Notes for David b Levy power point 52 slides aJL 2020

Slide 1

Sources of Jewish geneology

(1) **Yichus** – vital to rabbinic culture
(2) Biographical sketches
(3) Family tree (rabbinic manuscripts often includes links to other trees).
(4) **Sheolot ve-teshuvot** [questions and responsa] may refer to a specific rabbinic family.  
(E.g. Nodeh BiYehudah discusses his niece who was a perpetual niddah due to a blood condition,
posing a halakhic problem consummating a marriage.)

(1) Yizkor books. Many note rabbinic dynasties; many include maps, photos, shtetl records,  
cemetery records, synagogue records, etc.
(2) **Pinkasim** [synagogue ledgers] often contain genealogical records, including  
circumcisions, marriages, deaths
(3) Yahrzeits are often recorded for mystical reasons in rabbinic documents.  
(E.g. Fraidel Rabinowitz shares 13 Kislev with her husband Rav Menachem Mendel Gluskin  
because “their souls were so intertwined.”

(8) **Rashe tevot** [abbreviations, acronyms] can be used to trace rabbinic dynasties
(9) Genizot [repositories]
(10) Books by rabbinic authors are often named after family in abbreviation (e.g. **Eked Sefarim**)

(11) If a family maintains it is descended from Torah leaders (e.g. Ba’al Shem Tov or Vilna Gaon)  
These leaders themselves were able to produce and vaunt their roots

(12) For non-rabbinic families: YIVO (Yiddish-speaking Jewry from Eastern Europe),  
Leo Baeck (German Jewry), Holocaust Museum, and Beit Tefusoth. There are private  
Holocaust organizations and Holocaust testimony through Yad Vashem and the Yale  
Fortunoff and USC’s Shoah Visual History Foundations. (For a list of the similarities and  
differences of these last 3 databases, see paper by David B. Levy on Touro College  
website.) Sephardic communities (including Holocaust victims) are another important  
avenue of genealogical research

Public Records – U.S., Joint, Central Zionist Archives, archives of Eastern European cities  
(e.g. Kaunas, Lithuania, Zhitmir), bank records, birth records of Tzarist Russia and Poland,  
business directory records
Historical Jewish presses see https://web.nli.org.il/sites/JPress/English/Pages/default.aspx

Local archives: Ukraine, Poland, Russia, Belarus, Galicia, Spain, Hungary, Italy, Netherlands, Germany, Greece, France, Czechoslovakia, New Zealand, Australia, Turkey, Romania, Lithuania, UK, Israel

Genetic testing/DNA studies

Tombstone inscriptions, epitaphs, cemetery records, burial books

New trends & technologies (i.e. software, databases, websites, internet, digitization, matching of family trees, search engines, CD-ROMs)

Maps and background on towns

Photos: demographic studies and knowledge of Jewish geography

Interviews

• (1967-2000) interviews with Miriam Gluskin Helfgott Sax (niece of Rav Menachem Gluskin, z”l)
  • 1994-2000 interviews with Dr. Dovid Katz
  • 2002 interview with Rabbi Chaim Serebranski, z”tsl
  • 2005 interview with Dr. Gitel Gluskina, z”l (Givatayim)
  • 2017 interview Dr. Emanuel Gluskin (Jerusalem)

Some trace the name Gluskin back to BT. Pesahim where a Gluskina is a fine gourmet type of challah. גלווסקא a contraction of גלווסביקא or גלווסקיסה Rashi (ed., עלייה ורעתיה ms m (יפיפיה a fine gluskin which he may have the intention of eating (in place of burning). Lam R. to I 16, Gluskin; a.e. Pl גלווסמיקא Sabb 30b, Gen R. S. 88 beg. Lam R. To II, 12 (Ar. Ed Koh. Gluskin); a.e.-2) a superior sort of olives already pressed when appearing in the market λασταί, οταφθλοες , v. Athenaeus 1, c.II, 56; cmp, גלווסמיקא Ab Zar. II, 7...... zethe kluska is the same as rolled olives (Ex R. S. 30 גלווסמיקא) However it is likely the name derives from the city of Hlusk where Rabbi Eliezer Gluskin lived
Reb Chaim commented on the book Maros Hatovos that it is a book for mevinin. in other words a book for those who really understand the depth of Torah. He was in contact with Moshe Zev and would seek his advice on many matters. This was not new as he already knew the family from previous generations and had incredible respect for them as the stories in the book show.

GLUSKIN, ZE'EV (1859–1949), Zionist. Born in Slutsk, Belorussia, Gluskin joined the Ḥovevei Zion in Warsaw in the 1880s, became a member of Benei Moshe, and was among the founders of the Menuhah ve-Nahalah society, which established the settlement of Reḥovot. He was also one of the founders of the Ahri'asaf publishing house, which introduced innovations in the publishing and distribution of Hebrew books. He participated in the establishment of the Carmel society (1896), which marketed and exported the wine produced in the settlements, and was its first director. In 1901 Gluskin took part in a Hovevei Zion deputation to Baron Edmond de Rothschild to persuade him to continue his settlement activities in Ereẓ Israel. In 1904 he was among the founders of the Geulah Company, which was established for the private purchase of land in Ereẓ Israel.

Gluskin went to Ereẓ Israel late in 1905 and took over the directorship of Agudat ha-Koremim (“Vintners Association”) and of its wine cellars in Rishon le-Zion and Zikhron Ya'akov. When World War I broke out, he went to Alexandria and helped organize aid both for the refugees from Ereẓ Israel and for Jews who had remained there. He supported the volunteer movement for the establishment of a Jewish regiment in the British Army from among the Ereẓ Israel refugees. He was director of the Geulah Company from 1925–46. He published his memoirs (1946), which contain valuable material on the history of the Jews and of Zionism in Russia and Ereẓ Israel.


Approximately 358 years ago in the year 1660, two Jews saved the Jews from their village. The Jews of Rozini were falsely accused of killing a non-Jew, after they threw a dead mutilated child into the house of a Jew. They warned the Jews that if they do not hand over the killers the whole community will be wiped out. Two Jews, Yisroel and Tuvia accepted death in order to save the other Jews of the town. The Jewish villagers then made a family tree for these two Jews. Yisroel was a descendant from Rashi (1040-1105) and he was an ancestor of Yehoshua Gluskin wife’s.
Mikorot sheet
Lifnei misharat ha-din, martyrdom, triage, halakhot of sinking ship and lifeboat ethic- who is saved 1st?

Louis Jacobs has argued that this radical ethic of selfless altruistic love can be found *deoreita* from the cases of: (1) Zebulon and Naphtali (Judges 5:18), (2) Abraham’s risking of his life to save Lot (Gen.16:14-16), (3) Lot risking his life to shelter two angels (Gen.12:10-20), (4) Moshe risking his life by smiting the Egyptian (Ex.2:11-15), (5) Moshe offering his life in prayer as intercession (Ex.32:32), (6) Moshe risking his life by delivering the daughters of Jethro (Ex.2:17-19), (7) Samson killing himself in order to slay Philistines (Judges 16:28-30), (8) David placing his life in jeopardy when accepting the challenge of Goliath (I.Sam.17),
or *derabbanan* in Pesahim 25b, Terumot 8:12, and Pesahim 50a. See L. Jacobs, "Greater Love Hath No Man...The Jewish Point of View of Self-Sacrifice", Judaism 6.1 (1957).

SURRENDERING JEWS TO THE NAZIS IN THE LIGHT OF THE HALAKHAH
J Terumah 7:20

I.e. Similarly, if gentiles say to women: "Give us one of you that we may defile [rape] her and, if not, we will defile you all," then let them all be defiled rather than hand over to them one soul from Israel. (Mishnah Terumot)

A man takes precedence to a woman for (saving of) life and for returning of lost objects, [a man being more sanctified than a woman, being commanded in all of the mitzvoth, while a woman is not commanded in time-oriented positive commandments], and a woman takes precedence to a man for clothing, [her shame being greater than that of a man], and for rescue from captivity. When they are both liable to (sexual) abuse [(rape or sodomy, respectively)], a man takes precedence (for rescue) to a woman, [the act being "natural" for a woman but unnatural for a man].

A Cohein takes precedence to a Levi; a Levi, to an Israelite, [viz. (Deuteronomy 10:8): "At that time the Lord set apart the tribe of Levi, etc."]; an Israelite to a mamzer, [the first being "pedigreed," the second not]; a mamzer to a Nathin, [the first coming from an untainted drop; the second, from a tainted one]; a Nathin to a proselyte, [the first having been raised with us in holiness; the second not]; a proselyte to a freed slave, [the first not having been subsumed in "accursed," the second having been subsumed thus]. When is this so? When they are all equal (in eminence); but, as between a mamzer who is a Torah scholar and a high-priest who is an ignoramus, a mamzer who is a Torah scholar takes precedence to a high-priest who is an ignoramus, [as it is written (Proverbs 3:15): "It [Torah] is more
precious than peninim (precious gems”) — even (more precious) than (the high-priest), who enters lifnai velifnim, (acronymic of "peninim"), “the innermost sanctum.”]

Ohalot 7:7

If a woman is having trouble giving birth, they cut up the child in her womb and brings it forth limb by limb, because her life comes before the life of [the child]. But if the greater part has come out, one may not touch it, for one may not set aside one person's life for that of another.

Baba Metzia 62a

And your brother shall live with you” (Leviticus 25:36), from which it is derived: Return the interest to him so that he may live.

The Gemara asks: And Rabbi Yoḥanan, what does he do with this verse: “And your brother shall live with you”? The Gemara answers: He requires the verse for that which is taught in a baraita: If two people were walking on a desolate path and there was a jug [kiton] of water in the possession of one of them, and the situation was such that if both drink from the jug, both will die, as there is not enough water, but if only one of them drinks, he will reach a settled area, there is a dispute as to the halakha. Ben Petora taught: It is preferable that both of them drink and die, and let neither one of them see the death of the other. This was the accepted opinion until Rabbi Akiva came and taught that the verse states: “And your brother shall live with you,” indicating that your life takes precedence over the life of the other.

Slide 12

Rabbi Aharon son of Yehoshua Gluskin (1840-1908) received semicha from the Tzemach Tzedek (1788-1866). Aharon Gluskin became the Rov of Paritch afer Reb Hillel who passed on in 1864. This would have made him about 25 years old. The chossid Rabbi Aharon Gluskin was one of the few remainders who represented the greatness of the faith of the house of Israel. All his days, including when he was in business and a successful businessman, he dwelt in Torah an avodah. He was a famous and precious Chabad chossid. Many cities asked him to become their Rabbi but he refused. After the passing of Reb Hillel in 1864, the Chassidic townspeople of Paritch asked Rabbi Aaron Gluskin to succeed him. He refused, claiming that he was undeserving to fill the place of Reb Hillel and also did not want to support himself thorugh the rabbinate as Rambam said those who use the torah as a spade to dig will be buried
by the torah. He then had a sign from heaven when he lost everything to become Rabbi and he accepted. Thus, he assumed the position of Rabbi after the Chassidic luminary Rabbi Hillel of Paritch passed away in 1864. After taking on the Rabbinical position in 1865, Rabbi Aharon’s holiness became more widely known. Once two men came to him for a din torah and after giving a verdict, the claimant asked the defendant to shake his hand upon his commitment to pay him by the time they agreed upon. When the time came, the defendant refused to pay, and Rabbi Aharon sent him a summons to come to the court- bais din. The man arrived but refused to pay, Rabbi Aharon told him; “since you obligated yourself with a handshake, if you do not pay – the hand will not be yours!” The man continued to refuse to pay and wthing a month his hand dried up and was paralyzed for the rest of his life. Reb Mottel Rivkin related that which he heard from Avrohom Itche Glasman who married the youngest daughter of Aharon Gluskin. Once during a din Torah, Reb Aharon felt that one of the sides was not going to fulfill the verdict. Reb Aharon asked the defendant to give a tekias kaf- hand shake. In the end, the man did not fulfill his part of the judgement and his hand got cut off in an accident. Rav Aharon had 8 daughters and one son. His oldest daughter Keila Lieba is the great-grandmother of David B Levy who married Rabbi Yakov Yitchak Helfgott son of Shneur Zalman Helfgott (d. 3 Teves. Dec. 7 1945, eventually moved to Baltimore. The Helfgott parents arranged private tuturing for their daughters through a rabbi who came to the house to teach. The Helfgotts had 7 children: Yehoshua, Nathan, Greisha, Hirsch, Rochel, Mirriam (grandmother of David B Levy), and Isser

Rav Menachem Mendel son of Rabbi Aharon and Esther (ne Wolfsohn), was born into a Chabad family in the city of Loyev in Belarus/White Russia in 1878 and was named after the Tzemach Tzedak who gave his father Rav Aharon semichah. In 1909 Menachem Mendel Gluskin married Fradel the daughter of Rabbi Eliezer Rabinowitz AB”D of Minsk, granddaughter of the Minsker Gadol Rabbi Yehudah Yerucham Perlman (ztsl). Mendel became Rav of many communities including Paritch, Prilooki, and Nezhin. In 1924 his father in law Rabbi Eliezer Rabnowitz passed on and Rav Menachem was invited to become the new Chief Rabbi AB:D.

