



Shulchan Aruch

With all of the
Commentaries
and notes

דרכיה דרכי נעם

א *Rabbi Moshe ben Naftoli Hertz Rivkes, the author of the Baer HaGolah was born in Vilna, Lithuania around 5360 (1600 CE) and died in Holland in 5432 (1672CE). He managed to escaped from the Chmelnicki massacres of 5048 (1648 CE) and the subsequent Polish-Russian war that resulted from the Cossak uprising against Polish rule, by settling in Amsterdam.* ב *The Baer HaGolah supplies the relevant cross-references to higher sources such as the Talmud, the Rishonim the Tur, the Mishneh Torah, other commentaries and responsa:*

ערת זקנים

א *The Atteres Zeqanim was written by Rabbi Menachem Mendel ben Meshullam Auerbach of Austria who was born in Vienna around 5380 (1620 CE) and died in Krotoschin, Posen in 5489 (1689 CE). The Atteres Zeqanim is only found on Orach Chayim. He was a talmid of the Bach and worked for some time as a banker with his brother:*

התם ספר

Rabbi Moshe ben Shmuel Sofer (Schreiber) was born in Frankfurt am Main, Germany in 5523 (1762 CE) and died in Pressburg (now Bratislava) in 5600 (1839 CE). The Chasam Sofer lived during the rise of the maskilim (enlightenment) and reform. Whereas the neo-orthodox approach of Rabbi Shmshon Reiphoel Hirsch was to engage the reform and maskilim in order to directly combat them, the Chasam Sofer lead the position of Chadash assur min HaTorah - all new [religious practise] is forbidden by the Torah. Although his principal work was a collection of his responsa, his commentary to the Shulchan Aruch and commentaries was printed in the outer margins and often changes the text:

שערי תשובה

א (ב) **Rabbi** · Chaim Mordechai Margoliot, lived in Poland from around 5510 (middle 1700s) until 5578 (1818 CE) : (B) **The Shaarei Teshuvah** · meaning the gates of Repentance, gives a summary of responsa on Orach Chaim :

אשל אברהם

א **Rabbi Avraham Oppenheim, author of the Eishel Avraham (dwelling of Avraham), was born in Mannheim, Germany and died in Hanover, Germany in 5547 (1786 CE):** ב **He** learned for many years in the K'loiz (a beis midrash where rabbis were given free accommodation and on occasion a stipend so they can devote there time to learning) of Mannheim, Germany : ג **Afterwards** he moved to Amsterdam and subsequently to Hanover, where he died: ד **His** notes are cited with a block letter with a left square bracket (as shown) in the text of the Shulchan Aruch but usually refer to the Baer Heitev :

where he served as a dayan. In 5569 (1809 CE) he moved to Tzfas, Eretz Yisroel where he lived until his death in 5576 (1816 CE). In addition to the Levushei Sered he wrote various works on Chasidism :

נתיב חיים

The Nesiv Chayim was written by Rabbi Netanel ben Naftoli Tzvi Weil who lived from 5447 until 5549 (1687 CE until 1769 CE).

the dayan and rabbi of Brody, Galicia (western Ukraine). ה **He** subsequently held many different rabbinical positions during his life in Rawa (Russian Poland), Kulikow (Galicia), Jozefow (Lublin) and Brezany (Galicia) before returning to Brody. As well as his commentary to the Shulchan Aruch, Rabbi Kluger wrote around one hundred and sixty works on every branch of Judaism. Nevertheless only a fraction of his writings were published.

הגהות רעק"א

Poland from 5551 (1791 CE) until 5575 (1815 CE) and in 5578 (1827 CE) he became the rabbi of Posen until his death. His daughter Sarel was the second wife of the Chasam Sofer. Primarily known for his commentary to the Talmud, the Gilyon HaShas he also wrote responsa (Teshuvos Rabbi Akiva Eiger) Tosafos Rabbi Akiva Eiger on the Mishna. His notes on the Shulchan Aruch and its commentaries consists of brief cross-references that help to explain the current discussion :

מחצית השקל

Abele Gombiner's Magen Avraham. Since the Magen Avraham was written in a concise and terse style, it is often very difficult to understand. Therefore it is often necessary to learn the Machatzis HaShekel along side the Magen Avraham to guarantee a correct comprehension : **Sadly**, his fifth generation descendant, Dr. Max Anton Löw converted to Roman Catholicism and acted as the attorney of the anti-Semite Austrian Catholic priest, Josef (Francis) Deckert :

א **The Magen Avraham, Rabbi Avraham HaLevi Abele Gombiner was born in Gabin (Gombin) around 5393 (1633 CE) and died in Kalisz, central Poland around 5443 (1683 CE). The Magen Avraham left Gombin after the Chmielnicki massacres had claimed both of his parents.**

In 5415 (1655 CE) he traveled to Lithuania to learn with his relative, Rabbi Yaacov Yitzchok Gombiner and later went to Kalisz where he was appointed Rosh Yeshiva and dayan of the beis din.

