the Feast and the Fast

Prepared by
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&
Dr. Neil Rosenstein

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The Feast and the Fast

The dramatic personal story
of the Tosfos Yom Tov Zt"l

Prepared by
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&
Dr. Neil Rosenstein

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FOREWORD

When the Torah introduces the biography of a tzaddik it does so with the word *Toldos*. This is a word with two meanings: *events* – Noach was a tzaddik in his generations, and *generations* – his sons were Shem, Chom and Yephes. One cannot truly appreciate the historical significance of a tzaddik in any era unless one studies the events of his life – the sufferings and the successes – and the generations which issued forth from him.

This is the dual purpose of this book on Rav Yom Tov Lipman Heller, the 17th century Torah giant whose historical title of "Tosfos Yom Tov" reflects universal reverence for the most famous of his many Torah commentaries. On the one hand it is a fascinating chronicle of the events in the trial-filled life of this tzaddik, as related in his "Megilas Eivah" and the addendum of his son. But it has also made a historic contribution of tracing the lineage of the thousands of descendants of this tzaddik throughout the world.

There is a very special link between these descendants and their illustrious ancestor. Although centuries have passed since his release from prison that day remains a day of celebration for all his progeny. There is probably no other Jewish family in the world which claims so many "cousins" all proudly tracing their roots back to the Tosfos Yom Tov.

Special acknowledgement is due to our late friend, Reb

Shimshon Heller of Jerusalem, of blessed memory, a direct descendant of the Tosfos Yom Tov who rendered so much important aid in the form of biographical material and photographs. Although he joined his great ancestor in heaven before this book went to press, his inspiration lives on in its pages.

It is our hope that this book will serve as a source of education and inspiration not only to the many grandchildren of the physical *toldos* of the Tosfos Yom Tov but for all of Jewry who are heirs of his unforgettable *toldos* of Torah triumph over tribulation.

Chaim Uri Lipschitz
Nochem (Neil) Rosenstein

RAV TOSFOS YOM TOV LIPMAN HELLER – BIOGRAPHICAL SKETCH

The pages of Jewish history are filled with names of great Torah luminaries and teachers. Their personal stories and biographies make up some of the great chapters in the book of our people's past, and often we learn as much from the events of their lives as we can from historical and chronological episodes. This point can hardly be overstated in the case of Rav Yom Tov Lipman Heller, revered and respected by generations of students and teachers who have used his famous seforim and commentaries to chart their own ways through the challenging path of the Torah.

His life, so appropriately described by the title of the present volume, *The Feast and the Fast*, did in fact begin with the attainment of personal and intellectual greatness. Yet, at the peak of his prestigious career, the Tosfos Yom Tov met with personal harrasment, victimization and terror. Through all of his troubles and tribulations, however, he remained at peace with himself and his Creator and even his detractors, and maintained a reputation which exists to this very day, over three hundred years since his death.

From his very birth, Rav Lipman Heller met with the paradox of "Feast and Fast". Emanating from a long line of Torah luminaries, he was born in the year 1577, several days after his father's death, Rav Nassan Levi Heller. The boy was raised by

his no less prestigious grandfather, Harav Moshe Wallerstein Levi Heller.

At the age of 13, upon attaining Bar Mitzvah, he was sent to study in the famed Maharal's yeshiva in Prague. It was here that he began his ascent to greatness, not merely in the Torah and Jewish knowledge in which he shone, but also in the astuteness of his moral character. Subsequently he was privileged to learn Torah from Rav Ya'acov Ginsburg, a noted scholar whose home was in the town of Friedland.

At the remarkably young age of 18, Rav Heller was appointed a member of the Maharal's eminent judicial court in Prague. After holding that position for nearly 27 years, Rav Heller left Prague for the city of Nikolsburg, where he served as rabbi and chief of the Bet Din. The Tosfos Yom Tov's reputation for scholarship, his sense of judicial probity and his commitment to the needs of the local Jewish community justly enhanced his reputation throughout the Jewish world, and it was these qualities which, six months after his move to Nikolsburg, attained for him the position of chief of the Vienna Bet Din. This post was then considered of major importance in the worldwide Jewish community, as Vienna at that time was one of the largest existing Jewish congregations.

Rav Heller's achievements during his period in Vienna numbered many: one of the most important was his persuading the government authorities to drop the prohibition forbidding Jews to live in their own centralized neighborhood. A hill site was then obtained by the congregation of Vienna, which became the center of Jewish life in the city – the first such settlement in Vienna's history.

After three fruitful years in Vienna, Rav Heller was invited back to Prague, to assume the coveted position of Rav and chief of the city's Bet Din. He was also appointed the head of the city's Yeshiva, taking the place of the sainted Maharal. This was an achievement that very few men could attain, one of the most prestigious positions in the Jewish world. The Tosfos Yom Tov now looked forward to a life of peace and tranquility, as leader of his metropolis of Jewish life and creativity. Had this occurred, it would have been a fitting conclusion to a scholar's life; he would have gained eminence in the very city he began his ascent to greatness as a youth. Unfortunately, the paradox of "Feast and Fast" came to haunt him in the very city of his highest achievement.

One of the first challenges that confronted Rav Heller's attention in this new post was also the cause of all his tribulations: the problem of local taxation. While taxes were levied by the non-Jewish governmental authorities, the task of tax distribution and collection was left to the community itself. Since this job was handled by the wealthy Jews in the congregation, the financial burden was unfairly imposed on the weaker and poorer elements, rather than on the more affluent. Rav Heller decided that this situation, so contrary to all dictates of Jewish justice, must be rectified. To do so, he arranged to be appointed to the collection committee, where he established a more just order of affairs. His sense of propriety ensured that the financial burden was more fairly distributed, and shared by all segments of the Jewish community. Naturally, this state of affairs could only incur the wrath of the wealthier Jews. In retribution, they instigated rumors that Rav Heller was planning a revolution

against the government. This ridiculous incitement against such an obviously moral and just man was seized upon by the non-Jewish authorities, who persecuted Rav Heller mercilessly.

The troubles and tribulations which then followed Rav Heller are contained in the text of the "Megilas Eivah", and in the writings of his son, Rav Shmuel, which form the second section of this book. Rav Heller was imprisoned and sentenced to death, a sentence which was subsequently reduced to a heavy fine.

Upon his release from prison in the year 1631, the Tosfos Yom Tov was accepted as Rabbi in the city of Nemirov. Three years later he was appointed Rav in the city of Ludmir, after which he became chief of the Bet Din and Rav of the Jewish community of Cracow. It was from this city that his fame and glory spread throughout Poland. Despite the intense activity of his life, the Tosfos Yom Tov was author to over fifty books, but was only privileged to see five in print – again the paradox of "Feast and Fast" – during his lifetime. The most famous of these writings is the famed Commentary of the Mishnayos, "Tosfos Yom Tov", which is considered one of the most popular of the commentaries and as such, adorns Jewish libraries of seforim the world over. The Tosfos Yom Tov remained in Cracow until his death on the 6th of Elul, in the year 1654.

Any Jew who visits the Jewish cemetery in Cracow will be amazed to see that the grave of Rav Yom Tov Lipman Heller, is right next to the fence. How is it, each would wonder, that the grave of so illustrious a scholar is to be found next to those who had been excommunicated or who had committed suicide?

The elders of Cracow used to tell the following:

In Cracow there used to be a Jew known as Rav Shimon the

Miser, who was very wealthy, but refused to give charity. Whenever anyone in financial trouble turned to him, the person was turned back empty-handed.

All the Jews despised the man, and whenever he walked by, all would point and say, "See! There's the miser."

And in that same city there were two men who were tremendous givers of charity, Shmaryahu the flour merchant and Gavriel the butcher. Whoever needed challah or meat for Shabbos could go to the two and receive what he needed.

This was the way matters stood for a considerable time. Finally, the rich man died. The members of the Chevra Kadisha almost wished to ignore the body, or to dig a ditch and throw the body in. However, since the Halacha forbids this, the members of the Chevra Kadisha went to ask the Tosfos Yom Tov for advice. "The man never gave a cent to charity in his life," said the Tosfos Yom Tov. "Let him be buried at the fence with those who were excommunicated." And that was exactly what they did. Rav Shimon was buried ignominiously, and the earth was shovelled over his grave.

However the following Thursday and Friday the city was shaken when the truth became known. It was Rav Shimon who had been the one who had paid Shmaryahu the flour merchant and Gavriel the butcher for whatever they gave the poor. Rav Shimon had fulfilled completely the mitzva of giving charity to the poor without them knowing the source.

When this became known to the Gaon, he began weeping and was filled with regret. He then demanded that when his time came, he too should be buried at the fence, next to Rav Shimon.

Megilas Eivah

MEGILAS EIVAH

CHAPTER I

The dramatic story of HAGAON HORAV YOM TOV LIPMAN HELLER'S betrayal and imprisonment in 1629 is set in the first phase of the Thirty Years' War (1618–1648) at a time when central Europe was sinking into a dark abyss of death and devastation. His position of respect and affluence was snatched from him at the height of his career and his subsequent struggle became a tribute to his integrity and unswerving dedication to truth.

I lived peacefully with my family in the city of Prague where day and night my home was a meeting place for a devoted group of scholars. Each year, for about 28 years, I was designated Rosh Bet Din. Here was our great defense in the struggle for Torah. Every difficult or major decision was vested in this body. My study and devotion was unending and the students who came to me continued to learn while I acted as their head and eyes, stimulating them in their studies. My life was full of Torah, wisdom and honour. As for wealth, I possessed gold, silver and a large number of essential seforim whose worth was inestimable.

I lacked nothing and G-d blessed me with the ability to author many books and commentaries. These included a work on Drush, entitled "B'Dorshei B'Chivas Olam", and another describing the "The House of G-d of the Future" according to the

prophecy of Yechezkel. My sefer "Hapardes" contained the excellent fruits of the Sage, Kabbalist and man of G-d, Reb Moshe Kurdovore. I was also inspired through the sefer of Rabbenu B'Chaye each Sabbath to interpret the words in the Kabbalistic manner in a way fashioned by the author of the "Meros Eniyim" in his commentary on the Rambam and on the Torah. (I have the unpublished manuscript on parchment.)

'I thank G-d for His inspiration and aid in writing the "Tosfos Yom Tov", a widely-acclaimed work on all the six volumes of the Mishna which was distributed amongst Jewry worldwide. After that I wrote the sefer "Medanye Melech", an excellent rendition on the Rabbenu Asher of the seder of Nezikin which received universal praise.

In the month of Mar Cheshvan, I was chosen as Rav, Rosh Bet Din and Rosh Mesivta of the city of Nikolsburg. In the month of Adar I was appointed Rosh Bet Din of Vienna, the capital city of Austria. It was a city full of Torah, wisdom, wealth and honour. The Jews however, lived amongst the gentiles and due to my improvements in the city, I organized them into one cohesive body and with the good graces of His Majesty the King, we received a designated area in the suburbs for our community. He also built us a synagogue, a stronghold for prayers and other Jewish religious needs. I greatly appreciated my community and was in turn highly regarded by them.

In 1627, the month of Tevès, I was chosen as the Rosh Bet Din for the community of Prague, a position which I accepted despite the entreaties of our people in Vienna who offered me a large salary increase, additional increments and numerous gratuities from both the community and from individuals. They

totally recognized and appreciated my accomplishments. Our departure from that city was accompanied by enormous crowds and there were tears streaming down the cheeks of many people as well as our own. We felt like close friends and relatives when they part as it is recorded by our Sages: "It is difficult for me to part from you. Anyone who leaves you, it is as if he left the living."

My arrival in Prague during the first few days of Nisan was no less moving as I was received with great honour and pomp. All the leading representatives of the community and members of the elite came to the suburbs to greet me, some travelling a day and a night to welcome me to the city.

Rav Heller assumed his new duties in Prague with the same dedication to work and erudition that had marked his successful career. He involved himself in the affairs of Jewry and in a short time authored more learned works which ironically were to be used by his enemies in their treacherous betrayal. Meanwhile The Thirty Years War continued on its bloody course, a sad but fitting backcloth for the betrayal of Rav Yom Tov Heller.

After serving my new community for only six months I was chosen as the Rosh Yeshiva and with G-d's help was able to perform both of these positions with distinction and notability. At this time I wrote 'Medanye Melech", "Lechem Chamudos" and started work on the Sefer "Malbishei Yom Tov" on the four Turim. I was also fortunate in publishing the first volume on

Rabbenu Asher and the two other volumes. I sought no praise from my work, only the opportunity to sanctify G-d's name and His Torah. I was in high spirits one minute and then descended to the depths.

The War which was waged between the armies of Emperor Ferdinand II and the Duke Frederick and his Pfalz continued around the city of Prague for about ten years. The inhabitants revolted against the governing ruler and after the death of King Matias another ruler took his place. Duke Frederick and his associate Faltikus ruled for only one year before Ferdinand attacked him by dispatching an army of 90,000 infantrymen. Half of his army was wiped out on White Mt. close to the capital of Prague.

The remaining soldiers were dispersed. Ferdinand's supporters left him but continued to capture the country and then the capital city of Prague. The wealth of the land subsequently declined and taxation and levies were increased. As a result, the members of our community were compelled to secure many loans at high interest rates. When these loans became due many disputes arose amongst the Jews regarding the share to be paid by each and every one. Hearts were torn asunder, those who had been close, became distant; plots were concocted in secret and some quite openly. Because of those difficult times, I shall not mention the names of the people who sinned against their souls. May they not be blotted out of the Book of Life, and may the Exalted Name atone for them all, and the name of the L-rd be blessed forever, and ever Amen, Amen.

It was at this time that I was first warned of the treacherous schemes awaiting me. I heard that a conspiracy was being planned against me and the leaders of our community. I did not

believe it, because I knew that I had done no harm to anybody, that I had never twisted judgement and that I had done no one any ill. Even with regard to King David, we find that he had enemies and false foes for no reason. How much more so should it apply to me, the lowly and contemptible, who is not worthy to be mentioned in the same breath as our lord King David, may he rest in peace.

The first move toward my betrayal came on Monday, the 4th day of Tamuz 5428 (the 4th July, 1629). During the afternoon service, a Jew came to tell me that the Imperial Judge had questioned him about me, asking whether I was at home as he had a secret matter to discuss with me.

This man had told him:

"I do not know. Maybe he is in the House of Study, or teaching at the school." He also said:

"Why should Your Honour wish to meet him? If you so desire, I shall tell him that you wish to talk with him, and then the Rabbi will come to your house." But the Imperial Judge declined and said: "No, I shall go to him myself."

This was all the Jew told my sons. Upon hearing this, I became concerned and so I went to the synagogue and brought the leaders and outstanding folk back with me telling them about the incident. While we were talking, the Imperial Judge arrived by coach at the home of a Jewish neighbour who lived opposite me. He remained there until about one in the morning and then came to my house seeking permission to enter my private rooms. Supported by the leaders and fine people who had accompanied me, I invited him in.

He entered, offering each of us his hand in a friendly manner

and took his place on one of the two chairs I prepared. He sat me on his right-hand side and began chatting about one thing and another. Thereafter the Imperial Judge said to me that he had a private matter to discuss, so I conducted him to an inner chamber, which I kept for my studies.

When the Judge requested a private meeting I had already guessed its significance, for earlier that same day I had received letters of warning from the Holy Congregation of Vienna. They informed me that the Kaiser had ordered his Regent in Prague to take me prisoner and move me in chains to Vienna.

Anticipating the subject of our talk I said:

"Please say what you have to say in the house of our communal head, His Honour Rabbi Jacob Shmilas."

The Judge suggested that we travel in his coach to that house but I requested that he ride, while I walk so that we should not be seen together. (The truth was that I feared he would take me to prison and not to the house of Rabbi Ya'acov.) He was however determined to stay with me and replied:

"I shall accompany you on foot in order to do him honour."

I positioned myself on his right side and we walked along chatting accompanied by the leaders and fine folk of our community. At Rabbi Ya'acov's home the Imperial Judge again asked for a private meeting and proceeded to tell the rabbi:

"I am very sorry, I cannot tell Rav Heller how bad things are because in my eyes he is a good man. So I shall tell you the details and in your wisdom you will know best how to inform him to avoid confusion or upheaval. The Kaiser has ordered his Regent in a letter to take Rav Heller in chains to Vienna. The journey was to be undertaken with men guarding the prisoner

and the Viceroy expected them to set out that same night."

On hearing this Rabbi Ya'acov was exceedingly upset and shocked and begged the Judge not to hurry.

"I myself shall send some of our leaders to the Regent to entreat him about this matter," he said.

"Do so,' replied the Judge, "and I shall stay here all night long if necessary until I hear what the Viceroy has to say."

Determined to aid me in my distress, the communal leaders set out for the Regent's home which was situated in a small suburb beyond the River Elbe in Prague. The leaders, David Lurie, Reb Hena and Reb Israel Weisels arrived at midnight and found the place closed and locked up for the night. They knocked but received no reply as the watchmen had fallen asleep.

Intent on their mission, the emissaries remained and knocked again loudly on the door until the chamberlain of the Prince heard them. He had been on guard at the entrance to the Regent's bedroom and looked out at them through the window.

"Why are you knocking like this?" he called, "Can't you see that everybody is asleep and we are not to be disturbed?"

They begged him to open the gate as they were the leaders of the Jewish community and had been sent to the Lord Viceroy on a very urgent matter. When he opened the door they begged him to wake the Prince and inform him that their mission was one of life and death. He went to the Prince's bedroom carrying a burning taper, woke him and repeated their entreaties.

"Let them come in", he said.

Upon entering, the communal leaders prostrated themselves on the ground and said:

"Your Lordship sent the Imperial Judge to arrest the Rabbi

Yom Tov Lipman Heller and lead him bound to Vienna under strong guard. Where shall we hide our reproach? Tomorrow our people will say that he is the most important among them and that the only reason for arresting him is that the Jews have rebelled against the Kaiser.

In every town where this report will be heard they will mistreat the Jews who are subject to our Imperial Majesty the Kaiser, who himself can only lose as a result. Therefore, we beg that the Rabbi should be permitted to travel to Vienna of his own free will and appear before whoever your Lordship may command. We guarantee that he will hasten to carry out your Lordship's orders".

The Prince ordered his chamberlain to bring him the Kaiser's letter and then read them the order. He then said:

"Return to your homes tonight and come back tomorrow for my answer. Tonight I give you the Rabbi on your security that he will not flee. Tell the Imperial Judge in my name to return home and come here with you tomorrow".

The next day, as ordered by the Viceroy, they all returned to the Palace accompanied by the Imperial Judge. Thereupon the Viceroy ordered the Judge to accept the guarantee offered by the Jewish leaders that Rabbi Heller would (within six days) appear before the Chancellor of State in Vienna. He reminded them that if the Rabbi did not appear within the appointed time, they would be held accountable, subject to a large fine and would place in jeopardy their own lives. All this was written down. May G-d remember them for good by reason of the fine deed they did me. On Tuesday the 8th day of Tamuz, I started out for Vienna.

CHAPTER II

Rav Heller made his way to Vienna in an attempt to save his life and the lives of those standing as surety. Once in the city, he was subjected to the harsh and unbending scrutiny of a commission enquiring into the alleged heretical content of two of his books: The Sweets of the King (Medanye Melech) and Desirable Bread (Lechem Chamudos).

I hastened to Vienna and arrived on the following Sunday, thankfully within the six days specified by the Viceroy. Reb Hena came with me to help plead my case, and on the same day we went to the residence of the Chancellor only to discover he was not there. The next day, Monday, I appeared before this lord and he spoke harshly to me in the name of the Kaiser with regard to my writings "Medanye Melech" and "Lechem Chamudos." The Kaiser had been told that in these works I had written condemningly of their faith. Of this he spoke at very great length.

"G-d forbid", I replied, "that I should do any such thing. All our books deal with the writing of the Talmud in accordance with the Torah of Moses which is our faith, and this Talmud is

an interpretation of the written law decreed for us by His Blessed Name. These are foreign to idolators and star worshippers to whom the words of the Talmud apply; and all the sages and authors since the completion of the Talmud are required not to depart from its words.

As the hearing continued it became apparent to Rabbi Heller that the content of his books and his attitude to Christianity had little to do with the extreme displeasure of the Kaiser. But at this point he had little idea of the treachery which had been planned to bring about his downfall or the amazing events which were to intercede and save his life.

It is unnecessary to repeat in detail the things which the Chancellor said to me or the answers I gave him. Suffice it to say, they all referred to matters of religion, not, as I had heard to the fact that my book was called The Sweets of the King. This was not the reason why the Kaiser was angry with me, but the truth will emerge later.

When he had finished, the Chancellor said to me:

"Stay in your lodging and do not leave under pain of punishment in money and body. For such is the order of the Kaiser."

When I pleaded with him, he replied that the Kaiser had planned to arrest and imprison me immediately and that only because of the Chancellor's intervention was I not already in prison.

"Further," said he, "the matter will be brought before a

commission of scholars expert in the literature and language of the Jews, and they will report to the Kaiser the results of their findings."

On Sunday, the 17th of Tamuz after the commission had already met, a judge accompanied by two beadles came to me. He carried with him a directive from the Chancellor in the name of the Kaiser which ordered me to the prison for condemned men. After much entreaty he dismissed the beadles but took me there himself. Many of the honourable and important Jews of the town also accompanied me and tried to strengthen and encourage me.

I remained imprisoned all day and night with no Jew permitted to talk to me, even through the spy hole. Yet despite this, The Al-mighty showed me His loving kindness and all the prisoners treated me with honour, each one endeavouring to serve me as best he could. On the following day I was given a special room in the building and the Chief Judge permitted all the important Jews to visit me there.

On Tuesday the intermediaries succeeded in having me transferred and I was brought from that building to the prison of the Kaiser's prisoners. There I was given a bed, a table, a chair and a lamp which improved my situation considerably. The building was in the same street as the Jews' warehouses and so after the move there was no lack of Jewish company for me at any time. I was also well-treated by the chief warden and provided with almost anything I requested.

On the 25th of Tamuz I was ordered once again to appear before the commission at which time I was further questioned. My inquisitors asked why I praised the Talmud in my introduc-

tion, despite the fact that it had been burnt by order of the Pope, and knowing the Kaiser was required to support the Pope's edict. My reply was:

"These praises were intended for my own people, who must hearken to all the words of our sages, that being an essential part of the Torah."

Then they asked me again why I had written against their faith in accordance with the questions asked me by the Chancellor. I answered them in the same way I had answered him and they dismissed me to my room in the prison.

Two days later, on the 27th of Tamuz, the Kaiser issued his final judgement in the following terms:

In accordance with the findings of the commission I should have been put to death, however, since the Kaiser, following the tradition of his forefathers was a merciful monarch he showed me great mercy by allowing me to redeem myself by the immediate payment of 12,000 Rheinish gulden. As for my books, they were to be burnt and if I should refuse to fulfill these terms in any respect, I would be punished by death.

In my distress, I prepared an appeal which said: "I prostrate myself in gratitude for the favour shown me by his Majesty The Kaiser who permits me to live. Yet be it known to him that his terms are as difficult for me as orders to climb up to the very heavens or to swallow a tube of a hundred ells in length."

The Kaiser, however, did not believe me because of the denunciations my enemies had made in which much they exaggerated my wealth. To further emphasize their point, my captors made another harmful statement. On Sabbath, the 18th of Av, the Chancellor spoke as follows in the name of the Kaiser to my

intercessors: "If he does not pay the sum of money specified, I shall send him back to the prison where he was first held and from there he will be led to three different squares in the city of Vienna where he will be stripped and beaten repeatedly and held up as a shame and reproach to all Israel. No such thing has been done since the days when Israel was exiled from its land and what will the onlookers say when they observe their great leader and Rabbi shamed like this in such a great city where there are so many Jews?"

Immediately my supporters fell on their faces and said, "It is impossible for us to pay the enormous fine demanded by the Kaiser." And the Kaiser replied:

"But there are Jews who claim his wealth is so great that this amount constitutes not even a fifth." The influential Jews and community leaders entreated him saying that they knew in all truth that this was false.

"Return to me afterwards", said the Chancellor, "I shall recommend the Kaiser to treat him with even more favour". Dejected, they left and returned on the Sunday, Monday and Tuesday when he swore to them in anger that the Kaiser had ordered the punishment of flogging to be carried out and that only because he had interceded again had he won the Kaiser over and mitigated the punishment. "Therefore listen to me," he said "And give over the 10,000 Rheinish gulden to redeem him. All the Jews are expected to redeem one another, especially if according to your account the man is as great and important as this Rabbi. I have also heard say that not only the Jews who dwell in the countries and states of the Kaiser but also Jews under Moslem rule are ordered to help ransom and redeem one another."

My friends and supporters tried to convince him otherwise and pointed out that our law forbids us to pay more than the actual value of a man as ransom. He laughed in annoyance, saying: "Can you estimate the value of so great a man? Is he not worth the ten thousand? If you agree to this sum, it is good. I shall go to the Kaiser with this figure and perhaps mollify him with this gift. But if you do not listen to me, I shall not be able to raise the matter any more and his judgement will be carried out."

On Thursday, the 6th of Av, I was informed by the Chancellor that the Kaiser had agreed to this sum. Thereupon I requested time to make the payments, for how could I pay such a sum at once? After all our entreaties, he agreed that I should receive time to pay namely 2,000 Rheinish gulden in cash, 1,000 gulden six weeks later while the further 1,000 gulden of the remainder would be paid off every three months until the final sum was reached.

May G-d remember the upright Rabbi Jacob who sent me a note for 2,000 Rheinish gulden in cash from his own pocket and property. And the leaders of the Vienna congregation, who contributed 700 Rheinish gulden to help me; as well as my honourable and beloved kinsman by marriage, Rabbi Chanoch Schiff, who gave me 100 reichsthalers. May He also remember the various honourable men who extended security for half of the balance. The other half was provided by Reb Hena, who had come to Vienna with me, and of my son-in-law Rabbi Wolf who travelled with me from Prague to Vienna.

I have already decided to adopt the advice of King Solomon the Wise, that a "prudent man conceals his shame" (Proverbs

12:16) as I mentioned previously, I will spare my pen and not write of the great amount of opposition there was to my raising the collateral among my enemies in the communities of Prague and Vienna, especially because all those involved have already died. Their sins have thus passed and their transgressions will be atoned. They are however grieviously culpable and their responsibility reaches unto the heavens. As soon as they saw that the L-rd had taken pity on me and that I was not to die, they engineered a vile denunciation against me and sent it to the rulers and ministers in Vienna in an attempt to have the decision reversed and to wrest the rabbinic crown from my head. All this happened while I was still in jail, without the security of the collateral which had been delayed because of their treachery.

On Tuesday, the 18th day of Av, the counsellor told representatives who were pleading my case that the authorities had decreed I was to be relieved from my position in the Prague Rabbinate.

This was more grievous than all the wrongs which had afflicted me until that time. All my prayers and entreaties to the great ministers and important rulers were to no avail. I was now in great distress and financially impotent as I had no source of income to support my family. All that remained was shame. Yet the L-rd, Blessed be He, gave me the power and strength to suffer all these misfortunes and events. May the L-rd be blessed forever, Amen.

On Friday the 28th of Av, surety was secured and I left the prison. At the same time the authorities reversed their ruling regarding the burning of my books and chose instead to erase a number of words which alluded to their (Christian) religion thus

substituting such words as "idol worshippers" or "Kuthites". The truth is that the name of the book, Medanye Melech was never a reason for convicting me. It was merely a pretext by which my enemies could mask the real nature of their acts against me. The authorities refused to rescind their decision banning me from the rabbinate and I left jail penniless after being imprisoned for 40 days.

Rabbi Heller left prison with his life but with a deep sense of ignominy, prolific financial obligation and the greatest loss that a man of his stature could experience. He was to be removed from the position he held in Prague, dismissed from the rabbinate penniless and with no single hope for his future existence.

