

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

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

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

He served the Montreal community until 1935 when, at the age of seventy-five, he passed away on October 23, 1935, the 26<sup>th</sup> day of *Tishrei*, 5696.<sup>153</sup>

### **Appendix I: The Maharal and the Golem**

The Talmud in Sanhedrin 65b states:

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

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

<sup>152</sup>See *Pri Yehudah*, p. 4.

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

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

<sup>155</sup>Isaiah 59:2.

*sins have separated between yourselves and your God.*<sup>156</sup> Rava<sup>157</sup> created a person<sup>158</sup>, and sent him to R. Zeira. R. Zeira spoke to him, but received no answer.<sup>159</sup> Thereupon R. Zeira said unto him: 'Thou art a creature of one of my colleagues.<sup>160</sup> Return to your dust.' Rav Chanina and Rav Oshaya would sit together every eve of the Sabbath and delve into the Book of Creation. A calf which was at one-third of its maturity would be created for them<sup>161</sup> and they would eat it.

The Maharal, in his commentary on Rava's statement, writes:<sup>162</sup>

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

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

<sup>157</sup>Some texts have "Rabbah." See Mesoras Hashas, Sanhedrin 65b, n. 7.

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

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

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

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

<sup>162</sup>Maharal's *Chiddushei Agados*, Vol. 3, p. 166.

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

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

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

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

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

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

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

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

<sup>165</sup>A descendant of the Maharal, and author of *Semichas Chachamim*.

<sup>166</sup>1660-1718.

<sup>167</sup>Responsa *Chacham Tzvi*, No. 76 (towards end).

Rabbi Hayyim Joseph David Azulai<sup>168</sup> (known as the “*Hida*”) in his work *Shem ha-Gedolim* (1, 1774; 2:1786; scholarly ed., 1853) writes, “I heard from an *Ashkenazi* Rav a wonderful episode, that happened because what was revealed to the Maharal from Heaven, and this led to the Maharal speaking to the Emperor for an hour and a half.”<sup>169</sup>

In the *Benei Isaskhar*, written circa 1835, R. Zevi Elimelekh Shapira of Dinov<sup>170</sup> says of the Maharal that his words were written under the inspiration of the holy spirit and “he was [magically] using (*hayah mishtamesh*) *Sefer Yezirah*.”<sup>171</sup>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

When R. Nathenson heard this story, he was afraid and refused to go up the stairs.<sup>180</sup>

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

The seventh Lubavitch Rebbe<sup>181</sup>, R. Menachm Mendel Schneerson (1902- ) described the following event<sup>182</sup> regarding his father in law, the sixth Lubavich Rebbe, R. Yosef Yitzchok

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

<sup>176</sup>Id.

<sup>177</sup>Prague, 1856, p. LIII.

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

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

<sup>180</sup>*Megillas Yuchsin*, n. 7.

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

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

Schneerson (1880-1950):

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

### Appendix II: R. Aaron Elimelech Rosenberg

R. Aaron Elimelech Rosenberg, the oldest son of R. Yehudah Yudel Rosenberg, was born in 1881, in Lodz, Poland.<sup>183</sup> R. Aaron Rosenberg studied with his father and in *Yeshivot*.<sup>184</sup> He moved to Toronto, Canada in 1912, and in 1920, he followed his father and moved to Montreal, Canada.<sup>185</sup> R. Aaron Elimelech a *Talmid Chacham* and a *Mekubal* and his whole life he wrote *Seforim* on the *Torah*.<sup>186</sup> R. Aaron Elimelech declined his father's position as Rabbi in Montreal when his father passed away and was able to support himself as a *Shochet*.<sup>187</sup> R. Aaron Eliemlech Rosenberg was the author of *L'kutei Beth Aaron*, Part I - Genesis, Montreal, Canada, 1954. This book is 264 pages comprising of over 800 sayings from the book of *Bereishis*, utilizing homelitical and kabbalistic interpretations. This *sefer* received the approbations<sup>188</sup> of Rabbi Yehosha HaLevi Hirschhorn<sup>189</sup> and of Rabbi Pinchas Hirschprung.<sup>190</sup> R. Aaon Elimelech

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

<sup>184</sup>Id.

<sup>185</sup>Id.

<sup>186</sup>Id.

<sup>187</sup>Id.

<sup>188</sup>See *L'Kuteti Beth Aaron*, pp. 3-4.

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

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