

Generation One

1. **Rabbi Solomon (Shlomo Yitzhaqi) RASHI of Troyes** #225, b. February 22, 1040 in Troyes, Champagne France, (son of Itzhak Tzarfarti (Isaac) #226 and daughter of Isaac #235) d. July 17, 1105 in Troyes, Champagne France. He married Bat Isaak Benabun #329, b. in BEF 1145, (daughter of Isaak Benabun #431).

Children:

2. i. Rachel RASHI #320.
3. ii. Miriam RASHI #322.
4. iii. Jochebed RASHI #348 b. 1065.

Generation Two

2. **Rachel RASHI** #320. She married Eliezer Belle Asses JOCELIN #321, (son of Shemiah #522).

Children:

- i. Shemaya JOCELIN, Rabbi #523.

3. **Miriam RASHI** #322. She married Judah, "RIBaN" (Rabbenu Yehuda Ben Natan) #323, b. 1065 in Mainz, (son of NATHAN #533) d. 1105.

Children:

5. i. Yomtov of Falais #324 b. 1090.
- ii. Dolce #534, d. 1196 in Erfurt, Germany. She married Eliezer #535.

4. **Jochebed RASHI** #348, b. 1065 in Troyes, Champagne France. She married Meir BEN SAMUEL, Rabbi, "Hayashish" #349, b. 1065. in Mainz, Germany, d. 1135 in (1085-1174).

Children:

- i. Hanah (Hanale) #524, b. 1080. She married Shmuel #525, (son of Simcha #526).
- ii. Samuel BEN SAMUEL, "Rashbam" #347, b. 1085 in Ramerupt, France, d. 1153.
- iii. Jacob BEN SAMUEL, "Rabbeinu Tam" #350, b. 1096 in Ramerupt, France, d. 1171. He married Miriam #527, (daughter of Yosef #528).
6. iv. Isaac, "RIBaM" (Rabbi Isaac II ben Meir) #316 b. BEF 1115.
- v. Shlomo #529.

Generation Three

5. **Yomtov of Falais** #324, b. 1090 in Falais, d. 1140.

Children:

7. i. Judah, Rabbi #325 b. 1115.

6. **Isaac, "RIBaM" (Rabbi Isaac II ben Meir)** #316, b. BEF 1115 in Ramerupt, France, d. in Regensburg, germany.

Children:

8. i. (6 more children) BEN SAMUEL #317.

Generation Four

7. **Judah, Rabbi** #325, b. 1115.

Children:

9. i. Isaac #326 b. 114x?.

8. (6 more children) **BEN SAMUEL** #317.*Children:*

- 10. i. Samuel SPIRA #318.

*Generation Five*9. **Isaac** #326, b. 114x?.*Children:*

- 11. i. Judah Sir Leon of Paris #327 b. 1166.

10. **Samuel SPIRA** #318. He married Julia TREVES #253, (daughter of Mattiyahu TREVES, Abd Paris France V of Provence #178 and Bat Menassier #179).*Children:*

- i. Shlomo SHAPIRA #542.

*Generation Six*11. **Judah Sir Leon of Paris** #327, b. 1166, d. 1224.*Children:*

- 12. i. the daughter of Rabbi Yehuda of Paris #536.

*Generation Seven*12. **the daughter of Rabbi Yehuda of Paris** #536. She married Matiyahu TREVES (ASHKENAZI), II, Rabbi #537, b. 1115 in Treves.*Children:*

- 13. i. ABRAHAM TREVES, Rabbi #538 b. >1240.

*Generation Eight*13. **ABRAHAM TREVES, Rabbi** #538, b. >1240.*Children:*

- 14. i. YOCHANAN TREVES ASHKENAZI, Rabbi #539 b. ~1265.

*Generation Nine*14. **YOCHANAN TREVES ASHKENAZI, Rabbi** #539, b. ~1265 in Treves, France, d. >1314 in Worms, Germany. Left France between 1285 and 1314 during the expulsion of Jews by Philippe IV and settled in Germany where he acquired the surname Ashkenazi.*Children:*

- 15. i. Yosef Abd Marseilles, ABD of Paris, V Hagadol TZORFATI-TREVES #180 b. 1305.

*Generation Ten*15. **Yosef Abd Marseilles, ABD of Paris, V Hagadol TZORFATI-TREVES** #180, b. 1305, d. 1350 in 1370?. He was the AV BAIS DIN (head of the Jewish Court) in Marseilles, Paris.

. He married Wife #540. Wife: His wife was very educated and explained many passages of the talmud. Their family was not required to wear the distinctive signs of Jews.

Children:

16. i. Mattityahu TREVES, Abd Paris France V of Provence #178 b. 1325.

Generation Eleven

16. **Mattityahu TREVES, Abd Paris France V of Provence #178**, b. 1325 in Provence, France, d. 1387 or 1385, Paris, France. He married Bat Menassier #179, (daughter of Menassier DE VESOUL, (Samuel SPIRA, Rabbi ?) #541).

Children:

17. i. Vergentlin Hana Traves #182 b. <1375.
 18. ii. Julia TREVES #253.
 iii. Abraham TREVES #336, d. in 1384.
 iv. Joseph of Paris TREVES #339, d. 1429.
 19. v. Yochanan Treves #546.

Generation Twelve

17. **Vergentlin Hana Traves #182**, b. <1375. She married Shlomo Salman Spira (Solomon Shapira) #184, b. 1375 in Landau Germany, d. 1453 in Landau, Germany.

Children:

20. i. Miriam SPIRA #342 b. 1403.

18. **Julia TREVES #253**, (See marriage to number 10.)

19. **Yochanan Treves #546**, d. 1429.

Children:

21. i. Yosef TREIVISH #543.

Generation Thirteen

20. **Miriam SPIRA #342**, b. 1403. Married 1450 in Worms Germany, Aharon I Luria Rabbi #186, b. 1413 in Heilbronn, Germany, (son of Nathanel Luria I Rabbi #185) d. 1480 in died in 1456?, 1456/1480 Worms Germany.

Children:

22. i. Jochanan LURIA of Alsace #241.
 23. ii. Jechiel Luria, Rabbi #589 b. BEF 1430.

21. **Yosef TREIVISH #543**, d. 1435.

Children:

24. i. Shmuel TREIVISH #544.

Generation Fourteen

22. **Jochanan LURIA of Alsace #241**.

Children:

25. i. Ahron LURIA of Elsass #343.

23. **Jechiel Luria, Rabbi** #589, b. BEF 1430 in Slutsk Poland, d. 1470 in Brest Litovsk Poland.

Children:

26. i. Dresel (Dreizel) Miriam Zeisel Luria #192 b. 1470.

24. **Shmuel TREIVISH** #544.

Children:

- i. Eliezer TREIVISH #545.

Generation Fifteen

25. **Ahron LURIA of Elass** #343.

Children:

27. i. Schlomo LURIA #344.

26. **Dresel (Dreizel) Miriam Zeisel Luria** #192, b. 1470, d. 1559. She married Lipman Eliezer Shernzel #191, b. BEF 1485, (son of Yechiel SHRENTZELS #512) d. BET 1558/1559 in Lvov.

Children:

28. i. Dinah Malka Schrenzel Luria Isserles #109 b. 1485.

Generation Sixteen

27. **Schlomo LURIA** #344.

Children:

29. i. Joshua Moses LURIA #345.

28. **Dinah Malka Schrenzel Luria Isserles** #109, b. 1485, d. 1553. She married Israel Isserles (ISSERLEIN), Rabbi #120, b. BEF 1505, (son of Josef (Joseph) LAZARS, Rabbi #193 and Gittel AUERBACH #194) d. 1568 Cracow.

Children:

30. i. Moses Isserles Rabbi "ReMA" #107 b. 1520.
31. ii. Miriam Baila Isserlis Horowitz #170.

Generation Seventeen

29. **Joshua Moses LURIA** #345, d. 1591 in Worms.

Children:

- i. Ahron LURIA #346, d. 1613 in Frankfurt, Germany.

30. **Moses Isserles Rabbi "ReMA"** #107, b. 1520 in (1525?) Cracow, Poland.