He immediately set out to discover the identity of his enemies and the true nature of their grievances toward him. His motives were not of revenge but simply to try to salvage something of his career and to provide a living for his family. This he could only accomplish by returning to the rabbinate.

After intensive investigation, I found out who had been involved and the reasons for his hostility toward me. I discovered that it was a person of important standing and influence with the authorities. I faced him on the Fast of Gedalia in the year 5390 (1629) and told him of my distress and agony.

I did not appeal for the restoration of the enormous amount of money taken from me only that he should listen and do me one single favour: to implore the authorities to restore my original position. His answer was:

"I did not want to have the fine imposed, but I did want to deprive you of the rabbinate. It was I who asked the authorities to dismiss you from that position. My reason is that I heard how you boasted before the Viceroy of Prague that you defeated me in disputes when you were the rabbi here in Vienna." I replied:

"Now, your honour, see what those who oppose me have done and how they have spread lies. I left here with ten covered wagons with many Jews and gentiles, including young men and soldiers, travelling along to guard us. They will all testify that this was before Passover and at that time the Viceroy had already been dead and buried for a number of months."

Upon hearing this, his manner changed and he said:

"As far as the rabbinate is concerned, I cannot do anything except suggest that you seek another type of employment which you would request which will allow you to serve the L-rd. My house will be open to you, come to me whenever you wish, and I will help as much as I am able."

In desperation I said:

"I do not know how to support myself and I am not capable of any other work. Since my earliest days I have been involved in study and the rabbinate." He could only reply that "there are many other places where Jewish communities existed, Germany, for example. Seek a position as rabbi there." I answered him:

"It is impossible for one as poor as myself to travel to such places. I now have a minimal income and the costs of travel are considerable." His only reply was, "Be patient", and on that I bowed and left.

The following day I returned to Prague and arrived safely on

the day before Yom Kippur. I was greatly distressed and grieved because of my past experiences and because of what is in the future for me. As a result, I became seriously ill the day after Yom Kippur and was confined to my sickbed for about three months.

CHAPTER III

Filled with grief and sorrow, the learned Rabbi Heller lay ill in Prague contemplating his downfall. His own suffering manifested the seemingly eternal torment of Israel and he ceaselessly studied Torah and commentaries searching for spiritual guidance to alleviate the devastating events of so short a time.

And now my children, listen to me and your spirits will be restored. On searching my satchel which was full of my essays, innovations and commentaries, I found a piece of paper upon which I had written some of the thoughts of a great man of Prague. He was a Prince in Israel, wise in Torah and in secular matters, and a leading figure among the heads of the four lands of the kingdom of Poland. His name Morenu Harav Pinchas was widely known and he was the son of the chief official Zalman Yeshayahu of the Horowitz family from Prague. His wife, the Rabbanis Madame Rechil was the daughter of Madame Nechli and grand-daughter of Rav Pinchas' sister, the wealthy Rivkah Stern.

Once in Prague, I heard him say:

"I have it by tradition that at a time of evil and harsh de-

crees, a ruler ordered all Jewish holy books to be burnt on the fifth of the month of Tamuz. The wise men of the generation asked for guidance in a dream. The answer given them stated that 'this was the decree of Torah' according to the Targum (Aramaic translation). It so happened that the portion of the week was *Hukas*, (and on the first three words *Zos Hukas Hatorah*) the wise men interpreted it according to the Targum (Onkelos) which translates these words as *Do Geseras Oreisa* (meaning this is the decree of the Torah)." *DO* has the numerical value of five and this I believed referred to my books which were originally to be burnt. It was because of this that I was compelled to travel from my home in Prague to the Kaiser's Court on the fifth of Tamuz. The Dreamer referred to the Ancient Decree, but I understood it to refer to the present decree.

I had been arrested on the 17th of Tamuz in the afternoon and I was released on the 28th of Av, making a total of forty days, the same number as the days that Israel was in disgrace and sorrrow in the desert. Because of this, I decided to order you and your children, whose sons are my sons and whose daughters are my daughters, my sons-in-law and daughters-in-law, and so on until the coming of the Messiah, to fast on the fifth day of the month of Tamuz until after the evening service. Because this occurs in mid-summer when the days are long, I therefore do not require you to fast until the stars appear. If the fast should fall on the holy Sabbath, then it should be deferred until the next day and minchah recited immediately after mid-day, and the fast terminated.

Also I direct that anyone feeling weak, or any pregnant woman or nursing mother may redeem themselves by giving to charity not less than six large Vienna coins.

I was in some doubt as to whether I should also establish a day of praise, one of joy and feasting on the 28th day of Menachem Av, the day I was set free. This is a common practice instituted by many of our people upon being saved from a death sentence. But this is trifling with trifles as all that remained of my former wealth was a single cloak. I was still deeply in debt and had to suffer the ignominy of being deprived a position in the rabbinate. I had no money and no property with which to pay the fine or settle other expenses.

While I was pondering my best course of action, the book "Yosef Lekach" came to hand. It was a commentary on the Scroll of Esther, written by the great Rav and Gaon Eliezer Ashkenazi, author of "Massai Hashem" (The Works of the L-rd). In the introduction the author poses the following questions: "What did the Priests, the sons of the Hashmonean see, and what was in their minds when they saw that their deliverance was supernatural since so many had fallen into the hands of so few? Why did they not establish days of feasting and rejoicing to celebrate their redemption?"

This was an even greater event than the deliverance of Israel during the days of Mordechai and Esther. For that had not come about by a hidden miracle, occuring naturally when the heart of the King was turned from evil to good in an instant. The answer which the learned Rabbi Eliezer offered was that when so many people had died violently as in the days of the Hashmonean, the house of Israel could not celebrate. And for

me too, joy could not be sweet as I was still filled with grief and sorrow. May the L-rd see and watch over me, to favour me and return my good name, to restore the crown of its ancient glory and to improve my lot in the future.

An unexpected turn of fortune brought Rav Heller news that the Emperor had relented over his dismissal from the Rabbinate but at the same time the burden of the enormous debt still weighed heavily on him and his family. Over the months and with much help from friends within the community, the debt was eventually paid.

In the month of Shevat, 5390 (1630), Rav Avrohom of Vienna announced that the Emperor had in his mercy abolished his decree banning me from any position in the rabbinate. This had extended to all his dominions including any of the German states of the (Holy) Roman Empire. Now, however, in any community that would accept me, I was free to take a suitable position without delay. Out of the goodness of his heart, Rav Avrohom also presented me with the forty Rheinish gulden. However, this did little to mitigate the pain and grief that I suffered each time a payment was due. I was compelled to sell every piece of silver in my possession incurred against pledges.

This continued until I had neither house nor property. These measures were of little use in the payment of such a massive debt although my sons gave willingly as much as possible and the benevolent, communal leader Rav Avrohom continually opened

his hand to good purposes. Each time payment was due I had great difficulty in finding the funds. In spite of this I saw with my own eyes how the kindness of the L-rd increased as when he put me in the hands of people through whom I could rise again.

Presently one of the ministers was appointed by the Chancellor to receive the payments from me. Initially he did not know and was unaware of the reason for the debt. Later he made inquiries with several Jews who explained all that had transpired. He thereupon decided to come and pay me a personal visit. Upon his arrival, I told the Minister everything that had happened in the preceding difficult and miserable months. Tears flowed from my eyes and my wife Rachel's eyes and he assured us he would do his utmost to extend the time in which I had to pay for as long as possible.

The Prague community gave 250 Rheinish gulden towards the last installment, asking me to preach to their congregation before I went away. I agreed and appeared at the Maisels Synagogue on the Sabbath when the portion of Shlach Lecho was read. This was the second of the month of Tamuz, 5391 (1631). With the help of the True Helper, the L-rd Blessed Be He, the whole of the ten thousand Rheinish gulden had been paid by that day. And the very next day I travelled to Lublin with Rachel and my youngest son, Avrohom. He was a young, intelligent boy already filled with a spirit of wisdom about to marry Esther, daughter of the communal leader Yechiel and granddaughter of the wise medical specialist, Solomon Luria. Luria was the son-in-law of Moshe Lazers, of Brisk in Lithuania, a person of outstanding wealth and good character.

As the lives of great men and more humble beings continued, the Thirty Years War was enacted around them in a complex weave of violence and ever-shifting allegiance. The Jews tried to stay in the background but inevitably were caught up in the effects of its dire progress.

After my son's wedding, my wife travelled to Prague to bring my three young daughters who had remained there. When she arrived in Vienna the enemy had captured the city preventing her return.

I therefore stayed in Brisk with my son, Shmuel (in the Viennese version it has Levi) and my Rachel stayed in Vienna with our daughter Nechle who was married to Aaron, son of the late Koppel, a Shochet. Meanwhile our daughters stayed with my son Alexander in Prague (the Viennese version has Moshe).

That same year, close to the time of Selichos, a special Jewish messenger came to me from the leaders of the community in the great Russian city, Nemirov. His message brought one great joy as it was a request for me to become their Av Bet Din for three years. The Av Bet Din, Rav Hagaon Ya'acov of Brisk who was shortly to be Av Bet Din of Lublin recommended me by asking the congregation to honour me, by inviting me to preach in his place on Sabbath Shuvah. This they did and I gave a fine sermon, May G-d be blessed, this is the truth.

On the Tuesday after the first Sabbath of 5392 (1631) I arrived in Nemirov and was received with great honour by the Jewish community. I travelled there with my son Shmuel, his

wife Devorah the daughter of Gaon Avrashik and grand-daughter of the benevolent Saul Wohl. Meanwhile the war continued around us and on the eve of Shevuos 5392 (1631), the Kaiser waged and won the battle against Prague. We praised the L-rd that no one attempted to harm the Jews. My wife who had been cut off from us in Vienna was then able to journey to Prague and Shmuel, my son, set out to bring her and our daughters to Nemirov.

At this time my wife made a match for our daughter Dobrish with Shmuel the good and gentle son of communal leader, Avrohom Bash. They all returned to me on the 27th of Ellul 5392, at great expense, because of the demands of the mercenaries who occupied the lands of the Kaiser. My future appeared to be secure and in the middle of Passover, 5393 the leaders of my new community invited me to be Av Bet Din for an additional three years.

Gradually new life flowed through the learned Rav Yom Tov and opportunities came his way to continue in the rabbinate. He immersed himself in religious and communal affairs unafraid of the contentious matters becoming a figure of controversy in the following years.

'On Rosh Chodesh Iyar 5394 (1634) I was approached by the community of Ludmir, first of the four great communi-

ties of the states of Volhynia, to become their Av Bet Din and Chief Rabbi for three years. I left Nemirov for that position at the end of the month of Iyar and was well received. On Rosh chodesh Marcheshvan, 5394 the leaders of the Przemysl community invited me to take up a similar position but the Ludmir congregation urged me to remain with them an additional four years.

With the help of G-d, I felt like a man who had awoken from a deep sleep. I returned to matters of religious interest with renewed zeal and together with the principal leaders of the Ludmir district I renewed the laws which the very early Gaonim of the land had laid down concerning the purchase of Rabbinic positions from the local minister. This was a practice which took place in ancient times (i.e. in the days of the high priests of the Second Temple). The wise men of that generation made certain safeguards with threats of curses, excommunication and fines for the transgression of these laws and decrees. So many breaches were made, however, that it became a point of humour and ridicule among the common people.

Therefore, in Ludmir we instituted further safeguards. While the earlier rabbis had banned the buying of rabbinic positions, we also prohibited congregations from employing such ministers. This aroused much hatred and earned me many new enemies but I was in no way deterred from my path. At a conference in Vizhnitz, in the Lutzk district, I together with the heads of the communities of Ludmir, Ostra Krzemieniec and Lutzk (of the Wohlin district) gathered on the 18th of Iyar to renew these ordinances in conjunction with the heads of the Yeshivos, applying them to the lands and congregations within their four

cities. We also agreed to attend market days for that year in Lublin and afterwards I travelled to Yaroslav to a meeting of many heads of yeshivos and community leaders where a proclamation was signed by more than 30 of the greatest leaders of the country. It was read in all the synagogues of Yaroslav and at the Kremenitz fair.

After that, together with two Rabbonim of the four lands who were in agreement with me, we issued a proclamation on Sabbath, portion of VaYikrah and before a great gathering of Jewish people it was recorded in the minutes book of the State, that every year it shall be proclaimed illegal to buy a rabbinic position. In spite of my efforts to rally support, my enemies did all they could to oppose this law and because of this there were many criticisms and arguments. Some people made it their purpose once again to expel me from the rabbinate.

CHAPTER IV

Not content with their past treachery, the enemies of Rabbi Heller sought further ways to disgrace this legendary figure. He became once again the victim of malicious intent and descended into another period of fear and despair, made worse by the untimely death of his dear daughter, Dobrish.

About three months before the end of my seven-year term in Ludmir, on Rosh Chodesh Shevat, 5401 (1641), the community informed me that I was to be re-appointed for a further three years. This infuriated my enemies and seeing they could not master me, they devised another sinister plot. Secretly they sent an anonymous letter to the goverment accusing me of all manner of evil deeds. On Wednesday the eve of Rosh Chodesh Tamuz, 5403 the minister traveled to Ludmir, sending advance warning that I should absent myself from the city. Immediately, I set off alone for the home of my grandson, Rav Michael Katz, who was the son of my dutiful daughter Raizel, the wife of Mor. Harav Ya'acov Katz, head of the Yeshivah of Turinsk in the same district of Ludmir. The minister arrived in Ludmir on Friday the third of Tamuz and the heads of the community went to ask him that I be allowed to return. They then gave me six weeks

grace before leaving with my family. I returned in peace the following day which was Sabbath, the second of Tamuz. The following Tuesday was a day I had appointed a fast day for myself and for my descendants forever. That day I sat dazed, sad and anxious; so much so that it is difficult to write about it.

On Monday, the third of the month of Menachem Av, my daughter Dobrish died. She was a fine woman and there was no one like her for modesty and piety. The three congregations wrote letters of condolence and encouragement to the community of Ludmir to strengthen our hearts and to continue to help me. The heads and communal officials of the Four Lands were at that time at the Lublin Fair but they wrote to their fellow congregations in Wohlin and the neighbouring districts telling them not to fail in their efforts to appease the government.

Just at this time I heard that the minister was to return through Ludmir and my fear reached a new pitch. It was though my heart quivered like the trees of a forest. This time I travelled with my grandson on Tuesday, the eleventh of Menachem Av to Chelm, in preparation for his marriage to the daughter of the Gaon, Rav Moshe, Head of that city's Bet Din who was the son of Gaon Rav Meir, Av Bet Din of Brisk and grandson of the communal leader Saul Wohl. My grandson Nassan was named after my father and was a young man great in wisdom and learning; may he live forever, Amen. He was the son of my daughter, Nissel who was the wife of Harav Wolf Slovis.

Before we set off on our journey, through the kindness of G-d, the courageous Mordechai Shamash, boldly prevailed upon the minister to change his attitude for the better. Then I persuaded the honest intellectual Reb Zadok to accompany Reb

Mordechai and plead my case with such convincing arguments that the first minister's decree would be annulled. It was in my mind to return from the wedding and be free to return to one of the cities, either Trisk where my grandson was or to my son Avrohom, who is the head of the Yeshivah of Skala also in the district of Ludmir.

On the 25th of Menachem Av, a Tuesday, I arrived in Dubnow and asked a group of citizens if they had seen Reb Mordechai Shamash. They had not seen him, but shortly a group of men approached me saying:

"It is a day of good tidings, today, for Reb Shamash is coming to meet you with a document, sealed and signed by the government authorizing your safe return to Ludmir to resume the seat of judgement and to continue in your former position in the Rabbinate."

When this 'prince' Mordechai heard that I had already passed his way, he retraced his steps and met me in Dubno with songs and thanksgiving to G-d above who dealt with me in such great kindness. I went home in peace on the eve of the holy Sabbath and about two weeks later the minister came with his son in order to appoint him Staristi (elder). At the same time he inquired about me, sending good wishes for my peaceful return and for a long life.

At this time my daughter, Rivkah and her husband sent me great news by posthaste. It was then Thursday, the second day of Chol Hamoed, Succoth 5404 (1643) when the communal leaders, presidents and good friends in the great community of Cracow decided to accept me (in addition to the Gaon Mor. Harav Yoshua) as joint head of the Colleges in that leading Jewish

city, known and revered in all countries of the east. After I received the letter of appointment, I travelled with all my household, my wife and my two grand-daughters Raizel and Nissel, the daughters of my late daughter Dobrish (may the L-rd grant me the privilege to raise them for marriage and good deeds). We arrived in Cracow on Tuesday the 28th Cheshvan and I was received with dignity and great honour.

The resolution of Rav Heller's own story is a triumphant one in which he achieves his former position of honour and respect. It is a full 15 years which elapse before the Rabbi is returned to his former glory, but the story of his fall and subsequent rise are encapsulated in his writing as if in a moment. His resolution is that the knowledge of these events shall be passed down to his descendants and to all the children of Israel as a pointer to the goodness and mercy of G-d.

On Sunday, the first of Adar Rishon, 5404 (1644), the heads, friends and principal members of the community gathered together at night in huge numbers, filling the meeting halls of the old synagogue. On Friday, the eve of the Sabbath, portion of Trumah, the heads of the district congregation, together with three friends who had not been at the earlier meeting, sent for me and announced that they resolved to appoint me Av Bet Din to rule on all religious cases as I had formerly done. Three of their foremost assistants and community officials were sent to hand over their formal vote of that day electing me to the

post. When I rose, they all stood and cried "Mazal Tov" and then seated me on my throne. Then, the President spoke:

"We have wholeheartedly and unanimously resolved that – as there is none holier than our G-d, we have appointed you to enhance the glory of His exalted Law, as Av Bet Din." This has been duly recorded in the records of the congregation.

I replied with a short, but significant speech then blessed the L-rd and the congregation, with a prayer to the Al-mighty who had granted me the privilege to lead these people to a more exalted purpose. May Yehuda and Yerushalayim be speedily saved to comfort us.

This is all the content of the document which I have written for you. I have previously mentioned my decision to set aside a fast day and though up to now I could not bring myself to arrange a day of feasting and rejoicing, I have now established the first day of the month of Adar as such a day. On entering Adar, we are also encouraged to make life more joyful and so the second day will also be a feast day for all the generations who follow me. On that day, the "crown was returned to its ancient glory" and I was appointed Av Bet Din and Rav of the holy congregation of Cracow and its surrounding suburbs. May the blessed G-d give us the privilege to serve Him and allow me to complete my allotted days, not for the purpose of accumulating a fortune, but with a sense of exalted yearning for Him, shown by my perfect conduct, until the coming of the Messiah. Amen.

The symbol of the year when judgement was pronounced on me is *SHaFaT* (5389, 1629), the letters of the word meaning *judgement*. The symbol of the year of salvation, when the

"crown returned to its ancient glory and its place of honour" is *DaT* (5404, 1644): the letters of the word mean *law*. "The law was given out in Shushan" with song, rejoicing and good heart. This is the word of Yom Tov Lipman, son of Mor. Harav Nassan Halevi Heller.

CHAPTER V

No less interesting and intriguing is the account of Rav Shmuel, the son of Rav Heller (in the chain of events which bears the *name Megilas Eiva). In 1625, the young Shmuel was a yeshiva student in Metz. Through a chance and remarkable encounter with the wife and son of the French Ambassador in Vienna, he was able to bring vital help to his father at the time of his betrayal. The following record outlines Rav Shmuel's part in the rescue of his father from the death sentence.*

As I, Shmuel, eldest son of Rabbenu HaGaon, Morenu HaRav Yom Tov Lipman Halevi Heller, wished to publish this scroll, recounting the story of his denunciation by his enemies, I also undertook to write of my involvement in this affair and to explain the many wonderful things that occurred which my father chose not to mention. This hesitation to write certain things came from his great humility and righteousness. Where he mentioned them with hints, he tried not to belittle the honour of some of the great and important people who were then still alive. Therefore this small book has until now remained a sealed volume.

Since that time, my honoured father passed away and I thought I would not be more righteous than King Solomon, who took revenge on his father's enemies, Shimi ben Gairah and Joab, even though his father had forgiven them in his lifetime. Therefore I proceed to describe and name the men who stood and dishonoured my father and through him did harm to almost all the Jews who lived in Austria. I will be brief, however, so that all Israel shall see how great is the power of controversy, and every man will remove himself as far as possible from it.

In 5385 (1625), when my father was still Av Bet Din in Vienna, I was sent to the great Talmudical College of Metz, in France. It was headed by the Gaon Rav Mordechai, son of Moshe Luria, who was formerly Av Bet Din in Virmaissia (Worms).

I studied there for more than four years until 5389 (1629). The L-rd made me successful in these studies and I became well-versed in the whole of Shass (mnemonic for the Six Orders, i.e. the Talmud which is divided into six divisions).

While my father was still Av Bet Din in Prague, living in affluence and prestige, he summoned me to return home. On Rosh Chodesh Sivan of that year, I made my way on foot from Metz to Prague as was the custom for yeshivah students — whether rich or poor — to travel with their bundles on their backs and their sticks in hand. Indeed we walked joyfully and in good heart, aided by the richer students among us and we were always well-received by the Jewish communities. I was indeed considered one of the rich ones, for my parents sent ten silver pieces to me each month. I therefore walked home with five of my fellow students, regarding this long walk as a ramble for pleasure. My joy increased as I thought how soon I would see my

parents and how pleased my honoured father would be upon hearing of the success of my studies. Such visions hovered before my eyes while unknown to me my father was facing a great crisis. This is part of human nature: we always rejoice without reason and do not pay attention to the fact that much of our happiness has no foundation. Only when we see that we have fallen into the trap laid for us, are our eyes open.

So, joyfully and in good spirits, I approached the city of Vienna unaware that my saintly father sat desolate in one of the city's fearful prisons destined to die, G-d forbid. However the L-rd who creates the remedy before inflicting the disease, caused something wondrous to happen and through me, deliverance would come to my father.

Just before entering the city, I lay down to rest on a stretch of grass near a forest. The place was a beauty-spot, frequented in spring by all the nobility. That day, however, there was a parade and a great deal of merrymaking in the city, so I had the place to myself.

It was quiet and I placed my bundle under my head and considered who I should visit first in Vienna, for my father was former Av Bet Din there and he had many friends. Suddenly my thoughts were shattered by a terrified voice shouting: "Save us! Save us! for we are lost." As I looked up I saw a wild bull emerging from the forest in wild pursuit of a young noblewoman, a small boy and his nurse. Like all bulls which attack at the sight of red, this animal was enraged and in pursuit of a scarlet kerchief which the nurse had tied around her neck. Immediately I ran to remove the offending article and threw it at the feet of the animal who dashed forward, tossing it

with its horns. Meanwhile the women seized the opportunity to hide behind a tree and at that same moment a grand carriage with fine insignia, drew up. The well-dressed young man who descended was in fact the young woman's husband and with her companions she related to him all that had occurred. Then she turned to introduce me saying that I had saved their lives. The nobleman, as fate would have it, was the French Ambassador and because he did not understand German I spoke to him in French, telling him that I was a Jew, and the son of a great Rabbi. (Fortunately, my studies in France enabled me to converse in his language.) The Ambassador asked me to accompany them home but I declined, along with the money he offered me. I assured him that I felt sufficiently rewarded if his Honour would always think well of the Jews and understand that we also can do good without the expectation of reward.

"Nevertheless, young man," replied the nobleman. "I am always ready to be a friend of your people, and seeing that the Jews are persecuted in this country, perhaps, if an opportunity arises and help is required, you will come to me. In that way I shall be able to repay your kindness. I am the French Ambassador and have great power at my command."

He continued talking to me with great friendship, asking where I had learnt French and insisting that I take his address. They all continued to heap thanks on me and regretted only that I was Jewish. Otherwise they could have done much to make my future successful.

Then they left to join the town's people at the parade and I took my bundle and headed for the Jewish quarter, a specially designated area for the Jews of Vienna. It was already night

when I arrived and nobody recognized me as I walked through the ghetto. I decided first to visit my mother's brother, R. Baruch Zatrunner. When they opened the doors, they hardly recognized me for nearly ten years had passed since we last met. The excitement at seeing me was followed by great wailing and when my aunt and uncle came out into the hallway weeping loudly, the rest of the family whispered to one another. I soon discovered the reason for their distress was my father's plight and with tears in his eyes, my uncle related all that had transpired.

I cannot describe how my heart broke within me when I heard this tale, for I felt as if I had fallen from the utmost heights into the depths. All my fine hopes and joys were destroyed just as a lamp at night is suddenly extinguished by a strong wind leaving nothing but darkness and oblivion. While I remained standing bereft of any sense of sight or hearing, they removed my pack from my back, seated me on a chair and handed me a glass of wine to restore me. But despite their efforts, it was an hour before I regained my senses and then I began to weep and wail. I sat all that night with my aunt and uncle discussing the disaster and as each moment passed, I better appreciated the evil and unhappy fate which had befallen my father.

I still could not understand the reason for his imprisonment and was at a loss as to how I could assist him. When I told my relatives the story of my new acquaintance with the French Ambassador they were very hopeful but I could not approach him until I knew exactly how my father was charged. If it was really a serious crime, then no prayer nor supplication would be of any use. Therefore I was determined to meet with my father

to hear from him that he had not committed any crime. With this I would do all in my power to help him.

This night of terror was on the eve of the 19th Tamuz, the day before the examination of the judges. Naturally it was impossible for me to see him, even the important men of Vienna were being denied access. The following day I hurried to the influential members of the city and asked for information about my father's alleged crime. They told me that my father denied all guilt but he had been told on the 11th Tamuz that the problem lay in the 'heretical' works, "Medanye Melech" and "Lechem Chamudos", which he had authored.

The Kaiser had apparently become angry with my father over things he considered contrary to Christianity. Only the L-rd knows what will happen: according to our defending counsel, Reb Hena, son of Israel, it is feared that a general expulsion of all Jews may follow, G-d forbid.

I was very anxious hearing this. First, I was worried about my father and second, I deeply feared that he would be put to death. I ran immediately to Reb Hena who had been present when my father went before the Chancellor on the 11th of Tamuz and I heard the same words from his mouth. I told him of my new connection with the French Ambassador, but he requested that we leave this until the last, since we must first wait for completion of the cross-examination. Truthfully, despite the many great friends my father had in Vienna, I think mine was the only heart which was really touched profoundly by his sorrow. For when I heard that he was in prison, I wanted to lie at his feet and hold his chains high in the air to assuage his suffering.

Through the efforts of community leaders and his own persistence, young Rav Shmuel was allowed a meeting with Rav Heller on the 21st of Tamuz. The first cross-examination had been completed the previous day and Rav Shmuel hoped to imbue his father with some hope and belief in his ultimate acquittal.

Through great efforts on my part I was finally permitted to see my father. I found him sitting on his bed with a book in his hand looking old and worn. It was four years since I had seen him and in that time old age had caught up with him: his face was pale, his cheeks hollow, his eyes were wrinkled and darkened from weeping and his hair was as white as snow. It was really not the passage of these few years which had aged him, but the worry, grief and suffering that he had experienced during these last weeks. Time seemed to stand still as we looked at one another. At last he recognized me and cried out:

"Is that you my dear son, Shmuel?"

And I replied: "It is indeed, my revered father." And we fell upon each other while the burning tears flowed from my eyes and mixed with his.

My father began to speak: "I hope my son that you are a learned man and one who truly fears Heaven. If it is true that you possess these two precious adornments then you are indeed a rich man. You have enough to pay your way on a long journey when leaving this world. Without this store of treasure all the riches in this world are like an evanescent dream to one who awakes in the morning or they are like a layer of snow in the

sunshine. Look at me. A few weeks ago I was one of the most fortunate men in the world. I was a great rabbi, a beloved father and husband whose home was filled with good things. All the great people of this generation came to visit me and yet today, not one of these things remains. Suddenly everything has changed. The riches which remain are the little Torah and the fear of heaven which I acquired with much toil. These are truly mine.