ב **His** Commentary to the Shulchan Aruch, Orach Chayim section was printed in 5452 (1692 CE) in Dyhernfurth, near Breslau. At first there was great opposition to the title of the book, as the name 'Magen Avraham' is one of the names of Hashem. The name was consequently changed to Ner Yisroel, the Lamp of Israel. However, when his son published the work, he wanted to maintain his father's name in the title of the work and by doing so, link it to the commentary of the Taz, called the Magen David. Therefore, the work was published under its original title the Magen Avraham. ג **The** commentary exposes the Magen Avraham's intelligence, sharpness, and comprehensive knowledge of the entire halachic literature. One of the Magen Avraham's objectives was to find resolutions in differences between the

be became recognized as one of the great rabbis of his time. It was while he was the rabbi in Ostrog that he wrote his commentary to the Shulchan Aruch on Yoreh Deah, including dietary laws and other areas (3) Even HaEzer, concerning marriage and divorce and (4) Choshen Mishpat, regarding civil and criminal law. Each of the four sections of the Shulchan Aruch are divided up into halachos (denoted by the large square type letter next to the title of the halacha) :

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באר היטב

א (ב) **The Baer Heitev** · (explain well), on Orach Chayim and Even HaEzer was written by Rabbi Yehudah ben Shimon Ashkenazi. He lived from 5490 (1730 CE) to 5530 (1770 CE); (ג) **He** · was the rabbi of Frankfurt am Main :

יד אפרים

Rabbi Ephraim Zalman ben Menachem Margoliot was born in Galicia in 5432 (1762 CE) and died in Russia in 5588 (1828 CE): The Yad Ephraim is a commentary on Orach Chayim and Yoreh Deah, but also appears in Choshen Mishpat and Even HaEzer by a different author :

where he served as a dayan. In 5569 (1809 CE) he moved to Tzfas, Eretz Yisroel where he lived until his death in 5576 (1816 CE). In addition to the Levushei Sered he wrote various works on Chasidism :

לבושי שרד

א (°) **The Levushei Sered** (Robes of office) was written by Rabbi Dovid Shlomo Eibeshutz and is a commentary to the Magen Avraham. It is referenced from the Magen Avraham by a circle in curved brackets (°) : **Rabbi Eibeshutz** lived in Europe,

חכמת שלמה

א **The Chochmas Shlomo** was written by Rabbi Shlomo ben Yehudah Aharon Kluger who was born in Komarow, Russian Poland in 5549 (1789 CE) and died in Brody in 5629 (1869 CE). He served as the dayan and rabbi of Brody, Galicia (western Ukraine). ה **He** subsequently held many different rabbinical positions during his life in Rawa (Russian Poland), Kulikow (Galicia), Jozefow (Lublin) and Brezany (Galicia) before returning to Brody. As well as his commentary to the Shulchan Aruch, Rabbi Kluger wrote around one hundred and sixty works on every branch of Judaism. Nevertheless only a fraction of his writings were published.

הגהות רעק"א

Poland from 5551 (1791 CE) until 5575 (1815 CE) and in 5578 (1827 CE) he became the rabbi of Posen until his death. His daughter Sarel was the second wife of the Chasam Sofer. Primarily known for his commentary to the Talmud, the Gilyon HaShas he also wrote responsa (Teshuvos Rabbi Akiva Eiger) Tosafos Rabbi Akiva Eiger on the Mishna. His notes on the Shulchan Aruch and its commentaries consists of brief cross-references that help to explain the current discussion :

מחצית השקל

Rabbi Shmuel ben Nosson Neta Halevi Loew (Kolin) was born in Kolin, Bohemia in 5484 (1724 CE) and died in Boskowitz, Moravia in 5566 (1806 CE). For most of his life he was the Rosh Yeshiva of the Boskowitz yeshiva in Moravia and also served as the head of the beis din of Boskowitz. His commentary, the is a reference to the half shekel contribution that every Jewish man was obligated to give to the temple. The commentary of the Machatzis HaShekel is an explanation of Rabbi Avraham HaLevi

Deah. It was published in Lublin in 5406 (1646 CE). (א) Shortly after in 5408 (1648 CE) the Taz was forced to flee to Steinitz in Moravia with his family due to the Chmielnicki massacres between 5048 and 5049 (1648 CE – 1649 CE).

