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PROLEGOMENA TO AN ANALYSIS OF  
THE SEFER BARUKH SHEAMAR

(The Shklov Edition of 1804)

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A Thesis submitted in partial fulfillment of  
the requirements for the degree of Master of  
Arts in Hebrew Letters and Ordination

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

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Referee, Professor Ben Zion Wacholder

## DIGEST

This thesis is a preliminary effort toward a scientific edition of the *Sefer Barukh Sheamar*. The *Sefer Barukh Sheamar* is a sophisticated, esoteric manual for scribes which was authored by R. Samson b. R. Eliezer circa 1375. Only handwritten manuscripts were available until the first printing of this text in Shklov, in the year 1804. It is this edition of the text and also six microfilms of the earlier handwritten editions from which I have worked. The text contains within it an introduction by R. Samson, a treatise on *Tefillin* by R. Abraham of Sinsheim, who was a pupil of R. Meir of Rothenburg; and also an elaborate four-part explanation on the Hebrew scripts by R. Lipmann Muhlhausen.

In this thesis I have begun the initial task necessary towards a scientific edition of the Shklov edition. I have compared our text, which each of six microfilms from the Bodleian Library, which predate the text; and have noted all the textual variants of the first two introductions: namely those of R. Samson and R. Abraham. I then attempted to analyze these introductions, as well as the section by R. Lipmann (which section remains to be translated) to see what further mysteries were hidden behind these careful instructions for scribal meticulousness. After much searching a scheme began to evolve. It appeared that the three above mentioned rabbis all felt

the need to establish a scribal tradition going back to Sinai. In their scheme the Hebrew scripts in their specific forms were given by God to Moses at Sinai, together with the Torah. Thus God is the author of the scripts, and Moses was his first scribe.

In our text (the Shklov edition of 1804) this scribal tradition is weaved from Sinai, through the Talmud and the subsequent *Geonim* and Rabbis up to the time of R. Samson. The position of the scribes becomes pre-eminent: as the guardians and custodians of a Sinaitic tradition - holy as the Torah itself - they become more than mere artisans. In fact they are made judges of the same category whom Moses himself appointed.

## CONTENTS

	Page
PREFACE	i
PART I	
CHAPTERS	
I. A descriptive outline of the contents of the <i>Sefer Barukh Sheamar</i> , Shklov Edition, 1804.	1
PART II	
I. Translation of the Introduction of R. Samson b. R. Eliezer.	6
II. Analysis of the Introduction of R. Samson.	13
III. Translation of the Introduction of R. Abraham.	19
IV. Analysis of the Introduction of R. Abraham.	25
V. Analysis of the <i>Aleph Beth</i> of R. Lipmann Muhlhausen.	33
VI. Summary and Conclusions.	35
APPENDIX	
A. Textual Variants in the Introduction of R. Samson.	40
B. Textual Variants in the Introduction of R. Abraham.	59
FOOTNOTES	69
BIBLIOGRAPHY	79

PREFACE

For a long time I was intrigued by the beauty and the "mystery" of the unique shapes of the Hebrew letters as inscribed on *Sifray Torah, Tefillin and Mezuzoth*. How dedicated must have been the steady hands which penned, and embellished these unique letters.

This was more than art-work. It was craftsmanship applied in the service of the Lord. Special blessings preceded every aspect of the work, from the preparation of the parchment to the writing of the name of God.

These letters never stopped intriguing me. While my sons were yet infants I was compelled to make these letters visible to them. Never an artist, nor a scribe, I summoned the audacity, and fairly succeeded in penning those letters, with their unique shapes and adornments. The work is imperfect, but it was a faithful effort.

It was sheer coincidence that in the Fall of 1968 I found the *Sefer Barukh Sheamar* (Shklov, 1804) on the desk of Prof. Joseph Gutmann at the Hebrew Union College. I was immediately attracted to this text - a *Tikkun Soferim*, (a manual for scribes) - with no less than seven reviews of the Hebrew Alphabet, and instructions for the construction of every letter, replete with technical, ethical, esoteric explanations for the shape of each.

I had meant, initially, to translate certain sections of the text and to arrive at the "exact" shapes of the letters as described by that first author (R. Samson, circa 1375) who was reputed to be a masterful scribe.

But it was then that I encountered the six earlier handwritten manuscripts on microfilm which predated our text. In the light of the discovery of the earlier manuscripts I had to abandon my initial idea of attempting to arrive at the shapes of the letters as prescribed in this text. I consequently limited myself to the translation of the two introductions of R. Samson and R. Abraham, and the comparison of these introductions in the text with each of the six microfilms, noting all the variants which appear in the appendix of this thesis. I also read, and analyzed the section by R. Lipmann Muhlhausen - although I did not provide its translation.

As for the task of carefully reading the remainder of the manuscripts and notating the remaining variants, I leave that to subsequent students of the Hebrew scripts, especially those interested in Medieval Hebrew Paleography.

PART I  
CHAPTER 1



THE SEFER BARUKH SHEAMAR  
(The Shklov Edition of 1804)

Page No.

I. A descriptive outline of the contents.

A. Introduction

1. Title Page . . . . . 1a

The title page contains a note on the *Sefer Barukh Sheamar*,<sup>1</sup> attributing this text, based on *Hilkhos Sifre Torah*, *Tefillin* and *Mezuzah*,<sup>2</sup> including the laws of the shapes of the letters, to a great Rabbi - one of the *Rishonim*. This preface further states that until now (i.e. the time of this printing) the text was available only in manuscript form. The preface also mentions the inclusion of the appendix that deals with the shapes of the letters by the author of the *Sefer Haeshkol*.<sup>8</sup> It is signed by the editor Israel Ben Issachar Ber of Moholiev.

This is followed by an illegible seal - probably the stamp of the local censor, and a note stating the text was published in *Shklov*, under the government of Alexander Pavlovitz in the year 1804.

2. Letter of *Haskamah* . . . . . 1b

3. Introduction of the publisher . . . . . 1b-2a

\*4. Introduction of the original author

R. Samson b. R. Eliezer . . . . . 2a,b

\*\*5. Introduction to the Treatise on *Tefillin*

by R. Abraham of Sinsheim . . . . . 3a

II. The Treatise on *Tefillin* by R. Abraham of  
Sinsheim.

A. Specific Sections

1. The laws for making *Tefillin* with the  
notes of R. Abraham . . . . . 3a
2. The law for writing the *Tetragrammation* 7a
3. The law concerning erasures . . . . . 7b
4. The law for connecting letters . . . . . 8a
5. The law concerning ink blots . . . . . 8a
6. Instructions for writing the alphabet 8b-13a  
This review begins with the letter *Bet*.  
The *Aleph* is found earlier on p. 7a,  
column left, line 28.
7. The law for writing *Mezuzot* . . . . . 11a  
(Including the rules for  
and the Open and Closed *Parshiyot*) . . 12a
8. The measure of the *Tefillin* straps . . 15b
9. The law concerning the treatment of  
holy objects when they become worn and  
are no longer fit for ritual use. . . 16a

\*Translated on pages 6 to 12, this thesis.

\*\*Translated on pages 19 to 24, this thesis.

(Deals with instructions for burying old, worn or unfit *Tefillin*. Also deals with degrees of holiness, i.e. the *Shel Rosh* is not made into a *Shel Yad* because of the principle אין מורידין מקדושה חמורה ל..קלה).

10. The law concerning the seams (of the *Tefillin* that have come loose) . . . . . 16a
11. The law pertaining to letters that are in contact; the law pertaining to letters that were perforated; and the law pertaining to letters that were erased . . . . . 16a
12. Concerning those words in scripture which are written *male* and those which are written *haser*.<sup>4</sup> . . . . . 16a, b
13. The Responsum of the MaHaRaM . . . . . 17a  
(#351 - Laws of *Megillah*)

III. The Kabbalistic treatise on the *Aleph-Bet* by R. Lipmann of Muhlhausen.

A. Specific sections.

1. Introduction and statement of aims . . . . . 17a

The author sets down his aim to set down an *Aleph-Bet* which he has already had in his possession for some thirty-three years - having received this tradition from among others, Rabbi Samson Barukh Sheamar. He

lists a vast number of Rabbis, and texts upon whose authority he apparently rests the accuracy of his case.

The author further states his fourfold aim to:

- a. Explain the shapes of the letters for all who know (at least some) Hebrew so they will know the truth (i.e. concerning these matters).
- b. Explain to the wise, and to men learned in the law, the proofs and reasons (for the shapes of the letters) according to the tradition which he received from "our great rabbis".
- c. Explain to those with more profound understanding the mystical secret of their shapes as well as the secret of their numerical value and (also) how the letters assumed their particular order.
- d. Explain to the (most) enlightened the secrets of the shapes of the letters according to the *Kabbalah*; and to explain the names of the letters as well as their order.

2. The four reviews of the alphabet of

R. Lipmann Muhlhausen . . . . .	17b
a. The first review <sup>5</sup> . . . . .	17b
(lacks the letter <i>Resh</i> )	
b. The second review <sup>6</sup> . . . . .	17b-18a
c. The third review . . . . .	18a-20b
d. The fourth review . . . . .	20b-22a

The text here reads as follows:

*"End of the text on the Aleph-Bet which  
was established by the MaHaRaL<sup>7</sup> who  
interpreted (this Aleph-Bet) in four ways  
as he said he would in his introduction."*

IV. The <i>Aleph-Bet</i> of R. Akiba . . . . .	24a,b
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This alphabet is one version of the *Otiyot D'Rabbi Akiba*.<sup>8</sup>

V. The <i>Aleph-Bet</i> according to the author of the <i>Sefer Haeshkol</i> . <sup>9</sup> . . . . .	24b-32b
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PART II

CHAPTER 1

Translation of the Introduction of Samson  
b. Rabbi Eliezer, as found in the  
Sefer Barukh Sheamar, Shklov, 1804, pages 2a, b.

Title: Introduction of the Author

Blessed is the Lord, God of Israel whose loving kindness and faithfulness did not depart from His people Israel, nor from His orphan Samson, the son of R. Eliezer, known by the name Barukh Sheamar. Because when my father and my mother left me the Lord took me under His wing<sup>1</sup>. And He is the one "who took me out of the womb, and madest me trust when I was upon my mother's breast and upon Him was I cast from my birth".<sup>2</sup> For my father and my mother, may their memory be for a blessing, brought me and my sisters<sup>3</sup> from the land of Saxony,<sup>4</sup> the land of my birth,<sup>5</sup> to the community of Prague, where they all went on to everlasting life, and I was left alone, an orphan, at eight years of age.

Then He, may His name be blessed, led me in His paths, according to the law of the Father of orphans,<sup>6</sup> and I used to stand in the synagogue, at services, early every morning, reciting the prayer *Barukh Sheamar*,<sup>7</sup> in a loud and sweet voice<sup>8</sup> because the Lord favored me. I did this in accord with the statement of our Rabbis of Blessed memory who said: "Honor the Lord with your wealth"<sup>9</sup>      מהונך .  
Do not read from your wealth -      מהונך - rather,  
from your throat -      מגרונוך .<sup>10</sup>

And I grasped hold of that dictum (i.e. I abided by it) until they called me Barukh Sheamar.