ISSERLES, MOSES BEN ISRAEL (ReMA):

By : Solomon Schechter M. Seligsohn

<http://www.jewishencyclopedia.com/view.jsp?artid=366&letter=I>

Polish rabbi, code annotator, and philosopher; born at Cracow about 1520; died there May 1, 1572. His father was a rich and prominent Talmudist, and it may be concluded from the terms "ha-?a?in" and "ha-parnes" which his son applies to him (preface to "Me?ir Yayin"), that he was the chief of the community. Isserles studied in his native city, and then under Shalom Shekna, rabbi of Lublin, whose son-in-law he became. Among his fellow pupils were his relative Solomon Luria (MaHaRShaL), and ?ayyim b. Bezaleel, who later was his opponent. Isserles returned to Cracow about 1550, when he established a large yeshibah and, being a wealthy man, supported his pupils at his own cost. Three years

later he was ordained rabbi and was named one of the three dayyanim to form the rabbinate of Cracow, which community had as yet no chief rabbi ("ab bet din"). In 1556, when the plague ravaged Cracow, Isserles went to Szydlowiec, where he wrote his "Me?ir Yayin." While still young Isserles was recognized as an authority in rabbinical matters. As early as 1550 his relative Meir Katzenellenbogen of Padua, a man of eighty years, had applied to him to use his influence in forbidding the unlawful printing in Poland of the "Mishneh Torah," which was causing Katzenellenbogen heavy loss. Isserles in ten responsa defended the interests of the aged rabbi of Padua. He also corresponded with many other rabbis, among them Joseph Caro, who answered him in a very considerate manner.

Relations with Solomon Luria.

A close friendship existed between Isserles and his relative Luria, though, as will be seen, they differed later on various matters (Isserles, Responsa, No. 6). In many respects their aims were similar: both aimed at the truth in their decisions, both worked for the furtherance of Talmudic literature, and both ascribed great importance to customs ("minhagim"). In certain other matters, however, there was great opposition between the two friends, especially in their attitude toward philosophy. Luria was the adversary of philosophy; Isserles, its warm defender, declaring openly that the aim of man is to search for the cause and the meaning of things ("Torat ha-'Olah," III., ch. vii.). Isserles accordingly devoted a part of his time to philosophy. When Luria reproached him for having based his decisions on Aristotle's teachings, he replied that he followed Maimonides, and that he studied Greek philosophy only from the "Moreh"; further, that he pursued his philosophical studies on Sabbaths and holy days only, when people generally took walks, and that it was better to occupy oneself with philosophy than to err through Cabala (Isserles, Responsa, No. 7). The fact that Isserles studied the "Moreh" on Sabbaths and holy days-on which days the reading of profane literature was particularly forbidden-shows how much he appreciated philosophy in general and Maimonides in particular. Isserles also occupied himself with the secular sciences; and whereas Caro says that a man must devote all his time to the study of the Torah and the Talmud, Isserles decides that one may now and then occupy himself with the secular sciences provided he is not led into heresy through studying them (Shul?an 'Aruk, Yoreh De'ah, 246, 4). He himself had an extensive knowledge of astronomy and a great liking for history. It was Isserles who induced his pupil David Gans to write the historical work "Dawid." Isserles was opposed to "pilpul" (Responsa, No. 78); and he taught his pupils how to interpret the Talmud in a simple way (ib. No. 38).

Connection with Council of Four Lands.

Some of his responsa are written in an elevated style of versified prose, as are his prefaces, though, as he himself declared, he had never studied Hebrew grammar (ib. No. 7). Isserles was also an excellent scribe, and in the scroll of the Pentateuch which he wrote and which is preserved in the synagogue-originally his house, which he gave to the community for a place of worship-there are fourteen readings different from those in other scrolls (see "Ha-Maggid," i. 54, ii. 16). Isserles was prominent in the Council of Four Lands, which was established in his time. A quarrel having broken out among the rabbis, he launched an anathema against those who were desirous of continuing the agitation and would not await the decision of the rabbinical congress at the fair of Lublin (Responsa, Nos. 63, 64). Owing to the fact that he was one of the founders of rabbinic learning in Poland and Germany, and was recognized as the authority not only in rabbinic law but also in Cabala, philosophy, and the secular sciences, legends attached themselves to him. Many curious stories are told of the number of years he lived, of the number of works he wrote, etc. (comp. Azulai, "Shem ha-Gedolim," i., s.v. "Mosheh Isserles"). Even at the present day the Polish Jews consider him a saint, and on the anniversary of his death large numbers make a pilgrimage to his tomb at Cracow ("Ha-Maggid," 1903, No. 18). In the epitaph on Isserles' tombstone occurs the following: "From Moses [Maimonides] to Moses [Isserles] there was none like Moses" (comp. Deut. xxxiv. 10). This is an exaggeration, but there is a resemblance between the two, as both were halakists, and both devoted a large part of their time to philosophy.

Isserles and Caro.

Isserles' writings may be divided into two classes of works: (1) halakic, and (2) philosophical, cabalistic, exegetical, and scientific. It is on the former that his great reputation rests. His zeal for the Law and his vindication of Ashkenazic customs spread his fame far and wide. Indeed, he may with justice be called the Ashkenazic codifier; for he was to the Ashkenazim what Caro was to the Sephardim. Like Caro, he wrote a commentary to the Arba' ?urim, entitled "Darke Mosheh," of which two parts were printed (i., Fürth, 1760;

ii., Sulzbach, 1692). An abridgment of this work, entitled "i?ur Darke Mosheh," was published with the text in Venice, 1593. This commentary contains a severe criticism of the "Bet Yosef." It is also the source of Isserles' other work, "Mappah," which is both a criticism of and a supplement to Caro's Shul?an 'Aruk. Isserles saw that Caro's "table" was not sufficiently "prepared"; for Caro as a Sephardi had neglected the Ashkenazic minhagim. He therefore provided the Shul?an 'Aruk (= "Prepared Table") with a "Mappah" (= "Table-Cloth"), consisting of notes ("haggahot") inserted in Caro's text. These notes first appeared in the Cracow edition of the Shul?an 'Aruk (1571), in Rashi type to distinguish them from the text of Caro. The authorities receiving special attention in the "Darke Mosheh" and "Mappah" are the A?aronim and, more particularly, the minhagim, to which Isserles attached great importance. The importance of the minhag had already been pointed out by Solomon Luria, who declared that the minhag outweighed the Law ("Yam shel Shelomoh" to B. ? . x. 42). Isserles went still further: he established the minhag in several cases as the standard authority. "The minhag is the Law," he said ("Darke Mosheh" on ?ur Yoreh De'ah, 116). "One must not act contrary to the minhag" (Shul?an 'Aruk, Ora? ?ayyim, 619, 1). Still, even in establishing the minhag as an authority, he did not do so indiscriminately, because he made a distinction among minhagim. Where the minhag seemed to him absurd, he declared it to be unacceptable (Shul?an 'Aruk, Yoreh De'ah, 160, 18). It must be added that when Ashkenazim now speak of the Shul?an 'Aruk they understand by it both Caro's text and Isserles' notes, and that when there is a conflict between the two, Isserles is taken as the authority.

Liberal Tendencies.

As to Isserles' system, it may be said that he was more inclined toward restrictive decisions ("ma?mir"), especially in his rulings concerning kasher food (see, for instance, Shul?an 'Aruk, Yoreh De'ah, 35, 5; 107, 2 et passim). But he has been judged too severely by modern Maskilim, who have accused him of making arbitrary restrictions, of inventing customs, and of causing heavy pecuniary losses by his reliance on the minhagim (P. Smolenskin, "'Am 'Olam," ch. xiii.). These accusations are unjustified, because Isserles was consistent in principle, inasmuch as he regarded the minhag as the norm for the practise on both the liberal and the restrictive sides. Throughout his "Darke Mosheh," "Mappah," and responsa occur many liberal decisions of his which are based on the minhag, but are contrary to the decisions of other casuists ("pose'im"), including Solomon Luria. In general he adapted his decisions to the spirit of the time in which he lived; and he gave a liberal decision when he saw that a restrictive one would prove burdensome ("She'elot u-Teshubot ReMA," No. 50). Isserles touches also, in his halakic decisions, on the question of the superiority of the Hebrew language and the sacred characters. He allows one to read on Saturdays non-religious works if written in Hebrew (Shul?an 'Aruk, Ora? ?ayyim, 307, 16). The Targumim have the same sacred character as the Hebrew ("Darke Mosheh" on ?ur Eben ha-'Ezer, 126). The square characters are sacred because the scroll of the Law is written in them; and he forbade the writing of non-religious works in such characters (Shul?an 'Aruk, Yoreh De'ah, 284, 2). His other halakic works are: "Torat ?a??at," also called "Issur we-Hetter" (Cracow, n.d.), a treatise on what is lawful and unlawful, arranged according to the "Sha'are Dura" of Isaac of Düren, and written before the "Mappah." Later Isserles added notes to this work (ib. 159 1). Eliezer ben Joshua of Shebrszyn and Jacob Rzeszower (Reischer) wrote commentaries on the "Torat ?a??at": that of the former was entitled "Dammese? Eli'ezer"; that of the latter, "Min?at Ya'a?ob." The work was severely criticized by ?ayyim b. Bezaleel in his "Wikkua? Mayim ?ayyim" and by Yom-?ob Lipmann Heller in his "Torat ha-Asham." "She'elot u-Teshubot ReMA" (ib. 1640), a collection of 132 responsa, many of which were addressed to him by other rabbis. In these responsa Isserles sometimes criticizes Solomon Luria, Shalom Shekna (his own master; see Responsa, No. 30), Mordecai b. Hillel (ib. No. 100), and others. "Haggahot" (Prague, 1604), notes to Jacob Weil's "She?i?ot u-Bedi?ot." Notes on Mordecai b. Hillel (Isserles, Responsa, No. 38).