After the massacres were over, the Taz returned to Poland and settled in Lemberg, succeeding Rabbi Meir Sack, as the chief rabbi in 5413 (1653 CE): (א) The Taz had two sons from his first marriage, Mordecai and Shlomo, who were killed in the Lemberg riots of 5424 (1664 CE). His third son from his first marriage, Yeshaya and his stepson Aryeh Leib, were the two Polish rabbis who were sent to Turkey in 5426 (1666 CE) to investigate the claims of Shabbesai Zvi:

ב (א) Although the Taz wrote a commentary to all four sections of the Shulchan Aruch, his work was only published here, in the inner margin (nearest to the binding) for Orach Chayim and Yoreh Deah, was published by Shabbesai Bass in Dyhernfurth, near Breslau in 1692. Even HaEzer and Choshen Mishpat were published many years after his death but are now printed elsewhere in the standard editions of the Shulchan Aruch and attempts to defend the position of the Beis Yosef against the criticisms of the later commentators. The Taz often disagrees with the Sefer Me'iras Einayim and the Shach. On Yoreh Deah he also published Hagahot HaTaz, Zohav Mezokek and Daf HaAcharon:

Maria Theresa of Austria and King Friedrich II of Prussia. King Friedrich II of Prussia besieged the city of Prague and despite being advised to flee the country, Rabbi Landau remained with his community and conducted his affairs as usual, writing a prayer for the success of Queen Maria Theresa while threatening to put anyone helping the enemy into Cherem (excommunication). The Queen publicly thanked him for his support after the war was over and after her death in 5540 (1780 CE), he wrote a hesped (eulogy) for her. In 5543 (1783 CE), he began to publish his commentary on the Talmud entitled the Tzalach (Tzion LeNefesh Chaya), named after his mother. The work remained incomplete after illness forced him to discontinue his writing. His commentary on the Shulchan Aruch and its commentaries is cited in the text with a curved bracket and asterix ():*

באר היטב
ב (ב) The Baer Heitev · provides summaries of the halachic rulings and responsa: (א) In · the same way that the notes of the Shaarei Teshuvah are cited by a Rashi script letter in curved brackets the references of the Baer Heitev are also cited in the same way: (ב) Consequently, the dibbur HaMaskil may be

needed to distinguish the notes of the Baer Heitev from the Shaarei teshuvah.
ביאור הגר"א
astronomy. The book Ayil Meshulash (Ram in three parts) on mathematics is attributed to the Gra. He returned to Vilna in 5508 (1748 CE): ג The Gaon was considered the leader of the movement of misnagdim, who were fiercely opposed to the spread of Chasidism. They felt that the Chasidim had misunderstood key philosophical issues in Judaism and had consequently had become lax in Torah observance. ב סעף א' The Talmid Muvhak of the Vilna Gaon was Rabbi Chaim of Volozhin. Through him the Gra also had a large effect on the style of Torah study, which included the study of secular wisdom. This became the prevalent model of learning in Lithuanian yeshivas which gave birth to the Musar Movement and is still prevalent today. ב סעף ב' He encouraged his students to leave Europe and settle in Eretz Yisroel and between 5568 (1808 CE) and 5572 (1812 CE), three groups (known as Perushim) first settled in Tzfas and after plagues and an earthquake, most moved to Jerusalem.

הק יעקב
Hilchos Pesach remains. [ג] As well as writing the Chok Yaakov, he published his responsa under the title of Shivus Yaakov, Minchas Yaakov, a commentary on the Rema's Toras Chaitas and Iyun Yaakov, a commentary on Rabbi Yaacov ben Shlomo ibn Chaviv's Ein Yaakov (published in Wilhelmsdorf 1729 CE). Rabbi Yaakov Reisher was a brother-in-law of Rabbi Dovid Oppenheim and Rabbi Eliyahu Shapiro, author of the Eliyahu Rabba:

מחצית השקל
the same title including a commentary on the Shach (Yoreh Deah), Hilchos Niddah and Hilchos Melchah. These commentaries also appear in the Shulchan Aruch:

Mechaber, the Shulchan Aruch and the Rema. Nevertheless if there is no compromise, he follows the opinion the Rema. He often endeavored to justify the customs of various Jewish communities but his main concern was to integrate the customs of his contemporary Poland into the halachic decision making process.

