One checks the wine ... and when the grape buds emerge. ...]

I would also turn to the Rebbe with my questions. In Elul 1960, he responded to my dilemma about the publication of the manuscript of Sefer Hashlamah by Rabbi Meshullam ben Moshe:

After a lengthy time that I have not received any letters from you, your letter arrived...

In connection with what you should include in the publication of the manuscript of Sefer Hashlamah. If I recall, we already discussed this at length. In any case, in my opinion it is a good idea to include the other volumes of the Sefer Hashlamah even though they have already

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770 איסטערן פארקוויי  
ברוקלין, נ. י.

ב"ה, י"א ניסן ה'תשכ"ד  
ברוקלין, נ. י.

הרה"ג הו"ח אי"א נ"נ כו'  
מו"ה משה יהודה שי' הכהן

שלום וברכה!

לקראת חג המצות, זמן תירוחנו, הבא  
עלינו ועל כל ישראל לטובה, הנני בזה להביע  
ברכתי לחג כשר ושמה ולחירות אמתי, תירות  
מדאגות בגשם ומדאגות ברות - מכל דבר המעכב  
עבודה ה' בשמחה ובטוב לבב.

ולהמשיך מחירות ושמחה זו בימי כל השנה  
כולה.

ובפרט שעבודת השם, כמצווה עלינו בחורנתנו  
חורח חיים, הרי היא בכל עניני האדם ובמשך כל  
היום וכל הלילה, וכמו שנאמר בכל דרכיך דעהו.

בברכת החג

ז"ע נהקבל ספרו ספר ההשלמה וכו'. וח"ח  
ח"ח. ואף שאין הזמן גרמא, באתי בזה עם  
איזו הערות עכ"פ בחפזי.

ע' לג. בפ"י שם הוי' אלקים - להעיר מטוש"ע  
או"ח ס"ה ובנסמן בנ"כ שם.

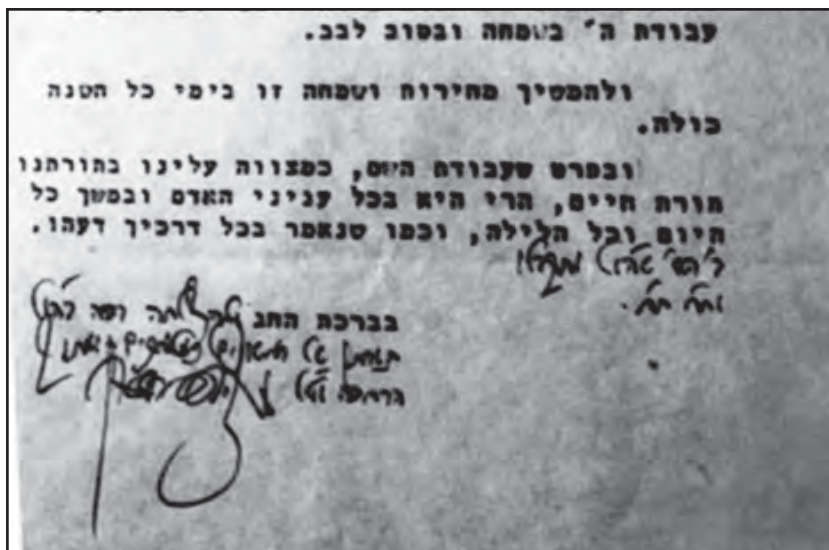
בי' ארוך עה"פ כולו (כולל הקושיות שבפנים)  
בס' אמרי בינה (לאדמהאמ"צ) בתחלתו.

ע' לה. ענין התוארים וכו' - ראה תו"ש חס"ז  
מילואים בסופו. - חסר ציון 22.

בסופו ע' שסו: הערה 13 - ראה שו"ע אדה"ז סו"ס  
חנ"ד. לכללות השאלה - שם סו"ס תמ"ג. וש"נ.

The Rebbe's notes on the volume of Sefer Habashlamah, 1964.

Photo: Mendy Elishevitz



בברכת החג להצלחה רבה בהו"ל תורתן של ראשוניים כמלאכים ומתוך הרחבה וט"ל

*The Rebbe's letter from 11 Nissan, 1969, to Rabbi Blau.*

*Photo: Labak Publications*

been published [by others], together with this one. This will make the set complete, and you will be able to correct any mistakes there were in the previous editions.

Since you did not mention your health, it is my hope that all is well with each member of your family. In any case, as it states in the Rama on Yore Deah 1:1 (from the She'iltos on the parshah of Behaaloscha), you will let me know.

Before Pesach 1969, after I sent two volumes that I had recently published, the Rebbe wrote to thank me for them, and then added by hand:

With blessings for *yom tov*, and great success in the



*Rabbi Blau gives the Rebbe a blessing for health,  
to which the Rebbe responded that Rabbi Blau  
is a Kohen and it should be fulfilled.  
Photo: Esther Blau*

publishing of the teachings of the *rishonim*, who are like angels. It should be with much material abundance and with good spirit.

To me ‘my rebbe’ will always be Rabbi Levovitz, and “the rebbe” is the Lubavitcher. As the leader of the generation, I was always prepared to be sent on various missions from the Rebbe, and follow his guidance.





*Rabbi Blau delivering a class to students on what makes a mezuzah kosher.  
Photo: Mendy Elishevitz*

# New Mission

**N**ow that things were settled with the printing, I continued to look for ways to raise funds. Someone suggested that I mail seforim in the hope of receiving a donation in return. At first I tried to send out one hundred seforim by mail. Thirty people sent back a donation and another thirty returned the sefer. Despite sending them several reminders, the remainder did neither.

The reason for this is that there are those who reprint old seforim in order to fundraise and mail them out to the homes of laymen and rabbis. However, the recipients regularly receive such seforim and they don't even bother opening the envelope to examine the contents. Therefore, I stopped mailing them.

I also learned that most booksellers don't want to pay for the seforim, and instead of paying they want to exchange them for another sefer. While some book stores are honest, I have mostly sold them directly to those interested. This included, as I previously wrote, travelling across the United States and Canada. When in a city, I would also raise funds to print additional seforim.

At one point, in 1967, I thought it would be a good idea to offer the congregations in the cities where I regularly travelled, to deliver a talk on a particular topic. For the lecture they would pay me \$500. I asked several people what would be a good topic, and they told me that I should speak about the Jewish view of Yoshke.

When I told this to the Rebbe, he told me that I should not speak about it, "Speak about ideas that can bring them to actual mitzvah observance."

The next time I was in Los Angeles, on Shabbos I walked for two hours to a large shul in another neighborhood. I told the rabbi that I walked so far, and wanted to give a talk. He agreed and I spoke about tefillin and mezuzahs and what the Rebbe said about it. Afterwards the Rebbe encouraged me to continue wherever I got to speak about yiddishkeit, "Then they will purchase your seforim."

Each time before I would leave I would write to the Rebbe. In 1971, I wrote that I was soon going to visit various cities to give lectures to strengthen Torah and chassidus. I asked the Rebbe for a brachah in the talks and in the selling of the seforim. The Rebbe responded that it should be with success, "The merit of the public should assist you, including in your personal matters."

For many years I would go to Toronto to raise funds, and I saw nice mezuzah cases on the homes of the people I would visit, but they had small mezuzahs inside. I have looked at many small mezuzahs, and they are rarely kosher. I would encourage people there to change them to larger and proper mezuzahs. Nothing helped.

Before the next time I was going to Toronto, I told the Rebbe that I had spoken about what the Rebbe said about tefillin and mezuzahs. However, I believed if I would do that in Toronto, I would be immediately stopped. The Rebbe said that





*The Rebbe would regularly give Rabbi Blau a bottle of wine for the events he would organize.  
Photo: Mendel Blau*

when I speak about something from him, I do not need to say it in his name, “Talk about how it says in Shulchan Aruch that the *yud* needs to be like this, and the *shin* like that. If the mezuzah is not kosher, it needs to be exchanged for a good one.”

If there is no *sofer* there, the Rebbe told me that I should organize that one should go there from New York. I did as the Rebbe said, and I organized a *sofer* to go to every shul and offer the community that he would check the mezuzahs. It was a great success, and by my next visit there were many large mezuzahs on people’s homes.

The Rebbe’s campaigns to encourage people to do mitzvahs applied to me too. I recall one time I was at a shul, and someone was saying *kaddish* without tefillin. I asked the rabbi if he asked to put them on. He told me that if *he* asked him he might stop coming to say *kaddish* for his parents, but it



*Rabbi Blau (third from right) at a gathering with the Rebbe. The Rebbe once referred to him at a farbrengen (quoting Vayikra 21:10), "The Kohen who is exalted above his fellows."*

*Photo: Mendel Blau*

should be ok if I want to ask him. I did, and he readily agreed, and in appreciation told me that he would donate \$100 to the publishing of the next sefer.

The next day I asked the man if he wanted to put it on again. He said that this time he does not want to. I told him that after he puts them on, he does not need to give a donation. He declined. But I thought that just because he does not want to put on tefillin today doesn't mean he's not interested altogether, and I should ask him if he needs matzah. He did, and I gave him *shemurah* matzah.



*Rabbi Blau joins the signing at a farbrengen with the Rebbe.  
Photo: Mendel Blau*

# Educational Mission

In honor of the Rebbe's birthday, in 1978, President Jimmy Carter marked it Education Day U.S.A. On one yom tov I walked from Kensington to the Rebbe's farbrengen. During one talk the Rebbe spoke of how education day should be marked not only nationally, but also in every state.

Afterwards, the Rebbe distributed *kos shel brachab* from the wine he made Havdalah on. I told the Rebbe that I was travelling the next day to Denver, Colorado, and asked for a *brachab* for the trip. The next day I received a call from the Rebbe's secretariat that the Rebbe wants me to organize education day in Denver.

While there, I asked Rabbi Manuel Laderman of the Hebrew Educational Alliance if he can organize a day in honor of education in the city. He told me that he cannot. That day, the fundraiser for the United Lubavitcher Yeshivoh, Rabbi Mordechai Teleshevsky, arrived in the city and I told him about my mission from the Rebbe. He told me that I should go to Mr. Max Goldberg, the editor of the Intermountain Jewish News, and perhaps he can assist me.



When I called his home, he was on vacation, but his mother told me that I should go to the office of a broadcaster at a particular radio station and the person there would surely assist me. I called the office and asked if I could speak on the radio about the importance of education. The broadcaster said that first he wants to meet me.

When we met, he told me that he would like to test me to see whether I understand pedagogy. I was surprised by his first question, since it was exactly what the Rebbe had discussed in his talk. I responded with what the Rebbe had said. He was very impressed by the answer, and he asked me a second question. I was unnerved. That was *also* a concept that the Rebbe discussed. The same was true of the other questions.

He was very impressed with the Rebbe's explanations, and said that he would interview me on the radio. I later learned that it was a syndicated show that was broadcast on more than thirty stations across the state.

At the end of the interview I asked him to assist me with reaching out to the governor to mark a day of education. He said that the governor was on vacation, but promised to bring it up with him once he returns to the capital.



*Rabbi Blau in conversation with the Rebbe during kos shel brachah.  
One time, Rabbi Blau told the Rebbe that his young son Rooven was not feeling well. The Rebbe asked when his son joined the Kohanim for Birkhas Kohanim. He said that he does not. The Rebbe said he should do so in the future, and when he blesses others, he will be blessed.  
Photo: Esther Blau*



*Rabbi Blau with his diagrams.*

*Photo: Mendy Elishevitz*

# New Era

**D**ue to the Rebbe's guidance, by the early 1980s I had spoken at hundreds of shuls and schools about the importance of checking their tefillin and mezuzahs. I would show them pictures of the tefillin, and describe to them the basics of the mitzvahs and how to see if they are kosher. I also would talk about the fact that a mezuzah is needed not only on the front door, but on every door of the home.

The Ohio Jewish Chronicle wrote about my visit to Columbus:

During the first week in November, the seventh and eighth grade students of Columbus Torah Academy met with world-renowned scholar, Rabbi Moshe Yehuda Blau. Rabbi Blau has devoted the past 30 years to researching old manuscripts and intensive Torah scholarship.

As Rabbi Blau travels through the United States and Canada, he visits Hebrew Day Schools, encouraging students to be diligent and knowledgeable about Mezuzot

and Tefillin. Rabbi Blau told the students that when one considers how much time a sofer (scribe) must spend to produce a kosher Mezuzah parchment, it is clearly understandable that a Mezuzah parchment which costs less than \$10 must be of questionable quality.

After showing samples of good and bad parchments, Rabbi Blau awarded prizes to those students who correctly answered his questions. Approximately ten students took home sets of Mezuzah parchments and cases, others were awarded pamphlets written by Rabbi Blau and a brand new pair of Tefillin was presented to Ari Schottenstein of the seventh grade.

However, in the spring of 1982, my dear wife Heneh sadly became sick and I needed to cancel the visits I had planned. To my great sorrow, a few months later she passed away, on the 13th of Kislev.

This is what one of my granddaughters wrote about her:

Already from Shanghai, my grandmother encouraged my grandfather in his studies, and willingly allowed him to spend many hours studying. On Friday nights it was more conducive for my grandfather to concentrate and learn alone, and my grandmother happily waited for him.

She was a perceptive, wise woman, gifted with a depth of understanding of people. She was humble, and would consult with her *mashpia* before every decision. She sought peace, and willingly ceded to others. She was a private person, who did not look for recognition.

My grandmother would assist with the details of the publishing of the seforim, including the printers and



*Mrs. Blau.*  
*Photo: Mendel Blau*



Mrs. Blau surrounded by her children and grandchildren.

*Photo: Mendel Blau*

binders. She also oversaw the finances of the publications.

Publishing manuscripts did not make them rich, and my grandmother was content with hand-me-down clothing and used furniture. She set high standards for her children's education, giving them the feeling of pride in their way of life.

Even in the last days of her life when she was terminally ill in the hospital, her strength of commitment to avoid compromises was manifest when she repeatedly declined offers of her husband to visit her at the hospital. She knew that as a kohen he did not enter hospitals unless it was absolutely essential.

It was to my wife's credit that I was able to do all that I had done up until then, and I was very saddened by her passing. During that time, my daughter Rochel dedicated herself to my needs. In order to take my mind off of everything, my family suggested that I go to Chicago.

When I returned, Rochel told me to sit down and hold the handles of the chair. She read to me the Rebbe's response to her question whether she should move to my home to be able to better assist me with my needs, "As long as it will not cause a delay in his finding a second wife."

I felt like I was hit by lightning, and I could not say a word. It had never occurred to me to remarry. However, I did follow his directive and after a long journey Hashem sent me a wife, Mrs. Itta (nee Ansbacher) who was a righteous woman and continued to support me in all of my publishing endeavors and travels.



# Final Thoughts

In Chovos Halevovos it says that the yetzer harah makes every effort to make sure that you get confused about ideas that are clear to you. He constantly bothers you with all different kinds of false ideas. This causes you to have doubts in your belief system, and that perhaps you made a mistake in your faith that Hashem coordinates everything in this world.

My teacher, Rabbi Levovitz would give an analogy for this from the Germans after World War I. In 1919, at the end of the war, the United States, Britain, France and Germany signed the Treaty of Versailles.

Years after it was signed, Germany would repeatedly ask that it should be read again to see if there are any mistakes in the treaty. It turned out that it was just a way for the Germans to sow doubt in the treaty and they slowly began to violate its terms.

I have placed it in my heart to always see G-d's hands in everything that I have done. It was with His kindness that I was saved and was able to marry off all my children, and to



*After remarrying, at the request of his second-wife Itta,  
at times he agreed to be photographed.*

*Photo: Nechomo Kastel*



*At the bar mitzvah of Rabbi Mendy Blau.  
Photo: Sara Blau*

see nachas from them, their children and grandchildren.

I asked my family that after I pass away, they should engrave on my tombstone that all those who are active in bringing the mitzvahs of tefillin and mezuzah to their fellow Jews, I will daven from above that they should be rewarded from Heaven.

In closing, I want to thank Hashem for giving me the merit to publish many volumes

of *rishonim* for the first time. After a full life, I take with me what my uncle Rabbi Bengis wrote to me, that through publishing the Ritva, I have “acquired a faithful friend” in the Ritva. He wrote that the Ritva “derives tremendous pleasure from being mentioned by the students and, as our sages put it ‘his lips move in the grave.’” But most moving, it will be the Ritva who will be “an advocate for good” for me and mine, “bringing us peace and prosperity.”



Rabbi Blau's *matzeivah*.

# A Unique Approach For Overcoming Those Torah-Study Slumps

Rabbi Moshe Yehuda Blau

**T**he idea of rationing your learning time sounds like a silly thought. After all we are all trying to learn as much as we can, aren't we? The more time we learn the more Torah we know, so we should be stupid to cut down or ration our study time.

Naturally, if you are going along well, learning deeply and understanding clearly your Gemorah any time you want, you don't want to change your way of learning.

If you are not learning enough to accumulate wisdom, if you are spending many hours on the Gemorah and yet understand very little, if you are in a learning slump—then do something about it. And the Rationing Method is unique enough to turn things around for you.

The approach itself is simple. The first step is to break down your learning time, so you will know what your goal is. Decide, to start with, how many hours you want to learn today.

One hour? Okay, put that down on paper. Break down these 60 minutes into smaller units. Let us say you have four

short periods available for brief learning: (1) Riding the subway to work; (2) Riding back from work; (3) Time after dinner; (4) Before retiring. Decide that you will learn for 15 minutes only during each of these periods—no more! Now carry it a step further: decide that once you have met your goal of learning sixty minutes a day you are not allowed to learn any more that day. Sixty minutes, that is all. This may seem odd at first, but the fact is that you are not going to be in this slump forever. If you find an interesting Gemorah today, try to postpone it for early tomorrow morning—what a great way to start the next day!

Before you decide this is not for you, take just a second look at it from the psychological viewpoint. In reality, it is a two-fold approach: First, each day is broken into the smallest unit of time. When you think of having to learn, for example, one hour a day, the number may seem overwhelming. But when you break down your goal into smaller units of fifteen minutes each, it is a lot easier to visualize. The second aspect of this approach is that by making only a small number of minutes available for learning every day, every minute becomes more important. This makes you, the student, more enthusiastic about your Gemorah and thus enables you to understand it more easily.

RABBI M. Y. BLAU  
785 E. Second St.  
Brooklyn, N.Y., 11218

# How to Find More Time

Rabbi Moshe Yehuda Blau

**D**o you have enough time to learn Torah every day? If not, I will show you *many tested methods* to find all the time you want.

Believe it or not, *you have it!* And we will show you how. First make a definite promise to yourself (*blee neder*) to study from now on 5 minutes each morning for one single week. No interruptions during this period, please. Study what you enjoy most (Talmud, Mishna, T'nach etc.). After one week, your self confidence will rise and you will then be ready to increase the time by making another promise to study also five minutes at night. After one month, try to double your two study periods from 5 to 10 minutes. little by little you yourself will feel such unbelievable changes within your whole daily life that you finally after one year or more will be able to have a *daily study hour*.

“But how do I get started?” you may ask. The answer is: *Jump!* Right now, when you read these lines make a promise to G-d to study five minutes today only. Be prepared for difficulties, but try to overcome them by willpower and determination. The

Al-mighty will surely help you. (He who tries to purify himself will be helped.) Auto-suggestion will also help sometimes, see a picture of yourself as an active student of Torah.

Be very careful to stop when your time is over. This will help you tomorrow to overcome the excuse of having no time. Never stop a day, even Friday and Erev Yom Tov is to be included. Think of the educational value for your children! There is no greater picture for your son and daughter than a living example of the love of Torah. Imitation is the best education. After the kind of your study period, ask yourself, "Is there any good deed indicated in the book which I could practice right now?" This will again increase your love for learning, since you became a better Jew in only five minutes. Unbelievable joy during the whole day will be yours. And blessings from Heaven will help you to be very successful in your work, more than before. Talking to your friends to join you in this project will make both of you happy, and in addition to this they may have some new tested ideas that will help you to make your Torah Study Time a success.

Caution: Promise something very easy to you, something you are absolutely sure you can carry out. *Never promise anything difficult!*

Summary: You have more time than you know. The Acre of Diamonds is right underneath you in your own backyard. Dig and discover your richness. You can become a Talmid Chocho in five minutes'. The Al-mighty will help you – if you start now, here, today!

## **The Advantages of Having a Fixed Daily Study Period**

1) Two things make it difficult for a person to learn, inertia and lack of time. Both are corrected by having a fixed time to learn daily. The same laziness that prevents a person



from sitting down to learn also prevents him from breaking an established habit, namely that of learning at a specific time. The other major obstacle, lack of time, is also easily overcome by the fixed learning period, because as soon as you establish a Kivius קביעות we become more efficient in managing our time, thus we get more work accomplished within the same period of time.

2) A great deal of time is wasted by decision-making. Should learn now or maybe later during the day? When and where is the best time and place? Indecision is a major time-killer. He who has a fixed time and place to learn, saves this valuable time.

3) The fixed daily study hour can also prevent interruptions caused by visitors and phone calls. These distractions can be eliminated by informing our family and friends in advance that we will not be available at that time. They will respect our schedule, since they also expect us to honor theirs. Thus our power of concentration is greatly increased.

4) Having a set time to learn every day also makes it much easier to obtain a Chavruso.

5) Under this plan, where your only commitment is time – not subject matter – you have the option of varying the material to suit your mood. Thus if one evening you are too tired for Gemoro, you can choose to learn Chumash, Mishnayos, or something else instead.

6) Since it is very difficult to learn Torah, it is only human to postpone learning for “afterwards,” at which time it’s too late or we are too tired. This tendency is easily corrected by the daily study hour, because at the time that we set up our schedule, the Yetzer Hora does not actually see the difficulty involved in learning. He does not object to what he can’t see. אין היצר הרע שולט אלא במה שעיניו רואות. Once we establish a daily study period, and it becomes a habit, there will no longer be any delays or postponements for “better” times.

## A Daily Study Hour (Sha'ah Yomith)

Our sages tell us that when man is brought to the heavenly court, the first question asked by G-d will be, "Did you conduct your business with faith?" The next question will be, "Did you have fixed times for Torah study?" Why does the question of faith precede the question of study, since according to the Shulchan Aruch (chapter 155) study should be done before one goes to his business? The answer is, that without "*emunah*" (faith) we will never find time to learn Torah. He who honestly believes that whatever he earns is not a natural result of his efforts alone but a reward from Heaven, will easily allocate some time for study. He knows that his earnings will not be diminished if he works one hour less and devotes that time to Torah study.

The Shulchan Aruch teaches us that every person should learn in the morning before he goes to work. The Mishnah Berurah recommends that one should study immediately after the morning prayer, because if he waits for some later hour – this hour may never come.

It would be another tremendous accomplishment for your Shule and a Kiddush Hashem if the membership could get together and make definite commitments *blee neder* to study every day of the week at least one hour, individually or in groups. If it seems to us that we don't have the time to learn, we should strengthen our faith and trust in the Al-mighty, and soon we will realize that we have sufficient time available for learning.

Those who will undertake this project to keep the daily hour of study will not only enjoy immeasurable pleasure each day, but the whole day after the learning will be blessed by great success. The daily Torah hour will also pave the way for the speedy arrival of Moshiach, who "will study Torah constantly like his father David" (Rambam end of Hilchoth Melachim).

# How to Acquire the Art of Convincing

Rabbi Moshe Yehuda Blau

**B**elieve it or not: It is possible. And you can do it. All you need to do is. devote each day a minimum of fifteen minutes to speak to somebody about the beauty of Torah and the happiness of fulfilling a Mitzvoh. We all meet assimilated Jews every day in the street, on the bus, in the airplanes and on the subways. Why not use this opportunity to talk to them? You will be surprised how much can be done within just a few minutes. Your words will be a relief to most people and they will thank you for your attention and kindness to teach them something very useful. Take any Mitzvoh you want the person to do and concentrate on this one only. Take Tefillin, Mezuzoh, Shabbos, Taharas Hamishpocho.

Try to convince your neighbor that it is worthwhile to try it one time only. Invite him to your house for a Shabbos, to your Synagogue, to your Camp or your Yeshivoh. Let him see with his own eyes how it feels to be a Jew. But Just talking is not enough. In order to get positive results you must observe these rules:

1) Believe that the person you met today was not incidentally round but was sent to you as a present from the Almighty,

because He knows that you could do something for him to improve his observance of Torah. Have unshakable Bitochon that He will help you to persuade this person to fulfil a Mitzvoh.

2) Be a good listener. Let him do most of the talking. He will love you for your attentiveness, and you will learn much about his background, emotions, problems and ambitions.

3) After having listened to his words think and figure out yourself how you may use his own words as a way to show him that performing this one Mitzvoh will bring him closer to his life-goals. Also try to figure out which particular Mitzvoh he will be most receptive to. Select the right Mitzvoh for the right person.

4) *Ask for very little.* Ask him to put Tefillin on today only, keep this one Shabbos only, observe Taharas Hamishpoch only this one month. Remember. a person can't change overnight.

5) *Talk with enthusiasm.* Make him thirsty to drink from the pure wells of truth. Paint the most exciting picture of the happiness that this particular Mitzvoh will bring him or her. Show him how great the results of this once in a lifetime performance will be.

6) *Hide your final goal* (to change him completely) very carefully and be satisfied even if he tells you frankly that it is his first and last time. Quote to him the RAMBAM, who says that even putting Tefillin on just one time already changes his verdict on Rosh Hashono completely. And the RAN points out (quoted by the Kessef Mishne), that the same is true for K'reeyas Shma and Birchas Hamozoin.

7) Show him by *honest appreciation* that you love him and admire him and that you are his friend, ready to help him whenever he needs you. Nobody listens to an enemy, everybody trusts a friend. Don't criticize him, try to understand him. You can always find an excuse why he was forced to do what he did. See things from his angle.

8) After he has done what you wanted him to do, thank him for what he did and *express admiration*.

