

Scholars have conceded that “R. Yudl was a Talmudist, halakhist, kabbalistic, hasid, professional rabbi, and author of belles letters in a major period of transition...It is precisely R. Yudl’s multi-dimensionality, and the specific configuration of areas of expertise listed above, that render him at once unique and complex. A sharply focused intellectual portrait of R. Yudl will emerge only after his contribution in each of these areas is viewed and evaluated in proper literary, historical, and social perspective.”¹ This biography is an attempt to accurately portray R. Yehudah Yudel Rosenberg.

R. Yehuda Yudel Rosenberg was born on November 8, 1859² in Skarashev,³ Poland.⁴ Skarashev is a town which is next to Radomsko,⁵ Poland.⁶ R. Rosenberg was a descendant of R. Judah Hasid (d. 1217).⁷ R. Rosenberg’s father was R’ Yisroel Yitzchak, the son of Yakov Koppel.⁸ R. Rosenberg’s mother, Miriam Gittel, the daughter of R. Elimelech, was a descendant of R. Meir of Apta (d. 1831).⁹

As a young boy, he was known as “the genius of Skarashev.”¹⁰ After being very involved in traditional Jewish studies, delving deeply into the sea of Talmud and Jewish law codes, he devoted himself to learning Hebrew, the Jewish language that he loved strongly, and, at the age of fifteen, he was already found reading the dramas of *Layesharim Tehillah* and *Migdal Oz* of Rav Moshe

¹See Shnayer Z. Leiman, “The Adventure of the Maharal of Prague in London: R. Yudl Rosenberg and the Golem of Prague,” *Tradition*, Vol. 36, No. 1, Spring 2002, p. 61. Leiman’s article was originally delivered as the Fourth Annal Lecture of the Victor J. Selmanowitz Chair of Jewish History at the Graduate School of Jewish Studies, Touro College, on May 19, 1999 and it appeared in *Tradition* 36:1 (2002), pp. 26-58.

²See Shnayer Z. Leiman, “The Adventure of the Maharal of Prague in London: R. Yudl Rosenberg and the Golem of Prague,” *Tradition*, Vol. 36, No. 1, Spring 2002, p. 38, fn. 8.

³Sometimes spelled “Skaryszew.”

⁴See Benzion Eisenstadt, *Doros HaAchronim (Sefer Rishon)*, New York 1914, column 319.

⁵Or “Radom.”

⁶See *Radom*, “A Memorial to the Jewish Community of Radom (Poland),” pp. 116-117, Israel, 1961;

⁷See Eisenstadt, *Doros*, at 319-320. Because of this tradition, R. Rosenberg was careful not to give the name Samuel to a child in accordance with R. Judah Hasid’s will. See Zvi Cohen, *Sefer ha-Zikharon* (Montreal, 1931), p. 5.

⁸Yakov Koppel was a descendant of R. Yakov Koppel of Mezhirech, the author of “Shaarei Gan Eden” (d. 1740). See Eisenstadt, *Doros*, at 319.

⁹Id.

¹⁰Id.

Chaim Luzzato;¹¹ Phinehas Elijah Hurwitz's¹² scientific work, *Safer ha-Befit*;¹³ and some of the writings of Hayyim Selig Slonimsky.¹⁴ In the Skarashev shtiebel (kloiz) this was held to be a great crime.¹⁵ When he was only sixteen years old, the city's Chief Rabbi, R. Mordechai Zev, authorized him to resolve halachic questions in his place while he was away.¹⁶

When he was seventeen years old,¹⁷ he married Chaya Chava, the daughter of Shlomo Elimelech,¹⁸ of Tarlow, Poland, a granddaughter¹⁹ of the Otrovtzer Rav, Rabbi Liebish Zucker and a great-grandchild of the Ostrovtzer Rebbe, R. Meir the son of R. Hertzkes, and moved to Tarlow.²⁰ He received his Rabbinic Ordination and became a Rav in Tarlow,²¹ where he established a beis midrash (a small yeshiva), gave two shiurim a day, and became known in Poland as Rav Yudel Tarlow'er.²²

As a Rav in Tarlow, he had many opponents, as was usual in the small towns of Poland.²³ He gained part of his income from the sale of yeast, candles and salt, but he was not bereft of trouble in business either. Even before he took over his Rabbinic position, he made a few attempts at business, as a leather merchant and as an iron shop keeper, but he was not successful. The latter

¹¹N. Baumoil, "Rav Yehuda (Yudel) Rosenberg" in N. Shemen and L.J. Zuker (eds.) *Yovel-Buch, Talmud torah "Eitz Chaim"* (Toronto: privately printed, 1943), p. 105. (Yiddish). See also *Encyclopedia Judaica*, "Luzzatto, Moses Hayyim," Jerusalem, 1971, vol. 11, cols. 599-604.

¹²Phinehas Elijah Hurwitz (1765-1821), was a Hebrew writer and early advocate of Haskalah. He gained extensive secular knowledge without even knowing a single European language (it seems that a friend acted as translator), and wrote *Sefer ha-Berit* (1797), the first part of which was an anthology of the sciences, while the second half dealt with metaphysical questions. *Sefer ha-Berit* went into many editions since it was a source of basic scientific information for Jews who knew no European languages. See *Encyclopedia Judaica*, "Phinehas Elijah Hurwitz," Jerusalem, 1971, vol 8, col. 1119.

¹³See Zvi Cohen, *Safer ha-Zikharon* (Montreal, 1931), p. 5

¹⁴Hayyim Selig Slonimski (1810-1904), was a Hebrew popular science writer and editor. See Zvi Cohen, p. 5. See *Encyclopedia Judaica*, "Hayyim Selig Slonimski," Jerusalem, vol. 14, pp. 1674-1675. Rabbi Bernard Revel also, "enjoyed the scientific contributors of the pious Chaim Zelig Slonimsky." See Aaron Rakeffet-Rothkoff, *Bernard Revel* (New York, 2000) p. 31.

¹⁵Shemen, p. 105.

¹⁶See Zvi Cohen, ed., *Safer ha-Zikharon l'Chag ha-Yavel ha-Shivi'im shel Rabbi Yehuda Rosenberg* (Montreal 1931), p. 5.

¹⁷Zvi Cohen, p. 5.

¹⁸See Rabbi Aaron Rosenberg, *L'Kutei Beth Aaron*, (New York, 1954), p. 263.

¹⁹Zvi Cohen, p. 5.

²⁰Zvi Cohen, p. 5.

²¹Tarlow had, two hundred years previously, as its Rabbi, the famous "Pnei Yehoshua," who was, in his time, one of the greatest Talmudists.

²²See Shemen, *Yovel-Buch*, p. 104.

²³See Shemen, *Yovel-Buch*, pp. 104-105.

enterprise was done away with by a big fire in Tarlow, so that from heaven he was led to a Rabbinic career. At the age of around twenty-five, R. Rosenberg was appointed as the Av Beit Din of Tarlow.

Rabbi Yehudah Yudel Rosenberg's first wife passed away on the seventh day of *Kislev*, 5646, 1886, in Tarlow, Poland.²⁴ With his first wife, R. Yehudah Yudel Rosenberg had four children: (a) Hessel, who married Shlomo Zeav Yosef Glass; (b) R. Aaron Eliemelech Rosenberg; (c) R. Meir Joshua Rosenberg; and (d) Sarah, who married Yisroel Zucker.²⁵

In 1888, R. Yehudah Yudel Rosenberg married his second wife, Sarah Gittel,²⁶ the daughter of R. Yitzchok Greenberg.²⁷ Sarah Gittel was a great-grandchild²⁸ of R. Yitzchok, the Rebbe of Buhush, Romania.²⁹

Several years later, he was summoned by R. Shneur Zalman Schneerson (the author of *Toras Chesed*) of Lublin³⁰ to serve as rabbinic judge in his own *Beis Din*.³¹ R. Shneur Zalman Schneerson, in 1891, was among the Rabbis who gave Rabbinic ordination to R' Rosenberg.³² Among other Rabbis who gave Rabbinic Ordination to Rabbi Rosenberg was the Ostrovtzer Rav, Rav Yechiel Meir Halevi, (in 1890), and the Warsaw Rav, Rav Zainvil Kelpfish (in 1898).³³

²⁴See Rabbi Aaron Rosenberg, *L'kutei Beth Aaron*, (New York, 1954), p. 263.

²⁵See R. Yodel Rosenberg, "*Zohar of the Holy Bible - First book of "Genesis" - "Bereshith"*" (New York, 1955), third to last page.

²⁶See Baruch Rosenberg, ed., Introduction to *Safer Etz Yehuda* (Toronto, 1980); Leah Rosenberg, *The Errand Runner: Reflections of a Rabbi's Daughter* (Toronto, 1981), p. 15.

²⁷See Rabbi Aaron Rosenberg, *L'kutei Beth Aaron*, (New York, 1954), p. 263.

²⁸Zvi Cohen, p. 5.

²⁹R. Yitzchok (1835-1896) was the oldest child of R. Sholom Yosef of Sadagora (1813-1851), the eldest child of R. Yisroel of Rizhin (1797-1850) the founder of the Rizhin dynasty. R. Yisroel of Rizhin was a direct descendant of R. Dov Ber Maggid of Mezritch (1703-1772). See M. Brayer, *The House of Rizhin*, pp., 114, 333 and 348.

³⁰R. Shneur Zalman (Fradkin) (d. 1902), was a member of the Habad hasidic dynasty, succeeded R. Yehoshua Heschel ben Meshullam Ashkenazi as Chief Rabbi of Lublin. R. Shneur Zalman was a student of R. Menahem Mendel Schneerson, author of the *Zemah Zedek*, and was in Lublin from 1868 until his move to Israel in 1892. R. Zadok of Lublin became a close friend of R. Shneur Zalman. See Alan Brill, *Thinking God, The Mysticism of Rabbi Zadok of Lublin*, New Jersey 2002, p. 33.

³¹See Zvi Cohen, *Safer ha-Zikharon*, p. 5.

³²See *Safer Yados Nedarim*, second part.

³³R. Samuel Zanvil Klepfish (1820-1902), was appointed in 1875 as the *av bet din* in Warsaw. Regarded as one of the outstanding halakhic authorities of his time, he received queries from all over the world. See *Encyclopedia Judaica*, "Klepfish, Samuel Zanvil," Jerusalem, 1971, vol. 10, p. 1106.