Sources on Rav Gluskin

• (1) Minsk Yizkor Buch
(2) Eleh Ezkarah by Hillel Zeitlin
(3) Sefer Gedolei MiMinsk
(4) Rabbonim BiRussia
(5) Mayonot
(6) Oral history of Dr. Gita Gluskin, z”l *in my possession
(7) Oral history of my grandmother Miriam Gluskin Helfgott Sax, z”l

Slide 14 fridicker rebbe
In Igeres Kodesh of the Rebbe Rayatz vol. 11 p. 73 – 74 a letter dated August 26 1926, Rabbi Gluskin is signed as one of three people representing the Rabbinical assistance committee for Russian Jewry with Rabbi Yaakov Klemes and rabbi Yosef Yitzchok Shneerson.

(Letters of the Rebbe Rayatz volume 11 p. 169 in a letter dated 7 Kislev 5792/November 17 1931) Regarding the Rabbinate position in Boston with Chevra Shas, it is proper to endeavor that it should be a Rabbi who is fitting for the position. At the moment I do not know anyone in the USA who is fitting for this position. Understandably of the Rabbis who are in Russia I do know who is fitting, i.e. Rabbi Menachem Mendel Gluskin of Minsk and Rabbi Levi Yitzchok Schneerson

Slide 15 a sampling of selected letter from friedicker rebbe to rac gluskin

In Igeres Kodesh - letters of the Rebbe Rashab of Lubavitch vol 2 p. 869 dated 2nd of Elul 5677/August 20 1917, Rabbi Menachem Mendel Gluskin is mentioned as being the Rov representing Paritch as part of a commission to help Jewish communities in Russia. See also Toldos Chabad in Russia p. 94 that Rabbi Menachem Mendel Gluskin from Paritch was part of the gathering of Rabbis in Moscow 26-28 Menachem Av 5677/14-16 August 1917. It is also mentioned in Igeres Kodesh of his son the Rebbe Rayatz vol. 1 p. 545 dated16 Marcheshvan 5687/October 24 1926 with a few famous names including Rabbi Menachem Mendel Gluskin from Paritch.

In a letter send from Riga with secret coding (Igeres Kodesh vol. 1 p. 612) the Rebbe Rayatz writes (8 Marcheshvan 5688/November 3 1927) that Rabbi Menachem Mendel Gluskin is one of the decision makers about how to move forward with the situation of Judaism in Russia.

In 1920 after his father Aharon passed away he became Rov in Paritch. It was there that his daughters Sonia and Gita were born. Ben Tzion Gershuni writes that he was briefly in Priluki and Nischzin as a Rabbinical authority but does not give any details.

He received a letter from the Rebbe Rayatz (Igrot Kodesh volume one p. 397) dated first day of Rosh Chodesh Iyar 5684 (May 4 1924),

Horav Hagaon Moreinu Rabbi Menachem Mendel Gluskin

In response to your letter of the past 13th of Nissan (April 13 1924), Hashem Yisborech will assist you distinguished person to sustain and administer your pure congregation with springs of wisdom and all the religious and benevolent organizations should grow in goodness and blessing. And the principals of Torah and those who study it should be raised in the physical and spiritual.

There should be blessing and peaceVenue
Index to mishpahot kehillat kodesh shklov

Index of Iggerot Kodesh of Previous Lubavitch Rebbe indicating some letters to Rav Gluskin. Rav Gluskin became the key of a group of 4 rabbis who worked using all possible means in public and in secret to strengthen Torah and Judaism throughout Russia. A the head of this group was Rabbi Yosef Yitzchok Schneerson until the Friedicker Rebbe left in 1927. hey were in secret contact with people outside of Russia who helped them financially.

On these letters the Rabbis did not sign their given names due to fear of retaliation by the Russian censor and secret police. If caught they would have been tortured and executed. Thus each of the 4 chose to sign with a verse of the Torah. Rabbi Yaakov Klemes from Moscow signed Hakshivo Lekol Shavii; Rav Menachem Mendel Gluskin signed “migdol Yeshuos Malko”; Rabbi Shlomo Yosef Zevin signed “Shir HaShirim: Rabbi Yechezkiel Abramski signed “Yemin Hashem Romemo which is part of the verse that he would say for his name at the end of the Shemonei Esrei

Slide 17 Hillel Zeitlin eleh ezkarah

The life of Rabbi Menachem Mendel Gluskin


HIS FIRST STEPS

Rabbi Menachem Mendel Gluskin was a young man in a period when it was possible for a Rabbi to work and guide. This was before the Soviet Regime humbled all stature and silenced individual accomplishment. He therefore did not have the opportunity to exhibit the fullness of his capabilities and power of his influence. All that we know of him are his first steps, cautious and slow, due to the afflictions of the time. The beginning of his Rabbinate predicted greatness but due to the oppression, the possibilities did not materialize. His light was extinguished in the darkness of the spiritual drought in the land and he was unable to enlighten the skies of Judaism.

He was also not given the opportunity to publish any of his writings and immortalize himself the way other writers do. This was due not only to the external circumstances but also due to the internal holding back of that which raged within him. It was not natural for him to spread his springs outward. His learning was concealed and closed with seven locks which he only let out in a time of need to teach and guide.

The very existence of his personality and being, his unique existence and movement upon the earth constitute a precious possession. Therefore that which he inherits to future generations is not attached to a bundle of writings but with a bundle of life. There only remain individuals who conceal within their soul the contact they had with him, and they guard the rays of light of his personality. Come; let us contemplate this extraordinary man and his qualities that gave light into Russian Jewry at a period when it was fading.
LIKE SHIPS IN THE MIDST OF THE SEA

Rav Gluskin embraced his world in one unique point without diffusion or fragmentation. He was whole in his personality as well as in his studies. His focus on the main point allowed him to grasp matters of great scope and to sail great distances. At first glance and reflection he grasped the soul of the matter of that which he learned, the secret of its existence, the very essence and force that gave it life.

Shallow people can incorporate and fill the hollow of their soul various thoughts and many theories, a little of this and a little of that, and the pit is not filled by its sand. Not so those who prefer the profound, they are of one spirit that conquers their being to the end and completely fills them. Rav Mendel Gluskin was one of these. Torah filled his whole being and from it he was able to look at everything that happened, he observed the manifestations of the world and time, with the changing times and vanishing eras. Particularly in times of emergency there awoke within him amazing powers that he had not previously imagined. Hard times break delicate people and strengthen those are built of steel. Rav Gluskin was a man of steel. Therefore he shone during that period of darkness like a tower of light to all those who lost the way or were depressed.

He was a man of few words and his main influence was with his personality, aristocratic behavior, refined feelings, and his relationship with people was a wondrous example.

There is no need to stress that in Soviet Russia it was impossible to organize orderly cooperation; the most that was possible was to connect with a hint or with words that hide their meaning and Rav Gluskin was an artist in this field. Thus he was able to influence brothers in opinion and family in spirit without direct contact or words. Those who left Russia after the Second World War are able to relate about his way of connecting and of the influence of Rav Gluskin from Minsk.

From 1934 he influenced them from distant Leningrad. Even though the connection was weak and the meeting quick and silent, like ships meeting in the middle of a stormy night who hint to each other through flashes of light. Ships that meet in the middle of the sea and neither know what the other is carrying or what their destination is. It is similar for those who have Jewish spirit in the oppressive times of Russia with a tyrannical and hostile police force. But the travelers who came to safe shores know to tell what was hidden on those passing ships and what the hint was. Who knows what happened to them in the storm? A sigh breaks forth from the heart of the lucky story teller, who came to his/her place of safety, regarding those who sank in a drowning world.

This is the meaning of the regards given over by those who escaped Soviet Russia about the fate of the Rav of Leningrad who stood guard during the period of destruction. Even though it is now more than forty years since the Soviet revolution, there still appears some light in the darkness of the Judaism in Russia. There is felt a desire to return to the source. There is no doubt that the seeds that he planted at the beginning with the sweat of his brow and blood of his heart were not swallowed but sprouted and they are growing and giving fruit.

Dr Hillel Zaidman writes: Rav Gluskin would derive insights into the words of the sages and clarify their opinions through cogent analysis. As he rose to greatness in Torah scholarship, he rose equally in his mastery of Chassidus. His humility resembled that of Moshe Rabbeinu.
Although he frequently came up with new interpretations he never claimed any originality for his cutting edge breakthroughs in Rabbinic thought. Anything he discerned, he attributed to the greatness of former Gedolim, on whose shoulders he stood to glimpse into the Parde.

His inner light shone from the depths of an elevated soul and in conversation he shared hidden treasures of his vast knowledge and expertise in Halachah in a way that would ignite other people’s understanding. The range of his deep learning was multifaceted and wide. He shunned polemics, with the goal in order to do mitzvot, realizing that if the Jews were divided through dispute they were vulnerable to their enemies as Haman yemach shemo knew in Megillas Esther.

He penetrated into the depths of Jewish matters in a straight forward manner. He employed objectivity without prior biases or prejudices or preconceived notions or side interests, a requirement of his functioning as Av Bet Din in Minsk. His analysis was like a chisel of logic. His life was one of dedication and self-sacrifice for all Jews with his soul filled with Ahavas Hashem, Ahavas Torah, and Ahavas Yisrael. The range of his deep learning was multifaceted and wide. He shunned polemics, with the goal in order to do mitzvot, realizing that if the Jews were divided through dispute they were vulnerable to their enemies as Haman yemach shemo knew in Megillas Esther.

Although Rav Gluskin was a Chassid among Misnagdim, a relationship of respect, care, and love was established for what was common to Chassidim and Misnagdim was respect for greatness in Torah. He did not engage in polemics with the opponents of Chassidim. Instead of saying “Let us go and prove, and argue” he would say, “Let us go and sing.” It is impossible not to be enchanted by the grace of his personality and the modesty of his middot tovot.

When his brother-in-law Dr. Lieberman humorously nudged him with the statement “the Chassidic Shtiebelach are superfluous”, Rav Gluskin responded with a smile and laugh saying, “I think every city and shtetl should have Chassidic Shteibelach, so that Jews not become arrogant with the fancy and big architectural synagogues”.