ד On occasion he accepted the opinions of the Zohar, the Arizal (Rabbi Yitzchok Luria) and Rabbi Yeshaya Horowitz in opposition to the classic codifiers. The Aruch HaShulchan (Rabbi Yechiel Michel Epstein) and the Mishneh Brurah (the Chofetz Chayim) both relied on the Magen Avraham for their approval of Kabbalistic practices:

ב א The Magen Avraham also wrote a commentary on the Yalkut Shimoni, Zayit Raanan and Shemen Sason, discourses on sefer Bereishis. He wrote a short commentary on the Tosefta in seder Nezikin (also called Magen Avraham) by his grandson. It is printed with the Lehem HaPanim written by his son-in-law, Rabbi Moshe Yekutiel Kaufmann:

ה The Taz focuses on specific issues contained in the Shulchan Aruch and attempts to defend the position of the Beis Yosef against the criticisms of the later commentators. The Taz often disagrees with the Sefer Me'iras Einayim and the Shach. On Yoreh Deah he also published Hagahot HaTaz, Zohav Mezokek and Daf HaAcharon:

שערי תשובה
ב (א) The references · of the Shaarei Teshuvah are cited by a Rashi script letter in curved brackets (see Baer Heitev opposite):

א The Biur HaGra (clarifications of the Gra) was written by the Vilna Gaon, Rabbi Eliyahu ben Shlomo Zalman. He was born in Vilna on the 15th Nissan 5480 (April 23, 1720 CE) and died on 19th Tisrei 5558 (October 9, 1797 CE). As a child the Vilna Gaon displayed extraordinary skills in memory and learning. By the age of three he had committed the Tanach to memory and at seven years old he learned Talmud under of Amsterdam, rabbi of Keidanai, Lithuania and the author of a the Pnei Moshe and Maareh HaPanim on the Jerusalem Talmud: ב סעף ב' By eight years old, the Vilna Gaon was studying astronomy during his lunch time and from ten he continued his learning without Rabbi Margolies, managing to commit the entire Talmud to memory by age eleven. After travelling extensively in Poland and Germany he had developed a great reputation with many leading rabbis who sent him their most difficult halachic questions, as well as non-Jewish scholars who enquired on matters of mathematics and

הק יעקב
ב [ב] Rabbi Yaakov ben Yosef Reisher was born in Prague in 5422 (1661 CE) and died in Metz in 5493 (1732 CE). He was the Rosh Yeshiva of the Yeshiva in Reishie (Rzeszow), Galicia from where he took his name. In 5474 (1713 CE) he left Rzeszow and moved to Anspach, Germany to take a position as the rabbi of the city. He later served as the rabbi of Worms, Germany and then in Metz, France until his death. [ב] The Chok Yaakov is a commentary on Orach Chayim, although only the section on

מחצית השקל
The Machatzis HaShekel was published in Vienna between 5567 and 5568 (1807 CE – 1808 CE). Other works written by Rabbi Shmuel Loew were also published under

א The Baer HaGolah was one of four great rabbis of Vilna who lived at the time of the Chmielnicki massacres. They were Rabbi Ephraim of Vilna (the Shaar Ephraim), Rabbi Shabbasai Cohen (the Shach) and Rabbi Aharon Shmuel Kaidonover (Tiferes Shmuel). The Cossaks murdered around 25,000 Jews in Vilna alone.

דגול מרבבה
(Rabbi Yechiel ben Yehudah Landau was born in Opatow, Poland in 5474 (1713 CE) and died in Prague, Czechoslovakia in 5553 (1793 CE). His principal work was his responsa on all four sections of the Shulchan Aruch, the Noda BeYehudah (known in Yehudah) published in 5487 (1727 CE) after which he is named. He called the work Noda BeYehuda in honor of his father, Rabbi Yehuda Landau to highlight that it was to his father's credit that he had become a great rabbi. He traced its lineage back to Rashi and learned in the Yeshivos of Vladimir Vobynski and Brody. In 5494 (1734 CE), he was appointed as a dayan in Brody a town in Galicia, western Ukraine, and in 5555 (1745 CE) he became the rabbi of Yampoli, Podolia. He was appointed the rabbi of Prague in 5565 (1755 CE) and established a Yeshiva there. One of his most famous talmidim was Rabbi Avraham Danzig, the author of Chayei Adam (on Orach Chayim) and Chochmas Adam (on Yoreh Deah). Two years after his arrival in Prague the seven years war broke out between the army of Queen*

between the army of Queen Maria Theresa of Austria and King Friedrich II of Prussia. King Friedrich II of Prussia besieged the city of Prague and despite being advised to flee the country, Rabbi Landau remained with his community and conducted his affairs as usual, writing a prayer for the success of Queen Maria Theresa while threatening to put anyone helping the enemy into Cherem (excommunication). The Queen publicly thanked him for his support after the war was over and after her death in 5540 (1780 CE), he wrote a hesped (eulogy) for her. In 5543 (1783 CE), he began to publish his commentary on the Talmud entitled the Tzalach (Tzion LeNefesh Chaya), named after his mother. The work remained incomplete after illness forced him to discontinue his writing. His commentary on the Shulchan Aruch and its commentaries is cited in the text with a curved bracket and asterix ():*



א *Rabbi Moshe ben Naftoli Hertz Rujkes circa 5360 (circa 1600 CE) to 5432 (1672CE). See the Orach Chayim section of the Shulchan Aruch for a full biography:*

מטת יהונתן

Rabbi Yonasan Eibshütz lived from around 5454 (c. 1694 CE) until 5554 (1794 CE). He resided in a number of European communities, including Prague, Metz, Aliona, Hamburg and Wandsbek. He was widely accused of supporting Shabbetai Zvi, which caused intense opposition and rebuke from Rabbi Yaacov Emden.