Philosophical Works.

His works of a philosophical character are "Me?ir Yayin" (Cremona, 1559) and "Torat ha-'Olah" (3 vols., Prague, 1659). The former is a philosophical work in which he treats the Book of Esther as an allegory of human life. The "Torat ha-'Olah" is a philosophical explanation of the Temple, its equipment, and its sacrifices. In the description of the Temple, Isserles follows Maimonides' "Yad," Bet ha-Be?irah, even in those cases where Maimonides is in conflict with the Talmud ("Torat ha-'Olah," I., ch. ii.). According to Isserles, the entire Temple and its appurtenances-their forms, dimensions, and the number of their parts-correspond to things either in divine or in human philosophy. For instance, the seven parts of the

Temple (ib.) correspond to the so-called seven climates. The women's courtyard and its four chambers correspond to the active intelligence and the four kingdoms, mineral, vegetable, animal, and rational, which receive their form from the active intelligence ("Torat ha-'Olah," I., iv., vi., viii.). He also follows Maimonides in many philosophical points, as, for example, in a belief in the active intelligence, and regards the angels not as concrete bodies, but as creative; every power of God being called "angel" (messenger) because it is an intermediary between the First Cause and the thing caused or created (ib. II., xxiv.; III., xvii.; comp. "Moreh," ii. 6). In many other points, however, he differs widely from Maimonides. He follows Albo in fixing the number of the articles of faith or fundamental principles ("i?arim") at three; viz., belief (1) in the existence of God, (2) in revelation, and (3) in divine retribution. To Albo's six derived principles Isserles adds three: free will, tradition, and the worship of God alone ("Torat ha-'Olah," I., xvi.). Belief in the creation of the world is in his eyes the most important of the derived principles; and he refutes the seven arguments of the philosophers against it (ib. III., xlv., xlv., lxi.). He does not, however, consider it necessary to believe in the end of the world (ib. ii. 2)-another point on which he differs from Maimonides (comp. "Moreh," ii. 27). As Isserles lived at a time when the Cabala predominated, and as he was a contemporary of Isaac Luria, ?ayyim Vital, and other cabalists, it was natural that he should be influenced by mystical views. Although, as has been already said, he was opposed to the Cabala, he devoted a part of his time to its study. His "Torat ha-'Olah" is full of cabalistic opinions. He appreciated the Zohar, believing it to have been revealed from Mount Sinai; and he rejoiced when he found that his philosophical views were confirmed by it ("Torat ha-'Olah," I., xiii.; II., i.). He occupied himself, too, with the study of Gema?ria (ib. I., xiii.), and believed that a man might perform wonders by means of combinations ("?erufim") of holy names (ib. III., lxxvii.). But he refutes the cabalists when their opinions do not agree with philosophy. In general, Isserles endeavored to prove that the teaching of true cabalists is the same as that of the philosophers, the only difference being in the language employed (ib. III., iv.). Still in halakic matters he decided against the Zohar ("Darke Mosheh" on ?ur Ora? ?ayyim, 207; ib. on ?ur Yoreh De'ah, 65). The other works of Isserles are: Commentary on the Zohar (unpublished). "Yesode Sifre ha-?abbalah," a treatise on the Cabala, mentioned in "Darke Mosheh" on ?ur Ora? ?ayyim, 61. Notes and additions to Zacuto's "Yu?asin." Cracow, 1580. Notes to Elijah Mizra?i's supercommentary on Rashi, a part of which has been published by Joseph Kohen-?ede? in "Meged Yera?im," ii. Lemberg, 1856. Notes on the "Moreh Nebukim" and on the commentaries on that work by Shem-?ob and Efodi. Published by Kohen-?ede? in "O?ar ?okmah," No. 2. Commentary on the Haggadah of the Talmud, mentioned in "Torat ha-'Olah," I., ch. lxxxiii. Commentary on Sanhedrin ("Darke Mosheh" on Tur Ora? ?ayyim, 486), on Shabbat ("Torat ha-'Olah," I., ch. xix.), and on Sukkot, entitled "Megillat Setarim" (ib. I., ch. viii.). Commentary on the Song of Solomon (ib. I., ch. xv.). Commentary on Peuerbach's "Theorica" (Michael, "O?erot ?ayyim," No. 189; Oppenheim, "?ehillat Dawid," No. 1673). Bibliography: Weissmann-Chajes, in Ha-Mebasser, i., Nos. 16, 17, 22; J. M. Zunz, 'Ir ha-?ede?, pp. 2-13; Goldstoft, in Ha-Maggid, 1866, p. 286; J. Fränkel. in Orient, Lit. viii. 827 et seq.; Horodetzki, in Ha-Goren, 1898. i. 1-29; idem, in Ha-?ofeh, 1903, i., No. 102; Grätz, Gesch. 3d ed., ix. 436, 440. S. S. M. Sel. (1) He married Golda Schachina #138, b. 1532 in SHACHNA, (daughter of Schalom Schachina #139) d. 3 Jun 1552 in Cracow, Poland. (2) He married Shprinze KATZENELLENBOGEN #140, (daughter of Morechai Gershon Ha-Kohen #141).

Children:

- 32. i. Dresel (Dreizel) Isserles #106 b. 1561.
- 33. ii. Daughter of Moses Isserles #156.
- iii. Judah Leib Isserles #161.

31. **Miriam Baila Isserlis Horowitz** #170, d. 1617. She married Pinchus Horowitz #171, b. 1535 in Prague, Bohemia, (son of Yisroel Horowitz #172 and Ortilla Stern Horowitz #173) d. 1618 in Cracovie, Poland.

Children:

- 34. i. Heinda Horowitz Wahl #111.

Generation Eighteen

32. **Dresel (Dreizel) Isserles** #106, b. 1561 in Cracow, d. 26 Dec 1601. She married Simcha (Simha) Wulfe Bunim-Meisels, Rabbi #105, (son of Abraham Bunim-Meisels #155) d. 1624 in Cracow, Poland.

Children:

35. i. Isaac Bonem-Meisels Rabbi #104 b. 1630.

33. **Daughter of Moses Isserles** #156, d. 1560. She married Eliezer Ginsburg (Lazar KATZIN) #157, (son of Simeon Ginsburg #158).

Children:

i. Simeon Wolf Ginsburg #159.

34. **Heinda Horowitz Wahl** #111. Married 1585, Meir Wahl (Katzenellonbogen), "The MaHaRaSH", Abd #112, (son of Saul Wahl (Katzenellenbogen), ** King of Poland #130 and Deborah DRUCKER #370) d. 1630.

Children:

36. i. Juda Wahl (Katzenellonbogen) #113 b. BEF 1650.
 37. ii. Moses KATZENELLENBOGEN* R., ABD of Chelm #372.
 38. iii. DEBORAH KATZENELLENBOGEN #551.

Generation Nineteen

35. **Isaac Bonem-Meisels Rabbi** #104, b. 1630, d. 1682 in Halberstadt.

Children:

39. i. Simon Wolf Rabbi #103.

36. **Juda Wahl (Katzenellonbogen)** #113, b. BEF 1650. He married y Wolf #114, b. BEF 1650, (daughter of Simon Wolf Rabbi #103).

Children:

40. i. Saul Wahl (Katzenellenbogen) #115 b. 1682.

37. **Moses KATZENELLENBOGEN* R., ABD of Chelm** #372.

Children:

41. i. Saul KATZENELLENBOGEN* R. ABD of Chelm/Pinczow #373 b. 1617.

38. **DEBORAH KATZENELLENBOGEN** #551. She married YAAKOV LUBLINER, Rabbi, ABD (AV BAIS DIN) LUBLIN #552, d. 1644.

Children:

- i. ABRAHAM YEHOSHUA HESCHEL, Rabbi OF CRACOW #553, b. 1596, d. 1663. HE WROTE THE PROBATION ON DEMESEK ELIEZER . He married DINA WAHL #556, (daughter of Father of DINA WAHL #555).

Generation Twenty

39. **Simon Wolf Rabbi** #103, d. in Hamburg, Germany.