In Lublin, R. Rosenberg had a close relationship with Rabbi Abraham Eiger.³⁴ In Lublin, R. Rosenberg's lot was to stand out with afflictions. Hasidim had complaints to press against him regarding why he was studying Russian and reading books outside the commonly read sacred literature. R. Rosenberg also was one of the more distinguished students of Rabbi Tzadok Hakohen of Lublin.³⁵

It once happened, hasidim relate, when he was diligently studying Russian regularly to pass the exams as a government-accepted Rabbi ('Kozhoni Rabbiner'), that he was found sleeping on a bench in the Lubliner beis medrosh, with a (Russian language presumably) book in his hand and it was like the sky came down on him, all the answers that he was doing it because they were pressuring the Rabbis to be able to speak and read Russian did not help him.³⁶

When R' Shneur Zalman Schneerson of Lublin left for Jerusalem, R. Rosenberg then settled in Warsaw, where he served as the Rabbi of the "Skernovitzer shteibel,"³⁷ and where he was appointed as a rabbinic judge in the city's Rabbinical court.³⁸

While living in Warsaw, R. Rosenberg published in 1902-03, *Sefer Yados Nedarim*, a classic commentary on [psudeo-] Rashi and Ran to the Talmudic tractate *Nedarim*. This work has been

³⁴See Shemen, p. 105. R. Abraham Eiger (1846-1914), was the son of Rabbi Judah Lieb Eiger (1816-1888), the first Lubliner Rebbe, grandson of Rabbi Solomon Eiger (d. 1852) and great-grandson of R. Akiva Eiger. R. Abraham Eiger succeeded his father as leader of his disciples from 1882 to 1914. He was the author of a work on Hasidism, *Shevet mi-Yehudah* (1922-38). R. Avraham Eiger was also a member of the Vaad Haruchani of the Yeshivas Chachmei Lublin of R. Myer Shapiro. See *Encyclopedia Judaica*, "Eger, Judah Leib of Lublin," vol. 6, p. 471. See also *The Jewish Press*, October 11, 2002, p. 26 and I. Robinson, "The Tarler Rebbe of Lodz," p. 53.

³⁵See Introduction to R. Meir Yehoshua Rosenberg's *Kur ha-Mivchan* (third edition, Jerusalem, 1978). R. Zadok ha-Kohen of Lublin (1823-1900) was born to a rabbinic/mitnaggedic family in Latvia. A child prodigy, he became a hasid as a young man, and a follower of R. Mordecai Joseph Leiner of Izbica (d. 1854), known as the Izhbitzer, one of whose successors he eventually became. He was an incredibly prolific writer, and some ten volumes of his writings were published in the decades after his death, though many of his works seem to have been lost in the destruction of the Lublin ghetto during World War II. See Norman Lamm, *The Religious Thought of Hasidism*, New Jersey 1999, p. 609 and Alan Brill, *Thinking God, The Mysticism of Rabbi Zadok of Lublin*, New Jersey, 2002.

³⁶See Shemen, *Yovel-Buch*, p. 105. By the first decade of the twentieth century there was a significant number of traditional rabbis who, like R. Jehiel Jacob Weinberg, were employed as crown rabbis. See Marc B. Shapiro, *Between the Yeshiva World and Modern Orthodoxy*, (Portland, Oregon 2002) p. 19.

³⁷Id.

³⁸See G. Winkler, *The Golem of Prague*, p. 17.

reprinted numerous times³⁹ and is in many a yeshiva library to this very day. This work received the approbation of the following Rabbis: (a) R. Meir Yechiel Halevi of Ostrovotzer; (b) R. Yitzchak Feigenbaum; (c) R. Pesachia Hornblass; (d) R. Hillel Lifshitz; (e) R. Tuvia Rotalvi; (f) R. Shlomo David Kahana; and (g) R. Yakov Orner. In part two of the *Sefer Yados Nedarim*, R. Rosenberg wrote his explanations and insights on the following Tractates: Pesachim, Rosh Hashanah, Kiddushin, Ketuobot, Baba Basra, Shevout, Makkos and Chulin. In the last section of the *Sefer Yados Nedarim*, R. Rosenberg included 9 insights from his son, R. Meir Joshua Rosenberg.

In 1904, R. Yehuda Yudel Rosenberg's son, R. Meir Joshua Rosenberg, published *Sefer Goral ha-Assiriot Meyuchas l'Rav Tzemach bar Rav Achai Gaon* (Warsaw, 1904), a short work on divination by lottery (comprising pages 4, 5, 7, 9, 11, 13-18) which was attributed to Rav Tzemech, the son of Rav Achai Gaon. This manuscript was obtained by R. Yehuda Yudel Rosenberg from Hayyim Scharfstein from the Library in Metz. Appended to this sefer, R. Yehuda Yudel Rosenberg wrote a short halachic piece on the issue of whether one can use the method of lottery in Judaism (pp. 19-23). On the last page (p. 24), R. Meir Joshua Rosenberg wrote some insights on the same topic which his father wrote about.

In 1905, R. Yehuda Yudel Rosenberg published *Haggadah for Passover with the Explanation and Customs of the Maharal of Prague* (Warsaw, 1905). The Maharal's explanations were divided into two parts. In *Lashon Limudim*, the focus would be on the practical Halachah, while *Devrei Negiddim* would focus on the customs of Passover eve and an explanation of the Haggadah. This work of the Maharal was obtained by R. Rosenberg from Hayyim Scharfstein from the Library in Metz. R. Rosenberg also added to the Haggadah various insights and an explanation of the Chad Gadya passage. R. Rosenberg received the approbation of R. Pesachia Hornblass (or Petachia Hornblum), author of the *Pischei Azara*, and of Rabbi Yitchok Fiegenbaum (editor of the Rabbinic newspaper, *Shaarei Torah*). In the introduction of the work, R. Rosenberg informs the readers that this work was most probably written by the Maharal's son in law, who most probably was R. Yitzchak Katz (who was a son in law of the Maharal) and that R. Katz wrote that his work was written under the supervision of his father in law.

In the later part of 1905, R. Rosenberg published *Shaarei Zohar Torah* (Warsaw, 1905), which was R. Rosenberg's attempt to organize for the verses of the Torah what the *Zohar* said on that verse and also to translate that section into Hebrew from Aramaic. In this publication, R. Rosenberg was able to complete the first of the five books of the Torah. R. Rosenberg also had a commentary entitled *Ziv ha-Zohar*, which was an attempt to explain some difficult sections of the *Zohar*. This work evoked controversy in the Rabbinic world due to the fact that they thought that the *Zohar* should not be translated from the original Aramaic. The Radziner rebbe, R. Mordechai Yosef Elozer Leiner (5626-5689), declined to give R. Rosenberg an approbation on this work. For this reason, several Rabbis declined to give their approbation on the translation of the *Zohar*.

³⁹See *Al Meseches Nedarim*, Jerusalem, 1986

Nevertheless, R. Rosenberg did not stop. Following much toil, he was successful in gaining approbations from certain famous Rabbis and Hasidic Rebbes, including R. Chaim Chizkiyahu Medini, the famous Sephardic Rabbi, who was then Rabbi in Chevorn, Eretz Yisroel, author of the encyclopedia work, the *Sedai Chemed*. R. Medini was one of the first that gave him an approbation, agreeing with the author that it was much better to understand the *Zohar* rather than reciting it without understanding a single word. Among those giving approbations were also found the following Rabbis, (a) R. Abraham Eiger;⁴⁰ (b) R. Meir Yechiel Halevi;⁴¹ (c) R. Yitzchak Feigenbaum; (d) R. Moshe Nachum Yerushalamski;⁴² (e) Rav Shalom Mordechai HaCohen;⁴³ (f) R. Moshe Twersky;⁴⁴ (g) R. Zeev Twersky; (h) R. Yisroel Friedman;⁴⁵ (i) R. Moshe Leib Friedman;⁴⁶ (j) Rav Chaim Berlin; (k) Rav Eliyahu Chaim Meizel;⁴⁷ (l) a letter from the Lubavitcher Rebbe, R. Shalom Dov Schneirson;⁴⁸ (m) R. Yisroel Berger;⁴⁹ (n) R. Uri Shraga Feivel Tuvish;⁵⁰ and (o) R. Yaakov Mazah.⁵¹

Moreover, the famous philologist and language researcher A. Harkavy writes (in a letter printed among the approbations) to the author: “Behold, appeared before me his glorious published work *Zohar Hatorah* and I came today to scrutinize it and saw that glory and beauty is his work, charm was poured on his lips, everything he did beautifully with his pen, and, without flattering lips, I can tell him that it is an extraordinary achievement.”

⁴⁰R. Avrohem Eiger, of Lublin

⁴¹R. Meir Yechiel Halevi, the Ostrovtzer Rav

⁴²R. Moshe Nachum Yerushalamski, author of *Minchas Moshe*, *Berkas Moshe*, *Beir Moshe* and *Leshed Hashem*.

⁴³Rav Shalom Mordechai HaCohen, Berzhan'er Rav, author of *Mishpat Shalom*, *Daas Torah*, *Gilui Daas*, and the *Responsa of the Maharsham*.

⁴⁴R. Moshe Twersky, of *Rachmastrovka* only gave three *Haskomas* in his lifetime, and of these three, two of them he gave to R. Rosenberg.

⁴⁵R. Yisroel Sholom Yosef Friedman (1857-1923), assumed his father's position as the Rebbe of Buhush, Romania, after his father, R. Yitzchok (1835-1896), passed away. See M. Brayer, *The House of Rizhin*, (Brooklyn, NY), p. 349.

⁴⁶R. Moshe Yehudah Lieb (1865-1947), a son of R. Yitzchok (the Rebbe of Buhush, Romania) moved to the town of Pashkan from where he exercised great influence on all aspects of life affecting Romanian Jewry. See M. Brayer, *The House of Rizhin*, p.349.

⁴⁷Rav Eliyahu Chaim Meizel, of Lodz

⁴⁸R. Shalom DovBer Schneirson (1860-1920) was the fifth Lubavitch Rebbe from 1883 until 1920. See C. Dalfin, *The Seven Chabad-Lubavitch Rebbes*, (New Jersey, 1998), pp. 218-221.

⁴⁹R. Yisroel Berger author of *Ratzon Yisroel*, *Yalkut Yisroel* and *Lashon Yisroel*.

⁵⁰R. Uri Shraga Feivel Tuvish, author of *Ori VeYishei*, *Mishenh Kesef*, *Inrei Shefer* and *Yeshous Yisroel*.

⁵¹R. Yaakov Mazah, a crown Rabbi, was a distinguished communal leader in Czarist Russia. See email, dated June 8, 2005, from R. Zalman Alpert to Aaron Brody

So much effort and exertion did R. Rosenberg give to make the study of *Zohar* easier so that even an average person could understand it.