He penetrated into the depths of Jewish matters in a straight forward manner. He employed objectivity without prior biases or prejudices or preconceived notions or side interests, a requirement of his functioning as Av Bet Din of Minsk. His analysis was like a chisel of logic. His life was one of dedication and self-sacrifice for all Jews with his soul filled with Ahavas Hashem, Ahavas Torah, ahavas yisrael

The oppression and persecution of Judaism under the Communists in Russia aroused in Rav Gluskin wondrous powers of resistance, courage, resolve, and steadfastness to allow for continuity of Jewish life. Rav Gluskin brought light into the darkness.

Slide 18

Morgan Yiddish daily

This was a daily yiddish paper reporting on what was happening in Minsk. In January 1926 a group of shochetim were arrested. In the local newspaper a letter was printed
blaming Rav Gluskin, although he was not charged or arrested. It was to lay the ground to do more damage to the religious leaders. (see Minsk Ir Va’aim, vol 2, p.78-81). A local play was made of the case and included Rav Gluskin. The next time They arrested over 20 Rabbis including the chief Rabbi. The previous time they arrested shochatim and rabbis but did not arrest the chief Rabbi but now they were bent on destroying the lives of the Rabbis and this reflected a stage where they intensified their destruction of the Jewish religious community. Beis Moshiach is a magazine in Israel. The author of the article there had written about the Chabad community in St Petersburg and had very little information on Rabbi Gluskin. He posted and article about what he knew asking for help. I gave him more information and he posted a second article. Rav Zevin and Rav Gluskin worked together to help Russian Jewry under the guidance of the previous Lubavitch Rebbe.

Slide 19 Bais Moshaich article

Slide 22

In the book Hagodol of Minsk is mentioned that the Chassidic Rebbe Aharon of Kaidonov would visit the Minsker Godol. There is a letter from Rabbi Menachem Mendel Gluskin when he was Rov in Leningrad 5693/1933 to Shlomo Chaim Perlow son of the Mishmeres Sholom of Kaidonov who was at that time Rav in Brahin. (Yagdil Torah Adar 1977 5737 p.41 reprinted from sefer Shono Beshono 5728 p.126). Brahin was also where Rabbi Gluskin’s sister Nechama lived. She had married Menachem Mendel Serebryanski. It is where Reb Zalman Serebryanski grew up. Rabbi Perlow was sent from there to Siberia in 5694/1934 and died there.

Slide 24

After the passing of Rav Menachem Gluskin’s wife, Fraidl Rabinowitz Gluskin (zl), Rav Menachem said to his daughter Gita that since they did not have any boys and she is the youngest, Gita should say Kaddish. Dr. Gita Gluskin went on to keep the name “Gluskin” rather than her married name “Vilsker”.

Slide 25

In the Minsk Yizkor Buch, Dr Lieberman calls Rav Gluskin the Hasid an “exotic plant” amongst Mitnagdim. Yet the dividing lines between mitnagdim and Hasidim were less rigid than once believed for both respected greatness in torah although the mitnagdim did this through abstract Talmudic intellectualism and the Hasidim through strong feeling (stimmung and geist) praying with fire from heaven. The mitnagdim often did richilut (tatle tailing) on Hasidim. For instance in the province of minsk in the 1850s the police submitted a serious of reports at the instigation of the mitnagdim in which it denounced that the Hasidim are “stubborn enemies of Christianity, their sect comes from the Pharisees who criticized and crucified Christ. In everything it does it is
hostile not only to Christianity but also to other Jews.” (The National Historical Archives of Belarus in Minsk, 295-1-1151, fond 1, folio 49). Our book shows how Rav Gluskin’s roots from Hasidism were not in direct tension with his mitnagdic in laws. When Lieberman would say “the Hasidic shtiebelach are superfluous, Gluskin would not get angry but rather state “every town should have Hasidic shtiebelach so its inhabitants not become arrogant. However let us not fight and polemicize but sing, perhaps even a nigun together.” resists reducing Hasidism to its practices also. It is more than a notion of Catholic indulgences the analogue of pidyon ha-nefesh of making a donation to a tzadik to increase one’s luck, or the practice of wearing double tefillin, intensive group prayer following the Lurianic Sephardic siddur (nusac ari), davoning in modest synagogues called shtiblach, pilgrimages to grave sites of former tzadikim, yortsayt celebrations accompanied by hard liquor, distinctive dress such as the streimal and kapote, or throwing thistles at each other on Tish b’av.

Slide 30 maps

MAPS PROBLEMS AND PITFALLS

- Names have multiple transliterated spellings. (E.g. Parichi sometimes appears as Paricze, Loyev as Lojew, Glusk as Hlusk.)
- Balancing needs for detail, geographic context, and time period in map requests. Locating places in proximity of each other (i.e. each locality will be found on the edges of different but adjoining sheets.) Citations to multiple maps from 3 different series in the NYPL Map Division show locations of Hlusk (Glusk), Parichi, Loyev, and (in 2 out of the 3 cases) Minsk:

  - **Topograficheskaia karta Minskoii gubernii**, 1846, Scale 1:210,000.
  - Place names on this map are in the Cyrillic alphabet. Minsk appears on Sheet VI, Glusk and Parichi on Sheet XI, and Loyev on Sheet XVI.
  - Specialnia Karta Europeickoi Rossi, 1890-1914, Scale 1:420,000.
  - Also in the Cyrillic alphabet. Minsk appears on Sheet 15 (1913), Glusk on Sheet 29 (1912), and Parichi and Loyev on Sheet 30 (1911).
  - This map series is not described in NYPL’s online catalog, but is listed under RUSSIA, EUROPEAN. SET in the Dictionary Catalog of the Map Division, vol. 8, page 761.

  - Generalkarte von Mitteleuropa in masse, 1:200,000, 1899-1918.
  - Minsk is too far north to appear on this set of maps, but Glusk appears on the sheet named Glusk (1900), Parichi appears as Paricze on the sheet named Bobrujsk (1914), and Loyev appears as Lojew on the sheet named Reczyca (1914).

  - This map series also is not described in NYPL’s online catalog, but is listed under EUROPE, CENTRAL. SET in the Dictionary Catalog of the Map Division, vol. 3, page 815.
• These maps have not been digitized for the **NYPL Digital Collections**, However, the last set is available online at 2 other sites:

[https://www.landkartenarchiv.de/oesterreich_gkm.php](https://www.landkartenarchiv.de/oesterreich_gkm.php)  
[http://lazarus.elte.hu/hun/digkonyv/topo/3felmeres.htm](http://lazarus.elte.hu/hun/digkonyv/topo/3felmeres.htm)

• One can also search for other maps that fit the researchers needs at [oldmapsonline.org](http://oldmapsonline.org).

MAPS Maps are challenging to find because often place names have multiple transliterated spellings. Parichi appears as Paricze sometimes. Loyev appears as Lojew sometimes. Glusk appears as Hlusk sometimes. It's a bit of a challenge to balance the needs for detail, geographic context, and time period in map requests. And it's a cliché, when working with detailed map series to locate places in proximity with each other, that each locality will be found on the edges of different but adjoining sheets. So, true to form, here are citations to multiple maps from 3 different series in the NYPL Map Division, that show the locations of Hlusk (Glusk), Parichi, Loyev, and (in 2 out of the 3 cases) Minsk: Topograficheskaya karta Minskoi gubernii, 1846, Scale 1:210,000. The place names on this map are in the Cyrillic alphabet. Minsk appears on Sheet VI, Glusk and Parichi on Sheet XI, and Loyev on Sheet XVI. Specialnia Karta Europeickoi Rossii, 1890-1914, Scale 1:420,000. Also in the Cyrillic alphabet. Minsk appears on Sheet 15 (1913), Glusk on Sheet 29 (1912), and Parichi and Loyev on Sheet 30 (1911). This map series is not described in NYPL online catalog, but is listed under RUSSIA, EUROPEAN. SET in the Dictionary Catalog of the Map Division, vol. 8, page 761. Generalkarte von Mitteleuropa in masse, 1:200,000, 1899-1918. Minsk is too far north to appear on this set of maps, but Glusk appears on the sheet named Glusk (1900), Parichi appears as Paricze on the sheet named Bobrujsk (1914), and Loyev appears as Lojew on the sheet named Reczyca (1914). This map series also is not described in NYPL's online catalog, but is listed under EUROPE, CENTRAL. SET in the Dictionary Catalog of the Map Division, vol. 3, page 815. These maps have not been digitized for the NYPL Digital Collections, however the last set is available online at 2 other sites: [https://www.landkartenarchiv.de/oesterreich_gkm.php](https://www.landkartenarchiv.de/oesterreich_gkm.php)  
[http://lazarus.elte.hu/hun/digkonyv/topo/3felmeres.htm](http://lazarus.elte.hu/hun/digkonyv/topo/3felmeres.htm) One can also search for other maps that fit the researchers needs at oldmapsonline.org. Of course Yizker books often have maps also. A nice map was published by URJC – Union of Religious congregations of the Republic of Belarus.

---

**Slide 34 Rabbi Yakov helfgot**

David’s mother Ruth (zl) remembers her grandfather who used to give out silver dollars as the afikomen present on Pesah. Ruth remembers Rabbi Helfgott’s nobility in the way and manner of carrying himself always kind, gentle, but diligent in lomdos. Ruth’s grandfather was found either in Shul (where he never missed shacharit, minchah and mariv, or in the families magnificent library hudled over a gemarah or Hasidus (Hasidic texts) with a glass of tea and sugar. David is in possession of Rabbi Helfgot’s tefillin, siddur, and other sefarim. Rabbi Helfgot as the brother in law of Rav Gluskin, was a buki in Shas and Talmud Hokham

**Slide 35 keila leiba gluskin**

Ruth (zl) David’s mother reports that Keila Leiba taught her mother Miriam (zl) how to make candy out of radishes and honey. This recipe had a phisohic theory that from the bitter can come the sweet, or al pi kabbalah from light the mikubal can bring darkness. However the
radishes were also remembered by Ruth (zl) Miriam as per their father’s note, that the table of Rabbi Yehudah HaNasi was never lacking in radishes, considered a delicacy in tannaitic times.

Slide 37 Miriam david’s grandmother

When Miriam came to Baltimore in 1917, supported by the affidavit of physician Dr Nathan Helfgott, with her parents Miriam studied to become a nurse because the US would not accept her dental degree which Miriam earned from Russia. Miriam then worked at Sinai Hospital in the maternity ward.

Miriam was fluent in Yiddish, Russian, and later English. She was a tehillim zoger as well as recited Techinos (prayers) in Yiddish. She kissed the mezuzah every time walking through a doorway and was a very pious emunadik person who always saw the bright side of things, the glass half full, and was an eternal optimist.

While working in the maternity ward of Sinai Hospital in Baltimore she met Dr. Benjamin Sax a radiologist. At that time Doctors were not allowed to fraternize or date nurses. Therefore the two eloped to Philadelphia and were married by 2 chabad rabbis in Philadelphia. Photo of The Ketubah is below

Dr. Benjamin Sax was the son of Sara Levi Sax and Jacob Sax apparently from Poland. The Sax family had ties to the antique business and went into business with Levy (Sara's family), Ginzberg, and Sax selling precious rare works of art and antiques. Dr. Benjamin Sax's house on Callow Avenue in Baltimore was therefore filled with precious antiques, including 18th century French clocks, American Eagle mirrors, Oriental Rugs, and rare 19th century famous french paintings, etc.

In 1948 Miriam's husband Dr. Benjamin Sax was tragically killed in a car crash on 5th of Av while Miriam was driving on the New Jersey Turnpikke. A sleep deprived (or drunk?) truck driver hit the car from behind killing Dr Benjamin Sax. Miriam was seriously hurt needing hip, knee, shoulder, and teeth replaced. They said Miriam would never walk again but she defied the odds and walked with a cane.