Children:

42. i. Yente Hakohen Schach #99 b. bef 1650.
 43. ii. y Wolf #114 b. BEF 1650.
 44. iii. David Benjamin Wolf #418.

40. **Saul Wahl (Katzenellenbogen)** #115, b. 1682, d. 1715. He married Sisa Wahl #116, d. 1734.

Children:

45. i. Bela Rachel Sara WAHL #118 b. BEF 1705.

41. **Saul KATZENELLENBOGEN* R. ABD of Chelm/Pinczow** #373, b. 1617, d. 1691.

Children:

46. i. Ephraim Zalman KATZENELLENBOGEN R. #374.

21st Generation

42. **Yente Hakohen Schach** #99, b. bef 1650, d. in Wien. She married Sabbatai Hakohen genannt Schach Rabbi #98, b. 1621 in Amstibov, Lithuania, (son of Meir Hakohen Ashkenazi Rabbi #101) d. 1663 in Holesov (Hollischau), Bohemia. Sabbatai: Shach - R' Shabbetai Ben Meir HaKohen - Born: Amstibov, Lithuania, 1621. Died: Hollischau, Bohemia, c. 1663. Notes: Halachist. Lived in Vilna until he had to flee due to persecution. He then settled in Dresnitz and Hooischau, Bohemia. Author of Sifte HaKohen/Shach/Lips of a Kohen, a major commentary on the Shulchan Aruch Yoreh Deah and Choshen Mishpat, which includes attempts to rule on issues where the Mechaber and the Rama differed. Author of Nekudos HaKessef, a response to the Taz, with whom he conducted a sharp controversy.

Die erste Erwähnung vom jüdischen Friedhof stammt aus dem Jahre 1651, die älteste erhaltene Grabplatte ist aus dem Jahre 1614. Der Friedhof wurde kurz nach der Entstehung der jüdischen Gemeinschaft gegründet. Der Friedhof befindet sich unweit (nordöstlich) von der Mitte des ehemaligen Ghettos, etwa 100m von der Schach- Synagoge. Auf dem Friedhof sind etwa 1500 Grabsteine zu sehen. Der bedeutendste Grabstein- tumba- gehört der bekannten Persönlichkeit, dem Rabbiner und Gelehrten Sabbatai ben Meir HaKohen, genannt Schach (1621- 1663, in Holešov 1661- 1663). Jüdische Denkmäler in Holešov.

Children:

47. i. Moses Hakohen, Rabbi #97.

43. **y Wolf** #114, (See marriage to number 36.)

44. **David Benjamin Wolf** #418, b. in 1650.

Children:

48. i. Rachel Eger #419 b. 1675.

45. **Bela Rachel Sara WAHL** #118, b. BEF 1705, d. 1756. She married Menachem Mendel HEYMANN Sofer #117, b. 1683 in Dessau, d. 10 May 1766 in Dessau.

Children:

49. i. Moses Mendelsohn #162 b. 6 Sep 1729.

46. **Ephraim Zalman KATZENELLENBOGEN R.** #374.

Children:

50. i. Matil KATZENELLENBOGEN Princess #375.

22nd Generation

47. **Moses Hakohen, Rabbi** #97.

Children:

51. i. Yizchak Hakohen , Chief Rabbi #96.

48. **Rachel Eger** #419, b. 1675. She married Juda Lob Eger #420, b. 1659 in Eger, d. 1725 in Halberstadt.

Children:

52. i. Simcha Borem Eger #421 b. 1695.

49. **Moses Mendelssohn** #162, b. 6 Sep 1729 in Dessau, Germany, d. 4 Jan 1786 in Berlin, Germany. Moses Mendelssohn (September 6 </wiki/September_6>, 1729 </wiki/1729>–January 4 </wiki/January_4>, 1786 </wiki/1786>) was a German </wiki/Germany> Jewish </wiki/Jew> philosopher </wiki/Philosopher>. He was an important Jewish figure of the 18th century </wiki/18th_century>, and to him is attributable the renaissance of European Jews, Haskalah </wiki/Haskalah>, the Jewish enlightenment. To some he was the third Moses (the other two being the Biblical lawgiver </wiki/Moses> and Moses Maimonides </wiki/Maimonides>) with whom a new era opens in the history of the Jewish people. To others, he was a step into the beginning of assimilation and loss of identity for Jews and the dilution of traditional Judaism. Contents [hide <javascript:toggleToc()>] 1 Youth 2 Prominence in philosophy and criticism 3 Support for Judaism 4 Old age and legacy 5 External links [edit </w/index.php?title=Moses_Mendelssohn&action=edit§ion=1>]

Youth

He was born in Dessau </wiki/Dessau>. His father's name was Mendel and he later took the surname Mendelssohn ("son of Mendel"). Mendel Dessau was a poor scribe—a writer of scrolls—and his son Moses in his boyhood developed curvature of the spine. His early education was cared for by his father and by the local rabbi, David Fränkel. The latter, besides teaching him the Bible </wiki/Bible> and Talmud </wiki/Talmud>, introduced to him the philosophy of Maimonides </wiki/Maimonides>. Fränkel received a call to Berlin in 1743 </wiki/1743>. A few months later Moses followed him.

His life was a struggle against crushing poverty, but his scholarly ambition was never relaxed. A refugee Pole </wiki/Poland>, Zamosz, taught him mathematics </wiki/Mathematics>, and a young Jewish physician </wiki/Physician> was his tutor in Latin </wiki/Latin>. He was, however, mainly self-taught. He learned to spell and to philosophize at the same time (Graetz). With his scanty earnings he bought a Latin copy of John Locke </wiki/John_Locke>'s "Essay concerning the Human Understanding </wiki/Essay_concerning_the_Human_Understanding>," and mastered it with the aid of a Latin dictionary. He then made the acquaintance of Aaron Solomon Gumperz, who taught him basic French and English. In 1750 </wiki/1750> he was appointed by a wealthy silk-merchant, Isaac Bernhard, as teacher to his children. Mendelssohn soon won the confidence of Bernhard, who made the young student successively his book-keeper and his partner.

Gumperz or Hess rendered a conspicuous service to Mendelssohn and to the cause of enlightenment in 1754 </wiki/1754> by introducing him to Lessing. Just as the latter afterwards makes Nathan the Wise and Saladin meet over the chess-board, so did Gotthold Lessing </wiki/Gotthold_Lessing> and Mendelssohn actually come together as lovers of the game. The Berlin of the day—the day of Frederick the Great </wiki/Frederick_the_Great>—was in a moral and intellectual ferment. Lessing was the great liberator of the German mind. He had already begun his work of toleration, for he had recently produced a drama (Die Juden, 1749 </wiki/1749>), the motive of which was to prove that a Jew can be possessed of nobility of character. This notion was being generally ridiculed as untrue, then. Lessing found in Mendelssohn the realization of his dream. Within a few months of the same age, the two became brothers in intellectual and artistic camaraderie. Mendelssohn owed his first introduction to the public to Lessing's admiration. The former had written in lucid German an attack on the national neglect of native philosophers (principally Gottfried Leibniz </wiki/Gottfried_Leibniz>), and lent the manuscript to Lessing. Without consulting the author, Lessing published Mendelssohn's Philosophical Conversations (Philosophische Gespräche) anonymously in 1755 </wiki/1755>. In the same year there appeared in Gda?sk an anonymous satire, Pope a Metaphysician (Pope ein Metaphysiker), which turned out to be the joint work of Lessing and Mendelssohn.

[edit </w/index.php?title=Moses_Mendelssohn&action=edit§ion=2>]

Prominence in philosophy and criticism

From this time Mendelssohn's career was one of ever-increasing brilliance. He became (1756 </wiki/1756>–1759 </wiki/1759>) the leading spirit of Nicolai's important literary undertakings, the

Bibliothek </w/index.php?title=Bibliothek&action=edit> and the Literaturbriefe </w/index.php?title=Literaturbriefe&action=edit>, and ran some risk (which Frederick's good nature obviated) by criticizing the poems of the king of Prussia /wiki/King_of_Prussia. In 1762 </wiki/1762> he married Fromet Gugenheim, who survived him by twenty-six years. In the year following his marriage Mendelssohn won the prize offered by the Berlin Academy for an essay on the application of mathematical proofs to metaphysics, although among the competitors were Thomas Abbt /wiki/Thomas_Abbt and Immanuel Kant /wiki/Immanuel_Kant. In October 1763 </wiki/1763> the king granted Mendelssohn the privilege of Protected Jew (Schutz-Jude </wiki/Schutz-Jude>)—which assured his right to undisturbed residence in Berlin.