Therefore will I thank Him with my songs, "And I will praise Him among the multitude",<sup>11</sup> for He was my strength and my refuge during the time of my distress. However, as was His way at first, so was it in the end, with regard to (all the) good which in His mercies and abundant kindness He performed (for me), all my life, and until this day.<sup>12</sup>

Blessed is the Lord my Rock, and exalted is the God of my salvation, who did lead me in the right path, (causing me) to take up the heavenly vocation<sup>13</sup> while in the house of my master Rabbi Issachar of blessed memory. He taught me all the traditions that he knew concerning the writing of *Tefillin*, the construction of their encasements and the preparation of the parchment as dictated by correct precedent and law. He also gave me another formula (version) for making *Tefillin*.

It was the formula of Rabbi Abraham,<sup>14</sup> Chief of all who wrote *Tefillin* in his generation, after whom there was none like unto him. This can be readily deduced from his particular formula, in which he did not omit one single thing that was given him to write. He exposed every error and blunder of all the scribes who preceded and followed him; and did not omit a (single) step from the beginning of the preparation until the final sewing up of the cases,



which procedures were already very confused on account of the scribal errors, both with regard to omissions and mistakes. (This preponderance and vast amount of errata) left not enough space in the text upon which the reader could concentrate (without becoming confused). I therefore refrained from making corrections and would write (only) in the margins of the parchment to which I added my additional notes, according to my limited understanding. For I thought to myself: how does a minor, ignorant of Torah and poor in good deeds attempt to outdo one who is greater and more venerable (than oneself) in Torah and good deeds, by a thousandfold.

Therefore I held off, and waited with my words, until the Lord Blessed be His Name favored me, permitting me to go up to the land of Israel<sup>15</sup> of which scripture states:

*(the eyes of the Lord thy God are always upon it<sup>16</sup>)*

So I returned to my endeavor after seeing that no one takes to heart this heavenly task; nor do any observe whether or not the scribes write correctly<sup>17</sup> or whether illegibly<sup>18</sup> as you will note below in the words of the *MaHaRaM*.<sup>19</sup> And furthermore (I did this because) a small segment - even of those learned in Torah - acquiesce and commission scribes who have never received a legitimate diploma for writing *Tefillin*. Everyone (of them) relies on (the authenticity of) his own treatise. For example: the *Sefer Hat'rumah*<sup>20</sup> and the *Sefer Hamizwoth*<sup>21</sup> and other such (texts). And they mistakenly

believe that all the traditions for (writing) the letters are contained therein. But, in truth, this is not the case, and thus they cause many to sin. (And) I have seen (such) workers of iniquity who wrote *Tefillin* and *Mezuzoth* whose script was defective, i.e. in *Mahzorim*;<sup>22</sup> and (whose letters) are separated and/or connected where the law doesn't require them to be separated and/or connected, (and) with God's help, I will explain some of these (violations) below, when we get to (deal with) them in their proper context.

23

There were also instances of the letters ש"עטנ"ז ג"צ having been written without the decorative crownlet; as well as other defects concerning which one can go on and on. Therefore whoever wishes to attempt such a heavenly task in order to learn and to teach others, must scan, and search, and look into all the treatises and all the collections which are now extant among us. For whatever remains unresolved with one (scribe) might be explained by another (and) perhaps he will (thus) find peace of mind.

But in their own treatises not one single of the *Geonim* wrote or explained, but that which seemed, to him, necessary for his own generation. In support of my statement note that Maimonides of blessed memory doesn't explain any of the traditions for writing the letters. And why not? Didn't he (see fit to) explain well, all other matters? Therefore we must say that the tradition of (properly shaping) the letters was a simple (i.e. well known) matter

for them inasmuch as it was unnecessary to explain and to write this data in his texts. (But this was the case only) until, in the course of time, (this) tradition was forgotten by the scribes, on account of our many sins and because of the many pressures of the exile.

(This was the case) until our Rabbis of blessed memory (came and) wrote down every single one (of these traditions) as explained below. And furthermore, a number of men learned in Torah - may the Lord forgive them - assisted one particular scribe, who contradicted me and sowed thorns in the vineyard for more than thirty years. Then, at last, the Lord, Blessed be His name, helped me to extricate these thorns from the vineyard, for

*the Lord is my strength and my stronghold.*

*In Him I trusted, and I was helped.*<sup>24</sup>

From now on, after seeing all that I did, I will not tolerate such a man. But I am now going to be adamant, and I know that I won't be shamed, for

*the Lord is my light and my salvation;*

*whom shall I fear? The Lord is the strong-*

*hold of my life, of whom shall I be afraid?*<sup>25</sup>

Therefore I will rely on His abundant mercies and kindnesses and I will attempt to make proper corrections according to my limited understanding from this formula of Rabbi Abraham, which my teacher Rabbi Issachar transmitted and

gave to me. And I will write verbatim, some of the tradition(s) of the Rabbi's of blessed memory, (remaining) true to their writing and their language and to which I added my own additional notes (but) in respect of my limited knowledge.

Perhaps the scribe will (then) find it possible to fulfill his obligation through this particular formula, with the added marginal notes, because scripture does (after all) state:

*It is time for the Lord to work, they  
have made void thy Law.*<sup>26</sup>

And it is my wish that, should any God-fearing man find any error or mistake in this formula, which I did not correct nor extricate; or (should he find such mistakes) in my additional marginal notes, whether (mistakes) of law or language, that he correct them, for God's sake. For I am only a worm and not a man, nor do I have (even) human understanding. But for him, this will redound to his benefits.

And may God forgive on my behalf, because He knows all the secrets of the heart, and He knows that my (sole) intent was for good. May the Lord God of Hosts instruct me in His wonderful Torah, and may He perform a sign with us, for good.

R. Samson ends this section with an acrostic on his name, followed by four verses from Psalm 119 verses 103, 116, 41, 108.

PART II

CHAPTER 2

Analysis of the Introduction of R. Samson

The author R. Samson b. R. Eliezer<sup>1</sup> who lived in the late 14th and early 15th century was raised in the home of the scribe, R. Issachar, who adopted him at the age of eight when his parents and sisters died in Prague after the long trek from Saxony. R. Issachar cared for Samson and taught him the scribal tradition - including the making of *Tefillin*.

While still a young man, Samson felt a debt of immense gratitude to the Lord who took pity on him and brought him under the wing of R. Issachar. Thus when Samson daily came to the prayer *Barukh Sheamar*<sup>2</sup> in the early morning service he uttered its words "in a loud and sweet voice", praising the Lord for His kindness. And so it was that R. Samson came to be known by the appellation *Barukh Sheamar*.

Following in the footsteps of his stepfather, Samson, too, became a scribe, very much concerned with *Tefillin*. From R. Issachar he received a special treatise for making *Tefillin* by the masterful craftsman R. Abraham of Sinsheim.<sup>3</sup> No one was the equal of R. Abraham when it came to making *Tefillin*; and his treatise was complete to the last letter. He didn't omit one single step in the process of making and writing *Tefillin*. He was indeed "expert in the writing of *Tefillin* and in making their encasements, and (even) in sewing them up." And he also exposed all the many errors

and blunders of the scribes who preceded and followed him.

This is part of R. Samson's apologia for including the treatise of R. Abraham in his own work. R. Samson tries to present a modest impression of himself as he complains of the tremendous amount of confusion resulting from soferic texts (which were) running over with their indiscriminately placed emendations. R. Samson thus decided to add his own additional notes in the margins thereof.<sup>4</sup>

R. Samson's avowed humble self-esteem is evidenced by his references to himself as "ignorant", "poor in good deeds" and "inferior by a thousandfold" with respect to others.<sup>5</sup> Yet, in spite of this humble self-esteem he proceeds to emend the text of R. Abraham with his own additional notes. For so modest a man this seems a presumptuous step. Perhaps it was Samson's visit to Palestine ( ארץ צבי צביונו ) which fortified him and strengthened him morally, to write and edit this text. For it was only then that he looked about and complained that no one took seriously the heavenly task of writing the Holy scripts. He complains of scribes who don't write beautifully and legibly (whether in square or cursive script). And R. Samson is much aggravated, especially by those who should know better: men learned



in the Torah, who, nevertheless, commission inept, incompetent scribes to write their *Tefillin*. Scribes without any attestation as to their professional competency; scribes who have had no "professional training, nor received any diploma". They relied merely on certain texts with which they happened to be familiar, such as: the *Sefer Hat'Rumah*<sup>6</sup> and the *Sefer Hamitzwoth*.<sup>7</sup>

Such texts apparently did contain some information with regard to the scribal tradition of writing the letters. However, they did not contain the entire tradition. (And) this troubled R. Samson, because such errant scribes were causing the many to sin; and it was after all "on account of our many sins" that the Jews were suffering so. In the old tradition of *Umip'nay Chataenu*, Samson ascribed the cruel fate of the Jews to (the) errant scribes who were causing the many to sin. (Scribes who were ignorant of the particular tradition to which R. Samson had access.)

The defective writings of these scribes were everywhere evident. He himself had seen them in *Tefillin*, *Mezuzoth* and *Mahzorim* which were filled with scribal violations. Letters were separated when they should have been connected and vice-versa. The letters ש ע ט נ ז ג צ were bereft of their decorative crownlets;<sup>8</sup> and the list of violations goes on and on.

Such is the tragic situation which prevails in R. Samson's time. And (like the prophet of old?) this he has

come to correct. This he deems his "call". With Amos of old he seems to say: "*The Lord hath spoken - who can but prophesy?*" And so he takes up his heavenly task, admonishing all who would join him, to search, and to study all the germane sources and collections extant among his generation. This is his major task: to resolve every last question concerning scribal writing, to arrive at the perfectly shaped letter - *L'maan Hashem* (for God's sake). The fate of Israel hangs thereon; the fate of the world rests upon it.

In his introduction R. Samson notes that the *Geonim*, and Maimonides too, "didn't explain any of the traditions for writing the letters". R. Samson explains this as due to the fact that these "Rabbis" addressed themselves only to the problems and necessities of their times. He concludes from this that the tradition of properly shaping the letters was a well known matter in those days, but which in the course of time was forgotten - or lost.<sup>9</sup> R. Samson attributes this loss (of the scribal tradition) to "our many sins" on account of which (the) Jews were forced to bear the heavy burdens of the exile.

This situation (of scribal *Hefkerut*) prevailed until certain rabbis, of blessed memory, came along and wrote down every single one of the traditions - that R. Samson included in his ensuing work - the *Sefer Barukh Sheamar*. Armed with his arsenal of "perfect tradition" R. Samson became a zealot! His tolerance for errant scribes was at

an end. No longer would his patience endure such blasphemy. In the face of such a heresy involving a scribe who "sowed thorns" for thirty years, in the vineyard of the Lord, R. Samson was strengthened by the Lord who helped him to extricate these thorns from the vineyard.

Now the humble R. Samson is at last determined to add his "proper corrections", albeit according to his "limited understanding", to the treatise of R. Abraham; to correct and emend it of all inherent errors. Now he is to add to it those traditions he received from the Rabbis of blessed memory; to edit and to publish his text.

To be sure R. Samson is not going about this task on account of some personal vainglory but because, as he says:

*It is time for the Lord to work*

*they have made Void Thy Law. (Ps. 119:126)*

Having reached up high enough to do the Lord's work, R. Samson now hastily disposes of himself in self-effacing humility. He refers to himself as "only a worm, and not a man ... (without even) human understanding", and gives express license to those who would find error in his work to correct such error - "for God's sake".

In this reduction of the self to nothing, God alone remains as the original author of the scribal tradition. To defy the word of Samson (which could not be done because he is reduced to nothing) would be to defy God Himself.