"Now my son, I ask you, as our father Itzchok asked his son before his death. Make me a tasty dish that I like and I shall eat it, so that my soul shall bless you before I die. Now speak to me of some illuminating new interpretation on the Torah that you have made while at the Yeshivah, so that I can enjoy hearing your wisdom. Then I will bless you before I die, for who knows whether I shall ever see you again."

These words frightened me so much that I broke down in tears. How I marvelled at his devotion and righteousness. I told him a few of the innovations which we made at the Yeshivah and then I told him of the remarkable interpretation I had made in the sixth chapter of the Mishnah in Sanhedrin which states: "Rabbi Meir says, When a man undergoes suffering, the Schechinah also mourns." (Sanhedrin, 46a) Father enjoyed this greatly and said that my words were as enlightening as if they had been given on Mount Sinai.

After this he sat pensively, resting a little like the sunshine after much rain. He seated me near him and told me the whole story – all that the judges had said during their interrogation – which I shall record here.

CHAPTER VI

Rav Heller spoke to his son telling him in detail of the examination by the judges.

Yesterday I was brought in front of the commission of twelve judges and interrogators with the Chancellor at their head. This examination took on the full power of a court of justice for it was their wish to incriminate me and through this edict, the whole of Israel. If G-d forbid I had become confused or tricked in my answers, they would have said that the whole of Israel thinks as this rabbi and considers the gentile a subhuman, whose money is anybody's property. Then they would expel all Jews. However G-d helped me and I spoke only the plain truth and no more.

Their first contention concerned my books, and the Chief Judge asked me:

"Are you the venerable man, the author of the books, "Medanye Melech" and "Lechem Chamudos", and did you write them yourself?" I did not deny it but told them that I wrote the works in Hebrew and not in German. In translating

them, my enemies have given a different meaning to my words.

"My friend," said the Judge, "this is no answer, for many learned men here well understand the Holy Tongue (Hebrew) and they have certainly translated it faithfully. We have no desire to listen to your strange and distorted explanations."

I answered him by saying that I knew as honorable and perfect men, they would seek out the truth. Nevertheless, the books were translated by my enemies in a misleading and inaccurate way. I know that the German language is as far from the 'Holy Tongue' as east is from west.

"For all that," said the Judge, "We cannot accept your contention that theirs is a false translation because they are two respected and learned Jews: important men, one of whom is a Judge of your community. In fact, we had no need to ask your opinion according to the Law, but we aim to deal leniently with you."

It may be, I said, that these two men just happen to be my enemies, therefore a new translation is necessary. To this the Judge replied that the court was obliged to believe its own witnesses who were sworn in as trusted individuals. No new translation would be permitted.

If that is so, I said, you do not wish to listen to my reply to this allegation against my writings and therefore you have no need to examine me further. Judge me as you wish and find me guilty yourselves. If I knew that the welfare of my people did not depend on my being found innocent, I would say no more. The value of my life is not so great as to make me plead before such great lords as yourselves, whose honour means so much more than justice for one as worthless as I. But if I am found

guilty, all my unfortunate brethren in this State will suffer. Therefore I swear by the 'Name of the only One' that I have never written anything against your faith. Only against the nations mentioned in our Torah, who deny the existence of the Creator of the world, blessed be He and against those who have done abominable things in this world.

"If that is the case," replied the Judge, "What benefit do you get in writing such things. They are unnecessary in these times, for nearly all nations believe in the Creator of the world and the Torah given from Heaven, particularly in these countries where Jews live. If, according to what you say, you refer to the nations who lived in the time of the giving of the Law and who no longer exist, then you seem like a doctor who writes a book on how to cure a man with eight heads and ten stomachs. Only an insane person would do this."

I replied that I had referred only to the ancient nations. In spite of this, I was not insane:

The text of our Torah does not compare with other wordly disciplines. As our wise men say: "Search and receive your reward". That is to say: learn and write, even on subjects which do not apply to these times and receive the reward of scholarship in the Holy Torah. Thus we learn the Orders of Kodshim (laws dealing with sacrifices), Taharot (laws dealing with the purification of the body when uncleanliness has been incurred), the laws of Shemitah (seventh year of rest from agricultural work) and Yovel (50th year, when there is rest from agricultural work and property in pledge is returned to the original owner). All this we study even though there is no need for them at the present time.

Here the Chancellor could no longer restrain himself. Until this point he had sat quietly:

"We consider your oath to be worthless," he said. "For one thing, you do not swear in the way that we are commanded and for another, I know well that you Jews have a thousand excuses to allow you to swear falsely against Christians. Furthermore, our case rests on the testimony of two Jews of considerable reputation who have already sworn that your purpose, as seen in your books, is to oppose the Christian religion."

I was greatly perturbed by these words and tears filled my eyes as I answered:

Dear Sir, such falsehood can only be attributed to us by such men who truly know nothing of the foundations of our religion. Among them are ministers and judges who prefer to learn other necessary matters than to understand the rules, laws and commentaries of our own Law. Therefore I will indulge no further in argument with you, citing far-fetched explanations, but will show you precisely some passages in Ezekiel, where the prophet reproves King Zidkiyahu who failed to keep his promise to Nebuchadnezer, he who destroyed our land and shed our blood like the waters of the brook. Therefore it stands to reason that we are obliged to keep our oaths to kings who protect us and deal kindly with us.

The passage (Chapter 17, verse 18) "And he despised the oath and broke the covenant. Therefore saith the L-rd, As I live, it is as if Mine oath he hath despised. . . I will therefore bring punishment on his head." This means that Zidkiyahu had no respect for his oath to the King of Babylon and did not fulfill the covenant he made with him. Therefore the L-rd says: "That

sin is as if he has transgressed against My oath and My covenant." The passage continues: "And it shall be unto them as a false divination, though he divined it seven times seven" reminding them of their sins through which they were captured.

The meaning of the prophet is that all the oaths which they swore unto the Chaldeans were considered worthless in their eyes, just like false magic. And truly, Before G-d he cites the extent of their sins and through these they will fall into the hands of their enemies. Many similar verses are found in our Bible which demonstrate quite clearly that Jews are duty bound to fulfill and respect their oaths even with idolators.

Rav Heller continued his long and impressive argument to save his honour and his life. But the prejudice and hatred behind the false charges was all too evident and the learned rabbi had little to gain with such arguments. The outcome of this examination seemed, tragically, a foregone conclusion.

Why should we search for further evidence that Jews are duty bound to respect their oaths. Indeed we see clearly that the Jews kept their oaths to the Gibeonites even though they deceived them. And now, dear sirs, how can you believe that we Jews, who concern ourselves constantly with learning our Torah, suffering such sorrow for its sake, would transgress one of its main principles?

To me it is like the story of a man who waged a seven-year battle against a king in order to marry his daughter. After all the

pain and bloodshed, when he finally won her hand in marriage, she died of hunger in his house. As for the two Jews who swore that my books referred to you Christians, they did not do this because of their love for the Kaiser but because of their hatred towards me and perhaps against the whole of Israel.

If so they are corrupt men, worthy only of the title "false slanderers". They are not worthy of being believed and their opinions are not fit to be accepted by such honourable judges as yourselves. I see however that you believe them and therefore find it no wonder that we have been accused so often of blood libel, which is a total lie and a great foolishness, for it is against our Holy Law. We realise from this how accurate is the ancient maxim: "Both love and hate spoil one's judgement.

At this point the Chancellor interrupted, waving aside Rav Heller's apologia as an 'argument about secret sins'. He forcefully brought forward the alleged evil practice of Jews in usury, imposing harsh terms on Christians and cheating them mercilessly in town and village. He argued that even this was permitted as the Christians were considered idolators in Jewish eyes.

CHAPTER VII

The examination of Rav Heller takes on the character of an intimate dialogue between the Chancellor and the prisoner. The learned Rabbi loses no opportunity to use sophisticated arguments and good sense to refute the charges. But the case seems almost decided from the outset.

"I don't want to enter into discussion about your secret sins," said the Chancellor. "It is enough for us that we see openly the unlimited usury you impose on the Christians and the degree to which you cheat them in your dealings in the cities and the villages. It appears certain that this is permitted according to the new laws of your Rabbis, (that is according to the Talmud), for we are idolators in your eyes."

First of all, I answered, we are warned by the Talmud itself not to act on these laws against idolators in Israel or outside. Even the commandment in the Torah: "Thou shalt leave no soul alive," referred only to the seven nations of Canaan, the land which the L-rd gave us as an inheritance. Of those people none was harmed in any way. We dealt peacefully and justly

with all nations who dwelt in other lands even if during the course of time they became our subjects. They were never forced to adopt our faith and we did not prevent them from following their religious conscience. Nor did we ever send missionaries to other lands to induce them to become Jewish.

Secondly I do not know how it is to be concluded that such fraud is practiced only by Jews. Judges do not countenance large-scale fraud from any man, let alone Jews. And no man is free from petty cheating. Nor is any business free from petty fraud as illustrated by this saying of Ben Sirah: "Like a wedge between two stones, so is fraud between buyer and seller." A Greek intellectual once told me that the markets and fairs are meeting places where men book their places and come with the intention to defraud one another. You may, however, ask why do Jews only practice business and my reply would be that if the Jews did not conduct business, then the Christians would do it in their place. While a Jew will take one shilling more than necessary, a German will take a dollar, for his needs exceed those of the Jew.

No doubt you will reply, I continued, that you are willing to accept petty fraud from your brother Christian, but not of course from foreigners unrelated to yourselves, like the Jews.

"You have taken the words out of my mouth," said the Minister. "My own child even when he is dirty and unpleasant is dearer to me than any strange child. He is a most precious child especially when the strange infant is befouled and besmeared as you Jews."

My dear Sir, I continued, let me then answer you with this little parable.

"Continue, for it is always my desire that an honest man should be handled justly in a case such as this," he said.

And so I began:

There was once a man who lived in Uz. He was very rich and lived in a fine house. After his death, his estate was left to his two sons. But instead of sharing the fortune equally as befits faithful brothers who treat one another with affection and respect, the younger son took everything and drove out the other who was left destitute. The outcast was then forced to stand at the gates of the palace and subsist on crumbs which the servants would throw from the kitchens. Upon discovering that even this small kindness was being offered his brother, the younger brother ordered that his elder sibling be removed from the gates.

When the king of the land heard of this he grew very angry saying: "At least the older brother should be permitted to stand near the gate." Seeing that his brother withheld even this, he directed that their positions be reversed. But if justice is now done, the older brother also has no right to turn the younger away. The message of the parable is self-evident. We Jews are the older brother because our religion preceded yours. Now you are powerful and we remain naked and poor. Nothing is left to us but a little trade. I know, sir, that other ideas will come in time and the expelled brother will be summoned inside the palace to eat. According to what we hope other great things will happen and then all the people of the earth will see how precious are the ways of our Holy Law and will be filled with the love of all men.

The Chancellor was very moved by these words and his eyes filled with tears. He now spoke more sympathetically than he

had at any stage in the hearing:

"I see now that you are quite worthy of being a Rabbi in a great city such as Prague and why your name is so famous throughout the land. You have great wisdom and you are a great advocate for your religion and your people. But your words have very little connection with our present discussion.

First there is no mercy in judgement. Second, we are obliged to judge you in the light of the present and according to the laws of the day. Let future judges make their decisions according to new times and new trends which may appear. At this moment we cannot improve or enlighten the whole world in one go. We Ministers must conduct the affairs of state according to our opinions and according to the needs of our time. In the same way, a teacher develops a child as far as his intelligence will allow even though that child may grow up to ridicule his earlier lessons. It may also be true that future generations will be wiser than we are and will ridicule our present customs and law.

But to cut this short, you yourself admit that you are the author of the books, "Medanye Melech" and "Lechem Chamudos" and this alone is sufficient in our society to pronounce you and all your community guilty of complete hatred for us. You are an evil plague in our lands and there is no more to be said."

Immediately I was led back to my cell. Now, my son, you can fully understand how this denunciation does not just affect me but the whole of Klal Yisroel. There is almost no hope that my life will be spared but what does that matter, for all men must die sooner or later. However, I am greatly concerned about the safety of our community. I fear a general expulsion will result. Therefore go and tell the congregation to do everything in their power. Our father Ya'acov prepared himself with three

options: a gift, a prayer and then war. Let the people prepare for the first two and the Creator, blessed be He in his mercy, will come to our aid.

The violent condemnation by the Chancellor marked the end of Rav Heller's examination as he described it to his son Rav Shmuel. The account also brought to a close the short meeting between father and son in prison. Rav Shmuel now continues his story, unraveling some of the mystery which surrounded Rav Heller's betrayal and subsequent escape from the death penalty.

CHAPTER VIII

These are a few of the things which my father said to me for it is impossible to record everything. At the time of our meeting I was so overcome with emotion that I burst into tears and later parted from him with the severity of the soul leaving the body.

Immediately I went to the advocate, Reb Hena (son of Reb Yisroel) and told him all the news from my father and how things stood. Later, after a meeting of the community leadership I went straight to the French Ambassador, Turenne, in the hope that having saved the lives of his wife, child and nurse, he might help me in this crisis.

When I arrived he was preparing to leave for the city but I quickly sent a message that I requested an urgent meeting with him. He appeared and received me with great friendship asking what was my petition and request.

I beg that your Honour repay me a debt. It is a debt, however, with large interest as I saved only three of your family and I am pleading for the lives of my father and all the members of our community. As I spoke I fell at his feet covering them with my tears. This honest man lifted me up and sat me on a chair next to him in a private room. Having listened to my request he answered at length:

"I give praise to the Creator that I shall not remain long in your debt: Your father will live and the congregation be saved. Soon I will leave for the city where I shall speak to the Chancellor and help you. Everything will be completely reversed for I am France's representative, and she is a great and powerful country which has influence on this state."

If you could do me one further kindness, I said. I would request that you inquire from the Chancellor who were the men who slandered my father. I must know this, not to take revenge, but to try and convert them into friends. Even one enemy, however insignificant, is too much to bear for us Jews.

"I will also do this," he replied with a kind, smiling face. He then summoned a servant and said: "Harness the horses and then call my wife, Margaretta." Soon she entered the room and he asked her: "Do you recall this young man?"

"It is our saviour," she exclaimed happy to see me. "What good fortune has brought our protecting angel here beneath the shadow of our roof?"

"I call you by this holy name, angel," she said, "for you are really like an angel to us. You saved our souls from death and would accept no payment. You are like the angel who appeared to Manoach."

A misfortune has brought me here, I said, and if this had not happened to me now, I would have preferred to go without recompense and be like the angel of deliverance to you. That pleasure would be preferable to thousands of pieces of gold and silver. My father's life is, however, worth much more and I value it above any treasure. Saying this I was overcome with grief and could no longer speak.

The Ambassador completed my story for me, telling his wife of all my requests. He would need her help also and he asked her to travel with him to the city to speak with the Empress herself about the matter. "A lady speaking with another woman-friend," he said "could probably bring more influence to bear than any man, who at times, differs on matters of state."

"My dear friend," she said, "the strength and warmth of your love for your father which we see is no less in my eyes than the good deed you did for us. Do not worry any more. My husband and I will intercede and we will make fine advocates for your father and the Jewish community."

At that moment the carriage arrived and they insisted that I travel with them to the city, as it was already night and we were some distance away. In the short time we were together in the carriage, I had the chance to tell them of my father's honest and truthful ways and of his great and praiseworthy name in all the countries of Europe, Asia and Africa. When the time came for us to part, I left them a note of my name and address and returned to my lodgings happier than when I had left.

Immediately I sent word to my father through his advocate, Reb Hena as he was permitted to visit him at any time. Then I waited impatiently at the home of my uncle R. Baruch for some word from the Ambassador.

I imagined this night to be the night on which the miracle of Purim occurred about which it is said: "On that night, the King was restless both on high and down below." That is to say, on this night, there was unrest both in heaven and on earth. In heaven the angels prayed to G-d on behalf of Israel and on earth neither Ahasuerus, Haman, Mordechai nor Esther could sleep

while all the Jews of Shushan prayed through the night.

It was the same on that night neither we, nor any Jew in Vienna had any sleep for they were certain that my father would die and the whole community would be expelled. Even the French Ambassador, his wife and the Viceroy did not sleep that night.

The following day at twelve, Turenne's servant summoned me. With a hopeful, yet fearful heart I ran there being careful not to let anyone see me. This was necessary as the opposition were keeping watch on me. On arrival I was exhausted and my face was as pale as a ghost. I had to wait about half an hour before the Ambassador could see me, but even that short time seemed like a whole year to me. Then he appeared:

"Beloved son, your father will live and your community will not be expelled. They have been given mercy and not one person will be driven from his home. His punishment will be extracted in the form of a fine. If I had known this beforehand, it would not have been necessary to pay even one penny, but now the matter has grown in dimension."

His words revived my whole spirit and I kissed the hem of his coat and wept with joy. Then we entered his palace where he told me the reason why my father had been betrayed on condition that, for the present, no one would hear of it. He also asked me to come again in several days when he would explain in greater detail why the Kaiser was angry with my father and the Jews of our community. He would also enlighten me as to who were the informers and what they had intended, as well as how we were to handle them as there was still much left to do.

Unfortunately I was not able to thank the Ambassador's

wife, since she was ill, but I left feeling newly-born. All this took place on the 21st of Tamuz. I informed my father of this development and revived his spirit with the news. On the following day, the 22nd Tamuz, the Kaiser handed down his verdict as my father has already described in his *Megilas Eivah*. Even tnough the verdict meant great sorrow and disgrace, we accepted the harsh fine and subsequent difficulties as a "suffering of love".

CHAPTER IX

Rav Shmuel again met with the French Ambassador and heard in more detail the precise nature of his father's betrayal and learned the names of the men involved. Later he returned to his family in Prague and despite their new-found circumstances of poverty the young rabbi was only thankful that his father had survived.

On hearing my father was free, I wanted to run immediately home to see my mother, brothers and sisters and to celebrate with them this miracle. I was obliged, however, to remain in Vienna in order to see Turenne once again. From that day, I was given permission to see my father at all times. After a few days I went again to the Ambassador's house where he received me with great joy. He told me that he had just received an urgent message from his King, Louis the Fourteenth, announcing that he had elevated him to the rank of Fieldmarshal and Head of all the armies of France. Yet for all this emminence and superiority, he took time to speak to me for over an hour even while ministers of state were calling to congratulate him on his appointment.

I heard much from him, but here I will relate only part of our discussion.

"You must know," he explained, "that the whole text of the denunciation was completely false. It was simply used to find some accusation against your father and to incriminate him. He was indeed innocent, with no trace of guilt as he had written nothing evil in his books. Furthermore this is no time to wrangle over matters of faith as it has no influence at all on matters of state. Behind the accusation lie other ideas. Let us understand now, that what passes between us must remain confidential. Great princes, whose names I cannot reveal, were in debt to certain wealthy Jews and because of this became involved in the deception. Each of them owed some 40 or 50 thousand gold schillings. The central character in the betrayal was Raphael who lived in Vienna for some years and now lives in Prague where your father is Av Bet Din. Foolishly your father made an enemy of Raphael and so this man planned to remove him from the Rabbinate. As this could not be accomplished by legitimate methods because the community supported your father, some other methods had to be found. A controversy arose over the attempt to dismiss your father with all kinds of people taking sides.

Raphael and his people began to plot your father's downfall. A judge, called Joseph Schorr who is well-known to you, and another man named Avigdor Reches, aided Raphael. They are both learned men who know the language and ways of state justice. So it was they who translated several passages from your father's books into German in a way which appeared detrimental to the State. With this small weapon, Raphael approached the princes who were in his debt and promised to tear up their I.O.U's if they would help him. This then became a lethal tool

in their hands and, since they were never lovers of Jews anyway, they were able to influence the good Kaiser to such an extent that he was determined to execute your father and expel the community. Raphael alone was to be spared and he was to become the court agent.

While my wife spoke with the Empress and I with the Chancellor we managed to improve matters enabling your father to live and allowing the Jews to remain in the country. In order to prevent the ministers from being embarrassed, it was imperative that some monetary fine should take the place of the original sentence. It was also necessary not to condemn the slanderers as their intention had never been to secure the death penalty and their honour was inextricably bound up with the honour of the princes. As the matter is still secret, it is imperative that you pretend that you do not know the identity of your father's enemies."

May I at least tell my father? I asked.

"Only your father. He should try with all his might to make peace with them then, perhaps, he will be able to obtain a large vote to help raise funds for his fine. It is also possible that in the course of time he will return to his position as Av Bet Din of Prague," said Turenne.

For an hour this kind man spoke to me and then took me to his wife's room where I thanked her repeatedly. She would not listen to my gratitude for she thought that her help to me was only a small repayment for what I had done. I, therefore, asked permission to visit them with my father after his release. He could not rest until he had seen and thanked these people who had dealt with us so kindly.

"It may be that we will have left before your father is released," said the Ambassador. Then we parted.

After this I went to my father and told him all that Turenne had said and all that he advised. My father promised, honestly and correctly, not to speak a single harsh word against his enemies or persecutors. He left his case to the judgement of Heaven and waited patiently. Ten days later I took leave of him and travelled to Prague where I rejoiced with my mother, brothers and sisters. I could hardly recognize them for their faces had changed with the burden of sorrow and weeping. They had heard my father was saved only three days before my arrival and they had already begun to sell their most valuable belongings to raise the money to redeem him.

I remained in Prague until the eve of Yom Kippur (The Day of Atonement 5390 – 1629) when my father returned in peace. Our suffering continued as we were no longer given credit and our distress and poverty grew. Whatever we were able to sell for cash, contributed to the payment of our father's enormous fine. But in spite of the hardship, my father was content and spoke to all with kindness. Even with his enemies he pretended to be unaware of their treachery and forgave them with a perfect heart.

However the L-rd is a G-d of Justice, He defends the honour of those who fear Him sooner than he defends his own honour. As our rabbis have said: "The sun and moon stood still in the heavens until the L-rd had taken revenge on Korah and his henchmen for holding Moshe our teacher in contempt."

The Midrash, portion of Lech Lechah, 39, on the passage: "I will bless those that bless thee and curse those that curse thee' states: "Rabbi Yermiahu said, 'The Holy One Blessed be He, was

stricter regarding the honour of the righteous than with His own honour, as it is written: 'For I will honour those who honour Me, but those who despise Me will be disdained.' Regarding the honour of the righteous, it is written: 'I shall bless those who bless thee and curse those who curse thee."

And so it was, that we saw with our own eyes, all the men who had betrayed my father died in a short time, each one going straight to his grave.

Even young ones were not spared, as the Midrash notes in the portion of Korah. Rabbi Berechia said: "See how severe is the punishment for treachery. For the heavenly Bet Din does not punish anyone younger than twenty years of age and an earthly Bet Din may only punish one older than thirteen. In the crime of Korah, children one-day old were burned and swallowed up into the nethermost hell as it is written: 'They and their wives and their children and their little ones.'"

At this time, the rich man Raphael became ill and my father wanted to visit him as he had been formerly one of his close friends. He did not dare go however lest it appear that he was going merely to seek revenge. While he was considering all this Raphael's house agent came and begged my father, in his master's name, to visit him as there was an urgent matter which he wished to discuss.

My father went immediately and found him lying in bed, sighing heavily. The sick man said:

"My dear old friend, I am aware you know that I was your persecutor and that I caused you great anguish. I took away your honour and made you a pauper, bringing the risk of evil on our entire community. For all this, the L-rd knows it was not

my intention to cause so much evil. As the saying goes: 'Give the devil a finger and he pulls your whole hand.' My dear friend I say to you what Haman said to Mordechai, that you have performed much more with your small handful of flour than I have with my millions of silver coins. The L-rd was with you and He prepared the medicament before the wound was even made. I ask you as a holy man, please have mercy on me and my soul and forgive me. Also, pray for me to the L-rd that He cure me from my illness so that I may be able to repair some of the wrong I have done."

While speaking these words, the rich man Raphael wept more bitterly and my father assured him with the words: "I forgive you with all my heart and I will also pray to the L-rd to restore your health.

