

# Arbah Turim

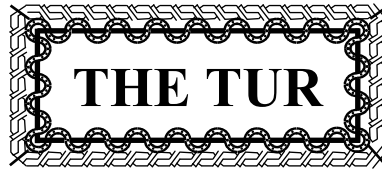
With all of the  
Commentaries and  
notes

דרכיה דרכי נעם

## ⌘ בית חדש (בי"ח)

**Rabbi** Yoel ben Shmuuel Yaffe Sirkes known as the Bach (*Bayis Chodosh*) was born in Lublin around the year 5321 (1561 CE) and died around 5400 (1640 CE). At fourteen years old he went to the yeshiva of Rabbi Shlomo ben Yehuda in Lublin. After learning there for several years he travelled to Brest-Litovsk (Brisk), where he attended the yeshiva of Rabbi Meshullam Feivush and Rabbi Tzvi Hirsch Shor, a disciple of the Rema. As a young man he was invited serve as the Rabbi of Pruszyany, a town near Slonim in Lithuania. He later held rabbinical posts in Luḳov, Lublin, Medzyboz, Belz, Szydłowka, Brisk between 5375 – 5378 (1615 – 1618 CE) and finally Krakow where he remained until his death.

His wife was called Baila, daughter of the wealthy Rabbi Avraham Fum of Lwow, the son of Rabbi Naftali Hertz who in turn was the grandson of Rabbi Menachem Mendel, Rabbi of Krakavitz. Her maternal grandfather was Rabbi Yoel Singer of Krakow, father-in-law of



also known as the Arbah Turim ארבעה טורים, meaning the four rows in reference to the precious stones on the High Priest's breastplate (Shemos 28:17). It was written by Rabbi Yaakov ben Asher (also called the Baal HaTurim) who was born around the year 5030 (1270 CE) and died around 5100 (1340 CE). The Tur is divided into four parts. The first section is called Orach Chayim אורח חיים, meaning the way of life (Psalms 16:11). This part deals with the laws of daily life including daily conduct, prayer and the Shabbos and festival

## בית יוסף (בי"י)

**The** Beis Yosef, Rabbi Yosef ben Ephraim Karo was born in Toledo, Spain in 5248 (1488 CE) and died in Tzfas in 5335 (1575 CE). The Karo family descended from Rabbi Shimon Karo, author of Yalkut Shimoni, whose son Yosef

was a student of Rashi. His family left Spain for Portugal when he was four years old, after the Spanish expulsion in 5252 (1492 CE). After the expulsion of the Jews from Portugal, in 5257 (1497 CE), Rabbi Yosef Karo went with his parents to Nicopolis (near modern Preveza a town in north-western Greece), where he learned under his father Rabbi Efraim ben Yosef Karo. When his father passed away he was taught by his uncle, Rabbi Yitzchok Karo. As a young man, he gained a reputation as a brilliant Talmid chacham. He began by writing an explanation on the Rambam's Mishnah Torah called the Kesef Mishnah. One of the criticisms of

the Rambam's work was that he did not cite any sources for his halachic decisions. In the Kesef Mishnah, Rabbi Yosef Karo sought to explain the Rambam's position and bring his sources to rectify that problem :

**Between** 5280 (1520 CE) and 5222 (1522 CE) Rabbi Yosef Karo settled in Adrianopol in Turkey. It was during his time there that he spent twenty years writing the Beis Yosef. Rabbi Yosef Karo later moved from Adrianopol to Nikopol where he served as Rabbi of the town and also as Rosh Yeshiva. Rabbi Yosef Karo had many famous pupils, including Rabbi Moshe Cordovero (the Remak) and Rabbi Moshe Galanti among others. In 5296 (1536 CE) Rabbi Yosef Karo moved to Eretz Yisroel, settling in Tzfas where he learned under Rabbi Yaakov Bei Rav, who was the Rabbi of the city. Rabbi Yosef Karo also received the controversial semicha after Rabbi Yaakov Bei Rav convened a great assembly of talmidei chachomim in Tzfas. After Rabbi Bei Rav's departure from