פרי חדש

The Pri Chadash was written by Rabbi Chizkiya ben Dovid DiSilo. He was born in 5416 (1659 CE) in Livorno, Italy and died in 5458 (1698 CE). The Pri Chadash often disagrees with the Shulchan Aruch and tends to favour more lenient opinions. It also contains many harsh criticisms of other halachic works in addition to the Shulchan Aruch.

נקודות הכסף

The Nekudos HaKesef was also authored by the Shachi to explain his positions against the Taz. See the Shach and Taz here for a detailed explanation.

גליון מהרשי"ה

Written by Rabbi Shlomo Eiger was born in 5545 (1785 CE) and died in 5613 (1852 CE). He was the son of Rabbi Akiva Eiger. In 5590 (1830 CE) he was appointed as the rabbi of Kalisch, Russian Poland. When his father died in 5597 (1837 CE) he succeeded him as the rabbi of Posen which was a position he held until his death. As well as his notes on the Shulchan Aruch Yoreh Deah, he published a commentary on the Rif and the Talmud as well as a biography of his father.

צבי לבידיק

The Tzvi LeTzedek was written by Rabbi Tzvi Hirsch Kalisher who was born in Leszno, Prussia in 5555 (1795 CE) and died in Thorn, Prussia, in 5635 (1874 CE). He learned under Rabbi Yaakov ben

Yaakov Moshe Lorberbaum of Lissa (the grandson of the Chacham Tzvi) and Rabbi Akiva Eiger (see הגהות רעק"א in the Shulchan Aruch Orach Chayim). In 5585 (1824 CE) after marrying he moved to Thorn, Prussia (now known as Torun, Poland) where he spent the rest of his life. He often refused invitations from other communities to serve as their rabbi even though in Thorn he only acted as rabbi but refused any payment for his services. His wife provided for them financially through a small business. In 5593 (1832 CE) he stated that the redemption of the Jewish people to their homeland, Eretz Yisroel, would only come about through efforts made by the Jewish people; the messianic miracle would follow on from that. There was significant opposition to his views from other rabbis who felt that no action could or should be taken to bring the Messiah and the Jews must simply wait for him. Rabbi Kalisher's book Derishas Zion VeChevras Eretz Noshaves included with this thesis the ideas that Eretz Yisroel must be colonized through Jewish agricultural settlement and that sacrificial service should be permissible in the Holy land. He traveled extensively searching for financial support to buy land in Eretz Yisroel for cultivation, to found an agricultural school and form a Jewish military guard for the security of the colonies. He is therefore considered one of the forerunners of modern orthodox Zionism. In addition to his notes on the Shulchan Aruch, he wrote other halachic works including Even Bochan, a commentary on parts of Choshen Mishpat that focus on several specific issues and Sefer Moznayim LeMishpat, a three part commentary, on the Choshen Mishpat. In addition he wrote Sefer HaBris a commentary on the Torah, Sefer Yetzias Mitzrayim on the Pesach Haggada as well as novellae on several tractates of the Talmud:

The Shach (ש"ך), the Sifsei Chohen (lips of a Cohen), Rabbi Shabbesai ben Meir HaCohen was born in Amstibov, Lithuania in 5382 (1621 CE) and died in Hollischau, Bohemia in 5423 (1662 CE). The Shach spent his early years learning under his father Rabbi eliezer HaCohen, who was the Rabbi of Amstibov. His father then sent him to the Yeshiva of Rabbi Yehoshua Höschel ben Yosef (Sheilos UTeshuvos of the Pnei Yeboshua) in Tiktin. Later, in the year 5399 (1639 CE), he traveled together with his teacher to Krakow. After that he learned under Rabbi Heshel, and Rabbi Naftoli Katz. On his return to Vilna, the Shach was welcomed by Rabbi Binyamin Wolf Tauber, (son-in-law of the Maharshal and a grandson of the Rema) :

Yoreh Deah

א **Title of the halacha.** Note of the number of Simanim in this halacha :

א The Yoreh Deah section of the Shulchan Aruch contains laws on a diverse variety of prohibitions. These include the laws of slaughtering animals for consumption, gifts to the Cohanim, fats that are forbidden to eat, the preparation of meat