Dr. Benjamin’s father Yaakov Sax was in business of the antique business with Ginzbergs and levy's. Still to this day in the upper East side this antique dealer has a store Levy-Sax-Ginzberg. Miriam had no way to support the family (3 children) so all the antiques in the Callow Ave home were sold for pitance. The antique dealers took advantage of miriam's financial desperet situation and finagled priceless antiques such as eagle mirrors and rare 18th century french paintings, and clocks.

The family of 4 (Miriam, Albert, Daniel, and Ruth) were forced to move into a very small apartment. Even though the doctors said Miriam would never walk after the car accident that killed her husband she proved them wrong. Due to her strong nature, courage, and perseverance she walked with a cane and got a job at as a nurse in a public school, since it entailed less standing than maternity ward at Sinai. The school was closed on shabbos which was important since they were shomer shabbos. My mother Ruth (zl) remembers missing her
father, and how during the Hagim particularly sad it was to be at a seder table of friends not at her own father's seder table. My mother recalled to me how very religious this Pesah was, with discussion around the seder table regarding the issur of eating kitniyot. My mother wondered why she could not eat peanuts during Passover and why her mother and the children had to do major cleaning, and bring separate Pesah dishes for eating on Pesah. Miriam (zl) herself recalled to me how her father Rabbi Yakov Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country". My mother Ruth (zl) always would tell me that her grandfather rabbi Yitchak Helfgott wore his kitel at the seder table and how wonderfully rememberable Pesah was in the "old country".

After the car accident Miriam's daughter Ruth Sax Levy devotedly took care of her mother, even like Rabbi Tarfon putting on Miriam's slippers so that her mother's feet not touch the cold floor. Ruth did all she could to assure the comfort and well being of her mother, even making possible her stay in a nice retirement community next to the Ner Israel Yeshivah (financially supported by Dr. Robert I Levy who economically financed both his own mother and Miriam in nice retirement communities. Dr Robert I Levy also financially supported all his 3 children by paying for their schooling from kindergarten to graduate school, as well as his 5 grandchildren, from kindergarten to grad school. Dr. Levy also bought the houses in which his 3 children Elizabeth, Kathy, and David live in Baltimore, Kansas, and (NY) Mirima (zl) herself's last moments were when her son-in-law, Dr. Robert I Levy, who supported her, came to make a bikur holim visit. Dr. Levy recalls that Miriam's last words were "abba" apparently mistaking her son in law Dr.Robert I Levy for her father Rabbi Yakov Yitchak Helfgott. Dr. Robert I Levy visited his own mother and mother in law every day when they were elderly to check in and make sure they were all right (all medicines lined up and properly administered) and say hi. Miriam was also visited every day by her daughter Ruth every day who took meticulous care of her mother, like Rabbi Tarfon, even putting on Miriam's slippers so her feet not touch the cold floor. Ruth made sure Miriam's favorite foods were available from 7 Mile Kosher market, as well as many other details. Ruth's brothers Albert and Daniel were very busy with their carriers as physicians and resided in NYC and Boston, so all the responsibility for taking care of Miriam was on Ruth and Robert who saw to Miriam's every need and probably are reasons that Miriam defied statistics and lived to 105 years.

At the retirement community of North Oaks in Baltimore, Rabbi Oberstein became Miriam's rabbi, and was present at the Levaya. The Eishet Chayil was sung at Miriam's kever. Ruth bat Miriam (zl) exceptionally fulfilled the virtue of honoring her parents- Kavod et avikhah ve-eimakhah. A devoted daughter who carried on the simple Emunah peshuta of her mother who displayed eternal optimism and love for all despite immense physical medical challenges in life, and the intellectual nature of her father, so tragically killed in a car crash in 1949, but whose love of books and sefarim ensured that the family possess a magnificent library in their home on Callow Avenue, before the accident although forced to move into a small apartment after the car crash limited their economic standard of living. While most of the possessions in the house were sold Ruth and her two brother’s clung to their father’s books as a kesher with his devotion
to learning, and respect for the life of the mind and intellectual activities. Miriam especially priz
ed the siddurim, tehillim texts, and technos genre (Yiddish prayers written by women). Miriam was a tehillim sager her whole life and sat in "an Archie Bunker chair", chair and recited tehillim. Rabbi Bass, the shamash, of Chizuk Amuna Congregation which was orthodox at the time the Sax family belonged to Chizuk Amuna, also gave Miriam a # of sefarim that she learned from.

Slide 38 dr. Lieberman

From EJ by Tovia Preschel

LIEBERMAN, SAUL (1898–1983), talmudic scholar. Born in Motol, near Pinsk, Belorussia, he studied at the yeshivot of Malch and Slobodka. In the 1920s he attended the University of Kiev, and, following a short stay in Palestine, continued his studies in France. In 1928 he settled in Jerusalem. He studied talmudic philology and Greek language and literature at the Hebrew University, where he was appointed lecturer in Talmud in 1931. He also taught at the Mizrachi Teachers Seminary and from 1935 was dean of the Harry Fischel Institute for Talmudic Research in Jerusalem. In 1940 he was invited by the Jewish Theological Seminary of America to serve as professor of Palestinian literature and institutions. Nine years later he was appointed dean, and in 1958 rector, of the Seminary's rabbinical school.
Combining vast erudition in all fields of talmudic and rabbinic literature with a penetrating knowledge of the classical world, Lieberman opened new pathways to the understanding of the life, institutions, beliefs, and literary products of Jewish Palestine in the talmudic period.

He made his debut in scholarly literature in 1929 with the publication of Al ha-Yerushalmi, in which he suggested ways of emending corruptions in the text of the Jerusalem (Palestinian) Talmud and offered variant readings to the text of the tractate of Sotah. This was followed by a series of text studies of the Jerusalem Talmud, which appeared in Tarbiz; by Talmudashel Keisaryah (1931), in which he expressed the view that the first three tractates of the order Nezikin in the Jerusalem Talmud had been compiled in Caesarea about the middle of the fourth century C.E.; and by Ha-Yerushalmiki-Feshuto (1934), a commentary on the treatises Shabbat, Eruvin, and Pesahim of the Jerusalem Talmud.

His preoccupation with the Jerusalem Talmud impressed him with the necessity of clarifying the text of the tannaitic sources, especially that of the Tosefta, on which no commentaries had been composed by the earlier authorities and to whose elucidation only few scholars had devoted themselves in later generations.

In the comparatively short period of three years (1937–39) he published the four-volume Tosefet Rishonim, a commentary on the entire Tosefta with textual corrections
based on manuscripts, early printings, and quotations found in early authorities. During that period he also published *Tashlum Tosefta*, an introductory chapter to the second edition of M.S. *Zuckerman*’s Tosefta edition (1937), dealing with quotations from the Tosefta by early authorities that are not found in the text.

Years later, Lieberman returned to the systematic elucidation of the Tosefta. He undertook the publication of the Tosefta text, based on manuscripts and accompanied by brief explanatory notes, and of an extensive commentary called *Tosefta ki-Feshutah*. The latter combined philological research and historical observations with a discussion of the entire talmudic and rabbinic literature in which the relevant Tosefta text is either commented upon or quoted. Between 1955 and 1967 ten volumes of the new edition appeared, representing the text and the commentaries on the orders of *Zera’im* and *Mo’ed* and on part of the order of *Nashim*.

In *Sifrei Zuta* (1968), Lieberman advanced the view that this halakhic Midrash was in all likelihood finally edited by Bar Kappara in Lydda. His two English volumes, which also appeared in a Hebrew translation, *Greek in Jewish Palestine* (1942) and *Hellenism in Jewish Palestine* (1950), illustrate the influence of Hellenistic culture on Jewish Palestine in the first centuries C.E.

Other books of his were *Sheki’in* (1939), on Jewish legends, customs, and literary sources found in Karaite and Christian polemical writings, and *Midreshei Teiman* (1940), wherein he showed that the Yemenite Midrashim had preserved exegetical material which had been deliberately omitted by the rabbis. He edited a variant version of the *Midrash Rabbah* on Deuteronomy (1940, 1965). In his view that version had been current among Sephardi Jewry, while the standard text had been that of Ashkenazi Jewry. In 1947 he published *Hilkhot ha-Yerushalmi*, which he identified as a fragment of a work by Maimonides on the Jerusalem Talmud. Lieberman also edited the hitherto unpublished Tosefta commentary *Hasdei David* by David *Pardo* on the order *Tohorot*. The first part of this work appeared in 1970.

A number of his works have appeared in new and revised editions. Lieberman served as editor in chief of a new critical edition of Maimonides’ *Mishneh Torah* (vol. 1, 1964), and as an editor of the Judaica series of Yale University. He also edited several scholarly miscellanies.

He contributed numerous studies to scholarly publications as well as notes to books of fellow scholars. In these he dwelt on various aspects of the world of ideas of the rabbis, shed light on events in the talmudic period, and elucidated scores of obscure words and expressions of talmudic and midrashic literature.

He was for many years president of the American Academy for Jewish Research. He was an honorary member of the Academy for the Hebrew Language, a fellow of the American Academy of Arts and Sciences, and a fellow of the Israel Academy of Sciences and Humanities. In 1971 he was awarded the Israel Prize for Jewish studies and in 1976 he received the Harvey Prize of the Haifa Technion.
His wife, JUDITH LIEBERMAN (1904–), was a daughter of Rabbi Meir Berlin (*Bar-Ilan*), leader of the Mizrachi. She served from 1941 first as Hebrew principal and then as dean of Hebrew studies of Shulamith School for Girls in New York, the first Jewish day school for girls in North America. Her publications include *Robert Browning and Hebraism* (1934) and an autobiographical chapter that was included in *Thirteen Americans, Their Spiritual Autobiographies* (1953), edited by L. Finkelstein.

**BIBLIOGRAPHY:**

Slide 31 Gita and Aryeh vilsker

**Publications by Dr. Vilsker**

- At the root of Pushkiniana among the Jews
- Works of Sholem Aleichem translated into Hebrew
- Review of a bibliography of Mendel Moicher Seforim
- The Medzibuz tombstone (*kever* of the Baal Shem Tov)
- Unknown letters of poet Chayim Nachman Bialik
- Sefer HaHokhmah by 10th C. Persian Rabbi Saeed bin Babshada allowing Dr. Fleischer to publish *Mishlei shel Saeed bin Babshad*
- Unknown poems of Rav Yehudha HaLevy (one trans. in Yiddish in Sovetish Heimland, 1982; sent 1st lines to Dr. Fleischer; 20-page article entitled "198 poems of Yehuda ḥa-Levy in unknown edition." origin of the term "Vilsker List", 111 (including not
mentioned in any other indexes, including the classic catalog by Shmuel David Luzzatto


Dr. Ezra Fleischer, expert in Medieval Hebrew poetry, memorialized Dr. Vilsker in the Yediot Achronot on March 13, 1988 and dedicated 1988 Kiryat Sefer issue to Dr. Vilsker in which Dr Vilsker’s photo appears

• The passing of Leo Vilsker is a great loss. Our world mourns not just the important research of this great man, an aristocrat of spirit, who was a messenger from an unfriendly country that persecuted him and Jewish scholarship. Leo Vilsker was a colleague with a generous and selfless soul. Many Israeli scientists have lost a friend who inspired us from afar (in Leningrad) with his never tiring research and quest for understanding, with his fiery supreme creative passion, and who at the same time astounded us with his knowledge, and rare modesty.”