9) After G-d has sent you this wonderful great deed to cause a Jew to do a Mitzvoh for the first time in his life, say a prayer of thanksgiving to praise G-d for the great merit to be His messenger and to cause Joy and Happiness in all worlds. The moment you have succeeded to bring one Jewish soul back to Torah-Observance should be the happiest moment of the day. This happiness consequently will reload your physical battery and mental power and prepare you to work on somebody else tomorrow. Trust in Hashem Yisborach, and He will help you.

10) *Read these rules every day*, especially before you go to try to influence somebody.

11) Don't try to influence somebody else unless you are 100% sure that the person to be influenced will follow your advice. If you have doubts whether he will accept your advice, leave him alone and try to use your influence on somebody else whom you believe to be in a more receptive mood. Likewise, the person whom you want to influence find a spot which is the easiest one and use pressure only here. For instance, if somebody is very respectful to his teacher or parent, explain to him that this good deed will be a great pleasure and honor to his teachers and parents.

Summary: Sell yourself to yourself first on your ability to influence, before you sell your ideas to somebody else.

12) Never try yourself to correct members of your own family directly. They know you too well and consider and take you as a "fanatic" and will not even lend you an ear to listen to your words. In this respect, charity does not begin at home. Only the person, who is poor in money, deserves priority if he is a relative. But he who is poor in understanding should be left alone unless he is a stranger. The stranger is not biased. If you talk friendly he will listen to you.

So, what should you do about your own family? Find somebody else who is not a relative and not a close friend of that person and ask him secretly, without mentioning your name, to influence your relatives. Make sure that your brother and sister never finds out about your initiative.

13) Give charity each time before talking to anybody. So, G-d will bless your actions and you will successfully change a non-observer to become a “Baal Teshuvah.”

Prelude: I don't make the mistake to think that what I wrote is perfect and needs no corrections. Far from it. I am sure that others could easily add more to my advices and criticize righteously what I wrote. I will be, indeed, very grateful to anybody who corrects me. Well-meant criticism of these few lines will put the person into the category of “*Hamezackim ess Horabim*.” (Those who return Jews to Judaism).

*Rabbi M. Y. Blau, is Rabbi of Congregation Zichron Avrohom U'Tzvee Hirsh in Boro Park, Brooklyn, N.Y. and editor of numerous, volumes of ancient Hebrew manuscripts.*

# How To Buy A Kosher Mezuzah

Rabbi Moshe Yehuda Blau

1. Buy the largest size available. Most small mezuzoth are possul. Almost all large mezuzoth are kosher.

2. Take an expert on mezuzoth with you to the store where you buy your mezuzoth and let him select the best for you. Never rely on a storekeeper. He does not know and has no time to do the testing for you.

3. If you can't find a Rabbi or a teacher to go with you to the bookstore, ask the storekeeper to give you several mezuzoth for one day on approval. In the evening, go to the greatest expert on mezuzoth in town, and let him decide which of all those available is the best.

4. Should you live in a community where nobody knows much about kashruth of mezuzoth, go to the nearest office where they make Xerox copies and have your mezuzoth Xeroxed. Mail the Xerox-copy to another city where a well recognized famous Rabbi lives, who will write to you, advising you which of those in the picture are good and which ones are bad. Before you put them, into the Xerox machine (use only a machine that makes

perfectly clear copies) make sure to write a number under each mezuzah and keep the originals on your sheet at home until the Rabbi's answer arrives. You may also attach numbers to the mezuzoth themselves (stickers) to make it possible to recognize them next week when the letter from the other city arrives.

5. Actually you may have all your own mezuzoth tested by the same method. This will save you the trouble and the expense of calling a scribe to your house. So, go home, remove your mezuzoth from all the doors, paste them on a large sheet of white paper, or on two sheets, put a large number under each mezuzah and go to the best Xerox machine in town to have them Xeroxed, and mail the copy to the greatest expert on mezuzoth in U.S.A. Cost no less than one dollar. You also may call long distance after your letter arrived at the Rabbi's house to get his answer immediately.

b. Avoid mezuzoth which are bright white from the inside and darker from the outside (the side where nothing is written except for the three words on top). Only mezuzoth with the same color on both sides are guaranteed to last for several years. Those with different colors have been smeared with artificial colorings (chemicals), which cause the letters to crack very soon. So, today, your wonderful shining white mezuzah is kosher. Tomorrow many letter will break and split before you notice it. Make sure that the scribe wrote on the parchment, not on the chalk!

7. Over 50% of mezuzah cases in American Jewish homes are either empty or contain imitation mezuzoth printed on paper. Especially the Gift-Shops and the Ladies Auxiliary in most Synagogues sell paper instead of parchment inside the beautiful looking silver case. How can you be sure that your mezuzah is not printed but handwritten? Try to tear it. Tear it at the bottom where no letters are written and stop before you reach the letters. This way your mezuzah will still remain kosher as long as the letters are not damaged. You may also cut off a



tiny piece from the bottom and take a match and burn it. Paper burns with a flame. Parchment simmers and shrinks without any flames.

8. Ignore any printed testimony from any Rabbi in the world, who gives you a printed guarantee that this particular mezuzah is 100% kosher. Printing is cheap. Any faker can do it. Only your own personal checking of each individual mezuzah guarantees its value.

9. Before you buy a new home, you have it examined by appraisers and experts. You don't trust the real estate man, who confirms that this is a good buy. Why not treat the purchase of a mezuzah with the same caution?

10. Watch out especially for three things in your mezuzah before you buy: a) If the left foot of the *Hay* (ה) is as tall as a *Yood* (י) like this ה, b) If the *Yood* (י) has a little stick under the left bottom like this one י, c) If the crowns (תגי) are on top of all letters שׁעטנ״ג like this שׁ.

I do not sell mezuzoth, nor am I connected with anyone who does. I do this as a service ל"שׁ to the Jewish people, without any financial reward.

For a free copy, with compliments, write:

Rabbi M.Y. Blau

785 East 2nd Street

Brooklyn, N.Y. 11218

PS If you have any more questions, please call me after 10 P.M.

# How To Convince A Friend That It Doesn't Pay To Use Small Mezuzos

Rabbi Moshe Yehuda Blau

1) Most small Mezuzos have been dipped into a chemical solution which covers the inside of the parchment. When a Mezuzo looks bright white on the inside and brown or grey on the outside you may assume that the natural color of the parchment has been chemically changed. The reason for this practice is that it is difficult to write tiny letters with a feather on rough parchment. The chemical serves to make the surface smooth thus saving the scribe time and effort. Most large Mezuzos are written directly on the parchment with no substance intervening between the ink and the animal skin. The larger letters, thicker pen and marking used makes the coating unnecessary in large Mezuzos.

According to many authorities any chemical on the parchment makes the Mezuzah unfit! However, even those people who rely on the view of the authorities who permit coated Mezuzos, are still faced with the serious problems in the use of these Mezuzos: The "life spans" of these small Mezuzos are very short. Many of them will crack while being folded and rolled in an effort to fit them into the tiny cases. Others will crack after

a few months. Any change in humidity or air pollution will harm the small Mezuzah much sooner than the large one.

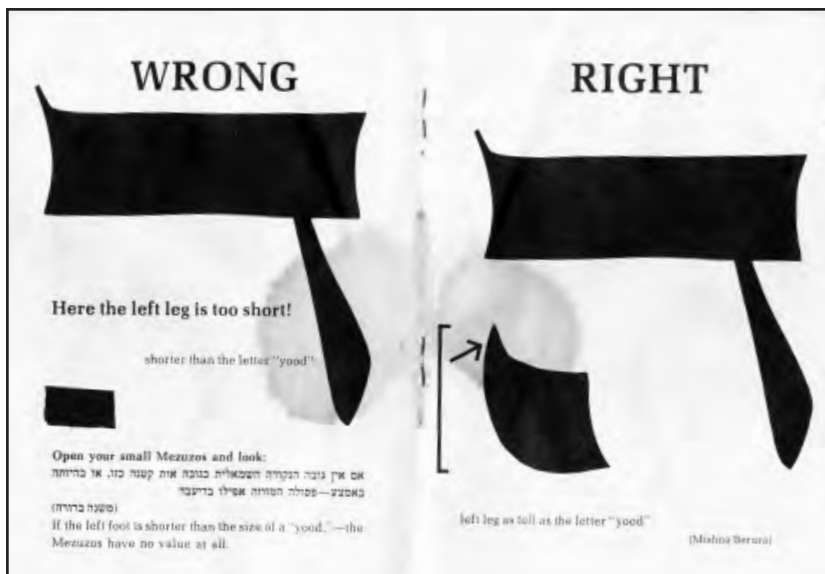
2) Most people buy the small Mezuzah because they think they are getting a bargain. True, a small Mezuzah can be purchased for considerably less than a large one. However the saving is an illusion when one considers the fact that the small

Mezuzah of ten lasts no more than a year or two, while a superb large Mezuzah can remain in perfect condition for twenty years or more. (Needless to say that all Mezuzos must be checked regularly.) In the long run the owner of small Mezuzos will be spending many times more for replacements than if he had purchased a large Mezuzah originally.

3) It is clear that anyone who purchased a Mezuzah is a believer in the All-mighty. The person who "saved" a few dollars when he chose to buy a small Mezuzah was deprived of all the miracles which his Mezuzah could have performed for him after some of the letters broke off or cracked without his even being aware of the fact. He lost the protection of his life and property from the day on which his Mezuzah became Possul (void).

4) It takes more effort and strain on the eyes to write small letters than big ones. Even with utmost concentration, the

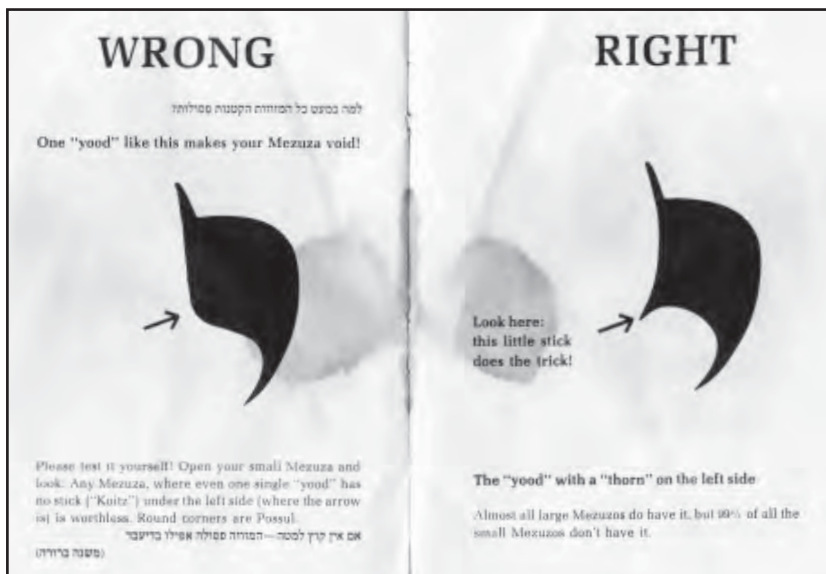




formation of the letters will never be as accurate according to the Shulchan Aruch as in larger Mezuzos.

5) Real pious scribes do not generally write small Mezuzos. One may ask, what difference does it make who wrote the Mezuzah, as long as it is checked afterwards and found to be Kosher. In determining the validity of a Mezuzah there are certain factors which can be verified by a visual examination of the Mezuzah after it is complete. However, there are other very important factors which an examination of the Mezuzah after it is complete will not reveal. Only truly G-d fearing scribe will adhere to the requirements, which he knows that no human being will be able to verify afterwards.

One such factor is the following: Each Mezuzah contains 713 letters, each of which must be written in a special way according to the Shulchan Aruch. The letters and words in the Mezuzah must not only be formed perfectly, they must also be written consecutively. Thus if a Sofer realizes halfway through a Mezuzah that he made an error in one of the letters he cannot go



back and simply correct that individual letter, but he must erase every word and letter which he wrote after that error and begin anew. This could involve a tremendous loss of time and money. The temptation is very great to simply correct that individual letter, knowing that nobody will know the difference. Only a truly G-d fearing scribe can resist that temptation.

Each time before writing G-d's name the scribe must say: "I now write G-d's name for the sake of sanctifying his name." If by mistake he forgot to say so that Mezuzah (or Tefillin, Sefer Torah) is Possul.

Today it is rare to find a very pious Sofer who regularly writes small Mezuzos. Thus there is a strong suspicion that the small Mezuzah was written by a non-religious scribe.

6) The following 9 letters ש"טנ"ז ג"ץ "Shatnez Getz" need three crowns on the left side of the roofs of the letters. These crowns should resemble the letter "Zayin" (a ball on top of the cane). Never will you find a small Mezuzah where the crowns look like a "Zayin." Most of the little Mezuzos do not have



crowns on all letters ג' שׁעטנ"ז "Shatnez Getz." Especially in the lower lines some of the crowns are omitted. Why? Because the scribe watches the clock and realizes that he "wasted" too much time on this Mezuzah. So he wants to catch up and starts skipping the crowns.

7) Another way to test the religious standards of the scribe is: to observe the last letter of each line. There should be no difference in the width of a particular letter whether it appears in the middle or end of a line. Often the last letter is made narrower in order to have all the lines end equally. This can distort the appearance of the letter making it resemble another one.

8) Take an expert on Mezuzos with you to the store where you buy your Mezuzos. Never rely on a storekeeper. He does not know and has no time to do the testing for you.

Before you buy a new home, you have it examined by appraisers and experts. You don't trust the real estate man, who confirms that this is a good buy. When you buy a car, you

certainly don't rely on the word of the dealer alone. Why not treat the purchase of a mezuzah with the same caution?

If you can't find a Rabbi or a teacher to go with you to the bookstore, ask the storekeeper to give you several Mezuzos for one day on approval. In the evening, go to the greatest expert on Mezuzos in town, and let him decide if they are good.

9) According to the Shulchan Aruch all Mezuzos must be checked by a scribe every 3½ years to see if they are still good.

I do not sell mezuzoth, nor am I connected with anyone who does. I do this as a service *ע"ש* to the Jewish people, without any financial reward.

For a free copy, with compliments, write:

Rabbi M.Y. Blau 785 East 2nd Street Brooklyn, N.Y. 11218

P.S. If you have any questions, please call me after 10 P.M.

(212) 436-5570.

# Publisher's Introduction to Shitas HaKadmonim on Nazir

Rabbi Moshe Yehuda Blau

*Adapted from the Hebrew by Aaron Kastel.<sup>1</sup> Despite the dense technical content it is hoped this sample will allow the reader to peek into the world of Rabbi Blau's work, his concerns, his methods and his prose.*

Blessed be the Creator, exalted be He who grants knowledge to man,<sup>2</sup> who showed such great kindness to us in revealing three manuscripts by our teachers, the Rishonim, on Maseches Nazir, which were hidden and buried in libraries for centuries. They are:

The Chiddushim of Rabbeinu Peretz HaKohen,  
The Tosafos of Rabbeinu Todros,  
And an Unidentified Commentary.

## Discovery of the Manuscript

Two years ago, a very significant event occurred when I obtained a manuscript that did not include the author's name. As I studied it, I noticed that the author frequently



cited his father's words, a rare occurrence by other Rishonim. I contemplated and exerted myself to recall whether I had ever come across a Rishon who did this. I was unsuccessful.

While these questions were still running through my mind, a memory sparked within it of a long halachic *teshuvah* that I had copied out only a few days before.<sup>3</sup> Penned by Rabbeinu Peretz HaKohen, the author constantly cited from his father Rabbeinu Yitzchak HaKohen's words. My heart told me that he was the author I was seeking.

In order to test my hypothesis I checked in seforim that quote from the commentary of Rabbeinu Peretz HaKohen on Nazir, such as in the seforim of Rabbeinu Shlomo Algazi, Gufe Halachos and Yavin Shemuah. I found that everything he cited as being from "Rabbeinu Peretz in his commentary on Nazir" was found word for word in the manuscript before me. I blessed Hashem, who brings about causes and turns the wheels, who had me happen across two manuscripts from one author in one period, so that I should be able to establish its holy source—its author.



## Maseches Nazir and its Commentaries

The language of Maseches Nazir is not the same as that of other Masechtos. Rabbeinu Tam writes "And the language of Nazir is distinct."<sup>4</sup> And Rabbeinu Peretz writes: "and in our Masechta the Talmud frequently uses 'lighter language'<sup>5</sup> [shortened words]."<sup>6</sup> This difference in the language of the Gemara in Nazir was also sometimes caused by copyists accidentally copying commentaries on the margins into the Gemara itself.<sup>7</sup>

Similarly, the commentaries on Maseches Nazir aren't the same as in the rest of the Talmud.<sup>8</sup> The foremost commentator, Rashi, did compile his commentary on this Masechta too,

and it is even cited by Rabbeinu Avraham of Montpellier and the Meiri. But the other Rishonim do not cite it, so it seems it was already lost in their day. Even the Tosafos we have on the Masechta do not mention the commentary of Rashi on this Masechta even once.<sup>9</sup> Instead of Rashi, another commentary was printed in its customary place on the side of the Gemara, whose author is still unknown. Incidentally, perhaps the author was Rabbeinu Eliezer of Metz.<sup>10</sup>

We know that many of the Rishonim composed various commentaries on Nazir, but few of them have reached us. Among these lost works that we see cited by others are those of: Rabbeinu Nissim Gaon (Sefer HaMaftaiach)<sup>11</sup>, Rabbeinu Chananel ben Chushiel,<sup>12</sup> Rabbeinu Boruch ben Shmuel of Greece,<sup>13</sup> Rabbeinu Elyakim,<sup>14</sup> Rabbeinu Yitzchak ben Yehudah,<sup>15</sup> Rivam,<sup>16</sup> Rabbeinu Tam,<sup>17</sup> Rameh<sup>18</sup> and Ritva.<sup>19</sup> None of these have reached us. What we do have are several commentaries from the rabbis of Chinon and Évreux.<sup>20</sup>

The rabbis of Évreux are mainly three brothers, sons of Rabbeinu Shneur: Rabbeinu Moshe, Rabbeinu Yitzchak and Rabbeinu Shmuel.<sup>21</sup> Rabbeinu Yitzchak wrote a commentary based on the teachings of his brother and teacher Rabbeinu Moshe,<sup>22</sup> and Rabbeinu Moshe himself also wrote Tosafos.<sup>23</sup>

The rabbis of Chinon are: HaKadosh Rabbeinu Nesanel – known as HaKeReN,<sup>24</sup> Rabbeinu Yaakov of Chinon,<sup>25</sup> Rabbeinu Yekusiel ben Shmuel of Chinon<sup>26</sup> and Rabbeinu Yitzchak ben Yitzchak – father of the author of Sefer HaKrisus.<sup>27</sup> The author of the “Outer Tosafos” cited in Shitah Mekubetzes also transmits teachings of the rabbis of Chinon.<sup>28</sup> The Tosafos printed within our Gemaras frequently cites Rabbeinu Peretz of Corbeil, who transmits the teachings of Rabbeinu Shmuel of Évreux and Rabbeinu Yaakov of Chinon.

There were two lost works that generally formed the basis of many of the commentaries we do have, called “The Kuntres”<sup>29</sup> – the booklet, and “The Tosafos” – the supplements. Among

those who drew from these two are the Tosafos on the side of the Gemara,<sup>30</sup> Tosafos HaRosh,<sup>31</sup> the Unidentified Commentary and Rabbeinu Todros ben Yitzchak. Rabbeinu Peretz HaKohen brings their comments in each and every comment of his, in their words and in their names.

Now we've merited, thank G-d, to receive three new commentaries: Chiddushei Rabbeinu Peretz HaKohen, Tosafos Rabbeinu Todros and the Unidentified Commentary.

## A: Rabbeinu Peretz HaKohen

Rabbeinu Peretz ben R' Yitzchak was born in the year 5065 (1305) and passed away at the age of sixty five in the year 5130 (1370).<sup>32</sup> His place of birth is not clear, but we can estimate that it was in Provence, since the year he was born we find his father living in "Manuaska"<sup>33</sup> which is in that region.

His father, Rabbeinu Yitzchak ben HaRav R' Yehudah HaKohen, was "famous for complete knowledge of Torah and for piety"<sup>34</sup>. Rabbeinu Yekusiel ben R' Shmuel of Chinon<sup>35</sup> responded "to the great rabbi R' Yitzchak, due to his great Torah knowledge and humility." Rabbeinu Dovid ben R' Shmuel of Estelle, the author of Sefer HaBatim on the Rambam, completes Hallel in his praise and refers to him with reverence, "holy of G-d,<sup>36</sup> honored, our master Rabbi R' Yitzchak HaKohen of Manosque,"<sup>37</sup> and testifies<sup>38</sup> "he is famous in our surroundings as the stability of his time."<sup>39</sup> In another Teshuvah from that time,<sup>40</sup> nine of the sages of Provence call him "the great prince among Yisrael, Hashem granted him fear of Heaven and the tactics of mortal understanding, and [he makes himself the] lowest of men."<sup>41</sup> He is the rabbi, the righteous teacher, Rabbi Yitzchak, may his Rock protect him, who dwells in Manosque."

"His great humility" is reliably seen in the way he signs two of his teshuvos,<sup>42</sup> "Yitzchak the humiliated, ben Rabbi Yehudah HaKohen." His greatness in Torah is also known to

us, from the testimony about him that “he disseminated the Torah, raised many students and interpreted the Oral Torah.”<sup>43</sup> We have already merited to see the words of Rabbeinu Yitzchak HaKohen on the subject of a chazakah that is going to change, as they are cited by his son Rabbeinu Peretz in his teshuvah.<sup>44</sup> And now we’ve merited to see also some of his commentary on *Maseches Nazir*, which his son Rabbeinu Peretz cites in his name in his own commentary on this *Masechta*. It is noteworthy that the wording cited by Rabbeinu Peretz in the name of his father generally matches the *Tosafos* we have on the side of the *Gemara*.

Rabbeinu Yitzchak HaKohen lived long, until the year 5086.<sup>45</sup> Of his students are<sup>46</sup> (sic) known to us: Rabbeinu Yehosefiah Binyamin,<sup>47</sup> who writes, “Are not they my teachers, our teacher Rabbi Yitzchak HaKohen and our teacher Rabbi Shimshon<sup>48</sup> son of our teacher Rabbi Yitzchak.” A fragment from the *Tosafos* compiled by Rabbeinu Yehosefiah Binyamin on *Maseches Brochos* is printed in *Dikdukei Sofrim* at the end of *Maseches Shekalim* after page 82.<sup>49</sup>

Rabbeinu Peretz HaKohen, the son of Rabbeinu Yitzchak, did not remain in his birthplace all his life. A few years later we find him in the city of Marseille.<sup>50</sup> Thereafter he came to Barcelona, through the efforts of his friend the *Ran*.<sup>51</sup> In the second year after his arrival there, “the prominent members of the Toledo community sent to him asking him to be their leader, but he refrained with [concerns regarding] livelihood for his household in his mouth” (from a letter from the *Ran*<sup>52</sup>). He was greatly esteemed by the king, who appointed him together with the *Ran* to adjudicate a matter of inheritance<sup>53</sup>.

We can see his greatness in Torah from the respect the *Ran* gives him, calling him “our teacher, the rabbi, the Kohen Gadol”<sup>54</sup> [that is, great Kohen -Trans.], and condescends to refer to himself as his student, “so inclines your student in his opinion.”<sup>55</sup>

The general population also recognized his greatness. A

striking example of this regard is the fact that when he passed away he was not buried on the edge of the cemetery, as was customary for Kohanim, but rather right in the middle of the cemetery.<sup>56</sup>

Rabbeinu Peretz “**explained the entire Talmud** and *paskened* with good and respectable explanation, and he wrote a great deal.”<sup>57</sup> This is confirmed by the mentions we find in his commentary on Nazir of his commentaries on Maseches Shabbos,<sup>58</sup> Maseches Eruvin<sup>59</sup> and Maseches Sanhedrin.<sup>60</sup> He also wrote many Teshuvos. One of them I already published in Shitas HaKadmonim.<sup>61</sup> Another was published in Teshuvos Besamim Rosh<sup>62</sup> § 219. And now I have found another Teshuvah from him in the Etz Chaim Library in Amsterdam:

This is the document that Rabbi Peretz HaKohen sent regarding a minor five-year-old boy who married a minor girl by the intention of her father. And they know that even if a minor understands the nature of marriage we are still not concerned with his marriage, such a marriage is null and void. Even if he sent her the customary marriage gifts they are without significance, since he sent them as a result of his earlier marriage [which is void].

Even if they had intimate relations after he reached the age of majority, despite the principle that we assume one’s intention is such that the intimate relations are legitimate, nonetheless in this case it is implicit that he depends on the earlier marriage. However, the early sages explained and were accustomed that in the case where the minor grew up and had intimate relations, the marriage grows with him and takes effect. The relations are judged to be legitimate and the marriage and the minor grow together. Still, in such a case where the minor did not grow up nor have relations, everyone knows that there’s no substance to the marriage.

In Provence there is a custom for minors to marry in this way, but this is a foolish custom, originated by the arrogant. Or

perhaps it is just intended as betrothal, and education about the Mitzvah is accomplished and even the ignorant will not mistake it for real marriage, since the matter is clear as day. But since my opinion was sought I had to write about an obvious matter.

Signed Peretz Kohen

The words of the Ran also tell us of his noble character, testifying to his regular hospitality. These are his words to the community in Barcelona, in his request that they increase Rabbeinu Peretz's salary.<sup>63</sup> "and his expenses are great, for it is the way of the sages that the hungry and the thirsty partake of their finest delicacies." So we see that Rabbeinu Peretz's home was open to all to feed the starving, which caused him to have high expenses. Both Rabbeinu Peretz and his father are referred to with the title "chossid,"<sup>64</sup> pious.

Among his known students are: the Rivash,<sup>65</sup> the Rivash's brother Rabbeinu Crescas,<sup>66</sup> and Rabbeinu Matisyahu, son of R' Yosef, son of R' Yochanon, head of the Paris Beis Din and of the rabbis of France.<sup>67</sup>

Rabbeinu Peretz's brother, Rabbi Meshulam HaKohen, was also a great man,<sup>68</sup> but we don't know whether he composed seforim.