As a result of his correspondence with Abbt, Mendelssohn resolved to write on the Immortality of the Soul. Materialistic </wiki/Materialism> views were at the time rampant and fashionable, and faith in immortality was at a low ebb. At this favourable juncture appeared the Phädon oder über die Unsterblichkeit der Seele /w/index.php?title=Ph%C3%A4don_oder_%C3%BCber_die_Unsterblichkeit_der_Seele&action=edit (Phädon or about soul's immortality; 1767 </wiki/1767>). Modelled on Plato </wiki/Plato>'s dialogue of the same name, Mendelssohn's work possessed some of the charm of its Greek exemplar. What most impressed the German world was its beauty and lucidity of style—features to which Mendelssohn still owes his popularity as a writer. The Phädon was an immediate success, and besides being often reprinted in German /wiki/German_language was speedily translated into nearly all the European languages, including English /wiki/English_language. The author was hailed as the "German Plato," or the "German Socrates"; royal and other aristocratic friends showered attentions on him, and it is no exaggeration to assert with Kayserling </w/index.php?title=Kayserling&action=edit> that "no stranger who came to Berlin failed to pay his personal respects to the German Socrates."

[edit /w/index.php?title=Moses_Mendelssohn&action=edit§ion=3]

Support for Judaism

So far, Mendelssohn had devoted his talents to philosophy and criticism </wiki/Criticism>; now, however, an incident turned the current of his life in the direction of the cause of Judaism </wiki/Judaism>. Lavater was one of the most ardent admirers of Mendelssohn. He described him as "a companionable, brilliant soul, with piercing eyes, the body of an Aesop </wiki/Aesop>—a man of keen insight, exquisite taste and wide erudition [...] frank and open-hearted." Lavater was fired with the ambition to convert his friend to Christianity. In the preface to a German translation of Bonnet /wiki/Charles_Bonnet's essay on Christian Evidences, Lavater publicly challenged Mendelssohn to refute Bonnet or if he could not then to "do what wisdom, the love of truth and honesty must bid him, what a Socrates would have done if he had read the book and found it unanswerable". Bonnet resented Lavater's action, but Mendelssohn was bound to reply, though opposed to religious controversy. As he put it: "Suppose there were living among my contemporaries a Confucius or a Solon, I could, according to the principles of my faith, love and admire the great man without falling into the ridiculous idea that I must convert a Solon </wiki/Solon> or a Confucius </wiki/Confucius>."

Mendelssohn shared his pragmatism </wiki/Pragmatism> with Lessing; it is probable that the latter was indebted to Mendelssohn. The consequences of Lavater /wiki/Johann_Kaspar_Lavater's intrusion into Mendelssohn's affairs were that the latter resolved to devote the rest of his life to the emancipation of the Jews /wiki/Jewish_emancipation. Among them secular studies had been neglected, and Mendelssohn saw that he could best remedy the defect by attacking it on the religious side. A great chapter in the history of culture is filled by the influence of translations of the Bible. Mendelssohn added a new section to this chapter by his German translation of the Pentateuch </wiki/Pentateuch> and other parts of the Bible. This work (1783 </wiki/1783>) constituted Mendelssohn the Martin Luther /wiki/Martin_Luther of the German Jews. From it, the Jews learned the German language and imbibed culture; with it there came a new desire for German nationality; its popularity resulted in a new system of Jewish education, the result was a movement for Jewish secular engagement called Haskalah </wiki/Haskalah>. Some of the conservatives among the Jews opposed these innovations, but the current of progress was too strong for them. Mendelssohn was the first great champion of Jewish emancipation /wiki/Jewish_emancipation in the 18th century /wiki/18th_century. He it was who induced CW Dohm /wiki/Christian_Wilhelm_von_Dohm to publish in 1781 his epoch-making work, On the Civil Amelioration of the Condition of the Jews

</w/index.php?title=On_the_Civil_Amelioration_of_the_Condition_of_the_Jews&action=edit>, a memorial which played a great part in the triumph of tolerance. Mendelssohn himself published a German translation of the *Vindiciae judaeorum* </w/index.php?title=Vindiciae_judaeorum&action=edit> by Menasseh Ben Israel </wiki/Menasseh_Ben_Israel>.

The excitement caused by these proceedings led Mendelssohn to publish his most important contribution to the problems connected with the position of Judaism in relation to the general life. This was the *Jerusalem* </w/index.php?title=Jerusalem_%28Mendelssohn%29&action=edit> (1783; Eng. trans. 1838 </wiki/1838> and 1852 </wiki/1852>). It is a forcible plea for freedom of conscience, described by Kant as "an irrefutable book." Its basic thrust is that the state has no right to interfere with the religion of its citizens. Kant called this "the proclamation of a great reform, which, however, will be slow in manifestation and in progress, and which will affect not only your people but others as well." Mendelssohn asserted the pragmatic principle of the possible plurality of truths: that just as various nations need different constitutions—to one a monarchy </wiki/Monarchy>, to another a republic </wiki/Republic>, may be the most congenial to the national genius—so individuals may need different religions. The test of religion is its effect on conduct. This is the moral of Lessing's *Nathan the Wise* </wiki/Nathan_the_Wise> (*Nathan der Weise*), the hero of which is undoubtedly Mendelssohn. The parable of the three rings is the epitome of the pragmatic position. One direct result of this pragmatism was unexpected. Having been taught that there is no absolutely true religion, Mendelssohn's own descendants—a brilliant circle, of which the musician Felix was the most noted—converted to Christianity.

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Old age and legacy

Despite this, Mendelssohn's theory was a strengthening bond in Judaism. For he maintained that Judaism was less a "divine need, than a revealed life." In the first part of the 19th century </wiki/19th_century>, the criticism of Jewish dogmas </wiki/Dogma> and traditions was associated with a firm adhesion to the older Jewish mode of living. Reason was applied to beliefs, the historic consciousness to life. Modern reform in Judaism is parting to some extent from this conception, but it still holds good even among the liberals. In Mendelssohn's remaining years, he progressed in fame, numbering among his friends many of the greatest men of the age. His *Morgenstunden oder Vorlesungen über das Dasein Gottes* </w/index.php?title=Morgenstunden_oder_Vorlesungen_%C3%BCber_das_Dasein_Gottes&action=edit> (*Morning hours or lectures about God's existence*) appeared in 1785 </wiki/1785>, and he died as the result of a cold contracted while carrying to his publishers in 1786 the manuscript of a vindication of his friend Lessing, who had predeceased him by five years.

Mendelssohn had six children. His sons were: Joseph (founder of the Mendelssohn banking house, and a friend and benefactor of Alexander Humboldt </wiki/Alexander_von_Humboldt>), whose son Alexander (d. 1871 </wiki/1871>) was the last Jewish descendant of the philosopher; Abraham (who married Leah Bartholdy and was the father of Fanny Hensel </wiki/Fanny_Hensel> and J. L. Felix Mendelssohn Bartholdy </wiki/Felix_Mendelssohn_Bartholdy>); and Nathan (a mechanical engineer of considerable repute). His daughters were Dorothea </w/index.php?title=Dorothea_von_Schlegel&action=edit>, Recha and Henriette, all brilliantly gifted women.

[edit </w/index.php?title=Moses_Mendelssohn&action=edit§ion=5>]

Moses Mendelssohn (b. 1729, d. 1786) was a creative and eclectic thinker whose writings on metaphysics and aesthetics, political theory and theology, together with his Jewish heritage, placed him at the focal point of the German Enlightenment for over three decades. While Mendelssohn found himself at home with a metaphysics derived from writings of Leibniz, Wolff, and Baumgarten, he was also one of his age's most accomplished literary critics. His highly regarded pieces on works of Homer and Aesop, Pope and Burke, Maupertuis and Rousseau — to cite only a fraction of his numerous critical essays — appeared in a series of journals that he co-edited with G. F. Lessing and Friedrich Nicolai. Dubbed "the Jewish Luther," Mendelssohn also contributed significantly to the life of the Jewish community and letters in Germany, campaigning for Jews' civil rights and translating the Pentateuch and the Psalms into German. Not surprisingly, as a Jew with an unwavering belief in the harmonizing effects of rational analysis and discourse, Mendelssohn rankled both institutional and self-appointed advocates of Christianity as well as

Judaism. Thus, Johann Lavater infamously challenged him to refute the arguments of the Pietist theologian, Charles Bonnet, or convert to Christianity (a challenge that Mendelssohn effectively disabled with a plea for tolerance and a series of reasons for refraining from such religious controversy). Similarly, some Jewish thinkers took exception to Mendelssohn's Jerusalem, or on Religious Power and Judaism and its argument for conceiving Judaism as a religion founded upon reason alone. In addition to the "Lavater affair" and his work as editor and critic, Mendelssohn was probably best known to his contemporaries for his penetrating accounts of the experience of the sublime, for lucid arguments for the soul's immortality and God's existence, for his close association with G. F. Lessing and, in the protracted "pantheism dispute" (Pantheismusstreit) with Jacobi during the 1780s, for his insistence that Lessing was not the Spinozist that Jacobi portrayed him to be. To posterity he is perhaps best known as the model for Nathan der Weise, the protagonist in Lessing's. He married Frommet Guggenheim #163, (daughter of Abraham Guggenheim #164 and Miriam Gluckel Gumperz Guggenheim #165).