GLOSSARY

Av Bet Din – Head of the Beth Din
Chol Hamoed – intermediate days of holidays
Gaon
Ḥagaon – genius in rabbinics
Harav – the Rabbi
Kaiser – Holy Roman Emperor
Mor./Morenu – our teacher
Rabbanis – rabbi's wife
Rabbeinu – our rabbi
Rav – Rabbi
Reb – Mr.
reichthaler – Rheinish gulden
Rosh Bet Din – Head of the Beth Din
Rosh Chodesh – New Month
Rosh Mesivta – Head of Talmudic Academy
Rosh Yeshiva – Head of Talmudic Academy
Schechinah – Divine Presence
sefer/seforim – book/books
selichos – prayers of forgiveness
Shass – the Talmud
Targum – Aramaic Biblical translation
Turim – a book by
Yahrzeit – death anniversary

Families Descended From Tosfos Yomtov Heller

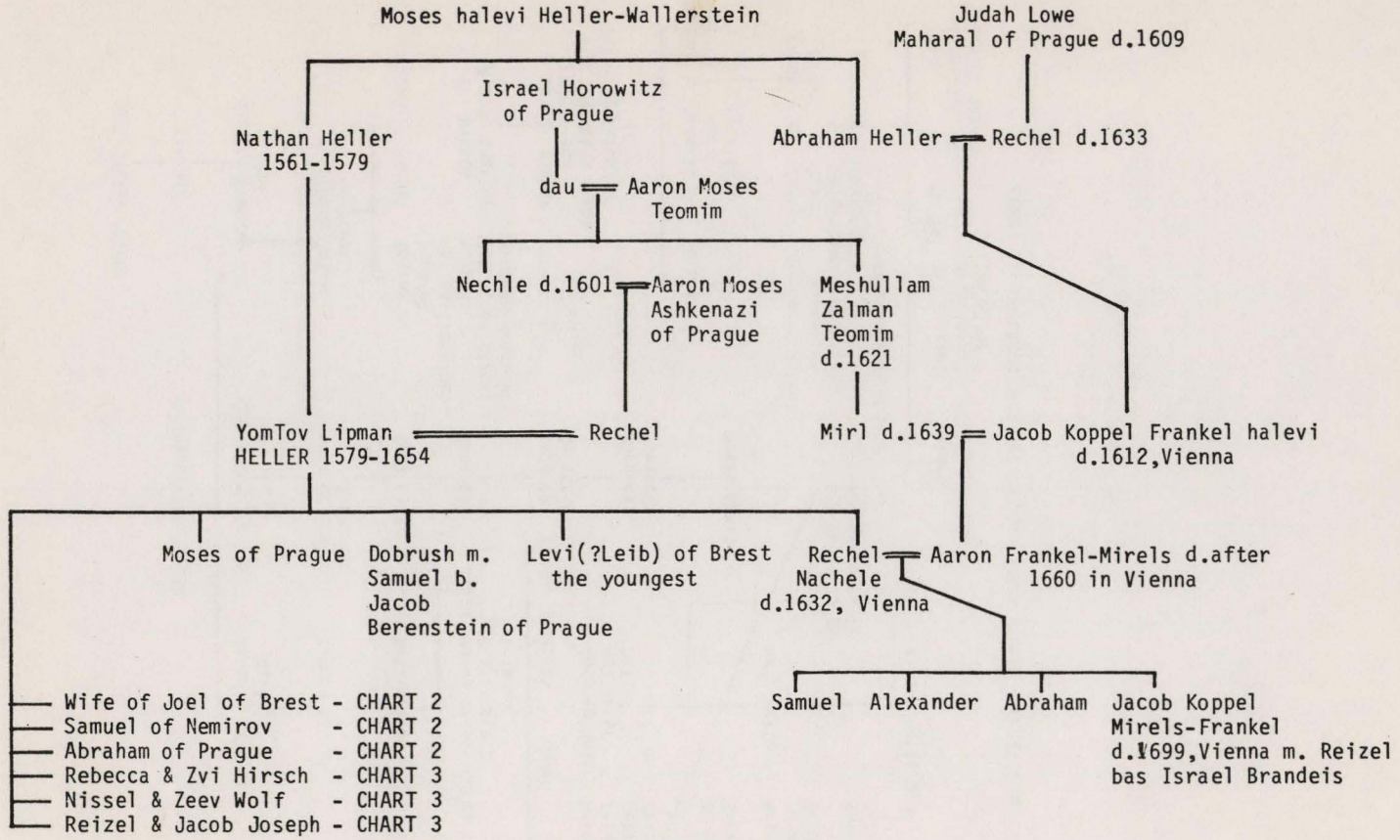


CHART 1 - FAMILY ORIGINS OF RABBI YOMTOV LIPMAN HALEVI HELLER

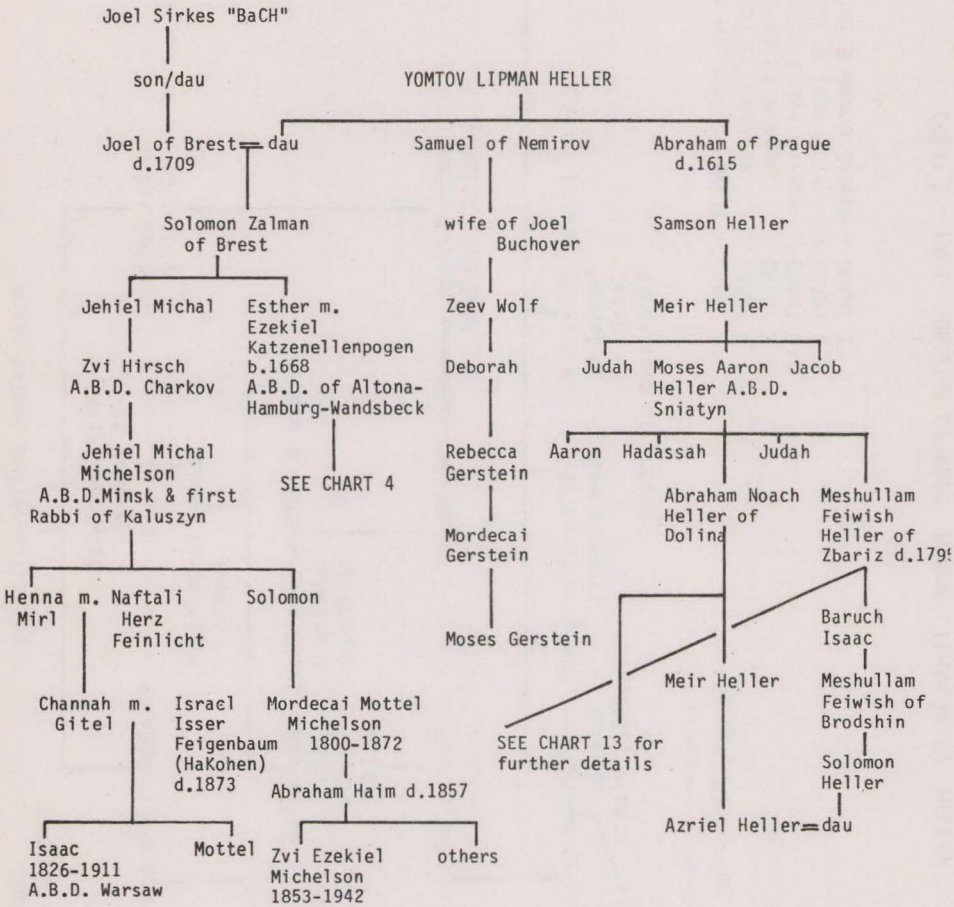


CHART 2 - CHILDREN OF RABBI YOMTOV LIPMAN HELLER - CHART 1 continued

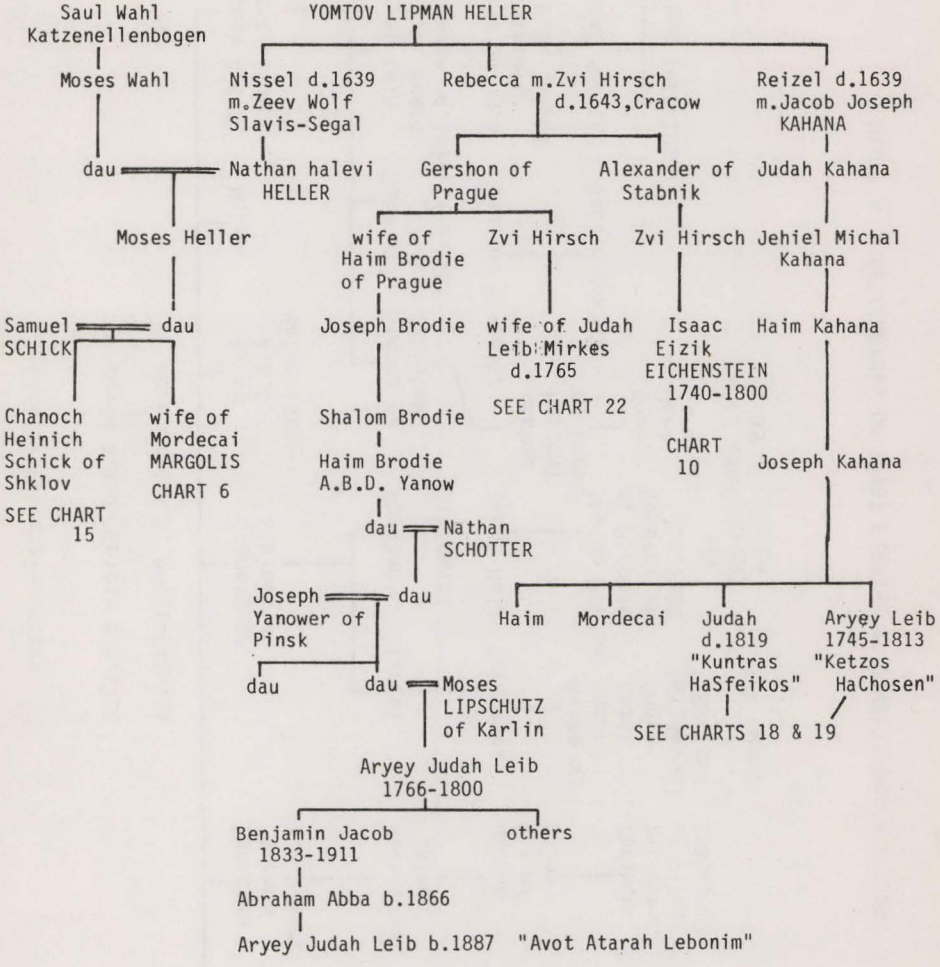


CHART 3 - CHILDREN OF RABBI YOMTOV LIPMAN HELLER - CHART 1 continued

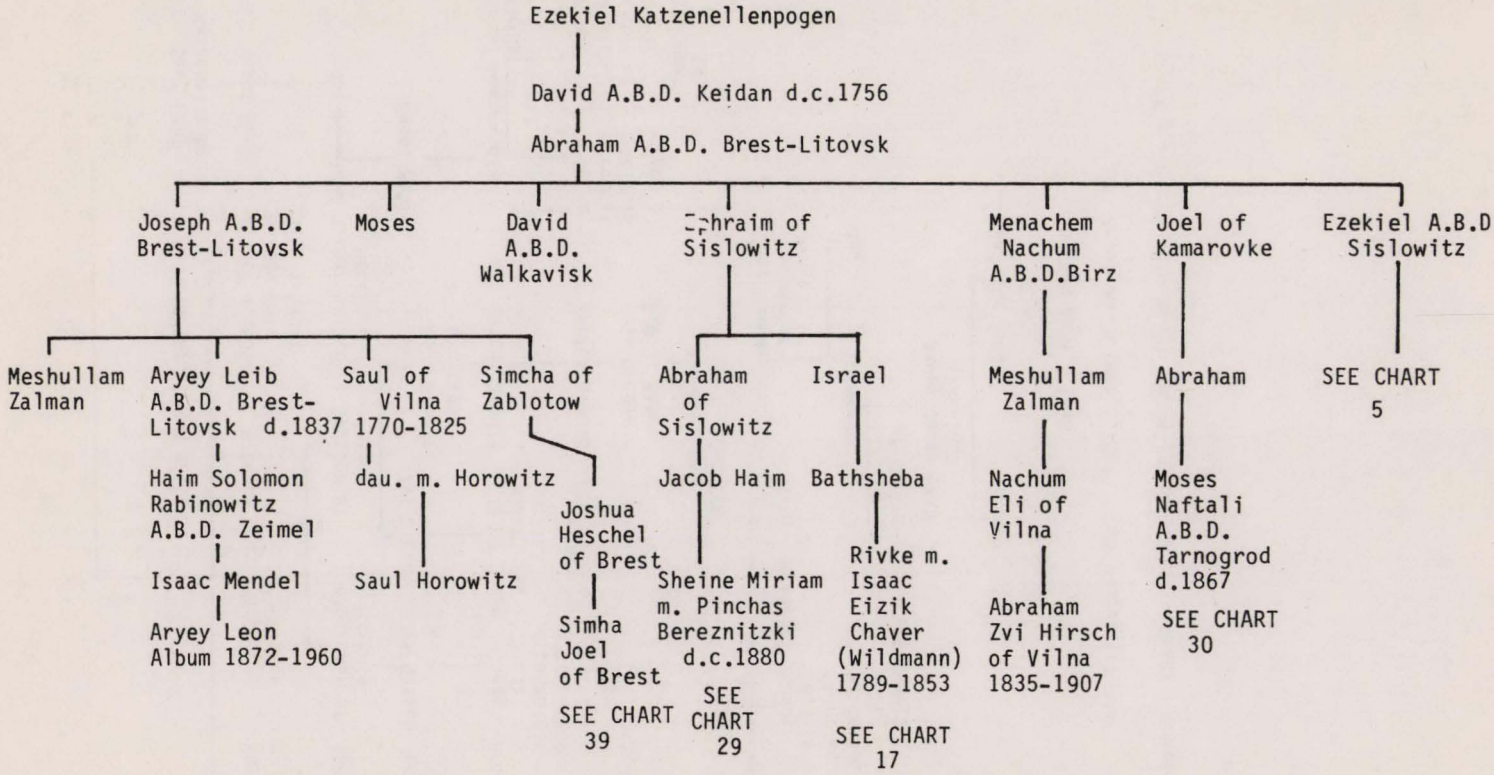


CHART 4 - DESCENDANTS OF RABBI EZEKIEL KATZENELLENPOGEN - CHART 2 continued

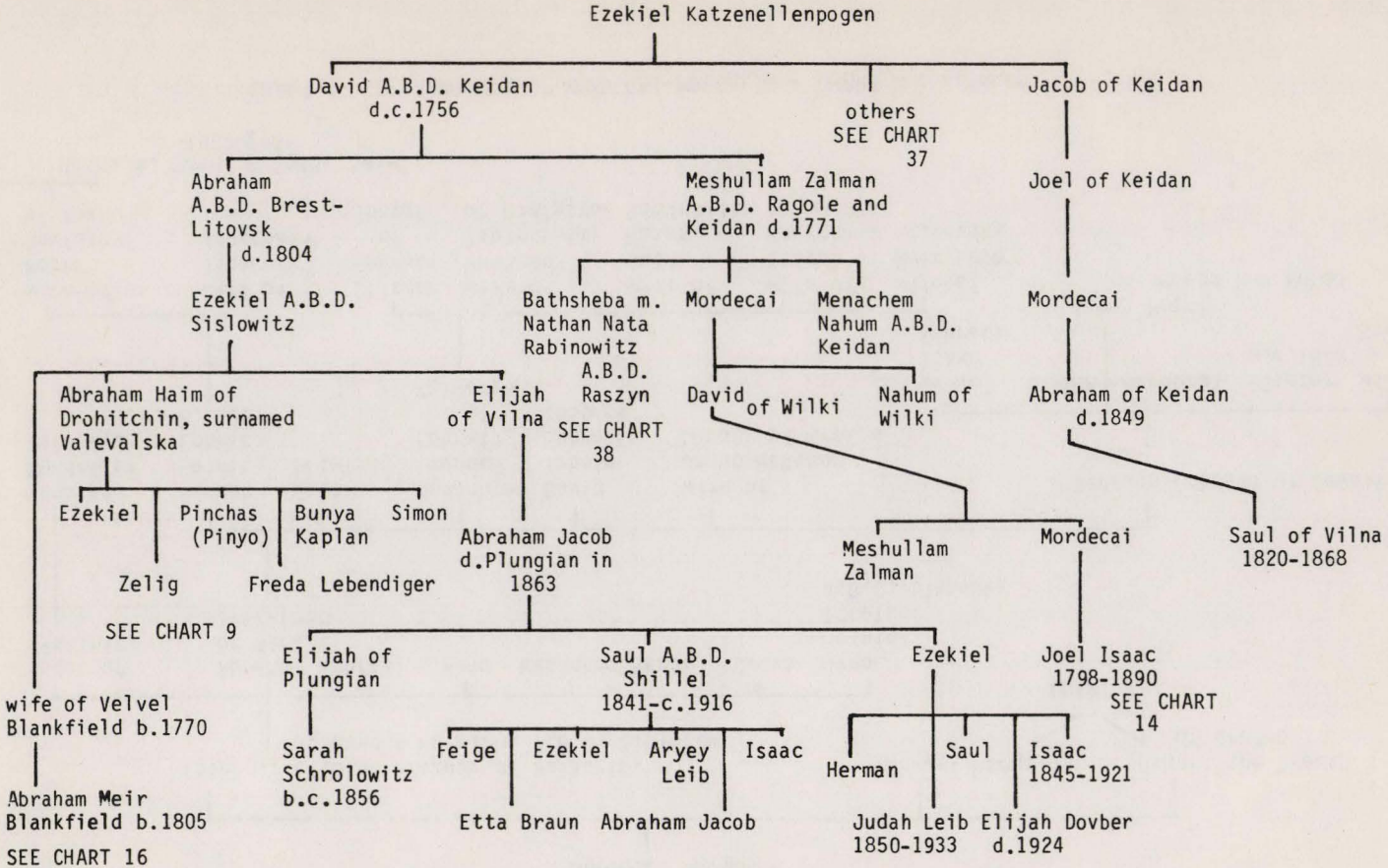


CHART 5 - DESCENDANTS OF RABBI EZEKIEL KATZENELLENPOGEN - CHART 2 & 4 continued

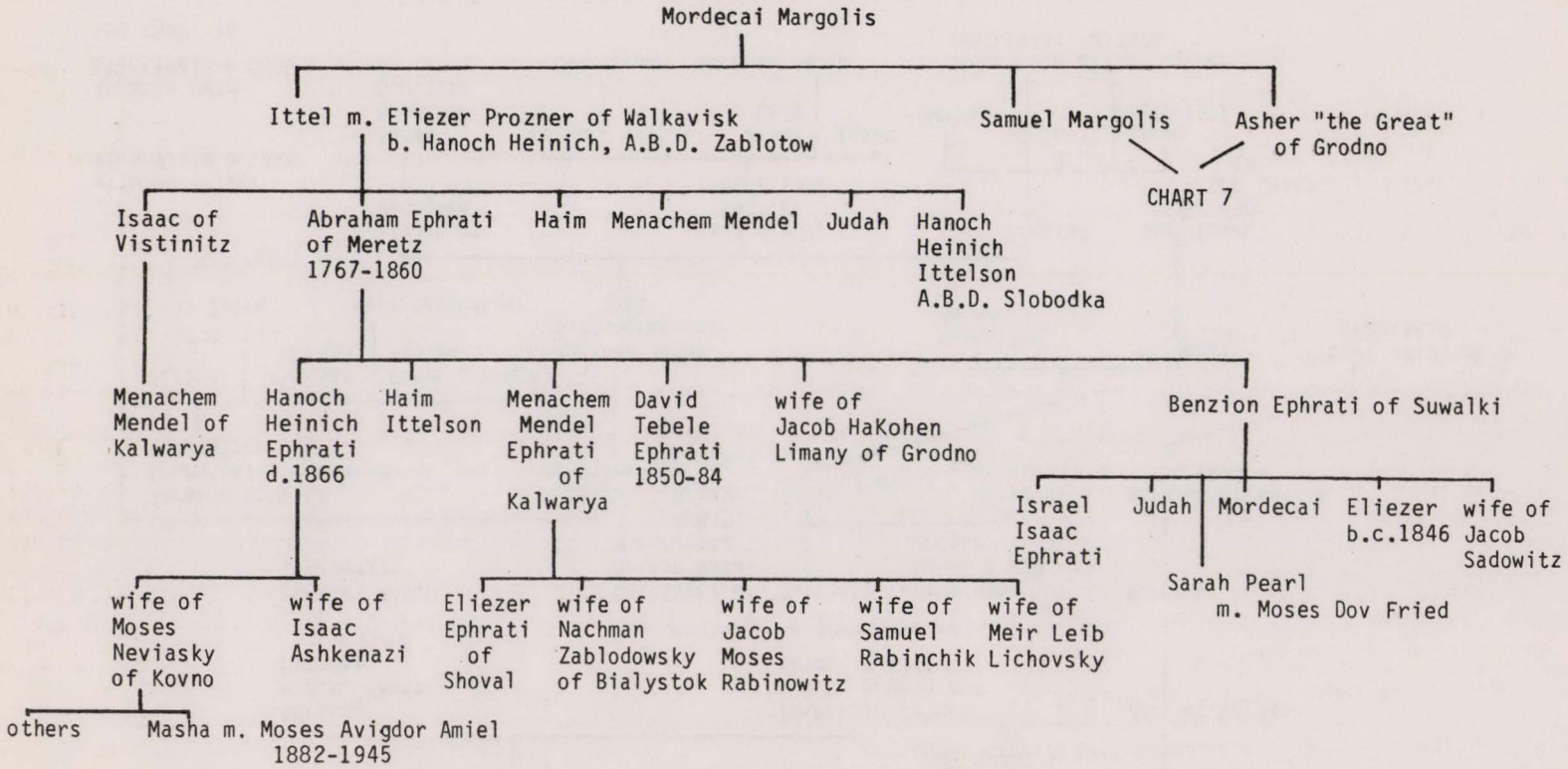
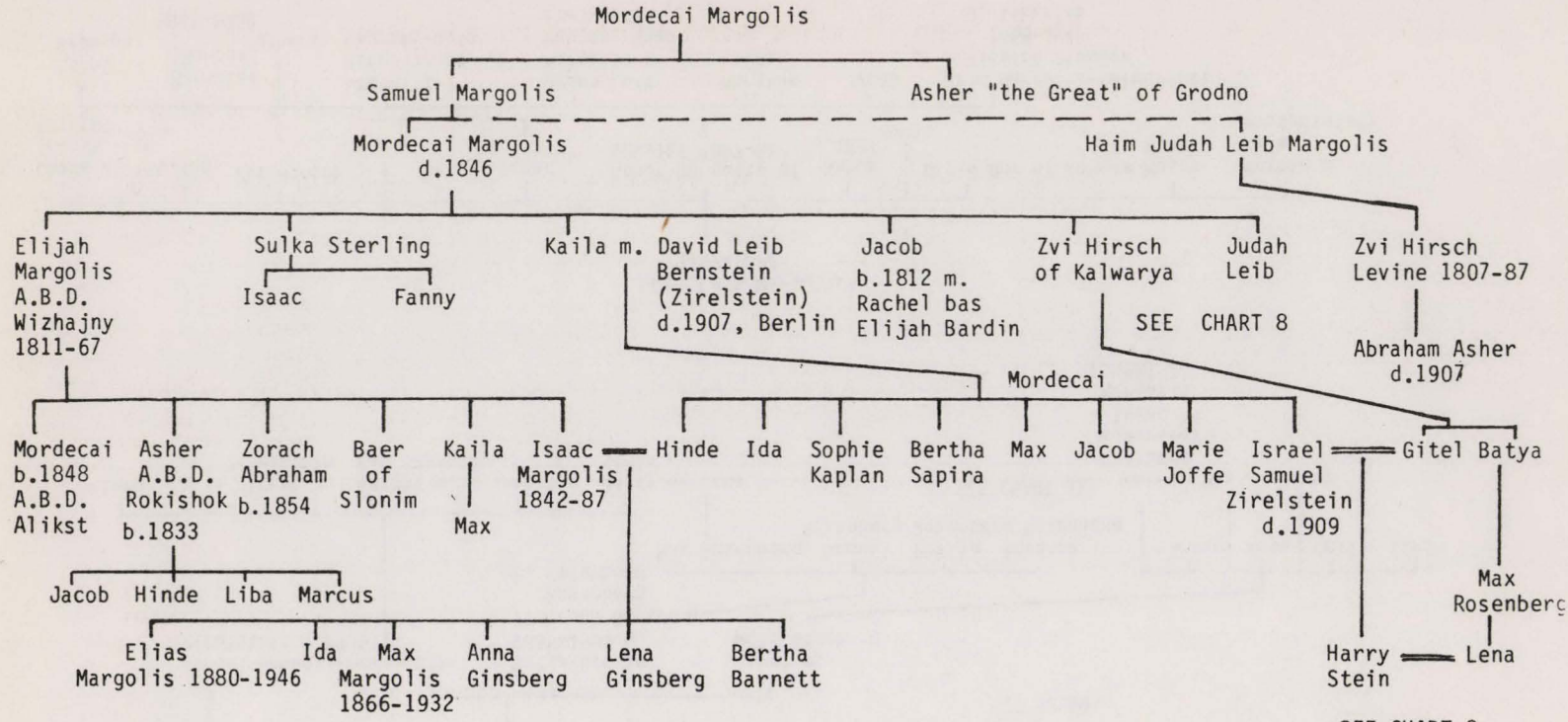
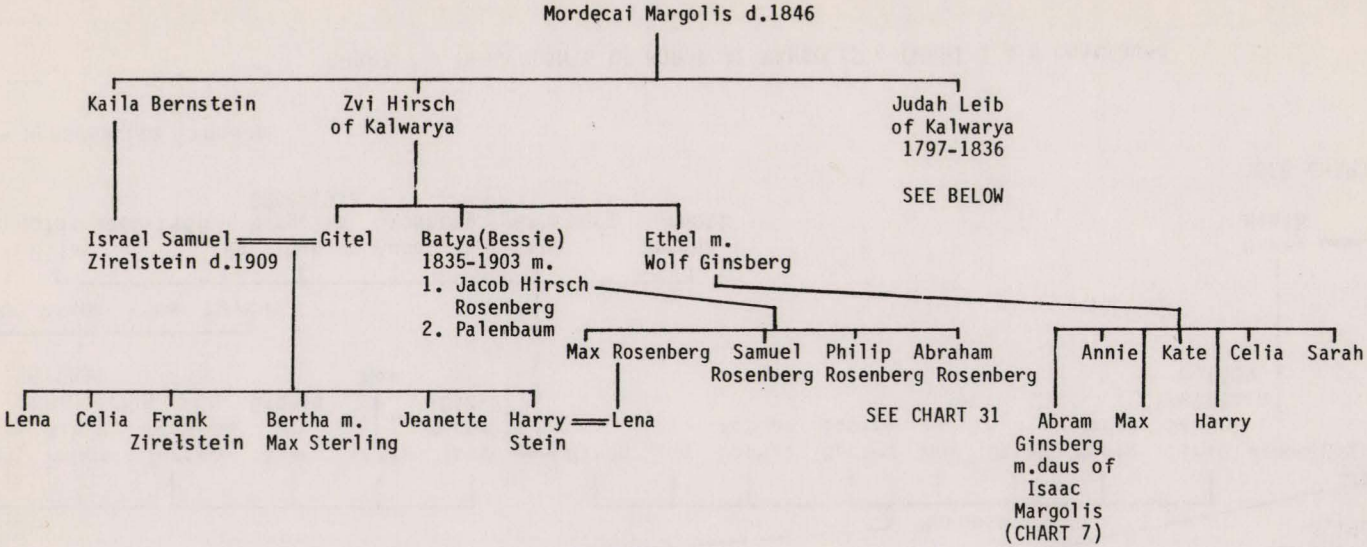


CHART 6 - DESCENDANTS OF MORDECAI MARGOLIS - CHART 3 continued



------ = presumptive lineage

CHART 7 - DESCENDANTS OF MORDECAI MARGOLIS - CHART 3 & 6 continued



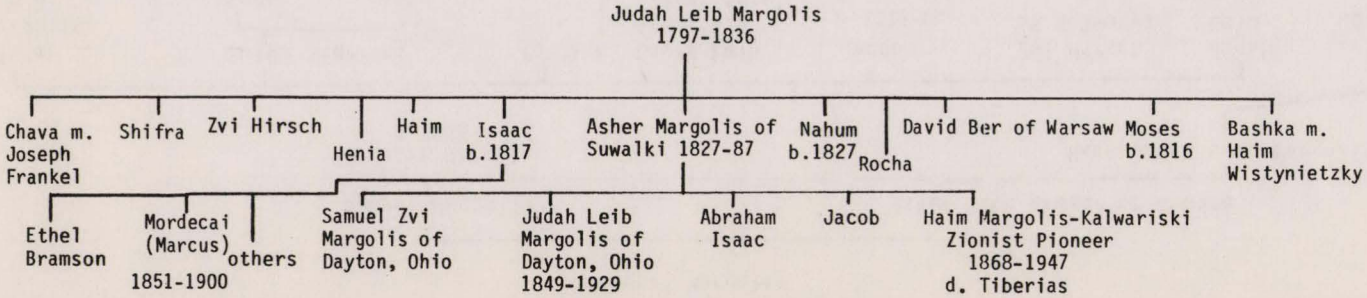


CHART 8 - DESCENDANTS OF MORDECAI MARGOLIS - CHART 7 continued

FAMILY OF ABRAHAM HAIM KATZENELLENBOGEN

Freda, married Moses Judah Lebendiger. She died in Palestine, 1905.

CHILDREN :-

1. Dvoshe Gutman.
2. Ezekiel Elijah Lebendiger, b.Pinsk 1849, d.Jerusalem 1935.
3. Haim Avigdor Lebendiger, b.Pinsk 1850, d.New York 1924.
4. Sarah Berman of Hartford, Conn.

Zelig Valevalska, died in Palestine.

CHILDREN :-

1. Sheina Zipa, died 1887, married Jacob Eliezer Shedrovitsky, died 1900, son of Aaron Perlstein.
2. Aaron.
3. Judah Leib.
4. Bunya, married 1)Waldman & 2)Shereshevsky.
5. Sarah(Dora), 1844-1914, married Solomon Heller of Warsaw.

Bunya, married Zelig Kaplan of Brest-Litovsk.

CHILDREN :-

1. Zalman.
2. Simeon.
3. Ezekiel.
4. Dvasha.

Pino (Pinchas) Valevalska-Katzenellenbogen.