In his final acrostic as well as in his selection of closing Psalm verses one sees what is apparently a religious zealot, drunk with God (and in appearance at least) entirely subservient to Him. The scoffer, the doubter, the critic - in differing with R. Samson finds himself in the position not of contradicting R. Samson but blaspheming God.

PART II

CHAPTER 3

Translation of  
The Introduction of Rabbi Abraham of Sinsheim

(Page 3a - The Shklov Edition)

Caption: And here you have the formula of our teacher Rabbi Abraham, may the memory of the righteous be for a blessing, which I corrected and emended - of all inherent errors - according to my meager knowledge and limited understanding.

Text: Behold, I am Abraham of Sinsheim<sup>1</sup> son of Moshe the craftsman of *Tefillin*. In my youth I was called the Frenchman,<sup>2</sup> Cantor Abraham of Heifort.<sup>3</sup>

I observed (the prevalence) of wrong knowledge<sup>4</sup> until my soul was aghast. From the day of my separation from my teacher, Rabbi Meir of Rothenburg<sup>5</sup> I have yet to find a man so meticulous with regard to *Miswot*, *Zizit* and *Tefillin* and *Mezuzah* - as they require (i.e. such meticulousness).

With the exception of our teacher, Perez of Corbeil<sup>6</sup> of blessed memory, and my holy teacher the Hasid Rabbi Koblein<sup>7</sup> of blessed memory, and my teacher Rabbi Malchiel<sup>8</sup> of Hagenau<sup>9</sup> of blessed memory, except for them I have never seen a man more exacting than he, in (the performance) of these commandments, which are the equivalents of all the Torah and all the commandments.<sup>10</sup>

Concerning *Zizit* (fringes) (we know that the observance of that commandment) is the equivalent of the entire Torah because scripture states:

*that you may look upon it, and remember all  
the commandments of the Lord. (Nu. 15:39)*

Concerning *Tefillin* (we know that the observance of that commandment) is the equivalent of the entire Torah because our Rabbis of blessed memory said:

*All who fulfill the commandment of Tefillin, as  
prescribed by law, it is (considered) as if he  
fulfilled the entire Torah,<sup>11</sup> as scripture says:  
"And it shall be for a sign unto Thee upon thy  
hand for a memorial between thine eyes, that the  
law of the Lord may be in thy mouth."<sup>12</sup>*

And, according to the *Mechilta* everyone who occupies himself with the commandment of *Tefillin* is absolved from (performing all the other precepts of) the Torah.<sup>13</sup> And even though a man may recite the *Sh'ma* three times daily: once during morning prayer, once during evening prayer, and once at bedtime this is accounted as eighteen times during the day. When one says the *Sh'ma* during morning prayers he reads:

*And thou shalt bind them for a sign upon thine  
hand, and they shall be for frontlets between  
thine eyes.<sup>14</sup>*

This reading of the *Sh'ma* is accounted as twice. He then further says:

*And thou shalt bind them for a sign upon your (plural) hand, and they shall be for frontlets between your (plural) eyes.*<sup>15</sup>

This reading, too, is accounted as twice. Finally he reads:

*Therefore shall ye lay up these my words in your heart and in your soul.*<sup>16</sup>

That reading is accounted three times,<sup>17</sup> thus making a total of eighteen times daily.

And although (they) daily read the paragraph on *Zizith*<sup>18</sup> they nevertheless, don't seriously consider whether the *Tefillin* are constructed according to law, nor whether the *Zizith* hang properly from the garment and from the corner according to their own law. As it is explained

תוך שלש באגודל.<sup>19</sup>

(Nor do they seriously consider) whether the garment is even on all sides, nor whether it has more than four corners (which it shouldn't have), as the Talmud states:

*On the four corners of your garment (Nu. 15:38) means four and not five; four and not three.*<sup>20</sup>

Nor do they consider whether the cloth<sup>21</sup> which connects with the fringes was put in its proper place, as the law requires - (that is) whether the width measures a hand - breadth before the hole (through which the fringes are looped) - so that the *Zizith* are actually on the corner



and not above it. I.e. that the cloth (the טלאי ) should not constitute a separation between the corner and the *Zizith*.

(Nor do they seriously consider) whether the lower fringes hang on the corner, as scripture says:

*"on the corners";*<sup>22</sup>

or whether the fringes of the corner are twice the length of the twisted fringes.

However, (in any case) one recites the blessing (over *Zizith*) as (even) the blind (are required to do) even though scripture states:

*that ye may look upon it.*<sup>23</sup>

For a man is obligated to daily observe that (his *Zizith*) should be intact, in order to avoid making a vain blessing, and thereby transgress the commandment:

*Thou shalt not take the name of the Lord*

*thy God in vain.*<sup>24</sup>

(Furthermore, I am) also (concerned because) people who purchase *Tefillin* (have no such) fears. They are only concerned with getting a bargain and obtaining the *Tefillin* straps (presumably, at the same price), and with telling (everyone: look) how good are these (*Tefillin*). But they aren't meticulous with regard to their seams and their squares. For, as it is stated in the tractate *Megillah*:<sup>25</sup>

*That Tefillin should be square is a law set down by Moses at Sinai. Rabba explained this (i.e. their seams and their squares) as in their seam and in their diagonal.*<sup>26</sup>

Nor do they observe whether or not the (letter) *Shin* is properly placed, according to the law, as Abaye said:

*the Shin of the Tefillin is a law set down by Moses at Sinai.*<sup>27</sup>

Nor do they notice whether the *Shins* appear to be perfect at the bottom and also whether the (3) folds<sup>28</sup> of the letter *Shin* are made according to the law; nor whether the separations which are between the compartments, reach down as far as the base on the hide proper (as they should)<sup>29</sup> as I will explain below, with the help of God.

(Nor do they notice) whether the squares (that house the parchment) are made according to their law (of leather) and not from parchment (*Klaf*). (However, in the event they are made from *Klaf*, they are not invalid provided they were made for the purpose of fulfilling the Commandment.

(Nor are they concerned) whether the *Klaf* was smoothed with the sap of trees which is called לוֹיֵג and with which the skins are tanned and turned into leather.

And (nor are they concerned) whether they (the *Tefillin*) are examined according to their regulations or whether they be purchased from an expert. "Expert", here, has the definition workers of righteousness, as Rashi explained in

the portion of *Shofetim V'Shotrim* (judges and officers):

*and they shall judge the people with  
righteous judgement.*<sup>30</sup>

Rashi explained *Shofetim* as judges who are experts,<sup>31</sup> so that you can be certain they will judge righteously, and that there will be no iniquity in their judgement, as scripture states:

*The remnant of Israel will not do iniquity nor  
speak lies.*<sup>32</sup>

It is therefore that I dedicated myself to the performance of these commandments, according to their law. And I also dedicated myself to the commandment of *Mezuzah*, which everyone reads daily.<sup>33</sup>

(However, the treatise of this author<sup>34</sup> on (making and repairing) *Mezuzoth* has not yet come into my hand.) (And I am concerned about this) because the Rabbis of blessed memory said that the *Mezuzah* of a private individual should be examined twice every seven years.<sup>35, 36</sup> In the event it is not examined twice (in this seven year period) it (i.e. the parchment) may be found to be worn out.

PART II

CHAPTER 4

Analysis of the Introduction by R. Abraham of Sinsheim

As R. Samson grew up in the household of a scribe and entered that profession, so too did R. Abraham of Sinsheim. R. Abraham was the son of R. Moshe the craftsman of *Tefillin*, and became a scribe himself.

Like R. Samson, R. Abraham was aghast over the prevalence of wrong knowledge with respect to the correct scribal tradition. R. Abraham was also a student of R. Meir of Rothenburg,<sup>1</sup> Perez of Corbeil,<sup>2</sup> of the Hasid Rabbi Koblein,<sup>3</sup> and Rabbi Malchiel<sup>4</sup> of Hagenau<sup>5</sup> - all of whom were exemplars of meticulousness with regard to the observance of *Mizwoth*, *Zizith*, *Tefillin* and *Mezuzah*. So, if R. Samson received his mandate from God himself, R. Abraham bases himself on the immediate authority of his teachers - earlier scholars - who passed on the "tradition" to him. (However, we will note shortly that this tradition, too, originated at Sinai.)

R. Abraham was aggrieved, because although the commands of *Zizith*, *Tefillin* and *Mezuzah* were each the equivalent of all the Torah, his contemporaries were not at all concerned with whether or not their *Tefillin* were properly constructed; nor whether their fringes hung properly from their garments. For the lack of the last he was concerned lest people risk the recital of a *Berachah Levatalah*. All of this is (for him) a token of the fact that people don't pay close attention to the laws which govern the proper performance

of these ritual mizvot. R. Abraham further complains that people who purchase *Tefillin* are only concerned with "getting a bargain" so that they can tell their friends: see how good are these *Tefillin* which I got at such a fine price! But such individuals aren't quite so concerned with regard to the lawful requirements and standards for *Tefillin*. They aren't careful to purchase their *Tefillin* from "experts" nor about having them (periodically) examined by such experts. Expert here is given an elite definition as in Rashi's explanation of the term *Shofetim*.<sup>6</sup> Here the scribe is elevated to an extremely high status.

In the treatise of R. Abraham the craft of the scribe is thoroughly spelled out - from the various blessings he is to recite at the time of the preparation of the parchment and the construction of *Tefillin* to the exact manner in which the letters are to be shaped. R. Abraham stresses the idea of הדור מצוה because of the verse in Exodus (15:2) זה אלי ואנוהו.

Again, R. Abraham is concerned over scribes who don't make *Tefillin* cases deep enough thus causing the many to sin. He says of them - that the Lord will never forgive these workers of iniquity. Such errant scribes are referred to as *Soferim Burim*, ignorant scribes.

There are mystical elements in this treatise of R. Abraham. For example the word *Shaddai* on the *Mezuzah* protects a man from the *Yetzer Harah*. The letter *SHIN*

on the *Tefillin* as well as the word *Shaddai* are laden with (mystical) secrets.<sup>7</sup>

There are frequent attempts here to trace scribal customs back to Sinai. Such as:

*Abaye said "the Shin of the Tefillin is a law which Moses received at Sinai". That Tefillin should be square is (also) a law that Moses received at Sinai.*

*R. Chananel in the name of Rav said that the Titurah of the Tefillin, too is a law Moses received at Sinai.*<sup>8</sup>

*R. Simcha wrote: the Keshet of the Tefillin is a law Moses received at Sinai.*<sup>9</sup>

*That the Tefillin straps should be black is also a law that was revealed to Moses at Sinai.*<sup>10</sup>

That Moses himself was a scribe is strongly inferred:

*"God showed Moses how to write the SHIN with four heads, by showing him four fingers"*<sup>11</sup>

The question did arise: did God mean four (fingers) or three (spaces)? That Moses was indeed the first scribe is evident from the following:

וכשרוצה להתחיל לכתוב אז יאמר לשם קדושת תורת ישראל ולשם  
קדושת תפלין אני כותב אלו התפלין ... וטרם שיכתוב כל חיבה  
וחיבה יקראנה ויוציאנה מפיו כי הקב"ה היה אומר למשה ומשה  
אומר וכותב. (Shklov, 13a,L)

The function of *Tefillin* became paramount for R. Abraham. Indeed whoever puts on *Tefillin*, *L'shem Shamayim* becomes God's partner in Creation. Whoever dons the *Tefillin* is absolved from having to study Torah.