• Kiryat Sefer, featured Vilsker’s photo portrait with a long article by Professor Fleischer dedicated to the Vilsker’s discovery of unpublished poems of Rav Yehudah HaLevy and Rav HaLevy’s friendship with Rabbi Moshe ibn Ezra. This article had been ready to send to print, but then came the unexpected and untimely passing of Leib Vilsker suddenly in St. Petersburg. Fleischer made changes in the introduction and footnotes and the editors accepted Fleischer’s request to include a special page with a photo of Vilsker. This publishing of a photo in Kiryat Sefer was the first time in the 62 year history of journal Kiryat Sefer first published since 1926. In this photo Vilsker is wearing a white sweater that he inherited from his scholar brother in Law Joseph Amusin (ztsl)

Dr. David Yosef Amusin, z”tsl, DSS scholar, and spouse of Lea Gluskin Tincture of over 100 publications, brother in law of Dr. Vilsker

Publications of brother in law of Dr. Vilsker= Dr. Amusin
Hundreds of articles in Jewish studies and over 50 books translated into many languages. Yet RAMBI lists only the following four in English on the DSS:


Slide 33 bibliography on minsk


Slide 43 poem of Yehudah Halevi on pogrom in spain

Jews lived in Seira, in Christian Spain, in prosperity and benevolence, their children were counselors for the kings, their elders looked regal and stately, everybody studied Torah, observed the Jewish laws, and lived in peace with the neighbors - "And Esau's hand was with me,” but “in his heart, he dreamed about evil deeds, he was thinking about my blood every day." Here is how Yehuda ha-Levi sounds in Hebrew: Lo Aleichem shomey Shimi / ha mitablim
Slide 44  Dr. Ezra Fleischer on dr. Vilsker

- “The passing of Leo Vilsker is a great loss. Our world mourns not just the important research of this great man, an aristocrat of spirit, who was a messenger from an unfriendly country that persecuted him and Jewish scholarship. Leo Vilsker was a colleague with a generous and selfless soul. Many Israeli scientists have lost a friend who inspired us from afar (in Leningrad) with his never tiring research and quest for understanding, with his fiery supreme creative passion, and who at the same time astounded us with his knowledge, and rare modesty.” Kiryat Sefer, featured Vilsker’s photo portrait with a long article by Professor Fleischer dedicated to the Vilsker’s discovery of unpublished poems of Rav Yehudah HaLevy and Rav HaLevy’s friendship with Rabbi Moshe ibn Ezra. This article had been ready to send to print, but then came the unexpected and untimely passing of Leib Vilsker suddenly in St. Petersburg. Fleischer made changes in the introduction and footnotes and the editors accepted Fleischer’s request to include a special page with a photo of Vilsker. This publishing of a photo in Kiryat Sefer was the first time in the 62 year history of journal Kiryat Sefer first published since 1926. In this photo Vilsker is wearing a white sweater that he inherited from his scholar brother in Law Joseph Amusin (ztsl)

Slide 45  Saltkov Shredrin library in Leningrad

The Saltykov Schredrin library hosts Abraham Firkovitch’s massive collection of manuscripts considered to be one of the most valuable collections of Hebrew manuscripts worldwide. Firkovich sold his first collection containing over a thousand Rabbanite, Karaite, and Samaritan manuscripts and Torah scrolls from the Crimea, Caucasus, and Middle East to the Imperial Library in St. Petersburg in 1862 and in 1870. His second collection, containing over 15,000 items, was sold after his death (1876). Most items originated in the Genizah of the Karaite synagogue in Cairo, which Firkovich visited in 1864. It is the largest collection of its kind in the world. These collections and his private archive, which are housed in the Russian National Library in St. Petersburg, were opened to researchers only after the breakup of the Soviet Union. Most of the material is available in microfilm at the Jewish National and University Library in Jerusalem. In Moscow the Gunzberg collection is also a great treasure trove.

FIRKOVICH, ABRAHAM (Even Reshef; 1787–1874), Karaite public figure in Eastern Europe. Firkovich was born in Luck (Lutsk), Poland. After his marriage in 1808 he worked as a miller. In 1813 he began to study Torah with the Karaite scholar Morekhai *Sultanski. In 1822 he moved from Lutsk to Evpatoria (Crimea) and was appointed hazzan of the local community. In 1825 he submitted a memorandum to the
Russian government in which he suggested resettling Rabbanite Jews from the border areas in order to prevent them from smuggling and force them into agriculture. In 1830 the Karaite hakham Simhah Babovich hired him as a tutor for his children and as his secretary to accompany him in his pilgrimage to the Land of Israel. During their visit to Jerusalem, Hebron, and Cairo Firkovich bought and copied many ancient books. In 1831–32 he moved to Istanbul, where he served as ḥazzan, shoḥet, and melammed. Following a conflict with the community there he returned to Evpatoria (Gozlow), where he organized a society for the publication of Karaite books. In 1834 he was appointed head of the Karaite publishing house there and published his biting anti-rabbinic book Hotam Tokhnit, accusing Rabbanites of crucifying Jesus and killing *Anan ben David.

In 1839 M. Vorontsov, the governor general of the Novorossya region and the Crimea, addressed a series of six questions to Babovich, who had become head of the Karaite Spiritual Council. These dealt with the origins of the Karaites and the time of their settlement in the Crimea, their character traits, occupations, important personalities, historical sources about their origins, time of their separation from the Rabbanites, and the differences between them. Babovich then recommended Firkovich investigate these questions and the latter initiated his archaeological and other expeditions in the Crimea and the Caucasus, uncovering ancient tombstones and manuscripts in order to produce an account of Karaite history. His main work, Avnei Zikkaron (1872) describes his travels and contains a collection of tombstone inscriptions with several pictures of these tombstones appended. In the course of his work Firkovich created a new concept of the origins of the Crimean Karaites, according to which they settled in the Crimea in 6 B.C.E.; therefore they could not share the responsibility for the crucifixion of Jesus. Firkovich wished to convince the authorities that the Karaites were a separate nation which differed historically, culturally, and anthropologically from the Rabbanites. He was the first Karaite author to apply a "scientific" research methodology to ameliorate the legal status of his congregation. To substantiate his claims Firkovich fabricated colophons and falsified some of the tombstone inscriptions. He changed the real dates on the tombs to earlier ones. He also "invented" some great figures of Karaite history, such as Isaac Sangari (identified in a late medieval source as the sage ("ḥaver") who in Judah Halevi's account in the Kuzari converted the king of the *Khazars to Judaism). In Firkovich's version, Sangari converted the Khazars to the Karaite version of Judaism and died in Chufut-Qaleh.

Yet within a year of Firkovich's death, a controversy raged over the authenticity of the Firkovich material. Such prominent scholars as A. Harkavy, H. Strack, P.F. Franckl, and A. Kunik claimed that Firkovich's collections abounded in forgeries and fabrications. Even D. Chwolson, his most sympathetic critic, had to admit the general unreliability of Firkovich's manuscripts. Nevertheless, the manuscripts that he amassed were used or published by several well-known scholars in their studies about the Karaites. (S.
Pinsker's *Likkutei Kadmoniyot* (1860) was based on Firkovich's materials; Fuerst and Graetz also unhesitatingly used this material.) Discussions of the authenticity of his materials stimulated the development of Jewish studies in Russia and Western Europe.

**BIBLIOGRAPHY:**


*Golda Akhiezer (2nd ed.)*

**Full Text:** COPYRIGHT 2007 Keter Publishing House Ltd.

---

Slide 47 esther and hashomer hatzair

מפלגת פועלים השומר האזרחי

מקורה של המפלגה היה בתנועת הנוער "השומר הצעיר", שממנה צמחה גם תנועת הקיבוץ הארצי. המשמורת האזרחי של המפלגה היא התנועה הפוליטית של השומר האזרחי,ويدמותיה של המפלגה היא על תורת תרבות הקיבוץ האזרחי. אופיה הממים של התנועה, ללא מבנה ו.Cellscape

המפלגה הוקמה בפברואר 1946 כאיחוד בין מפלגת השומר הצעיר לבין מפלגת הליגה הסוציאליסטית. המפלגה ייצגה את דעותיהם של תנועת השומר הצעיר ושל הקיבוץ הארצי. מנהיגי התנועה היו מאיר יערי ויעקב חזן.

**תולדות המפלגה**

למרות שעוד לפני הקמת "מפלגת פועלים השומר האזרחי" קיים תנועה של שומר הצעיר, נמתחה ביקורת על הקמת המפלגה, בטענה "🕙 נוער איננה צריכה מגפה פוליטית ושאין לערבים נוער בנושאים פוליטיים. בין המבקרים היא נתן אלתרמן, שהuffix את שירו "הילוך ילדים" על שרידי המפלגה ב-1946.


*Golda Akhiezer (2nd ed.)*
האידאולוגיה של המפלגה, מכל הבחינות, פרט לנושא הציונות, היתה זהה לזו של המפלגה הקומוניסטית, והיא תמיכה без סייג (פרט לסייג הציוני) ברית המועצות והמשטר הסטליניסטי. היא סבורה, שבנושא הציונות חלה טעות זמנית בתנועה הקומוניסטית, טעות שתוקן עם הזמן.

המפלגה החזיקה בתדיעה כי הדרך היחידה להגשמת הציונות הסוציאליסטית היא במסגרת הקיבוץ (כמובן, הקיבוץ הארצי). אולם, עם הקמת המפלגה המאוחדת עם הליגה הסוציאליסטית, הסכימה לקבל לאותו ארגון מפלגתי גם חברים שאינם חברים קיבוץ.

המפלגה התנגדה להקמת מדינה יהודית ושאפה להקמת מדינה דו-לאומית, יהודי-ערבי, בכל ארץ ישראל לפי הגדרת המנדט בועידת סן רמו (1920) ו法令 הפריד המכס הלבול של 1922. היא עברה תרזה, "ויליאם אינטגרלי של לשעבר האירופאי". 1946. " zewnętrznיה הכלולות ובמאידאנות".

ה.hitsim עשה נציבות בשנת 1942. הארבעה ציינה את ה不起 המפלגה שופצה על ידי דו-גידי. להתמקדותارتג ונוצר החיה המפלגה שופצה באופי פרדוקסלי. התמקדות ארץ ישראל יותר ממקלחת יותר ממקלחת אירופה. חלה בתמקדות עדויות שונות, אך התמקדות החיה המפלגה, התמקדות החיה המפלגה, התמקדות החיה המפלגה, התמקדות החיה המפלגה, התמקדות החיה המפלגה. 2014.46.

https://he.wikipedia.org/wiki/%D7%9E%D7%A4%D7%9C%D7%92%D7%AA_%D7%A4%D7%95%D7%A2%D7%9C%D7%99%D7%9D_%D7%94%D7%A9%D7%95%D7%9E%D7%A8_%D7%94%D7%A6%D7%A2%D7%99%D7%A8

Slide 48 Sasha mintz helped barishinkov escape ussr

Born in Minsk, Belarus, then part of the Soviet Union, Mr. Mintz danced with the Petrozavodsk Ballet Company, the Maly Theater and Kirov Ballet in Leningrad. He also taught at Leningrad`s Vaganova Institute, where he trained. In 1972 he immigrated to Italy, where he taught at the Center of Dance in Rome and at La Scala in Milan. He joined the Ballet Theater School faculty in 1973 and performed acting roles in six works. Mr. Minz also performed with Pearl Lang and with the Los Angeles Ballet in Alexandra Danilova`s production of "Coppelia." He also appeared on TV in the series "Hart to Hart." He left in 1980 to teach ballet in West Germany, Italy, Argentina and Israel, as well as at the San Francisco Ballet. He returned to Ballet Theater for two years in 1988 as ballet master, and performed in Mikhail Baryshnikov`s `Swan Lake.` Residents artist at NYC MET.