In 1907, R. Yehuda Rosenberg published *Rephuat ha-Nefesh u-Rephuat ha-Guf* (Warsaw, 1907).⁵² This work is essentially a Yiddish translation of Maimonides' second treatise, entitled *Hilkhot De'ot* ('Discernment') from his authoritative code of Jewish law, *Mishneh Torah*. In this section, Maimonides gives a number of precepts concerning the health of the body and mind. According to the title page the book's purpose was to offer all Jews a way to achieve a healthy body and soul, as well as a synthesis between Judaism [*yidishkayt*] and humane living [*meshlikhayt*]. Interspersed within the translation, Rabbi Yehuda Yudel Rosenberg adds numerous comments of his own. An example is found in chapter 4, where he gives Maimonides' cure for constipation. After the translation, Rabbi Yehuda Yudel Rosenberg comments: 'According to today's science of medicine, there are [remedies] much better than that' (p. 33). Nonetheless, Rabbi Rosenberg continues to emphasize the fact that 'all contemporary professors [of medicine] agree with Maimonides' statements' (p. 23).⁵³

In 1907, R. Yehuda Yudel Rosenberg published *Sefer Raphael hamalakh* (Lodz, 1907).⁵⁴ *Raphael hamalakh* became one of R. Yehudah Yudel Rosenberg's most influential books, constituting a handbook of hasidic healing widely utilized within the hasidic community.⁵⁵ On the title page, in *Raphael hamalakh*, Rabbi Yehuda Yudel Rosenberg mentions that this work will present various sorts of remedies: home remedies and medicines obtainable from the pharmacies

⁵²See Moshe Sherman, *Orthodox Judaism in America*, pp. 179. In 1913, this work was republished in Warsaw. According to Jacob I. Dienstag, appended to the 1913 Warsaw edition was Israel Chaim Zagorodski's biography of Maimonides published in 1891. Zagorodski's work was reprinted as a separate brochure (New York: M. Chinski, 1900?; New York: Hebrew Publishing Co., 1921). Zagorodski's work was also reprinted anonymously in Bezalel Zilberman's *Shene ha-Me'orot ha Gedolim* (Philadelphia, [1903]) 7-20. See Jacob I. Dienstag, "Maimonides in Yiddish Literature: A Bio-Bibliographical Survey," *Yiddish* 7, (1987), n. 1, pp. 92 and 99-100.

⁵³See Ira Robinson, "Tarler rebbe of Lodz's Medical Practice," p. 60.

⁵⁴See Moshe Sherman, *Orthodox Judaism in America*, p. 179. The editions that I found, mention that this work was published in Piotrkow, 1911, while R. Yehudah Yudel Rosenberg lived in Lodz, Poland. See Yeshiva Ahavas Torah-Baranovich, Sale No. 6, February 13, 2002, p. 89.

⁵⁵See Ira Robinson, "Tarler rebbe of Lodz's Medical Practice, p. 59. See Zalman Reizin, *Leksikon fun der yiddisher literatur, prese, un filologie* (Vilna, 1929), vol. Iv, col. 117; N. Bumeil, 'Ha-Rav R. Yehudah (Yudel) Rosenberg Zal', in *Talmud Torah Eitz Chaim Jubilee Book* (Toronto, 1943), p. 117; Fox, *Hundred Years*, 276.

without a doctor's prescription, amulets and incantations.⁵⁶ He also published a Yiddish translation of *Raphael Hamalakh*, entitled *Segulah u-Rephu'ot* (Lodz, 1908).

In 1908, R. Yehudah Yudel Rosenberg edited *Kol Torah*, a rabbinical periodical. *Kol Torah*, was a collection of Torah *novellae*, which were sent to R. Rosenberg for publication and which R. Rosenberg published his own insights.⁵⁷

In 1909, R. Rosenberg moved from Warsaw to Lodz.⁵⁸ While in Lodz, R. Rosenberg was known as the Tarler rebbe of Lodz.⁵⁹ One of his 'hasidim' (followers) from this period, Hayim Leib Fox, gives the following poetic reminiscence of R. Rosenberg in Lodz:

Reb Yidl, my rebbe,
I see you in Lodz,
In the dark room on Polnocna Street,
Lit only by a five-watt bulb
Since it had no windows.
But you did not resent this,
For your home was like a Holy Temple,
Like God's own Temple.
I study your books, your works fashioned in hunger,
Which gives me light to this day.⁶⁰

In 1909, R. Yudel Rosenberg published *Nifla'ot Maharal mi-Prag* [The Wonders of the Maharal of Prague] (Piotrkow, 1909).⁶¹

⁵⁶See Ira Robinson, "Tarler rebbe of Lodz' Medical Practice," p. 58.

⁵⁷It seems that there were three issues published of *Kol Torah*. See Baruch Rosenberg, *Sefer Eitz Yehudah*, (Toronto, Canada) collection of title pages.

⁵⁸See Ira Robinson, "Tarler rebbe of Lodz' Medical Practice," p 54..

⁵⁹See title page of *Segulot urefutot*, (Lodz, 1908) and *Der Greidetzter: a bashreibung fun di mofsim vos hat bevizen der Greidetzter Rav Eliyahu Guttmacher* (Pietrokow, 1913).

⁶⁰Hayim Lieb Fox, 'From the Poem "Montreal"' (Yiddish), *Idisher Kempfer* (Passover 5740), 8. Also see Fox's *A Hundred Years of Yiddish and Hebrew Literature in Canada* (Yiddish) (Montreal, 1979), 276. See Robinson, *Tarler*, p. 54-55.

⁶¹See Moshe Sherman, *Orthodox Rabbis in America* (Ct. 1996), p. 144 that cites to an earlier edition of *Sefer Nifla'ot Maharal mi-Prague* (Warsaw, 1904). See also *Sefer Eitz Yehudah*, (Tortonto, 1988), p. 3 of introduction, that cites to the Warsaw 1904 edition. Hebrew editions of *Niflaot Maharal* include Lvov, 1910 (a pirated edition that omits any mention of R. Rosenberg); Warsaw, 1913; and an edition printed in E. Yassif, ed. *Hagolem mi-Prague uMasim Niflaim Acharim*, Jerusalem, 1991. Yiddish versions include Warsaw, 1913; Jerusalem, 1968. A bilingual Hebrew-Yiddish version entitled *Maseh Phonim Mahral mi-Prague* (no place, no date).

In 1909, Rabbi Yehuda Yudel Rosenberg published *Mikvah Yehuda* (Lodz, 1909).

In 1910, R. Yehuda Yudel Rosenberg published *Seder ha-Prosbul* (Pietrokow, 1910), regarding the use of a *Prosbul* in a Sabbatical year when debts would otherwise be cancelled if not for the use of a *Porsbul*. In 1910, R. Yehuda Yudel Rosenberg published *Sefer Eliyahu ha-Navi* (Pietrokow, 1910, rpt. in Tel Aviv, 1963), rpt. as *Alle Masiyos Fun Eliyahu ha-Navi* (Jerusalem, 1966) which is primarily a collection of various *Midrashic* material regarding the prophet Elijah. In 1912, R. Rosenberg published *Der Krisis fun Lodz Varsha* (Pietrokow, 1912) and *Derasha Tzemer u'Pishtim* (Pietrokow, 1912) on the halakhic problem of mixed fabrics in the textile industry in Lodz. In 1912, R. Rosenberg published *Sefer Tipheret ha-Mar'el mi-Shpoli* (Pietrokow, 1912), a biography of the “Grandfather” of Shpole.

R. Yehudah Yudel Rosenberg had eight children from his second marriage,⁶² with the youngest being born in 5672 (1911-1912) in Lodz. The seven children were (a) Binyomin Rosenberg; (b) Yisroel Mordechai Rosenberg; (c) Yakov Rosenberg;⁶³ (d) Chana, who married Moshe Hadler; (e) Bracha, who married Shimon Rohr; (f) Rivka, who married Baruch Albert; (g) Leah, who married Moshe Yizchak Richler;⁶⁴ and (h) R. Abraham Issac Rosenberg.

In 1913, R. Rosenberg published *Choshen Mishpat shel Kohen Gadol* (Pietrokow, 1913). This pamphlet consisted of two parts.⁶⁵ The first part was from R. Manoah Hendel's⁶⁶ *sefer* (book)

English translations appear in J. Neugroschel, *Yenne Velt: The Great Works of Jewish Fantasy and Occult*, New York, 1976, vol. 1, pp. 162-225; and G. Winkler, *The Golem of Prague*, New York, 1980. See Leiman, *Tradition* Vol. 36, No. 1, p. 41, n. 28.

⁶²See R. Yudel Rosenberg, “*Zohar*” of the Holy Bible - First Book of “Genesis” - “*Bereshith*” (Washington, 1926), second to last page.

⁶³Yakov Rosenberg died when he was 10 years old on the 22nd day of *Iyyar*, 5667 (1907) in Warsaw. See the page after the title page to *Keriah Kedosha*, (New York, 1919).

⁶⁴One of their sons is the author Mordecai Richler. See *Encyclopedia Judaica*, Jerusalem, 1971, vol. 14, col. 159.

⁶⁵See *Choshen Mishpat*, p. 3.

⁶⁶R. Yehudah Yudel Rosenberg surmises that this is the same R. Manoah Hendel, who authored *chidushim* and emendations to the Talmud entitled *Chachmas Mano'ach*, printed posthumously by his son R. Moshe (Prague 5372/1612), and later in the Vilna edition of the Talmud. R. Mano'ach Hendel was born in Brestitzka, Poland (Volhynia), c. 5300/1540. R. Moshe mentions that his father wrote many works on various subjects from philosophy to *kabbalah*, and on such secular disciplines as astronomy and geometry. R'Manoach's super-commentary to the kabbalistic matter in R. Bachya's Torah commentary to Genesis was published in the same year as his *chidushim*, under the title *Mano'ach Matza Chein* (Prague, 5371 or 5372/1611 or 1612). He also authored and published *Mano'ach HaLevavos* (Lublin,

Kelai Ha-Mikdash, a treatise devoted to the various utensils that had been in use in the Temple service in Jerusalem. In his discussion of the whereabouts of the utensils that had survived the destruction of the Temple, R. Manoah Hendel incorporated a story as told by the Maharal and that the Maharal ordered that the story be recorded for all generations.⁶⁷ R. Yudel Rosenberg then said that the second part of the book is a translation from a book by Conan Doyle.⁶⁸

In 1913, R. Rosenberg also published *Der Greidetzter: a bashreibung fun di mofsim vos hat bevizen der Greidetzter Rav Eliyahu Guttmacher* (Piewtrokow, 1913).

In late 1913, R. Rosenberg emigrated to Toronto, Canada where he became the Rabbi of Beth Jacob, a Polish Jewish congregation.⁶⁹

In 1914, R. Yudel Rosenberg published *Chochmat Shlomo ha-Melech* (Pietrokow, 1914), a collection of various midrashim concerning King Solomon.

In 1914, R. Yehuda Yudel Rosenberg published *Mikvah Yehuda* (Toronto, 1914), a *sefer* explaining how it was possible to build a *Mikvah* in your own house.

In 1914, Benzion Eisenschadt, in his work *Doros Achronim*, described R. Rosenberg as follows:

He is great in Torah; also well-versed in medicine. A rabbi of action, who spreads Torah knowledge amongst the public. And he is of the greatest and most distinguished of the sages in our generation. . .⁷⁰

In the summer of 1915, in a meeting of Polish Jews at Rabbi Rosenberg's house, in Toronto, it was resolved to establish a *talmud torah*.⁷¹ By October of the following year, eighteen dollars had

5356/1596), the first commentary on the classic *mussar* work *Chovos HaLevavos*. R. Manoach was considered one of the great halachic authorities of his day, and R. Yehoshua Falk HaKohen included him in the *beis din* which presided over a *get* proceeding in Vienna. This became a *cause celebre* in its time (see *Teshuvos Masas Binyamin*, no. 75-76). A responsum by R. Mano'ach has recently been printed by R. Y. Lewin in *Demuyos Ve'Eruyim Historiyim* (Jerusalem, 5748/1988). R. Mano'ach Hendel died in Vienna, Austria, 22 Tammuz 5371/1611. See *The Early Acharonim*, (Brooklyn, N.Y. 1989), p. 116. See also *The Jewish Encyclopedia*, New York, 1912, vol. 8, p. 296.