Rabbeinu Moshe Chalava merited to see Rabbeinu Peretz and the Ran and writes of them in a teshuvah.<sup>69</sup> "I saw the great luminaries, Rabbeinu Peretz HaKohen z"l and the Ran z"l, shining as the shining son of the dawn<sup>70</sup> and as Hillel and Shammai."

Rabbeinu Peretz HaKohen saw Rabbeinu Shimshon, son of R Yitzchak of Chinon, author of Sefer HaKrisus, and testified of him<sup>71</sup> that he would say "I pray with the intentions of this child."

## His Commentary on Maseches Nazir

Rabbeinu Peretz began writing his commentary on Nazir at the age of twenty two<sup>72</sup> and completed it in his old age. It is his way to open with his father's words, then write "until here was the commentary of my father, my teacher z"l." However, his father's commentary is only cited in the earlier chapters. Two other great works served as the basis for his commentary, "The Kuntres" – the booklet and "The Tosafos" – the supplements, two commentaries from the school of the sages of Évreux. He copies them both out in their entirety in each and every comment. Sometimes he pauses in the middle of the quote to explain them before continuing the quote. One who is accustomed to his style will easily discern what is from him and what is part of the quote.<sup>73</sup>

Rabbeinu Peretz HaKohen also copies from the Tosafos of Rabbeinu Peretz of Corbeil on Maseches Pesachim.<sup>74</sup> In the sugya of Ta'am Kelkar he cites "Tosafos on Pesachim" and all that he cites is found in the Tosafos of Rabbeinu Peretz of Corbeil.<sup>75</sup>

The teachings of the sages of Chinon are also cited in his commentary. On page 4b s.v. Mai Lav, he cites Rabbeinu Yekusiel of Chinon.<sup>76</sup> On page 29b he writes "until here was the commentary of Rabbeinu Nesanel z"l. The commentary of the Kuntres on this I did not copy because his interpretation seems better to me, but I did add a bit from the Kuntres and from my father, as I copied them above."

After Rabbeinu Peretz has quoted these earlier commentaries on a given passage, he then explains and discusses it himself at length. For the sake of clarity, he sometimes coins new words, that are rare until today. From the word ראוי – fit, he makes a noun, ראוייות<sup>77</sup> – those that are fit. Similarly, from the word סימן – sign, he gets מסמנות<sup>78</sup> – alludes. He is very precise about the wording of the Gemara and the general principles by

which it is interpreted.<sup>79</sup> He will not rely upon an interpretation that seems logical to him if it does not fit well in the wording of the Gemara. And there is no point, large or small, which he neglects to take up and generously explain at length.

The attribution of this manuscript commentary to Rabbeinu Peretz arises from the words of Rabbi Shlomo Algazi, who cites Rabbeinu Peretz on Nazir 35 in two of his seforim, Gufei Halachos and Yavin Shemuah,<sup>80</sup> and the quoted passage is found in the manuscript. Besides, at the top of each and every page there's a Hebrew acronym TPK, which stands for Tosafos Peretz Kohen. To aid the reader, who may be unfamiliar with his style, I have written this acronym out in full wherever it occurs, Tosefes Peretz Kohen instead of TPK.

This sefer is being published for the first time from the Sassoon Manuscript no. 1033, some six centuries after the passing of the author. Much thanks is due to Rabbi Solomon David Sassoon who was kind enough to give me permission to print it. May he be blessed from heaven, in the merit of the holy author, that he and his descendants should have wealth and Torah learning together.

## **B: Rabbeinu Todros**

Rabbeinu Todros ben Yitzchak of Girona<sup>81</sup> was one of the great Rishonim. The author of Even Bochen, at the end of that work, lists him among ten leaders of the generation: “And from Girona the lion of the forest of Lebanon<sup>82</sup>, a cub among the holy flock,<sup>83</sup> the lion of the company,<sup>84</sup> bold as a leopard in the war of Torah,<sup>85</sup> set on high,<sup>86</sup> above all praise,<sup>87</sup> Don Todros Itzik.”

Rabbeinu Todros wrote his Tosafos on Nazir at the end of 5081 and in 5082. Those years were times of terrible decrees against the Jews, may the Merciful spare us. Three decrees were decreed then against Hashem's nation.

The first was “the Wailing of the Shepherds”<sup>88</sup> [better



known as the Shepherds' Crusade], where empty, violent people gathered, some forty thousand of them, and stole and plundered and murdered throughout France and Provence.<sup>89</sup> In Chinon they killed Rabbeinu Yosef ben Eliezer of Chinon, the brother in law of Rabbeinu Peretz ben Eliyahu of Corbeil.<sup>90</sup>

The second was the Lepers' Plot, which was just twelve months later. A strange illness appeared that year in France which caused delirium, and the non-Jews claimed that it was the result of [lepers and] Jews poisoning the wells and springs. In consequence, many Jews were killed in France.<sup>91</sup>

The third was the Burning of the Talmud in Toulouse, when the ruler of that city had two wagons full of Gemaras burnt. The King of Rome wanted to make similar decrees but Hashem thwarted him and he succumbed to paralysis.

That year, 5082, three seforim were composed: Even Bochen, Kaftor VaFerach and Tosafos Rabbeinu Todros. All three tell of the terrible decrees.

The style employed by Rabbeinu Todros in his Tosafos is the standard style in collections of Tosafos we're familiar with. He asks questions with the words "*veim tomar*" and then answers with "*veyesh lomar*." Until now, no Tosafos with that style was known on Nazir. The Tosafos printed in the Gemara are a commentary that elucidates, not a back-and-forth, as they usually are.

His Tosafos stand out as being intensely concise. He knew how to include matters in few words. He draws on earlier collections of Tosafos composed up to his time, and adds his own contribution as well. In particular, he tries to always answer whatever questions his predecessors left unanswered.<sup>92</sup>

This sefer was used by the great Sephardi rabbis over the generations. The author of Chikrei Lev, Rabbi Raphael Yosef Chazzan, quotes from it in Even Haezer § 24. Rabbi Chaim Avraham Ardit (student of the author of Shaar HaMelech),

in his *chiddushim* printed at the end of his brother's sefer on Rambam, Mateh Efraim, also quotes from it.

Tosafos Rabbeinu Todros are now being published for the first time, from the Oxford Manuscript no. 448, and I thank the librarian at the Bodleian library who gave me permission to print it.

## C: Unidentified Commentary

How honored was the day that a manuscript reached me which had been used by Rabbeinu Betzalel Ashkenazi himself. He corrected it in his own holy handwriting and copied from it into his Shitah Mekubetzes. In fact, one can still see which passages he wanted copied, since they're marked with a little circle suspended between the lines at the beginning and end (see the facsimile). However, only a small portion of this wondrous work was collected in the Shitah Mekubetzes, and now, with Hashem's help, I am publishing the sefer in its entirety.

This sefer is not in the same category as other *chiddushim*, which only comment on particularly difficult points; rather, the author explains each *sugya* word for word from beginning to end. We are yet to merit to know the name of the author, but Rabbeinu Betzalel Ashkenazi is certainly reliable and he quotes from him. Furthermore, from the style and wording it is evident that it was written by one of the great Rishonim. This commentary now appears for the first time from the manuscript of Baron Günzburg.

How great is the benefit that one studying Nazir would derive from using these three commentaries published here. With their help, many puzzling passages in Tosafos, Mefarshim and Rosh will be readily understood, as those commentaries are often lacking words or even whole phrases, and from our three commentaries it will be possible to fix the errors and fill in what's missing. In particular, the Rosh in the margin of the

gemara is lacking, sometimes even in the way it is quoted in Shitah Mekubetzes. Many Acharonim toiled to establish the correct text of those commentaries, and now every individual can easily understand the true intention of the commentaries printed in the Gemara, with the help of Heaven, by using these commentaries. This will certainly lead to an increase in people studying Nazir, when the work of correcting the text becomes easier for them.

I was exceedingly careful to copy the manuscripts precisely, with Hashem's help. At the time of printing I once again compared the print with the original manuscripts, to avoid mistakes as much as possible. As is the convention of all publishers, I placed in parentheses the words that seem to be to be superfluous or corrupted and I placed in brackets the words that seemed to be lacking in the manuscripts, whether due to scribal error or other causes. In my footnotes I have noted the references for the Rishonim's words in Tanach, Talmud and other Rishonim. I also added explanations of my own, where Hashem generously granted them to me, to clarify the authors' words. I split the text into paragraphs, added punctuation and added the page numbers of the Gemara being explained in order to make it easier for the reader.

I conclude with gratitude to Hashem, who in His great kindness granted me the privilege of bringing a blessing to His nation, a well of living waters for *Talmidei Chachamim* who drink thirstily of the words of the Rishonim, who are as angels. And I pray that Hashem will show me even greater kindness, that I should merit to publish the rest of the Rishonim that I have ready to print. And may the merit of the Rishonim stand by me and my descendants, that the Torah should never leave my mouth, nor the mouths of my descendants, forever.

I take this opportunity to express heartfelt thanks to all my distinguished friends, those who help and those who support, those who do and those who cause others to do, who

stood by my side in this holy work. May they all be blessed from the Source of blessing, with long life, with wealth and honor, peace and tranquility, and may we all merit to see the pride of the holy Torah raised and the coming of Moshiach speedily in our days, amen.

The 4th day of the Parsha of “If a man explicitly utters a nazirite vow, to be a Nazir for Hashem.”

[Wednesday 11 Sivan – 24 May] 5732 [1972], Brooklyn.

## **Moshe Yehudah HaKohen Blau**

Son of Rabbi Yirmiyahu z”l

1. All endnotes are Rabbi Blau’s except those marked with an asterisk at the beginning. Square brackets are the translator’s.
2. \*The initial letters of the first four words form Hashem’s name, a classic custom Rabbi Blau observes at the beginning of each introduction. –Trans.
3. \*In his footnote below (33)[44] he seems to identify this Teshuvah as the one he printed in Shitas HaKadmonim on Kiddushin I, pg. 325-346, in 5730 (1970), two years before the printing of this volume. –Trans.
4. Sefer HaYashar of Rabbeinu Tam § 62.
5. \*The phrase is from Bava Kama 6b where the Gemara discusses why the Mishnah used the unusual term Chav where Chayav would be expected. –Trans.
6. Chiddushei Rabbeinu Peretz Nazir 18b s.v. Gufa, 19b s.v. Gemara, 41a s.v. Ei Salka Datach.

7. See for example Chiddushei Rabbeinu Peretz HaKohen on Nazir 58b s.v. BeAlma at the end.

8. \*Note also the words of the Geonim printed at the end of the Rif on Nedarim about that Masechta, which is similar in subject to and immediately precedes Nazir (see introduction to Rabbeinu Avraham on Nedarim and Nazir that he considers them one), that already in their time it was not learned or applied so much. When texts are learned less, the neglect results in corrupted text, less commentaries written and copied, and so more commentaries lost. -Trans.

9. \*This is especially significant because the authors of Tosafos are the students of Rashi's family and their colleagues, and the commentary is usually entirely preoccupied with discussing his commentary. The word Tosafos means additions, i.e. supplements to Rashi's commentary. -Trans.

10. There is some evidence for this in Tosafos Rabbeinu Todros, Nazir 4a s.v. Meikal, which states, "And Rabbeinu Eliezer of Metz the commentator was not particular about the wording 'meikal' and interpreted it as 'megaleiach.'" And this is the interpretation found in "the commentator" which is printed in our Gemaras instead of Rashi. Similarly, on page 525 Rabbeinu Todros cites from Rabbeinu Eliezer of Metz what we find written in "the commentator" that's printed there.

11. Otzar HaGeonim Nedarim pg. 114. Tosafos Rid Nazir 56b s.v. Rabbeinu Nissim wrote.

12. Nazir 30a Tosafos s.v. Hachi Garsinan Ei Aisi.

13. Nazir 30a Tosafos s.v. HaIsh. Tosafos Rid Nazir 3b, 9b, 13b, 15b and at the end of the Masechta s.v. Kasav.

14. In The Commentator printed in the Gemara Nazir 43b s.v. Kezayis Natzal. Yichusei Tannaim VaAmoraim pg. 90.

15. Yichusei Tannaim VaAmoraim pg 90.

16. Raaviyah Siman 1026.

17. In Tosafos printed in the Gemaras, Tosafos Rabbeinu Todros, the Unidentified Commentary, Tosafos HaRosh, there are many things cited from Rabbeinu Tam that are not found in his Sefer HaYashar. See below in the index of rabbis. And in Chiddushei Rabbeinu Peretz 29b he explicitly mentions such a work by the title “Nimmukei Rabbeinu Tam.”

18. Unidentified Commentary Nazir 35b

19. Chiddushei HaRitva Shabbos 15a s.v. Shelo, Shevuos 3a s.v. VeAl HaZakan.

20. See below in the index of rabbis.

21. Cited in Teshuvos HaRashba vol. 3 § 345, “Rabbeinu Shmuel of Évreux explained.”

22. Shitah Mekubetzes Nazir 58b, “and my teacher, my brother, explains.” Chiddushei Rabbeinu Peretz HaKohen Nazir 29b, “As Rabbeinu Yitzchak of Évreux wrote in the name of his brother Rabbeinu Moshe, based on Nimmukei Rabbeinu Tam.”

23. Nazir 53a s.v. Al Eilu, “and Rabbeinu Yitzchak of Évreux found in the writing of his brother Rabbeinu Moshe.”

24. His Tosafos on Nazir are cited in the commentary of Rabbeinu Azriel, 2a, 4a, 12a, 15a, 30a, 38b, 46b, 53a, 56a. And in Chiddushei Rabbeinu Peretz HaKohen 29b.

25. Chiddushei Rabbeinu Peretz Nazir 53a footnote 29, Tosafos in our Gemaras 53a s.v. Basar.

26. Chiddushei Rabbeinu Peretz Nazir 4b s.v. Mai Lav.

27. Nazir 16b Tosafos s.v. Hareini Nazir in a Hagahah (marginalium). Shitah Mekubetzes Nazir 63a s.v. Ba’i.

28. Shitah Mekubetzes Nazir 58b s.v. Mibaya.

29. \*Those who study Gemara are accustomed to this term being used by Tosafos to refer to Rashi, but here it refers to an unrelated French commentary with similar goals and format.  
–Trans.

30. Nazir 26a Tosafos s.v. VeChi.
31. Shitah Mekubetzes 12b, 49a.
32. Teshuvos HaRivash § 280, 387, 476.
33. Manosque in French. About [40](30) miles from Marseille.
34. Teshuvos Rabbeinu Yitzchak deLattes pg. 37.
35. Ibid.
36. \*Tehillim 106:16. –Trans.
37. Ibid pg. 42.
38. Ibid pg. 38.
39. \*Yeshayah 33:6. –Trans.
40. Ibid pg. 44.
41. \*Daniel 4:14. –Trans.
42. Teshuvos Rabbeinu Yitzchak deLattes pg. 53 in his teshuvah to Rabbi Yitzchak ben Mordechai Kimchi. Teshuvos Chachmei Provence pg. 322.
43. Shaarei Tzion pg. 47.
44. Printed in Shitas HaKadmonim on Kiddushin I Ezras Nashim pg. 338.
45. This is evident in Teshuvos Chachmei Provence pg. 322.
46. \*It seems Rabbi Blau intended to list more than one student. –Trans.
47. Dikdukei Sofrim, Maseches Brochos, pg. 30 of the introduction, by footnote 9. [Rabbi Nosson Rabinovitch opines there that Rabbeinu Yehosefiah Binyamin is the one for whom the Munich Manuscript, the earliest complete manuscript of the Talmud, was written for. –Trans.]
48. This refers to Rabbeinu Shimshon [of Chinon -Trans.] author of the Sefer HaKrisos. It seems Rabbeinu Yitzchak must

have had either greater years or greater wisdom, that's why he was listed first.

49. \*This seems to refer to page 8 which addresses daf beis (2) in the gemara, in footnote 6. It seems almost as though someone wrote a terse note "8 2" which was then copied as "82" and presumed to be at the end rather than the beginning. Though it's unclear why such a note would refer to the daf of the Gemara in addition to the page of the Sefer and instead of the number of the footnote. –Trans.

50. Mekoros UMechkarim pg. 177 in the letter from the Ran.

51. Ibid. Pg. 177,178.

52. Ibid.

53. Toldos HaYehudim BeSepharad.

54. Mekoros UMechkarim pg. 177.

55. Teshuvos HaRan § 43.

56. Teshuvos HaRivash § 144.

57. Shaarei Zion pg. 47.

58. Nazir 10a s.v. Demechlefei.

59. Nazir 38a (as noted there, footnote 83).

60. Nazir 48b s.v. Lo Yitome, Nazir 52b s.v. Ei Parich.

61. Shitas HaKadmonim on Kiddushin I, Ezras Nashim, pg. 325-346.

62. \*Many rabbis at the time and since, including the Chasam Sofer (O.C. § 154), have identified this work as a forgery, though not all agree. The Chida (upon whom Rabbi Blau often relies) initially inclined towards the claims that it was forged, but then later accepted the testimony of the publisher's father that it was genuine. See Shem HaGedolim, Seforim, § 127 Besamim Rosh. See also Teshuvos Melamed Lehoil § 60 (pg. 82), from Rabbi Dovid Tzvi Hoffmann, Rabbi Blau's great uncle,



where he discusses the claims and the Chida's changing opinion, before deciding to go with the initial compromise position of the Chida, not to rely on any authority of the author, but to still use whatever seems correct independent of authority and authorship, and paskens in accordance with a teshuvah there, though with support from other sources. -Trans.

63. Mekoros UMechkarim beginning of pg. 177.

64. Teshuvos HaRivash § 378.

65. Teshuvos HaRivash § 127, 219, 375, 387, 389.

66. Ibid § 60.

67. Dikdukei Sofrim in his introduction to Maseches Brochos page 22.

68. Shaarei Tzion pg. 47.

69. In the approbation of Rabbi Avraham Ashkenazi to Rabbi Moshe Chalava's commentary on Maseches Pesachim. The teshuvah that Rabbi Avraham Ashkenazi mentions there is printed in full in the New Teshuvos HaRivash § 11 with the signature of the Rivash. But this is incorrect. I saw in a manuscript in JTS that it was signed by Rabbi Moshe. There is internal evidence too - it is written there "Indeed I have been settled in the city of Tortosa these past thirty-five years," but the Rivash did not dwell in that city.

70. \*"Hillel Ben Shachar," Yeshayah 14:12. -Trans.

71. Teshuvos HaRivash § 157.

72. Nazir 31a "And I found my commentary on this from my youth and copied it." Nazir 7a s.v. VeEima, "And I wrote commentary on this chapter until this point in my youth, when I was twenty two, and I've copied it in my old age."

73. These two works were also drawn upon in the composition of the Tosafos printed in the Gemaras, the Rosh - both his commentary and his Tosafos, the Unidentified Commentary and

the commentary of Rabbeinu Todros.

74. Nazir 37a.

75. Which was printed in Eretz Yisroel in 5730.

76. This is probably Rabbeinu Yekusiel ben Shmuel, whose teshuvah is printed in Teshuvos Rabbeinu Yitzchak [ben] Emmanuel deLattes, in which he defends Rabbeinu Yitzchak HaKohen, father of Rabbeinu Peretz.

77. See for example Nazir 3a s.v. Al Mah Shepiresh, 57a s.v. Shnei Nezirim.

78. Nazir 52a s.v. Ibaya Lehu.

79. See for example Nazir 3b s.v. Kimelo Pisas HaYad. 51a s.v. Rekev.

80. Gufei Halachos § 111, Yavin Shemuah klal 102.

81. See below the quote from Even Bochen.

82. \*Amos 3:4, Melachim I 7:2. –Trans.

83. \*Michah 5:7, Yechezkel 36:38. –Trans.

84. \*Kiddushin 48b. –Trans.

85. \*Avos 5:20, Megillah 15b. –Trans.

86. \*Shmuel II 23:1. –Trans.

87. \*See Nechemiah 9:5. –Trans.

88. As Rabbeinu Todros calls it at the end of his commentary on this masechta.

89. \*And also Aragon where Rabbeinu Todros lived. –Trans.

90. In Kaftor VaFerach 36b he writes that his teacher Rabbeinu Yosef ben Eliezer of Chinon was killed al kiddush hashem on the second day of Rosh Hashanah. And see Shevet Yehudah pg. 86.

91. \*It seems that this too may have extended into Aragon.

-Trans.

92. See for example Nazir 28b s.v. Velizrok, where he writes “they did not resolve this in Tosafos and it seems to me that we could say...” 57b s.v. Tnehu Inyan, s.v. Viyemei Sefiro, “and they didn’t resolve it in Tosafos but to me it is resolved.”

# שיטת הקדמונים רשימה ביבליוגרפית מספרי הרב חיים משה יהודה הכהן בלוי ז"ל מסדרת קבי לעטר זקני

## דברים אחדים

ספרים שלא ראיתי בעצמי אלא ראיתם רשומים בהוצאות אחרות או בקטלוגים וכדו' יסמנו בכוכבית.

אחרי כל ערך יבוא מספרו וקישור לערכו בקטלוגי הספרייה הלאומית וספריית אגו"ח<sup>1</sup> ומספרו וקישור לסריקת האתר [HebrewBooks.org](http://HebrewBooks.org), אשר יש להם (כמעט?) כל ספריו במדור מיוחד "קדמונים". האתר בד"כ חילקו כל כרך לחלקיו, לפי מחבר ומסכתא וכו', וע"כ אצלם יבוא זה אצל החלקים ברא-שיתם, אך ספרים שלא חילקו יבוא זה לפני קטלוגי הספרייה, שהרי הוא לתור עלת יותר, אך יבוא רק אצל אותה הוצאה (כמה שניתן לדייק במקום שלא דק דקו), וכן בכולם. בקטלוגים דרכם לשים כל כרכי ספר אחד (לדעתם) בערך א', ואציין להם בכ"א, לאידך לפעמים מחלקים כרך א' לכמה ערכים, ויצויינו רק אצל הפרטים. לפעמים נסרק רק אצל אגו"ח באתר שלהם, ויבוא זה אחרי ציון הערך אצלם.

קצת פרטים ביוגרפיים: הרב בלוי נולד ביום ד' חשוון תרע"ג בהמבורג,

1. להעיר אשר הרבה מספריו נתן המחבר מתנה בעצמו אל כ"ק אדמו"ר, כאשר רואים בתמונות ומכתבים.

הגיע לארצות הברית ביום יב טבת תש"ז ועבר להתגורר בניו יורק ומאז כמעט<sup>2</sup> ולא יצא מצפון אמריקה, נחלה בשנות תשנ"ד ותשנ"ה והוסיף שם חיים, ונפטר ביום ג' אייר תשס"ג.

בחיפוש מ"מ (ועוד) עזר לו ידידו הבקי המפורסם הרב אפרים פישל הערשקאוויטש אב"ד האליין, ובעריכת ההקדמות עזרו לו ידידו הסופר הפורה הרב יוסף דוד עפשטיין<sup>3</sup> ואשתו מרת חנה חיה הנה.

דרכי במהדורא זה לסכם דברי הרחמ"י בהקדמותיו, ולא לברר כל דבר בעצמי כ"כ, ולפעמים בחרתי לציין איפה שהוספתי בירור.

כמה מהכרכים הם באמת ספר אחד בכמה כרכים, כתב הקדמה א' להם וכנראה נדפסו ביחד, ולפעמים לא נדפסו באותה שנה ויש כמה שינויים בזה, ובעיני היה יותר פשוט ומועיל לרשום כל כרך בערך לבדו, אף שלא עשו כן בקטלוגים אחרים (וגם בהם וביניהם יש שינויים). חוץ מספרים שנדפסו שוב, שהכרכים רשומים בערך א'.

באסיפת חומר מזכרונותיו ופרטים ביוגרפיים וכדו' נעזרתי רבות בעבודת ועצת דוד זקליקובסקי.

הנני מתנצל בפני הקוראים הנכבדים, שהרשימה נעשתה בחפזון ובלתי סדר, ואף פעם לא למדתי הכללים והדרכים המקובלים במלאכה זו. אך במקום שאין איש ובעת לעשות, כי אם אין עכשיו אימתי, ואם אין אני מי, ניסיתי כפי יכולתי, בתקוה שאם אתחיל ואראה ואראה, יבואו אחרים לעזרני וללמדני, לג מור את המלאכה שעלי. אשר לכן רשימה זו מיועדת להיות מהדורא קמא בלבד, והנני פונה אל הקוראים לעזור לי להשלים את החסר, לתקן הטעויות, ולהאיר עיני במחשכי העמקים שלא ירדתי לסופם. אפשר לשלוח הכל אל: aaronkastel@gmail.com ותודתי נתונה להם מראש, ויהא חלקם בין מזכי הרבים.

אהרן מנחם מענדל קסטל

2. טס פעם אחת לאנגליה לא' מחתונות משפחת מאמארשטיין באמצע שנות תש"מ בערך.

3. כנראה הכירו מימי לימודם בישיבת מיר.