Slide 49 david planting trees for Miriam

Miriam (zil) David`s grandmother coincidentally passed away on Tu Bi Shevat. Coincidence? In Megilas Esther what if the Ahaveros were not sleepless that night? What if Mordecai did not overhear the plot of Judeocide? What if Esther were not chosen the beauty Queen of Persia? Miriam was born in Lvov/Lemberg. The family moved to Gomel then Yekatrinislaw and Moscow. Miriam lived to 104 years and was the oldest surviving nurse of Sinai Hospital. Dr Robert I Levy and Ruth S Levy held a birthday party for Miriam at 100 years of age. At this party many speeches and presentations were given but Miriam said she cherished most of all her grandson David`s dedication of a ring of trees planted in Haddassah Forest in Eretz Yisrael in her
honor the most. David planted the trees himself and cited the statement of Rabbi Yochanan ben Zakkai, “if someone tells you the mashiach has come go and plant a tree” along with the aggadata of Honi the Master of the circle who in Avoth de Rabbi Nathan is said to have planted a fruit tree, went to sleep like rip van winkle (lihavdil) and woke up many generations later to see his great great great great great grandchildren enjoying the fruits.

My grandmother Miriam reports that there was a pogrom in Gomel. She said the family survived by hiding in an attic. She mentioned that Bialik’s poem “On the City of Slaughter” in response to the Kishnev pogrom, which calls for fighting back and militarizing the Jews to resist such acts of pogrom violence was not feasible. Bialik deplores how the Jews hid like mice and did not fight back. She preferred Agnon’s model in the story “Ma’aseh Ha-Ez”.

In Agnon’s short story there is a very poor family which depends on a goat for food and clothing. Even the son’s bar mitzvah talith is knit out of the goats hair and the goat provided milk and cheese for the family to eat. One day there is a pogrom. The father sacrifices the goat. Agnon evokes images of the ketunet passim in the Yosef novella of Genesis. The father then hangs the tallit of the bar mitzvah son on the porch after dipping the tallit in the blood of the goat. In this way the thugs assume that the violence has already hit that house and the thugs proceed on to another victim. Thus Agnon’s Midrash of “Ma’aseh ha-ez” is a response to Bialik’s “on the city of slaughter.” Agnon sees the goat as symbol of redemption as in the Pesah haggadah with the song Had Gad yah. Yet the goat also has allusions to the scapegoat pushed off a cliff in the ritual of Yom Kippur described in Maseket Yoma. Whatever one’s position believing with Bialik in Muscle Judaism (Muskeljudentum) is a term coined by Max Nordau or with Agnon in Outs marting Judaism, my grandmother gave thanks the family was spared in Gomel from the pogrom. The following is a map that shows how far Gomel was from the more large city of Minsk which hosted over 250 synagogues as Minsk, Vilna, Warsaw were three of the largest Jewish populations in Eastern Europe prior to WWII. After Lyov, Gomel, Yekatasrinslav and Minsk, the Helfgott’s spent a short stay in Moscow. Since Jews were not allowed to live there they received special permission to do so. She remembers how the family would walk to shul every Shabbos and Yomtov and how joyful Yomtov was. Miriam’s three brothers, Nathan, Yivesay, and Griesha were all physicians. Nathan practiced in Baltimore and supplied affidavits for the family to come to Baltimore. However Yivesay and Griesha practiced medicine in Russia. One brother was captured by the Nazis in WWII as a physician but managed to escape with the luck of Hashem. Another brother physician was implicated later in Stalin's "doctor's plot" where the paranoid Stalin accused certain Jewish doctor's of trying to poison him.

Each Shabbos the Helfgotts after davening had guests who came for the meal and words of Torah. Keila Leiba’s shabbos table and later Miriam’s own Shabbos table and later Ruth S. Levy's was always open and rabbis, intellectuals, and all in need were welcome. For example Intellectuals such as Israeli Dr. Yoel Wachtel (PhD Hebrew University of Jerusalem and PhD Medieval Jewish Philosophy), opera singer Sivia Stuck, and Holocaust survivor Leo Bretholz [who wrote the book, Leap into Darkness, which tells a chilling and nail biting story about a young Jewish boy and his ventures escaping across Europe], and the Eisenberg family were frequent guests of the Ruth S Levy family on yom tov and shabbos.
The three matriarchs: Esther Wolfson Gluskin (wife of Rabbi Aaron Gluskin), Keila Leiba (wife of Rabbi Yitzock Helfgot (ztsl), and Ruth S. Levy (wife of Dr. Robert I Levy bis hundert und zwanzig le meah ve-ezreim, Shlita- for Genealogy of the Levy family see Gluskin Family History and the book Music and Medicine: Music and Medicine includes a long intro on the Levy family which stems from Gustav and Esther Eisenberg of Hungary whose daughter was Linnie Eisenberg (leah) who married Moses Bear son of Hartz Bear of Bavaria and Barbeta (bracha) Jandorf Bear of Wurtenberg Germany. Linnie Eisenberg was the system of noted philanthropist and Zionist leader Abraham Eisenberg. Moses Bear and Linnie Eisenberg had one daughter named Ruth Bear Levy whose photo appears in slide 50. The Levy side of the family stems from Yosef Yonah HaLevy who married Rosa Cohen Levy of Kovna deburnia (a suburb of Kovna) who had one son Dr. Charles S. Levy (zl). The sister of Dr. Charles was Flora Aitkin whose grandfather was Rabbi Hartogenosis from a long line of Rabbis in Amsterdam.

Ruth's tznius, which reflected her aristocratic bearing, was evident in her dress and her mannerisms and continued into her final days, even when she could hardly communicate due to lung cancer. Ruth grew up without a father most of her life because her father was killed in 1949 in a car accident. Ruth was precocious as a child and went to Bryn Mawr College in Philadelphia on a scholarship at the age of 15, three years before most teenagers go to College. Ruth knew Yiddish, Hebrew, and English from her mother but the standards at Bryn Mawr College at that time required that Ruth pass a German, ancient attic Greek, and French exam. The BA Ruth obtained from Bryn Mawr might be considered a PhD requirement today. Ruth recalls that she had to translate a passage of Kant’s Kritique d e s R e i n e n Vernunft for the German exam, a passage from Plato’s dialogues and the presecratics in Greek (Her teachers included Drs Richard Latimore who at that time taught at Bryn Mawr and is famous for his translation of Homer), and the fable of LaFontaine’s the Ant and the Grasshopper (le cigal et le formi) for a Frenh exam. Ruth enjoyed philosophy and comparative literature classes and later went on to teach in an all-girls Jewish high school English literature once she married Dr Robert I Levy, on top of raising a family and devotedly taking care of her mother Miriam who was injured in the car crash, who she visited every day and cared for. Ruth met Robert at a classical music concert. A gift Ruth bestowed on her family was the lesson she gave them in kibud av va’eim. Ruth treated her parents and her in-laws like the royalty they were: serving them, caring for them, waiting on them hand and foot fulfilling the mitzvah of kavod et avikhah ve-eimekhah. Ruth made sure Miriam not only had her all the needs and comforts in life lined up and was comfortable in North Oaks retirement community where Rabbi Oberstein gave lectures/shiurim,
but also brought kosher dainties from afar for her mother who like rogelach, tzimmus, gefilta fish, and kreplach that Ruth made herself learned from her mother Miriam.ミライム also liked bagels and lox but the salt in the lox was not really the most healthiest food for Miriam. The family secret however in the culinary arts was handed down from Keila Leiba Gluskin who made sweet candies out of radishes changing the bitter into the sweet. It is said that Rav Yehudah HANasi’s household always had radishes on its table, a delicacy in Tannaitic times. When discussing the eishes chayil, Shlomo Hamelech writes: “Oz vehadar levusha vatischak leyom acharon – Strength and majesty are her raiment, and she joyfully awaits the last day. Oz vehadar, strength and majesty, are also accurate descriptions for her dignified levaya of Ruth zl. The funeral home was packed, with over 1,000 people in attendance, as David’s having previously served in the Ner Israel High school motivated Rabbi Yakov Schuchman Ruth S. Levy 272 to have the whole Ner Israel Henry Beren HS attend the funeral at Levinsons down the street (Yeshiva Lane) from Ner. Furthermore, in the shiva house on 6248 Woodcrest Ave a Sefer Torah was supplied by Rabbi Dovid Katz, from which David leyned on Monday and Thursday and the house never missed a minyan for Schaharit, minchah, and ma’ariv. At the levaya David wanted to give over a hesped about the illustrious Rabbinic stock and history from which Ruth zl and Miriam stemmed but did not due to the custom of not giving a hesped on Rosh Hodesh Nisan as per advice of Rabbi Yochanan Stengel who along with Rabbi Aaron Levine of the Agudah taught David Daf Yomi many years. However, the pusek that illustrates Ruth (zl) the most is “piyah patchah bichochmah ve-torah chesed al leshona”. Ruth was full of wisdom (chokmah) and binah (understanding) both practical and more theoretical whether it be recognizing a conflict of interest of a lawyer who posed as buyer and seller in a business deal of real estate Ruth was or , orchestrating her vast knowledge of literature and philosophy etc. which she loved and cherished because her father’s library was stocked not only with sefarim but many sets of first editions of Comparative literature. Ruth’s BA at Bryn Mawr College was the equivalent today to a PHD as she passed an exam in Greek given by Gregory Nagy and Richard Latimore requiring translation of pre-Socratic fragments, translation of a portion in German of Kant’s Kritiuqe des Reinen Vernunft (Ruth was worried about passing this exam as she knew Yiddish from her Mother Miriam but German was required for the BA requirement at Bryn Mawr), a French exam translating a section of Lafontaine’s Les Fables, and explication de text Ruth S. Levy 273 of Old English from Beowulf and Chaucer. Such were the standards then for a BA with majors in philosophy & English/comparative literature. However, Ruth’s knowledge of secular literature was largely self-taught and continued throughout her life as an autodidact where she explored works in Hebrew literature and Religious Zionism. Ruth regularly attended lectures at the Baltimore Hebrew university and enrolled for classes in Israeli History, Israeli politics, Hebrew literature, Tanakh, Biblical Archeology, Jewish philosophy, Jewish history etc. Yet Ruth, who had a modest job teaching literature in a HS, was very active in practical matters always sacrificing for others, and never indulged in luxuries for herself, was never lazy, never idle, wants and needs between distinguishing תאים לא יצלות ולזום, bildet Ruth is now joyfully reaping the rewards for all the selfless acts in her lifetime, we, those left behind, are bereft and forlorn.
— without her help, without her wisdom, without her cheer, without her laugh. Ruth planned for the future of the well being of her children and thus did not fear the snowy days of the future “because all her household was dressed in royalty in dressed royalty in dressed Shiriyot etichot ve’ah ala Rav.

Ruth planned for the future financially of her children and grandchildren investing and sacrificing עוז והדר ל봅ותה, והשה לんですよ, ליום אחרון. them for everything May we find joy in emulating her special graceful and magnanimous ways, and may we soon be zocheh (merit) to the fulfillment of: “Az yimalei schok pinu uleshoneinu rina – Then our mouth will be filled with laughter and our tongue with glad song.”

Ruth along with Robert played the piano and made sure her 3 children received piano and music lessons (see Intro in vol. Music and Medicine by Robert I Levy) Ruth S. Levy 274 May we never forget Ruth’s encouragement of all her children’s educational pursuits. After each day of school Ruth asked, “did you learn anything important that transformed you for the better morally, spiritually, and intellectually? More importantly it is not the score you won on your quiz but did you ask a thoughtful penetrating question that makes the examined life worth living?”