Children:

- i. Joseph Mendelssohn #131.
- ii. Alexander Mendelssohn #132, d. 1871.
- 53. iii. Abraham Mendelsohn Bartholdy #133.

50. **Matil KATZENELLENBOGEN Princess #375.** She married Meir HOROWITZ Rabbi, "MaHaRam Titkin" #376, d. 1746.

Children:

- 54. i. Dovberish HOROWITZ Rabbi #377.

23rd Generation

51. **Yizchak Hakohen , Chief Rabbi #96.** Ruled between 1774 and 1809 in Second Rappaport Chief Rabbi of Pinczow..

Children:

- 55. i. DovBerish (Moses) KATZ Hakohan, Rabbi of Pinczow #86.

52. **Simcha Borem Eger #421, b. 1695, d. 1763.** He married Zippora Levi #422.

Children:

- 56. i. Akiba Eger, Rabbi #423 b. 1720.

53. **Abraham Mendelsohn Bartholdy #133.** He married Leah Salomon Bartholdy Mendelsohn #134, b. 1777, d. 1842.

Children:

- i. Fanny Cäcilie Mendelssohn Bartholdy -Hensel #135, b. 14 Nov 1805 in Hamburg, Germany, d. 14 May 1847 in Berlin, Germany. She married Wilhelm Hensel #137.
- ii. Jakob Ludwig Felix Mendelssohn Bartholdy #136, b. 3 Feb 1809 in Hamburg, Germany.

54. **Dovberish HOROWITZ Rabbi #377.**

Children:

- 57. i. Meshullam Feiwel HOROWITZ R. #378.

24th Generation

55. **DovBerish (Moses) KATZ Hakohan, Rabbi of Pinczow #86.** Founder of the Rappaport Chief Rabbi's of Pinczow. He married Feige Hacoheh #87, (daughter of Abraham Abele, Rabbi #88).

Children:

- 58. i. Yizhak (Isaac) Abraham Abale Hakohen Rappaport (II), Chief Rabbi of Pinczow #84.

56. **Akiba Eger, Rabbi** #423, b. 1720, d. 1758 in Halberstadt. He married Jutel Leidesdorf #424, b. 1721 in Vienna, d. 1781 in Eisenstadt.

Children:

59. i. Jehuda Lob Eger, Rabbi #425 b. 1741.

57. **Meshullam Feiwel HOROWITZ R.** #378.

Children:

60. i. Henia HOROWITZ #382.

25th Generation

58. **Yizhak (Isaac) Abrahm Abale Hakohen Rappaport (II), Chief Rabbi of Pinczow** #84, d. 1809 in Pinczow. (Ruled 1774 -1809). He married Sara Miriam Hakohen Rapaport #85.

Children:

61. i. Chaiim (Haim) Meir Hakohen Seelenfreund, Rabbi #80.

62. ii. Rebeka Ester Löw #82.

iii. DovBerish RAPPAPORT (III), Chief Rabbi of Pinczow #557, d. 1812 in Pinczow. Ruled between 1809 and 1812 in Third Chief Rabbi of Pinczow from the Rappaport family.

59. **Jehuda Lob Eger, Rabbi** #425, b. 1741 in Halberstadt, Germany, d. 1814. He married Hannah Borchardt Koslin #426, b. 1736, (daughter of Isaak Borchardt Koslin #445 and Ms. Schonchen #446) d. 1787.

Children:

63. i. Jeannette Eger #427 b. 1770.

60. **Henia HOROWITZ** #382. She married Abraham Alfred Rabbi "the Angel". #381.

Children:

64. i. Israel HAIM Rabbi of Ludmir #380 b. 1739.

26th Generation

61. **Chaiim (Haim) Meir Hakohen Seelenfreund, Rabbi** #80.

Children:

65. i. Shlomo (Solomon) Samuel Seelenfreund, Hakohen Rabbi #1.

62. **Rebeka Ester Löw** #82, d. 6 Jun 1847. She married Eleasar Löw (Genannt Schemen Rokeach) #83, b. 1758 in Stanislawów, Poland, (son of Arie Löb #143 and Lea Reize Löb #144) d. 2 Feb 1837 in Abaújszántó, Borsod-Abaúj-Zemplén (Santov), Hungary. Eleasar: Author of the Shemen Rokeach Published in Novy Dwor, Poland 1788 by Johan Anthon Kruger Press

IN-DEPTH FEATURES

The Shemen Rokeach

In Honor of his Yahrtzeit -- 27th Shevat

The Gaon Reb Elozor was born in 5518 (1758) in Stanislaw, Poland. His father R' Arye Leib was a grandson of the baal Ateres Poz of Lask and at a young age Elozor was sent to his grandfather's yeshivah. When he was thirteen he celebrated three landmarks: his bar mitzvah, his engagement and his completion of Shas. At the age of twenty in 5538 (1778) he became rov in Piltz, Poland. Due to a din Torah that took place soon after his arrival, his great name spread fast. One of the defendants was known to be an influential person who would be sure to take revenge if the court judged him unfavorably. The Shemen Rokeach, without any qualms, gave the correct psak, to the loss of this man. The latter slandered the rov to the mayor of the town but upon summoning the rabbi the mayor saw this was no ordinary person and treated him with due respect, compelling the slanderer to obey his ruling.

During this period, he wrote his sefer Sheilos Uteshuvos Shemen Rokeach [1] in which he printed his correspondence with the Nodoh Beyehudoh. It is interesting to note that the replies of the latter are also found in the sefer of the Nodoh Beyehudoh, the only difference being that the Shemen Rokeach omitted the exalted titles with which the Nodoh Beyehudoh addressed the young rov of only thirty years.

In 5560 (1800) he accepted rabbonus in Tritch, seeing that they had a weaker resistance against the maskilim than his present town Piltz.

In 5572 (1812) he took over the rabbinate of Ransburg and its suburbs and it was there that he waged his famous battle against the reformer Aaron Chaviner [nicknamed by the Chasam Sofer "Acher"] who tried to reform our hallowed customs and abolished parts of the tefillos. Together with the other gedolei hador, the Chasam Sofer, R' Akiva Eiger and R' Chaim Banet zt"l he fought against the reformers in letters that are printed in the sefer Eileh Divrei Habris.

In the year 5590 (1830), already an elderly rov, he took the mantle of leadership in Santov where he spread Torah and yiras Shomayim till the end of his days and fought the reformer Alexanderson. At one point the latter insulted the Shemen Rokeach and was excommunicated by the Chasam Sofer, R' Akiva Eiger and the Yismach Moshe.

Even after he lost his eyesight, he continued teaching Torah every day until his death.

On the night of 27th Shevat 5597 (1837), the Shemen Rokeach requested that the Chevra Kadisha stay with him overnight. As he said farewell to each of his family, a miracle occurred and he opened his heretofore unseeing eyes looking at each one, advising them personally as to the course of their lives and giving them his will.

Seeing their astonishment at the fact that his vision was restored after so many sightless years, the Shemen Rokeach explained, "One who protects his eyes ensuring they see only holiness is the ruler of his eyes and is given the ability by Hashem to open them and see when he wants to."

As dawn broke he put on tefillin and began to daven. Upon reaching the words in Yigdal, "He is One and there is no Oneness like His Oneness," his holy soul left him.

+++++

Already advanced in years, the Shemen Rokeach sat in the yeshivah in Santov teaching Torah to his many talmidim, where as usual the atmosphere was charged with holiness. Fiery discussions and arguments, questions and answers thrown back and forth, students and teacher swirling in the sea of learning, oblivious to their surroundings.

All at once the momentum was broken by a cry: "Fire." A man burst into the shul pale and shaken, "Fire! House after house is being consumed and you're all sitting here calmly! Soon the whole city will be engulfed in flames." Then turning to the rabbi, "Rabbeinu, come let us flee for our lives before the fire harms the people as well Rachmono litzlan."

Bewildered and panicky the talmidim wanted to rush out and help those fighting the fire, who were drawing water from the wells and trying unsuccessfully to gain control while the flames spread from house to house, rooftop to rooftop, reducing whole streets to ashes.