Thus far we note the very high status given the scribe - even Moses was a scribe. It was he in fact who received a scribal tradition on Mt. Sinai.

We note also the tremendous efficacy of *Tefillin*. They make of man nothing less than God's partner; and the *Shin* thereon is protective of man. And all of this is part of R. Abraham's tradition, (the only correct tradition?) which R. Samson is here setting forth. Ignorant *Soferim* ( ) are taken to task. But R. Abraham also admonishes those who write *Tefillin* hurriedly in order to make a "fast buck". That kind of profit, he says, will go to waste and "you'll have to pay with your soul for making the man to sin". Such violations compound sin and transgression inasmuch as these violators:

1. *deprive God of his true Love.*
2. *offer false testimony.*
3. *rob the buyer of his money, and*
4. *cause him to sin because he can't fulfill his ritual obligation in unfit Tefillin.*<sup>12</sup>

On the other hand he who writes *Tefillin* properly will save himself from the fate of *Gehenna*.<sup>13</sup> Indeed *Tefillin* are no less than the equivalent of the entire Torah.<sup>14</sup>



The treatise of R. Abraham further magnifies the *Mizwah* of *Tefillin*:

"R. Pappa said: The *Mizwah* of *Tefillin* is greater than that of prayer because the former was ordained by God: the latter by man - i.e. the *Chachamin*".<sup>15</sup>

"R. Sheshet said: whoever fails to don the *Tefillin* violates positive commandments."<sup>16</sup>

"The *Chachamin* said: one who dons the *Tefillin* assures himself of *Y'mot Hamashiach* and *Olam Habah*."<sup>17</sup>

Concerning the *Aleph Bet* - each letter must be distinctly itself. An *Aleph* shouldn't be an *Ayin* (and vice-versa.) Every letter must be unique and precisely what it was intended to be. It is a special *Mizwah* to write the letters as explained by R. Abraham "because there is a (precise) reason (justification) for everything".<sup>18</sup> The letters as they are explained give testimony to the Lord Himself - a sort of polemic for His Providence and existence as King of all. The scribe who omits the two *Oktzin* (strokes) on the *Bet* is a boor! But the scribe who is meticulous and exact "will bring blessing upon himself and a great big golden crown upon his head." These letters become pegs on which the author hangs his "correct" tradition - and maybe his theology as well!

R. Abraham is careful to note those upon whom he relies in establishing his own tradition.<sup>19</sup> He mentions the *Geonim*, the *Otiyot D'Rabbi Akibah* and Rashi; also quotes R. Judah in the tractate Menachot (chapter *Hakometz Rabbah*). He also lists Rabbenu Tam,<sup>20</sup> Rav Hai Gaon,<sup>21</sup> Rav Sherira Gaon,<sup>22</sup> the Alfasi,<sup>23</sup> R. Joseph<sup>24</sup> and Rabbenu Judah b. Barzilai.<sup>25</sup>

The fact seems to be that there were variant traditions and one must indeed ask whether such variation was due to lack of knowledge on the part of those scolded or whether those "others" merely followed a different tradition. Nevertheless, R. Abraham's self assuredness is equal to that of R. Samson. He notes for example, that he cannot understand the Austrian custom of leaving no spaces between the verses, and congratulates the Polish Jews who are careful in this regard, saying: ויישר חילם שמניחים ריוח בין הפסוק.<sup>26</sup> Those (scribes) who do differently are called *Poale Awen*,<sup>27</sup> (workers of iniquity).

R. Abraham exhibits a measure of humility in his admission of regret over *Tefillin* which he wrote in earlier times. He notes that he changed his ways after he learned from the Maimuni.<sup>28</sup>

In the interpretation of ritual R. Abraham tends to be a strict interpreter of the law.<sup>29</sup> In this respect, too, he resembles R. Samson. But the *Mizwah* of *Tefillin* becomes even more hallowed and sanctified. He who didn't make the

*Tefillin* according to their law is required to fast.<sup>30</sup> And quoting the Maimuni: when *Tefillin* become unfit for use they are to be put into an earthen vessel and buried next to the grave of a *Talmid Chacham*.<sup>31</sup>

As to the question: why this tremendous stress on *Tefillin* and *Mezuzot* at this particular time, the answer inheres in the text.

*"And on account of our many sins (Tefillin and Mezuzot) are not examined even (once) in a hundred years. Not a single person seriously attempts to observe these two strict commandments with any (degree of) understanding. And (some) are found to go through life without Tefillin and without Mezuzot. Therefore let no God-fearing man be lax with regard to inspecting his Mezuzah and his Tefillin, as our Rabbis of blessed memory, cautioned us to fulfill these two Mizwoth."*<sup>32</sup>

Apparently then, there was a relaxed attitude toward these two observances. How can we explain this? Perhaps we may attribute this laxity to the precarious times in which Jews of that period lived. When the killing of Jews became daily fare for the zealous christians, perhaps it was precarious to exhibit these outward symbols. Perhaps Jews had been made to suffer specifically on account of observing these particular *Mizwoth*. In either case, the observance of these

*Mizvoth* was slipping - and this, of course, would be of grave concern to the scribe who earns his living by writing, inspecting and repairing *Tefillin* and *Mezuzot*.

Now, without intent of demeaning any of these zealous and dedicated scribes one cannot help but note that their concern is mainly with *Tefillin* and *Mezuzot* - not so much with *Sifray Torah*. And if we consider that a man must make a living if he is to eat bread, we cannot - in all fairness - dismiss the idea that these men were prompted (in at least some of their zeal) by the need for *Kemach*!

PART II  
CHAPTER 5

Analysis of the Aleph-Bet of R. Lipmann Muhlhausen

This next section of our text beginning on p. 17a,

הא לך אב is written by Rabbi Lipmann Muhlhausen. R. Lipmann adds another dimension: the mystical aspect and connotation of the Hebrew letters, when they are properly printed.

Like R. Samson and R. Abraham, R. Lipmann is concerned with the fact that "even expert scribes are writing *Sifray Torah* and *Tefillin*, but shaping the letters incorrectly: the *Beth* like a *Chaf*," etc.<sup>1</sup> R. Lipmann is aggrieved not only because most of the scribes don't correctly shape the letters according to their mystical explanations, but also because some of these scribes don't even have professional diplomas.<sup>2</sup>

With regard to the Sinaitic origin of the alphabet which R. Samson and R. Abraham also mentioned, R. Lipmann says:

"(This) script which was given by the finger of God (Himself) is not an empty matter (i.e. unimportant, to be taken lightly). As a matter of fact their shapes and the esoteric reason(s) for their structure were given at Sinai."<sup>3</sup>

Apparently until now this area of *Sod* was sacrosanct, a Holy of Holies, so to speak, open only to the select.

R. Lipmann has seemingly had some reservations about opening this area to the public and to reveal its mystical secrets, but he is determined to make known the correct shapes of the letters and to convince everyone that to do so is of the utmost importance, so much so, that he justifies his action with the statement:

4 גדולה עבירה לשמה ממצוה שלא לשמה.

a transgression on God's behalf is more meritorious than a good deed which is performed but not on His behalf.

"Perhaps" R. Lipmann says, "then scribes will no longer alter the shapes of the letters ... and the Lord Himself will exonerate me".<sup>5</sup> R. Lipmann too sets up his chain of tradition for the alphabet he is about to explain. As noted, it had its origin at Sinai - and he received it through the chain of tradition. His immediate link and source is:

הר"י ומרדכי"א ומן הר'מרדכי

6 ומן הרב שמשון ברוך שאמר.

R. Lipmann notes that he has, additionally, consulted the works of other scribes, both Talmuds, and the mystics - but found contradictions among even some of these sources. After consulting all these sources he is determined to teach the truth. He then briefly outlines how he is now going to give his four-part explanation of the *Aleph Bet*, from simple to most complex.<sup>7</sup>

PART II  
CHAPTER 6



### Summary and Conclusions

When all is said and done a number of parallels and common factors are evident. The parallel between R. Samson and R. Abraham is very clear. Both of them grew up in the homes of expert scribes, where they apparently learned their craft. And, for the both of them, the sacred endeavor of making *Tefillin* was paramount.

However, the strongest common bond that linked all three Rabbis: Samson, Abraham and Lipmann Muhlhausen is their need to establish a scribal tradition going back to Sinai.

R. Samson receives his mandate to do so from the Lord Himself. He establishes his immediate chain of tradition through R. Abraham (who was a student of R. Meir of Rothenburg) and who wrote an authoritative treatise on *Tefillin* which was transmitted to R. Samson by R. Issachar. In like manner R. Abraham established his own chain of tradition upon which he based his authority.

Since it was God Himself who gave Moses the letters of the alphabet - along with the Torah - at that sacred moment, dictating their shapes along with their mystical significance, they saw Moses as the first scribe.

Like the Torah was not to be tampered with; altered from its original Sinaitic form, so too the shapes of the letters were immutable: their shapes were not to be changed from their Sinaitic original. In this process the

scribes became the sacred bearers of a holy "tradition", and their status was elevated from that of simple artisans or craftsmen to that of Judges in Israel. Heavenly rewards awaited the faithful scribes. (Faithful to their tradition of these Rabbis). Errant scribes, on the other hand, wrought destruction upon Israel through causing the people to sin.

The strongest base that these men - R. Samson and R. Abraham - had, upon which to ground their case was Tradition. And this remains true regardless of the possibility of varying real motives that may have compelled them. In Judaism the way to hallow any institution or tradition was to trace it back to Sinai. Whatever could be traced back to Sinai became sacrosanct, like the Torah itself. This was even true of Jewish Music - which came to call its most revered and traditional songs "*Missiani*" tunes. Once any of these institutions was firmly set back within the context of Sinai its position and its authority became permanently fixed and henceforth immune to question, or change.

In the case of the scribal tradition - having come down from Sinai - it was kept intact throughout the ages through that same process of a faithful "*Masorah*", down to the time of R. Samson.

In this scheme (of these Rabbis and scribes) the correctly shaped letter becomes more than ink on parchment - more than only an aesthetic expression. The correctly shaped letter becomes invested with a "life" and a

purpose of its own. But the efficacy of these letters becomes manifest in the highest, in the writing of *Tefillin*. And indeed it is the efficacy of *Tefillin* which is a major theme in the treatise of R. Abraham. Thus he who writes *Tefillin* is automatically saved from *Gehenna*; and he who dons *Tefillin* becomes God's partner in creation . . . assuring himself of *Olam Habah* (the world to come).

Ultimately the *Tefillin* become so hallowed that when they become worn, or ritually unfit, they are to be sealed in an earthen vessel and buried next to the grave of a *Talmid Chacham* (a sage).

Concerning R. Abraham's bitter complaint that there is a preponderance of disregard for the observance of *Tefillin* and *Mezuzoth* this must be seen in an economic light. One is prompted to ask: why this stress on *Tefillin* and *Mezuzah*, but hardly any concern for *Sifray Torah*? Was it that *Sifray Torah* were written by fit scribes only? Possible, but not probable.

*Tefillin* and *Mezuzoth* had to be prepared in much greater quantities since these were needed in every household; in the case of *Tefillin* possibly several - or more - per household, depending upon the number of men past the age of thirteen.

This economic interpretation is not meant to demean the work of these men only to attempt a search for motivation. But even in the event that our contention be

accurate: that essential economic need impelled these scribes to structure a scribal tradition, we are nevertheless enriched by what their work permits us to deduce of their craft, and the times in which they lived.