CHILDREN :-

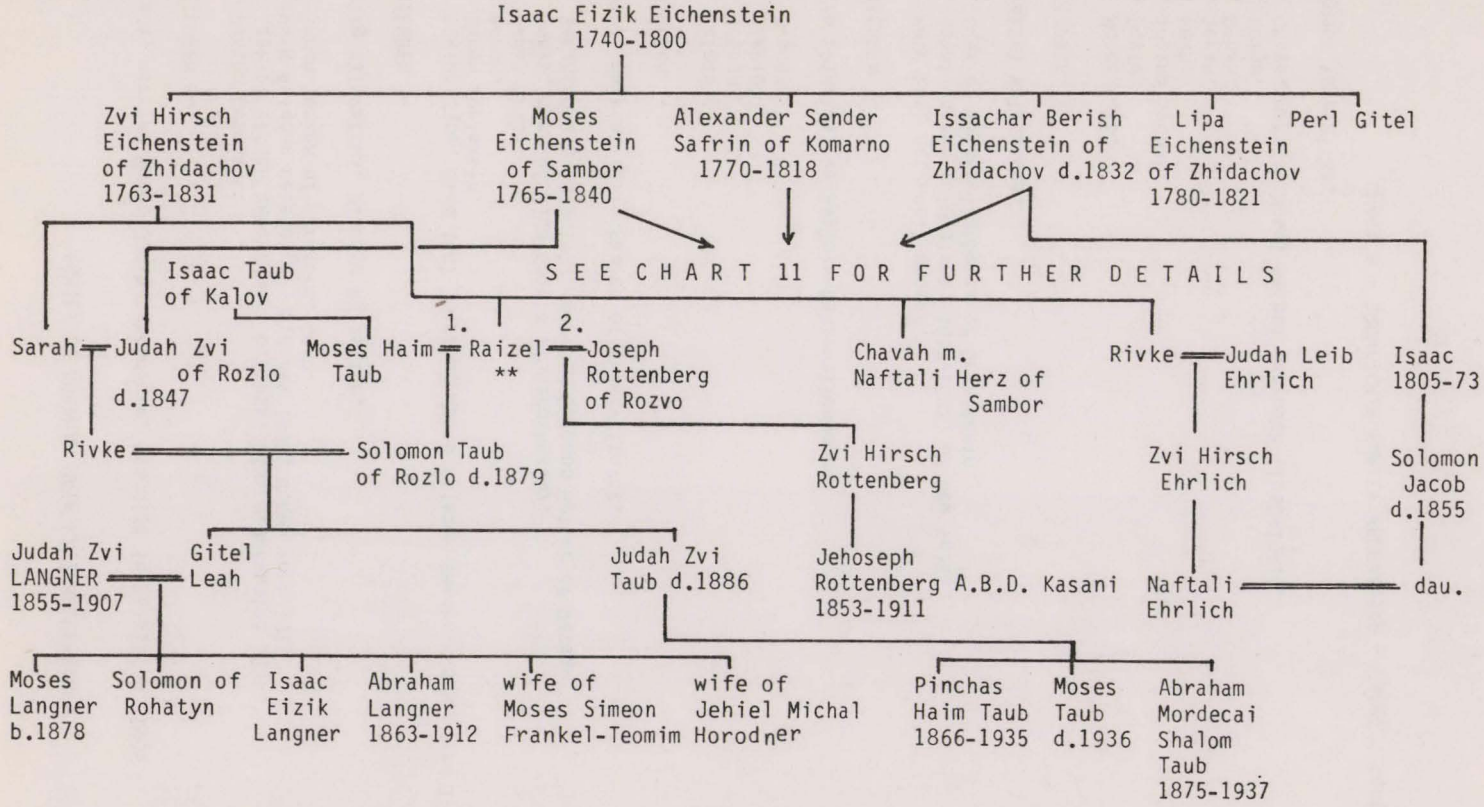
1. Meir Leib Katzenellenbogen.
2. Rabbi Joseph Valevalska, 1868-1895, of New York.
3. Ezekiel Katzenellenbogen of Drohitchin.

Ezekiel Valevalska.

CHILDREN :-

1. Moses Leib.
2. David.
3. Sheina Rachel.
4. Leah.
5. Sarah.
6. Dinah.
7. Feige.
8. Chava, married Moses Meshel Auerbach (1860-1943).

Simeon Valevalska.



** Her 3rd husband was
Dov Shapiro of Tlust

CHART 10 - FAMILY OF ZVI HIRSCH OF ZHIDACHOV - CHART 3 continued

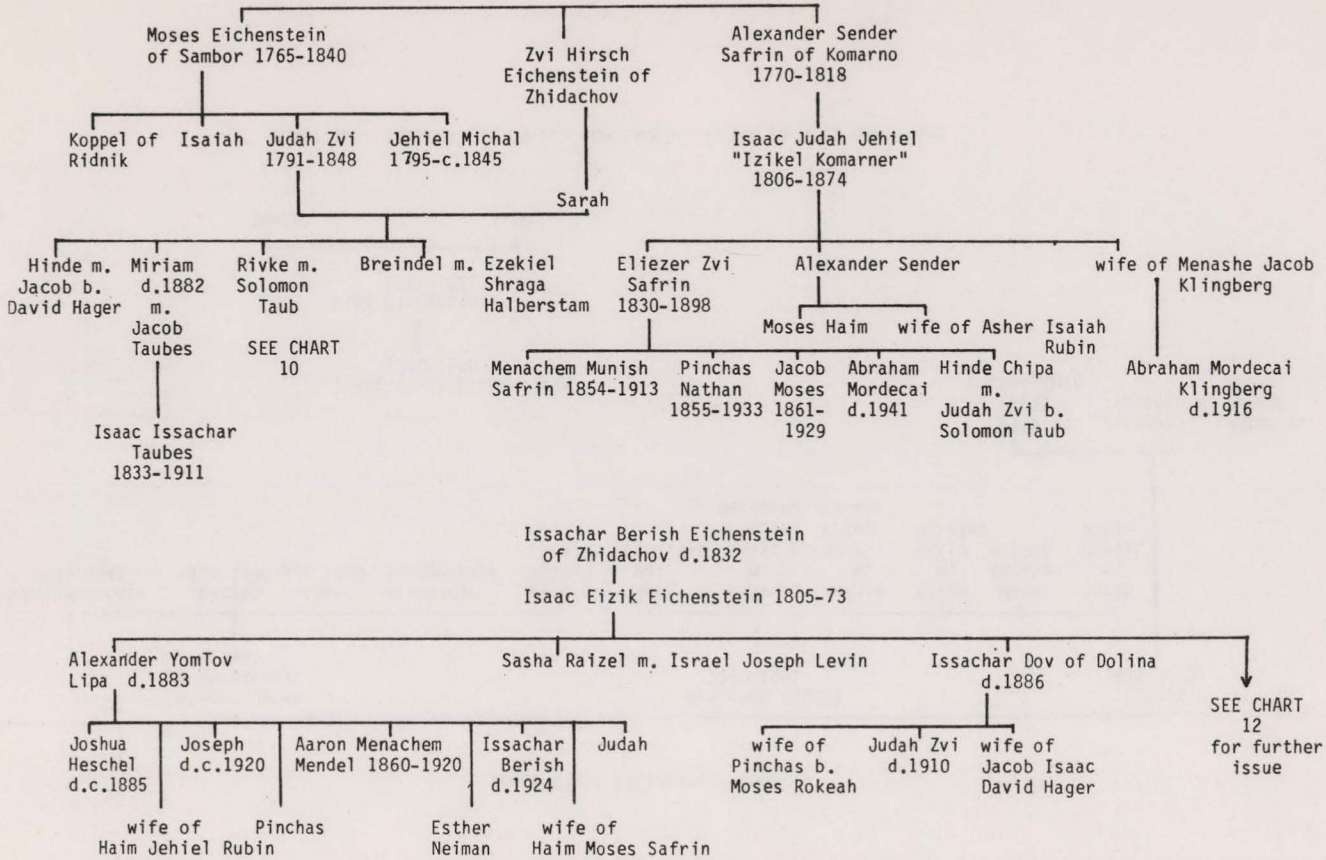


CHART 11 - EICHENSTEIN FAMILY CONTINUED - CHART 10 continued

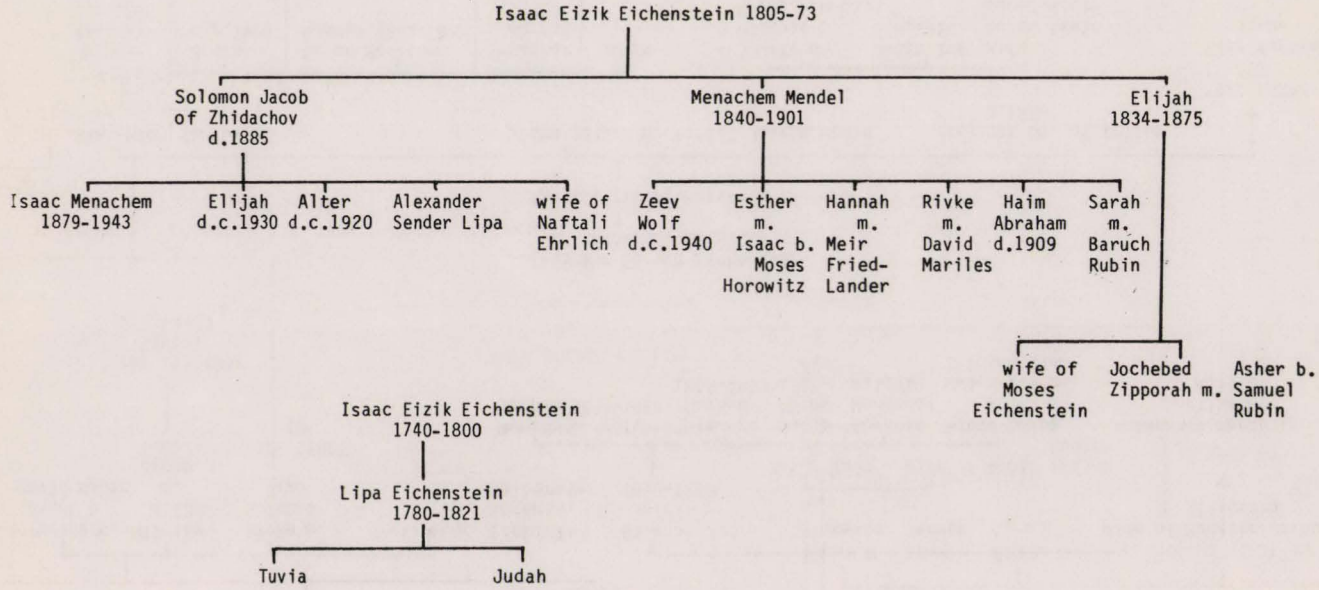


CHART 12 - EICHENSTEIN FAMILY CONTINUED - CHART 10 & 11 continued

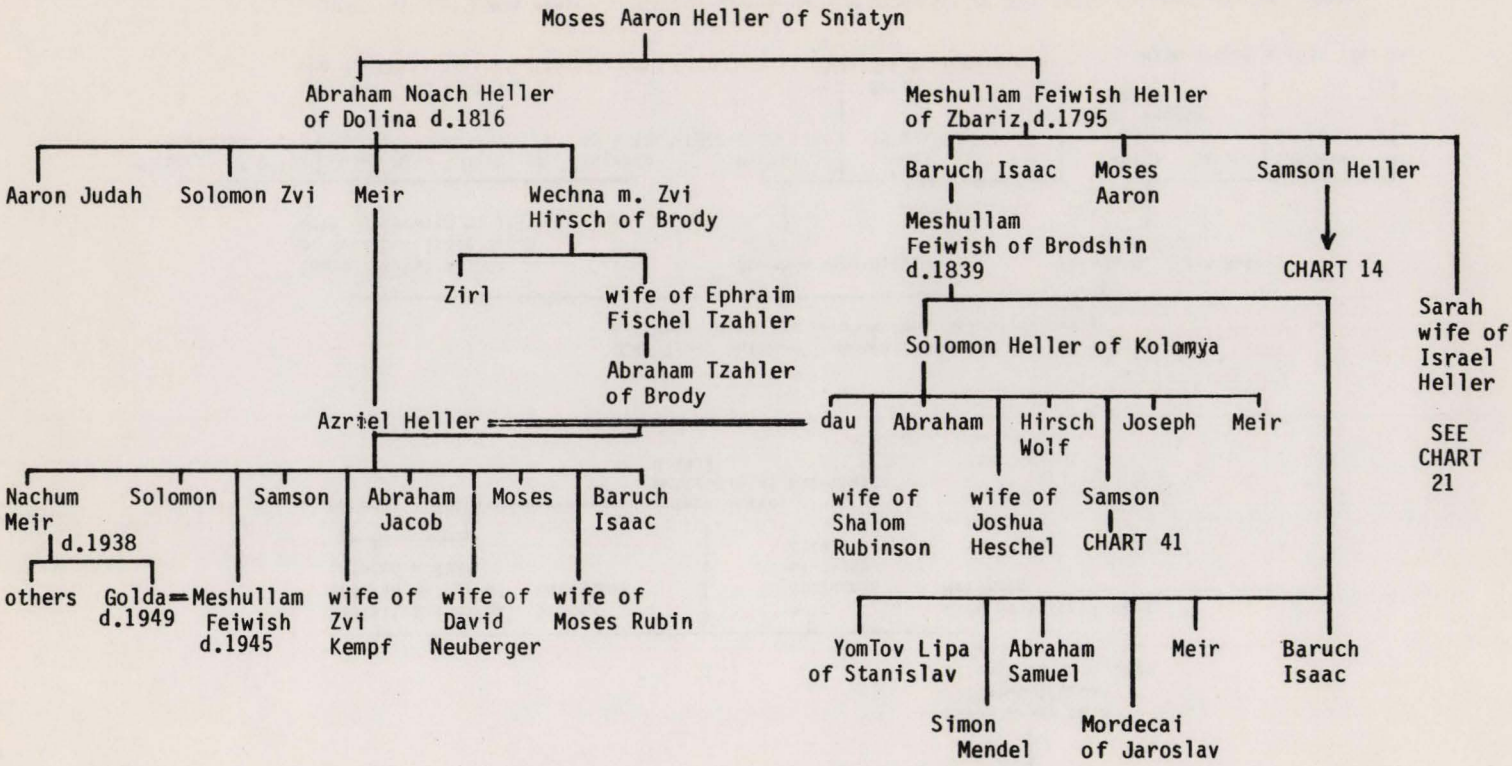


CHART 13 - DESCENDANTS OF MOSES AARON HELLER OF SNIATYN - CHART 2 continued

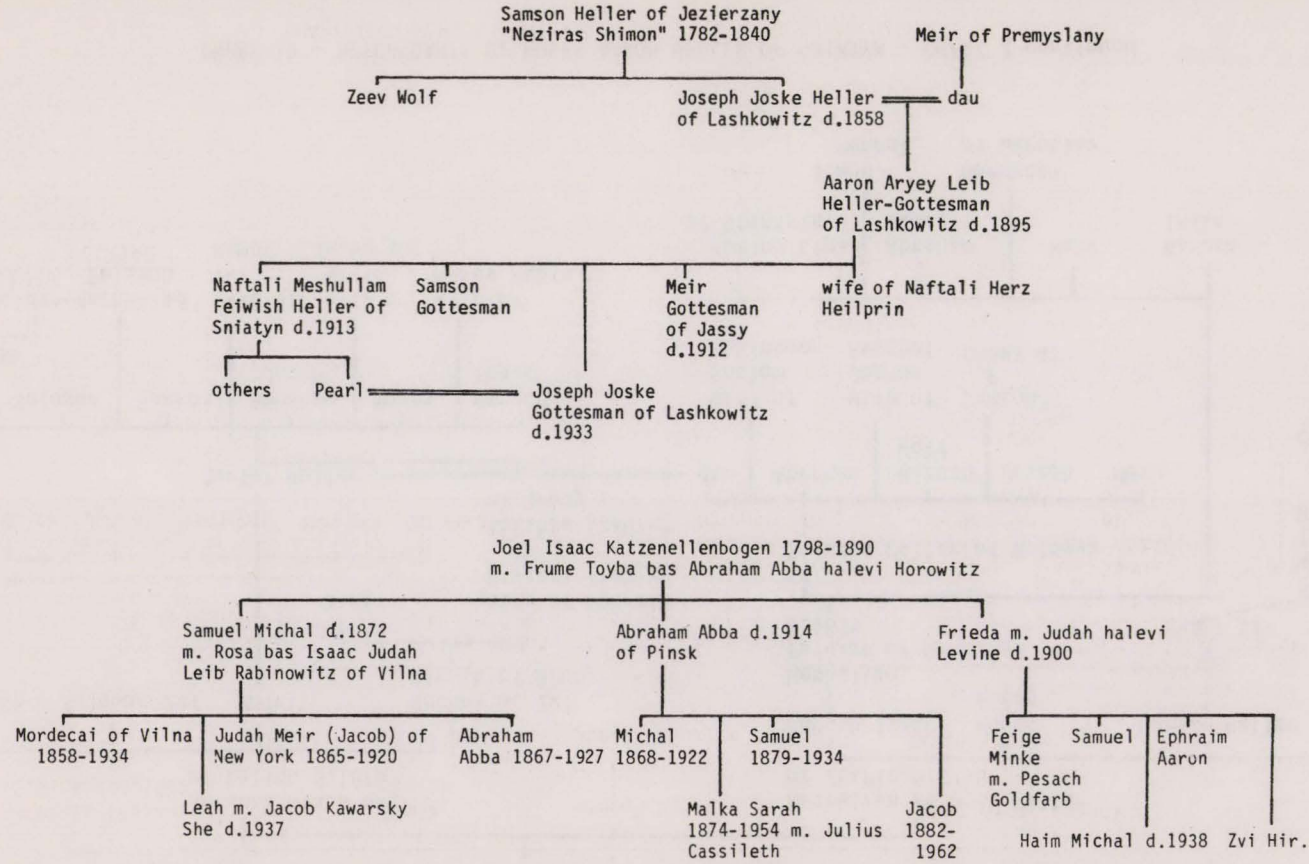


CHART 14 - GOTTESMAN FAMILY - CHART 13 continued ; DESCENDANTS OF JOEL ISAAC KATZENELLENPOGEN - CHART 5 continued