⁶⁷See *Choshen Mishpat*, p. 3.

⁶⁸See *Choshen Mishpat*, p. 5.

⁶⁹See *Doros* at 320. See Speisman, *The Jews of Toronto, A History to 1937*, p. 166.

⁷⁰See *Doros*, at 320.

⁷¹Speisman, *The Jews of Toronto*, p. 173.

been scraped together and the “Polish Talmud Torah” was officially organized.⁷² By 1917, the premises were already inadequate and an Italian club on D’Arcy Street was purchased, in order to attract more students.⁷³ The refurbishing of the new building and the naming of the school *Talmud Torah Eitz Chaim* had the desired effect and even succeeded in drawing large numbers of Galicians away from another facility.⁷⁴ *Eitz Chaim* was under Rabbi Rosenberg’s influence with regard to curriculum, personnel and leadership.⁷⁵

In 1919 (5679), R. Yehuda Yudel Rosenberg published *Keriah ha-Kedosha* (New York, 1919), which was a digest of the laws and customs of the reading of the *Torah*.⁷⁶

In 1919, R. Rosenberg moved to Montreal where he helped to organize a Jewish legal court and became its chairman.⁷⁷ In 1919, R. Yehudah Yudel Rosenberg published *Seder Hakafot*, (Montreal, 1919), for *Shmini Azteret* and *Simchat Torah*. This *sefer* was a compendium of prayers that were said in the *Beis Midrash* of R. Pinchas of Koritz. In addition, the book had customs and insights from R. Pinchas of Koritz.

In Montreal, at that time, Rabbi Hirsch Cohen (1860-1950), in the eyes of the city’s Jewish elite, and in the eyes of Hirsch Wolofsky, editor of Montreal’s Yiddish-language daily, the *Keneder Odler* (“KO”), was the city’s *de facto* chief rabbi.⁷⁸ Like the majority of rabbis in Montreal, and, indeed, in North America as a whole in this period, Rabbi Cohen had come from that part of the Russian Empire known as Lithuania. He was a *mitnagid* [literally, “opponent”], a partisan of that rationalistic interpretation of Orthodox Judaism dominant in Lithuania which was known for its ideological opposition to Hasidic Judaism, dominant in Poland, with its mystical outlook.⁷⁹ One of the reasons ascribed to R. Rosenberg’s coming to Montreal was a rebellion of slaughterers against the control of Rabbi Cohen.⁸⁰ Rabbi Rosenberg’s letterhead, printed in Hebrew and English, stated

⁷²Id.

⁷³Id., p. 174.

⁷⁴Id.

⁷⁵Id.; see also Shemen, *Yovel-Buch*, p. 104.

⁷⁶This work is still utilized in Synagogues because it helps instruct the Rabbi and the *Gabbai* (Sexton) if the Synagogue wants to have more than 7 people being called to the Torah on *Shabbos*. See *Keriah ha-Kedosha*, pp. 26-32. I myself eyewitnessed, on Purim of 2003, that the *Gabbai* of Young Israel of Kew Gardens Hills used this book as a reference.

⁷⁷See G. Winkler, *The Golem of Prague*, p. 17.

⁷⁸See Ira Robinson, “The Kosher Meat War and the Jewish Community Council of Montreal, 1922-1925,” *Canadian Ethnic Studies*, XXII, 2, 1990, p 43.

⁷⁹Id.

⁸⁰Id.

that he was the chief rabbi of the “United Hebrew Congregations of Montreal.”⁸¹

From 1919 to mid 1921, the two rabbis appearantly went their separate ways.⁸² On July 21, 1921, they began publishing a joint directory of butchers under their supervision in *Keneder Odler*, both claiming seventeen butchers. Within a month, the number of butchers claimed by R. Cohen had climbed to 24, while R. Rosenberg claimed no less than 35.⁸³ By February 1922, Rabbi Cohen and Rabbi Rosenberg eliminated the separate listing of kosher butchers and established a unified listing of butchers. By October 1922, the rabbis of the city organized themselves into the “Rabbinical Council” [Va’ad ha-Rabbanim] of the Jewish Community Council. Rabbi Cohen became chairman of the Rabbinical Council and Rabbi Rosenberg became vice-chairman.⁸⁴

However, this unity ended in the beginning of 1923. At end of February 1923, Rabbi Rosenberg, Rabbi Joshua Halevi Hirshorn and seven slaughterers seceded from the Jewish Community Council in order to establish a kashrut system of their own in cooperation with the butchers’ association.⁸⁵ In the middle of June 1923, both sides agreed to summon rabbis from outside the city to arbitrate the dispute between the rabbis and the slaughterers.⁸⁶ The Council chose as “its” representative Bernard Levinthal, an eminent Philadelphia rabbi of Lithuanian origins,⁸⁷ who had personal ties with Rabbi Cohen.⁸⁸ The other side chose Rabbi Yehuda Leib Graubart of Toronto.⁸⁹ The mediation attempt, too, ended in failure with each side blaming the other for the

⁸¹Id. Rabbi Simon Glazer was the previous incumbent as “chief rabbi” of this organization. See *Id.*, p. 51, n. 18. Rabbi Simon Joshua Glazer (1878-1938), from 1907 to 1918, was the Rabbi of the United Synagogues, a consortium of congregations in Montreal, Quebec. See Moshe Sherman, *Orthodox Rabbis in America*, pp. 75-78.

⁸²Id., p. 43.

⁸³Id., pp. 43-44.

⁸⁴Id., p. 45.

⁸⁵Id., p. 46.

⁸⁶Id., p. 48.

⁸⁷Id. Rabbi Bernard Levinthal (1865-1952) served as Rabbi of the United Orthodox Hebrew Congregation of Philadelphia and was one of the founders of the Agudath ha-Rabbonim and was closely identified with the Rabbi Issac Elchanan Theological Seminary. See Moshe Sherman, *Orthodox Rabbis in America*, pp. 136-137.

⁸⁸Id.

⁸⁹Id. Rabbi Graubart’s father, a disciple of the Hasidic rabbi Israel Meir of Gur (author of *Chidushei HaRim*), was R. Graubart’s initial instructor of Talmud. R. Graubart’s father regularly brought him to the Hasidic court of Rabbi Zev Wolf of Strikov for guidance and support. Following World War I, R. Graubart participated in a conference of the Agudath Israel organization, but rejected an offer to join its Council of Torah Sages because of the Agudath’s repudiation of Zionism. Instead, R. Graubart joined the movement of religious Zionists, Mizrachi, where he became one of its illustrious spokesman. In 1920, Rabbi Yehuda Leib

failure.⁹⁰

By the Spring of 1924, there was new talk of compromise. This time, hopes fastened on the visit to Montreal of the Chief Rabbi of Palestine, Abraham Issac Kook, together with a rabbinical delegation.⁹¹ Rabbi Kook, asked to be an intermediary, was able to get Rabbis Cohen and Rosenberg to meet face to face.⁹² Rabbi Kook's intervention transformed the atmosphere. After Rabbi Kook's visit to Montreal, polemics against the "traitors" ceased from KO and mass meetings were no longer held. No article or editorial or even letter to the editor in this period comments on the state of kashrut in Montreal itself.⁹³

After nearly eighteen months of editorial silence, a notice was published in KO on December 2, 1925.⁹⁴ It announced the "solution" of the kosher meat question in Montreal.⁹⁵ All the rabbis and slaughterers who had seceded from the Council in 1923 were reinstated in their former positions in the Council.⁹⁶ Rabbi Rosenberg once more found himself vice-chairman of the Jewish Community Council's Rabbinic Council which was still chaired by Rabbi Cohen.⁹⁷

In 1923-24, R. Rosenberg published *Me'or HaChashmal* (Montreal, 1923-24) regarding the use of electricity on the Sabbath and Yom Tov.⁹⁸

In 1924, Rabbi Yudel Rosenberg published *A Brivele fun di Zisse Mama Shabbas Malkasa zu Ihre Zihn un Tekhter fun Idishn Folk* (A Letter from the Sweet Mother Sabbath Queen to Her Sons and Daughters of the Jewish People) (Montreal, 1924). This was a letter consisting of arguments in favor of the observance of the Sabbath. Appended to the letter were two items which

Graubart (1862-1937) became the rabbi of the Polish Jewish community in Toronto, Canada. In Toronto, R. Graubart, in 1922, formed a yeshiva, *Shaarei Torah*. R. Graubart also developed a communal *eruv* in Toronto to enable Jews to carry on the Sabbath. See Moshe Sherman, *Orthodox Rabbis in America*, pp. 81-82.

⁹⁰Id.

⁹¹Id, p. 49.

⁹²Id.

⁹³Id.

⁹⁴Id.

⁹⁵Id.

⁹⁶Id.

⁹⁷Id.

⁹⁸It was the practice of *Galitzianer* Jews, before World War II, to put on the electricity on *Yom Tov*. Discussion with Rabbi Dr. Bernard Lander, founder and President of Touro College, on *Shavuot*, 2004. Rabbi Dr. Bernard Lander served as a Rabbi in Baltimore in the 1930s around the same time that R. Yehudah Yudel Rosenberg's son, R. Abraham Issac Rosenberg was a Rabbi in Baltimore.

had to do with the state of Sabbath observance. The first was a denunciation of Jewish bakers who baked on the sabbath and of the Jews who bought Sabbath baked goods. The second item had to do with another problem of sabbath observance, the use of perambulators (*baby keridzes*) on the Sabbath. In the absence of an *eruv*, an halakhic means of allowing carrying on the Sabbath, use of perambulators on the Sabbath is forbidden. Rabbi Yudel Rosenberg offered a solution “according to the Torah.” It consisted in modifying the carriages with wood and wire so that the height of the carriages from the ground up should equal at least 42 inches. Then it could be wheeled on the street. R. Rosenberg’s halakhic argument, was based upon the principle that, at a certain height above the ground, the laws of “Sabbath boundaries” do not apply. This modification would serve to present a widespread desecration of the Sabbath.⁹⁹

While in Montreal, R. Yehuda Yudel Rosenberg was able to complete his monumental work in translating the *Zohar* into Hebrew. In 1924, R. Yehuda Yudel Rosenberg republished his translation of the *Zohar* on Genesis, renaming it *Zohar Torah* (Montreal, 1924). R. Yehuda Yudel Rosenberg was able to publish his complete translation of the *Zohar* on the *Torah*, with the publication of *Exodus* (Montreal, 1924) and *Leviticus, Numbers and Deuteronomy* (New York, 1924 and 1925).