Raising his hand, the Shemen Rokeach restrained them, commanding them to continue learning. Calmly, he stood up and walked towards the door where he placed his hand over the mezuzoh. "When I was in Mikolasch a fire broke out in that city. I went to the mezuzoh and pronounced three times: `Vatishka ho'esh,' and that is exactly what happened. Now too I announce: `Vatishkah ho'esh, vatishkah ho'esh, vatishkah ho'esh!'"

The talmidim sitting with him could scarcely believe the miracle they were witnessing. Through the windows of the beis medrash they could see the city silhouetted against an orange-red sky clouded by billowing smoke, bringing despair to even the most hopeful of hearts. Yet after a few minutes the news arrived that the fire had miraculously died down on its own accord.

This wondrous story was passed down the generations together with many others. When the Shemen Rokeach's grandson, the Divrei Yirmiyahu of Ujheil, came to daven at his grandfather's kever in Santov, the people came streaming to greet him and he was surrounded by individuals who retold all the miracles and personal salvations that had been wrought by his holy grandfather, the above story being repeated in graphic detail by the leaders of the community.

"The greatest wonder," replied the Divrei Yirmiyahu, "is that my grandfather the Shemen Rokeach was a boki in Shas and poskim, Sifrei, Safro Tosefta and the whole Torah, and all his days were spent in endless

pursuit of more Torah and to ever elevate his service of Hashem, spreading His word and passing on our holy tradition -- that is the greatest wonder of all."

It was a terribly stormy day in the winter of 5593. Torrential rains flooded the country and the howling of ferocious winds was punctuated by crashes of thunder and streaks of lightening. Suddenly the town was lit up for a long moment by a weird white light and then the terrible smell of fire filled the air. Some buildings had been struck by lightning, among them the house of the Shemen Rokeach. In the ensuing confusion it was discovered that the rabbi had lost his vision. All efforts of the greatest doctors were in vain; the Shemen Rokeach our guiding light remained blind until the day of his death [literally, see above!].

However his new handicap did not deter him from furthering the spread of Torah. Almost without any discernible change, he continued teaching. Only those who looked closer could notice the one difference: whereas up to now the Rabbi had quoted the gemora and rishonim from his sefer, he now did so by heart. Hardly believing their eyes and ears, his talmidim sat around him listening to him reciting the exact words that were spread out in the seforim in front of them, and he without a sefer to refer to and without eyes to see the text. Moreover if one of them would stumble over a phrase or word, whether from the Rashbo or Shulchan Oruch, he would assist and correct the mistake.

Neither did his lost vision inhibit his work of publishing seforim. The fact that he had already written chidushim on most masechtos of Shas and hundreds of teshuvos in halocho, and that some of his seforim had already been printed, did not leave him complacent. He dictated to talmidim who wrote down his new chidushim, word for word. At the end of every sugya they would read out all they had written under his instruction and the Shemen Rokeach would counter and check, add and retract, ensuring the text was fit to be printed. (Recently, a handwritten manuscript of his chidushim on Nezikim, written by one of his talmidim, was discovered and at the top was an annotation that the Shemen Rokeach had instructed his talmid to write due to his blindness.)

"As long as Hakodosh Boruch Hu sustains my life," he used to say, "I'll stand like a loyal soldier on duty; and if He took away my eyesight then the power of concentration of my eyes have been transferred to my other senses and I'll use those to serve Him."

Ten days after his passing on 27th of Shevat, the holy Chasam Sofer gave a long hesped during which he said, "The ways of Hashem are hidden, we have no way of understanding the reason behind various concepts such as His distribution of poverty and riches, sickness and health etc. However, it seems to me that the reason why the gaon of Santov became blind in his later years is as follows: Throughout his earthly life, a tzaddik toils, rising ever higher until he almost reaches the peak of holiness. However, his physical body with its mundane qualities keeps him somewhat anchored to the gashmiyus of this world preventing him from reaching the spiritual summit to which his soul aspires. Hashem therefore removed the sight of this angel among us, freeing him from that physical chain so that his soul could ascend the lofty heights unencumbered by his body. Having understood this, let us now appropriately eulogize the tzaddik that has been taken from our midst."

Zechuso yogen oleinu.

Children:

66.
 - i. Malka Lea Hakohen Löw Seelenfreund #81.
 - ii. Yente #558.
 - iii. Aron (Arondel) Löw, Rabbi #559.
 - iv. Arie Löb Münz, Rabbi #560.
 - v. Gite (Yudit) #561.

63. **Jeannette Eger** #427, b. 1770 in Halberstadt, E Germany, d. 1844 in Ballenstadt, C Germany. She married Sieskind David Herz #428, b. 1767 in Ballenstadt C Germany, d. in 1814.

Children:

- i. Lea Sieskind #429, b. 1804 aft in Ballenstedt C Germany, d. 14 Jun 1864 in Bernburg C Germany. She married Rabbi Salomon Herxheimer #430, b. 6 Feb 1801 in Dartzheim C Germany, d. 25 Dec 1884 in Bernberg Germany.

64. **Israel HAIM Rabbi of Ludmir** #380, b. 1739.

Children:

67. i. Deborah HAIM #383.

27th Generation

65. **Shlomo (Solomon) Samuel Seelenfreund, Hakohen Rabbi** #1. He married Malka Lea Hakohen Löw Seelenfreund #81, (daughter of Eleasar Löw (Genannt Schemen Rokeach) #83 and Rebeka Ester Löw #82).

Children:

68. i. Baruch Seelenfreund, Rabbi #2.

69. ii. Miriam Seelenfreund #930.

66. **Malka Lea Hakohen Löw Seelenfreund** #81, (See marriage to number 65.)

67. **Deborah HAIM** #383. She married Jehiel MICHEL, Rabbi of Zvil #384, (son of MOSES, Rabbi of Zvil #386).

Children:

70. i. Mordecai GOLDMAN, Rabbi #385 b. 1720.

28th Generation

68. **Baruch Seelenfreund, Rabbi** #2, b. in Taranov, Poland.

Children:

71. i. Wolf Seelenfreund #3.

72. ii. Salo Seelenfreund #16 b. May 6, 1863.

69. **Miriam Seelenfreund** #930. She married Menachem Mendel BIRNBAUM #931.

Children:

73. i. Nathan BIRNBAUM #453.

70. **Mordecai GOLDMAN, Rabbi** #385, b. 1720, d. 1804.

Children:

74. i. Solomon GOLDMAN #387.

29th Generation

71. **Wolf Seelenfreund** #3, b. in Breslau, Germany, d. in Magdaburg.

Children:

75. i. Bruno Seelenfreund #17.

ii. Hans Seelenfreund #18, b. 1900. A lawyer

He was busy in the German- Zionist movement, and when he came to Tel- Aviv he worked as a lawyer-adviser in the Hitachaduth Olei Germania. He married Lotte #21. Lotte: The "Marmorpuppe".

72. **Salo Seelenfreund** #16, b. May 6, 1863 in Jaroslaw, Austro-Hungain Empire, d. July 11, 1919 in Eisenach, Thuringia, Germany. He married Amalie Malka Seelenfreund born Horowitz #5, b. September 24, 1862 in Krakou, Germany, (daughter of (Father) Horowitz #7 and (Mother) Horowitz #8) d. August 23, 1939 in Eisenach, Thuringia, Germany.

Children:

- 76. i. Bruno Seelenfreund #22 b. 9 Jan 1890.
- 77. ii. Rosei Sarah Silberstein born Seelenfreund #23 b. July 27, 1891.
- iii. Lily Seelenfreund #24, b. 9 Sep 1895, d. 1941 in Nazis.

73. **Nathan BIRNBAUM** #453. He married WAJNGUSTA Ms. #463.

Children:

- 78. i. "Kelly" Herz-Kielman BIRNBAUM #464.

74. **Solomon GOLDMAN** #387. He married Gitel BENZION #388, b. 1754, (daughter of Alter BENZION Rabbi #389) d. 1845.

Children:

- 79. i. Isaac GOLDMAN #393 b. 1774.

30th Generation

75. **Bruno Seelenfreund** #17. A nose- throat- and ear surgeon. He married Margot Seelenfreund #19.

Children:

- i. Renate Seelenfreund #20.

76. **Bruno Seelenfreund** #22, b. 9 Jan 1890 in Eisenach, Thuringia, Germany, d. 12 Mar 1970 in Pto. Montt, Chile. He married Stela Robinsohn Unger #71, b. 16 Sep 1895 in Mniock, Slovakia, d. 21 Dec 1977 in Pto. Montt, Chile.

Children:

- 80. i. Heinz Seelefrueund #72 b. 26 Oct 1924.

77. **Rosei Sarah Silberstein born Seelenfreund** #23, b. July 27, 1891 in Jaroslaw, Austro-Hungarian Empire, d. December 6, 1940 in Eisenach, Thuringia, Germany. She married Albert Eduard Silberstein #25, b. Jan 6, 1886 in Breslau, Lower Silesia, Germany, d. 28 Oct 1944 on Deportation # Ev from Terezin to Auschwitz.