## תשי"ב

(א) חידושי הריטב"א עמ"ס בבא בתרא ח"א. ניו יורק. תשי"ב (1951)<sup>4</sup>.  
דפוס האחים שולזינגר. התאריך בסוף ההקדמה "ערב ראש השנה שנת תשי"ב  
שבות אהלי יעקב"<sup>5</sup>. כולל פירוש על ד' פרקים הראשונים, מד"ד עמ"א עד  
דע"ב ע"א. עם הגהות המו"ל<sup>6</sup>, שממוספרות במיספור א' לאורך הספר. ע"פ ב'  
כת"י: כת"י א' (990000545340205171) מבית המדרש לרבנים באמריקה  
שנתן לו ש"ב פרופ. מארקס<sup>7</sup> הספרן שם, וכת"י בהמ"ד לרבנים לונדון

- 
4. ביומן שלו ביום ט טבת תש"ט רשום "גמרתי העתקת כ"י הריטב"א לב"ב",  
וביום יז בו רשום "נתן לי ה' כ"י הריטב"א ב"ב של מרן חיד"א"
5. ובזכרונותיו כתב: "מחמת גודל הספר ומפני חוסר כסף חילקתי הספר לשני  
כרכים והוצאתי לאור חלק הראשון בער"ה תשי"ב שבה לקל עליון".
6. כעצת כ"ק אדמו"ר. ראה "הגאון המהדיר", מאת הרב ברוך אבערלאנדער ודוד  
זקליקובסקי, כפר חב"ד גליון 1046 (כז אייר תשס"ג) עמ' 19. והוא ע"פ הראיון  
שעשו עם הרחמ"י, ופרט זה לקוח משם (אך בלי ההסבר שזה היה עדיין דבר בלתי  
מצוי). ועד"ז כתבתי בשם בנו בקובץ הרמת קול דוד, דרשה ב' עמ' 5 הערה 8.  
ולהעיר מאג"ק חי"ט עמ' תכ (אגרת ז'תיח) שמתיעץ על ההשלמה כ"ק אדמו"ר  
כותב אשר "כבר שוחחנו בזה".
7. היה נשוי למרת חנה הופמן, בתה של הרב דוב צבי הופמן (בעהמח"ס שו"ת  
מלמד להועיל), שהיה דודו (מצד אמו) של הרב ירמיהו בלוי אביו של הרחמ"י.  
**בשבט תש"ח** קרא הרחמ"י בעתון (אולי דער מארגענזשורנאל 30 ינואר עמ'  
5) על פעולת מארקס בספרייתו לרגל חגיגת יום הולדת השבעים שלו. ניגש אליו  
והלה נתן לו הכת"י הראשון של הריטב"א על ב"ב וגם עזר לו לקבל את השני וע"י  
עזרתו זו נכנס אל מלאכת ההזדרת הכת"י. אך כבר בראשית המלאכה בשנת תשי"ג  
דר. מארקס נפטר. דר. מארקס רצה שיתחיל עם ספר הבתים, שיש בו חידוש  
יותר מבחי' המחקר, אך הרחמ"י נמלך עם "גדולי הדור" שהורו לו להתחיל עם  
הריטב"א, אשר יותר חשוב ומועיל לעולם הישיבות, כמ"ש בזכרונותיו. ורמז לזה  
בהקדמת ספר הבתים (כו) עמ' ז "ועוד בשנת תש"ח נעתר לנו פרופסור אלכסנדר  
מארקס ז"ל למסרו לידינו על מנת להוציאו לאור יה"ר שזכות תורתו של רבינו  
תעמוד לו בעולם האמת".

(הירשפלד מס' 86) חתום בחתימת החיד"א<sup>8</sup>. הסכמות<sup>9</sup> רבות<sup>10</sup>. הקדמה על תולדות הריטב"א, יחוס הספר אליו, הכת"י ועבודתו.<sup>11</sup> מודה להרב דה. שמואל בלקין כי עבד על הספר בכולל של ישיבת יצחק אלחנן (ישיבה אוניברסיטה)<sup>12</sup>. פקסימיליות מהכת"י. בסופו שער אנגלי והקדשות<sup>13</sup> אל המתנדבים (באנגר-לית). כריכה כחולה. °16 4, [6], 278, [8] עמודים. (סה"ל: 990012230180205171, אגו"ח: 5752)

(ב) חידושי הריטב"א עמ"ס בבא בתרא (כנ"ל (א)) ח"ב. ניו יורק. תשי"ד

8. עובדא חשוב שאף מזכיר על השער.

9. הרב יהודה ליב זעלצער בשם אגודת הרבנים (תשי"י), הרב אהרן קאטלער (חסר), הרב איסר זלמן מלצר (תשי"י), הרב אליעזר זילבר (חסר), הרב בן ציון מאיר חי עזויאל (תשי"א), הרב דוב בעריש ווידנפלד (תשי"א), הרב דוד הלוי יונגרייז (תשי"א), הרב ראובן זעליג בענגיס (תשי"י), הרב יצחק הוטנר (תשי"א), הרב יצחק אייזיק הלוי הרצוג (תשי"י), הרב משה פיינשטיין (תשי"י), הרב משה רוזין (תשי"ח), הרב עקיבא סופר-שרייבער (תשי"א), הרב שמואל עהרענפעלד (תשי"ח). בספר זה ההסכמות נעתקו, מכאן ואילך נדפסו צילומים. בזכרונותיו מספר שהרב משה רוזין טרחה למצוא כל המובאות מהריטב"א בהנימוק"י ועפ"ז הוכיח שהכת"י הוא באמת להריטב"א, נתן הסכמתו ואז השאר סמכו עליו ונתנו גם הם הסכמות. ההסכמות בסדר א"ב ע"פ שם הפרטי, וכן נהג בכל ספריו.

10. כעצת גיסו הרב חיים מרדכי אייזיק חודקוב. אסיפת ההסכמות בא"י נעשה ע"י גיסו הרב יוסף הולצברג.

11. כבר מזכיר שיש בידיו כת"י אחרים שבתקוותו יו"ל.

12. רושם ביומנו ביום ו חשון תשי"ט "אצל בלקין", וביום ט "אדמו"ר מליובוויץ צוני לקבל המשרה בכולל", וביום יב "נכנסתי לכולל רי"א". אך בשנת תשי"א כבר נסגר הכולל, כמ"ש בזכרונותיו.

13. הקדשת המחבר (אחרי ההקדמה) היא להוריו הרב ירמיהו בלוי ומרת לאה.

14. וראה גם 997009705985205171 לעותק בארכיון פרטי. ושם: "תשי"ד" וצ"ע.

(1954). דפוס בלשן (שוסטערמאן ופויזנער)<sup>15</sup>. התאריך בסוף ההקדמה ר"ח ניסן תשי"ד. כולל פירוש על שאר הפרקים, מדע"ג ע"א עד דקע"ו ע"ב. במקום הסכמה מכתב ברכה אישי מש"ב<sup>16</sup> הרב ראובן זעליג בענגיס על הספר שהגיע לידו (ט"ו מ"ח תשי"ב), ובמקום הקדמה חצי עמ' של "דברים אחדים". בסוף הס' מפתח "מראה מקומות מש"ס בבלי וירושלמי תוספתא ורמב"ם" על ב' החלקים, תיקונים ומילואים (כחצי עמ'). הקדשות<sup>17</sup> ושער אנגלי. כריכה כחולה. ועיין בהערות ולקמן (מח.א) אשר אולי נדפס שוב ח"א אז. 4 [4], 639 - 279, [9] עמודים. (סה"ל: 990012230180205171, אגו"ח:<sup>18</sup> 5752)

(ג) כתבי הריטב"א. כולל: ספר הזכרון (יח-נב), הלכות ברכות (נד-קכט), תשובות (קלג-קפ). ניו יורק. תשט"ז (1956). דפוס בלשן (כנ"ל (ב)). תאריך שבסוף ההקדמה ל' שבט תשט"ז<sup>19</sup>. עם הגהות המו"ל.

15. כנראה עבר להם כי ביה"ד שלהם היה בקירוב מקום הרבה יותר, והיו אז דפוס חדש שהיו רק מתחילים לקבל הזמנות על ספרים חוץ מספרי חב"ד.

16. היה נשוי לרייזל זלטא (זיוו), אחות רחל שאכעט, אמה של חיה הנה בלוי אשתו. נפטר בז' סיון תשי"ג, ועל כן זו ההסכמה האחרונה ממנו על ספריו.

17. הקדשת המחבר (אחרי ההקדמה) היא לחמיו הרב מאיר שמריהו שאכעט והד' מותו מרת רחל (זיוו).

18. וראה גם 997009705985105171 לעותק בארכיון פרטי.

19. הפעם הראשון שעשה כמנהגו לחתום כל הקדמה בתאריך של יום טוב חב"ד, אך לא המשיך בנהג זה עד י"ב תמוז תש"כ (1). ולהעיר שהרב קאטלער בהסכמתו גם חתם באותו תאריך. בטעם מנהג זה אצל הרחמ"י, אוי"ל שהוא הולך בדרך כ"ק אדמו"ר שהזריך אותו בנוגע לההדרת ספרים כנ"ל. עוי"ל בדא"פ שהיה קשור למנהגו להביא כל ספר לכ"ק אדמו"ר שחזר ועודדו, ואף תמך בו כספית, אולי גם התאריך היה דרך להדגיש המתנה, או להקדיש ספריו לכ"ק אדמו"ר (וכאילו במקום הקדשה מפורשת שקיבלו אחרים, וכ"ק אדמו"ר כמובן לא רצה בזה). ואולי הוא אפילו התאריך בו הגיש הספר לכ"ק אדמו"ר, אך אינו נראה, כי בתמונה מיום ב' תשרי תשמ"ז נראה ספר שיטת הקדמונים יבמות (לכאו') והתאריך בו הוא יב תמוז תשמ"ו.



- 1] ספר הזכרון העיר עליו שכבר נדפס<sup>20</sup> ע"פ כת"י מנטובה (אשר חסר ההקדמה וכמה פרשיות ומתחיל בפ' וירא), והוא משתמש בכת"י זה וגם בכת"י רומי<sup>21</sup> (ואטיקן מס' 249) אשר שלם ומדוייק יותר.
- 2] הלכות ברכות מעיר אשר נדפס בפעם הראשונה בליורנו תר"ד<sup>22</sup> אך לא נתפרסם באירופה המזרחית עד שנעלם מבעהמה"ס משנה ברורה, ועל כן החליט להדפיסו שוב, ומשמע שהוצאתו היא ע"פ הוצאה זו, והגיה ע"פ כת"י ספר הפרדס<sup>23</sup> מתלמיד הריטב"א שהרבה להביא מס' רבו. ועל הגהותיו לס' זה כותב שהוסיף "ביאור" בשם מעין הברכות<sup>24</sup>.
- 3] התשובות הן י"ח<sup>25</sup> קיצורי תשובות מכת"י<sup>26</sup> עם הגהות המו"ל, ועוד כ"ו (סה"כ מ"ד) תשובות אשר ליקט מבית יוסף, אבקת רוכל, מים חיים להפר"ח

20. כהוספה לחי' הריטב"א עמ"ס נדה (דפוס ווין תרכ"ח) ע"י החכם שלמה זלמן חיים הלבברשטאם.

21. בזכרונותיו מספר איך אחרי הדפסת חי' הריטב"א נזכר בספר הזכרון אשר הזכיר בהקדמתו שם ועל כן החליט להשיג ולהדפיס כת"י רומי כספר הבא. ועליו הסיפור הידוע עם הכומר וכו'.

22. בסוף ספר שו"ת חיים וחסד להר' חיים יצחק מוספיא, וכותב עליו שהוא מכת"י אשר השאיר אחריו החיד"א (אשר הזכיר בשה"ג בערך הריטב"א ובס' יוסף אומץ סי' ס"ה), אך לא הסביר השערותיו, וצ"ע.

23. וכותב שמקווה להדפיסו, וכן עשה, ראה לקמן (לג).

24. "וקראתיו בשם "מעין הברכות", כי בו הראתי המעין ממנו שאב רבינו דיני ברכות". ולהעיר שהוא גם כר"ת שמו, משה בלוי. ונ"ל אשר אולי הוסיף שם להדגהותיו כי לא חידש הרבה בעצם ההו"ל בס' זה, אשר לא הו"ל מכת"י אלא מדפוס.

25. המעתיק כתב בהקדמה להכת"י "מצאתי י"ט תשובות מהריטב"א" אך הרחמ"י מעיר עליו בהקדמתו הערה 3 "כפי הנראה מנה המסדר סימן י"ב בשתים."

26. כותב עליו רק שמכיל תשובות מעוד כמה ראשונים (וס' חוקת הדיינים וס' חזה התנופה). שהיה למראית עיני החיד"א, והיה בידי ר' אלחנן אדלר בלונדון, בנו של הרב נתן אדלר. בשו"ת הריטב"א הוצאת מוה"ק העיר הר"י קאפח במבוא (עמ' 15) אשר תשובות אלו כבר נתפרסמו בכת"ע הסגולה חוברות נז-ס בשנת תרצ"ח ע"י הרב מנחם זאב חסידא. ואולי הרחמ"י בלוי לא ידע מזה.

(ושו"ת זרע אנשים הוסיאטין תרס"ב)<sup>27</sup>.

הסכמות רבות<sup>28</sup>. הקדמה על יחוס הספרים, הכת"י ועבודתו. פקסימיליות מכת"י ספר הזכרון וספר הפרדס. בסופו שער אנגלי והקדשות.

8° (וכן הוא בשאר ספריו מכאן ואילך), כריכה ירוקה. [20], ח, [6], יח-גב, נד-קכט, קלג-קפ, [10] עמודים.

(סה"ל: 990019307310205171, אגו"ח: 8206, וסריקתם)

\* (ד)<sup>29</sup> פירושי רבנו יהונתן הכהן מלוניל והרא"ה על הרי"ף מס' ברכות. ניו יורק. תשי"ז (1957)<sup>30</sup>. והוא כמעט שני ספרים שונים שנכרכו יחד<sup>31</sup>, לכל א' יש שער והקדמה נפרדת. תאריך ההקדמה הא' ר"ח אדר ב' תשי"ז, ותאריך הב' ז' אדר ב' תשי"ז.

[1 פירוש רבינו יהונתן הכהן מלוניל (סה"ל: 990011582840205171, בס"ע: 000201822, אגו"ח: 14494) נדפס ע"פ ב' כת"י, כת"י בספריית העיר

27. על אלה לא הוסיף הגהות, כנראה כי הם מספרי דפוס מצויים.

28. הרב אהרן קאטלער (תשט"ז), הרב אליעזר זילבר (תשט"ז), הרב אליעזר יהודא פינקל (תשט"ו), הרב דוד הלוי יונגרייז (תשט"ו), הרב זלמן סורוצקין (תשט"ו), הרב יונתן שטייף (תשט"ו), הרב יוסף אדלר (תשט"ו), הרב יחזקאל סרנא (תשט"ו), הרב יצחק הוטנר (תשט"ו), הרב יצחק ניסים (תשט"ו), הרב משה פיינשטיין (תשט"ו), הרב עקיבא סופר-שרייבר (תשט"ו), הרב צבי פסח פרא"ק (תשט"ו) - ד' עמ"!, הרב שלמה יוסף זוין (תשט"ו), הרב שמואל עהרענפעלד (תשט"ז). במכתב אל הרב הולצברג מאחרי פסח תשט"ז (לפי המשוער, חסר תאריך) הרחמ"י כותב: "לדאבוני נאבדו כמה הסכמות בבית הדפוס, וחבל על דאב"דין. "ואולי יש לשער ע"פ השוואה עם ההסכמות בספר שלפני זה (ועם רשימת אלו שנפטרם בינתיים) אשר ביניהם היו הרב דוב בעריש וויידענפעלד, הרב יצחק אייזיק הלוי הרצוג, והרב משה רוזין.

29. רשמתי ע"פ הוצאה ב' (תשל"ט) שתח"י, וע"פ הקטלוגי הספרייה הלאומית וספריית אגו"ח.

30. בקטלוג הספרייה הלאומית כתבו שהיה דפוס שולזינגר. וע"ע.

31. וכך נרשמו בקטלוג ספריית אגו"ח והעירו ע"ז גם בקטלוג הספרייה הלאומית. וכן לשון הרחמ"י בלוי בהקדמה הב' "להוציאו לאור שוב ולצרפו לפי ר' יהונתן הכהן מלוניל בכרך אחד."

המבורג וכת"י ששון.<sup>32</sup> הכת"י הב' היה בידי הרב יחזקאל עזרא בן רחמים (אחיו של הרב יצחק ניסים) אשר הדפיס ממנו כמה עמ' עמ"ס סוכה בהמאסף (שנה ד, סימן ט), אך לא עלתה בידו לסיים המלאכה, כי אחרי זה נפטר ונמכר הכת"י למשפחת ששון.<sup>33</sup> נדפס עם כל לשון הרי"ף למעלה ממנו. עם הגהות המו"ל בשם ברכת משה.<sup>34</sup> בסופו "קטע מפירושו רש"י ברכות דף ב... שנדפס בדפוס שונצינו שנת רמ"ד ונשמט בכל הדפוסים האחרונים".<sup>35</sup> הסכמות רבות.<sup>36</sup> הקדמה על תולדות רבינו יהונתן הכהן מלוניל, יחוס ותולדות הכת"י ועבודתו.<sup>37</sup> פקסימיליות ב' הכת"י ואגרת המחבר אל הרמב"ם.

[2 פירוש הרא"ה (סה"ל: 990011582890205171, אגו"ח: 14471) הוא דפוס צילום מהוצאת הרב שמחה הלוי באמבערגער בשם פקודת הלויים (מאינץ תרל"ד), ברשות נכדו דה. זעליגמאן בער באמבערגער (אשר לימד כימיה בישיבה אוניברסיטה). ורק הוסיף הקדמה על תולדות הרא"ה ובה גם סקירה על כל נו"כ הרי"ף (מונה כה). בסופו שער אנגלי, הקדשות (?). כריכה כחולה.

32. אשר המציא לו הרב שלמה דוד ששון, בנו של דוד סלימאן ששון האספן. וגם הרב שמואל קלמן מירסקי המציא לו צילום מהכת"י כשעדיין חיכה לקבל הכת"י.

33. שם עמ' כו. וגם בסוף הסכמת הרב יצחק ניסים בעמ' יד.

34. "קראתי להגהותי אלה, שחנני ה', "ברכת משה" על שמי ועל שם המסכת". - בהקדמה שם ר"ע כז. כנראה נמשך אחרי מעשיו בספר שלפני זה לקרוא שם להגהותיו. ושוב הר"ת כשמו בלוי משה.

35. וגם זה כנראה נשמט מהוצאה ב'.

36. הרב אהרן קאטלער (תשי"ז), הרב אליעזר זילבר (?), הרב אליעזר יהודא פינר קל (תשי"ז), הרב דוד הלוי יונגרייז (?), הרב יונתן שטייף (חסר), הרב יוסף אדלר (חסר), יחזקאל סרנא (תשי"ז), הרב יצחק ניסים (תשי"ז), הרב משה פיינשטיין (תשי"ז), הרב עקיבא סופר (תשי"ז), הרב פנחס עפשטיין (תשי"ז), הרב צבי פסח פראנק (תשי"ז), הרב שמואל עהרענפעלד (תשי"ז).

37. מודה לזאב ארבאך.

8° כז, [5], 167, [1], יג, 2-12, קפח, [11] 38 עמודים.

(ה) ספר המכתם עמ"ס פסחים, סוכה ומוע"ק לרבינו דוד ב"ר לוי מנרבונה ותשובות בעל המכתם ובני דורו. ניו יורק. תשי"ט (1958) 39. דפוס בלשון.

תאריך שבסוף ההקדמה אלול תשי"ח.

[1 ספר המכתם נדפס ע"פ ב' כת"י. הא' מספריית מונטיפיורי שבביהכ"נ יהודי פורטוגל וספרד בלונדון, והוא נעתק ע"י הרב משה ב"ר שם טוב ׳ חביב (בעהמח"ס דרכי נועם ומרפא לשון ועוד) בשנת רמ"א בעיר שאטיבה ספרד ומכיל מסכתות פסחים ומגילה, עם הגהות מהמעתיק (שנדפסו בתוך הספר). הכת"י הב' מהמוזיאון הבריטי (אד. 19778) משנת רל"ו ומכיל מסכתות סוכה, פסחים, מגילה, מוע"ק וביצה. בסוף מס' פסחים ד' עמ' הוספה מתלמיד הרמב"ן.]

[2 תשובות בעל המכתם ובני דורו<sup>40</sup> נדפסו מכת"י אוקספורד 2550.

עם הגהות המו"ל באר משה<sup>41</sup> על כל הספר. אחרי התשובות מפתח שמות מחברים וספרים, ו"מרגלית יקרה מס' המכתם למס' מגילה" (כא, ב). הסכמות רבות<sup>42</sup>. הקדמה על העיר נרבונא, תולדות המחבר, יחוס הכת"י

38. בקטלוג הספרייה הלאומית העמודים האחרונים (כנראה הקדשות) חסרים, וצ"ע.

39. ביומן שלו ביום טו כסלו תשי"ט רשום "צ"ל הכל אצל המדפיסים", וביום ז שבט רשום "מוכן לכריכה". ובהמאור מחודש חשון-כסלו (שנה י חוברת ב (פח) עמ' 31 כבר כתבו הערכה ומשמע שכבר יצא לאור. ובהמאור מחודש שבט שנה י חוברת ד (צ), עמ' 42 שוב מזכירים שזה "יו"ל". וצע"ק.

40. על השער הפרטי להתשובות "שאלות ותשובות רבינו דוד ב"ר לוי ובני דורו", ובראשי העמודים "שאלות ותשובות רבינו דוד ב"ר לוי".

41. שוב בר"ת בלוי משה.

42. הרב אהרן קאטלער (תשי"ט), הרב אליעזר זילבר (תשי"ט), הרב אליעזר יהודה פינקל (תשי"ט), הרב דוב בעריש וויידענפעלד (תשי"ט), הרב יוסף אדלר (חסר שנה), הרב יחזקאל סרנא (תשי"ט), הרב משה פיינשטיין (תשי"ט), הרב עקיבא סופר-שרייבר (תשי"ט), הרב פנחס עפשטיין (תשי"ט), הרב צבי פסח פראַנק (תשי"ט), הרב שמואל עהרענפעלד (תשי"ט).

להמחבר וכו'. פקסימילי מכת"י הא'. שער לכל מסכתא. בסופו שער אנגלי והקדשות. כריכה אדומה (וכן מכאן והלאה).  
8° [14], [יט]-כט, [3], [א]-קח, [2], [קיא-קפ, [2], [קפא]-רלה, [3], [רלט]-רנט, [1], [רסא]-רסג, [1], [2], [8] עמודים.  
(סה"ל: 990018705280205171)

## תש"כ

- (ו) נמוקי יוסף עמ"ס מגילה פסחים וכתובות לרבינו יוסף בר חביבא. ניו יורק. תש"כ (1960). דפוס דייטש. התאריך בסוף ההקדמה י"ב תמוז תש"כ<sup>43</sup>.
- 1 [פירוש הנמוקי יוסף מכת"י על הלכות הרי"ף עמ"ס מגילה ופסחים. נדפס מכת"י אוקספורד. עם הגהות המו"ל באר משה.
- 2 [חידושי הנמוקי יוסף על הגמ' עמ"ס כתובות מהנדפס<sup>44</sup>. ע"פ דפוסים ליוורנו תקנ"ה (בספר אשי ה'), ופרעשבורג תקצ"ו (בסוף רי"ף סדר נשים). מעיר אשר השני לא מזכיר הראשון ואולי נדפס מכת"י אחר ולכן השתמש בשתיים.
- 3 [ליקוטים מפירושו על הרי"ף עמ"ס ברכות ושבט מכת"י<sup>45</sup>. ח' עמ' בלבה עם קצת הגהות המו"ל באר משה. כריכה אדומה. לראשונה קצות העמודים משוישות, וכן מכאן ואילך. הסכמות רבות<sup>46</sup>. הקדמה על המחבר, ספרי, יחוס הכת"י ותיאורם.

43. התחיל שוב לחתום בתאריכים חב"דיים. ולהעיר שיש הסכמות שנחתמו בתאריכים מאוחרים יותר.

44. "חידושי רבינו למסכת כתובות לא נתפשטו הרבה. ועתה אינם בנמצא כלל. ולכן, על פי בקשת רבינו הנני מוסיפם בסוף הספר הזה עם הרבה תיקונים."

45. "שיופיעו אי"ה במהרה" וגם "קידושין גיטין וע"ז עודם נמצאים בכ"י", "נמוקי יוסף כ"י למס' שבת תענית וחולין אשר בידי".

46. הרב אהרן קאטלער (יג אלול תש"כ), הרב אליעזר זילבר (תש"כ), הרב אליעזר יהודה פינקל (תש"כ), הרב דוד הלוי יונגרייז (כד תשרי תש"כ), הרב יחזקאל סרנא (תש"כ), הרב יוסף אדלר (חסר), הרב משה פיינשטיין (ב' דחנוכה תש"כ), הרב שמואל עהרענפעלד (ג' דהאזינו (ד' תשרי) תש"כ).

8° [18], קב, [2], קה-קסט, [3], קנג-שלב, שלג-שמ, [10] עמודים.  
(סה"ל: 990019103780205171, אגו"ח: 12586)

(ז) פירוש רבינו אברהם מן ההר ח"א יבמות. תשכ"ב. דפוס דייטש. תאריך בסוף ההקדמה י שבט תשכ"ב. ע"פ כת"י המוזעאום הבריטי אד. 27048. והוא כת"י קדשו של המחבר בעצמו, כפי שמוכיח בהקדמה. וכנראה מתוך חשיבות הכת"י ולהראות הוכחותיו איך שהכותב עשה כבתוך שלו למחוק קטעים שלמים. שער אנגלי והקדשות. הפי' עד דף קא, והשאר נאבד, וכן נמחקה הקדמת המחבר. "חבור שלם דרך פירוש ופסק." <sup>47</sup> הפי' מרבה להביא פירוש רש"י, ולפעמים לדחות פירושו בחריפות בלתי מצויה, ובעיקר הולך תמיד בעקבות הרמב"ם. הקדמה ארוכה על זיהוי הכת"י, תולדות המחבר וספרו. הסכמות רבות<sup>48</sup>. על השער "לרבינו אברהם מן ההר ... והוא מחבר 'תוס' ר"י הזקן על מסכת קידושין", ובזכרונותיו מספר ששאל את הרב משה פיינשטיין האם לקרוא לספר ע"פ השם המקובל המוטעה או ע"פ השם האמיתי לפי מסקנתו, ונענה להשתמש בשם האמיתי, וכנראה מצא פשרה.  
8° [8], [12], [8], א-רמח, [7] עמודים.  
(אתר: , סה"ל: 990010890690205171, אגו"ח: 14470)

(ח) פירוש רבינו אברהם מן ההר ח"ב נדרים ונזיר. תשכ"ב. דפוס דייטש. תאריך בסוף ההקדמה י שבט תשכ"ב. ההסכמות וההקדמה זהים עם (ז), אך הפקסימילות החליף עם אלו על נדרים ונזיר. שער פרטי למס' נזיר. בסוף הספר כמה ליקוט קטעי פירוש על מס' אחרות ותשובות המובאים בספרי דפוס וכת"י

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47. לשון שערי ציון, הובא שם בהקדמה, וציין שהובא בסדר החכמים וקורות הימים ח"ב עמוד רל"ט.