## דרכי משה

(⌘) ⌘ The Darchei Moshe was written by Rabbi Moshe ben Yisroel Isserles also known as the Rema. He was born in Krakow in 5280 and died in 5332 (1520 CE to 1572 CE). His father, Yisroel (known as Iserl), was a prominent Rabbi while his grandfather, Rabbi Yehiel Luria, was the first Rabbi of Brisk. The Rema learned in Lublin under Rabbi Shalom Shachna : (⌘) Among his fellow pupils were Rabbi Shlomo Luria (the Maharshal) and Rabbi Chayim ben Betzalel, an older brother of the Maharal. He married Rabbi Shachna's daughter but she sadly died young, at the age of 20. He later established the Rema Synagogue in Krakow in her memory. He later married the sister of Joseph ben Mordechai Gershon Ha-Kohen : (⌘) He returned to Krakow around 5310 (1550 CE) and established a large yeshiva. He was also able to financially support his talmidim. In 5313 (1553 CE) he was appointed as dayan and also served on the Council of the Four Lands : (⌘) In his teaching, he was opposed to pilpul and he emphasized simple interpretation of the Talmud. He died in Krakow and was buried next to his synagogue :

## דרישה

The Drisha and Prisha (Beis Yisroel) were both written by Rabbi Yehoshua ben Alexander HaCohen Falk who lived

## פרישה

The Beis Yisrael (see left) is a twin commentary on the Tur, composed of the Perishah and the Drisha.

from 5315 until 5374 (1555 CE – 1614 CE). He was a talmid of his relative the Rema and of the Maharshal, eventually becoming the Rosh Yeshiva of Lemberg. He boasted some famous talmidim including Rabbi Yehoshua Höschel ben Yosef of Krakow (the Magginei Shlomo). Rabbi Falk was also very influential in the council of the four lands. Like many of his contemporaries, Rabbi Falk was opposed to the reliance on law codes to the exclusion of study of the original sources. He therefore wrote his commentaries on the leading halachic codes; the Tur and Shulchan Aruch. He spent his early life composing extensive analytical commentaries on the Talmud, which were later lost in a fire.

## חדושי הגהות

⌘ ⌘ These notes were written by Rabbi Yehudah Leib ben Meir Channeles from Posen, was born in the early 5200s and died in 5357 (1500s CE – 1596 CE). He wrote two commentaries on the Tur : ⌘ His commentary on the Beis Yosef is called Vayigash Yehudah and may have used a slightly different text of the Tur : ⌘ His commentary on Orach Chayim is called Chidushei HaGaon Maharlich : ⌘ Although it does contain parts of his original work, in actual fact it was compiled by the printers of the Tur after his death and includes work from other sources :

## בית יוסף (ב"י)

from Tzfas in 5300 (1540 CE), Rabbi Yosef Karo was appointed in his place. The city of Tzfas boasted the only printing press in the country, and it was there that the first printing of the Shulchan Aruch took place in 5325 (1565 CE). Rabbi Yosef Karo's reputation spread quickly and thousands of people from all over the world would write halachic questions to him. He lived there for the rest of his life, maintaining a voluminous correspondence of responses to queries in Jewish Law while teaching many talmidim and earning his living as a spice merchant :

**Rabbi** Yosef Karo felt that his commentary to the Tur was a necessary first step in his codification of Jewish law. He chose to compose it as a commentary on the Tur because the Baal HaTurim had already collected and codified the opinions of many of the leading medieval authorities :

**The** approach of the Beis Yosef is to carefully analyze the rulings given in the Tur by locating their sources in the Talmud. The Beis Yosef will often explain the rationale behind the Tur's ruling while explaining the opposing positions that were brought and clarifying other opinions that had been omitted. The Beis Yosef also resolved contradictions and difficulties in previous sources that were posed by the Tur :