In the introduction to his translation of the *Zohar* on *Leviticus*, R. Yehuda Yudel Rosenberg discusses the controversy surrounding the authenticity and antiquity of the *Zohar*, noting that Rabbi Jacob Emden (d. 1776) was among the *Zohar*’s critics and that R. Jacob Emden wrote that the *Zohar* was post-talmudic in origin.¹⁰⁰ On the following page, R. Yehuda Yudel Rosenberg stated that while in Lodz, in the *Beis Midrash* of the large synagouge, he saw a worn copy of a book entitled *Zur Devash*. The title page was torn and lacked the portion with the name of the author. But a careful rreading of the volume enabled R. Yehuda Yudel Rosenberg to establish that its author was a disciple of R. Jacob Emden from the volume containing some brief legal responsa, as well as a series of letters written by R. Jacob Emden. R. Yehuda Yudel Rosenberg then cites a passage from one of R. Jacob Emden’s letters which states that the motivation why R. Jacob Emden wrote what he did was that people were influenced by Sabbatian teaching and were using the *Zohar* as a proof text that one should believe that *Shabtai Tzvi* and therefore, “*Es Lassos LaHeshem*.”¹⁰¹

⁹⁹R. Rosenberg, *A Brivele*, pp. 15-16. In this pamphlet, Rabbi Rosenberg does not discuss his halakhic reasoning. In his book of responsa, *Yeheve Da’at*, (Pietrokow, 1934) pp. 26-27, Rabbi Rosenberg puts his proposal into standard halakhic responsa form. See Robinson, “A Letter from the Sabbath Queen,” pp. 111, n. 31.

¹⁰⁰See *Zohar Torah*, New York, 1925, vol. 3, p. 6. See also Leiman, p. 35.

¹⁰¹There are numerous Rabbis who have written that this is an accurate reflection of R. Jacob Emden’s sentiments. See Rabbi Hayyim Joseph David Azulai (d. 1806) in his work *Shem ha-Gedolim* Jerusalem, 1979, vol. 2, pp. 44-45, entry *Zohar*; R. David Luria, *Kadmot Sefer ha-Zohar*, New York, 1951, p. 10; and R. Yeruham Leiner, *Mamar Zohar HaRakia*, New York, 1951, pp. 152-160.

R. Yehuda Yudel Rosenberg was able to obtain approbations from (a) Rabbi Abraham Issac Kook; (b) Rabbi Gavriel Zev Margolis;¹⁰² and (c) Rabbi Moshe Zevulun Margolies, with regards to R. Rosenberg's translation of the *Zohar* into Hebrew after R. Rosenberg's publication of his translation of the *Zohar* on Genesis, Exodus and Leviticus. These approbations were printed in the introduction to R. Yehuda Yudel Rosenberg's translation of the *Zohar* on Numbers (New York, 1925).

In 1927, R. Rosenberg published *Nifla'ot ha-Zohar* (Montreal, 1927), a Hebrew-Yiddish rendition of stories related to the hero of the *Zohar*, Rabbi Shimon bar Yochai.

In 1929-1930, R. Yehuda Yudel Rosenberg was able to publish his translation of the *Zohar* into Hebrew on Psalms, Song of Songs, Proverbs and Ecclesiastes (Bilgoraj, Poland).

On Wednesday, February 18, 1931, the Jewish community of Montreal had a banquet, at the Chevra Kadisha Synagogue, in honor of Rabbi Jehudah Rosenberg's seventieth birthday.¹⁰³ J. Merson was the toastmaster of the Banquet and opened the Banquet with an outline of the activities

¹⁰²Rabbi Gavriel Zev Margolis (1847-1935) was the halakhic authority of Grodno for 27 years. Rabbi Margolies had received death threats from Jewish-Russian revolutionaries. It was this fear of the Jewish revolutionaries as well as ongoing programs that led Rabbi Margolies to accept an offer from a consortium of seven congregations in Boston to serve as their spiritual leader. Arriving in Boston during the winter of 1907, Rabbi Margolies remained until September 1911, when he moved to New York City to become spiritual leader of Congregation Adath Israel on the Lower East Side. Rabbi Margolies retained his position until his death on September 8, 1935. An initial supporter of the Rabbi Issac Elchanan Theological Seminary (RIETS), Rabbi Margolies spoke at the opening ceremony of its new Lower East Side location in 1915. He opposed Orthodox participation in the New York Kehillah and refused to cooperate with members of the Agudath ha-Rabbonim, particularly regarding matters of kashruth. The ongoing feud prompted Rabbi Margolies to establish a rival rabbinic organization in January 1920, the Knesset ha-Rabbonim, or the Assembly of Hebrew Orthodox Rabbis of the United States and Canada. While the Knesset ha-Rabbonim was considerably smaller than the Agudath ha-Rabbonim, many of America's greatest rabbis of the time, including Rabbi Zvi Hirsch Grodzinski of Omaha, Rabbi Yehuda Yudel Rosenberg and Rabbi Benjamin Fleishcer of Bayonne and later New York, became active members. For many years, the Knesset ha-Rabbonim, led by Rabbi Margolies as president, challenged the Agudath ha-Rabbonim on various issues, especially kashruth supervision. It also served as a refuge for rabbis who did not concur with Agudath ha-Rabbonim policies. See Moshe Sherman, *Orthodox Rabbis in America*, pp. 144-147.

¹⁰³Zvi Cohen and J. Fox, eds. *Sefer ha-Zikharon l'Chag ha-Yovel ha-Shivi'im shel Rabbi Yehudah Rosenberg* (Montreal, 1931).

of the Jubilee and introduced some of the Chazonim to sing some Psalms in honor of Rabbi J. Rosenberg.¹⁰⁴ The speakers at the banquet included (a) Rabbi Hirsch Cohen; (b) Dr. Abramovitz; (c) Rabbi Bender; (d) Rabbi Dubitsky, who also presented a picture from Palestine for the Rabbi; (e) Dr. Zvi Cohen; (f) Mr. S. Greenfeld; (g) Rabbi J. Fox, who presented a souvenir journal to Rabbi J. Rosenberg; and (h) Rabbi Rosenberg, Jr. The Program ended with the singing of Hatikva.

A souvenir journal was published and distributed at the banquet dedicated to “Rabbi Jehuda Rosenberg, Vice-Chairman of Orthodox Rabbis of Montreal, on the occasion of his seventieth anniversary Jubilee.”¹⁰⁵ It included a detailed biography in Yiddish of Rabbi Yehuda Yudel Rosenberg.¹⁰⁶ It also included (a) an article by Dr. Zvi Cohen regarding the achievements of Rabbi Yehuda Rosenberg;¹⁰⁷ (b) a poem in Hebrew by Pinchas Pearl, utilizing the first letters of Yudel Rosenberg at the beginning of each stanza, on the occasion of the seventieth birthday of Rabbi Yehuda Yudel Rosenberg;¹⁰⁸ (c) two articles by Rabbi Joseph Fox, one in Yiddish and one in English regarding the achievements of Rabbi Yehuda Rosenberg;¹⁰⁹ (d) a tribute from Chaim Morrison, President of the *Vaad Ha-Ir*.¹¹⁰

The souvenir also included greetings from the following Rabbis and community lay leaders: (a) the *Vaad HaRabbonim* of Montreal, which included the following Rabbis: (i) Zvi Cohen; (ii) Aaron Zelamonovitch; (iii) Abraham Dubitsky; (iv) Moshe Wachtfogel; (v) Joseph Berger; (vii) Joshua Hershorn; and (viii) Nathan Affromowitz;¹¹¹ (b) H. Abramowitz from Congregation *Shaar Hashomyim*;¹¹² (c) Rabbi Julius Berger from *Shaare Zion* Congregation, Montreal, Quebec;¹¹³ (d) Harry J. Stern of Temple Emanu-El;¹¹⁴ (e) Rabbi Charles Bender of the Spanish and Portuguese Congregation;¹¹⁵ (f) the *Yiddisher Journal*, of Toronto, Canada;¹¹⁶ (g) the Talmud Torah *Etz Chaim* by Nechemia Kellerman, President and the *Vaad* of the Talmud Torah *Etz Chaim*;¹¹⁷ (h) a poem by

¹⁰⁴Id.

¹⁰⁵Id.

¹⁰⁶*Op. cit.*, pp. 5-6.

¹⁰⁷*Op. cit.*, pp. 7-8.

¹⁰⁸*Op. cit.*, p. 8

¹⁰⁹*Op. cit.*, pp. 9-11 and 32-33.

¹¹⁰*Op. cit.*, pp. 12-14.

¹¹¹*Op. cit.*, p. 15.

¹¹²*Op. cit.*, p. 15.

¹¹³Id., p. 16.

¹¹⁴Id. Harry Joshua Stern was the local Reform rabbi. See Robinson, “Kabbalist and Communal Leader,” p. 56, n. 30.

¹¹⁵Id., pp. 16-17.

¹¹⁶Id., p.17.

¹¹⁷Id.

Yudel Willner from Toronto;¹¹⁸ (i) Rabbi S. Levine from Hamilton, Ontario;¹¹⁹ (j) Rabbi M.H. Levy from Toronto, Canada;¹²⁰ (k) P. Greenbaum, as Secretary of the Beth Jacob Congregation, Toronto, Canada;¹²¹ (l) M. Glass, as President of the Congregation of the Synagogue, Toronto, Ontario;¹²² (m) the Ostrowice Congregation;¹²³ (n) Rabbi Moshe Zevulun Margolies;¹²⁴ (o) Rabbi Menachem Gozik of New York;¹²⁵ (p) Shlomoh Zlatalov of New York;¹²⁶ (o) Rabbi Zev Gold of New York;¹²⁷ (p) his son, Rabbi Meir Joshua Rosenberg;¹²⁸ (p) Dr. Abraham Schechter of Houston, Texas;¹²⁹ (q) Rabbi Joseph Mamowitz of New York and Rabbi Chaim Barzel;¹³⁰ (r) Rabbi L. Silver, as President of the Union of Orthodox Rabbis¹³¹ and Rabbi L. Seltzer, as Secretary of the Union of Orthodox Rabbis; (s) Rav Shlomo Dovid Kahana;¹³² (t) the *Vaad Ha-Rabbonim* of the Community of Warsaw¹³³, which

¹¹⁸Id., p. 18.

¹¹⁹Id.

¹²⁰Id.

¹²¹Id.

¹²²Id.

¹²³Id.

¹²⁴Id. Rabbi Moshe Zevulun Margolies (1851-1936), was the Rabbi of the influential Congregation Kehillat Jeshurun for 31 years. Rabbi Margolies was one of the founders of the Agudath ha-Rabbonim, serving as President for several years. Rabbi Margolies served for a time as president of the Rabbi Issac Elchanan Theological Seminary (RIETS) and was a member of the RIETS *semikha* committee. See Moshe Sherman, *Orthodox Judaism in America* (Ct. 1996), pp. 143-144.

¹²⁵Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 20.

¹²⁶Id.

¹²⁷Id. Rabbi Zev Wolf Gold (1889-1956) served as a pulpit rabbi in several American cities and was one of the founders of Mesivta Torah Vodaath. For more than 40 years, Rabbi Gold traveled throughout the United States and Canada organizing chapters of the Mizrahi movement and became president of American Mizrahi in 1932. See Moshe Sherman, *Orthodox Judaism in America*, (Ct. 1996), pp. 78-79.

¹²⁸Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 21-22.