Of equal importance is the descriptive material that this text is filled with, concerning the shapes of the letters as dictated by the "tradition" of the Rabbis: Samson, Abraham and Lipmann Muhlhausen. Inherent therein is a wealth of information and data for the ambitious student of Medieval Hebrew Paleography.

It is my earnest hope that some future student will turn to this fascinating text and bring to light the shapes and forms of these letters that comprise the Hebrew alphabet - as they were to be executed in the writing of *Sifray Torah, Tefillin and Mezuzot*.... according to this collected tradition of R. Samson Barukh Sheamar. Perhaps in the process more crucial data might be discovered which will release further light and thereby result in a deeper understanding of these men, their profession and the time during which they lived.

APPENDIX

## APPENDIX

Consisting of the textual variants as found in the six manuscripts listed by Adolf Neubauer in the *Catalogue of Hebrew Manuscripts in the Bodleian Library*, Oxford: 1886.

For purposes of this thesis we have designated a capitol letter to each of these manuscripts.\*

Manuscript A = Oppenheimer #583

Manuscript B = Michael #40

Manuscript C = Oppenheimer #270

Manuscript D = Oppenheimer #110

Manuscript E = Michael 225\*\*

Manuscript F = Michael #65

\*See Bibliography IB.

\*\*The *Bodleian Library* numbers this Manuscript #229.

The Introduction of R. Samson

Shklov 2a

Manuscript A(Oppenheimer #583)

Shklov p. 2a

11. כותבי [ כותבי

2R. ומעט] ו חסר

5. יאספני [ יאספוני

5. חסר] אמי

7. ממדינ" זאקסן [ מארץ זכשן

ששונא

9. הדריכיני [ הדרכני

הי"ת [ השם ית"ל

בנתיבותיו [ בנתיבתו

11. ה' [ הי"ש

כרצ"ל [ כדברי רבותינו

1L. א"ת מהונך אלא מגרונך [

אפילו מקול ערב

3. משגב [ משגכל (?)

4. חסר] עמי

וברוך [ חסר

5. מעודי עד היום הזה [

מנעורי עד כה

6. וירום [ ויורם

8. ז"ל [ חסר

כל הקבלת [ כל הקבלות

10. כתיקונים [ כתקנם

ונחן [ ונותן

11. מהרב [ של הרב



Manuscript B (Michael #40)

Shklov 2a

Manuscript B begins with an introduction - *Ameru ChaZal* - which is not found in the Shklov edition.

The Manuscript also contains the following prefatory sentence which is missing in the Shklov edition:

הקדמת המחבר ששמו ברוך שאמר והוא מדבר למה נקרא שמו ברוך שאמר.

4L. מעודי עד היום הזה

5R. וה' ] ו"י?

מנעורי ועד כה

מבטחי ] ומבטיחי

The Manuscript suddenly cuts off at this point - concluding with the following - which is not found in the Shklov edition.

אמי ] ואמר

6. השלכתי ] הושלכתי

מרחם חסר ] מרחם ומבטן

אמי אלי הוא

והאל השומר ברית וחסד לאוהביו

7. חסר ] אחי

ומשלם לשנאיו אל פניו כן יציל

ממדינת זאקסן ] מארץ שו"ט

עבדו וכל שאר בית ישראל עמו. כה

8. לעולמן ] לעולמם

מתפלל ונפשו שפלה ומדוכה.

חסר ] אני

הנקרא בכינוי ברוך שאמר

11. בקול רם ] חסר

The manuscript does not contain the acrostic present in the Shklov edition and in the other manuscripts.

1L. א"ת מהונך... והחזקת בו ]

חסר

חסר ] אבי' בקול

שקראו ] שיקרא

חסר ] וכינו שמי

3. חסר ] הוא

ומנוט ] ומנוסי

Manuscript C (Oppenheimer #270)

Shklov 2a

M I S S I N G

Manuscript D (Oppenheimer #110)

Shklov 2a

- 1R. ברוך ד' [ יתברך הש"י
- 8L. ז"ל [ חסר
5. מבטחי על שדי [ חסר
- מרחם חסר [ מרח' ומבטן
- אמי ? ?
7. ממדינת זאקסין [ מארץ ששו"טין
9. הן הכחיבה [ חסר
- ועשייתם [ עשיית
- פראג [ פר"גא
10. נוסחא [ נסחיו
8. לעולמן [ לעזלמט
- לבדי [ אני
9. בניבותיו [ בנתיבו
11. בקול רם [ חסר
- תפילין [ תפילים
11. מהרב רבי [ יסוד של הרב ר'
- ה' כרז"ל [ השם י"ת בו כדברי
- רז"ל
- 1L. א"ת מהונך...בו [ חסר
2. חסר ב"ש [ וכינו את שמי ב"ש
3. ומנוט [ חסר
- 4.5. שעשה - חסר [ שעשה ע"ד (?) עימי
- וברוב [ חסר
- מעודי עד היום הזה [ מנעורי ועד כה
6. צורי [ וברוך יצרי
7. לקחת [ לקחתי

Manuscript E (Michael #229)

Shklov 2a

Manuscript caption reads:

Shklov caption reads only:

- 5R. חסר-מבטחי] אמי ומבטיחי 2L. חסר] וכנוי שמי  
שדי] שדה  
6. השלכתי] הושלכתי 3. -- היה] הוא היה  
מרחם-חסר] ומבטן אמי ? הוא 4. ברחמיו וברוב חסדיו] עמי  
7. חסר] אחי  
ממדינת זאקסין] מארץ שו"ט 5. מעודי עד] מנעורי ועד  
ארץ מולדתי] חסר  
לקהילת] לקהלה קדושה  
חסר] יע"א (?)  
8. -- לבדי] אני  
-- בן חי] והייתי בן חי  
9. בנתיבותיו] בנתיבתי  
10. בוקר ובוקר] בקר  
חסר] והלכתי  
11. בקול רם ו... חסר  
כרז"ל] כדברי חז"ל  
12. א"ת מהונך...בו] וכ"ו  
אפ"י בקול ערב

At this point the Manuscript adds:

והאל השומר ברית חסד לאוהביו ומשלא  
לשונאיו אל פניו כן יציל עבדו וכל-  
בית ישראל עמו. כה מתפלל נפשי שפלה  
ומדוכה הנקרא בכינוי ברוך שאמר  
and ends abruptly.

The next section (ברוך ד' צורי)  
is entirely missing from the  
manuscript.

Manuscript F (Michael #65)

Shklov 2a

This Manuscript contains no title page. Although approximately fifty percent of this material is illegible the folio is still recognizable as the introduction of *Barukh Sheamar*.

7R. פראג [פראגא

8. חסר לבדי] אני לבדי

9. הי"ת [השי י"ש

בנתיבותיו [בנתיבתו

11. בקול רם [חסר

כרז"ל [כדברי רבותי, ז"ל

1L. א"ת מהונך...בו] חסר

חסר] אפי, מקול ערב

2. ב"ש [וכינו א(?) ב"ש

The next lines of our text are missing in the Manuscript which picks up again corresponding to line 6L Shklov edition p. 2a.

9. הבתים ועשייתם]

עשיית הבתים

10. לי [חסר

נוטחא-חסר [נוטחא פאי ?

11. מהרב] יסוד של הר'

The Introduction of R. Samson (continued)

Shklov 2b

Manuscript A (Oppenheimer #583)

Shklov 2b

3R.-]. בנוסחא שלא שכת שום דבר אשר בתורה ובמעשים] במע"ט ובתורה

ניתן לכתוב וכל טעות ושבושים 10R. וישיש] וישי... (?)

של כל הסופרים ולאחריו] אלף] הרבה

בנוסחו שלו שיטד (?) כי גלה בדברי] בדבר

בו כל טעות ושבושים ושגגות 12. חסר] יתן

של כל הסופרים שהיו לפניו צבי] \_\_\_\_\_ ?

ולאחריו

3. ולא] כי לא

חסר] בה

טיפי] טעיפיי

מהתחלת] מתחילת 14. שאין שום] שום

4. שהיו כבר] אך שהיו כל שמים] השמים

5. הסופר] של הסופר 15. הסופרים] הסופרים

6. בשיבושים] בשיבוש הלשון כתיבה תמה] כתובים תמיל (?)

אפס מקום] אשה לא היה חסר] ז"ל

יוכל 16. אפילו] שאפילו

בו] בה 19. בעולם] חסר

חסר] בהרבה מקומות 20. וספר] או ספר

7. חסר] אותה 21. כתיב בהן] נכתוב כן

טביבות] טביבה 24. ופרודה] ופרורה

הגליון] חסר 25. ופרודה] ופרורה

חסר] י"ש

8. קט שכלי] קוצור דעתי 26. בלא] בלי

9. מה לקטן] מה לך \_\_\_\_\_ (?) 27. טפורם] טפורים

Manuscript A (Oppenheimer #583)

Shklov 2b  
(Continued)

- |                              |                             |
|------------------------------|-----------------------------|
| 20L. סביב [ סביבה            | 27R. על כן [ חסר            |
| הגליון [ חסר                 | 28. כזאת [ זאת              |
| הר"ד [ הח"ר                  |                             |
| קבלת [ קבלות                 | 1L. מפרש [ פירש             |
| 21. בקוצר דעתי [ בקיצור דעתי | חסר [ אפילו הכי             |
| 23. שמים [ השם               | 3. בחבורם [ בחיבוריהם       |
| 24. שגגה [ שגוה              | 5. בקבלת [ בקבלה            |
| תקנתי [ תקנתיה               | 6. צריך [ צורך              |
| והרמתי [ חסר                 | קבלת האותיות [ חסר          |
| 25. חסר [ שלי                | 7. להם [ לו ולדורו          |
| אשר כתבתי [ וכתבתי           | ולכתבם [ ולכותבם            |
| 26. שאני [ כי אני            | 8. הסופרים [ הספורים        |
| 28. תעלומת [ תעלומות         | מדי יום ביום [ מידי יום יום |
| 29. יראני [ יראיני           | 10. כדלקמן [ כדלעיל         |
| חסר [ משובת                  | אפילו [ שאפילו              |
| ויעש [ ויעשה                 | 11. ימחול [ שימחל           |
|                              | נגד פני [ נגדי              |
|                              | אשר נטע [ שנטע              |
|                              | 12. כטוחים [ חסר            |
|                              | 18. וחסדיו [ וחסודיו        |
|                              | חסר [ יטוד של               |
|                              | מהרב רבי [ של הח"ר (?)      |
|                              | 19. מטר [ חסר               |



Manuscript B (Michael #40)

Shklov 2b

M I S S I N G

Manuscript C (Oppenheimer #270)

Shklov 2b

This Manuscript begins at top of folio 1a, corresponding to line 24R, 2b of Shklov edition. A substantial portion of this first *Hakdamah* is missing.