48. הרב אהרן קאטלער (אור ליום ב' וארא כה טבת תשכ"ב), הרב אליעזר יהודה פינקל (יא טבת תשכ"ב), הרב יוסף אדלר (יב טבת תשכ"ב), הרב יחזקאל סרנא (יא טבת תשכ"ב), הרב משה פיינשטיין (כא כסלו תשכ"ב), הרב שמואל עהרנפ"ע-עלד (ב' לס' וארא תשכ"ב).

אחרים, ומפתח הראשונים ומפתח הרמב"ם<sup>49</sup>. המפתחות הן על כרך זה וכרך (t) וגם על הפירוש המכ' 'תוס' ר"י הזקן עמ"ס קידושין". בעמ' ריא כותרת פרק יתירה. שער אנגלי ואין הקדשות. בהקדמה (ובהסכמות) מציין שבספר זה מובא הרבה מפירוש רש"י האמיתי על מסכתות אלו, אשר בשביל זה לבד היה כדאי:

8 ° [8], [21], [8], א-קצג, [3], קצז-רמה, רמו-רנא, רנב-רנד עמודים.  
(אתר: , סה"ל: 990010890690205171, אגו"ח: 14470)

(ט) הוצאה שניה מתוקנת עפ"י כת"י של (ה) ספר המכתם עמ"ס פסחים, סוכה ומוע"ק לרבינו דוד ב"ר לוי מנרבונה ותשובות בעל המכתם ובני דורו. ניו יורק. תשכ"ב עיין לקמן (מ.א). Edison Copyright. 1958. דפוס lithographing corp. השער האנגלי לא נשתנה. בעמ' קכו נדפסו שתי מילים על הגליון. גם ההקדמה צילום והתאריך נשאר. עמ' רסב ממוספר בגליון הפנימי וקשה לראותו. שער אנגלי אין הקדשות.<sup>50</sup>  
8 ° [12], [1], יט-כט, א-קה, קה-קח, קט-קפ, קפא-רלה, [1], רלט-רנט, רסא-רסג, [1] עמודים.  
(אתר: , סה"ל: 990024764110205171, אגו"ח: 10616)

(י) "מהדורא שניה מתוקנת עפ"י כ"י ירושלים עיה"ק" של (ג) כתבי הריטב"א. תשכ"ג. דפוס Edison גראס & פריעה. NY. בעמ' אחרון תיקון טעות א' בהקדמת הריטב"א לספר זכרון. אין פתח דבר וכדו' על ההוצאה החדשה והכת"י החדש, לא ברור אפ'י איזה מן הספרים תיקן. פקסימילות ספר הזכרון אחרי שער הפרטי של הספה, מספר הפרדס אחרי ספר הל' ברכות, . השמטה בעמ' קכט בהגהות. בתחילת ספר הל' ברכות, "לוח המפתחות" לתוכן הפרקים. שער פרטי לכל ספה. כריכה אדומה. שער אנגלי אין הקדשות.  
8 ° [41], [2], [1], יז-יט, [1], כא-נב, [1], נד-קכט, [2], קלג-קפ עמודים.  
(אתר: 16269, אגו"ח: 6442)

49. התכוון לשים את זה יותר קרוב לתחילת הספר, שהרי כתב בעמ' רנב "לקמן עמוד רנ".

50. כנראה אין רוצים להקדיש הוצאה שני'.

(יא) ספר המאורות וההשלמה עמ"ס שבת. ניו יורק. תשכ"ד. דפוס דייטש. תאריך בסוף ההקדמה י שבט תשכ"ה. מלשון השער: "ספר המאורות לרבינו מאיר ב"ר שמעון המעילי מנרבונה (רבו של רבינו מנוח) וספר ההשלמה לדודו ורבו רבינו משולם ב"ר משה ב"ר יהודה מבדריש".

[1] ספר המאורות הוא פירוש על הרי"ף אך על סדר הגמ' (הקדמה עמ' יא), מסיוד על ספר דודו ורבו, ספר ההשלמה. נדפס מכת"י באראן גינזבורג שבספריה הרוסית (990000729790205171) שנעתק בחיי המחבר ומוגה על ידו.<sup>51</sup>

[2] ספר ההשלמה הוא ספר "המשלים הלכות רבינו" הרי"ף, ובא "פעם לחזק דבריו ופעם לתמוה עליהם" ומיוסד על ספר המאור לרבינו זכריה הלוי, כפי שכתב המחבר בכ"ז בהקדמתו שנדפס ב(יב). בהקדמה דספר זה לא כותב עליו, ועיין תיאורו בהקדמה לפי' הרא"ה (ד) [2] עמ' יב (משם העתקתי). נדפס מכת"י וואטיקאן מס' 124.

עם הגהות המו"ל ד' הסכמות<sup>52</sup>. הקדמה ארוכה, על ספר ותולדות בעל המאורות, על ספרו מלחמת מצוה, אגרת ארוכה ממנו אל מלך צרפת מכת"י (מלחמת מצוה כת"י פארמא 9472 דף סד ע"א), קצת תולדות בעל ההשלמה אשר הרב יהודה לובצקי<sup>53</sup> "הניח מקום להוסיף", ועל הכת"י, ואחריו מפתח הספרים ומחברים המובאים בספר. כותב בהקדמה (עמ' כב) על ספר מלחמת מצוה שבספר ההשלמה עמ"ס ברכות (יב) בלשון עבר "והדפסתי". אין שער אנגלי<sup>54</sup> והקדשות. הכריכה אדומה. [6], יא-כט, [3], לג-רח, [2], ריא-שכ עמודים.

51. כמו שסיפר באריכות בזכרונותיו איך שידידו פרופ. משה (מריווין) פוקס שכנע אוניברסיטת ברנדייס לבקש מהם צילומו.

52. הרב אליעזר יהודה פינקל (א' דתשרי תשכ"ד), הרב יוסף אדלר (כ"ד כסלו תשכ"ד), הרב יחזקאל סרנא (י"ג טבת תשכ"ד), הרב משה פיינשטיין (כ"ז תשרי תשכ"ד). כנראה כבר סמך קצת על שמו ולא הרגיש צורך בריבוי הסכמות.

53. בבדקי בתים שבסוף ספר ההשלמה על סדרי זרעים, מועד, ונזיקין, נ"י. תשי"ט

54. פעם ראשונה לכאורה.



אתר: , סה"ל: 990020080760205171, אגו"ח: 9051)

\* (יב) המאורות וההשלמה עמ"ס ברכות ופסחים. תשכ"ה. תאריך בסוף  
ההקדמה י שבט תשכ"ד<sup>56</sup>.

1] המאורות עמ"ס ברכות. מכת"י גינזבורג כדלעיל (יא) 1].  
2] מלחמת מצוה לבעל המאורות נדפס מסופו (ח"ד) לפני ולאחרי המאורות.  
והוא סיפר להגן על הדת מפני הנוצרים וויכוח שהי' להמחבר עם כומה כת"י  
פארמא 2749.

3] ההשלמה עמ"ס ברכות נדפס ע"פ כת"י וואטיקאן מס' 421 וכת"י המבורג  
(אשר תיאר בהקדמה לספר פירוש רבינו יהונתן עמ"ס ברכות (ד) 1] עמ'  
כג-כה, כמו שציין בהקדמה לספר ההשלמה עמ"ס שבת (יא) עמ' כב.<sup>57</sup>  
ההקדמה זהה עם (יא) וכן ההקדמות. עיין לקמן (מט).  
8° עמודים.

אתר: , סה"ל: 990020080760205171, אגו"ח: 9050)

55. שם רשום שיש ה' כרכים, ולא ארבע, וכנראה טעות היא.

56. ובסוף מכתב כ"ק אדמו"ר מיום יא ניסן תשכ"ד כתב "ז"ע נת'  
קבל ספרו ספר המאורות וספר ההשלמה ברכות וכו'. ות"ח ת"ח.  
ואף שאין נזמן גרמא. באתי בזה עם איזו הערות עכ"פ בחפזי.  
בתחלתו ע' לג. בפ"י שם הוי' אלקים - להעיר מטושטש"ע או"ח ס"ה ובנסמן בנ"כ שם  
בי' ארוך עה"פ כולו (כולל הקושיות שבפנים) בס' אמרי בינה (לאדמהאמ"צ) בתחלתו  
ע' לה. ענין התוארים וכו' - ראה תו"ש חט"ז מילואים בסופו. - חסר ציון 22  
בסופו ע' שסן. הערה 13 - ראה שו"ע אדה"ז סו"ס תנ"ד. לכללות השאלה - שם  
סו"ס תמ"ג. וש"נ."

57. אג"ק חי"ט עמ' תכ (אגרת ז'תיח) ה' אלול **תש"פ** "כבר שוהחנו בזה, ובכל  
אופן נכונה יותר לדעתי לצרף ספר ההשלמה על שאר המסכתות אף שכבר נדפסו,  
בכדי שיהי' דבר שלם ובתיקון השיבושים שבהדפסות דעד עתה וכו'". ואכן כבר  
כותב בהקדמה לכרך שלפני זה (עמ' כא) אשר ההשלמה עמ"ס ברכות אשר כבר  
נדפס (תרנ"ב ע"י חיים בראדי ע"פ כת"י המבורג) לקוי בטעויות והשמטות רבות,  
כאשר כבר כתב הרב יהודה לובצקי בבדקי הבתים שנספח לדפוס צילום ממנו (ניו  
יורק תשי"ט), ולכן מצא לנכון להו"ל לשוב ע"פ ב' כת"י.

(יג) המאורות וההשלמה עמ"ס מוע"ק וחולין. תשכ"ה. דפוס דייטש. הסכמות והקדמות ופקסימילות כ(יא). שער פרטי לכל ספר ומסכתא.

[1] המאורות עמ"ס מוע"ק.

[2] ההשלמה עמ"ס מוע"ק ובסופו השגות על הרמב"ם

[3] מאורות עמ"ס חולין ובסופו כמה תשובות מראשונים אחרים

[4] ההשלמה עמ"ס חולין.

בסופו מילואים ותיקונים לספרים אחרים.

°8 [6], יא-כט, [3], לג-צח, [2], קא-קיה, [2], קכב-רמב, [2], רמה-

רצב, [2], [7] עמודים.

(אתר: , סה"ל: 990020080760205171, אגו"ח: 9052)

\* (יג.א) הריטב"א נדפס שוב בשנת תשכ"ו, לפי השער האנגלי באתר ב16210 עמ' 666.

(יד) המאורות וההשלמה עמ"ס יומא. סוכה. ביצה. ר"ה. תענית. מגילה.

הלכות קטנות. עירובין. תשכ"ז. 6691 דפוס דייטש. ההסכמות מלעיל (יא).

במקום הקדמה דברים אחדים "ואין מן הצורך לחזור כאן ולהכפיל הדברים".

תאריך בסופו יט כסלו תשכ"ז. פקסימילי מהמאורות. שער פרטי לספר

ההשלמה.

[1] מאורות עמ"ס עירובין.

[2] השלמה עמ"ס עירובין עד דף יז.

[3] מאורות עמ"ס יומא. ובסופו כמה עמודים על שבת וברכות אשר "אינו מן

החבור".

[4] מאורות עמ"ס סוכה.

[5] מאורות עמ"ס ביצה.

[6] מאורות עמ"ס ראש השנה.

[7] מאורות עמ"ס תענית.

[8] מאורות עמ"ס מגילה.

[9] מאורות הלכות קטנות הל' תפילין.

[10] מאורות הלכות קטנות הל' מזוזה.

[11] מאורות הלכות קטנות הל' ציצית.

[21] מאורות הלכות קטנות הל' ספר תורה וחסר מאמצע ספר ויקרא ואילך.  
[31] מלחמת מצוה דף 214 בכת"י "זכרון דברים שהיו ביני ובין ההגמון הגדול  
[מנרבונה].

שער אנגלי והקדשות.

8 ° [6], [1], [1], [1], יג-קז, [3], קיא-קכה, [3], קכט-קמו, קמז-קמט, [1],  
קנא-קצב, קצד-רמ, רמא-רעא, [1], רעג-שיא, [1], שיג-שמח, שמש-שסא,  
[1], שסג-שסו, שסז-שעד, שעה-שפב, שפג-שפח, [8] עמודים.  
(אתר: , סה"ל: 990020080760205171, אגו"ח: 9053)

(טו) שיטת הקדמונים<sup>58</sup> עמ"ס בבא מציעא תשכ"ז.

יט סלוו תשכ"ז. הספר בעיקר נמוקי תלמיד הרשב"א עם קצת הוספת קטעים  
מכמה פירושים אחרים מתוך כת"י ספר הנר<sup>59</sup>. הקדמה ארוכה על כללי<sup>60</sup>  
תלמיד הרשב"א, תולדות כל המחברים, ועל הכת"י. ויש בו הוספה, רשימה  
של ספרים שמויחסים בטעות בעלמא ובו למעלה מל" ספרים שליקט ממכה  
מקומות ומעבודת עצמו.

[1] ספר הכללים לתלמיד הרשב"א אשר הוא חיבור מעין בית הבחירה  
להמאירי<sup>61</sup>. מכת"י אוקספורד מס' אפ. 379.

[2] פירוש רבינו יצחק אבן גיאת. מלוקט מכת"י ספר הנר לרבינו זכריה בן  
יהודה אנמאתי על ג' בבות, כת"י בריטיש מוזעאום אוה. 31001.

[3] פירוש רבינו חננאל מדף נז ואילך. כנ"ל [2].

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58. פעם ראשונה שהשתמש בשם זה, שנהיה אח"כ שם לרוב ספריו. בביאור השם  
כותב רק "על שם שנכללו בו חיבורי ארבעה מגדולי הראשונים".

59. "לא מצאתי לנחוץ להדפיס ספר הנר כמו שהוא בכ"י מפני שחלק גדול ממנו  
אינו אלא העתק פירושיהם של רש"י, הרמב"ם ור"ח יד דף נא ע"ב, הידועים לנו  
כבר. לכן הפרדתי בין הדבקים ולקטתי מהכ"י כל מפרש בפני עצמו, למען ירוץ  
הקורא בו וימצא לפניו פירוש שלם."

60. בכריכה: כללי. בשער: פסקי. בהקדמה: נמוקי. ובמהדורא תנינא (לקמן (לה.א))  
הוסיף עמ' בו מבאר איך שראה לאחר זמן ששמו האמיתי הוא ספר הכללים.

61. וראה בעמ' הנוסף במהדו"ת דמעיקרא קסבר השיטה מקובצת שהוא מהמאירי.

[4] פירוש רבינו האי גאון. כנ"ל [2].  
 [5] שני קטעים מפ' רבינו יוסף ׳ מיגאש. כנ"ל [2].  
 שער אנגלי אין הקדשות. הסכמות<sup>62</sup>.  
 °8 [8], יג-לב, לג-דש, שה-שכב, [1], שכה-שמב, שמג-שמה, שמש, [1]  
 עמודים.  
 (אתר: , סה"ל: 990018428660205171, אגו"ח: 17201)

(טז) שיטת הקדמונים עמ"ס עבודה זרה ח"א. תשכ"ט. דפוס דייטש. 1969.  
 תאריך בסוף ההקדמה יט כסלו תשכ"ט.  
 [1] פירוש הרא"ה מכת"י פארמא ובסופו ליקוטים מחידושי וכללי יין נסך שלו  
 מתוך ספר קרבן אליצור שאלוניקי תקלז.<sup>63</sup>  
 [2] השמטות פי' הריטב"א ע"פ דפוס שאלוניקי תקי"ט.  
 [3] נימוקי יוסף מכת"י טיבינגן שהוא אותו כת"י שהיה בידי מדפיסי ווילנא  
 והוא עוד חלק מהכת"י אוקספורד שממנו הו"ל עמ"ס מגילה ופסחים (ו).  
 הקדמה ארוכה. רשימת החכמים והספרים, ב' רשימות לב' הכרכים, שניהם  
 נדפסים בשני הכרכים. הסכמות<sup>64</sup>. אין שער אנגלי והקדשות.  
 °8 [6], יא-כד, כה-כח, [4], לג-קסד, קסה-קסח, קסח-קעב, [2], קעה-שכ  
 עמודים.  
 (אתר: , סה"ל: 990011588920205171, אגו"ח: 17202)

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62. הרב דוד הלוי יונגרייז (ט תשרי שנת האור הישר [תשכ"ז]), הרב אליעזר  
 יהודה פינקל (כה אלול תשכ"ו), הרב יוסף אדלר (ד תשרי תשכ"ז), הרב יחזקאל  
 סרנא (יא תשרי תשכ"ז), הרב משה פיינשטיין (ד מרחשון תשכ"ז).

63. "בזה אני ממלא חובה נעימה להודות לש"ב ר' שמואל קליין, נכד דוד אבא  
 מרי ז"ל, הגאון ר' יעקב קאפל בלוי ראב"ד ווערבויו זצ"ל, שטרם הרבה להמציא לי  
 צילומים אולטרא-וילטים מהכתב יד. אשר לולא זאת א"א היה לקרותו. תהא מש-  
 כורתו שלימה מאלקי ישראל ויצליח מאד בכל עניניו. - הקדמה עמ' יב הערה 71

64. הרב דוד הלוי יונגרייז (כא מרחשון שנת בהאור הישר), הרב חיים שמואלביץ  
 (טו חשון תשכ"ט), הרב יוסף אדלר (יט מרחשון תשכ"ט), הרב יחזקאל סרנא (כג  
 מרחשון תשכ"ט), הרב משה פיינשטיין (ז כסלו תשכ"ט).

(יז) שיטת הקדמונים עמ"ס עבודה זרה ח"ב. תשכ"ט זהה עם ח"א (טז) עד השער הפרטי.

[1] תוס' ר"ש משאנץ. מכת"י מונטיפיורי שהיה בביהכ"נ יוצאי ספרד ופורטוגאל בלונדון.

[2] תוס' רבינו יהודה ב"ר יצחק מבירינא. מעוד כת"י מונטיפיורי לונדון.

[3] תוספות רבינו יהודה ב"ר יצחק מפאריש הנקרא שיר ליאון. מכת"י שב[2] ואשר ב[2]. ובסופו "לשון ר"י הזקן" ומתוס' שיר ליאון עמ"ס שבת.

[4] פירוש הרשב"ם. שנדפס בס' אוצר טוב (תרמ"ז) עמ' א-י. שער אנגלי והקדשות.

8° [6], יא-כה, כה-כח, [4], לג-קלו, [2], קלט-ריד, [2], ריז-שסה, סו-שעא, שעא-שעב, שעג-שעו, [7] עמודים.

(אתר: , סה"ל: 990011588920205171, אגו"ח: 17202)

## תש"ל

(יח) שיטת הקדמונים עמ"ס קידושין ח"א תש"ל. ניו יורק. דפוס דייטש. תאריך

בסוף ההקדמה יב תמוז תש"ל. לפני השער העקרי רשימת הספרים שהו"ל.

[1] פירוש רבינו יהונתן הכהן מלוניל מכת"י גינצבורג שבספריה הממלכתית במוסקבה. א' בהקדמה.

[2] נמוקי יוסף. ב' בהקדמה.

[3] ספר עזרת נשים, לרבינו יעקב ב"ר משה מעיר בוניול"ש בפרובינציה. חלק שני מחיבור הלכתי, החלק הא' על דיני איסור והיתר, החלק השני על אישות,

קונטרס "יסוד ההשגחה", ושבע תשובות ממנו (מלבד אלו שנשלבו תוך החלקים הקודמים). ובתוך החלק הנדפס כאן תשובה ארוכה לרבינו פרץ

הכהן. מכת"י המוזעאום הבריטי. ו' בהקדמה.

[4] "מילואים לפירוש ה"ר יהונתן הכהן מלוניל על מסכת כתובות. בש"ס אל

המקורות נדפס פירוש ה"ר יהונתן ע"פ כ"י ניו יורק וחסרו שם כמה תיבות. לכן

מצאתי לנכון להשלים החסרות על פי כ"י גינצבורג המונח במוסקבה. כו"

הנ"ל [1]. ב' עמודים. ב' בהקדמה.

הסכמות<sup>65</sup>. הקדמה ארוכה על המחברים והחיבורים שבכרך זה ושבכרך הבא (יט) (לא בסדר זה), ומציין להקדמותיו הקודמות, מ(ד) על רבינו יהונתן ומ(ו) ו(טז) על הנמוקי יוסף. מפתחות חכמים וספרים הנוכרים, כל כרך בנפרד, אך נדפס על שניהם בשניהם. אין שער אנגלי והקדשות. 8 [6], יא-כג, כד-כח, [4], לג-קג, [3], קז-רע, [2], רעג-שסד, [2] עמודים.  
 (אתר: , סה"ל: 990010079330205171, אגו"ח: 17199)

(יט) שיטת הקדמונים עמ"ס קידושין ח"ב תש"ל.  
 1 [ תוספות רבינו שמואל ב"ר יצחק. עם גליון מתלמיד רבינו יחיאל מפריש שנכתב בפנים בכת"י (ובכת"י יש עוד גליון על הצד בו נעתק תוס' איברא, שהן הדפסות אצלנו בגמ' עמ"ס זו). מכת"י בודליאנה מס' 8364. ג' בהקדמה.  
 2 [פירוש רבינו חננאל בן שמואל. מבאר באריכות ומרבה להביא לשונות הרמב"ם ופירוש הר"י מיגאש. י"א שדר בסוריא, וי"א שהי' ראש ישיבה בעיר פוסטט, ורבו של רבינו פרחיה<sup>66</sup> שהי' גם תלמידו של רבינו אברהם בן הרמב"ם.  
 3 [תוספות אלפסי. תוספות על הלכות הרי"ף לרבינו משה ב"ר יוס טוב מלונדריש (לונדון אנגליה). מדור תלמידי הר"י. מביא מראשוני בעלי התוספות, מהרמב"ם ומהירושלמי. מכת"י פאריז מס' 314.  
 ההסכמות וההקדמה מח"א (יח). שער פרטי לכל א'. שער אנגלי והקדשות. 8 [6], יא-כג, כד-כח, [4], לג-קפח, [2], קצא-שג, [3], שז-שכה, שכו-שמג, שמד-שסד, שסה-שסח, [8] עמודים.  
 (אתר: , סה"ל: 990010079330205171, אגו"ח: 17199)

(כ) ליקוטי תשובות הראשונים ומפתח ענינים. קונטרס. ניו יורק. תש"ל. דפוס

65. הרב דוד הלוי יונגרייז (ד תמוז שנת "בא האור הישר"), הרב חיים שמואלביץ (חקת תש"ל), הרב יוסף אדלר (ט תמוז תש"ל), הרב משה פיינשטיין (כה סיון תש"ל).

66. בהערה 18: "... העתקתי ממנו כמה קטעים בהשמלה ובמאורות על מס' שבת (יא). ואי"ה יופיע בדפוס בקרוב בס"ד." וכן עשה, בשנת תשמ"ז, ע' לקמן (לז).

דויטש. תאריך שבסוף דברים אחדים "מוצאי ש"ק פ' בא יו"ד שבט תש"ל"<sup>67</sup>.  
[1] עשרת עמ' תשובות מחתנו של בעל המאורות (יא), אך אינם באמת תשובות שלו, אלא תשובות שהוא ליקט ממה ששמע או מצא בכתובים, ערך והוסיף מדילי'. ולפניו מפתח שמות ומקומות, אבל ציוני העמ' בו נכתבו כאילו עמ' ה, העמ' הראשון של הספר עצמו, הי' עמ' א. נדפס מכת"י אוקספורד. עם הגהות המו"ל.

[2] "ע"פ בקשת רבים וגם שלמים עשיתי מפתח ממקצת העניינים המחודשים שבספר המאורות ובספר ההשלמה ובספר המכתם ובנמוקי יוסף, כדי להקל על המעיין למצוא דברי חידוש מיד בלי יגיעה." המפתחות הם רק על חלקי הספרים האלה שהו"ל. ה"חידוש" הראשון הוא ציון להקדמתו שכתב על תולדות בעל המאורות. ובעמ' יז אות יז אף כתב על דין מסוים "ונלע"ד דה"ה לענין וכו".

בסוף הקונ' "רשימת הפירושים שהוצאתי לאור על סדר המסכתות".  
[2], ה-טו, טז-צג, צד-צו עמודים.

67. ונראה לי שכל הקונטרס לא נערך ונדפס אלא לכבוד "יו"ד שבט הדגול" (כפי שנקרא בפי החסידים, ראה לדוגמא אג"ק חכ"ו במבוא סו"ע 11). ואיני אומר כך מפני התאריך (ואריכותה) בלבד, אלא נראה לי דבר ברור ובוולט מכמה טעמים. ראשית, כמעט ולא מצינו שהו"ל ראשונים בקונטרסים (רק עוד א', עיין עליו לקמן **מט**) אשר שם נדפס בפירוש לכבוד יובל), וקונטרס מוזר הוא, על החלק הראשון כתב "ולקטתי משם מעט מזעיר, ואי"ה במהרה יופיעו שאר הפסקים [ו]הדרשות שבכ"י ההוא". והרי הו"ל לסיים עבודתו ואז להוציאו לאור, ולמה ללקט רק י' עמ' של תשובות ולהדפיסו, ולא כהוספה לספר אחר, אלא כקונטרס בפנ"ע, אשר אליו נספח החלק השני שגם הוא יותר ראוי להיות נספח לספר, או להחלק בסוף כ"א מהספרים אשר עליהם מוסב. וגם לא חזר מאוחר יותר להו"ל עוד כאלה מפתחות על שאר הספרים שהו"ל. אך אם הו"ל לכבוד זמן מיוחד מובן לגמרי. וראיה מוכחת מלשונו בדברים אחרים שקורא להמחבר "חתנא דבי נשיאה" (אשר למד בהערה 91 בעמ' ט, והציון על הדברים אחרים אל עמ' ה ס"י יו"ד נראה כמשובש) ביטוי שאינו לקוח מתוך הספר, ומופיע במדרש (שהש"ר עה"פ ה,א), שהוא בתחילת מאמרי באתי לגני ליו"ד שבט תש"י ותשי"א, והיה כינוי רגיל מאד אצל אנ"ש לכ"ק אדמו"ר חתן כ"ק אדמו"ר מוהריי"ץ לפני נשיאותו, ואף כ"ק אדמו"ר מוהריי"ץ משתמש בו ברשימה על כ"ק הרב לוי יצחק אביו של כ"ק אדמו"ר שנדפס בקובץ ליובאוויטש הו"ד עמ' 36 (ומשם בליקוטי לוי"צ בראשית עמ' רפט). והבוחר יבחר.