¹²⁹Id, p. 22.

¹³⁰Id., p. 23.

¹³¹Id., p. 23. Rabbi Eliezer Silver (1882-1968) was one of the primary founders of Ezrat Torah and was elected president of the Agudath ha-Rabbonim in 1931. See Moshe Sherman, *Orthodox Judaism in America*, pp. 199-200.

¹³²Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 23. After Rabbi Shlomo David Kahana's (1869-1953) marriage to the Warsaw Rav's daughter, Rabbi Kahana moved to Warsaw where he gained a reputation as an outstanding halachic authority. Thousands of people came to his door, seeking his advice and his halachic opinion. During the aftermath of the First World War, and again during the aftermath of the Holocaust, Rabbi Kahana undertook to solve the plight of *Agunos*, which had become a problem of major proportions in the Jewish community. It is said that he

included the following Rabbis: (i) Rabbi Shlomo Dovid Kahana; (ii) Rabbi Yakov Meir Kannel; (iii) Rabbi Chaim Plosner; (iv) Rabbi Chaim Gezhendeit; (u) Rabbi Menachem Mendel Freedman of Bush, Romania;¹³⁴ (v) Rabbi Joshua Hirsch of Bus, Romania,¹³⁵ (w) Rabbi Shmuel Aaron Pardes from Chicago, Illinois;¹³⁶ (x) Rabbi Ahron Tzeilngold, Rabbi of the Skernovitzer shtiebel of Warsaw, Poland;¹³⁷ (y) twenty seven individuals from the Skernovitzer *shteibel* of Warsaw, Poland,¹³⁸ (z) Rabbi David Eiger of Lublin, Poland,¹³⁹ (aa) Rabbi David Prato, of Alexandria, Egypt,¹⁴⁰ (bb) Rabbi A.J. Kook;¹⁴¹ (cc) Rabbi Yosef Chaim Sonnenfeld;¹⁴² (dd) Rabbi Benjamin Greenberg;¹⁴³ (ee) Abraham Golis of the *Kuppas Harabbonim* in Jerusalem;¹⁴⁴ (ff) Rabbi Ben Zion Meir Uziel, Chief Rabbi of Tel-Aviv;¹⁴⁵ (gg) Rabbis Chaime Leib Auerbach and Shimon Horowitz of the *Shaar Shamoyim* and *Talmud Torah* of Jerusalem;¹⁴⁶ (hh) Chaim Brodf of the American Palestenian Society;¹⁴⁷ (ii) Kolllel American;¹⁴⁸ (jj) Dr. Zvi Zeelingold,¹⁴⁹ and (kk) the president of the *shul, Hadrass Kodesh Anshei Polin*, S. Greenfeld;¹⁵⁰

obtained some seventy thousand signed affidavits, and he permitted some fifty thousand *Agunos* to remarry. In 1941, Rabbi Kahana settled in Eretz Yisroel, where he became Rav of the old city of Jerusalem. In Jerusalem, he once again dealt with the problems of thousands of *Agunos* whom he permitted to remarry. He therefore became known as “*Avi ha-Agunos*” - father of abandoned wives. See, Rabbi Zechariah Fendel, *From Dusk to Dawn*, (New York, 2002), p. 38 and *Encyclopedia Judaica*, “Kahana, Solomon David,” Jerusalem, 1971, vol. 19, col. 682.

¹³³Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 24.

¹³⁴Zvi Coehen, ed. *Sefer ha-Zikharon*, p. 24.

¹³⁵Id.

¹³⁶Id. In 1927, Rabbi Shmuel Aaron Pardes (1887-1956) accepted a position as rabbi of Congregation Bikur Cholim Anshei Polin and reestablished his once thriving Torah periodical, *Ha-Pardes*. See Moshe Sherman, *Orthodox Judaism in America*, pp. 161-162.

¹³⁷Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 25.

¹³⁸Id., pp. 25-26.

¹³⁹Id., p. 26.

¹⁴⁰Id.

¹⁴¹Id., p. 27. Rabbi Abraham Issac Kook (1865-1935) was the Chief Rabbi of Palestine. See Rabbi Fendel, *From Dusk to Dawn*, p. 39.

¹⁴²Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 27. Rabbi Yosef Chaim Sonnenfeld (1849-1932) headed the Torah Yishuv in Eretz Yisroel. See Rabbi Fendel, *From Dusk to Dawn*, p. 39.

¹⁴³Zvi Cohen, ed. *Sefer ha-Zikharon*, p. 27.

¹⁴⁴Zvi Cohen, ed. *Sefe ha-Zikharon*, p. 28.

¹⁴⁵Id.

¹⁴⁶Id, p. 29.

¹⁴⁷Id. p. 29-30.

¹⁴⁸Id., p. 30.

¹⁴⁹Id.

¹⁵⁰Id., p. 31.

In 1931, R. Yudel Rosenbeg published *Ateret Tipheret* (New York: 1931) on the *Mitzvah* of *Tefillin* and the obligation of someone who became *Bar Miztvah*. This work included fifty sermons that one can say at a *Bar Miztvah* ceremony. R. Rosenberg stated that this work would be helpful for Rabbis and for people who gave sermons for material at a *Bar Mizvah* celebration.

In 1934, R. Yehuda Yudel Rosenberg wrote *Emor v'Daat* (Pietrokov, 1934) which consisted of two parts: (a) *Yabia Omer*, a collection of fifty sermons; and (b) *Yechaveh Daas*, collection of thirty legal responsa. At the end of *Emor v'Daat*, R. Yehuda Yudel Rosenberg published his insights on the Talmud and Jewish law.¹⁵¹

In 1935 (5695), R. Yehuda Yudel Rosenberg published *Pri Yehuda* (Belgoira, 1935) which included his insights and explanations on the *Torah*. In this work, his son Rabbi Abraham Issac Rosenberg, who was a student at the Rabbi Issac Elchanan Theological Seminary at that time, assisted him in publishing this work.¹⁵²

He served the Montreal community until 1935 when, at the age of seventy-five, he passed away on October 23, 1935, the 26th day of *Tishrei*, 5696.¹⁵³

Appendix I: The Maharal and the Golem

The Talmud in Sanhedrin 65b states:

Rava said: If the righteous desired it, they could [by living a life of absolute purity] create a world,¹⁵⁴ for it is written,¹⁵⁵ *For only your*

¹⁵¹This book was never published. Professor Ira Robinson obtained a copy from the original in the possession of the widow of Rabbi Abraham Issac Rosenberg, in Savannah, Georgia. Email communication, dated July 18, 2003, from Prof. Ira Robinson to Aaron Brody.

¹⁵²See *Pri Yehudah*, p. 4.

¹⁵³See Baruch Rosenberg, ed., Introduction to *Sefer Etz Yehudah* (Toronto, 1980)..

¹⁵⁴If the righteous would strive to purify themselves until they were absolutely free of sin, they would be able to create a new world (*Rashi*; cf. *Yad Ramah*). See *Artscroll, Sanhedrin*, note 38.

¹⁵⁵Isaiah 59:2.

*sins have separated between yourselves and your God.*¹⁵⁶ Rava¹⁵⁷ created a person¹⁵⁸, and sent him to R. Zeira. R. Zeira spoke to him, but received no answer.¹⁵⁹ Thereupon R. Zeira said unto him: ‘Thou art a creature of one of my colleagues.¹⁶⁰ Return to your dust.’ Rav Chanina and Rav Oshaya would sit together every eve of the Sabbath and delve into the Book of Creation. A calf which was at one-third of its maturity would be created for them¹⁶¹ and they would eat it.

The Maharal, in his commentary on Rava’s statement, writes:¹⁶²

Because a tzaddik is a completely righteous tzaddik, he is the whole world. Therefore if a tzaddik desires it, it is as if to say a truly great tzaddik. Please do not say that this is impossible for a tzaddik to accomplish, because this is not so, for it is possible for a person to cleave completely onto G-d to such a degree that he, too, could create a world. The principle of this is, that if a person cleaves totally to G-d, he takes upon himself the likeness of G-d in terms of being able to create a world also. And this is possible only with tzaddikim and not angels, because the angels are not as close to G-d as the tzaddikim are, as it is well known. And therefore, if the tzaddikim desire it, who are completely righteous tzaddikim, the gates of righteousness will not be closed in front of

¹⁵⁶This implies that if not for sin there would be no separation between God and man (Rashi). Yad Ramah explains as follows: If a person were completely pure, God would grant any request he might make, including a request to create a new world (see also *Mesillas Yesharim*, ch. 26). See Artscroll, note 39.

¹⁵⁷Some texts have “Rabbah.” See Mesoras Hashas, Sanhedrin 65b, n. 7.

¹⁵⁸Through the study of Sefer Yetzirah, the Book of Creation, Rava learned how to arrange the letters of God’s name with which He created the world [and by using such arrangements created a person] (Rashi). See Artscroll, note 40.

¹⁵⁹It lacked the ability to speak because speech requires the presence of a soul, which only God can create (Maharsha; see *Targum Onkelos* to Genesis 2:7). See Artscroll, note 41.

¹⁶⁰You were created by those who study the *Sefer Yetzirah* and thus you are not a real person (Maharsha). See Artscroll, note 42.

¹⁶¹In the course of their study, they formed various arrangements of the letters of God’s name with which He created the world, and a calf would automatically come into being (Rashi) See Artscroll, note 44.

¹⁶²Maharal’s *Chiddushei Agados*, Vol. 3, p. 166.

them and if they wished to enter to the most inner sanctum, they would be similar to their Creator and it would be possible for them to create a world, because the attributes of the tzaddikim with the world are well known.

When he (Rava) purified himself and studied the divine names in the *Book of Yezirah*, he thereby cleaved to G-d, blessed be He, and he created an artificial man. But he [the artificial man] lacked the faculty of speech since his [Rava's] power was not great enough to bring a speaking soul in man, so that he [the man] would do like him, since he is a man and how can he create [something] similar to himself, just as it is impossible for God, who surpasses everything, to create one [God] similar to Himself.¹⁶³

R. David Gans, a student of both the Maharal and R. Moshe Isserles, in his chronicle of world history, *Zemah David*, in 1592 wrote the following:

Our lord the emperer [...] Rudolph...sent for and called upon our master Rabbi Low ben Bezalel and received him with a welcome and merry expression, and spoke to him face to face [literally, *peh el peh*, mouth to mouth], as one would to a friend. The nature and quality of their words are mysterious, sealed and hidden [*setumim, ha-tumin, ve-neelmim*]. This took place here in the holy community of Prague on Sunday, the third of Adar, 352 [1592].¹⁶⁴

A second, contemporaneous account, written by the Maharal's son-in-law, Rabbi Issac ben Samson Ha-Kohen (d. 1624) was published in S. Rubin, "*Hagaon Baal Gur Aryeh and the Second Emperor Rudolph*" *HaMaggid* 16 (1872), number 14, pp. 163-164.