The Taz was written by Rabbi Dovid ben Shmuel HaLevi Segal. He was born in Ludmir, in the Ukraine in 5346 (1586 CE) and died in 5427 (1667 CE). Although a more detailed biography was brought in the section on Orach Chayim,

there are some interesting historical notes regarding the interactions between the Taz and the Shach. The Taz published his commentary to Yoreh deah at the same time as the Shach. They often differed in opinion regarding their understanding of the Shulchan Aruch and halachic decisions :

ביאור הגר"א

א **The Biur HaGra** was written by the Vilna Gaon, Rabbi Eliyahu ben Shlomo Zalman. He was born in Vilna in 5480 (1720 CE) and died in 5558 (1797 CE). See the Orach Chayim section of the Shulchan Aruch for a full biography :

באר היטב

א (6) **The Baer Heitev** (explain well), on Orach Chayim and Even HaEzer was written by Rabbi Yehudah ben Shimon Ashkenazi. He lived from 5490 (1730 CE) to 5530 (1770 CE) :
 (3) **See** the Orach Chayim section of the Shulchan Aruch for a full biography :

יד אפרים

Rabbi Ephraim Zalman ben Menachem Margoliot was born in Galacia in 5432 (1762 CE) and died in Russia in 5588 (1828 CE) : See the Orach Chayim section of the Shulchan Aruch for a full biography :

פתחי תשובה

most comprehensive and widely accepted collection of the responsa of later authorities. The Pischei teshuvah on Yreh Deah was published in Vilna in 5596 (1836 CE), on Even HaEzer in 5622 (1862 CE) and on Choshen Mishpat in Lemberg in 5636 (1876 CE):

Rabbi Avraham Tzvi ben Yaakov Hirsch Eisenstadt was born in 5573 (1813 CE) and died in Königsberg in (1869 CE). His pischei teshuvah follows the same format of the Shaarei Teshuvah on Orach Chayim that was written much earlier by Rabbi Chaim Mordechai Margoliot. The Pischei Teshuvah is the

כנסת הגדולה

Written by Rabbi Chaim Benvenisti (also pronounced Benbenishti) who was born in Constantinople (modern day Istanbul), Turkey in 5363 (1603 CE) and died in Smyrna (modern day Izmir), Turkey in 5433 (1673 CE). He spent most of his life in Smyrna, probably serving as the rabbi of the community there until his son Yisroel took over. The community was predominantly settled by Jews from Portugal, as well as other immigrants from across the Ottoman Empire. The synagogue was called the Portugal Neve Shalom synagogue but later split into two synagogues; the Portugali and Neve Shalom. Many of the Jews there were followers of the false messiah, Shabbasi Tzvi but there is no evidence that Rabbi Benvenisti was influenced by him. As well as the Knesses HaGedolah, his novellae on the Shulchan Aruch, Rabbi Benvenisti wrote responsa and novellae on the Talmud called K'fallei HaTalmud. Although fairly unfamiliar to many talmidim, Rabbi Benvenisti has had a major impact on the halachic process. There is an important Mishneh Brurah that quotes the Knesses HaGedolah regarding how to decide the halacha in a machlokes between the Zohar (kabbalistic work) and the Gemara or Poskim (25:11[42]). The Knesses HaGedola states that if the Zohar and Gemara disagree, in general we follow the Gemara. If however, the Zohar is stricter, we follow the Zohar. If the Zohar states something that is not discussed in the Gemara at all, then we follow the view of the Zohar. In this case though, the ruling has a special status in which we don't force anyone to keep so. Lastly, if there is a machlokes between the poskim, then we follow the Zohar :

נחלת צבי

The Nachalas Tzvi was also written by Rabbi Avraham Tzvi ben Yaakov Hirsch Eisenstadt (see Pischei teshuvos). The Nachalas Tzvi give Rabbi Eisenstadt's own novellae to the Pischei Teshuva :

Consequently, the Shach wrote a separate work called *Nekudos HaKesef* to clarify his positions and explain his arguments. It is important to mention however, that the title of the Shach's work was chosen very carefully.