(אתר: 16275, סה"ל: 990010246230205171, אגו"ח: 8874)

(כא) שיטת הקדמונים עמ"ס נזיר ח"א תשל"ב. ניו יורק. דפוס דייטש. תאריך בסוף ההקדמה "יום ד' לסדר כי יפליא לנדור נדר נזיר להזיר לה" (יא סיון) תשל"ב.

חידושי רבינו פרץ ב"ר יצחק הכהן מברצלונה. חבר הר"ן. בכרך זה נדפס עד דף לד ע"א. מכת"י ששון מס' 1033. נמכר בתש"פ.  
הסכמות<sup>68</sup>. הקדמה על התגלות יחוס הכת"י; מס' נזיר ומפרשי', תולדות רבינו פרץ וספרו, וקצת על רבינו טודרוס וגזירות ה'פ"א-ב שנדפס בח"ב (כב), ועל השיטה לא נודע למי שהי' בידי רבינו בצלאל אשכנזי שנדפס בח"ג<sup>69</sup> (כג) (ושם נקרא "שיטה לחכמי איורא"). שער אנגלי והקדשות.  
°8 [2], ז-טז, יז-רפ, [5] עמודים.  
(אתר: , סה"ל: 990018428550205171, אגו"ח: 17200)

(כב) שיטת הקדמונים עמ"ס נזיר ח"ב תשל"ב. ניו יורק. דפוס דייטש.  
[1] המשך חידושי רבינו פרץ מח"א (כא). מדף לד ע"ב עד דף סד ע"ב.  
[2] תוספות רבינו טודרוס ב"ר יצחק מגירונה. נקרא דון טודרוס איציק גירונדי.  
מכת"י אוקספוד (בודליאנה) מס' 448. בריש העמודים לפעמים "חידושי רבינו טודרוס", מעמ' תקטז עד עמ' תקעו עמ' א' מתוך ד'.  
אין הסכמות והקדמה. הקדשות ושער אנגלי יותר מפורט מבח"א.  
°8 רצג-תקז, [3], תקיא-תקצו, [9] עמודים.  
(אתר: , סה"ל: 990018428550205171, אגו"ח: 17200)

68. הרב משה פיינשטיין (ח"י סיון תשל"ב), הרב חיים שמואלביץ (במדבר תשל"ב), הרב יוסף אדלר (ל"ה למטמונים (כ אייר) תשל"ב). הפעם נעתקו ולא צולמו. וראיתי לנכון להעתיק כאן איזה שורות מהסכמת הרב משה פיינשטיין: "... בעניני הוראה יש הרבה ענינים שא"א לברר הלכה ברורה ובהוספת דברי רבותינו הראשונים אפשר יותר לכבר. וכבר הכירו זה ת"ה ותלמידיהם שבכל המדינות שכל ספר וספר מדברי הראשונים מאירין עיני הדעת להבין דבר ה' מהש"ס ללימוד העצמי ולהוראה."

69. נ"ל שהכוונה היתה להדפיסו בח"ב אך הכרך נהי' גדול מדי, כי נזכר בהקדמה לח"א, ושאר הספרים שבה"ג לא נזכרו בהקדמת ח"א, ויש עוד הקדמה בח"ג.



- (בג) שיטת הקדמונים עמ"ס נזיר, זבחים, ערכין ותמורה וספר מלחמת מצוה (נזיר ח"ג) תשל"ד (1973). ניו יורק. תאריך בסוף ההקדמה ו' תשרי תשל"ה.
- [1] שיטת חכמי איורא מכת"י גינצבורג-מוסקבה מס' 490.
- [2] הגהות רבינו בצלאל אשכנזי בהעתקת תלמידו רבינו שלמה בן ישועה עדני. מכת"י בריטיש מוזעאום מס' 5014.
- [3] מלחמת מצוה ח"ב. לרבינו מאיר ב"ר שמעון המעילי מנרבונה, בעל המאורות. ספר להגן על הדת. מכת"י פארמא 2749.
- [4] פירוש עמ"ס זבחים. קטע מתוך כת"י בודליאנה כ"י עברי ד' 46. בו מצא קטעים מפירושי ג' קדמונים על ג' מסכתות. הפירוש הזה הוא כת"י מעתיק על נייה.
- [5] פירוש עמ"ס ערכין מכת"י הנ"ל [4]. כתי"ק של המחבר על קלף.
- [6] פירוש עמ"ס תמורה מכת"י הנ"ל [4]. כת"י מעתיק על נייה.
- פקסימילי. הסכמות מח"א (כא). הקדמה קצרה על כל הספרים שבכרך זה. שער אנגלי והקדשות.
- 8 ° [5], ה-רלב, רלג-שד, שה-שנז, [1], שנט-שעב, שעג-תב, תג-תה, [5] עמודים.
- אתר: , סה"ל: 990018428450205171, אגו"ח: 17203)

- (כד) פירוש רבינו אברהם מן ההר, ע"מ סוכה. מגילה. חגיגה. יומא. ר"ה. ועמו: הבתים כוכבי, דוד ב"ר שמואל על הלכות קריאת התורה. ובית הכנסת. תשל"ה. ניו יורק. דפוס דייטש. תאריך בסוף ההקדמה "יומא דהילולא דרשב"י זי"ע" תשל"ה.
- [1] פירוש רבינו אברהם מן ההר עמ"ס סוכה. מדפים בודדים כת"י שאסף מצילומי גניזת קהיר שבקעמברידש שכטר טעילאר קופסא F חמישית.
- [2] פירוש ר"א מן ההר עמ"ס מגילה מכת"י הנ"ל [1].
- [3] פירוש ר"א מן ההר עמ"ס חגיגה מכת"י הנ"ל [1].
- [4] פירוש ר"א מן ההר עמ"ס יומא מכת"י הנ"ל [1].
- [5] פירוש ר"א מן ההר עמ"ס ראש השנה מכת"י הנ"ל [1].
- [6] כמה קטעים מפל' ר"א מן ההר עמ"ס כתובות מספר תשובות חכמי פרויניציא עמ' קטז ומכת"י מבית הכנסת עץ חיים אמשטרדם.
- [7] קטע מפל' ר"א מן ההר עמ"ס גיטין משו"ת הרד"ך (אוסטרהא תקצ"ד) בית

ה' חדר ד'.

[8] ספר הבתים לרבינו דוד ב"ר שמואל כוכבי מאישטיליאה. שערי קריאת התורה ובית הכנסת. מתוך בית תפילה שהדפיס אח"כ בשלימותה, לקמן (כו).  
 [9] פירוש הריבב"ן עמ"ס מגילה, לרבינו יהודה עניו, רבו ובן דודו של מחבר שבולי הלקט. והוא פירוש על הל' הרי"ף. משער האנגלי נראה שהוא מכת"י בריטיש מוזעאום אד. 26901.

[10] חידושי תלמיד הרמב"ן עמ"ס סוכה. כמה עמ'. מכת"י גניזת קהיר שבקעמברידזש קופסא F ג מס' ס"ז.

[11] קטע מפירוש קדמון עמ"ס סוכה. מכת"י גניזת קהיר שבקעמברידזש קופסא ג מס' מ.

[21] קטע מפירוש קדמון עמ"ס סוכה. מכת"י גניזת קהיר שבקעמברידזש קופסא F ב' ב' ע"ט.

תוכן הענינים לפני השער העיקרי. הסכמות<sup>70</sup>. הקדמה על רבינו אברהם מן ההר וספר הבתים, וקצת על הריבב"ן ופירוש תלמיד הרמב"ן. על עמ' רכג תיקון טעויות לעיל עמ' ריב ועמ' רכא. בסוף הספר עוד לוח התיקון (אחרי ההקדשות). שער אנגלי והקדשות ורשימת ספרים שהו"ל.

8° [5], [ז]-טו, [1], [ז]-קלה, [קלה]-קצג, [קצד]-רז, [רח]-רכג, [רכד]-רמט, רנ-רנג, [1], [רנה]-רפה, [רפו]-שא, [שב]-שיא, [שיב]-שיד, [שטו]-שטז, [3] עמודים.

(אתר: , סה"ל: 990010890690205171, אגו"ח: 14468)

(כה) שיטת הקדמונים עמ"ס **בבא קמא**. ניו יורק. תשל"ז (1976). דפוס

שמחה גראפיק. התאריך בסוף ההקדמה יט כסלו תשל"ז. כולל (בעיקר) תוספות תלמיד רבינו תם ורבינו אליעזר, (ונספח עליהם כמה עמ' מספרי) גליון התוס' לרבינו אליעזר מטוך, פסקי מהר"ח לרבינו יחזקיה ממגדבורג, תוספות תלמיד ר"י הזקן, וח' וש"ת למהר"ם חלאוה.

70. הרב משה פיינשטיין (ר"ה סיון תשל"ה), הרב חיים שמואלביץ (התאריך נשמט כנראה), הרב יוסף אדלר (מ"א למטמונים - כו אייר). מדברי הרב משה פיינשטיין: "... דברי רבותינו הראשונים הם העיקר בידיעת התורה לידע הלכה וסוגיא על בוריה שזהו מטרת כל ת"ח."

- [1] תוספות ארוכות לתלמיד רבינו תם ורבינו אליעזר. "ממש שיטה מקובצת מתורתם של גדולי וראשוני תלמידיו של רבינו תם ז"ל." מלוקט מתוספות הריב"א, רבינו תם, רשב"ם, ר"י הזקן, רבינו שמואל מוורדון, רבינו יצחק מקורביל, הריב"ם, רבינו אליעזר רבו, רבינו יצחק הלבו, ועוד א' בלי שם. נדפס מכת"י אוקספורד (באדליאן) אפעהיים 388. ויש על המס' מדף ב' עד דף סא.
- [2] גליון התוספות לרבינו אליעזר מטוך. "אחר עריכתו את תוספותיו הקצרים מראשוני בעלי התוספות, ואסף ביתה גם מתורתם של אחרוני בעלי התוספות, (בהוספת חידושים משלו). אלא שקבע להם מקום בצדי הבית - על הגליון - וזהו הנודע אצלנו בשם "גליון התוספות". אשר שיבח השטמ"ק (כתובות לא,ב (הובא שם)). היה בן אחות המהרי"ח דלקמן. נדפס כמה עמ' על המס' מדף ב' עד דף סב. מכת"י אוקספורד אפעהיים 387.
- [3] פסקי מהרי"ח לרבינו יחזקיה ממגדבורג. כמה עמ' על המס' מדף פב עד דף קטו. נדפס מכת"י בית המדרש לרבנים באמריקה ומודה להמנהל הספריה פרופסור מנחם שמלצר.
- [4] תוספות תלמידי ר"י הזקן. כמה עמ' על המס' מדף פא עד דף צד. נדפס מכת"י גניזת קהיר שבאוסף קעמברידזש, קופסא טיילאר-שעכטעה, עף ג' מס' מט.
- [5] חיל' ותשובות מהר"ם חלואה. נדפס מספר בנו יהודה, אמרי שפר - פל' על ס' בראשית, כת"י פריז 642, דף רל"ט ע"ב ודף רכ"ח ע"ב.
- עם הגהות המו"ל. הקדמה על הספרים והכת"י. ההקדשה לגיסו הרב דוב יהודה שחט שנפטר ו תשרי תשל"ה. פקסימיליות מכת"י ב' הספרים הראשונים. בסופו שער אנגלי והקדשות.
- 3<sup>o</sup> - 41, [2], רפב, רפג-רצז, רצח-שטו, שטז-שכה, שכה-שלה, [4] עמודים.
- (אתר: , סה"ל: 171990018428620205171, אגו"ח: 17198)

(כו) ספר הבתים בית תפילה ובית מנוחה תשל"ח. ניו יורק. דפוס שמחה גראפיק. תאריך בסוף ההקדמה יא ניסן תשל"ח.

- [1] הקדמת המחבר לספר הבתים. לרבינו דוד ב"ר שמואל כוכבי מאישיטיליא. מחלק א' הנק' בית אל, אשר כת"י שלו היה שמור בבית דין בלונדון ונאבד במלחמת העולם הב', ורק העתיקו ההקדמה ממנו, אשר כנראה המציא לו

הרב הראשי הרב ד"ר ישראל "עמנואל" יעקובוביץ.

[2] ספר הבתים בית תפילה הבית השני מכת"י ספריית סאן-לורינוצו באסקו ריאל מס' 40. ספר הבתים הוא ספר מיוחד מאוד, חיבור הלכות בסדר דומה לסדר הרמב"ם ולפי שיטתו (כדרך חכמי פרובינציא), אך "לא נמצא דוגמתו בספרי הקדמונים לשפע השיטות והדעות בכל הלכה והלכה, כמראה הקשת בכל גוניהן" והרמב"ם "לא תמיד נוטל חלק בראש" והמחבר מכריע מדעתו. הספר כלל מדור "רחבה" אשר תמיד מציין אליו, בו מאריך בביאור שיטת הרמב"ם, אך לא הגיע לדינו. ספר הבתים הוא גם חלק מספר קרית ספר, אשר נכלל בו גם ספר מגדל דוד להגן על הדת. חלק מבית זו נדפס ב(כד) [8].

[3] ספר הבתים בית מנוחה הבית הרביעי. על הל' שבת ועירובין ויוה"כ. מכת"י הסמנריון בניו יורק מס' 286 (משער האנגלי). "ועוד בשנת תש"ח נעתר לנו פרופסור אלכסנדר מארקס ז"ל למסרו לידינו על מנת להוציאו לאור", פי' שרצה שיהיה הספר הראשון שידיפס, כי ראה בו ענין רב, אך עצת הגדולים היתה להדפיס תחילה חי' הריטב"א, ורק כעבור עשרים שנה מילא את בקשתו [4] קטעים מספר הבתים. שהובאו בתחלת ספר מעשה רקח על הרמב"ם על הרבה הלכות שונות, ומהגהות רבינו בצלאל אשכנזי בכת"י ברמב"ם דפוס ויניציאה שהיה ברשות ר' נחמיה ציטרון בבני ברק<sup>1</sup> על הל' שבועות, כלאים ומעשר שני ונטע רבעי, ומספר מזוקק שבעתים כת"י בהל' יו"ט.

[5] ליקוטי רבינו בצלאל אשכנזי עמ"ס ברכות שבת ועירובין. ובסופו קטע מחידושי רבינו פרץ הכהן עמ"ס עירובין. מכת"י הסמנריון ניו יורק מס' 619. העתקת ר' יעקב פיליפ על גליון ש"ס ויניציאה. ונעזר בהעתקת החכם ר' אברהם פליף שנמצא בעזרון גינצבורג מוסקבה ובסמנריון בניו יורק.

[6] חידושי המאירי עמ"ס פסחים. (חיבור נפרד מבית הבחירה). מתוך ליקוטי רבינו בצלאל אשכנזי בכת"י מוסקבה. העתקת ר' יעקב פיליפ כנ"ל [5].

[7] תוספות הרשב"ם עמ"ס שבת שנמצאו בהגהות בפירוש"י כת"י. "מצאנו במקומות הרבה באמצע פרש"י ראשי תיבות תמ"ש ופתרונום תוספת מר שמואל" ו"קרוב הדבר שבכל המקומות אשר רש"י מאריך יותר מדרכו אין זה מפרש"י אלא הוספת נכדו הרשב"ם. ... שאין האריכות אלא במקצת כתבי היד ..."

1. ויש עוד העתקה ממנו בסמנריון ניו יורק.

אין הסכמות. מבוא ארוך על ספר הבתים ועל ליקוטי רבינו בצלאל ותולדות מחבריהם, וקצת על ב' הספרים האחרונים. תוכן הענינים לפני השער העקרי. שער אנגלי, פקסימילות ורשימת ספרים שהו"ל, אין הקדשות, מפתח הרמב"ם ומפתח ספרים ומחברים.

8° [ג-כג, [1], [כה-כט, [1], [1], [1], [1], [לג]-ריד, [רטו, רטז]-שלג, [שלה]-שמ, [שמא]-שסב, [שסג]-שפב, [שפג]-שפה, [4], [1], [4] עמודים.

(אתר: , סה"ל: 990019622840205171, אגו"ח: 3044)

\* (כז) ריטב"א בבא בתרא הוצאה ד' מתוקנת ב"ח תשל"ח 1977. מתוקנת כי נדפס בסופו כמה עמודי תיקונים מספרי האחרונים ומכת"י גינזברג 429. 8° עמודים.

(אתר: 16210, סה"ל: 990010114640205171)

(כה) ספר הבתים. בית מנוחה ובית הקדש. ליקוטי ר"ב אשכנזי עמ"ס פסחים וחגיגה. תוספות ר"פ עמ"ס יומא. ניו יורק. תשל"ט. דפוס שמחה גראפיק. תאריך בסוף ההקדמה ל"ג בעומר תשל"ט.

1 [ ספר הבתים לרבינו דוד ב"ר שמואל כוכבי מאישטיליא שבפרובינציה צרפת<sup>72</sup>. בכרך זה נדפס מחלק בית מנוחה (על הל' שבת ועירובין ויוה"כ) מכת"י הסמנריון 286 (אשר קיבל מד"ר אלכסנדר מארקס), איזה קטעים (בעמ' קסג-ד) מחלק בית מועד (על הל' פסח) שהובאו בברכי יוסף, ומחלק בית הקדש (על הל' מאכלות אסורות, תשובה, וביהמ"ק) מכת"י אוקספורד באדליאן מס' 783 בקטלוג נייבויער

2 [ גליון התוספות שבת. מכת"י ותיקן כזו. [אולי מתלמיד רבינו יהודה שיר ליאון, שהרי כתב בעמ' שה "ומורי רבינו יהודה שיר ליאון ז"ל פירש".]

3 [ ליקוטי רבינו בצלאל אשכנזי עמ"ס פסחים וחגיגה. והם העתקת החכם ר' אברהם בן החכם ר' יצחק פליף שהיה מגורי האר"י ז"ל. מכת"י מוסקבה אך

72. כרגיל, גבולות שטח פרובינציה בספרות עם ישראל אינם זהים עם הגבולות המדיניות, אשר לפיהן עיר זה נמצא במחוז לנגדוק, ולא בפרובינציה. וכ"ה לענין עיר ההר.

לא פירט איזה.

4 תוספות רבינו יהודה שיר ליאון עמ"ס פסחים. מכת"י קעמברידזש קופסא ד מספר ח.

5 תוספות רבינו פרץ עמ"ס יומא. "מעשה ידי תלמידיו". מתוך ליקוטי רבינו בצלאל של מהרא"ף הנ"ל [3].

עם הגהות המו"ל. מבוא על ספר הבתים מחברו וסביבו, על ליקוטי רבינו בצלאל, מחברו והמעתיקים-עורכים שדכרם הגיעו אלינו, וקצת על תוס' רבינו פרץ. הסכמות<sup>73</sup>. פקסימילות בסוף הספר.

8° [2], ה-כו, כז-רצו, [1], רצט-שיג, [1], שטו-שכט, של-שלט, [1], שמא-תח, תט-תי, [3] עמודים.

(אתר: , סה"ל: 990010525550205171, אגו"ח: 3045)

(כט) מהדורה שני' של פירושי רבינו יהונתן והרא"ה (ד) ע"ש. ניו יורק. תשל"ט (1978). נשמט עמוד האחרון של פירוש רבינו יהונתן הכהן מלוניל, וההקדשות (?).

8° כז, [5], 661, [1], יג, 21, קפח, [4] עמודים.  
(אתר: 16102, 16103, סה"ל: 990010427950205171)

## תש"מ

\* (ל.א) עוד הוצאה מנמוקי יוסף עמ"ס מגילה פסחים וכתובות (ו) עם כמה תיקונים בחידושי כתובות [2]. תש"מ 8° עמודים. (אתר: , סה"ל: 990010257020205171)

\* (ל.ב) דפוס צילום מלעיל (כז) הריטב"א על ב"ב. ירושלים תשמ"?. ב' הכרכים בכרך א'. לפי הספרייה הלאומית 990010506860205171.

(ל) שיטת הקדמונים עמ"ס בבא בתרא ח"א תשמ"א 1980. ניו יורק. דפוס

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73. הרב ראובן זעליג בענגיס (תש"ח - נעתק מ(א) - אך שם נעתק לאותיות דפוס וכאן צולם הכת"י), הרב שמואל עהרענפעלד (תשל"ח). הראשון אולי נכלל מפני האזהרה על השגת גבול שבסופו.

שמחה גראפיק. תאריך בסוף ההקדמה ח"י אלול תש"מ.

[1] פ"י רבינו יצחק ב"ר אברהם קרקושא מנרבונה. תלמיד הרמב"ן ורבו של הרשב"א. עד דף ק ע"ב. רובו של הספר. מכת"י בריטיש מוזעאום מס' 429, שה' רשום בטעות שהוא מהרא"ה. א' בהקדמה. ד' ברשימת הכת"י.

[2] פ"י רבינו אברהם בן יצחק אב"ד מנרבונה בעל האשכול. מדף מו ע"א עד דף קב ע"א. מכת"י מינכעם מס' 149. ד' בהקדמה. ב' ברשימת הכת"י.  
[3] פירוש לא נודע למי. נדפס באמצע [2] בעמ' שמט-שנא. מאוצר הספרים של הרב מנשה לימן.

[4] פירוש (או נימוקי) רבינו אשר ב"ר שלמיה מלוניל. מדף ו ע"א עד דף צו ע"א. מכת"י גניזת קהיר שבקעמברידש ט-ס קופסא ה' F מס' קל"ג. ה' בהקדמה. ג' ברשימת הכת"י.

[5] מפירוש רבינו חננאל בן חושיאל. עד דף יב ע"א. מלוקט ממה שנעתק בספר הנר לרבינו זכריה בן יהודה אגמאתי על ג' בבות, כת"י בריטיש מוזעאום אה 10013. ב' בהקדמה. א' ברשימת הכת"י.

[6] פ"י רבינו ברוך ב"ר שמואל הספרדי מארץ יון. עד דף יג ע"ב. מתוך ספר הנר כדלעיל [5]. ג' בהקדמה. א' ברשימת הכת"י.  
תוכן ענינים. אין הסכמות. הקדמה. אין שער אנגלי והקדשות. בסוף פקסימי-לות ורשימת הספרים שהו"ל.

18° - 5, א-שמ, שמא-שפט, שצ-תב, תג-תי, תיא-תכח, [4] עמודים.  
אתר: , סה"ל: 990008694290205171, אגו"ח: 17204

(לא) שיטת הקדמונים עמ"ס בבא בתרא ח"ב תשמ"ב 1981. ניו יורק. דפוס שמחה גראפיק. תאריך בסוף ההקדמה ח"י אלול תשמ"א.

[1] פירוש רבינו יצחק ב"ר אברהם קרקושא מנרבונה. כנ"ל (ל) 1. מדף קב ע"ב עד גמירא.

[2] פ"י רבינו אברהם בן יצחק אב"ד מנרבונה. כנ"ל (ל) 2. מדף קב ע"ב עד גמירא. ובסופו ליקוטים וכמה תשובות הר"ף.

[3] פירוש (או נימוקי) רבינו אשר ב"ר שלמיה מלוניל. כנ"ל (ל) 4. מדף קה ע"ב עד דף קסב ע"ב.

[4] כמה קטעים מפ"י הגאונים רב שרירא ורב האי. מדף ה ע"א עד דף קמ ע"א. כנראה ג"ז מתוך הכת"י הנ"ל (ל) 5.

[5] תשובות הרשב"ם אל הריב"א על סוף פרק מי שמת. כנראה ג"ז מתוך הכת"י הנ"ל (ל) 5].

[6] קטעים מפירוש קדמון מגניזת קהיר. מדף קב ע"ב עד דף קלז ע"ב. מקופסא F ג' מס' ע"ג. "ומחברו הוא אותו קדמון שכבר פירסמתי ממנו פירוש למסכת ערכין (שיטת הקדמונים נזיר ח"ג)" (כג) 5].

[7] קטעים מפירוש קדמון מגניזת קהיר. מדף ל ע"א ודף לב ע"ב. מקופסא F ה' מס' קסז.

הקדמה מח"א (ל). אין הסכמות, שער אנגלי, הקדשות. פקסימילות בסוף. °8 5 - 81, א-רכז, רכה-שמה, שנו-תו, תז-תט, תט-תיג, תיד-תכא, [3] עמודים.

(אתר: , סה"ל: 990008694290205171, אגו"ח: 17204)

(לב) שיטת הקדמונים על ג' בבות תשמ"ג 2891. ניו יורק. דפוס שמחה גראפיק. תאריך בסוף ההקדמה י"ט כסלו תשמ"ג.

[1] פ' רבינו חננאל על ג' בבות. כנ"ל (ל) 5].

[2] פ' רבינו ברוך על ג' בבות. כנ"ל (ל) 5].

[3] פ' רבינו אשר עמ"ס ב"מ. כנ"ל (ל) 4].

[4] ליקוטי ראשונים על ג' בבות. כנ"ל (ל) 5].

אין הסכמות. הקדמה קצרה על רבינו ברוך הספרדי מארץ יון ועל כתבי היד הקדשת עמוד שלם בתחילת הספר לזכר אשתו מרת חנה חיה הנה שנפטרה ביום יג כסלו תשמ"ג. בסוף "אחרית דבר" על "שאר חיבורי רבינו אשר מלוניל", הקדשות ורשימת הספרים שהו"ל.