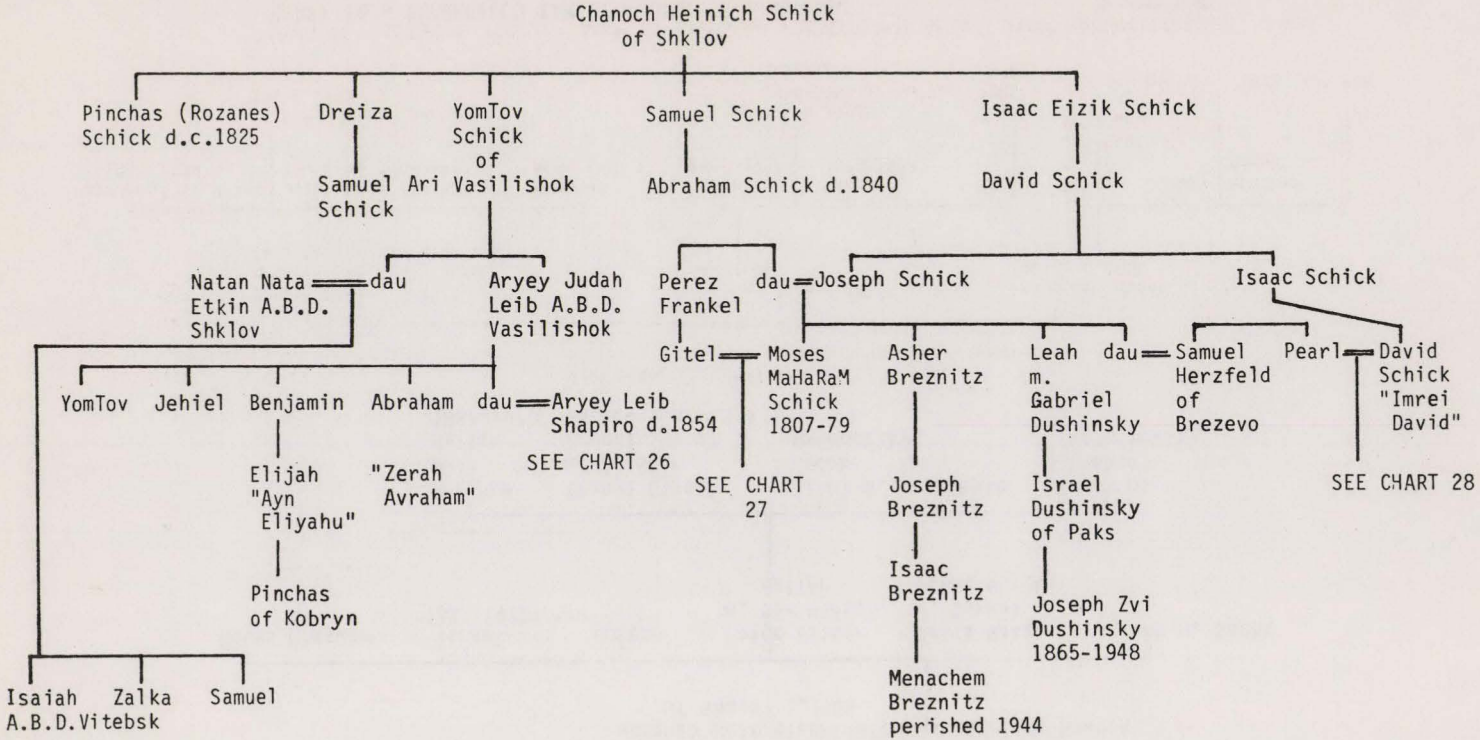


CHART 15 - SCHICK FAMILY ORIGINS - CHART 3 continued

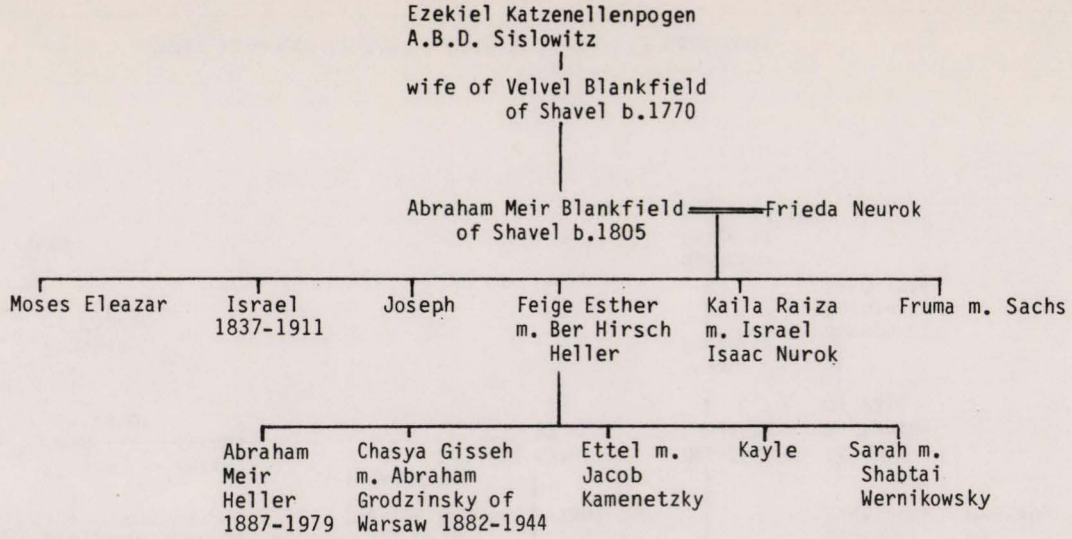


CHART 16 - BLANKFIELD FAMILY - CHART 5 continued

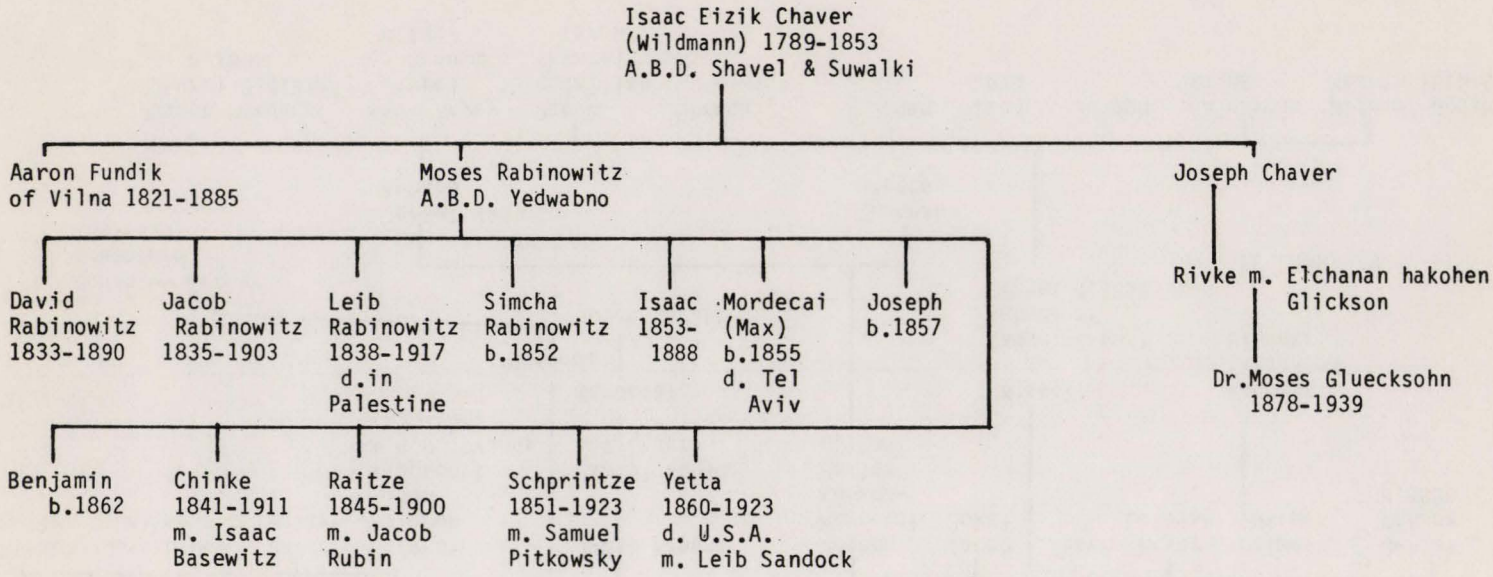


CHART 17 - DESCENDANTS OF RABBI ISAAC EIZIK CHAVER OF SUWALKI - CHART 4 continued

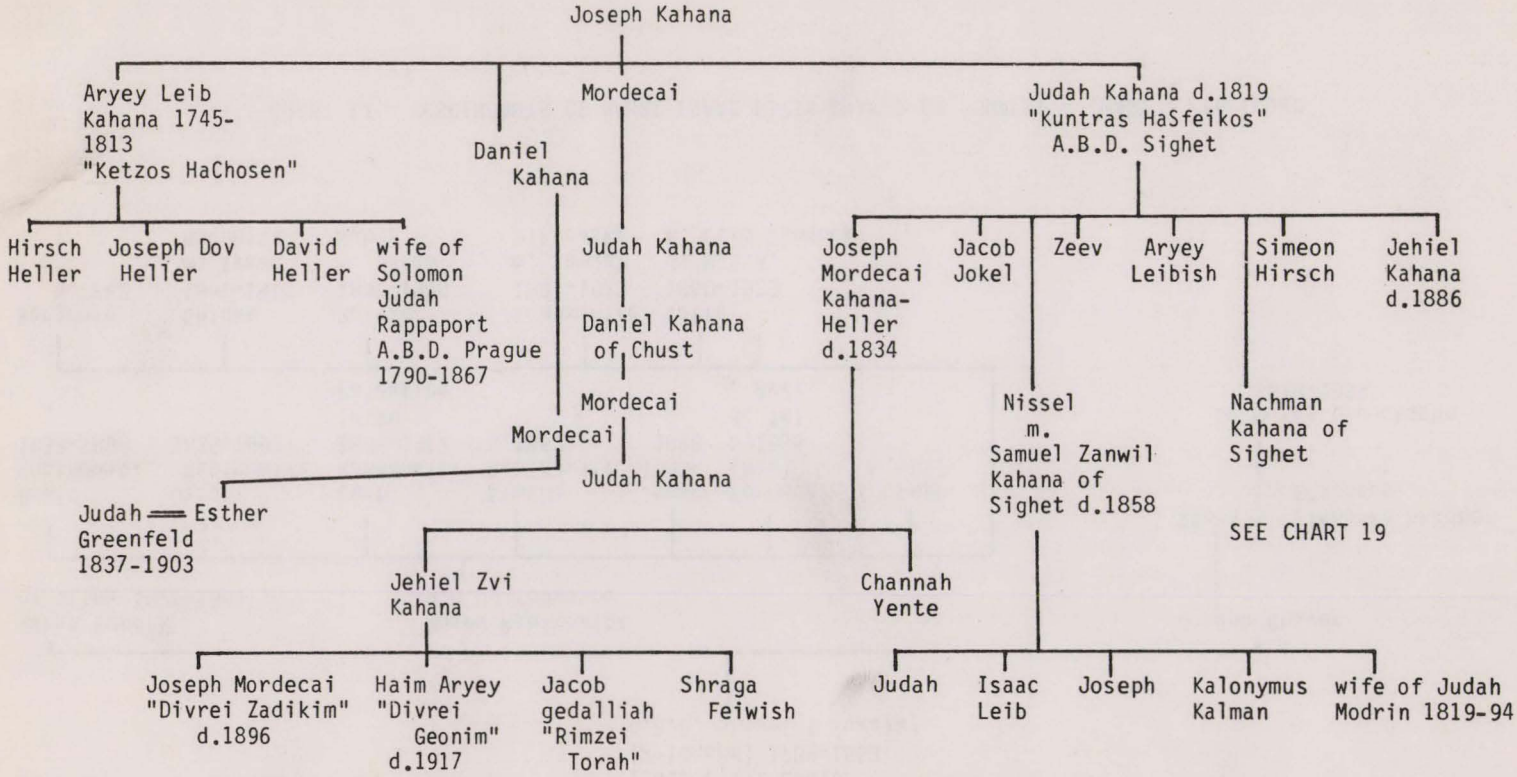


CHART 18 - DESCENDANTS OF THE KAHANA FAMILY - CHART 3 continued

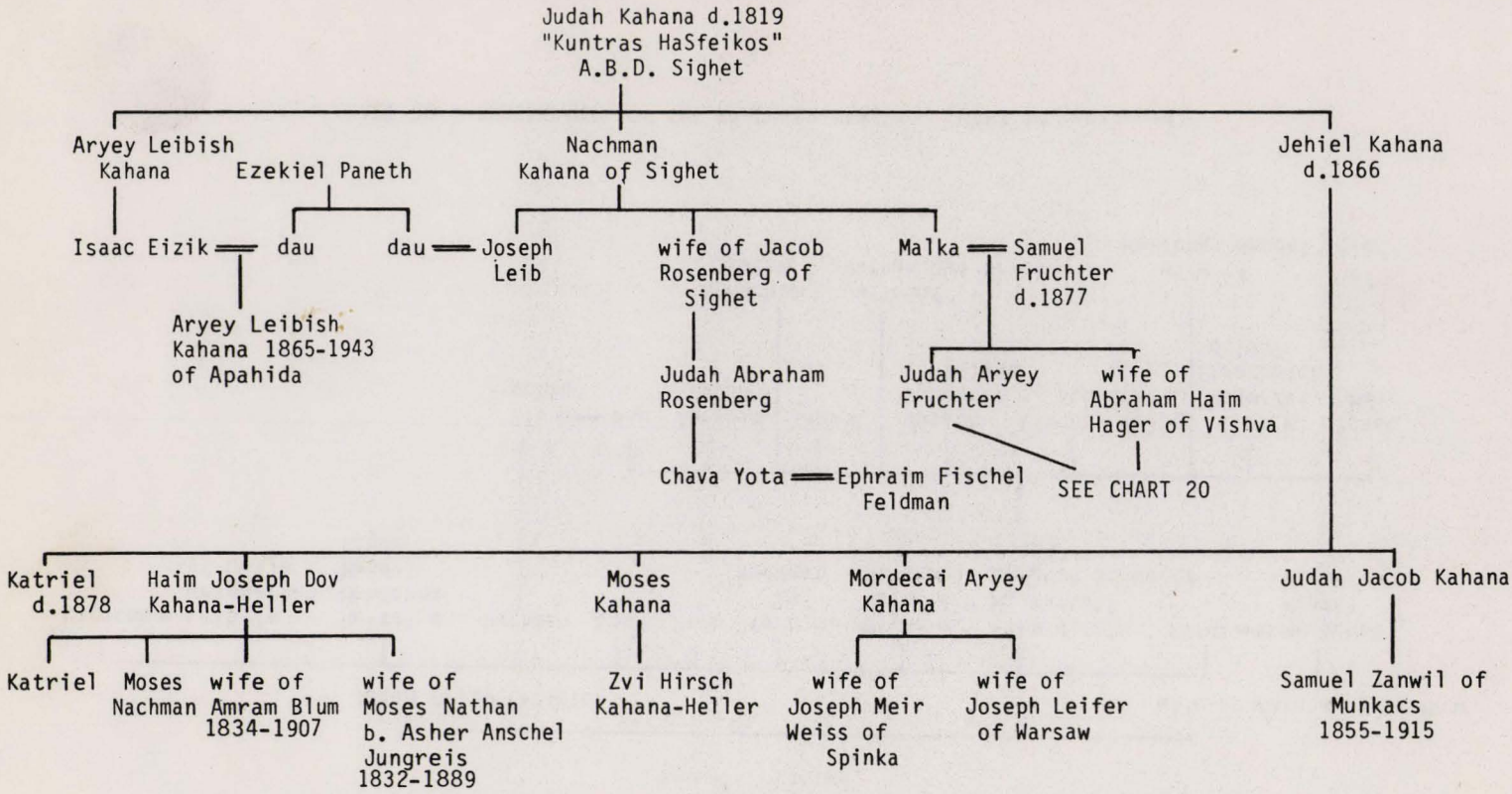


CHART 19 - DESCENDANTS OF THE KAHANA FAMILY - CHART 3 and CHART 18 continued

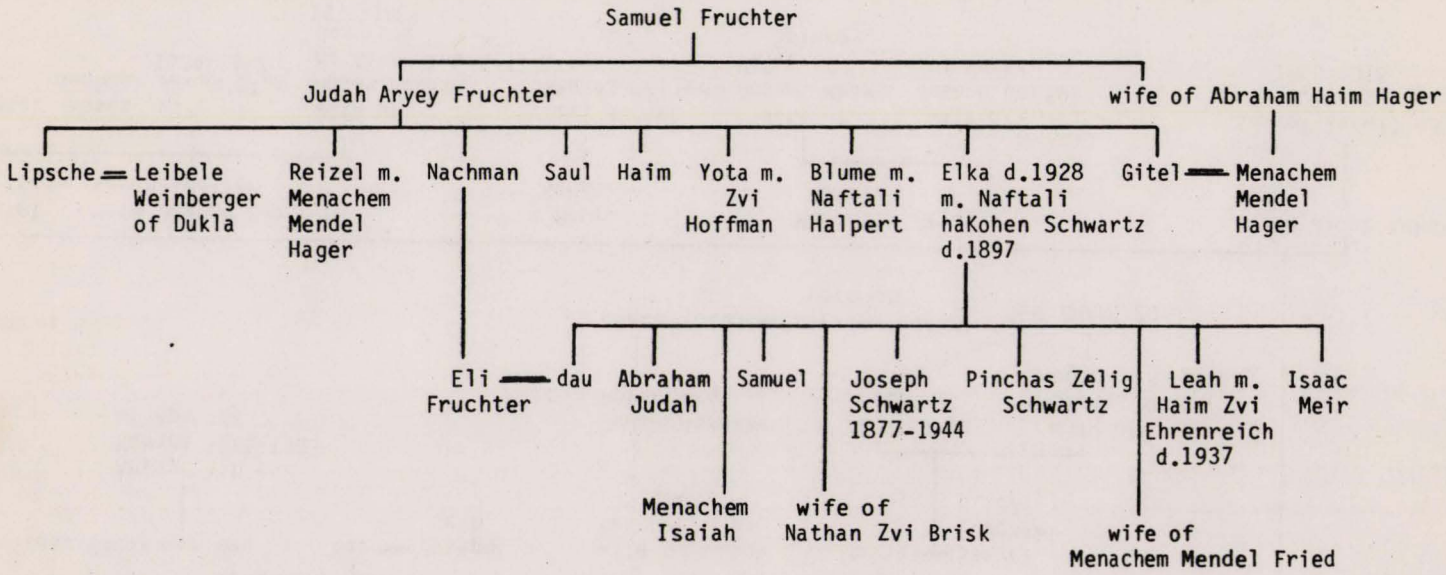


CHART 20 - DESCENDANTS OF THE FRUCHTER FAMILY - CHART 19 continued

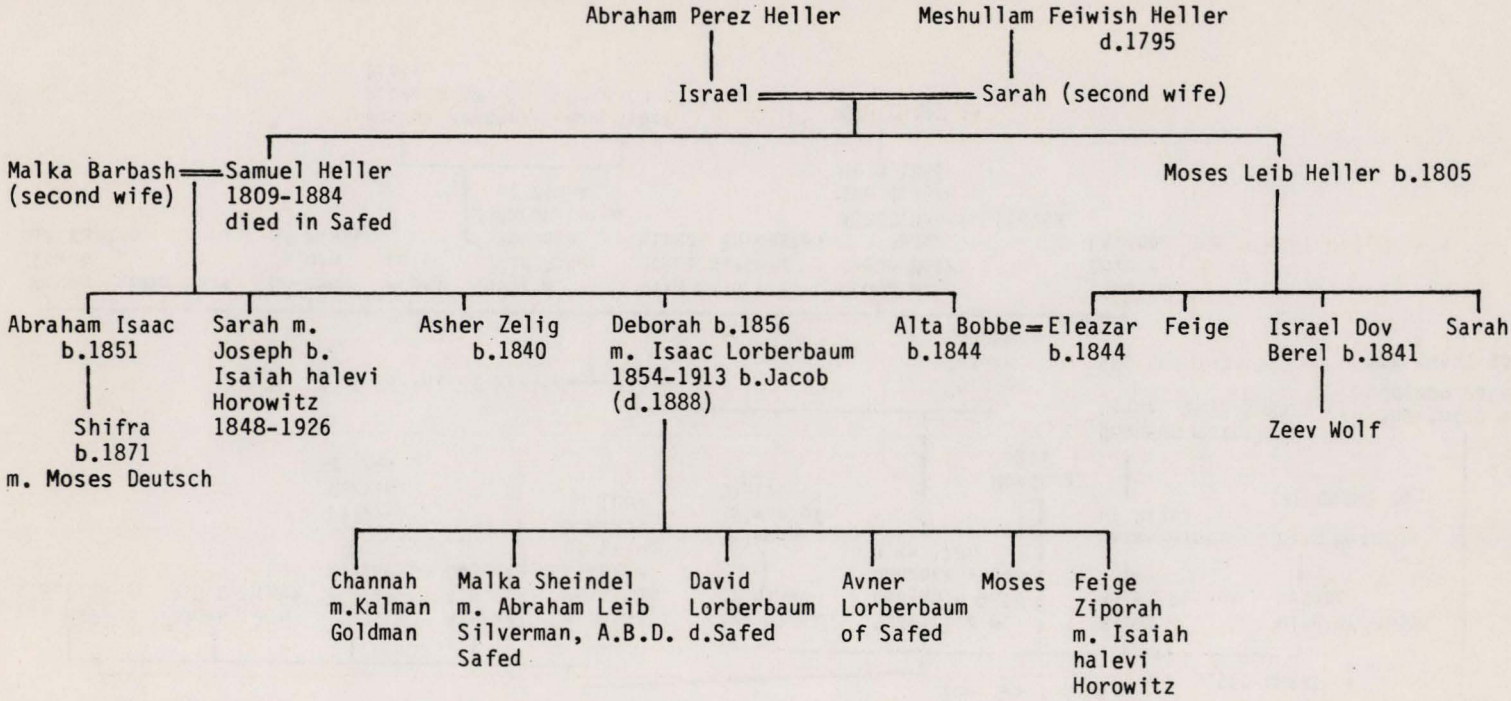


CHART 21 - HELLER FAMILY OF SAFED - CHART 13 continued

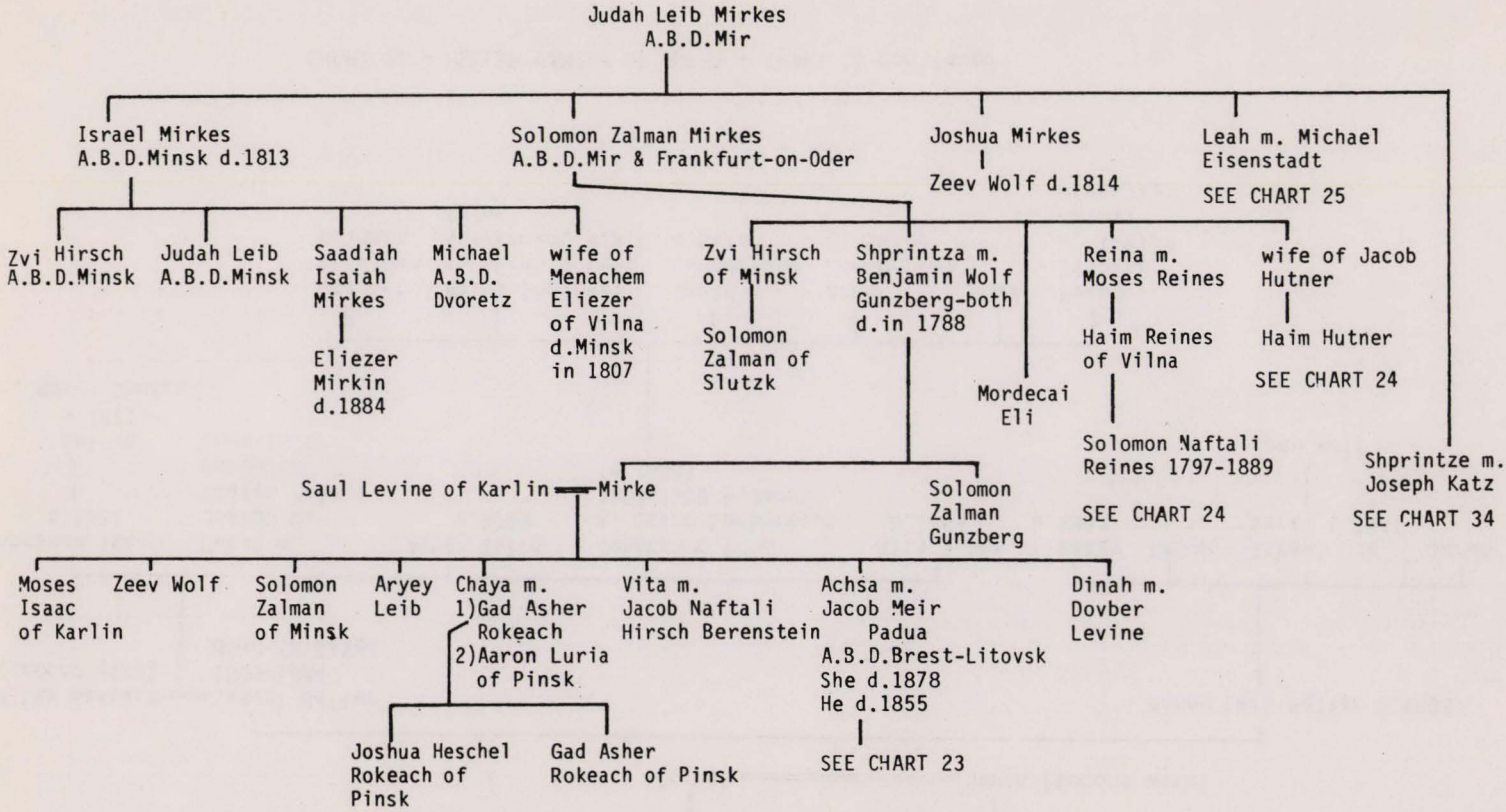


CHART 22 - DESCENDANTS OF THE MIRKES FAMILY - CHART 3 continued

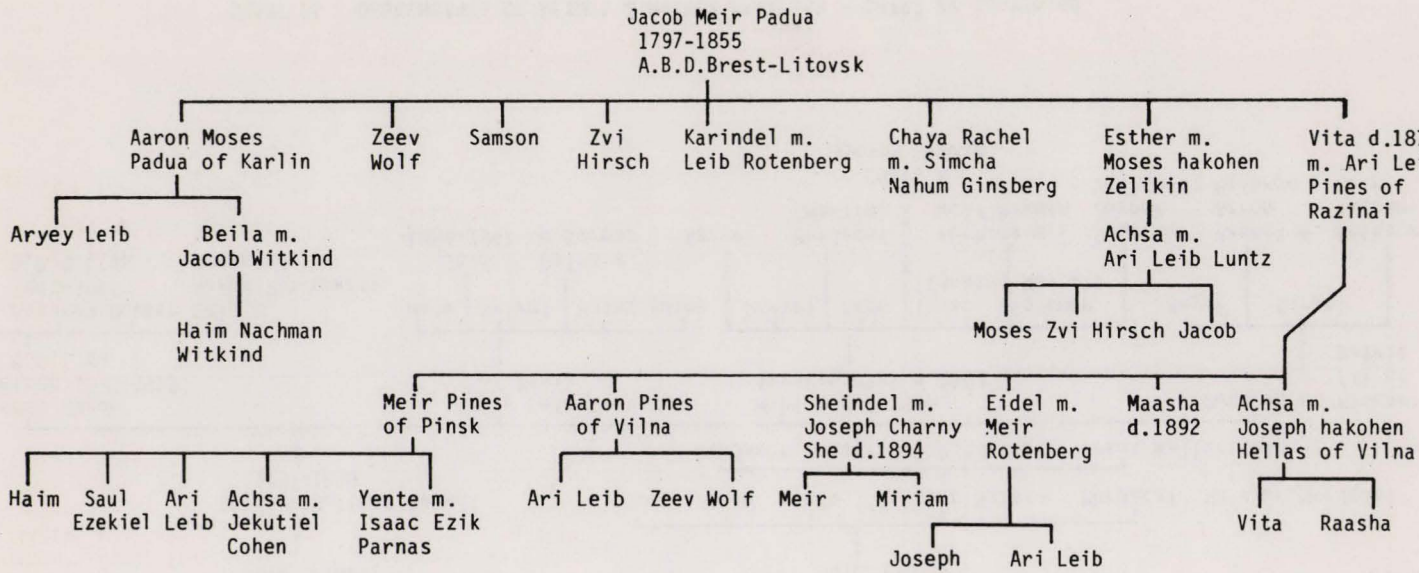


CHART 23 - PADUA FAMILY - CHART 22 continued

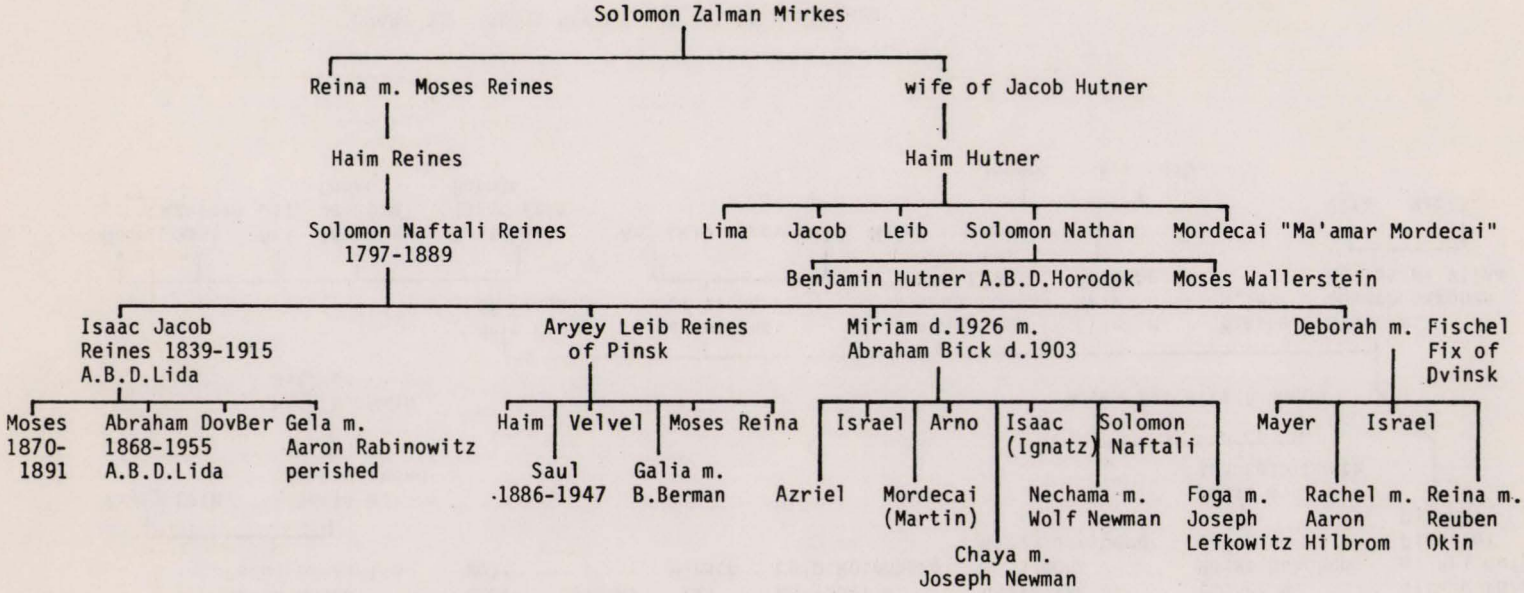


CHART 24 - DESCENDANTS OF REINES & HUTNER FAMILIES - CHART 22 continued

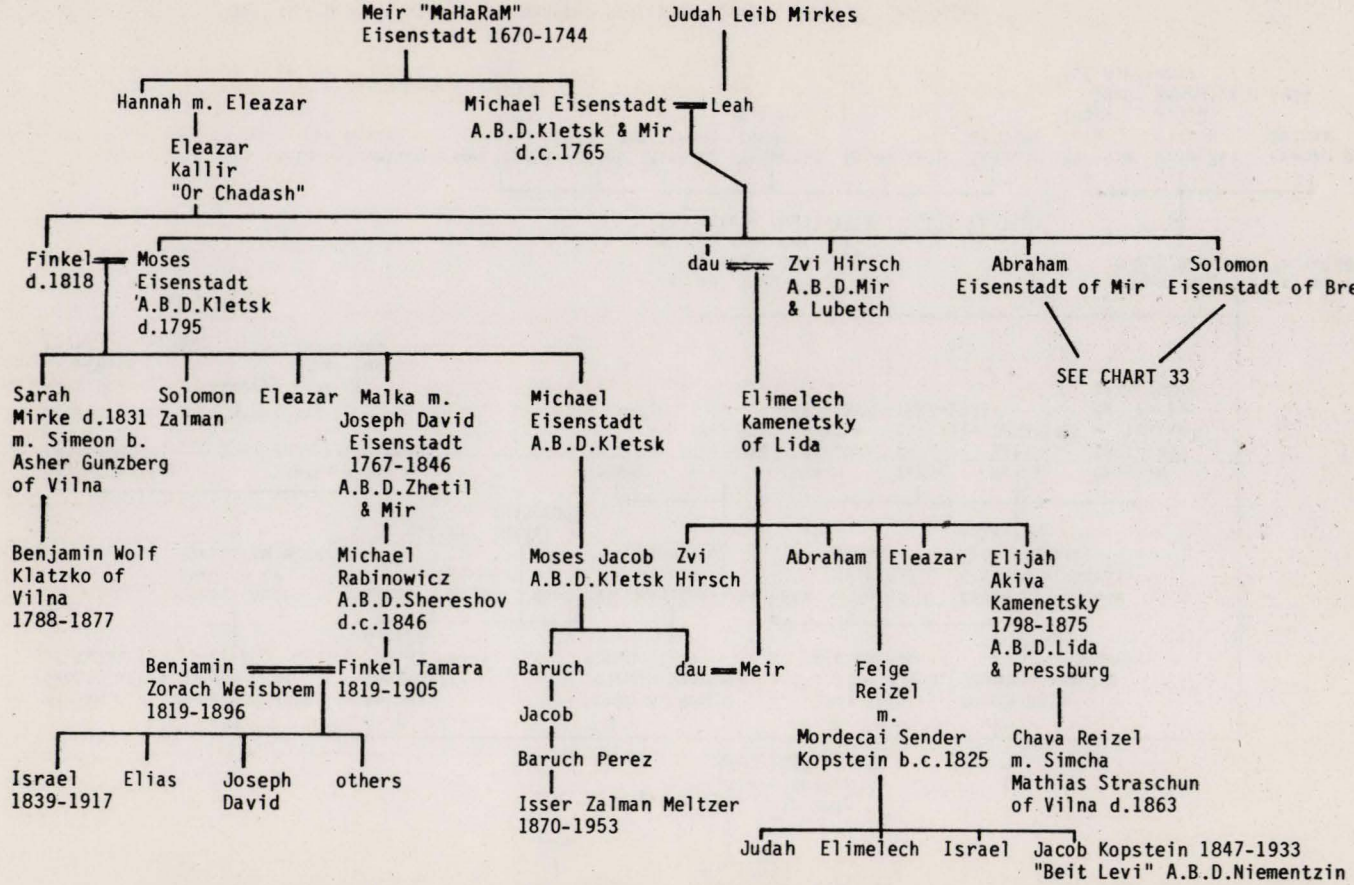


CHART 25 - EISENSTADT FAMILY OF MIR - CHART 22 continued

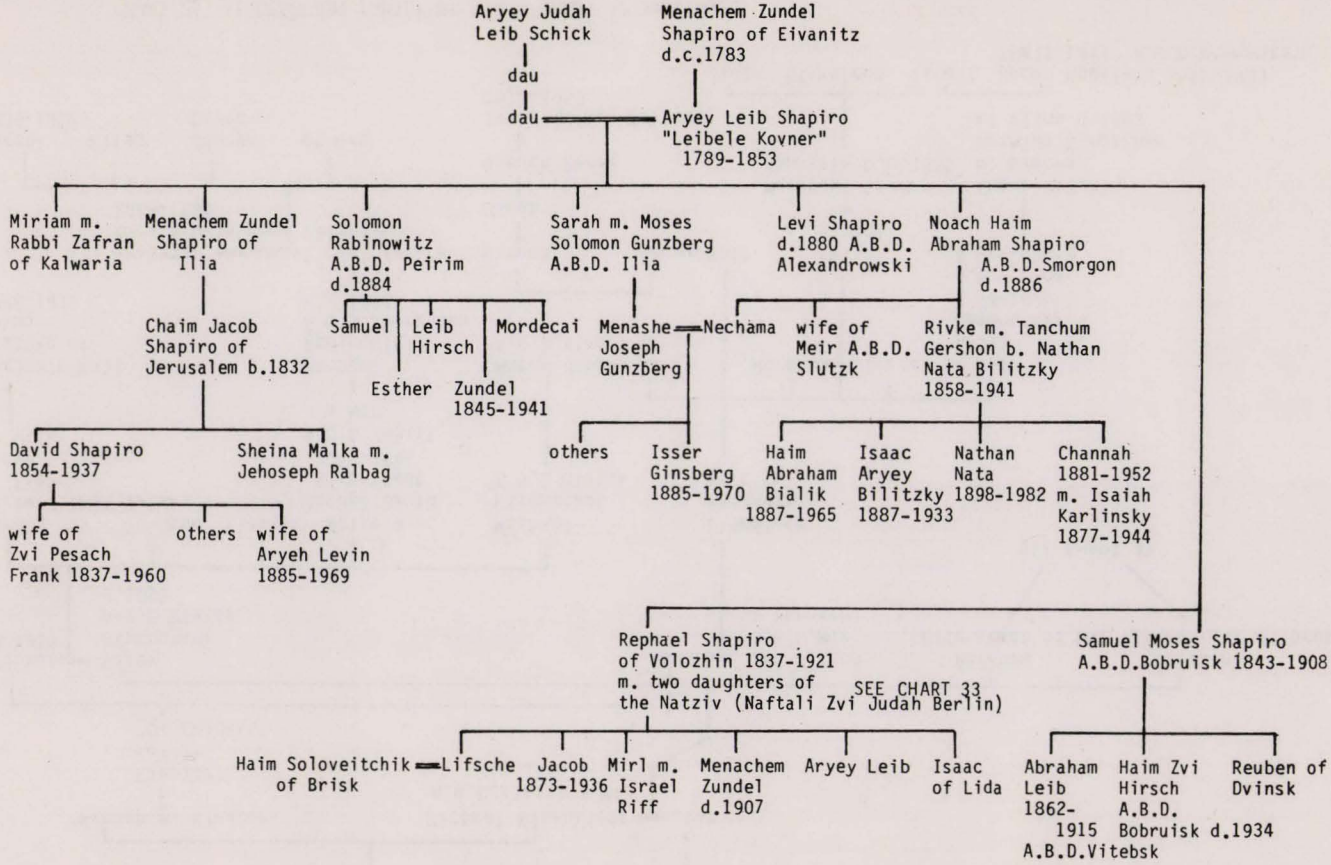


CHART 26 - DESCENDANTS OF THE SHAPIRO FAMILY OF KOVNO - CHART15 continued

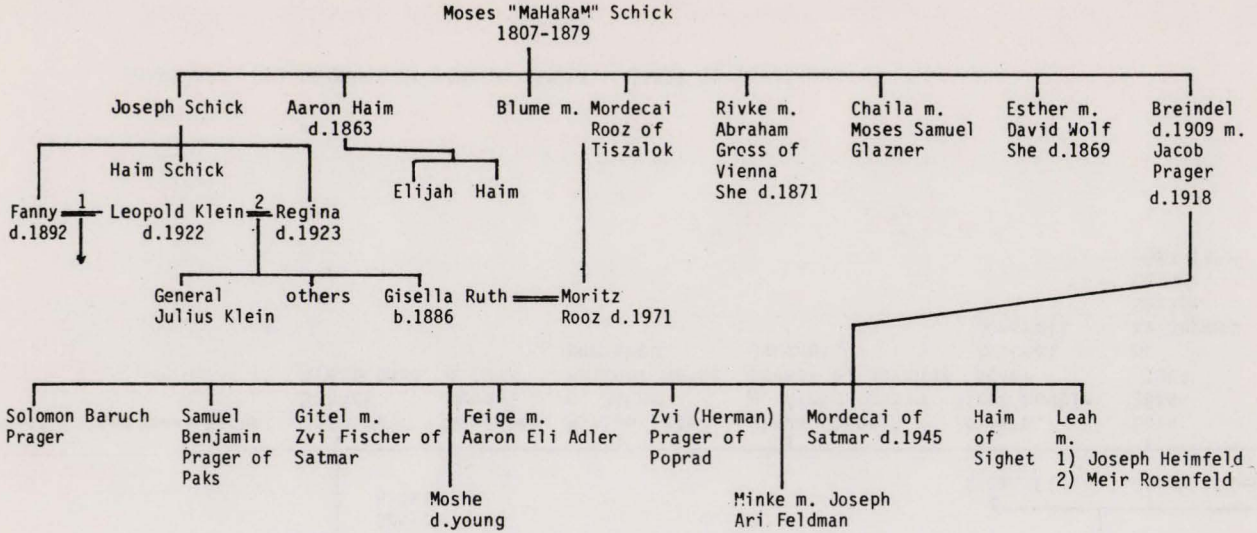


CHART 27 - DESCENDANTS OF MOSES (MAHARAM) SCHICK - CHART 15 continued

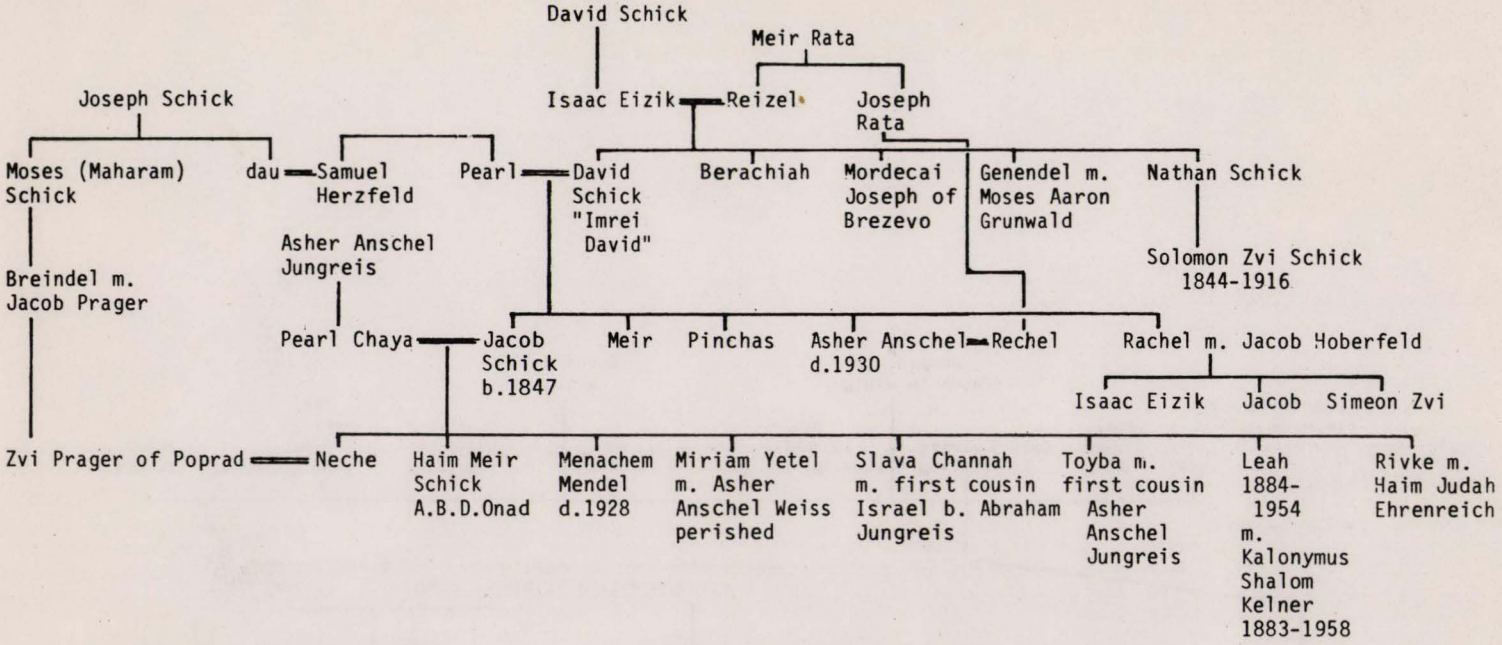


CHART 28 - DESCENDANTS OF SCHICK FAMILY - CHART 15 continued

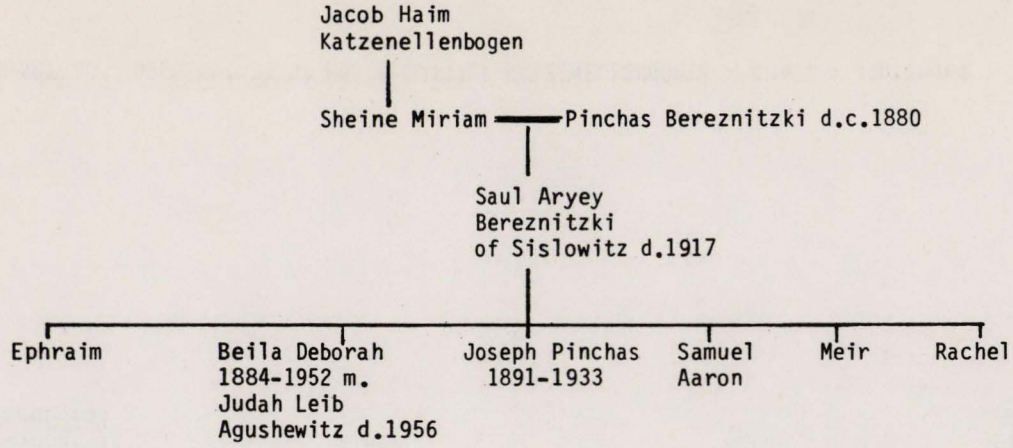


CHART 29 - BEREZNITZKI AND AGUSHEWITZ FAMILIES - CHART 4 continued

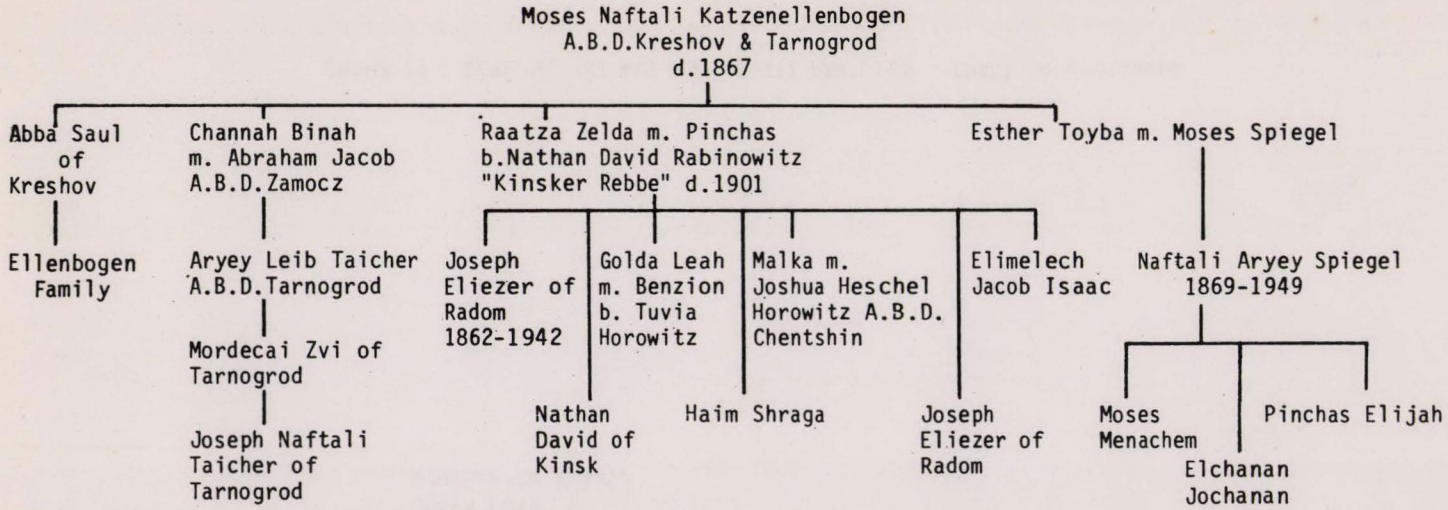


CHART 30 - DESCENDANTS OF MOSES NAFTALI KATZENELLENBOGEN - CHART 4 continued

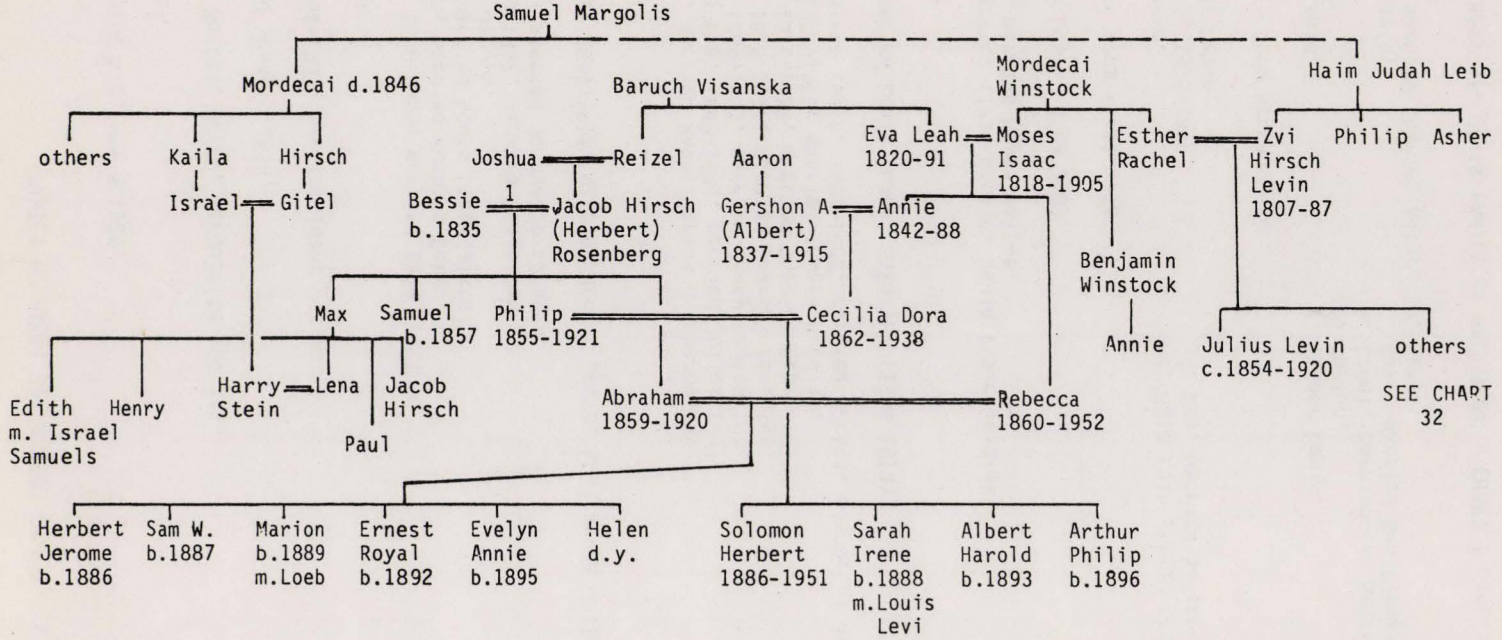


CHART 31 - ROSENBERG FAMILY OF SOUTH CAROLINA (INCLUDING MARGOLIS, VISANSKA & WINSTOCK) - CHART 8 continued

FAMILY OF RABBI ZVI HIRSCH (HARRY) LEVIN 1807-1887

Julius Levin, b.c.1854 d.1920.

CHILDREN :-

Jeanette, Morton, Harry, Marguerite and Ben.

Leah, died young c.1856.

Annie, 1853-1935, married Isaac Jacobs.

CHILDREN :-

1. Sadie, 1880-1965, married Emil Crockin.
2. Deborah, married Bernard Cohen.
3. Rose, married Louis Lebar(witch).
4. Harold Jacobs.
5. Lola, d.1947, married Jacob Sacks.
6. Esther, married Joshua Sprayragen.

Dora Malka, 1841-1916, married Harris Levin. Lost seven children in infancy.

CHILDREN :-

1. Mignon, married Rabbi Herman H.Rubenovitz.