The phrase '*Nekudos Kesef*' (verse) that the Turei Zahav are found, making a play on words from *טורי זהב*, towers of gold (see *Shir HaShirim* 1:11). The *Nekudos Kesef* are merely silver points (compared to towers of gold) indicating that while the Shach disagreed with the Taz, he still considered himself inferior to his older contemporary; mere points of silver against the Taz's towers of gold:

authority. Nevertheless, as the Shach became famous throughout the Jewish world he was instantly held in high esteem by the greatest of Torah scholars. There were many points of disagreement between the Shach and the Taz. The Shach therefore explained his position against the Taz in his work *Nekudos HaKesef* that is also printed with the *Shulchan Aruch*. The Shach then wrote a commentary on *Choshen Mishpat*:

חידושי בית הלל

Rabbi Hillel Ben Naphtali Tzvi Hertz was born in Brest-Litovsk, Belarus in 5375 (1615 CE) and died in Zolkiev, Ukraine in 5450 (1690 CE). After he had studied under Rabbi Hirsh Darshan, the Beis Hillel traveled to Vilna and stayed there until 5450 (1666 CE). He then served as the rabbi in several Lithuanian towns and was a delegate to the Council of the Four Lands. The Beis Hillel, his novellae on each section of the *Shulchan Aruch* was published by his son, Rabbi Moshe ben Hillel Hertz. However, only it was only printed in the text of the *Yoreh Deah* and *Even HaEzer*:

חידושי שוירי ברכה

The *Shiurei Bracha* was also written by the Chida. See the *Chidushei Birchei Yosef* for a comprehensive biography:

died in 5567 (1807 CE). His teachers were Rabbi Yitzchak HaKohen Rapoport, Rabbi Yonah Nafon, and Rabbi Chaim ibn Attar (the Ohr HaChaim). In 5513 (1753 CE) he was appointed as an emissary to raise funds for the Jewish community in the Eretz Yisroel and again in 5532 (1772 CE) on behalf of the community in Chevron. He travelled all over Europe and the Mediterranean visiting Jewish communities from Tunisia in the west to Great Britain and Amsterdam in the north. During his travels he searched for manuscripts of rabbinic literature which he analysed extensively. He eventually collated all the information he had collected into two books. The first called *Shem HaGedolim* contained the names and information of around 1500 scholars and authors. The second was called *Vaad Lachachamin* which lists around 2000 works with short descriptions of their content. Many of the books were unknown and may have been lost entirely without the work of the Chida. In around 5535 (1775 CE) the Chida settled in Italy in the town of Livorno and remained there until he died. It was around this time that he published most of his works including his novellae and discussions to the *Shulchan Aruch*:

חידושי ישועות יעקב

Written by Rabbi Yaakov Meshulam ben Mordechai Zeev Orenstein. He was born in 5535 (1775 CE) and died in 5599 (1839 CE) was the rabbi of Lemberg and uncle of the Rabbi Yitzchak Aharon Ettinger (*Mahari HaLevi*):

חידושי בית לחם יהודה

Written by Yehudah Asher ben Elyahu Ozerman.

חידושי בית מאיר

Written by Rabbi Meir ben Yehudah Leib Posner was born in 5495 (1735 CE) and died in Danzig in 5567 (1807 CE). From 5542 (1782 CE) he served as the rabbi of the Schottland congregation in Danzig until his death:

United States raising money for the yeshiva. At the conference of the United Orthodox Rabbis of America in Philadelphia in 5663 (1903 CE) the Ridbaz was elected as their *Zekhn HaRabbanim* (elder of the rabbis), and later that year was elected as the chief rabbi of the Russian-American congregations in Chicago. However, he met opposition from a former rabbi and his followers after attempting to influence the religious life and practice of his congregations. He resigned from the post after only ten months and decided to travel the United States visiting communities while raising money and giving *shu'rim*. In 5665 (1905 CE) after failing to find support to build a yeshiva in New York based on the European model, the Ridbaz moved to Tzfas where he established *Yeshivas Toras Eretz Yisrael*. The Ridbaz wrote many commentaries and works including *Tosafos HaRid* on the Talmud, *Migdal Oz* on the *Mishneh Torah*, *Migdal Dovid* novellae on both Talmud Bavli and Yerushalmi, *Chanah Dovid* a commentary on *Tractate Challah*, his responsa called *Tesuvos haRidvaz*, *Nimukei Ridvaz* a commentary on the Torah and the Beis Ridvaz which is an explanation of Rabbi Yisroel ben Shimuel Ashkenazi of Shklov's work *Peas Hashulchan*:

אבן העזר

to the Talmud, Rif, Rambam and Rosh. It was published by his grandson, Rabbi Aharon ben Leib of Pintschew. He also wrote novellae on Orach Chayim under the same title although they were not printed with the text of the *Shulchan Aruch*:

The *Even HaOzer* was written by Rabbi Ozer ben Meir of Klementov who died in Zolkiev, Ukraine in 5570 (1810 CE). He was the rabbi in Klementov and rosh Yehivah of the yeshiva in Zolkiev. His novellae to the *Shulchan Aruch* called *Eben HaOzer* (Stone of Salvation) often refers