- |                           |                               |
|---------------------------|-------------------------------|
| 24R. דינה [דינם]          | 5L. 5-6. באר [טאות]           |
| להיות [להיותם]            | 6. צריך לומר... האותיות [חסר] |
| פרודה [פרידה]             | 7. להם [לו ולדורו]            |
| 25. קצתם [חסר]            | ולכתבם [ולכותבם]              |
| 26. למקומן [למקומם]       | 8. שנשתכחה [שנשתכחו]          |
| 27. על כן מי [לכך כל מי]  | יום [יום] יום ביום            |
| 29. חסר צריך [הוא צריך]   | 9. מחמת [חסר]                 |
| ולחפש [ולעיין]            | 10. כדלקמן [כדלעיל]           |
| ובכל הקבוצים [חסר]        | אפילו [שאפילו]                |
| וקובצי'                   | 11. ימחול [שימחול]            |
| 1L. מפרי' [פי']           | השם שעזרו... עד שעזר לי [חסר] |
| חסר [אפ"ה]                | 13. חסר [למען]                |
| 2. מנוחה [מנוח]           | 14. בו [ובו]                  |
| מהגאונים [מן הגאונים]     | 15. ראיתי [ראיתי]             |
| 3. ופירושו [ופירושו]      | ואשים [ואשים]                 |
| בחבורם [בחיבוריהם]        | 18. מהרב [יסוד של]            |
| אלא [רק]                  | 19. מסר [חסר]                 |
| שנראה לו [שהיה נראה לומר] | 20. ואכתוב [חסר]              |
| 5. בקבלת [מקבלת]          | הגליון קצת קבלת [מדברי]       |

Manuscript C (Oppenheimer #270)

Shklov 2b  
(Continued)

20L. רבותינו

21. בקוצר דעתי [ הקיצור דעתי

23. שמיט [ השם

25. והרמתי [ חסר

אשר [ חסר

טביבה [ חסר

26. הן [ או

שאני [ כי אני

27. לצדקה [ צדקה להש"י

וה' [ חסר

28. שכוונתי [ שכוונתך

29. צבאות [ הצבאות

יראני [ יראוני

ויעש [ ויעשה

The final acrostic is similar to that in the Shklov edition with the exception of the insert following וסמכני . At this point the Manuscript adds:

נטורתך להבין כרוב חסדיך כאב על

בן תרחמני ושאמר ? להלביין

Manuscript D (Oppenheimer #110)

Shklov 2b

- |                             |                                 |
|-----------------------------|---------------------------------|
| 1R. בנוסחא [בנסחיו          | ב"ה [חסר                        |
| שלא שכח...לכתוב] שלו שיסדכי | כמ"ש [שם כזכתי'                 |
| 2. חסר [ישגגות              | 13R. והשיבותי אל להי סעיפי [אז  |
| 3. ולא חריץ [חסר            | היניקתי (?) רוח והשיבני         |
| ולא חיסר [כי לא חסר בו      | סעיבי                           |
| 4. מהתחלת [מתחלת            | 14. שאין שום אדם] ששום אדם אינו |
| שהיו כבר [אך היו הי"ת (?)   | אל [על                          |
| משובשות [משובש              | 16. ז"ל [חסר                    |
| 5. טעות [טעויות             | אפילו מקצת] ? מקצי              |
| 6. אפס מקום [שלא היה יכול   | 18. תפילין [תפילים              |
| הקורא [הקורין               | בעצמט] הם מעצמט                 |
| חסר [בהרבה מקומות           | 19. אמיתית בעולם] אמיתית-חסר    |
| 7. חסר [אותה                | 20. וספר המצוות] או ס"ה         |
| סביבות [סביב                | 21. כתוב בהן] נכתבות בו         |
| הגליון [חסר                 | 22. מחטיאים] מחטאים             |
| 8. קט שכלי [קוצר דעתי       | 23. כתוב'] מכתי'                |
| 9. לקטן [לך קטן             | 24. ופרודה] פרודה               |
| בתורה ובמעשים [במעשה ובתורה | 25. פרודה ודבוקה] חסר           |
| 10. שהוא [שיותר             | קצתם בע"ה] ? ?                  |
| 11. אלף [הרבה               | 26. בהגיע למקומן] חסר           |
| חדלתי [החדלתי               | היו בלא] לא היה שם שום          |
| בדברי [בדבר                 | 27. פסולות] פסוליות             |
| 12. צבי [הצבי               | יארין ספורם] אבאר יארן          |

Manuscript D (Oppenheimer #110)

Shklov 2b  
(continued)

- |                                      |                              |
|--------------------------------------|------------------------------|
| 9L. מחמת רוב [ מרוב                  | 27R. סיפורם                  |
| רבותינו <u>חז"ל</u> [ רבותי האחרונים | על כן [ לכך                  |
| וכתבו [ וכת                          | 28. כזאת [ זו                |
| 10. כדלקמן [ כדלעיל                  | 29. חסר-צריך [ הוא צריך      |
| 11. אחד שהיה [ אחרי                  | ובכל הקבוצי' [ חסר ובקובצים  |
| נגד פני [ נגדי                       | 1L. מפרי [ פירש              |
| כסוחים [ חסר                         | 2. מנוחה [ מנוח              |
| 13. <u>חסר</u> שמו [ למען שמו        | מהגאונים [ מהגיאונים         |
| 14. חסר [ היה                        | 3. בחיבורם [ בחיבוריהם       |
| ומעוזי [ ומגיני                      | אלא לפי מה ש [ רק מה שהיה    |
| 15. ואשים [ ומשים                    | 5. בקבלת [ מקבלות            |
| 18. מנוסחא [ הנוסא                   | חסר [ אלא ? <u>וז"ל</u>      |
| 19. מסר [ חסר                        | ואפי' קוצו של אות אחד מד'    |
| מורי [ מוריני                        | אותיות                       |
| 20. סביב [ סביבה                     | פרשיות ומעכב את כולן או ?    |
| הגליון [ חסר                         | שיהיו נכתבות שלמות           |
| רז"ל [ מדברי רבותינו                 | כתיקונן עכ"ל                 |
| 21. לקוטי כתר לקוטו [ חסר            | 5. ולמה-חסר [ ולמה פירש היאך |
| בקוצר [ בקיצור                       | 6. קבלת האותיות [ חסר        |
| 23. לה' [ חסר                        | 7. להם [ לו ולדורו           |
| 24. והדמתי [ חסר                     | לבאר [ לבארם                 |
| 25. חסר [ שלי                        | פטפריו [ בספר                |
| אשר לקטתי [ חסר                      | 8. שנשתכחה [ שנשתכח          |
| 26. שאני [ כי אין                    | הקבלה [ קבלה                 |

Manuscript D (Oppenheimer #110)

Shklov 2b  
(Continued)

27L. לצדקה [ צדקה

28. תעלומת [ תעלומות

29. צבאות [ הצבאות

ויעש [ ויעשה

The acrostic is similar as far as  
וסמכני then has following insert:

וסמכני נטירתיך להבין ברוב

חסדיך כאב בן תרחמני ?

וחטאתי להלבין.

Manuscript E (Michael #229)

Shklov 2b

M I S S I N G

Manuscript F (Michael #65)

Shklov 2b

- 1R. [שלא שכח] שלו שי ?  
2. שום דבר... לכתוב [חסר]  
או שבררה] אלא סבורה?  
? טעם  
וגילה כל טעות] כי גילה לו  
21R. קבלת] קבלות  
כל טעיות  
כתוב בהן] נכתבות בו  
חסר] ושגגות  
26. בהגיע] בהגיעי  
5. הסופר] של הסופר  
בלא זיון] היו זיון  
6. בשיבושים] בשיבוש הלשון  
27. פסולות] פסוליות  
אפס מקום] אשר לא היה יכול  
יארוך-חסר] יאר' פסולם  
חסר] בהרבת מקומות  
על כן מי] לכך כל מי  
7. חסר] אותה  
29. ובכל] חסר  
סביבות] סביבה  
הגליון] חסר  
לקטן] לך הקטן  
בענין] חסר  
11. אלף] הרבה  
2. מנוחה] מנוח  
בדברי] בדבר  
מהגאונים] מן הגאונים  
12. צבי שצביוני] הצבי שציבאנו  
3. בחיבורם] בחיבוריהם  
ב"ה כמ"ש] שם כרבתי!  
אלא] רק  
13. והשיבותי אל לבי] אז הניקחני  
שנראה] שהיה נראה  
רוח והשיבני  
5. בקבלת] מקבלת  
שאיך שום אדם] ששום אדם אינו  
6. קבלת האותיות] חסר  
אל] על  
7. להם] לו לו ולדורו  
10. כדלקמן] כדלעול  
11. נגד פני] נגדי  
15. אם הסופרים כותבים] ואינם  
כסוחים] חסר  
משגיחים הסופרים לכתוב



Manuscript F (Michael #65)

Shklov 2b  
(Continued)

13L. חסר שמו הג' [למען שמו הג' 29L. צבאות] הצבאות

14. ומעוזי חסר [ומעוזי ואג' ? ויעש] ויעשה

16. השם [רק עמנו] עמי

17. ה' [רק

18. להגיה] להגיע

מנוסחא] הנוסחא

זו] הזאת

The final acrostic is emended  
in the Manuscript as follows:  
(after וסמכני )

נטירתך להבין ברוב חסדיך כאב

18-19. מהרב רבי ארבה' [יסוד הר"א על בן תרחמני ושא ארי (?)

וחטאתי להלבין

19. מסר --- [מסר ונתן

20. סביב] סביבה

הגליון] חסר

22. ימצא ---] ימצא בה

חובתו] חובתי

23. ירא שמים] יראה ה"

24. תקנתי] תקנתו

והרמתי] חסר

25. חסר] שלי

אשר כתבתי] וכתבתי

26. שיתקנם] שיתקנה

שאני] כי אני

27. לצדקה] צדקה

28. תעלומת] תעלומות

שכוונתי] שכל כוונתי

The Introduction of R. Abraham

Shklov 3a

Manuscript A (Oppenheimer #583)

Shklov 3a

- |                                    |                               |
|------------------------------------|-------------------------------|
| הרי י"ח [חסר                       | R. [מזוהשיהם] מזוהשיים        |
| 22R. ואם הציצית תלויים כהלכתם [חסר | ה! [החיר                      |
| 23. שלש [שלישי                     | 2. בן [בין                    |
| 24. ושלא [שלא                      | 3. חולה דעה [דעה חולה         |
| בגמ' [קרא                          | מיום [שמיום                   |
| 25. חמש [חומש                      | 4. הפרדי [שהפרדי              |
| 26. בציצית [הציצית                 | מורי [חסר                     |
| 28. יהיה [יהא                      | לא [ולא                       |
| 29. נוטפים על [על נוטפים           | 5. מדקדק לעצמו [לעצמו מדקדק   |
| 30. הקרן [חסר                      | 7. ד! קובלין [ד' קופלין       |
| ארוך כפול [כפלים ארוך              | מהגווא [מהגווא                |
| 31. שנאמר [שכתי                    | 8. ראיתים [ראיתי              |
| 32. אותו [אותם                     | 9. השקולות [השקלות            |
| 33. שלימים [שלמד                   | 10. התורה [המצות              |
| 34. ה' [חסר                        | 11. כרז"ל [כספר (?) יש ?      |
| 36. בתפירתו [בתפירותו              | 12. חסר] בפרק גדש (?)         |
| 37. מרובעות [מרובעת                | 14. חסר] פרק כ/ב איש (?)      |
| ואמר [ואומר                        | פסור [פוסר                    |
| L. למטה משלט [משלם למטה            | 15. קורא [קרא                 |
| 2. כהלכתן [                        | ק"ש [והיה עם שמוע             |
| כתיקונו                            | 16. פעמים [פעומים             |
| 4.5. (אמנם... משמה) [חסר           | 18. ב' חסר] ב עשיים בשמע      |
| 6. קליפס [קליפות                   | 20. היינו ג"פ [היינו ב' עשיים |

Manuscript A (Oppenheimer #583)

Shklov 3a  
(Continued)

- 14L. ועדיין... של זה המהבר [חסר  
 חסר] וכל שכן יוון (?) לאו (?)  
 את ה-- [חסר]  
 ויחזור לעור [חסר]  
 8. אם נקנו-- [חסר] וגם אינם  
 בודקים אותם בפנים כמו שאומר  
 הספר ובדקם כי שיקנום ויחדירם  
 ועורם ועוד שאינם נקנים (?)  
 אלא  
 9. פועלי [פועל  
 רש"י] רשא"י  
 10. רש"י [חסר  
 מומחין] המומחים  
 11. בטוב [חסר  
 ושלא יהי' עולה] ולא עול  
 שלהן [חסר  
 12. שאריח] ושארית  
 עולה [עול  
 13. כהלכתן] כהלכתם  
 חסר] שלי  
 מזוזה [מזוזות  
 שקורין] שקורא  
 איש [פ--מי (?)