2. Cecelia Eva, 1862-1888, married Julius Levi.
3. Annie, 1869-1931, married Harry Krulewitch.
4. Flora, 1878-1917, married Charles Abramson.
5. Sadie, 1876-1953, married Charles Cabe.
6. Rose, 1871-1915, married Edward Morvitz.
7. Louis Hiram Levin, 1866-1922, married Bertha, sister of Henrietta Szold.

Rachel, married Louis (Labe) Sakolski (1834-1913).

CHILDREN :-

1. Ida, married first cousin, David Issur Sakolski.
2. Guilia, married Meyer Kallet.

Abba Asher Levin, died 1907.

CHILDREN :- from first wife

1. Baer Levin.
2. Haim Leib (Hyman Louis) Levin.
3. Mordecai, 1865-1892.
4. Eva, married Solomon Altfeld.
5. Isaac A. Levin.

CHILDREN :- from second wife

1. Meyer Levin.
2. Isador Levin.
3. William.
4. Morton.
5. Flora.
6. Ethel, married Lou Gelles.
7. Harry Levin.
8. Rose, married Ben Eisman.
9. Celia, married Charles Adler.
10. Sadie.

CHART 32- LEVIN FAMILY OF BALTIMORE - CHART 7 continued

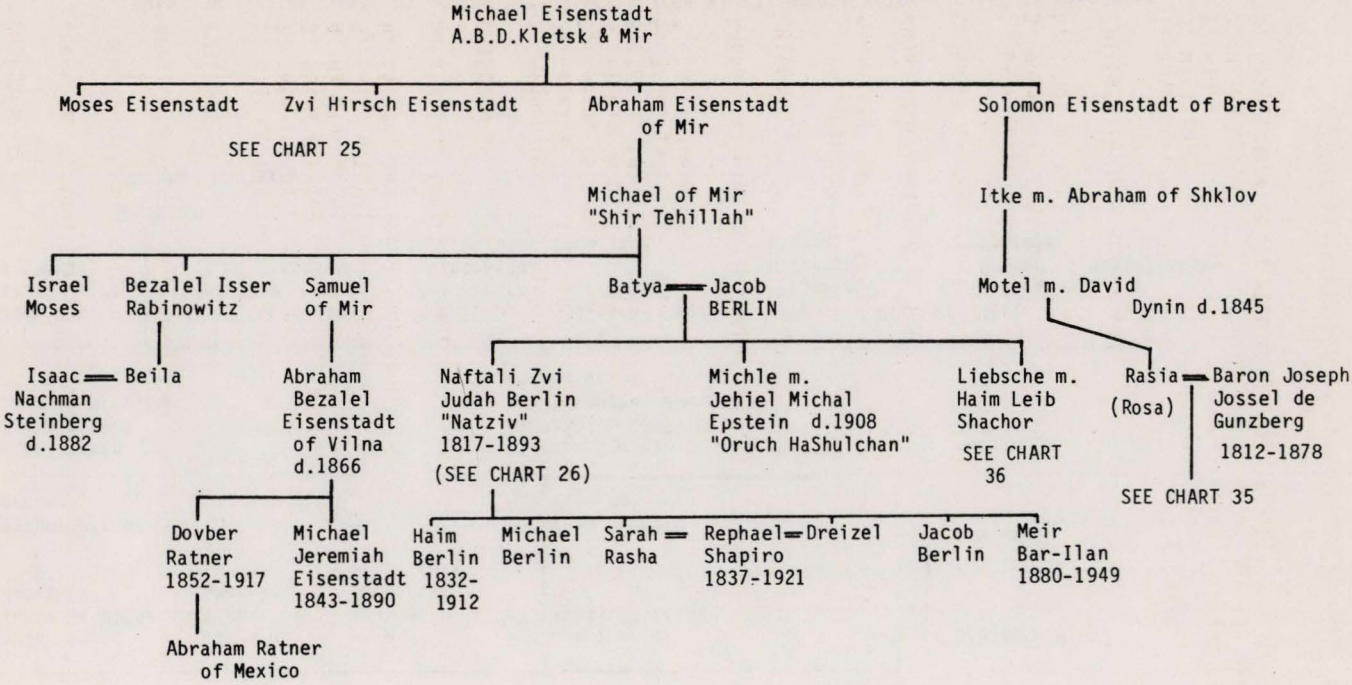


CHART 33 - EISENSTADT FAMILY OF MIR (CONTINUED) - CHART 25 continued

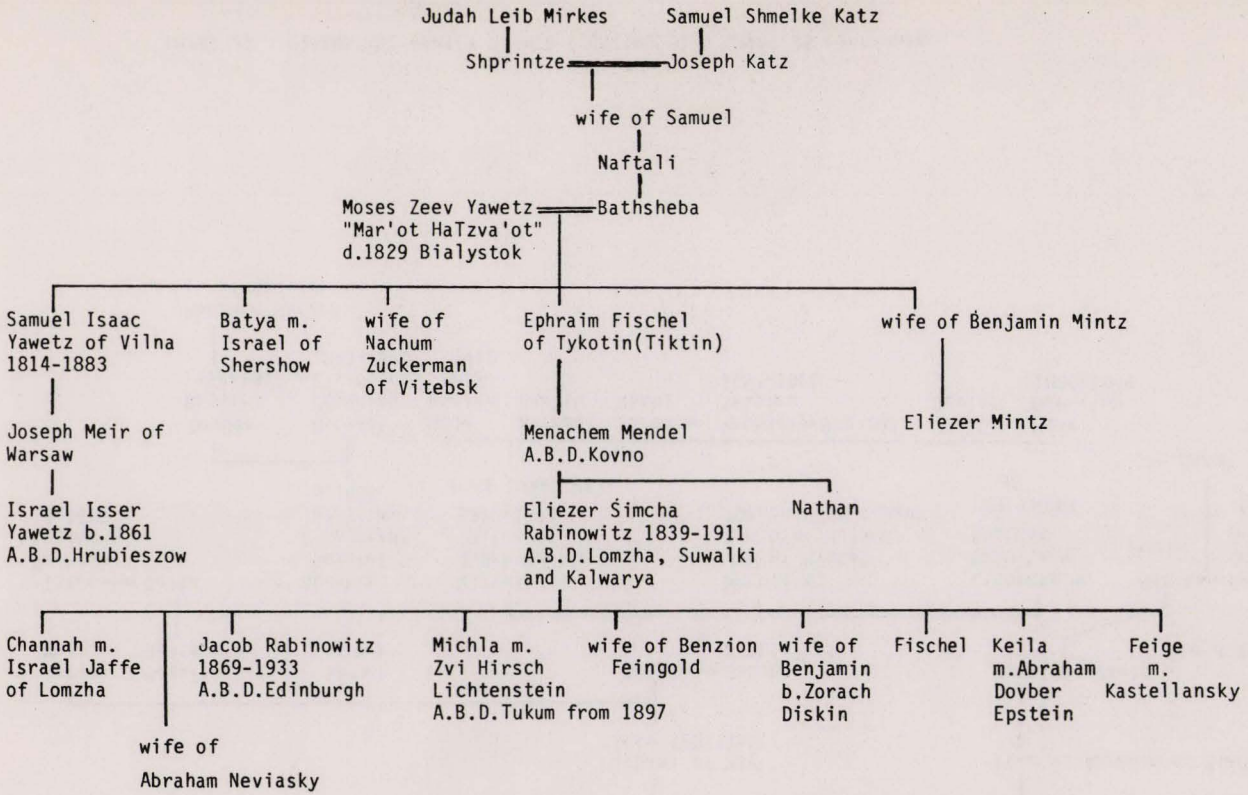


CHART 34 - DESCENDANTS OF JOSEPH KATZ & MOSES ZEEV YAWETZ OF BIALYSTOK - CHART 22 continued

FAMILY OF BARON JOSEPH (JOSSEL/OSSIP) DE GUNZBERG

Baron Alexander de Gunzberg.

CHILDREN :-

1. Michael.
2. Gabriel Jacob.

Mathilde, married Paul Fuld.

CHILDREN :-

1. Louisa.

Baron Salomon (Solomon David) de Gunzberg of Paris.

CHILDREN:-

1. Robert Joseph.
2. John Maurice.
3. George Alexis.
4. Marguerite Anna.

Baron Uri de Gunzberg of Paris.

CHILDREN:-

1. Vladimir.
2. Theresa (Toyba Leah).
3. Gabriel Jacob.
4. Olga.
5. Helena.
6. Baroness Mathilda, wife of Baron David de Gunzberg (cousins).

Baron Horace (Naftali Herz) de Gunzberg, born in 1833.

CHILDREN :-

1. Gabriel Jacob, born 1855.
2. Baron David de Gunzberg, 1857-1910, married Mathilda, his first cousin.
   Their children - Anna, Joseph(Ossip), Sofia (d.1972) and Gino.
3. Mordecai (Maximillian), born 1859.
   Sons - Paul M. and Professor Jules M.
4. Louise, born 1862, died 1921, married Joseph Sassoon (1855-1918).
   Their sons - David, Arthur Meyer, Sassoon Joseph and twins Edward and Frederick.
5. Alexander Moses, born 1863.
6. Abraham Alfred, born 1865.
7. Mathilda, born 1866, married Ludwig Gutmann.
8. Isaac Demitri, born 1870.
9. Benjamin Pierre, 1872-1948.
   Children - Philip (Paris) and Aline (married Sir Isaiah Berlin of Oxford).
10. Vladimir (Zeev Wolf), born 1873.
11. Sarah Anna, born 1876.