R. Naftali Katz,¹⁶⁵ in a responsum which was published by R. Zevi Ashkenazi (the "*Chacham Tzvi*"),¹⁶⁶ cites the Maharal as a Gaon "who made use of *Ruach Hakodeh* (Divine Influence) *as is well known*."¹⁶⁷

¹⁶³This paragraph is the translation from M. Idel, *Golem: Jewish Magical and Mystical Traditions on the Artificial Anthropoid*, Albany, 1990, p. 107.

¹⁶⁴See David Gans (d. 1613), *Zemach David*, ed. M. Breuer, Jerusalem, 1983, p. 145.

¹⁶⁵A descendant of the Maharal, and author of *Semichas Chachamim*.

¹⁶⁶1660-1718.

¹⁶⁷Responsa *Chacham Tzvi*, No. 76 (towards end).

Rabbi Hayyim Joseph David Azulai¹⁶⁸ (known as the “*Hida*”) in his work *Shem ha-Gedolim* (1, 1774; 2:1786; scholarly ed., 1853) writes, “I heard from an *Ashkenazi* Rav a wonderful episode, that happened because what was revealed to the Maharal from Heaven, and this led to the Maharal speaking to the Emperor for an a hour and a half.”¹⁶⁹

In the *Benei Isaskhar*, written circa 1835, R. Zevi Elimelekh Shapira of Dinov¹⁷⁰ says of the Maharal that his words were written under the inspiration of the holy spirit and “he was [magically] using (*hayah mishtamesh*) *Sefer Yezirah*.”¹⁷¹

Already in 1837, references about the Maharal and the Golem appeared in non-Jewish publications.¹⁷² These early printed accounts indicate that these accounts had an oral history before being recorded.¹⁷³ For example, the following text was published in 1847:

During the reign of Rudolph II there lived among the Jews of Prague a man named Bezalel Low, who, because of his tall stature and great learning, was called “der hole” [the Great] Rabbi Low. This rabbi was well versed in all of the arts and sciences, especially in the Kabbalah. By means of this art he would bring to life figures

¹⁶⁸The *Hida* (1724-1806) was a halakhist, kabbalist, emissary, and bibliographer. See *Encyclopaedia Judaica*, vol. 3, p. 1019-1020.

¹⁶⁹See Rabbi H.Y.D. Azulai, *Shem Hagedolim Hashalem* (Jerusalem, 1994), p. 134.

¹⁷⁰R. Zevi Elimelekh of Dinov (1783-1841) was a nephew of R. Elimelekh of Lizhensk, after whom he was named. He studied with the Seer of Lublin, the Kozhnutzer Maggid, and R. Menahem Mendel of Rimanov. Aside from establishing a dynasty, he was the author of a number of influential works, among them *Benei Isakhar*, *Agra de’Kalla*, and *Agra de’Pirka*. See Norman Lamm, *The Religious Thought of Hasidism*, New Jersey, 1999, p. 609.

¹⁷¹*Benei Beraq*, N.D., part II, fol. 44d. See M. Idel, *Golem: Jewish Magical and Mystical Traditions on the Artificial Anthropoid*, Albany, 1990, p. 252.

¹⁷²Reference to the Maharal’s Golem appeared in B. Auerbach, *Spinoza*, Stuttgart, 1837, vol. 2, pp. 2-3. Two printed references to the Maharal’s Golem appeared in 1841. For the non-Jewish reference, see F. Klutschak’s “Der Golam des Rabbi Low,” *Panorama des Universums* 8 (1841), pp. 75ff; reprinted in H.J. Kieval, “Pursuing the Goem of Prague: Jewish Culture and the Invention of a Tradition,” *Modern Judaism*, 17 (1997), p. 21-23. For the Jewish reference, see G. Philippon, “Der Golem,” *Allgemeine Zeitung des Judenthums* 5 (1841), number 44, pp. 629-631. See Leiman, p. 42, n. 34.

¹⁷³This is obvious from the wording of all the early accounts, especially Auerbach’s. See also A.M. Tendlau, “Der Golem des Hoch Rabbi Lob,” in his *Das Buch der Sagen und Legenden jüdischer Vorzeit*, Stuttgart, 1842, pp. 16-18. In an additional note on p. 242, Tendlau attests that his knowledge of the Maharal’s Golem is based entirely upon oral tradition.

formed out of clay or carved from wood, who, like real men, would perform whatever task was asked of them. Such homemade servants are very valuable; they do not eat; they do not drink; and they do not require any wages. They work untiringly; one can scold them, and they do not answer back.

Rabbi Low had fashioned for himself one such servant out of clay, placed in this mouth the Name (a magic formula), and thereby brought him to life. This artificial servant performed all of the menial tasks in the house throughout the week: chopping wood, carrying water, etc. On the Sabbath, however, he was required to rest; therefore, before the day of rest had begun, his master removed from his mouth the Name and made him dead. Once, however, the rabbi forgot to do this, and calamity ensued. The magical servant became enraged, tore down houses, threw rocks all around, pulled up trees, and carried on horribly in the streets. People hurried to the rabbi to tell him of the situation. But the difficulty was great; the Sabbath was already at hand, and all labor—whether to create or destroy was strictly forbidden. How then, to undo the magic? The rabbi's dilemma with his Golem was like that of the sorcerer's apprentice and his broom in Goethe's poems. Fortunately, the Sabbath had not yet been consecrated in the Altneu synagouge, and since this is the oldest and most honorable synagouge in Prague, everything is set according to it. There was still time to remove the Name from the crazy youth. The master hurried, tore the magic formula from the mouth of the Golem, and the lump of clay dropped down and fell in a heap. Alarmed by this event, the rabbi did not wish to make such a dangerous servant again. Even today pieces of the Golem are to be seen in the attic of the Altneu synagouge.¹⁷⁴

R. Noah Chayyim Levin, in his annotated edition of the Maharal's family chronicles, *Megillas Yuchsin*,¹⁷⁵ writes "And if he made use of the Divine Influence, we should no longer be

¹⁷⁴*Sippurim: Prager Sammlung Judischer Legenden* (1847); translated from H. J. Kieval, "Pursuing the Golem of Prague: Jewish Culture and the Invention of Tradition," *Modern Judaism* 17 (1997), pp. 1-2.

¹⁷⁵Note 7 to the chronicle. The family chronicle, *Megillas Yuchsin*, was authored by a descendant of the Maharal, R. Meir Pereles, in 1727. Rabbi Noah Hayim Levin published an annotated version in 1864, Warsaw. This annotated version was reissued in the *Chidushei*

surprised at the story of the golem which he made and which is known to all.”¹⁷⁶

R. Levin then states that he disagrees with what the Chief Rabbi of Prague, the noted scholar and Maskil, R. Solomon Judah Rappaport (d. 1867) wrote in his book, *Gal Ed*¹⁷⁷ that the Maharal did not make a Golem.

R. Levin then cites a story he heard from Rabbi Joseph Saul Nathanson (1810-1875)¹⁷⁸ that when he visited Prague, he wanted to visit the attic of the Altenau shul to see the Golem and when he went to the ladder, an old Sexton told him:

that when R. Ezekiel Landau,¹⁷⁹ wanted to go and see for himself the Golem, he fasted and then immersed himself in the *mikveh* (ritual pool). He then wrapped himself in a prayer shawl and put on his phylacteries and walked up the stairs. When he then came back down the steps, R. Landau said that no person should go up to the attic.

When R. Nathanson heard this story, he was afraid and refused to go up the stairs.¹⁸⁰

A letter of the Maharal to R. Jacob Ginzberg, in which the Maharal explains why he created the Golem, was published by Rabbi Joseph Meir Weiss of Spinka in *Imrei Yosef*, (Vvarenov, 1931, vol. 2, pp. 2-4).

The seventh Lubavitch Rebbe¹⁸¹, R. Menachm Mendel Schneerson (1902-) described the following event¹⁸² regarding his father in law, the sixth Lubavich Rebbe, R. Yosef Yitzchok

Aggados Maharal of Prague, London, 1962, vol. 1.

¹⁷⁶Id.

¹⁷⁷Prague, 1856, p. LIII.

¹⁷⁸R. Joseph Saul Nathanson, was the outstanding posek and writer of responsa of his generation. His classic work in Jewish Law is his responsa *Sho 'el u-Meshiv*, a six volume work comprising 15 parts. See *Encyclopedia Judaica*, pp. 866-868.

¹⁷⁹R. Ezekiel Landau (1713-1793), author of the *Nodah BeYedudah* and Chief Rabbi of Prague.

¹⁸⁰*Megillas Yuchsin*, n. 7.

¹⁸¹It is important to note that the first Lubavitcer Rebbe, R. Schneur Zalman, (1745-1812) traces his genealogy to the Maharal of Prague. See Chaim Dalfin, *The Seven Chabad-Lubatick Rebbes* (New Jersey, 1998) p. 205.

¹⁸²See *Likutei Sichot*, 2, R. Menachem Mendel Schneerson, *Sefer Rishon, Kerach Sheni*, (6th edition), p. 506 (*Hosafot, Yud Shevat*, 27).

Schneerson (1880-1950):

Once the Rebbe (the sixth Lubavich Rebbe) and his father (the fifth Lubavitcher Rebbe, R. Shalom DovBer Schneerson (1860-1920)) were in Prague. They went to the Maharal's *Shul*. The Rebbe (the sixth Lubavitch Rebbe) wanted to go up to the attic where the Golem was buried. So he paid off the Sexton and got hold of a ladder and went up. When the Rebbe (the sixth Lubavitch Rebbe) told the story, I (the seventh Lubavich Rebbe) asked him "What did you see up there?" The Rebbe (the sixth Lubavitch Rebbe) answered me, "When the Rebbe (referring to the fifth Lubavitch Rebbe) found out, he strongly rebuked the Rebbe (referring to the sixth Lubavitch Rebbe). A while later he said, "I had months of what to do," (It seems to fix the situation so that it wouldn't hurt), (the narrator).

Appendix II: R. Aaron Elimelech Rosenberg

R. Aaron Elimelech Rosenberg, the oldest son of R. Yehudah Yudel Rosenberg, was born in 1881, in Lodz, Poland.¹⁸³ R. Aaron Rosenberg studied with his father and in *Yeshivot*.¹⁸⁴ He moved to Toronto, Canada in 1912, and in 1920, he followed his father and moved to Montreal, Canada.¹⁸⁵ R. Aaron Elimelech a *Talmid Chacham* and a *Mekubal* and his whole life he wrote *Seforim* on the *Torah*.¹⁸⁶ R. Aaron Elimelech declined his father's position as Rabbi in Montreal when his father passed away and was able to support himself as a *Shochet*.¹⁸⁷ R. Aaron Eliemlech Rosenberg was the author of *L'kutei Beth Aaron*, Part I - Genesis, Montreal, Canada, 1954. This book is 264 pages comprising of over 800 sayings from the book of *Bereishis*, utilizing homelitical and kabbalistic interpretations. This *sefer* recieved the approbations¹⁸⁸ of Rabbi Yehosha HaLevi Hirschorn¹⁸⁹ and of Rabbi Pinchas Hirschprung.¹⁹⁰ R. Aaon Elimelech

¹⁸³See Ch. L Fox, *100 Years of Yiddish and Hebrew Literature in Canada*, Montreal, 1980, p. 273.