**After** clarifying each question, the Beis Yosef established one opinion as the normative halachic ruling. He based this on the consensus or majority of three primary authorities; the Rif (Rabbi Yitzchak Alfasi), the Rambam, Rabbi Moshe ben Maimon and the Rosh, Rabbi Asher ben Yehiel :

has been derived in the primary halachic codes. The Bach also wrote Hagahot HaBach, textual emendations in the Talmud and Rashi (see Talmud Bavli), Meshiv Nefesh, a commentary on the Book of Ruth, published in Lublin in 5376 (1616 CE) and his Responsa known simply as Teshuvos HaBach :

## דרכי משה

(8) **The** Darchei Moshe is a commentary on the Tur and the Beis Yosef. While the Rema was working on the Darchei Moshe, the Beis Yosef was published. As the Rema was writing a section of his Darchei Moshe on Yoreh Deah he received a copy of the Beis Yosef from one of his students. He feared that his work had been in vain but soon realized that where the Beis Yosef had based his opinions on early, usually Sephardic authorities, the Rema had analyzed the opinions of the later Ashkenazic authorities. Recognizing the value to his work the Rema published the Darchei Moshe in a modified form. The version printed here with the Tur is an abridgement of the original work; the complete version of the Darchei Moshe has been published separately :

## פרישה

The Prisha is a straightforward explanation of the Tur which clarifies the Tur's halachic decisions by comparing them to the Rishonim and sources in the Talmud.

also wrote Sefer Meiras Aynayim, a commentary to Choshen Mishpat of the Shulchan Aruch, containing all the decisions of the Rishonim, with an index of their sources, Kuntres Al Dinei Ribbis, on the laws of interest, Penei Yehoshua, on the Torah, Sefer HaHosafah a supplement to the Darchei Moshe of the Rema on Choshen Mishpat as well as various novellae on the Talmud.

## בית חדש (ב"ח)

of Rabbi Mordecai Yaffe of Posen, author of the Levush. The Bach's wife had five children and died in Krakow in 5398 (1638 CE). Subsequently the Bach remarried. Of his children the Bach had two sons. The older, Yehudah Leib, functioned

as Rabbi of Pinczow, in Poland. The younger Shmuel Tzvi organized the publication of the Bach's commentary on the Tur. In its introduction, he credits his brother Yehudah Leib with having been most influential in persuading his father to have his work published. The eldest of the Bach's three daughters, Esther, married Rabbi Yehudah Zelkél Ashkenazi in 5374 (1614 CE). He was the rabbi of Krakow and a contemporary of Rabbi Yom Tov Lipman Heller. As a relatively affluent Jew, the Bach was able to support his yeshiva financially and also help impoverished students. Among the most famous of his students were Rabbi Menachem Mendel Krochmal (the Tzemach Tzedek) Rabbi Gershon Ashkenazi and Rabbi Mendel Aubach and perhaps most famous of all, Rabbi Dovid HaLevi Segal, the Turei Zahav (the Taz). Rabbi Dovid Segal married the Bach's second daughter, lived in his father-in-law's house and learned in his Yeshiva for a long time after his marriage. Besides that the Bach supported his son-in-law financially. The Bach was a strong opponent of pilpul and was also critical of those who relied solely on the Shulchan Aruch for halachic decisions, rather than on the Talmud and the Rishonim :

**The** Bayis Chodosh, his commentary on the Tur is a deep and profound analysis of all of the Halachos brought down in the Tur. It clarifies the fundamental principles of the Torah as recorded in the Mishnah, the Talmud Bavli and Talmud Yerushalmi while demonstrating how the halachia

has been derived in the primary halachic codes. The Bach also wrote Hagahot HaBach, textual emendations in the Talmud and Rashi (see Talmud Bavli), Meshiv Nefesh, a commentary on the Book of Ruth, published in Lublin in 5376 (1616 CE) and his Responsa known simply as Teshuvos HaBach :

## פרישה

The Derishah offers a deeper discussion on specific issues and gives an comprehensive breakdown and comparison of the different opinions, explanations and decisions proposed by the Rishonim on the Talmud. Aside from the Beis Yosroel he