Ruth was an excellent teacher full of patience and love when she helped her children with homework. She knew the best teaching methods to reach each particular child-

חֲנְֹּלַנַעַר, על-פי דרכו styles learning own their with child Ruth’s 3 children never had anxiety about scoring high academically (although they did) because Ruth instilled a true love for learning lishmah and the joy of intellectual contemplation and understanding. In helping with home work she instilled calm, quietude, and reassurance of the big picture and what ultimately matters and is redemptive in life. Ruth had a vision of philosophy of education. Ruth’s three children attained advanced degrees. The son in Jewish studies and two daughters at Hopkins in Creative Writing under playwright Edward Albee and the middle daughter a degree in Chinese philosophy and Mandarin Language. At Princeton magna cum laude. The Middle child was also the valedictorian of her competitive High school class and was accepted not only at Princeton but Harvard and Yale. Ruth is the one who should take credit for the academic achievements. All three children knew that really these attainments were Ruth’s who encouraged and nourished the intellectual quest and life of the mind in all her family from an early age by reading to her children first children’s books like the Little Midrash says and then classics for the teenage years like James Michener’s the Source, Chaim Grade’s My Mother’s Sabbath Days, Leon Uris’ Exodus. Vacations revolved around reading. Ruth gathered her children all Ruth S. Levy 275 around the table in an inexpensive cabin that the family rented for vacations in the remote mountains of Western Maryland and West Virginia. These were not fancy vacations at hotels. Rather they revolved around learning, quality time, reading and sitting on the porch watching the birds fly overhead, the deer in the meadows, and sound of acorns off of trees, and excursions to the lake for a row boat ride. They were not vacations filled with glitz of minature golf, amusement park rides, and the sickness of constantly needing to be “entertained” in vanity of vanities. Ruth spent nothing on herself. Rather everything was for the wellbeing of her children and mother and mother in law. In this way Ruth sacrificed for others, and was always concerned and devoted to the needs of others. Ruth gave much Tzedakah and participated in many worthwhile projects such as sending monies to orphans in Israel, supporting soup kitchens in Israel like Penai Meir, and projects like Leket Israel which gathers...
left over food from simchot to share with people that need the food to also Ruth כַפָה פָרֶשָֹה לֶעָנִי, והיה שילה לאמבון. survive greatly patronized the arts supporting the Baltimore symphony, Shakespeare Folger Theater, and many museums across the world. David's memorable trips with his two parents include one to Amsterdam where the family stayed for a Shabbat with a shomer shabbos former colleague of Dr. Robert Levy's in Amsterdam. Robert's cousin Flora Aitkin was descended from the Rabbi Hartegenssis family of Amsterdam. The second major trip David remembers with Ruth and Robert I Levy is a trip to Greece and Turkey where particularly Jewish historical sites were sought out. David remembers how anti-Semitic some of the Greek people were. In Turkey in Istanbul David remembers a remarkable meal on the Bosphorus hosted by a Jewish family whose son had frequently been hosted by the Levy family for Shabbos while attending Johns Hopkins University in Baltimore. Ruth S. Levy 276 Ruth valued memory and understood the importance of remembrance. She devotedly attended Yizkor for her father who was killed in a car crash in 1949. Ruth visited his kever between Rosh Hoshanah and Yom Kippur every year. Ruth also drove and accompanied her mother Miriam to the kever of her grandparents Keila Leiba Gluskin Helfgott and Rabbi Yaakov Helfgott in Rosedale cemetery in Baltimore where Rabbi Katz' parents are also buried. Thus David's genealogical research was really begun by Ruth and continued by David who visited various members of the Gluskin family in Eretz Yisrael in 2005 where David interviewed Dr. Gita Gluskina in Givatayim, and 2017 meeting with Dr. Emmanuel Gluskin. Photo in Jerusalem below of Dr. Emmanuel Gluskin, David, and Yosi Dr. Gluskin's son: Ruth S. Levy 277 Ruth's interest in remembering the past is also seen in her contact with Debbie Nussbaum. Ruth placed an ad in the Algemeiner Journal to trace and be put in contact with her Russian Gluskin cousins. Thus this genealogical research was really begun by Ruth. Ruth was an avid reader of Jewish history. Her learning about the past was not sufficient for Ruth who wanted to not only remember the past, live in the present, and trust the future. One must learn from the past. And that sent Ruth into her living Zionist commitment. Besides charitable work on behalf of Israel Ruth was an avid follower of Israeli life, culture, and politics as well as Jewish history & philosophy In her later years Ruth pursued much intellectual exploration in Zionist thought and ideology on the history of Eretz Yisrael from antiquity to the present vibrant political dynamics. From Arthur Hertzberg’s The Zionist Idea, to writings by Chaim Weizman, Menachem Begin (White Nights), to early Hebrew literature such as works by Agnon, Bialik, Brenner, Tchernikovsky, to the poetry of Rachel, Uri Tzvi Greenberg, to recent writers such as A.B. Yehoshua, Amichai, Amos Oz, etc. There was not any area extraneous to Eretz Yisrael and its life that did not escape the cognition of Ruth who as with Yehudah HaLevi felt very strongly the Hibat Zion illustrated in the verse, “Ani bi Ma’ariv ve lebi bi-mizrah.” Ruth's ahavat Yisrael for every Jew was a manifestation of her love for the land of Israel the ultimate home of the Jewish spirit and the unfolding of the Jewish destiny upon the stage of history. This is why Ruth’s funeral was somewhat of a paradox. At Sol Levinson thousands of students from Ner Yisrael attended the funeral and even Rabbi Dovid Katz, a Kohen attended in a special outside area designated for Kohanim. These various types of Talmud scholars that attended the levaya speak to the eternal Jewish spark that remains alive in the exile, but ironically Ruth’s whole later life was a longing for the negation of the exile (shallal
ha-galut) to come closer to the eternal homeland of the Jews by understanding not only the forms of Zionism as political (Herzl), cultural (Ahad HA’am), linguistic (Eliezer ben Ruth S. Levy 279 Yehudah), and religious (Rav Kook, etc.) but appreciating EY pioneers, builders, and still today its torchbearers. Ruth sought to understand Israel today, its achievements, and challenges then, now, and in the future. Ruth’s pride and respect for the early halutzim who came to the land “livnot u le hibanot bah” (to build and be personally rebuilt” to reading the works of female Zionists like Henrietta Szold the organizer, Rachel Bluwstein the poet, Rahel ben Zvi the pioneer, and Gold Meir the leader. This interest in women Zionists extended to female voices today such as those of Ruth Wisse although a Yiddishist by profession a true lover of Israel as illustrated in her book on Jewish power. It included women Zionists of all political spectrums such as Letty Pogrebin, Anne Roiphe, Rose Halperin, Blu Greenberg, Tael Tamir, Anita Shapira, Ruth Gavison, Ayelet Shaked, Rachel Danzinger, Einat Ramon, Sharon Shalom, Ellin Willis, and Esther Jungreis. Ruth also read widely and enjoyed encountering people of Mizrahi backgrounds or Jews from Arab Speaking lands including Morocco, Syria, Iraq, etc. Ruth also was thankful for nonJewish Zionist voices as illustrated by Martin Luther King, Robert Kennedy, Patrick Moynahan who gave an important speech at the UN in favor of Israel when it was not popular to do so. When the Durban conference occurred branding Zionism as Racism, Ruth was not afraid to speak up, reject, and condemn such liberal political correctness in the name of anti-Semitism. Ruth condemned BDS and her roots with her mother who escaped communist Russia while many of her cousins did not, never forgot how communism persecuted the Jews, how her mother’s brother was one of the physicians condemned in Stalin’s Doctor’s plot persecutions, and how even her mother’s uncle Rav Gluskin was imprisoned for religious activity 2x in communist Russia. Ruth was cognizant however not only of Stalinist cleansing of Jewish communists, but daily she remembered the Churban Ruth S. Levy 280 Europa that came from the fascist right of the Nazi totalitarians and their allies such as the Hungarian Arrow Cross. Thus politically Ruth although a democrat politically did not tend towards extremes of the right or left, but rather encouraged her children to think critically and realize that much of politics is corruption especially after what Leo Strauss identified as Machiavelli as the teacher of evil when he said “the ends justify the means.” Ruth’s greatest virtue was seeing every person as a kingly end rather than a means only respecting everyone as Bitzelem Elokim. She saw the dignity in all, respecting political differences but at the same time according respect, dignity, and love of each person as a child of G-d because all are BiTzelem Elokim. She did not understand being in the image of G-d literally as anthropomorphic resemblance but rather the divine spark to strive for moral, spiritual, and intellectual virtue, living a life of the mind, a thoughtful life, a life of questioning and Emunah with deep ahavat Hashem, ahavat Torah, and ahavat Yisrael. David never saw Ruth angry and never heard Ruth speak loshon harah. Ruth’s respect for elders was exemplary in the way she cared for both her mother and mother in law. Ruth's life was a kiddush Ha-shem or sanctification of G-d's name, and the difficult illness with cancer at the end of her stay in olam ha zeh should only be a kappara and yisurin shel ahava, in a life dedicated to the needs of others, where she always put herself last and habitually acted lifnim mishurat ha-din, giving tzedakah generously, ensuring her children's love of learning lishma, caring for
others, etc. As the Mishnah in Peah 1:1 states and Ruth fulfilled, " These are the precepts that have no prescribed measure, the corner of the field (left for the poor, i.e. support of Leket Israel), the first fruit offering (bikurim in parasha Ki Savo, which Ruth heard David layn on Shabbos), Ruth S. Levy 281 acts of gemilut hasidim (loving kindness), and talmud Torah. This Mishnah is recapitulated in Talmud Bavli Shabbos 127a which Ruth also fulfilled as best possible for a woman: These are the precepts whose fruits a person enjoys in this world but whose principle remains intact in olam habah. They are the honor and devotion due mother and father, acts of gemilut chasidim, early attendance at the house of study morning and evening (Ruth encouraged David to attend Shacharit and Maariv every day and David also daavened Minchah at Ner Israel when he worked there as a HS teacher and librarian, hospitality (hachnoset orchim), bikur holim, dowing the bride, escorting the dead, kavanah in tefillah (which she learned from Miriam the Tehillim and Techinus sager), bringing peace between man and his fellow (Aaron's virtue), vetalmud Torah kineged kulam. Ruth's life is an example of self-sacrifice for others and her presence blessed all who circulated in her orbit. May Ruth's memory be for a blessing and her soul caught up in the bundle of life like a shining name in Gan Eden zl.

Slide 51

1. : Dr Emanuel Gluskin
2. **JOURNAL ARTICLES**
9. E. Gluskin, "High harmonic currents in fluorescent lamp circuits", IEEE Trans. on Industrial Applications, 26(2), 1990 (347-351), (not identical to No.2 of Papers Presented at Scientific Meetings - two sections were added)
10. E. Gluskin, "Zerocrossings of periodic time functions which appear in a nonlinear equation relevant to electrical engineering", J. of the Franklin Institute, 327(4), 1990 (663-675)
15. E. Gluskin, "The power consumed by a strongly nonlinear element with a hysteresis characteristic fed via a periodically driven LC circuit", J. of the Franklin Institute, 328(4), 1991 (369-377)
27. E. Gluskin, "A comment on "Phonon band gaps" by R.M. Hornreich et al", J. de Physique-I, 7, 1997 (863-864)
28. E. Gluskin, "Nonlinear systems: between a law and a definition", Reports on Progress in Physics, 60(10), 1997 (1063-1112)
29. E. Gluskin, "On the resistive function measured between two points on grid or a lattice of similar nonlinear resistors", Int'l. J. of Circuit Theory and Applications, 26(2), 1998 (207-213)
30. E. Gluskin, "A possible way to measure mechanical torque developed by an electrical motor", European J. of Physics, 19(1), 1998 (93-95)
34. E. Gluskin, "Modeling the mechanical action of fiber-type biological systems", IEEE Engineering in Medicine and Biology Magazine, 1999 (112-114)
36. E. Gluskin, A comment on J.D. Jackson's Classical Electrodynamics, European J. of Physics, 21, 2000 (L31-L32)
37. E. Gluskin, "Calculations and hypotheses relating to the input conductivity function of an infinite grid of similar nonlinear resistors", Int'l. J. of Systems Science, 32(6), 2001 (753-766)
40. E. Gluskin, "Let us teach this generalization of the final-value theorem", European J. of Physics, 24(6), 2003 (591-597)
41. E. Gluskin, "Spatial filtering through elementary examples", European J. of Physics, 25(3), 2004 (419-428)
42. E. Gluskin, "One-ports composed of power-law resistors", IEEE Trans. on Circuits and Systems II: Express Briefs 51(9), 2004 (464-467)


E. Gluskin, "Two mathematical comments on the Thevenin Theorem: an 'algebraic ideal' and the 'affine nonlinearity'", Mathematical Problems in Engineering, Volume 2015, Article ID 743189,7 pages, Hindawi Publ.