°8 [5], 7 - 5, [1], א-יב, יג-יד, טו-עח, עט-קנב, קנג-רסא, [1],

רסג-שמז, [1], שמת-שצה, [1], שצז-תיא, [3] עמודים.

(אתר: , סה"ל: 990009844670205171, אגו"ח: 17205)

(לד) צרור הכסף תשמ"ה. ניו יורק. נסדר ע"י דפוס שמחה גראפיק ונדפס ע"י

האחים גרויס. תאריך בסוף ההקדמה יא ניסן תשד"ם.

צרור הכסף לרבינו חיים ב"ר שמואל למשפחת בן דוד מעיר טודילה. והוא

חיבור הלכה על דיני ממנות מתלמיד הרשב"א ורבינו פרץ ב"ר אליהו

מקורבייל.



[1] הקצר ע"פ כת"י הספריה הבריטית מס' אדד.299 27. ונשלם תחילת ההקדמה מהעתקת כת"י טישנדרוף (שנדפס בירחון למדע היהדות של ילינק) שאח"כ עבר ללניגרד והרחמ"י לא הצליח להשיגו. אחריו השמטות הגהות המו"ל מעמוד יד.

[2] הארוך ע"פ כת"י ספריה הלאומית ירושלים מס' 4° 639 וחסר שם קפז עמודים הראשונים.

תוכן העניינים. הקדמה. בסוף הספר כמה מפתחות. מפות הערים שדרו בהם הראשונים. הקדשות ורשימת הספרים שהו"ל.

8° [2], [10 - 5, א-קפב, 4], [קפה-תיח, תיט-תלב, תלג-תלח], [6] עמודים.

(אתר: 16253, סה"ל: 990010121440205171, אגו"ח: 15380)

\* (לה) ספר הבתים בית תפילה ובית מנוחה מתוך (כו). ספר הזכרון והל" ברכות להריטב"א מתוך (י). תשמ"ד.  
8° עמודים.

(אתר: , סה"ל: 990010121430205171)

(לה.א) שיטת הקדמונים על מסכת בבא מציעא. תשמ"ה. דפוס צילום מהוצאת תשכ"ז (טו) (אתר: , סה"ל: 990010121390205171)

(לג) הפרדס בשלהי תשמ"ד 1985 (!). ניו יורק. נסדר ע"י דפוס שמחה גראפיק ונדפס ע"י האחים גרויס. תאריך בסוף ההקדמה כ"ה אלול תשמ"ד.

[1] ספר הפרדס ותרומת הפרדס לרבינו אשר ב"ר חיים מעיר מנתשון (בספרד) תלמיד רבינו יהודה בן הרשב"א. והוא חיבור הלכות על הל" ברכות, ותרומת הפרדס הוא קיצור הספר מאת המחבר. מכת"י אוקספורד אפע-נהיימער אה. 4° 39.

[2] ספר השולחן לרבינו חייא ב"ר שלמה ן' חביב מברצלונה, תלמיד הרשב"א. על הל" תפילה וברכות, וקצת משאר דינים השייכים לסעודה. ע"פ ד' כת"י: א) אוקספורד, ב) אוקספורד, ג) סה"ל פריס מס' 415, ד) קטעים מגניזת קהיר שבקעמברידש.

[3] ספר מצות זמניות לרבינו ישראל ב"ר יוסף הישראלי אלנקאווה מעיר

טוליטולה (טולידו) תלמיד חבר של הרא"ש. על הל" תפילה וברכות ומועדים.  
 מכת"י אוקספורד מס' 306, ומכת"י הסמינריון בניו יורק מס' 0901, 1901.  
 הקדמה, פותח באריכות בחשיבות האמונה בירידת הדורות, והאריך בתולדות  
 בעהמח"ס מצות זמניות וספרו מנורת המאור הראשון (שממנו שאב מהר"י  
 אבוהב כשחיבר מנורת המאור הידוע), ובסופו מודה לאשתו בזו"ש מרת  
 איטא. בסוף כמה מפתחות, רשימת הספרים שהו"ל, הקדשות, ושער אנגלי.  
 8° [4], 5 - 11, [3], א-קצו, קצו-רל, [3], רלא-שצה, [3], שצט-ת, [2],  
 תא-תקל, [41], [01] עמודים.  
 (אתר: , סה"ל: 990010029930205171, אגו"ח: 14796)

(לו) שיטת הקדמונים עמ"ס יבמות תשמ"ו. ניו יורק. דפוס שמחה גראפיק.  
 תאריך בסוף ההקדמה יב תמוז תשמ"ו.  
 [1] תוספות מהר"ם מרוטנברג לרבינו מאיר ב"ר ברוך. מכת"י אוקספורד  
 אפענהיימער מס' 387 דפים כח-קלה.  
 [2] פל הריב"ן לרבינו יהודה ב"ר נתן חתן רש"י (יוחס בטעות לרש"י עצמו).  
 מדף מו"ע א"א עד דף קיב ע"ב.  
 [3] גליון התוספות לרבינו אליעזר ב"ר שלמה מטוך.  
 [4] ליקוט מתוך שיטה מקובצת בעיבוד תלמידו החכם אברהם פליף, דברים  
 שלא נדפסו במקום אחר. מכת"י אוניברסיטת לוס אנג'לס.  
 [5] תשובה מרבינו תם.  
 [6] השמטות חידושי הריטב"א.  
 [7] תשובה מר"י הזקן.  
 [8] ליקוטי תשובות הראשונים מחתנו של בעל המאורות. ע"פ כת"י אוקספורד  
 2343.

תוכן הענינים. פקסימילות. הקדמה. בסוף השמטות לגליון התוס', מפתח,  
 הקדשות ורשימת הספרים שהו"ל. שער אנגלי.  
 8° [4], 7 - 12, [2], א-רב, רג-רסח, רסט-רעה, [1], רעז-שט, שי-שיא,  
 שיב-שיט, שכ, שכא-שכו, [2], [4] עמודים.  
 (אתר: , סה"ל: 990010702030205171, אגו"ח: 17206)

\* (לו:א) עוד הוצאה (ז) פירוש רבינו אברהם מן ההר ח"א יבמות. תשמ"ו

(לז) שיטת הקדמונים עמ"ס שבת ח"א. תשמ"ז. ניו יורק. נסדר ע"י דפוס שמחה גראפיק ונדפס ע"י האחים גרויס. תאריך בסוף ההקדמה יב תמוז תשמ"ז.

[1] פל' רבינו פרחיה ב"ר ניסים ממצרים. מכת"י אוקספורד מס' 438. א' בהקדמה וברשימת הכת"י.

[2] קטעים מפירוש בן דורו של רבינו פרחיה. מכת"י גניזת קהיר ספרית קעמברידזש קופסא F ד' מס' נ"ב.

[3] קטעים מפירוש מבית מדרשו של רבינו פרחיה. מכת"י בריטיש מוזעאום אור 5558 ה' עמודים כא-כו, עצם כתי"ק של המחבר.

[4] פירוש הריבב"ן על הל' הרי"ף לרבינו יהודה ב"ר בינימין הרופא למשפחת עונים. מכת"י בריטיש מוזעאום אדישאנאל 901 26. ה' בהקדמה וברשימת הכת"י.

[5] פסקי מהרי"ח לרבינו יחזקיה בהר"ר יעקב ממגדבורג. מכת"י פרנקפורט. ג' בהקדמה וברשימת הכת"י.

[6] פסקי אור זרוע לרבינו חיים בנו של רבינו יצחק מווינא שחיבר האור זרוע, והוא קיצור ספר אביו. מכת"י בריטיש מוזעאום אדד. 297 27. ד' בהקדמה וברשימת הכת"י.

[7] פסקי רבינו מענדל קלויזנער עמ"ס ברכות ושבת. מכתבי אוקספורד נייבוער 386. ו' בהקדמה וברשימת הכת"י.

תוכן הענינים. הקדמה. בסוף שער אנגלי והקדשות. ורשימת הספרים שהו"ל.  
 8° [2], 1 - 6, א-קכו, [1], קכט-קלט, [1], קמא-קנב, קנג-רנא, [1],  
 רנג-רצג, [1], רצה-שיג, [1], שטו-שכה, [1], שכז-שנ, [7] עמודים.  
 (אתר: , סה"ל: 9900107020205171, אגו"ח: 87837)

(לח) שיטת הקדמונים עמ"ס שבת ח"ב. תשמ"ז. ניו יורק. נסדר ע"י דפוס שמחה גראפיק ונדפס ע"י האחים גרויס. תאריך בסוף ההקדמה יב תמוז תשמ"ז.

[1] נמוקי יוסף על הרי"ף לרבינו יוסף בר חביבא. מכת"י אוקספורד נייבוער

459. ב' בהקדמה וברשימת הכת"י:  
 [2] דקדוקי סופרים לפירש"י ממהדו"ק מפירש"י שבכת"י בריטיש מוזעאום  
 אפ. 5795, עם עוד שינויים מכת"י וטיקן מס' 129 ומס' 138, ומשיטה מקוצת  
 מר' אברהם פליף.  
 [3] נימוקי (פסקי?) תלמיד הרשב"א ובסופו מנהגים.  
 תוכן הענינים. אותה הקדמה מח"א (לז) אך משום מה נסדר בשינוי. שער  
 אנגלי והקדשות ורשימת הספרים שהו"ל.  
 °8 [2], [1 - 7, [3], א-רצב, רצג-שמב, שמג-שעב, שעב-שעז, [8]  
 עמודים.  
 (אתר: , סה"ל: 990010702020205171, אגו"ח: )

(לט) שיטת הקדמונים עמ"ס חולין ח"א. תשמ"ט. ניו יורק. נסדר ע"י דפוס  
 שמחה גראפיק ונדפס ע"י האחים גרויס. תאריך בסוף ההקדמה יב תמוז  
 תשמ"ט.  
 [1] שערי מוסר לרבינו אביגדור בן הרב מנחם כ"ץ. מכת"י ששון.  
 [2] חיבור איסור והיתר לרבינו יעקב ב"ר משה מבוניולש, בעהמח"ס עזרת  
 נשים (יח) [3] ע"ש.  
 [3] נמוקי יוסף על הרי"ף לרבינו יוסף בר חביבא.  
 [4] פירוש קדמון דפוס צילום שנדפס אחרי ההקדשות בלה"ק ורשימת  
 הספרים שהו"ל.  
 פקסימילות. הקדמה. בסוף מפתחות הקדשות, רשימת הספרים שהו"ל ושער  
 אנגלי.  
 °8 [2], [1 - 4, א-ז, [1], ט-קלז, [1], קלט-רעה, [1], [5], [1], [5], [3],  
 א-טז, [4] עמודים.  
 (אתר: , סה"ל: 990011165470205171, אגו"ח: 87838)

## תש"נ

(מ) שיטת הקדמונים עמ"ס חולין ח"ב תש"נ. כמעט לא פירט הכת"י.

1] פסקי הרי"ד לרבינו ישעיה בן רבינו מאלי מטראני, בעל תוספות רי"ד. "היה ראש לחכמי איטליא". תוך פסקיו גם מפרש הסוגיא, לפעמים "באריכות ובפילפול".

2] פסקי ריא"ז לרבינו ישעיה אחרון ז"ל, ב"ר אליה מטראני, בן בתו של הרי"ה. מקצר בפסקיו ואין בהם משום פירוש, וכל אריכות שם בקונטרס נפרד (שלא נכלל כאן)<sup>74</sup> בשם קונטרס הראיות, ומציין אליו בתמידות.

3] פירוש ופסקי הריבב"ן. "היו בידי כמה כ"י מהעתקות שונות ... על כן אי אפשר לציין בכ"מ בדיוק על איזה כ"י פרטי סמכתי."

4] פסקי רבינו חיים אור זרוע.

5] פסקי רבינו מענדל קלויזנה.

6] פירוש קדמון.

7] תשובות רבינו יעקב ב"ר משה מבונליו"ש.

8] פירוש רבינו חננאל בן חושיאל.

9] גליון התוספות לרבינו אליעזר מטוך.

10] פירוש רבינו יהודה הכהן דמצובה.

11] מלואים ותיקונים לספרים הקודמים. ואח"כ כמה עמודים מספר מלחמת מצוה שנסדרו לספר אחר.

21] פירוש מסכת תמורה.

הקדמה. תוכן הענינים. בסוף מפתחות, רשימת הספרים שהו"ל, והקדשות, אין שער אנגלי.

8° 6, קסב, קסג-רכא, [1], רכג-שו, שז-שמא, [1], שמג-שסא, שסב-שעב,

שעג-שעז, [1], שעט-שפו, שפז-שצ, שצא-טטז, [42] עמודים.

(אתר: , סה"ל: 990011165470205171, אגו"ח: 87838)

(מ.א) דפוס צילום מהוצאה שני' מתוקנת של המכתם. "מתוקנת עפ"י כ"י שחתום עליו הפרי חדש בעצם כתב קדשו". על השער תשכ"ב, אך מעבר ב

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74 "בספר אוצר הגדולים אלופי יעקב סוף אות תתשפט כתוב שנמצא באוצר הספרים שבירושלים קונטרס הראיות כ"י על ב"מ סנהדרין מכות ושבעות, ושני דפס קונטרס הראיות על ב"מ וסנהדרין. ובספר שרי האלף עמוד רז כתוב ששבעה עמודים מק"ה ע"מ מכות נדפסו בקרית ספר שנה י ספר ד."

copyright כתוב 1990. בשער האנגלי 5719. סודר ע"י שמחה גראפיק ונדפס בדפוס האחים גראס. המרגלית על מס' מגילה שהיה בעמ' לבדו ניזוח לסוף עמ' רשימת המחברים. ניתוסף רשימת ספרים שהו"ל. עמודים: [21], יט-כט, [1], א-קד, קה-קה, קיא-קפ, קפא-רלה, [1], רלט-רנט, [5]. שער אנגלי. על הכריכה לרבינו דוד ב"ר לוי מנדבונה.

**(מא)** שיטת הקדמונים עמ"ס עבודה זרה ח"ג תשנ"א.ניו יורק. דפוס שמחה גראפיק. תאריך בסוף ההקדמה ח"י אלול תשא"ן.  
 [1] פסקי הר"ד לרבינו ישעיה בן רבינו מאלי דטראני.  
 [2] פסקי הריא"ז לרבינו ישעיה ("אחרון ז"ל") ב"ר אליה מטראני.  
 [3] תשובות ופסקים לר"י הזקן. לרבינו יצחק ב"ר שמואל, אביו רבינו שמואל ב"ר שמחה היה תלמיד מובהק של רש"י. מכת"י אוקספורד נייבוער מס' 1408 (רד"א 49). ובסופו מפתחות.  
 [4] פסקי אור זרוע לרבינו חיים בן רבינו יצחק מווינא שחיבר האור זרוע.  
 [5] פסקי רבינו מענדל קלויזנער.  
 °8 1-5, [1], א-קיא, [1], קיג-קסג, [1], קסה-רעט, [1], רפא-שיא, [1], שיג-שכו, [7] עמודים.  
 (אתר: , סה"ל: 990011588920205171, אגו"ח: 17202)

**(מב)** שיטת הקדמונים כללי המצות תשנ"ב. ניו יורק. נסדר ע"י דפוס שמחה גראפיק ונדפס ע"י האחים גרויס. תאריך בסוף ההקדמה יא תמוז תשנ"ב.  
 [1] כללי המצות לרבינו יוסף ב"ר אברהם ן' ג'קטיליא בעהמח"ס הרבה סיפורים בקבלה כגון שערי אורה. והוא פרטי המצות במערכות לפי סדר הא"ב. ובתחילה סימנים מהמעתיק גם לפי א"ב.  
 [2] ספר התדיר לרבינו משה ב"ר יקותיאל איש רומי למשפחת האדומים. על המצות התדירות. מכת"י פארמא.  
 [3] פסקי רבינו יוסף ורבו רבינו שמואל ב"ר ברוך הרואה תלמיד מהר"ם מרוטנברג.  
 [4] שכל טוב. אוסף פסקים בכת"י אוקספורד שמרבה להביא ממדרש שכל טוב לרבינו מנחם ב"ר שלמה.  
 הקדמה, פקסימילות. בסוף הקדשות ורשימת הספרים שהו"ל.

8° 6 - 3, [2], א-קעח, קעט-שיח, שיט-שצה, [1], שצז-תכז, [4] עמודים.  
(אתר: , סה"ל: 990012241520205171, אגו"ח: 91608)

(מג) ערכי תנאים ואמוראים (אות יו"ד) ח"א תשנ"ה. ניו יורק. סדר ע"י דפוס שמחה גראפיק ונדפס ע"י האחים גרויס. תאריך בסוף ההקדמה יא ניסן תשנ"ד. לברינו יהודה ב"ר קלונמוס ב"ר מאיר משפירא. חיבור פירוש סוגיות שנסדרו לפי שמות התנאים והאמוראים. התחלת הספר עד אות טי"ת כבר נדפס ע"י אחרים, כמו שמפרט בהקדמה.  
8° 6 - 1, [2], ג-שפח עמודים.

(אתר: , סה"ל: 990012842700205171, אגו"ח: 101208)

(מד) ערכי תנאים ואמוראים (אות יו"ד) ח"ב תשנ"ה.  
כנ"ל בח"א (מג). אין הקדמה. בסוף מפתח ענינים, הקדשות ורשימת הספרים שהו"ל.

8° שפט-תשסז, [1], תשסט-תשעז, [4] עמודים.

(אתר: , סה"ל: 990012842700205171, אגו"ח: 101208)

(מה) פסקי אור זרוע ח"א תשנ"ז 1996. ניו יורק. דפוס שמחה גראפיק. תאריך בסוף ההקדמה ד חשון תשנ"ז (יום הולדת שלו). קיצור ספר אור זרוע מבנו רבינו חיים. מכת"י וטיקן. תוכן הענינים על ב' הכרכים. הקדמה על האור זרוע ופסקי אור זרוע ושאר הספרים שנספחו בח"ב ושוב מאריך על העיר נרבונה. בסוף רשימת הספרים שהו"ל.

8° [4], 15 - 7, [1], א-רסט, [1] עמודים.

(אתר: , סה"ל: 990017560400205171, אגו"ח: 113963)

(מו) פסקי אור זרוע ח"ב תשנ"ה. ניו יורק. דפוס שמחה גראפיק. אין הקדמה.  
1 [ המשך פסקי אור זרוע מח"א (מה). ובסופו כמה תשובות.  
2 [ פירוש הריבב"ן עמ"ס מוע"ק והלכות קטנות והל" תומאה.  
3 [ שיטה מקובצת עמ"ס גיטין, קידושין וב"מ.  
4 [ ספר המכתם עמ"ס מגילה. "עשיתי הוצאה חדשה מספר המכתם על מס' מגילה שהוציא לאור ר' מנשה גראסבערג ז"ל לפני מאה שנה מכ"י לונדון.

הכתב יד ההוא נכתב על ידי סופר שלא הבין כלל פשוטי הדברים, ותיקנתי  
 השגיאות כפי דעתי."<sup>75</sup>  
 בסוף הקדשות ושער אנגלי.  
 8° רעא-תיב, תיג-תנא, [1], [תנג]-תסט, [1], [תעא]-תפט, [2] עמודים.  
 (אתר: , סה"ל: 990017560400205171, אגו"ח: 113963)

(מז) ארבעה קנינים תשנ"ז 7991. ניו יורק. דפוס שמחה גראפיק. תאריך  
 בסוף ההקדמה ג' תמוז תשנ"ז. לרבינו יהודה ב"ר שלמה קנפנטון, תלמיד  
 הריטב"א. על ד' הקנינים (אבות פ"ו מ"75) תורה, שמים וארץ, ישראל ובית  
 המקדש. ההקדמה קצרה. "ואני העני שמתי לילות כימים לציין כל דבר  
 במקומו". "את הכתב יד נתן לי ד"ר גולומב ע"ה בעת ביקורי בשיקגו לפני  
 כארבעים שנה. ה' ישלם שכרו." והוא הרב ד"ר אלחנן (צבי) הירש בן יהודה  
 ליב הכהן גולומב אשר הו"ל ב' קנינים הראשונים עם מבוא ותרגום אנגלי  
 בפלדלפיה תר"ץ<sup>76</sup>, בתור עבודת גמר (חותם בסוף ההקדמה בעיר בולטימור).  
 נולד י טבת תרמ"ז בעיר מיישעגאָלע פלך ווילנא, ונפטר בעיר תל אביב יט  
 אייר תשט"ז, כארבעים שנה לפני, ומנוחתו כבוד בהר המנוחות<sup>77</sup>. והוא  
 השתמש בב' כת"י (כמ"ש בעמ' 20), בעיקר א' (990000687760205171)  
 אשר היה בבית המדרש לרבנים באמריקה (הסמינריון) מס' S. 2, 222, והב'  
 (990000687710205171) Trinity College, Cambridge, מס' 021,  
 שהשלים את החסר בכת"י א' וקדום קצת יותר (וכמה קטעים בכת"י ג' נדפסו  
 בגנזי ירושלים גל' ג עמ' 4b-6a ירושלים תרס"ב). ומדבריו הנ"ל משמע  
 דהרחמ"י השתמש רק בכת"י אחד, ומהקולופון בעמ' קמא משמע שזה היה  
 כת"י ב', לפי התיאור של ד"ר גולומב. בסוף הספר העתיק פתיחת אבן תיבון  
 למו"נ "אמר המו"ל: מצאתי לנכון להביא כאן את דברי אבן תיבון, לפי

75. אך שם מונה חמישה, גם אברהם, ולהעיר ממכילתא פ' ט'. וז"ל רבינו יהודה  
 קנפנטון (עמ' ו): "יש גורסין חמשה קנינים קנה הקב"ה בעולמו ומכניסין לאברהם  
 קנין אחד. ואין צורך כמו שיתבאר."

76. בית עקד ספרים ח"א מס' 2545. שרי האלף ח"ב מחלקה ז' מס' 79 (הוא אשר  
 פירט שרק פרסם חצי הספר).

77. לקחתי הפרטים עליו מאתר שלהם.



שהריטב"א, רבו של מחבר הספר ארבעה קנינים, בספר זכרון סוף פ' וארא, לימד זכות על השגות הרמב"ן לספר מורה נבוכים, וכותב שם הריטב"א, שכפי הנראה השתמש הרמב"ן בתרגומו המשובש של אל-חריזי, ואילו היה רואה את תרגומו של אבן תיבון לא היה משיג על הרמב"ם. ורשימת הספרים שהו"ל.

8° [2], א-קמא, [1], [קמג]-קמו, [1] עמודים.

(אתר: , סה"ל: 990017560350205171)

(מח) קונטרס "סיפורי גילגולים ורוחות שחזרו מעולם העליון לעולם הזה ואגרת הקודש למהר"ל". ניו יורק. תשנ"ז. הסכמות<sup>78</sup>. תוכן הענינים<sup>79</sup>. הקדמה<sup>80</sup>.

1 [ליקוט כ"א סיפורים (אתר: 16273)], א' על רבי עקיבא מאו"ז והשאר בין ימות הרב שלמה אלקבץ עד לימינו.

2 [ותשובת המהר"ל (אתר: 16274)] על אודות הגולם<sup>81</sup>.

מפתחות שמות, מקומות וספרים, רשימת כללים העולים מתוך הסיפורים שב[1]. רשימת ספרי המחבר.

8° [6], ה-מט, [4] עמודים.

78. הרב אפרים פישל הערשקאוויטש (תשנ"ה), הרב שמואל ברנבוים (תשנ"ה).

79. אגרת המהר"ל נשמטה שם.

80. "... ואספתי מפי ספרים ומפי סופרים מעשים נוראים שבאו אנשים מעולם העליון לאחר מותם... שלא כתבתי אלא דבר שנתברר לי בלי שום ספק... שבכל עת ובכל שעה מכניס היצר ספיקות בלב כל אדם... אבל כאשר יסתכל בקוני-טרס זה אפילו רגע מיד ישוב להיות מאמין גמור... "וחותם" חיים משה יהודה הכהן בלאאמו"ר ירמיהו מווערבוויא זצ"ל" (בלי תאריך). ומענין לענין באותו ענין, להעיר שגם הרבה להמליץ ספר מסילות אל האמונה (יוסף גבאי, ירושלים, ח"א תשנ"ח).

81. נעתק מספר אמרי יוסף על המועדים ח"ב (ניו יורק תשל"ח), ע"י אגודת חסידי ספינקא) עמ' 2. ושם כתוב שנעתק מ"גוף כתי"ק". ונדפס לפני זה בספר "קובץ מכתבים מקוריים מהבעש"ט ותלמידיו" (וינה תרפ"ג) ע"י חיים בלאך. ועי' עליו באג"ק חי"ט עמ' סט, קנה (אגרות ז'צו, ז'קעא). וד"ל.

מח.א) ריטב"א ב"ב תשנ"ח. כריכה כמעט שחורה. בכרך א'. על השער "מהדורא חמישית מתוקנת". Copyright 1954, 1977, 1998. אסור לשום אדם שבעולם להדפיס את הספר הזה, פירוש רבינו אברהם מן ההר על מס' נדרים ונזיר (!), כמו שהוא או חלק ממנו, מבלי רשותי או של בא כחי. בשער האנגלי Fourth edition 5758. לפי מה שרשום בcopyright היה החמישית, אך לעיל רשמתי (א) בתשי"ב, (ב) בתשי"ד (?), (יג.א) בתשכ"ו, (כז) בתשל"ח, (לב) בתשמ"ו (?), אשר לפ"ז נדצ"ל המדורא השישית. וגם זכורני שראיתי פעם "מהדורא שישית" לפני כמה שנים, אשר הי' לפ"ז השביעית. נשמטו התיקונים שבהוצאה מתוקנת.