Manuscript B (Michael #40)

Shkloy 3a

This Manuscript does not contain the introduction of  
R. Abraham of Sinsheim.

Manuscript C (Oppenheimer #270)

Shklov 3a

- |                              |                                |
|------------------------------|--------------------------------|
| ק"ש [שמע והיה אם שמוע        | 1R. הנני [הנה                  |
| 16R. לי"ח פעמים] לי"ב פעמים  | מזונשיהם [מקונשיהם             |
| 19. היינו ב' [חסר            | 3. בז [בין                     |
| 20. היינו ג"פ [הינו ב, עשאי  | מהיפארט [מהיפורט               |
| הרי י"ח [הינו י"א עשאי       | חולה דעה [ראה חולה             |
| חסר] וג' פעמים שקורין ק"ש    | הפרדי [הפרדתי                  |
| בכל יום                      | 4. ר' מאיר מרוטנבורג [מהר"ם    |
| 22. עשוי [עשעם               | מרוטנבורג                      |
| תלוי [תלוי                   | 5. במצות [חסר                  |
| 23. שלש [שלישי               | 7. ר' קובלין [ר' קוב"רלין      |
| 24. בגמ, [כדא'               | הרב [חבירי הרב                 |
| 25. ארבע [חסר                | מהגיונא [מהגיונא               |
| 26. המחזיק בציצית [המחזיקי'  | 8. זולתם [זולתי                |
| הציצית                       | ראיתם [ראיתי                   |
| אם כדי [או כדי               | 9-11. וככל המצות ציצות... כנגד |
| 28. יהיה [יהיו               | התורה כרז"ל [חסר               |
| 30. על הקרן [על הכנף         | 12. מהלכתן [חסר                |
| כנפות חסר] כנפי בגדיהם       | קיים [מקיים                    |
| ארוך כפול [כפליים ארוך       | כל התורה [כל הת' כולה          |
| 31. שנאמר [שכתו'             | שנא'-חסר] שני בפי קדש          |
| 32. יום שיהיו שמים [שיהא שלם | 14. כל העוסק בתפילין [פרש      |
| יבא לידי...ל] חסר            | כאיש העוסק בתפילין             |
| 34. גט [חסר                  | 15. איש חסר] איש ישראל         |

Manuscript C (Oppenheimer #270)

Shklov 3a  
(Continued)

35B. וברצועות [וברצועות

36. בתפירתו [בתפירתם

37. מרובעות [מרובעות

37-39. הלכה למשה מסיני...

שין של תפילין [חסר

1L. למטה [של מטה

משלם [חסר

2. כהלכתם וגם [כתיקונן ואם

3. מגיעין [מגיעים

בע"ה חסר [בע"ה ית"ש

4. הבתים [הכתיב

כדינו [כתיקונן

4-5. (אמנם לא... משמה) חסר

6. קליפה [קליפות

7. לוי"ג [לוי"א

At this point the Manuscript (p. 2b - four lines from bottom) becomes an entirely different text. The Manuscript returns to our text on folio 4b with תחילה יקה עורות של עגל - parallel to *Hilkhot Tefillen* in Shklov edition p. 3a.

Manuscript D (Oppenheimer #110)

Shklov 3a

From the end of the Introduction of *Barukh Sheamar*, the Manuscript continues with a new paragraph: יש קונין תפילין This parallels the section in Shklov edition beginning גם הקונין תפילין (p. 3a - 34R). In the Manuscript this section is not attributed to Abraham of Sinsheim. It follows as part and continuation of the previous Introduction. (Note: also that the Introduction of *Barukh Sheamar* in this Manuscript 42a - is not attributed to anyone.

The first part of the Introduction of R. Abraham is missing. We begin in the Shklov edition p. 3a - 34R.

- |                                |                              |
|--------------------------------|------------------------------|
| 9L. על גבי                     | 36R. בתפירתו [בתפירתו]       |
| 10. רש"י [חסר]                 | 38. בתופרו ובאלכסונו]        |
| 11. בטוב [חסר]                 | בתופרן ובאלכסן               |
| צדק...ונאמי' [משפט צדק ולא עון | 1L. ואם השינין [וגם אם בשין  |
| 12. שארית] ושאר                | נכרים [ניכרי                 |
| ולא ידברו כזב] וכו'            | 2. בהלכתך [כתיקנו            |
| 13. כהלכתך-חסר] ש"ל (?)        | 4. חסר לאם] וגם אם           |
| וגם] וכו'                      | 4.5. (אמנם...משמה) [חסר      |
| מזוזה] מזוזות                  | 7. לוי"ג [לוי"א (?)          |
|                                | בהם [בהן                     |
|                                | 8. ויחזור לעור] ויחזירם לעור |
|                                | אם בקוקין [אין בודקין        |
|                                | כפי תיקונם [חסר              |
|                                | חסר] בפנים                   |
|                                | חסר] כמו שאמרו חכמי'         |
|                                | ובדקם כשיקנם                 |
|                                | אם נקנו מן [אינם ניקנין אלא  |



Manuscript D (Oppenheimer #110)

Shklov 3a  
(Continued)

Manuscript 43b

Shklov 3a (13-17L)

וכן מצות מזוזות גם מצות

וגם מצות מזוזה שקוראין כל איש

מזוזה תפילין שתיקי אני

בכל יום ועדיין לא בא לידי תיקון

אברהם המחבר שקורי לאיש

מזוזה של זה המחבר כי אמרו

פעמי' ביום כי אמר הספרים

רז"ל מזוזה של יחיד נבדקת

מזוז' של יחיד נבדקו פעמי'

פעמים בשמיטה ואם

בשמיטה ואם אינו נבדקת

לא נבדקה פעמים

At this point the Manuscript continues with the *Hilkhot Tefillin*  
תחילה יקח עור של עגל as if this were the direct  
continuation of the preceding. There is no break indicating a new  
section as in the Shklov edition p. 3a.

Manuscript E (Michael #229)

Shklov 3a

The introduction of R. Abraham is not found in this  
Manuscript.

Manuscript F (Michael #65)

Shklov 3a

This section of the Manuscript has the same caption as 3a of the Shklov edition; however, the entire first section (to line 34R) is missing.

34R. גם [ כל 8L. המומחה] המוירור ?

35. הם אומרים [ או 9. וגו] וכו

36. בתפירתו [ בתפירתם 10. רש"י] חסר

37. כראי [ כדאר' בטוב] חסר

38. ובאלכסונו [ ובאלכסון צדק] משפט אמת

ושלא [ ולא

1L. נכרים [ ניכרין יהיה] חסר

למטה משלם [ משלם למטה במשפט שלהן] חסר

2. כהלכתן [ כתיקונן שארית] ושארית

בית לבית [ בית ובית ולא ידברו כזב] וכו

4. לקמן [ חסר 13. מצות] הלכות

כדינן [ כדינם מזוזה] מזוזות

4.5. (אמנם...משמה) [ חסר 14. שקוריו] קורא

6. -- אם לא [ לכן אם לא 14.15. ועד יין לא...זה המחבר] חסר

7. לו"ג [ לאור

חסר [ ובל"ע לער? לימא? 15. כי אמרו רז"ל] כי אומרים הספרים

7. ויחזור לעור [ חסר מזוזה] מזוזות

8. וגם אם בדוקין [ וגם אינם נבדקת] נבדקות

בדוקין 16. לא [ אינה

כפי תיקונים...נקנו] חסר נבדקה] נבדקת

חסר [ אותם בפנים כמו שאר פעמים] חסר

This section of the Manuscript is followed by *Hilkhot Tefillin* as in the Shklov edition, p. 3a, but

begins: חחילה יקח עורות של עגל. Shklov edition begins: צריך שיקח

של עגל.

ועוד שאינם נקחין א"ל

FOOTNOTES

## FOOTNOTES - Part I

### Chapter I

1. *Bibliotheca Friedlandiana*, Ed. Samuel Wiener, St. Petersburg: 1902 Vol. I #1568.

The *Otzar Hasefarim*, (ben Yaacov) mentions an earlier edition published in Dubnow, 1796. This copy is not available at HUC-JIR, nor at the Jewish Theological Seminary. This 1796 edition is not listed in *Bibliotheca Bodleiana*, s.v. Simson b. Eliezer, #7234, pp. 2634, 5.

2. As found in the *Minor Tractates*, London: Soncino, 1965, vol. II pp. 631-663.

3. See Megillah 27b regarding חשמישי קדושה .

4. This is based on Mainionides' *Mishneh Torah*: Book II, *Sefer Ahavah*, *Hilkhoh Tefillin*, Chapter II (3-7).

5. This first review is found practically verbatim in Joseph Caro's commentary, *Beth Josef* to the *Tur Orach Hayyim*, Chapter 36, Konigsberg edition, 1862.

The review of the *Aleph Beth* in the *Beth Josef* contains the letter *Resh* which is missing in the Shklov edition. The *Beth Josef* erroneously attributes this *Aleph Beth* to R. Isaac instead of R. Samson.

6. This second review is also found in the *Beth Josef* to the *Tur Orach Hayyim*, section 36, immediately following the first review. The variants are rather numerous.

7. R. Lipmann Muhlhausen.

8. This section constitutes part two of the *Otiyot D'Rabbi Akiba*, as found in the Amsterdam edition of 1708, p. 36, line 18. The Shklov edition offers an abbreviated version.

9. The *Sefer Haeshkol* is attributed to Morenu Harav Lipmann, author of the *Sefer Hanitzahon*, one portion of which (i.e. the section dealing with the reasons for the shapes of the letters) is included in the *Sefer Barukh Sheamar*.

*Otzar Hasefarim*,  
ben Yaacov  
#1033, p. 55

This same Rav Lipmann is referred to also as R. Yom Tov Lipmann of Muhlhausen, author of the *Sefer Hanitzahon*.

*Bibliotheca Friedlandiana*  
#1568 p. 199

See also: Judah Kaufman. *Rabbi Yom Tov Lipmann Muhlhausen*. New York: 1926, p. 71; and also: Rabbinic thesis: *Rabbi Lipmann Muhlhausen, The Rabbi as Polemicist* by David A. Mersky, HUC-JIR, 1970.