¹⁸⁴Id.

¹⁸⁵Id.

¹⁸⁶Id.

¹⁸⁷Id.

¹⁸⁸See *L'Kuteti Beth Aaron*, pp. 3-4.

¹⁸⁹Rabbi Hirschhorn was the Chief Rabbi of Montreal at that time. See *L'Kutei*, p. 3. R. Hirschhorn, described, in one of his descriptions of R. Aaron Eliemelch, as the son of, "*Yedidi Hamonach Hagaon Hamefursom, R. Yehudah Yudel Rosenberg*." See *L'Kutei*, p. 3

¹⁹⁰R. Hirschprung was the head of the *Yeshiva Merkaz Torah* at that time. See *L'Kutei*, p. 4.

passed away in Montreal on January 14, 1960.¹⁹¹ Due to his passing, other parts of his work remained in manuscript form.¹⁹²

Appendix III: R. Meir Joshua Rosenberg

R. Meir Joshua Rosenberg was born on the last night of Passover, in the year 5645 (1885), in the city of Tarlow, Poland.¹⁹³ R. Meir Joshua Rosenberg was, at the age of seven, recognized as a genius.¹⁹⁴ At first he studied at the Yeshiva in Lublin, but then after spending time in various yeshivas, spent a lengthy amount of time at the Yeshiva of Volozhin.¹⁹⁵ When he became 13, he authored several pieces of *Chidushei Torah*, which later appeared in his father's work, *Yados Nedarim* (Warsaw, 1902).¹⁹⁶ At the age of eighteen, he received Rabbinic ordination from R. Raphael Shapiro of Volozhin.¹⁹⁷

In 1904, R. Meir Joshua Rosenberg, published *Sefer Goral ha-Assiriot Meyuchas l'Rav Tzemach bar Rav Achai Gaon* (Warsaw, 1904), a short work on divination by lottery (comprising pages 4, 5, 7, 9, 11, 13-18) which was attributed to Rav Tzemech, the son of Rav Achai Gaon. This manuscript was obtained by his father, R. Yehuda Yudel Rosenberg, from Hayyim Scharfstein from the Library in Metz. Appended to this sefer, R. Yehuda Yudel Rosenberg wrote a short halachic piece on the issue of whether one can use the method of lottery in Judaism (pp. 19-23). On the last page (p. 24), R. Meir Joshua Rosenberg wrote some insights on the same topic which his father wrote about.

After his marriage to a woman from a distinguished family in Warsaw, his father in law, R. Shimon Wachsman, supported him for fourteen years, so that R. Meir Joshua Rosenberg could devote himself to Torah study.¹⁹⁸

R. Meir Rosenberg was friendly with many distinguished Rabbis in Warsaw, most notably, R. Isaac Feigenbaum and R. Shlomo David Kahane (who both gave him Rabbinic ordination).¹⁹⁹ R. Meir Joshua Rosenberg wrote and published Hebrew poetry, and also

¹⁹¹See Fox, *100 Years of Yiddish and Hebrew Literature in Canada*, p. 273.

¹⁹²Id.

¹⁹³See Introduction by R. Meir Joshua's grandson to the fifth edition of *Kur ha-Mivchan*, (Jerusalem, 1992).

¹⁹⁴Id.

¹⁹⁵Id.

¹⁹⁶Id.

¹⁹⁷Id.

¹⁹⁸Id.

¹⁹⁹Id.

participated in the politics of the religious Zionist organization, Mizrachi, in Poland.²⁰⁰

R. Meir Joshua Rosenberg was planning to emigrate to the land of Israel in 1920.²⁰¹ Prior to actually emigrating to the land of Israel, R. Meir Joshua Rosenberg decided to pay a visit to his father in Canada.²⁰² On the way to Canada, he converted his funds from Polish zloyts to German marks, on the very eve of the hyperinflation which would soon render the German mark practically worthless.²⁰³ Without the requisite funds, R. Meir Joshua Rosenberg was unable to continue his journey to the land of Israel, and was forced to seek a livelihood in North America.²⁰⁴ R. Meir Joshua Rosenberg was able to obtain a position as Rabbi of the Orthodox community in Holyoke, Massachusetts, and entered his duties in the autumn of 1920.²⁰⁵ R. Meir Joshua Rosenberg remained in Holyoke until 1923.²⁰⁶ He subsequently served as Rabbi in Long Branch, New Jersey; Plainfield, New Jersey; Springfield, Massachusetts and Hartford, Connecticut.²⁰⁷

While in the United States, R. Meir Joshua Rosenberg received in B.A. from Yale University and his M.A. in education from New York University, and published his thesis, “The Historical Development of Hebrew Education from Ancient Times to 135 C.E.,” as a book in 1927 (Long Branch, New Jersey 1927).²⁰⁸ While in America, R. Meir Rosenberg was one of the heads of the Agudas Harabonim of North America and was also involved in the Mizrachi organization.²⁰⁹ He published some of his Rabbinic and Talmudic insights in Rabbinic Journals such as *Sharei Tzion*, *Kol Torah* and *Hapredes*.²¹⁰

He also published the *Kur ha-Mivchan* (“The Crucible of Testing”), which consists of a series of halachic questions and answers, much the same as his father subjected him to, designed for rabbinical students preparing for their rabbinic ordination examinations.²¹¹ The book was originally published in three parts: laws of Melihah [salting] (Sieni, 1929); laws of Meat and

²⁰⁰Id.

²⁰¹See Ira Robinson, “The Education of an American Orthodox Rabbi: Meyer Joshua Rosenberg comes to Holyoke, Massachusetts,” *Judaism* 40 (1991), p. 544.

²⁰²Id.

²⁰³Id.

²⁰⁴Id.

²⁰⁵Id.

²⁰⁶Id, p. 550.

²⁰⁷See Introduction to *Kur Ha-Mivchan* (Jerusalem, 1992),.

²⁰⁸Robinson, p. 544.

²⁰⁹See Introduction to *Kur Ha-Mivchan*.

²¹⁰Id.

²¹¹Robinson, p. 550-551.

Milk (Bilgoraj, 1932); and laws of Ta'arovot [mixtures] (Bilgoraj, 1936).²¹² These were reprinted in two volumes in numerous editions (Jerusalem 1968, 1978 and 1992).²¹³ The *Kur ha-Mivchan*, received the Rabbinic approbation of numerous distinguished Rabbis, including, (a) Rabbi Abraham Isaac Kook;²¹⁴ (b) R. Joseph Chaim Sonnenfeld;²¹⁵ (c) R. Chaim Herschenson;²¹⁶ (d) Rabbi Moses Kliers;²¹⁷ (e) Rabbi Yakov Shapiro;²¹⁸ (f) Rabbi Abraham Isaac Bloch;²¹⁹ (g) Rabbi Eliezer Yehuda Finkel;²²⁰ (h) Rabbi Shlomoh Frankfurter;²²¹ (i) Rabbi Shlomon David Kahane;²²² (j) Rabbi Jonathan Eibushvitz;²²³ (k) Rabbi Shmuel Rappaport;²²⁴ (l) R. Yechiel Yaakov Weinberger; and (m) R. Meir Shapiro.²²⁵ A fourth volume, covering laws of Terefot (non-Kosher foods) was to have been published in Warsaw in 1939.²²⁶ Both the edition and the manuscripts were victims of the Nazi invasion in Poland.²²⁷

R. Meir Joshua Rosenberg passed away on the 17th day of Cheshvan, 1940.²²⁸

Appendix III: The City of Metz

After the French occupation, the first tree Jewish families were admitted to reside in Metz as pawnbrokers (1565/67); they were followed by others, and in 1595, 120 persons established a community which Henry IV and his successors took under their protection.²²⁹ Through the

²¹²Id.

²¹³Id.

²¹⁴Rabbi Abraham Isaac Kook, Chief Rabbi of Eretz Yisroel

²¹⁵R. Joseph Chaim Sonnenfeld, Chief Rabbi of the Jewish Ashkenasic Community, Jerusalem

²¹⁶R. Chaim Herschenson, Rabbi of Hoboken, New Jersey and author of numerous books

²¹⁷Rabbi Moses Kliers, Chief Rabbi for United Tiberias Institutions "Ohr Torah," Tiberias, Palestine

²¹⁸Rabbi Yakov Shapiro, of Volozhin

²¹⁹Rabbi Abraham Isaac Bloch, Chief Rabbi and Rector of the Rabbinical College of Telshe (Lithuania)

²²⁰Rabbi Eliezer Yehuda Finkel, Rosh Yeshivah of the Mirrer Yeshiva

²²¹Rabbi Shlomoh Frankfurter, of Berlin

²²²Rabbi Shlomon David Kahane, of Warsaw

²²³Rabbi Jonathan Eibushvitz, of Warsaw

²²⁴Rabbi Shmuel Rappaport, of Jerusalem

²²⁵R. Meir Shapiro, of Lublin

²²⁶Robinson, p. 551, n. 29.

²²⁷Id.

²²⁸Introduction to *Kur-HaMivchan*.

²²⁹*Encyclopedia Judaica*, Jerusalem 1971, col. 1450.

arrival of Jews from the Rhine areas, their numbers increased to 480 families in 1780 and almost 3,000 persons in 1748.²³⁰ With the consent of the king, the chief rabbi-often renowned for his erudition like Jonah Teomin-Fraenkel of Prague (1660-69), Gabriel b. Judah Loew Eskeles of Cracow (1694-1703) and Jonathan Eybeschuetz (1742-1750)-was chosen from aboard.²³¹ From the beginning of the 17th century the community owned a cemetery, a synagogue, and an almshouse. In 1689 free and compulsory elementary schooling was introduced and in 1764 a Hebrew press.²³²

In 1764, Moses May set up a Hebrew printing press in Metz, and issued in association with the royal printer Joseph Antoine a Yiddish translation of Daniel Defoe's *Robinson Crusoe* (1764) and the first edition of Bezalel Ashkenazi's *Asefat Zekenim* (*Shitah Mekubbezet*, to tractate *Bezah*, 1765).²³³ These were followed by a great number of rabbinic and liturgical works, some by the outstanding rabbis of Metz, such as Areyeh Leib b. Asher's novellae *Turei Even* (1781).²³⁴ May's son-in-law and successor Godecau-Spire printed some "enlightened" literature in Hebrew, such as a volume of riddles by Moses Ensheim (1787).²³⁵ Other Hebrew printers in Metz were Ephraim Hadamar and Seligmann Wiedersheim and successors, who continued until 1870, when the German annexation of Alsace-Lorraine led to the closure of this press.²³⁶

The consistory created in Metz in 1808, which included Moselle and Ardennes, served 6,517 Jews.²³⁷ The yeshivah (Ecole Centrale Rabbiniqne), which was promoted to the status of Rabbinical Seminary of France in 1829, was transferred to Paris in 1859; the synagogue was rebuilt in 1850 and the almshouse in 1867.²³⁸

²³⁰Id.

²³¹Id.

²³²Id.

²³³Id. at 1451.

²³⁴Id.

²³⁵Id.

²³⁶Id.

²³⁷Id.

²³⁸Id.