## תש"ס

מט) שיטת הקדמונים עמ"ס ברכות ופסחים תש"ס. והוא דפוס צילום מ(יב) בהוספת קונטרס "תשלום פירוש רש"י על מסכת ברכות". אחריו ספר המאורות ברכות לפני ספר ההשלמה על ברכות. יצא לאור לכבוד חגיגת יובל בלתי ידוע, כי כתוב בשולי הגליון בעמ' א' "המחבר שליט"א כבר זיכה את הרבים בהו"ל עשרות כתבי-יד מרבתינו הראשונים ז"ל. לכבוד בעלי היובל שיחיו, המציא המחבר עבודה זאת להעשיר בה את האוסף על מילי דברכות" ולא ידעתי מי היו בעלי היובל, ומתי, ומהו "האוסף על מילי דברכות", ואם הכוונה להכרך עצמו, איך קשור לחגיגת יובל.<sup>83</sup> על הכריכה והשער "הלכות

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82. אולי באמת נדפס הכרך הראשון עוה"פ עם הכרך השני, וכמו שהערנו לעיל על ההעתק שבארכיון פרטי בסה"ל, אך אין הכרח, ואולי הכוונה רק לכרך השני. ולהעיר מהמודעה בהמאור (שנה ה, חוברת ו, גל' מב) אשר סתם ולא הזכיר שהוא רק חלק שני. וכן בהערכה שם (שנה ה חוברת ו גל' מג) עמ' 20-17. ויל"ע.

83. אולי הכוונה ליובל עשרים שנה מחתונת ראובן ושושנה יהודית עמרמי, שה-תחתנו ב17 Apr 1977, ואולי חגגו היובל בשנת תשנ"ז והקונטרס יצא לאור לכבודו, ולפ"ז א"ש שהרי כל שאר הספרים האחרונים החדשים יצאו לאור בשנת תשנ"ז, ואחרת היה קונטרס זה כיוצא דופן..

ברכות וספר הזכרון להריטב"א" ואולי התכוון להכניסם אך לא יצא לו.  
פקסימילות.

[1] מלחמת מצוה פירוש פסוק ראשון של ק"ש ועניני תפלה וי"ג מדות לרבינו מאיר ב"ר שמעון המעילי.

[2] ספר המאורות עמ"ס ברכות בסופו נספח ביאור מספר מלחמת מצוה סוף ח"ד על ברכות ס ע"ב.

[3] תשלום לפירש"י עמ"ס ברכות, "נלקט מכתבי יד על-ידי הרב משה יהודה הכהן בלוי" ע"פ דפוס פיזור, כת"י בריטיש מוזעאום 5795 (רש"י שלם על כל המסכתא), רש"י שעל הר"ף, והמובא בספרי רבינו יהונתן מלוניל, נמוקי יוסף כת"י וספר הנר. הקדמה קצרה בעמ' הראשון, כחצי העמ'. כנראה העמ' האחרון נשמט, כי ההערה האחרונה נספק באמצע משפט, וחסר הספר על הדף האחרון של מס' ברכות.

[4] ההשלמה עמ"ס ברכות, עם פתיחה לפני.

[5] המאורות עמ"ס פסחים.

[6] ההשלמה עמ"ס פסחים. בסופו תשובה מרבינו שמואל ב"ר יוסף ב"ר שלמיה מכת"ם מלוניל.

הקדמה. הסכמות<sup>84</sup>. והם אותם הסכמות שהיו ב(יא) וב(יב) וכן ההקדמה, תאריך י שבט תשכ"ד. אחרי ההקדמה רשימת המחברים והספרים והמקומות על כל הסדרה, גם מה שהוציאו אחרים. שער פרטי לכל א' כולל למסכת פסחים שבספר ההשלמה. אחרי השער האנגלי, הקדשה א' גדולה לע"נ ר' ראובן עמרמי שנפטר טז טבת תש"ס. ונ"ל שבמקרה זו ההקדשה גרמה להספר ולא הספר להקדשה.

<sup>84</sup> [6], [יא-כט, [3], לג-מז, [1], מט-קפה, [3], [13 - 2], [2], קפט-רלז,

[3], רמא-שו, [2], שט-שסו, [3] עמודים.

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84. הרב אליעזר יהודה פינקל (א' דחנוכה תשכ"ד), הרב יוסף אדלר (כ"ד כסלו תשכ"ד), הרב יחזקאל סרנא (יג טבת תשכ"ד), הרב משה פיינשטיין (כז תשרי תשכד).

(אתר: , סה"ל: 990021204990205171)<sup>85</sup>

## הוספות:

א: קונטרסים על הל' סת"ם לפשוטי עם וכו' ב

How to convince a friend that it doesn't pay to use small mezuzos.

אין כריכה כלשהי. חש"ד אך יש בסופו מכתב כללי בנושא באנגלית מיום כז  
אב תשמ"א מהרב שמחה הכהן קוק<sup>86</sup>. חלקו הראשון כתבה על פסולין מצויין  
ולמה לא שוה, חלקו השני צורות כמה אותיות וכו'<sup>87</sup> 16° [5], [1], [8], [1]  
עמודים.

85. בקטלוג הספרייה הלאומית רשמו ספרים, מהדורת צילום, בשנת  
תשס"א, שנדפסו ע"י המשפחה והאתר. וכנראה נוסח שערי הסריקות שבא-  
תר הטעום. ראה: [990052533310205171](http://990052533310205171), [990052533210205171](http://990052533210205171),  
[990052533240205171](http://990052533240205171). ויש לתקן.

86. ולהעיר ממכתבו אל כ"ק אדמו"ר מערב שבת בהעלותך תשמ"ב, "ת"ל דברתי  
בשנים האחרונות, מתחלת התעוררות כ"ק אדמו"ר שליט"א, ביותר ממאה בתי  
ספר ובתי כנסיות בכל המדינה." משמע שרק איזה שנים לפני זה קיבל הוראת  
הרבי להתעסק בזה. ולהעיר מהסיפור ב"המהפך העולמי להחזרת עטרת סת"ם" עמ'  
פ, אשר בשנת תשל"ח הגיע למשרד ועד משמרת סת"ם היהדות להם על השינוי  
שפעלו על המזוזות בעיר טורונטו, והודיע על זה לכ"ק אדמו"ר, אשר שלח להם  
מענה של עידוד. ובראיון עם ר' דוד זקליקובסקי סיפר איך שהוא הביא אותם לשם  
במילוי הוראת כ"ק אדמו"ר.

87. בין ב' החלקים:

"I do not sell mezuzoth, nor am I connected with anyone who  
does. I do this as a service to the Jewish people, without any  
financial reward. For a free copy, with compliments, write: Rabbi  
M. Y. Blau 785 East 2nd Street Brooklyn, N.Y. 11218 P.S. If you  
have any questions, please call me after 10 P.M. (212) 436-5570."

צורת אותיות האלף-בית בספרי תורה תפלין ומזוזות.<sup>88</sup> מאת: בלוי, משה  
יהודה הכהן נ.י. חש"ד<sup>89</sup> [תשמ"ז?]. בכל עמ' יש צורת אות אחת עם הגהות  
בכת"י (בעיקר באנגלית) המבארים פרטי הצורה, עמוד או ב' עמודים לכל  
אות. מתאר כתב ב"י וכתב אריז"ל. מהדורה בגודל 90.4<sup>90</sup>, [34], 2 עמודים.  
(סה"ל: 990010735620205171, אגו"ח: 14469)

\* הנ"ל במהדורה בגודל 16<sup>o</sup>. (אגו"ח: 14469)

### \*How to find more time and how to acquire the art of convincing.

קונטרס קצר על קביעות עתים לתורה ועל איך לקרב יהודים חילונים לאביהם  
שבשמים. נדפס כנראה אחרי תשמ"ז<sup>91</sup>. אך נכתב בעיקר בשנות תשל"ג-  
תשל"ד, שהרי מתוכן ח"א פירסם בהמאור בניסן תשל"ג, כדלקמן, ומהדורא

88. שוב נדפס בסידור חדש לגמרי כתשורה לכבוד האפשרניש של נינו יהושע  
תנחום שיר, שהי' ביום טו סיון תשס"ג, תיכף אחרי השלושים, עם כתבה מאביו  
ר' אליעזר מרדכי שיר Mezuza the Essential Protector. קונטרס בגודל 8<sup>o</sup>,  
עמודים 3-8, 9-15, [5].

89. אבל להעיר מהמספר טלפון שעל הכריכה עם קמודת 817 שרק נתחדשה בש-  
להי תשמ"ה. ובקטלוג הספרייה הלאומית שיערו שנדפס בשנת תשמ"ז.

סופדב ויטקהל ליגרו לק רתוי ילוא רשא ארבסמ נטקהל מדוק לודגה יתמש 900  
נטק רתוי לדוגל רבע כ"חאו, (ב) ו (א) הז לדוג מע ליחתהש דועו. לידיגהל רשאמ  
חרכומ וניאו. (ב) ו (א) מירפס מתואמ תואצוה ללוק, וירפס לכב

91. לפי הכתובת שעליו Rabbi and Mrs Blau 1459-40th St. Brooklyn,  
NY 11219. כתובת זו עוד לא נמצא בספרו שיטת הקדמונים עמ"ס שבת משנת  
תשמ"ז (שם הכתובת כמו בקונטרסים שלפני זה, וכבר נמצא בספרו שיטת הקדמו-  
נים עמ"ס חולין ח"א משנת תשמ"ט.

קמא (כנראה<sup>92</sup>) מחלק ב' שלו נדפס בעתונות בשנת תשל"ד<sup>93</sup>. חש"ה. 61°  
[1], [9], [1] עמודים.<sup>94</sup>

ומר' אברהם אברהמסון (סופר מומחה שנשא נכדת הרחמ"י מרת רבקה בת  
ר' ראובן בלוי) שמעתי שהיה מחלק גם קונטרסים שחיברו אחרים<sup>95</sup>:  
א) משנת סופרים, "ממשנה ברורה סימן לו (המודפס באותיות קטנות  
מהמו"ל),<sup>96</sup> תמונת האותיות מהסופר המומחה ר' מנחם דוידוביץ שליט"א,  
בני ברק תשל"ה". בגודל 6"א"5.6 יד, [2] עמודים.  
ב) Knowing your Tefilin & Mezuzos, A layman's guide to

92. עוד לא עיינתי בלשון שניהם, אך בעתון חסר סופו וקדם לו.

93.

Jewish Press Friday February 22 1974 pg. 8, Making Jews  
Observant. In the column of Rabbi Pinchas Stolper, national  
director of NCSY/UOJCA, With Our Youth, the Jewish Youth  
Scene from Coast to Coast. Introduced there:

"The Gaon Rabbi Moshe Yehudah Ha Cohen Blau is a one  
man NCSY. During his extensive travels across the United  
States on behalf of the Committee to Publish Ancient Talmudic  
Manuscripts, he has visited scores of communities and influenced  
hundred (sic) of individuals. A man of keen insight and deep  
understanding Rabbi Blau has developed a simple formula for  
helping others become observant. His formula should be reread  
and applied. How to Make Jews Observant by Investing only 15  
minutes of your time by Rabbi Moshe Blau."

Credit to Menachem Butler.

94. רשמתי ע"פ סריקה שקיבלתי מר' מענדל (בן ראובן) בלוי.

95. ואולי גם שאב מהם כאשר חיבר הקונטרסים שלו על הנושא.

96. כנראה הכוונה ל'אחריות הסופר', ב' עמודים שנספחו בסוף הקונטרס, ליקוט  
מן המקורות.

## understanding and appreciating Tefilin and Mezuzos

מאת זאב רוטשילד, בשביל סת"ם גמ"ח לייקוואוד, בהסכמת הרב שניאור קוטלר (ו' ניסן תשמ"א), נדפס בברוקלין 1981, 8° [2], 80 - 5 עמודים. בעמ' 42 מספר על פעולות ועד משמרת סת"ם, ועל מחאת הרב עובדיה יוסף (בהמודיע יז אלול תשל"ט) נגד הכשר הרבנות על סת"ם. עוד סיפר לי הנ"ל שהיה עוד קונטרס שהרחמ"י חיבר על צורת האותיות שהיה מיועד לילדים, שהאותיות מדברים ומבארים צורת עצמן, ועוד לא ראיתיו ולא תיאור ממנו. וע"ע במדור הבא.

ב: מכתבים למערכת

בהמאור שלא יכנס כהן בבית רפואה. אלול תשי"ט שנה י' חוברת י (צו) עמ' 15-16.<sup>97</sup>

בהמאור בדבר העתונות וספרי המינות שנה יא חוברת ב (צח) חשון-כסלו תש"ך עמ' 19.

בהמאור. במושגי קנה היד וזרוע [מגולה באשה]. אדר תשכ"ג שנה יד חוברת ה "גל" קלא. קטע בעמ' 16 ריש טור ב' וקטע בריש עמ' 71 טור א'.

מכתב הסכמה ממוצאי יוה"כ תש"ל על אוצר הגדולים (להרב נפתלי יעקב

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97. ובהמאור שנה יא חוברת ב (צח) עמ' 91 תגובה מהרב ברוך הלוי ליזרובסקי מפילדלפיה שכבר כתב תשובה על ענין זה בהמאור גופא בחודש מנ"א תשי"ח שנה ט חוברת ט (פה) והוכיח לקולא. ותמה אשר הרחמ"י לקח סיפורו משם וסיפרו כאילו קרה לו. וצ"ע.

לזיהוי פירוש נמוק"י על הלכות קטנות להרי"ף. סיני גל' עג (תשל"ג) עמ' קצ-קצב. תגובה למאמרו של יעקב ש' שפיגל בגל' עב (תשל"ג) עמ' רבכ-רכז, בו טען שרוב פי' הנמוק"י על הלכות קטנות להרי"ף אינו שלו אלא של רבינו יהונתן הכהן מלוניל, והרחמ"י טוען שכולו מהנמוק"י.

בהמאור על שעה יומית (קביעות עיתים לתורה). ניסן תשל"ג שנה כה חוברת ד גל' רי. עמ' 38.

באהלי ישראל (הרב שלום יהודה גראס תשל"ז) עמ' לו. מ"עש"ק והיה עקב תשמעון". סיפורים בסגולת בדיקת מזוזות עם "מורי"<sup>99</sup> הרב יוסף צבי דושינסקי ו"הרב ממונקאטש נ"י בארא פארק".

מכתב הסכמה על ספר הדרת פנים זקן (תשס"ז נדפס לראשונה בתשל"ז) בעמ' 83. ושם מעיד על החפץ חיים<sup>100</sup>, הגר"א, (והרב יוסף אלי' הענקין<sup>101</sup>).

ע"ד גודל האיסור ללמד לימודי חול בישיבות. מכתב מיום ט"ו אלול תש"מ.

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98. "ולאפוקי מפי הכסילים הללו הקוראים עצמם "משכילים" כו' אני הגבר העוסק בכת"י רבותינו הראשונים ידעתי להעריך ספר שימושי כספריו שאיני צריך לפחד פן אמצא בהן דברי מינות בגלוי ובסתר כו'". (ואכן מציין אליו בהקדמתו לשיטת הקדמונים עמ"ס בבא קמא (כה) עמ' 12 הערה 59). וממשיך "אם כבודו מעוניין בספרים, זכיתי אני הקטן להוציא לאור מכתבי יד עתיקים יפנה לגיסי [הרב יוסף הלוי הולצברג] ושם ימצא את תאות נפשו, ואילו היו ספריי בידו בשעה שחבר חלק ראשון והיה רואה משם שכבר נתברר שמחבר "תוס' ר"י הזקן" על קידושין הוא רבינו אברהם מן ההר והיה רושם זאת גם בערך רבי אברהם מן ההר, אבל עדיין לא יצא טבעי בעולם ולא נתפרסמו ספריי בארצנו הקדושה". וחותם "בן גיסו של הרב ראובן זעליג בענגיס ז"ל".

99. אביו של הרחמ"י בלוי היה כנראה תלמיד חבר שלו, מתאר עצמו כתלמידו במכתב.

100. "וגם בהיותי בראדין בשנת תרצ"ב שמעתי שאין דרכו של אותו הצדיק לברך למי שמגלח זקנו כעין תער ואינו משייר עכ"פ כדי לכופ ראשן לעיקרו."

101. המחבר הוסיף בשוה"ג "שוב העיד וכו'".



אוצרות ירושלים, גל' רצא (תשמ"א), סי' תרא, עמ' תתתרנו. עדות על ויכוח  
שראה בין הרב יחזקאל לוינשטיין והרב שרגא פייבל מנדלוביץ בישיבת מיר  
תש"ז על הצעת האחרון שילמדו שם לימודי חול.

"ב"י אי"ך אין הויז קען פאסירען א נס אויב איר ווילט", כתבה על סגולת  
בדיקת תפילין ומזוזות, אלגעמיינער זשורנאל, 19 September 1986 (טו אלול  
תשמ"ו) עמ' 8.

## ג: הערות ומאמרים

מבוא ללימוד הרמב"ם. הדרת מלך גל' ג לכבוד סיום הרמב"ם מחזור א' יא  
ניסן תשמ"ה עמ' קצג-קצז.<sup>102</sup>

שיטות הרמב"ם בענין אכילת ירקות ולפתן חוץ לסוכה. שם עמ' קצח-ה.

ביאורים ברמב"ם הל' תשובה. הדרת מלך גל' ד לכבוד סיום הרמב"ם מחזור ב'  
כו אד"ר תשמ"ו עמ' קפו-קפח.

ביאורים בדברי הרמב"ם. הדרת מלך גל' ה לכבוד יום הולדת הרמב"ם יד ניסן  
תשמ"ו עמ' קה-קו.

## ד: תגובות לספריו

אגרות משה ח"ד חו"מ סי' נד-נו, מכתב מיום ב' אלול תשי"ג במענה  
לשאלותיו בחלק ב' של הריטב"א על ב"ב, שהיה אז כנראה באמצע עבודתו  
עליו.

עוד השאיר אחריו אוצרות בכתובים, ביניהם מחברת רשימותיו משיעוריו

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102. בפתח דבר: "חידושי התורה שבקובץ זה נאמרו או נכתבו ע"י המשתתפים  
בסיום כו". ומסגנון חידושי תורתו שנדפסו בקובצים אלו, שהוא סגנון הדיבור, נ"ל  
אשר אולי רק אמרם ואחרים כתבם.

ר' ירוחם ליבוביץ 103, והגהות רבות על ספריו (על מאות עמודים) שעוד לא נחקרו ולא נדפסו. חלקם בפנים הכריכות וכדו', וחלקם על גליון הגמ' ממש. ביניהם עניני דרוש ומוסר, ואפ' בדרך עצה טובה קמ"ל, קושיות וחידושים, העתקות מכת"י שעבד עליהם, ואולי עוד שרידים מדרכי עבודתו. ועוד חזון למועד.

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103. בבדיקה לפום ריהטא נדפס מרשימותיו: דעת תורה, בראשית פ' ויגש עמ' רמו ד"ה ויאמרו איש אל אחיו (מב, כא). שם עמ' רסא ד"ה על תרגומו בדרך (מה, כד) - מעמ' כז "השמטה לשיעור מקרא [לבחורי חו"ל]". וככל הנראה רק חלק קטן ממנו נדפסת אך עדיין טעון בירור.

# What was Unique About Rabbi Blau's work?

Aaron Kastel

This is an obvious question to ponder. But I think what mostly needs to be understood is what was not unique about it.

There are some rabbis who expressed very strong reservations about publishing manuscripts at all. They said that only what was printed and became part of our tradition has authority and anything else is suspect. Zaidy clearly did not agree, nor did the many prominent rabbis who gave him approbations.

While others tell fanciful stories of Zaidy Blau travelling the world and searching through the world's libraries, especially the Vatican, as an intrepid explorer or mysterious detective. All the family know that there is no basis to these imaginings, he almost never left North America once he arrived here.

So how did it actually work? Why are these perspectives so wrong?

What we must understand is that Zaidy was to a great degree continuing the work of the past and collaborating in that work with colleagues in the present. The work of

preserving and spreading the commentaries of the Rishonim began with the Rishonim themselves. Some of the earliest of these commentaries collect still earlier commentaries for the reader's convenience, thereby preserving them and effectively publishing them.

Almost every manuscript he used was produced by a copyist scribe rather than the author. That copying was the closest equivalent in that period to printing and publishing. Some of those copyists even added introductions and notes in the margin, exactly as Zaidy did.

Then after (most of) the Rishonim came the invention of the printing press and the process of printing these manuscripts began. At first it was slow and mostly focused on basics like Tanach and Shas, with very few commentaries, while everything else could only be acquired by copying the manuscript. But gradually it came to include many of the Rishonim.

The Alter Rebbe even wrote a part of Shulchan Aruch to reflect a Rishon published in his time. And the process was still very much in full swing in the work that produced the Vilna Shas, which is so established and authoritative that we just think of it as what the Shas looks like and efforts to change from it are controversial.

All through this process, poskim and rabbonim had libraries of manuscripts they used in their learning. Zaidy's introductions always contain references to established seforim that quote from the manuscripts he's publishing in that volume. Many of the manuscripts that Zaidy published still bore the marks of their possession by some of the most famous rabbis in history.

Many were from the Chida, who travelled around collecting, identifying and publishing excerpts from manuscripts of Rishonim, as he describes in his diary. Zaidy relied heavily on him in identifying manuscripts, both his published work, such

as Shem HaGedolim, and his stamp on manuscripts. Others had belonged to Rabbi Betzalel Ashkenazi, the teacher of the Arizal and the famed author of *Shitah Mekubetztes*, an anthology of *Rishonim* from manuscripts.

The Haskalah movement sped up the process. Suddenly there were Jews who were knowledgeable about Torah and interested in its study, but prepared to fully mingle in society and even accept its perspectives. Something Charedi Jews then and today cannot quite do, on principle. They were readily granted access to universities' and state libraries. The 'scientific' work of reconstructing the past and publishing manuscripts with footnotes appealed to them much more than studying gemara in depth or studying later poskim to determine halachah.

Zaidy was born in Germany, the land of Haskalah and Wissenschaft. This gave him connections and resources that he used. Such as his cousin Alexander Marx, librarian at JTS, who gave him access to his first manuscripts. Zaidy had strong reservations about these perspectives, complaining that he had to use works he considered heretical and supporting frum alternatives where possible.

But he also gave them credit where it was due, and so should we. In almost every volume he thanks librarians for helping him and giving him permission to publish. In many volumes he also thanks professors and other academics for helping him get access to manuscripts. He even frequently cites academic journals and books and discusses their opinions. Most of the manuscripts he used were already listed in catalogues created by maskilim and academics, with authors listed, sometimes rightly, sometimes wrongly.

Zaidy would say that he was "not a genius" and not unique, not one man turning over the world alone. He did accomplish an incredible amount, publishing perhaps more volumes on his own than practically anyone else. We need not understate his contribution.

At the same time it's important to recognize that he was a link in a chain stretching back to the Rishonim and a respectful, if reluctant, member of a contemporary community of scholars. It is only respectful to both him and them that we remember that.

## Acknowledgements

When I was still a young man, together with Rabbi Baruch Oberlander, I merited to interview Rabbi Blau for close to three hours. We had different interests. Clearly Rabbi Oberlander was much more knowledgeable about his work on manuscripts, and the Mir Yeshivah. I had my interest to learn about his connection to the Rebbe and his escape from the war through Asia—a journey my grandfather, Rabbi Chaim Meir Bukiet, did too. We both pressed him with follow up questions, and the interview greatly assisted in clarifying information that was lacking in the others.

I have known Mendy Elishevitz since we worked together in a small office at Lubavitch World Headquarters. He had already given me much of his research in 2003. However, for this project, he assisted from the beginning and held nothing back. This included the interview from Mrs. Leah Shear, and the two manuscripts of Rabbi Blau's memories, but really much more than that.

I was also acquainted with Mendel (son of Rooven) Blau, who gave much of his hard work that he invested in

his grandfather's life. This included his interview with his grandfather, which added many interesting details to his life story. He also tirelessly scanned and gathered many of the photos and documents and provided much assistance to this project.

While deciphering and trying to understand each story, Aaron Kastel was there to assist. He served as a bouncing board and a reservoir of knowledge of his grandfather. He also reviewed the booklet and contributed insightful comments and corrections. This project could have not happened without him.

It is a tribute to Rabbi Blau that he has such grandchildren who cherish his life and his works. Like Rabbi Bengis wrote about his publishing of the *Ritva*, he is surely deriving pleasure from their dedication to document his life and teachings.

The letters from Rabbi Blau's parents from Hamburg were translated by his niece Nanette Freedman. In deciphering and translating additional correspondence from Rabbi and Mrs. Blau, Mendel Blau, Mendy Elishevitz and Aaron Kastel took part. In addition to them, Sara Shollar (nee Shear) was involved in working on the translations.

While I now have an appreciation for who Rabbi Blau was, at the time of my interview with him, I did not. He was just another person. When I embarked on this project at the request of Mrs. Sara Blau, I did not expect this project to encompass the amount of time it did.

Because he lived in many different worlds, it was a complex undertaking. He was respected by, and gave respect to Jews of all backgrounds. Of course, his teachers of mussar at Mir and the great Torah giants of our times, but also all of the professors and colorful individuals he met in researching the manuscripts.

In his memoirs—as in the introductions to his volumes—no one was below his dignity to include. It is a true symptom



of how his mind worked—despite being cognizant of the differences within *klal yisroel*, as he clearly told me several times in my interview—he embraced them all for the good in them. As the Rebbe's letters to him prove, he knew of and respected Rabbi Blau's outlook. If nothing else, this autobiography should be a lesson for us in respecting Jews who might be different from ourselves.

I thank Mrs. Blau, and her husband, my longtime friend, Rabbi Mendy Blau, for giving me the opportunity to work on this project. And despite it going on for much longer than expected, extending the time to be able to make it the best it can be.

To Rabbi Oberlander for pushing me to interview Rabbi Blau, and to Mrs. Elishevitz who at the time organized with her father that we should be able to interview him. With appreciation to Mrs. Chaya Kramer, Rabbi Sholom Yisroel Hodakov, Chaimke Twersky, Professor Yaakov Spiegel and Rabbi Shmuel Metzger for their assistance.

I know that I have missed some people, please forgive me for omitting you.

To my wife Chana Raizel, and children Motti, Meir, Shaina, Benny, Mendel and Sholom, who on several occasions were patient with me as I arrived home late while working on this project.

Dovid Zaklikowski



Memento from the Bar Mitzvah of

# חיים משה יהודה הכהן שי' בלוי

כ' שבט ה'תשפ"ה