## FOOTNOTES - Part II

### Chapter I

1. Text reads      י אספני .
  2. Ps. 22: 10, 11
  3. Manuscript B reads "my brothers and my sisters."
  4. Manuscript B and E read: from the land of שו"ט ; manuscript D reads מארץ שוטי"ן . This was the area of Speyer, Worms and Troyes. Jews in Saxony fared very badly there in the second half of the fourteenth century. See J. E. s.v. Saxony.
  5. "Land of my Birth" missing in manuscript E.
  6. On כדין אבי יחומים see Tractates:  
    b. B.K. 37a  
    b. Ketubot 88b  
    b. Git. 52 a,b.
  7. *Barukh Sheamar* is a benediction which ushers in the third section of morning prayer known as *Pesukei K'Zimrah* - verses of song. See: A. Z. Idelsohn, *Jewish Liturgy*, New York: Henry Holt and Co., 1932.
- For a full rendering of the benediction with translation see: J. H. Herz *The Authorized Daily Prayer Book*, London: Shapiro Vallentine and Co., 1959 pp. 50-53.
8. Manuscripts B, D, E and F omit "in a loud voice".

9. Prov. 3:9.
10. Manuscripts E and F read "even with a sweet voice".
11. Ps. 109:30.
12. Manuscripts A, B and D read, "from my youth and until now". Manuscript E reads "from my youth and until this day".
13. i.e. religious endeavor.
14. See footnote #3, Part II, Chapter II.
15. Text reads לארץ צבי. לארץ צבי צביונו is translated as "land of Israel". See Alcalay p. 2147.
16. Deut. 11:12; Ps. 25:15.
17. also means square characters.  
See: H. J. Zimmels, *Ashkenazim and Sephardim*, London: Oxford University Press, 1958.
- See also: J. E. s.v. Alphabet.
18. - could mean cursive script.
19. R. Meir of Rothenburg, d. 1290.
20. The *Sefer Ha-Terumah* was authored by Baruch b. Isaac of Worms, ca. Thirteenth century Tosafist. This text was first printed in Venice in 1523, and later in Zolkiev in 1811. See J. E. s.v. Baruch b. Isaac.
21. *Sefer Hamizwoth* is a systematization of the six hundred and thirteen commandments by Moses Maimonides.
22. *Mahzorim* contain the special cycle of prayers for the Holy Days and Festivals.
23. See footnote #8 to Part II, Chapter II.
24. Jer. 16:19.
25. Ps. 27:1.
26. Ps. 119:126.

FOOTNOTES - Part II

Chapter II

1. Lived circa 1375 according to *Bibliotheca Bodleiana*, #7234 p. 2634. Same date is given in *Germania Judaica* and J. E.

2. For full rendition and translation see J. H. Herz, *Authorized Daily Prayer Book*, pp. 50-53.

3. Lived Circa 1330 (*Bodleiana* p. 2635). All sources refer to him as Abraham of Sinsheim, son of Cantor Moshe. He originated in Erfurt, was a pupil of R. Meir of Rothenburg, and wrote a treatise on *Tefillin*. All of the information concerning him, except for the date (1330) derives from his own introduction which is included in our text *Barukh Sheamar*.

4. The reader must be constantly alert to the fact that R. Samson is editing the treatise of R. Abraham, and should not become confused by the text which reads: "I Samson b. R. Eliezer" (page 8a col. 2) and without warning changes to: "and as for me Abraham, (page 12b, col. 1).

5. Shklov 2br.

6. The *Sefer Ha-Terumah* written by Baruch b. Isaac of Worms, ca. Thirteenth Century Tosafist. This text was first printed in Venice in 1523, and later in Zolkiev in 1811. See J. E. s.v. Baruch b. Isaac.

7. The *Sefer Hamizwoth* is a systematization of the six hundred and thirteen commandments, by Moses Maimonides.

8. Rabba said: There are seven letters which require, each, the three strokes. They are *Shin*, *Ayin*, *Teth*, *Nun*, *Zayin*, *Gimmel* and *Zaddi*. Tractate Menahot 29b.

9. In 1242, twenty four cartloads of Talmudic literature were burned in Paris. Two years later another public burning of Hebrew books took place. One must, therefore, consider the possibility that during such times scribal texts and written traditions that the author here refers to may have been destroyed in those burnings.



FOOTNOTES - Part II

Chapter III

1. In this text מוֹנֵשִׁיָּהֶם, Manuscript A reads  
מִקֹּנֵשֵׁיָּהֶם, Manuscript C reads .
2. Perhaps text should read בֵּין הַצִּרְפָּתִים among the  
French(men), rather than בֵּן הַצִּרְפָּתִים . Manuscript A  
reads בֵּן .
3. Our text reads הַיִּיפֶאָרֶט, Manuscript C reads  
מהֵיפֶוֹרֶט. This is found in *Germania Judaica* as Erfurt.  
It mentions Abraham b. Mose Chasan as a resident here in  
his youth, but later of Sinsheim. This same R. Abraham  
is mentioned as a pupil of R. Meir of Rothenburg.  
*Gallia Judaica* s.v. Erfurt p. 218.
4. חוּלָה דְּעָה is translated here as opposite of  
. Manuscript C reads .
5. The MaHaRaM d. 1290.
6. Perez b. Elia de Corbeil lived in the last third  
of the thirteenth century. *Gallia Judaica* p. 565.
7. Could not find R. Koblein in any of the sources.
8. R. Malchiel (Koplin), teacher of Abraham of Sinsheim  
was a resident of Hagenau, second half of thirteenth century.  
*Germania Judaica*, Zvi Avneri, Tübingen: J. C. B. Mohr 1968,  
Vol. 1, p. 314.
9. Hagenau - north of Strasburg, south of Speyer. R.  
Malchiel Koplin, teacher of R. Abraham lived here in the  
second half of the thirteenth century. *Germania Judaica*,  
p. 314.
10. The Holy One blessed be He (said): "My children  
put on *Tefillin*...And I shall account it to you as if you  
meditated on the Torah day and night as it is stated in  
scripture:

*And it shall be for a sign unto thee upon  
thy hand, and for a memorial between thine  
eyes.....Exodus 13:9.*

Minor Tractates: *Tefillin*  
(#20) Soncino Vol. 2 p. 654

11. See note 12 below.

12. Exodus 13:9

13. Whoever puts on *Tefillin*, it is as if he reads the Torah; and everyone who reads (in) the Torah is absolved from putting on the *Tefillin*. *Mechilta D'Rabbi Ishmael* (13,9) B0 17, Kosowsky, *Otzar L'shon Hatana'im*.

14. Deut. 6:7.

15. Deut. 11:18.

16. Deut. 11:18.

17. Probably should read "twice", the equal credit of two immediately preceding verses. Otherwise we cannot come up with the number of eighteen.

Note that Manuscript A and C read היינו ב' עשיים rather than ג' פעמים .

18. Num. 15:38.

19. חוץ שלש באגודל means that each fringe is inserted in a hole within three fringes on each corner. Farther away than this is invalid. Tractate *Zizith* - Minor Tractate 63a, #6.

20. B. Menachot 43b; (also Maimonides, *Mishneh Torah Zizith* 50a #4.)

21. טלאי is the extra piece of square cloth sewed onto the corners of the garment.

22. Num. 15:38.

23. Num. 15:39.

24. Ex. 20:7.

25. b. Megillah 24b.

26. Interpreted as "both in their base and in their height". See Soncino Talmud, Vol. 28, p.148, footnote #7.

27. b. *Shabbat* 28b.

28. I.e. the three spaces or folds between the four headed *Shin*. The *Shin* in the had four heads. See Shklov 5a, col. left, lines 2, 3. See also p. 27 of this thesis, last paragraph.

29. B. Menahot 35a; also Maimonides, *Mishneh Torah*, *Hilkhhot Tefillin* #11 p. 36b.

30. Rashi on Deut. 16:18.

31. Ibid.

32. Zephaniah 3:13.

33. Deut. 6:9 and 11:20.

34. Although this is the introduction of R. Abraham of Sinsheim it seems that R. Samson b. Eliezer who is incorporating R. Abraham's text into his own, is interfecting this statement. Otherwise the words of R. Abraham *ועדיין לא* would have to be interpreted as: 'and thus far the opportunity for repairing *Mezuzot* has not yet presented itself to me.'

35. See Deut. 15:1.

36. There is a difference in opinion concerning the frequency of inspection with regard to the scroll in the *Mezuzah*.

a. According to R. Simeon they should be inspected once in twenty five years.

b. According to R. Jacob even once in a longer period (than twenty five years) is sufficient.

c. If however a *Mezuzah* is moved (from one location to another) it always requires examination, at the time of moving.

d. R. Meir says that a *Mezuzah* in a public domain need be inspected once in seven years; however, a *Mezuzah* in a private domain need be inspected only once in twenty five years.

e. The Rabbis (sages) say: where there is a top cover (presumably on the *Mezuzah*)

examination once in seven years is sufficient; where there is no top cover once in twenty five years will suffice.

Source: Minor Tractates:  
*Mezuzah* p. 63a #15  
(Soncino vol. 2 p. 663)

## FOOTNOTES - Part II

### Chapter IV

1. Died 1296.
2. Perez of Corbeil noted as Perec ben Elia de Corbeil, lived during last third of the thirteenth century. *Gallia Judaica* - Henri Gross, Paris 1897 p. 565.
3. Could not find this name in *Gallia Judaica*.
4. Teacher of Abraham of Sinsheim. Lived in Hagenau second half of the thirteenth century. *Germania Judaica* Vol. 1, p. 314.
5. Hagenau - north of Strasburg and south of Speyer. During the time of the Black Plague the Jewish Community was destroyed here. *Germania Judaica* Vol. II p. 314.
6. Rashi here explains *Shofetim* as experts. "Experts" are defined as judges who shall judge the people with righteous judgement. (See Rashi to Deut. 16:18 on *Shofetim* V'Shot'rim.)
7. For example, we note (in the Shklov edition p. 7br, end of paragraph 1) מצוה רבה לדקדק באותיות כדי לחבר את האוהל להיות אחד והמבין יבין.  
Also: וכן המדקדק באותיות כדינם יברכהו ד' בזאת  
(Shklov: 9a left paragraph 2).  
8. Shklov 15b, top; (also Menahot 35a).

9. Ibid. 15b left par. #2; (also Menahot 35b).
10. Ibid. 16b left; (also Menahot 35a)
11. Ibid. 13a left.
12. Ibid. 6b left bottom to 7a right.
13. Ibid. 7a.
14. Ibid. 7a.
15. Ibid. 7a.
16. Ibid. 7a.
17. Ibid. 7a.
18. Ibid. 13a right.
19. Ibid. 15a right, par. #2.
20. Lived 1100-1171.
21. Died 1038.
22. Tenth century Gaon of Pumbeditha - *J.E.S.V. Sherira* b. Hanina.
23. 1013-1103.
24. Could be R. Joseph b. Isaac of Chinon; Twelfth to thirteenth century. *J.E. s.v. R. Joseph b. Isaac of Chinon.*
25. Born 1070; known as al-Barziloni.
26. Shklov p. 12a left, end of par. 1.
27. Ibid. 15a left, par. 2.
28. Ibid. 12b right.
29. Ibid p. 13 left five lines from end of long paragraph.
30. Ibid. 15b-16a.

31. Ibid. 16a right lines 10, 11.
32. Ibid. 16b right, par. 3, first five lines.

## FOOTNOTES - PART II

### CHAPTER V

1. Shklov p. 17a right.
2. Text reads אינם מקובלים . Ibid. 17a right and left.
3. Ibid. 17a left end of paragraph 1.
4. Ibid. par. 2 line 3.
5. Ibid. ff.
6. Ibid. lines 9, 10.
7. Ibid

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\*Available at HUC-JIR library, Cincinnati.

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