יד אברהם

is a commentary on Orach Chayim and *Yoreh Deah*, but also appears in *Choshen Mishpat* and *Even HaEzer* by a different author:

Rabbi Tauber was not only a talmid chocham but also wealthy businessman. Shortly after, the Shach married the daughter of Rabbi Tauber and his father-in-law was able to support him, allowing him to continue

learning. Despite being only in his early twenties, the Shach was invited to serve as a dayan on the Beis din in Vilna. It was during this period that he wrote his commentary to the *Shulchan Aruch* that was finally published in 5406 (1646 CE) when the Shach was just 24 years old. In the same year the Taz also published his commentary to the *Shulchan Aruch Yoreh Deah*. The Taz however, was already 60 years old and had established himself as a well recognized

חידושי המבוי"ט

Rabbi Moshe ben Yosef d'Trani (the Elder), also known as Mabiv. He was born in Salonica (Thessaloniki in Greece) in 5265 (1505 CE) and died in Jerusalem in 5345 (1585 CE). His father had fled to Salonica from Apulia, Italy three years before the Mabiv was born. While still a boy the Mabiv was sent to Adrianopol in Turkey to learn under his uncle Aaron. In 5271 (1521 CE) he traveled to Tzfas to continue learning under Rabbi Yaakov Bei Rav, the teacher of the Beis Yosef. In 5275 (1525 CE) he was appointed as the rabbi of Tzfas until 5285 (1535 CE) when he moved to Jerusalem:

חידושי ברכי יוסף

The *Birchei Yosef* is one of two commentaries by Rabbi Chayim Yosef Dovid ben Refoel Yitzchak Zerachya Azulai, also known as the Chida. The Chida was born in Jerusalem in 5484 (1724 CE) and died in Jerusalem in 5848 (1888 CE). He was a prominent rabbi and author. He was appointed as the rabbi of Jerusalem in 5748 (1788 CE) and served in that position until his death in 5848 (1888 CE). He was a prominent rabbi and author. He was appointed as the rabbi of Jerusalem in 5748 (1788 CE) and served in that position until his death in 5848 (1888 CE).

חידושי עצי לבונה

Rabbi Nissan ben Aharon Ahronson, son of the rabbi of Dubno:

חידושי לחם הפנים

Written by Rabbi Moshe Yekutiel Kaufman, the son-in-law of the Magen Avraham:

חידושי מקור מים חיים

Written by Rabbi Yaakov Meir ben Chayim Padua. He was the grandson of rabbi Aharon ben Meir of Brest-Litovsk and many of his novellae contain his grandfathers responsa:

Rabbi Moshe ben Naphtali Hertz Rivkes circa 5360 (circa 1600 CE) to 5432 (1672 CE). See the Orach Chayim section of the *Shulchan Aruch* for a full biography:

דגול מרובה

(* Rabbi Yechezkel ben Yehudah Landau was born in Opataw, Poland in 5474 (1713 CE) and died in Prague, Czechoslovakia in 5553 (1793 CE). His principal work was his responsa on all four sections of the *Shulchan Aruch*, the *Noda BeYehudah*. See the Orach Chayim section of the *Shulchan Aruch* for a full biography:

הגהות הטי"ז

Hagahot HaTaz are notes written by the Taz, Rabbi Dovid ben Shimuel HaLevi Segal. He lived from 5346 (1586 CE) until 5427 (1667 CE). See the Taz on *Shulchan Aruch Orach Chaim* and *Yoreh Deah* for a detailed biography:

הב מזוקק

The *Zahav Mezokek* was also written by the Taz, Rabbi Dovid ben Shimuel HaLevi Segal (see above):

תורת השלמים

Written by Rabbi Yaakov ben Yosef Reisher (the Shevus Yaakov). He was born in Prague in 5422 (1661 CE) and died in Metz in 5493 (1732 CE). The *Toras HaShlamin* is a lesser known work on *Hilchos Niddah* (the laws of family purity) which are found in *Yoreh Deah*. See the Chok Yaakov on Orach Chayim for a detailed biography:

חידושי הרדב"ן

Rabbi Yaakov Dovid ben Zeev Willowski, also known as the Ridbaz was born in Kobrin, Russia in 5605 (1845 CE) and died in 5673 (1913 CE). He held many rabbinical posts but eventually in 5650 (1890 CE) he became the rabbi of Slutsk, Belarus. In 5656 (1896 CE) he established a yeshiva there and appointed his colleague Rabbi Isser Zalman Meltzer as the principal. From 5663 to 5665 (1903 CE to 1905 CE), the Ridbaz traveled in the

Rabbi Ephraim Zalman ben Menachem Margoliot was born in Galicia in 5432 (1762 CE) and died in Russia in 5588 (1828 CE): The *Yad Ephraim*