Children:

- 81. i. Gerte (Gretel) Silberstein-Ehrmann-Barkai-Baram #26 b. 2 Oct 1918.
- 82. ii. Liselotte (Lilo) Susanne Seilberstein-Rosenberg #39 b. March 13, 1923.

78. **"Kelly" Herz-Kielman BIRNBAUM** #464, d. Jun 1983 in Toronto. He married Hilda WAJNGUSTA #465, b. 1900 in Opatow, Kielce, Poland, d. Feb 4 1971 in Toronto, Ontario, Canada.

Children:

- 83. i. Celia BIRNBAUM #466.

79. **Isaac GOLDMAN** #393, b. 1774, d. 1864. He married Yenta HIRSCH-LEVYSOHN #391, b. 1744 in Saxony, (daughter of Dov HIRSCH-LEVYSOHN #392) d. 1830.

Children:

- 84. i. Deborah GOLDMAN #394 b. 1790.

31st Generation

80. **Heinz Seelefrueund** #72, b. 26 Oct 1924 in Eisenach, Thuringia, Germany. He married Gerda Hirsch #73.

Children:

- i. Andrea Seelenfreund docente de la Escuela de Antropología de nuestra Andrea Claudia Seelenfreund Hirsch #74. Seelenfreund-Hirsch, Andrea C. 1985. The Exploitation of Mayor Island Obsidian in Prehistoric New Zealand Unpublished Ph.D. Dissertation, Department of Anthropology, Otago University, Otago, New Zealand.

Andrea Seelenfreud, docente de la Escuela de Antropología de nuestra Universidad
 Fondo Nacional de Desarrollo Científico y Tecnológico (FONDECYT).
 Universidad Academia de Humanismo Cristiano
 Casa Central: Avenida Condell 343,
 Providencia, Santiago de Chile.
 Mesa Central: (56) (02) 787 8000.

85. ii. Daniela Joyce Seelenfreund Hirsch #75.

81. **Gerte (Gretel) Silberstein-Ehrmann-Barkai-Baram** #26, b. 2 Oct 1918 in Eisenach, Thuringia, Germany, d. 6 Jan 2004 in Haifa, Israel. (1) She married Helmut Ehermann #31. (2) She married Joseph (Yosi, Jozsef) Barkai (Berkovics) #32, b. Sep 8, 1914 in Satu Mare, Transylvania, Romania, (son of Haim (Henric) Berkovics #722 and Bat-Sheba Sara Rosenberg-Berkovics #723) d. Jun 20, 1956 in Hacarmel Hospital, Haifa, Israel. (3) She married Moshe (Musa) Baram #33, b. Apr 5, 1914, (son of Victor Berenhait #1091 and Sara Berenhait #1092) d. Oct 10, 2005.

Children:

86. i. Reuven (Ruvi) Erez #34 b. 22 Jun 1939.
 ii. Neomi Ehermann #28, b. 3 Nov 1942 in Israel, d. 8 Jun 1975 in Rambam Hospital, Haifa.
 87. iii. Tamar Barkai-Mednick #29 b. 5 Sep 1947.
 88. iv. Nadav Barkai #30 b. 6 May 1951.

82. **Liselotte (Lilo) Susanne Seilberstein-Rosenberg** #39, b. March 13, 1923. She married Hientz Rosenberg #36, b. Nov 15, 1922 in Berlin, Germany, d. Jul 1, 1991 in Kiryat Motzkin, Israel.

Children:

- i. Edna Rosenberg-Rahav #37. She married Itzkhak Rahav #38.
 89. ii. Rephael (Rafi) Rosenberg #40.
 90. iii. Orit Rosenberg-Salomonski #41 b. Apr 16, 1960.

83. **Celia BIRNBAUM** #466, d. 1976 in Toronto. She married Benjamin KATZ #467, d. Jun 1 1991 in Toronto.

Children:

91. i. Cyvia KATZ (Private) #468.
 92. ii. Francis Patricia "Patty" KATZ (Private) #472.

84. **Deborah GOLDMAN** #394, b. 1790, d. 1807 in (childbirth). She married Samuel Israel (Israel Selig Katz) WAJNGUSTA of Opatow #410.

Children:

- i. Chila "Kiel" WAJNGUSTA of Opatow #411.
 ii. Rajzla WAJNGUSTA #409.
 iii. Fragdla Szyfra WAJNGUSTA #412.
 iv. Zysel WAJNGUSTA #413.

32nd Generation

85. **Daniela Joyce Seelenfreund Hirsch** #75. She married Arturo Alvestegui #76.

Children:

- i. Pablo David Alvestegui Seelenfreund #77, b. 1985.
 ii. Alexandra Alvestegui Seelenfreund #78, b. 1990.
 iii. Ariel Antonio Alvestegui Seelenfreund #79, b. 1995.

86. **Reuven (Ruvi) Erez** #34, b. 22 Jun 1939 in Zarka, Jordan. Married Dec 9, 1969 in Dalia, Israel, Hana Vilner Erez #598, (daughter of Shulem Vilner #599 and Miriam Vilner #600).

Children:

93. i. Omer Erez #607 b. Sept 20, 1970.
94. ii. Einat Erez-Yitzchaki #611 b. Dec 9, 1971.
95. iii. Eiron Erez #615 b. April 30, 1975.
- iv. Atar Erez #621, b. Aug 9, 1979 in Afula, Israel.
87. **Tamar Barkai-Mednick** #29, b. 5 Sep 1947 in Afula, Israel. Married Aug 15, 1973 in Dalia, Israel, George Antony Mednick, Dr., DDS #594, b. Feb 20, 1947 in Saratoga CA, USA, (son of Joseph (Jo) Mednick #623 and Lidya Mednick #622).
- Children:*
- i. LeeAat Mednick Dehnert, Dr. DDS #595, b. Apr 11, 1975 in Santa Clara, CA, USA. Married Jul 28, 2002, John Anton Dehnert, Dr., DDS #596.
- ii. Adam Joseph Mednick #597, b. Jan 18, 1978.
88. **Nadav Barkai** #30, b. 6 May 1951 in Afula Hospital, Israel. He married Victoria (Vicky) Lea Nusblat-Barkai #42, b. 29 Jul 1955 in Bouenos-Aires, Argentina, (daughter of Elias (Eliahu) Nusblat #43 and Gitle Rosenbaum-Nusblat #44).
- Children:*
- i. Eidit Barkai #68, b. 31 Mar 1988 in Rothchild Hospital, Haifa.
- ii. Eitamar Barkai #69, b. 16 Oct 1990 in Rothchild Hiospital, Haifa.
- iii. Micahl Barkai #70, b. 12 Nov 1993 in Rothchild Hospital, Haifa.
89. **Rephael (Rafi) Rosenberg** #40. He married Ester (Eti) Rosenberg #1153.
- Children:*
- i. Idan Rosenberg #1154.
- ii. Shiran Rosenberg #1161.
- iii. Eran Rosenberg #1162.
90. **Orit Rosenberg-Salomonski** #41, b. Apr 16, 1960 in Rambam hospital, Haifa, Israel. She married Yaron Salomonski #1155, b. Oct 17, 1959 in Rambam hospital, Haifa, Israel.
- Children:*
- i. Noam Salomonski #1156, b. May 29, 1990 in Rambam hospital, Haifa, Israel.
91. **Cyvia KATZ (Private)** #468. She married Ronald SOROKA #469, b. in Shangai, China.
- Children:*
- i. Brian SOROKA #470.
- ii. Earl Mark SOROKA #471.
92. **Francis Patricia "Patty" KATZ (Private)** #472. She married Eli HACKER #473.
- Children:*
- i. Kevin HACKER #474.
- ii. Rory Jay HACKER #475.
- iii. Jeffrey Allen HACKER #476.

33rd Generation

93. **Omer Erez** #607, b. Sept 20, 1970 in Afula, Israel. He married Maayan Erez #608.
- Children:*
- i. Shachar Erez #609.
- ii. Adi Erez #610.
94. **Einat Erez-Yitzchaki** #611, b. Dec 9, 1971 in Afula, Israel. She married Oren Yitzchaki #612.
- Children:*

- i. Shir Yitzchaki #613.
- ii. Ori Yitzchaki #614.

95. **Eiron Erez** #615, b. April 30, 1975 in Afula, Israel. He married Yaara Ziv-Erez #616, (daughter of Assaf Ziv #619).

Children:

- i. Daniel Erez #617, b. Dec 9, 2003.
- ii. Noya Erez #618, b. Aug 10, 2005.