E. Gluskin, "On a unit that has to be an integral of the delta-function: do not detach mathematics from physics here!" IETE Journal of Education, 2016, http://dx.doi.org/10.1080/09747338.2015.1135763

PAPERS PRESENTED AT SCIENTIFIC MEETINGS PUBLISHED IN PROCEEDINGS


E. Gluskin, "High harmonic currents in fluorescent lamp circuits", Conf. Record of the 1988


E. Gluskin, "Watch the symmetry points!", Proc. ISTET '99 - X Int'l. Symposium on Theoretical Electrical Engineering, Madgeburg, Germany, 6-9 Sept., 1999 (135-140)


E. Gluskin, "An introduction to the nonlinear conductive grid", ECCTD '01 (European Conf. on Circuit Theory and Design) Espoo, Finland, 27-31 Aug. 2001 (III-261-264), (Presented as a tutorial and as a regular session lecture)

E. Gluskin, "Further developments for application of the psy-transform", Proc. 23rd IEEE Convention of Electrical and Electronics Engineers in Israel, Tel-Aviv, Israel, 6-7 Sept. 2004 (384-387)


OTHER PUBLICATIONS
Scientific and Research Reports
E. Gluskin, "Possibilities of using a single SCR circuit in an ignition circuit for fluorescent lamps" (in Hebrew), Beer Sheva, Research and Development Authority, Ben Gurion University of the Negev, Nov. 1980, Report No. BGUN-RDA-287-80

2. E. Gluskin, "Electronic ignition of a fluorescent lamp; parametric amplification of igniting voltage strike" (in Hebrew), Beer Sheva, Research and Development Authority, Ben Gurion University of the Negev, Dec. 1980, Report No. BGUN-RDA-2302-81


7. E. Gluskin, "Signs encoding the state of a project" (Proposal of the pictorial language for describing the progress of research projects in the Institutes)" (In Hebrew), The Institutes for Applied Research, Ben-Gurion University of the Negev, Report No. BGUN-ARI-49-83


**Patents**


**Printed Lecture Notes**

- E. Gluskin, "Electrical Safety" (in Hebrew), Safety Management and Engineering Program (M.Sc. degree level), Ben-Gurion University of the Negev, 1998. (British Library holds a copy).

**Some Activities**


- Last, but not least, -- at present reviewer of the H.I.T's "Journal of Science and Engineering".


• Education: (B.Sc., M.Sc.) -- Leningrad Polytechnical Institute (now this institute holds the name: Technical University of Saint-Petersburg), School of Radio-Electronics, – 1974.
• (Ph.D) – Ben-Gurion University of the Negev, Electrical Engineering Department, -1990

§ Fields and Research Interests:
System Theory (especially Nonlinear Systems),
Power Systems (especially Fluorescent Lamp Circuits),
Electrical Safety, Signal Processing, Spatial Filtering,
Autistic Vision Problem

Teaching Experience:
In H.I.T, since 1998
Energy Conversion A
§ Energy conversion B
§ Introduction to Electrical Engineering
§ Signals and Systems
§ Linear Systems
§ Electromagnetic Fields
§ In Ben-Gurion University, since 1990
Calculus
§ Thermodynamics
§ Introduction to Electrical Engineering 1
§ Introduction to Electrical Engineering 2
§ Nonlinear and LTV Networks
§ Electrical Safety

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of God.

In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

Slide 52 family tree: various publications

Rabbinic works
Rav Moshe Zev, author of Sefer Marot HaTsovos Netziv commented “hu sefer mechubad lemevinim”

Rav Eliezer Gravaar (author of mishnat rabbi) father of Rabbi Isur Kisos of Shklov

Rabbi Eliezer Rabinowitch author of Sefer Ohr Gadol

Chofetz Chaim remarked on Rav Menachem Gluskin “Ich hob gevust ahz her ken lernen ober ah fazoi fil?”

**Academic pubs**

Dr. Amusin

Hundreds of articles in Jewish studies and over 50 books translated into many languages. Yet RAMBI lists only the following four in English on the DSS:

- 1 Amusin, I. D. (Iosif Davidovich) 4Q Testimonia, 15-17. «Hommages à André Dupont-Sommer» (1971) 357-361
  133-140
- 4 Amusin, I. D.(Iosif Davidovich) “Qumran parallel to Pliny the Elder’s account of the Essenes.”

*Qumran Chronicle 2,2* (1993) 113-116

- 5 Amusin, I. D.(Iosif Davidovich) “Reflection of historical events of the first century B.C. in Qumran commentaries

  (4Q 161; 4Q 169, 4Q 166),” *Hebrew Union College Annual 48* (1977) 123-152.

- Dr. Vilsker

**Publications by Dr. Vilsker**

- **At the root of Pushkiniana among the Jews**
• Works of Sholem Aleichem translated into Hebrew
• Review of a bibliography of Mendel Moicher Seforim
• The Medzibuz tombstone (kever of the Baal Shem Tov)
• Unknown letters of poet Chayim Nachman Bialik
• Sefer HaHokhmah by 10th C. Persian Rabbi Saeed bin Babshada allowing Dr. Fleischer to publish Mishlei shel Saeed bin Babshad
• Unknown poems of Rav Yehudha HaLevy (one trans. in Yiddish in Sovetish Heimland, 1982; sent 1st lines to Dr. Fleischer; 20-page article entitled "198 poems of Yehuda ha-Levy in unknown edition." origin of the term "Vilsker List", 111 (including not mentioned in any other indexes, including the classic catalog by Shmuel David Luzzatto

Dr. Ezra Fleischer, expert in Medieval Hebrew poetry, memorialized Dr. Vilsker in the Yediot Achronot on March 13, 1988 and dedicated 1988 Kiryat Sefer issue to Dr. Vilsker in which Dr Vilsker’s photo appears
The passing of Leo Vilsker is a great loss. Our world mourns not just the important research of this great man, an aristocrat of spirit, who was a messenger from an unfriendly country that persecuted him and Jewish scholarship. Leo Vilsker was a colleague with a generous and selfless soul. Many Israeli scientists have lost a friend who inspired us from afar (in Leningrad) with his never tiring research and quest for understanding, with his fiery supreme creative passion, and who at the same time astounded us with his knowledge, and rare modesty.”

Kiryat Sefer, featured Vilsker’s photo portrait with a long article by Professor Fleischer dedicated to the Vilsker’s discovery of unpublished poems of Rav Yehudah HaLevy and Rav HaLevy’s friendship with Rabbi Moshe ibn Ezra. This article had been ready to send to print, but then came the unexpected and untimely passing of Leib Vilsker suddenly in St. Petersburg. Fleischer made changes in the introduction and footnotes and the editors accepted Fleischer’s request to include a special page with a photo of Vilsker. This publishing of a photo in Kiryat Sefer was the first time in the 62 year history of journal Kiryat Sefer first published since 1926. In this photo Vilsker is wearing a white sweater that he inherited from his scholar brother in Law Joseph Amusin (ztsl)

Dr. David Yosef Amusin, z”tsl, DSS scholar, and spouse of Lea Gluskin Tincture of over 100 publications, brother in law of Dr. Vilsker

Publications of brother in law of Dr. Vilsker= Dr. Amusin

Hundreds of articles in Jewish studies and over 50 books translated into many languages. Yet RAMBI lists only the following four in English on the DSS:

• 1 Amusin, I. D. (Iosif Davidovich) 4Q Testimonia, 15-17. «Hommages à André Dupont-Sommer» (1971) 357-361
• 2 Amusin, I. D. (Iosif Davidovich) “Bemerkungen zu den Qumran-Kommentaren Bibel und Qumran” (1968) 9-19
• 3 Amusin, I. D. (Iosif Davidovich) Pamphlet antipharisien de Qumran Vestnik Drevnei Istori 178 (1986) 133-140
• 4 Amusin, I. D.(Iosif Davidovich) “Qumran parallel to Pliny the Elder’s account of the Essenes.”

Qumran Chronicle 2,2 (1993) 113-116

• 5 Amusin, I. D.(Iosif Davidovich) “Reflection of historical events of the first century B.C. in Qumran commentaries (4Q 161; 4Q 169, 4Q 166),” Hebrew Union College Annual 48 (1977) 123-152.
Dr. Gita Gluskin

Dissertation on obscure ms of Rabbi Yehudah alharizi

Gita Gluskina, who made Aliyah, wrote in the “Alef-Beit” Magazine that Vilsker studied all 18600 sheets “never Dr. Aryeh Vilsker 171 missing a single one”

medieval treatise in the British Museum. It was a mathematical treatise including calculations from the diurnal mathematical school which was a subject studied by Solomon Lurie. From the scientist’s point of view this unique work would be of Post War 143 great interest to the leading expert on medieval Jewish culture Gita Gluskin. Of course, due to the iron curtain there was no way they could travel to London. Thus Lurie wrote to the British Museums repository of microfilms and gave them to Gita to study. They were printed on sixty-six sheets of photo paper. The quality of the prints from the microfilm left much to be desired and the Hebrew letters written in medieval type were difficult to read. Gita began by composing its own alphabet, corresponding to the 14th century letters, to make it easier to read the text. The manuscript, entitled “Straightening Curvature” contained three and a half chapter instead of the declared five, belonged to the pen of a certain Alfonso. The title “straightening out the curvature” was derived from Isaiah, utopically predicting that someday, in light times, the curve will surely become straight. After reading thousands of pages in a variety of languages, Gita found a reference to Alfonso in the collection “Medieval Manuscripts of the Jews.” The second breakthrough was when the Israeli historian Yitzchak Ber published a medieval work called the “Gift of Jealousy” in which the author was Avner of Burgos. Gita showed that avner of burgos was the author of the mathematical treatise straightening out the curvature

Dr. Sonia Gluskin

**Russian Yiddish-language** poet and scholar of medieval Russian language and gamut of Russian literature

Faculty of Russian Language and Literature of the Leningrad State Pedagogical Herzen Institute. Her work "History of the word red" was recommended by BA Larin for the press (with the efforts of IS Lutovinova, one of the last pupils of BA Larin, it was prepared for publication and published). Her disertation analogue is Scholem’s

Author of 100s of technical articles in Russian linguistics and literature and lexigraphy such as Cardoteki for the “Old Russian Dictionary” (DRS):

from February 25, 1948 to June 20, 1992 at the Russian Language Department of the Pskov Pedagogical Institute, teaching courses in the Old Slavonic language, the history of the Russian language, introduction in linguistics, general linguistics. Defense of her Ph.D. thesis / under the supervision of BA Larin / "Cosmography of Bogdan Lykov in 1637 as a Russian revision of the text of the Atlas of Mercator " was held in 1949.

Dialectological Atlas of the Russian Language (DARYA

the Pskov regional dictionary with historical data: the organization of the dialectological expeditions of students headed by teachers to collect in field conditions the materials of unique Pskov dialects for replenishment of the Card indexes of the Pskov Regional Dictionary (KPOS)

taught Hebrew ulpan for new olim upon making Aliyah to EY