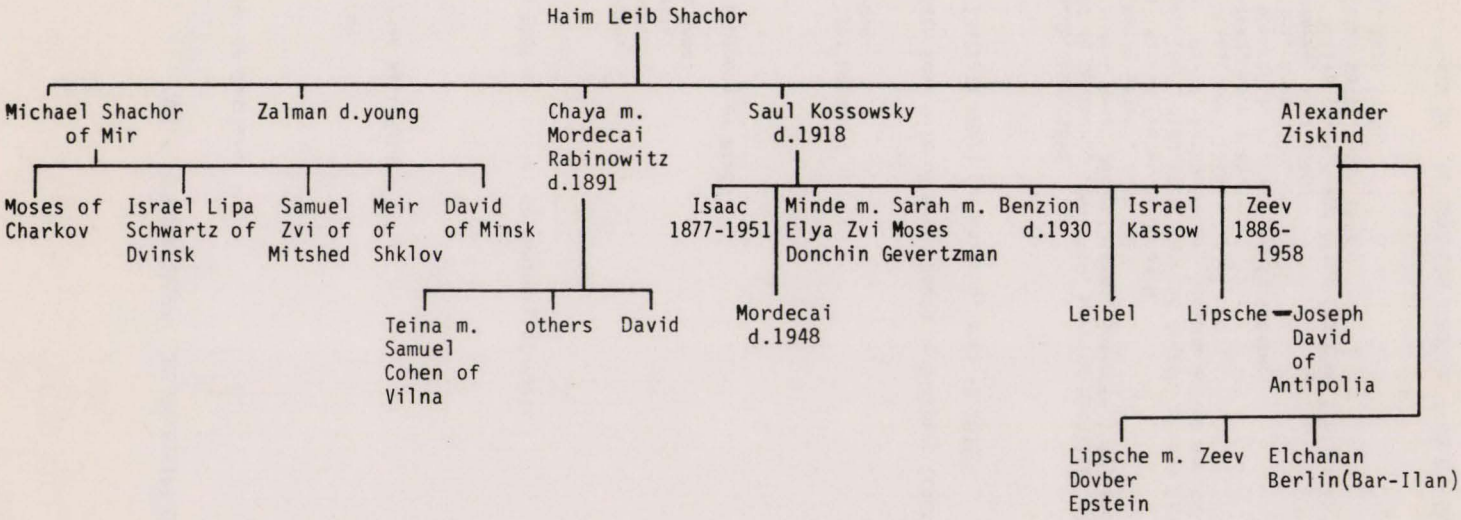


CHART 36 - SHACHOR FAMILY - CHART 33 continued

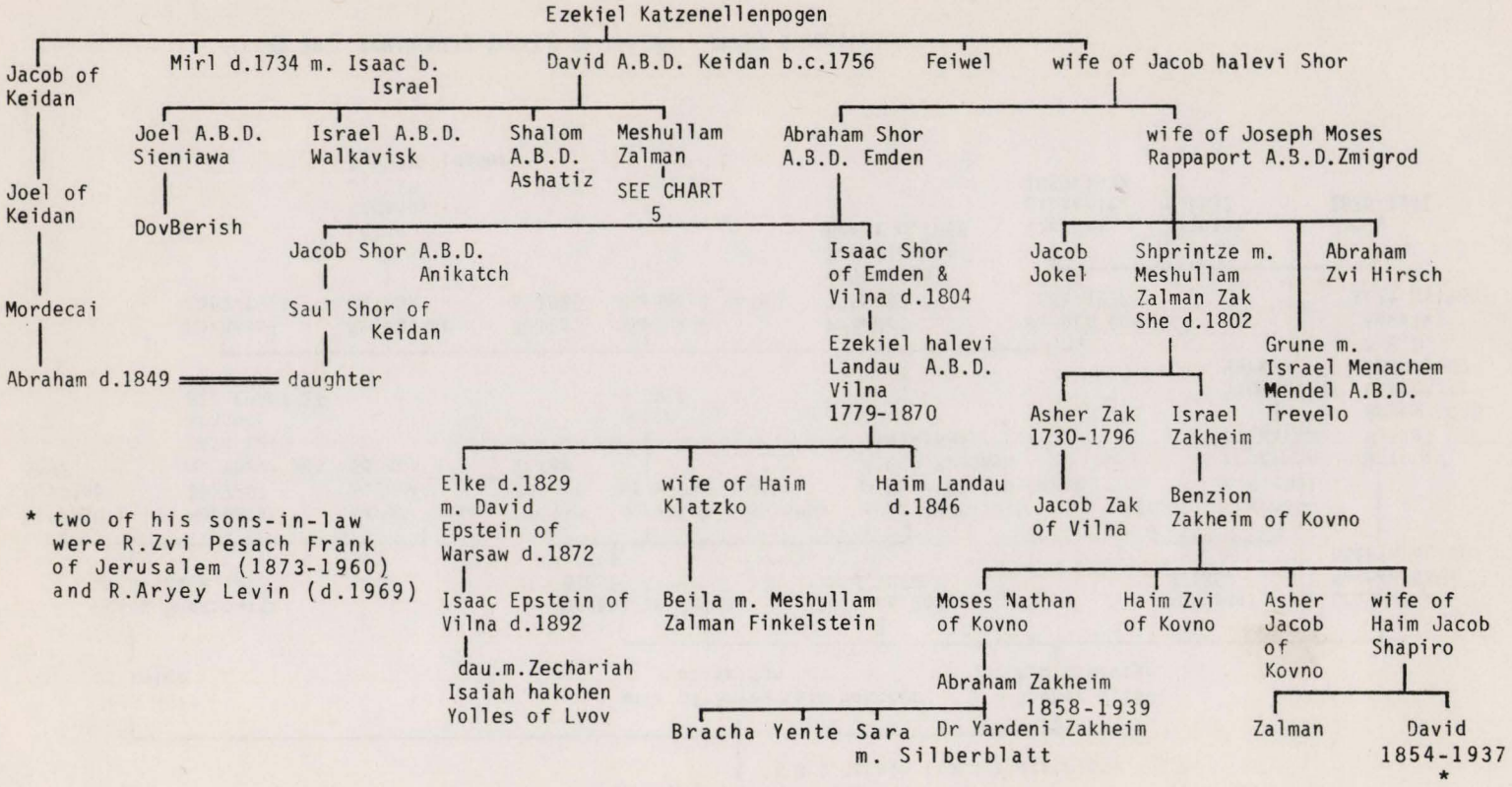


CHART 37 - FURTHER DESCENDANTS OF EZEKIEL KATZENELLENPOGEN - CHART 5 continued

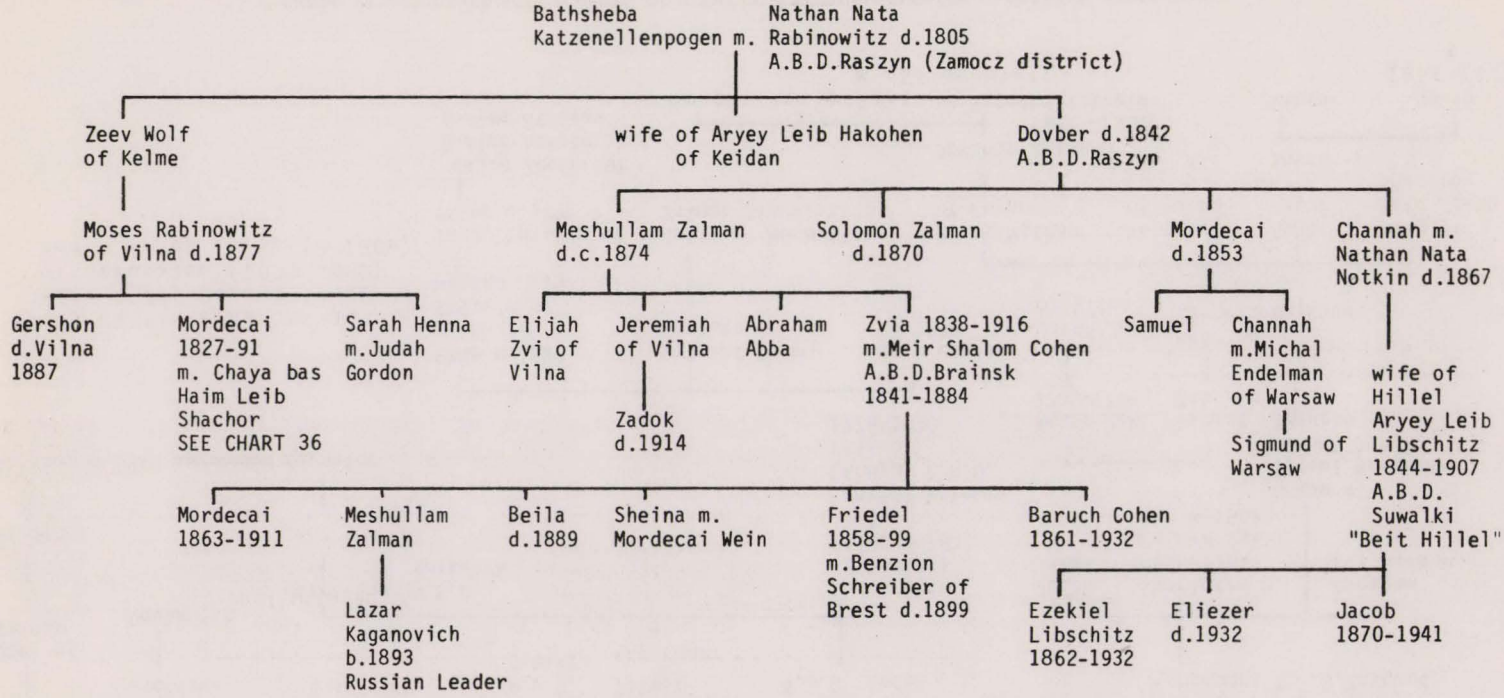


CHART 38 - RABINOWITZ FAMILY OF RASZYN - CHART 5 continued

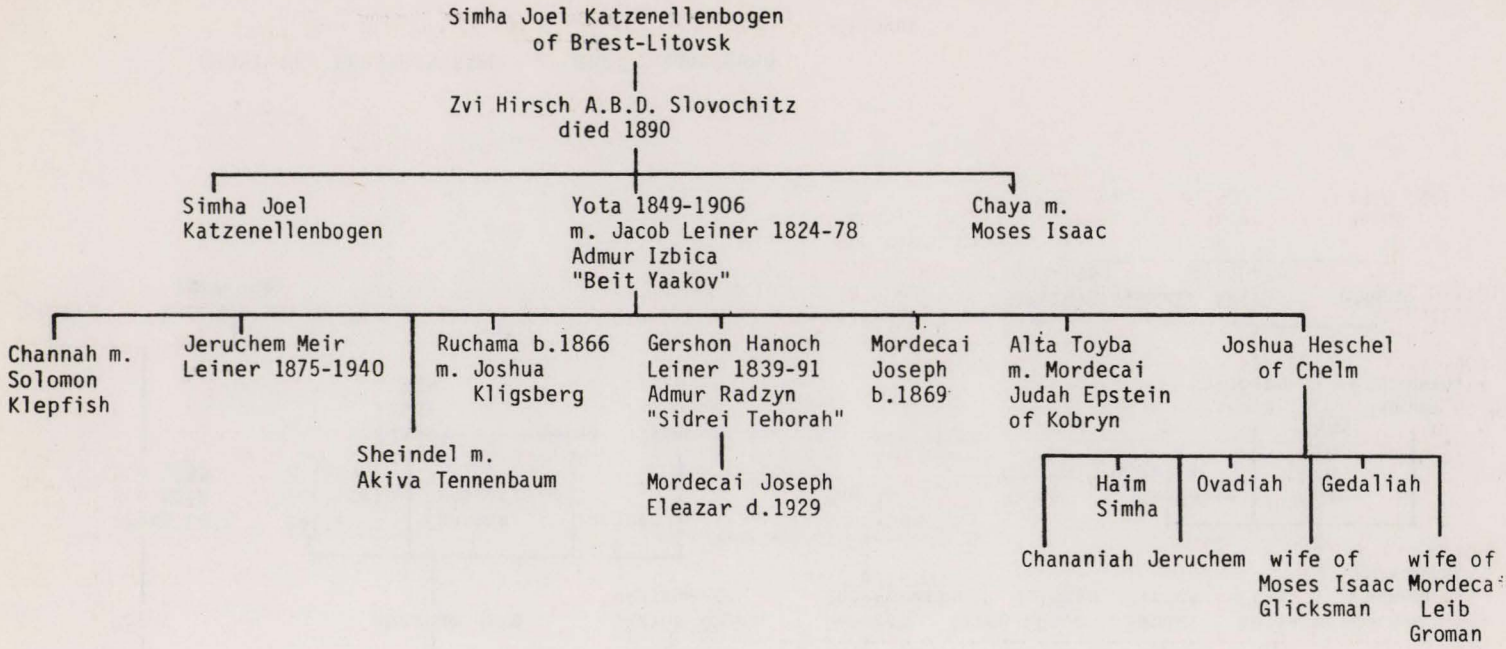


CHART 39 - LEINER CHASSIDIC DYNASTY - CHART 4 continued

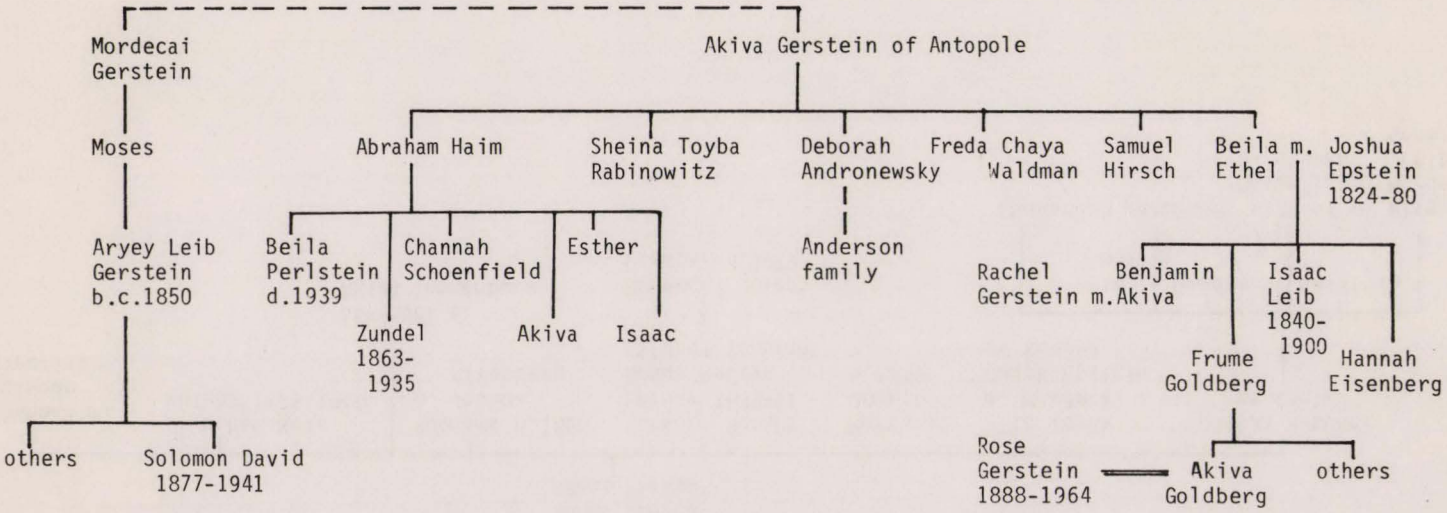


CHART 40 - GERSTEIN FAMILY - CHART 2 continued

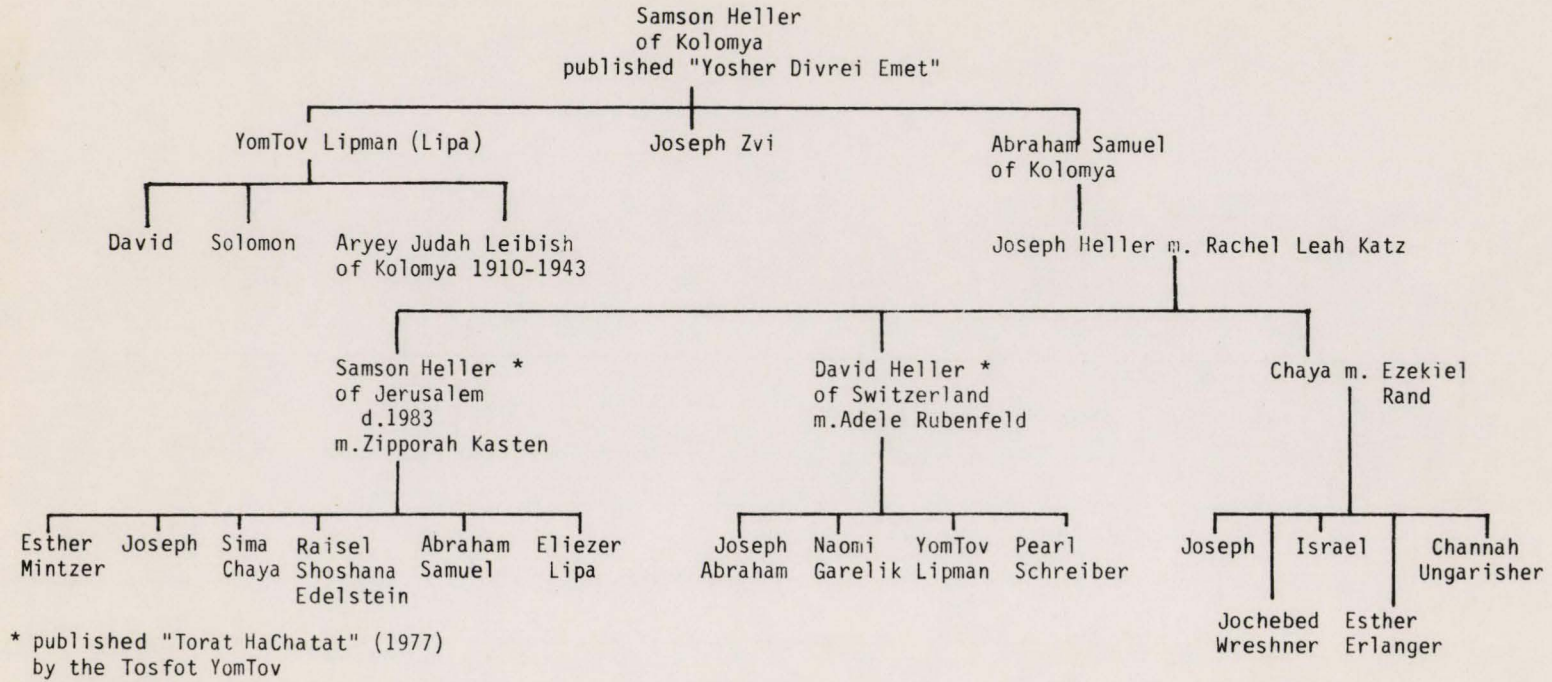
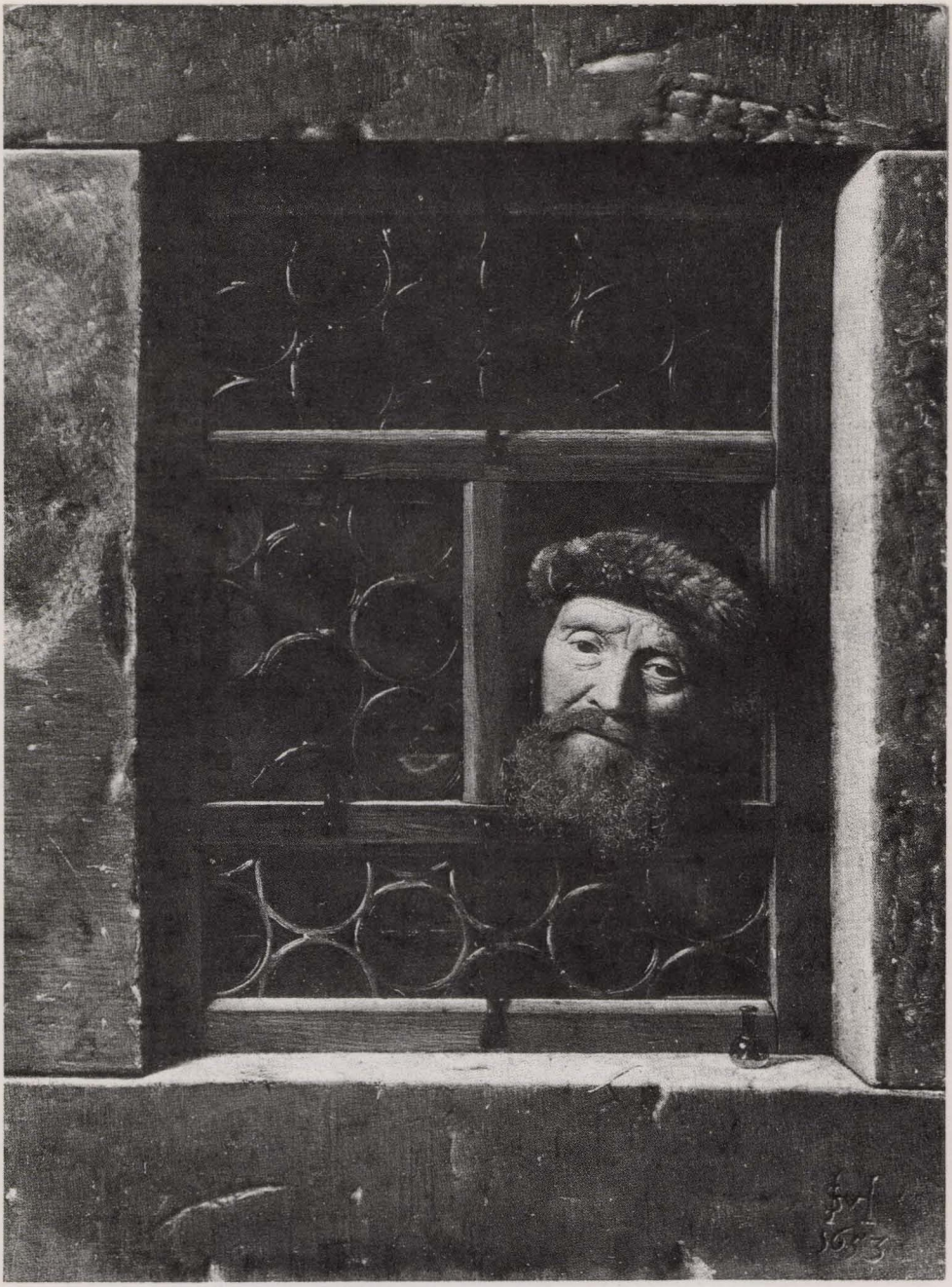
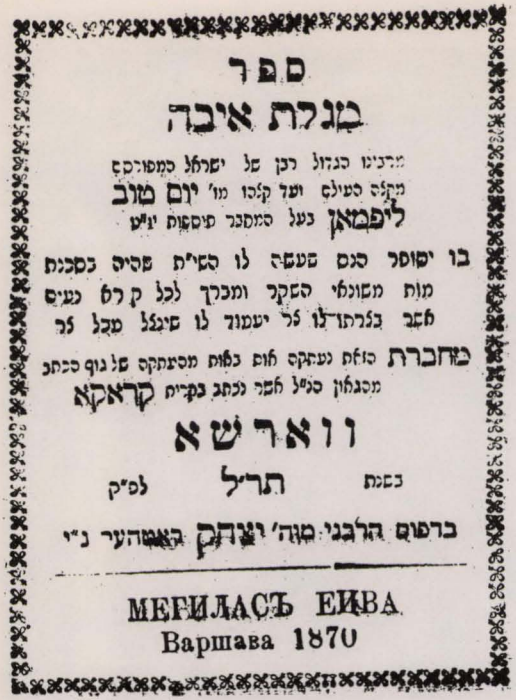


CHART 41 - HELLER FAMILY OF KOLOMYA - CHART 13 continued



This is the photo of the drawing that is in the KUNSTHISTORISCHES Museum in Vien, Austria entitled "Man at the window" (1653) by Samual Van Hoogstraten (1627-1678).



ספר

מגלת איבה

מרבינו הגדול רבן של ישראל המפורסם מקצה העולם ועד קצהו מריה יום טוב ליפמאן בעל המחבר תוספות יו"ט יצוד כפה תבורים בו יספר הנס שעשה לו השי"ת שהיה בסכנת מות משונאי השקר ימבורי לכל קורא נעים אשר בצירתו לו צר יעמד ה' שיצני מכל צר.

ווארשא

בדפוס הרבני מוה' יצחק באטהער נ"י

MEGILASZ EIVBA.
Варшава 1870

בעזהי"

ספר

מגלת איבה

מרבינו הגדול רבן של ישראל המפורסם מקצה העולם ועד קצהו מריה יום טוב ליפמאן בעל המחבר תוספות יו"ט יצוד כפה תבורים בו יספר הנס שעשה לו השי"ת שהיה בסכנת מות משונאי השקר ימבורי לכל קורא נעים אשר בצירתו לו צר יעמד ה' שיצני מכל צר.

לונדון

שנת תשכ"ו לפ"ק

מגלת אֵיבָה

מחנאון חנוכה בשמו

תוספת יום טוב

על משמות בכל הש"ס, והעלין השע מאות עשרים ושלשה פרקים. והסימן ואתה צוירתה פקודיך לשפר מאד.

מגלה זו פקר וצוה לצאצאיו וצאצאי צאצאיו עד שולם, לקראה בי"ח שמרבין בו בשמחה, ולעשות אותו יום משתה ושמחה להלל להודות-לבורא העולם בחסדו, על חסדיו אשר הפליא לעמו מכל התלאות אשר מצאתהו, וביום ההוא עלה על נרם המעלות.

ואנכי נצר משרשיו, חשק לבי רכר טוב, לחשיב להמשתוקקים וכוספים לקראת ומסבת שאביא בהקרמה, ובאחיזה רחת מכבש הדפוס, בצפיתי צפיתי ותביתי שימצא הקורא פרנע. וישמע הכם ויסף לקח ומוסר השכל.

החלותי יום א' פו"ב שנתפ

סמך וירא ישכי קצות תאר-עהיך וגו' (תהלים ס"ה ט')

וכליהיה בין כפה לעשור סמך אשרי אדם בטח בך לפ"ק.

ברעסלויא

נדפס אצל פירש זולצבאך.

מגלת אֵיבָה

מחנאון מרים יום טוב ליפמן העליר זצ"ל בעל המחבר

תוספות יום טוב

בה מספר כל התלאות והצרות אשר מצאתם

משנת שפ"ט עד שנת ד"ת לאלף הששי

ופקד וצוה לזרעו ומזרע זרעו להזכיר הנס הנעשה למהם לדר בכל שנה ושנה ולעשות פותו יום משתה ושמחה להודות ולהלל לפ"ק.

נדפס מכתב יד

יקר נמצא בנגזי המחבר אשר היה נגזו אצל אחר מנכבדי משפחתו

והוספנו עליה קיצור תולדתו והעתקה בלשון אשכנזי למען יזוע הקורא כה.

Wien 1862. Verlag von Adalbert della Torre.

Some Editions of Megilas Eivah.

The title page of the first edition of "Torath H'Asham" by Horav Heller zt.l

ספר

זאת

תורת החטאת

ספר כולל כל דיני איסור והיתר על
דרך השערים מזורא
חברו רבינו משה איסרלש זללה"ה
הספרנה הרמ"א
נדפס מחדש מגה ומחוקן מריבוי השיבושים
על פי הנדפסים מראשונים

וזאת

תורת האשם

פירוש וביאור על ספר תורת החטאת

לרבינו יום טוב ליפמן הלוי העלר זללה"ה
בעל תוספות יו"ט
יוצא לאור בפעם ראשונה על פי כתב יד

עי"ק ירושלים תובב"א
שנת תשל"ז לפ"ק

זאת תורת החטאת

פה קק קראקא

מהרי"ל

פה קריטונה הבירה

The title page of Mahril with Horav Heller's autograph

Grave stone of Rav Heller Zt"l in Cracow (Poland). It was rebuilt after World War II.

A recent photo of the Jewish Cemetery in Wallerstein, Germany, place of birth of Rabbi Yom Tov Heller ZT'l

Index explanation:

A. A number (#) = Family's ancestory is known and traced throgh the chart number represented.

B. A dash (-) = known descendat but exact lineage uncertain.

C. Letters V = Visanska
B = **Barlas**
T = Trager
G = Garfunkel

These family names are descended from one or more of these tour families whose exact lineage is uncertain.

FAMILIES DESCENDED FROM TOSFOT YOMTOV HELLER

FAMILY NAME	CHART NO.
Aaronson	24
Abelman	14
Abelson	V
Aber	19
Abramowitz	16
Abramson	32
Adler	27
Adler	19
Adler	32
Agar	17
Agus	29
Agushewitz	29
Ajgengold	17
Album	4
Allen	5
Aloff	4
Alpert	9
Alter	17
Altfeld	32
Altschul	9
Altusky	36
Amiel	6
Andrews	9
Anger	9
Apatoff	14
Aprik	9
Arbin	5
Arkin	16
Armstrong	16
Aron	9
Asch	V
Ashkenazi	6
Atlas	5
Atlas	7
Atzmon	5
Auerbach	2
Auerbach	14
Auerbach	9
Axelrod	5
Bacharach	G
Backer	17
Bailey	16
Baker	40
Baker	–
Bakst	33
Bakstansky	33
Balzam	5
Bamberger	16
Bar-Ilan	36
Bar-Ilan	33
Barlas	–
Barlaz	B
Barnett	7
Barnett	14
Baron	9
Baronovsky	19
Barrar	7
Basch	V
Basewitz	17
Bash	17
Bass	17
Batten	5
Baum	16
Baum	19
Beberfall	14
Becker	15
Beckman	17
Behr	38
Beier	29
Belgrad	V
Ben Porath	36
Ben Simon	36
Ben-Chaim	7
Ben-Merre	5
Bender	T
Bender	36
Bendor	5
Benet	14
Benson	17
Bentzman	38
Berenstein	22
Berenstein	1
Beres	29
Bereznitzki	29
Berg	9
Berger	36
Berger	31
Berger	10
Bergman	32
Bergstein	30
Berkowitz	V
Berkowitz	24
Berkowitz	16

Berlin	35
Berlin	33
Berlin	36
Berman	9
Berman	24
Berman	5
Bernstein	10
Bernstein	7
Bernstein	24
Berul	17
Bialik	26
Bick	24
Biderman	21
Bieber	7
Bilik	9
Bilitzky	26
Birnbaum	9
Biskin	9
Biss	5
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Blankfield	16
Blau	19
Bloch	G
Bloch	5
Block	9
Block	29
Blum	19
Blumberg	5
Bobrow	9
Bochmotzki	33
Bock	10
Bodenheimer	16
Bogen	9
Bogen	5
Bogen	14
Bolotin	9
Bolt	16
Bombach	11
Bondi	–
Boonshaft	7
Borowski	V
Bossin	5
Brandwein	10
Braun	5
Bremer	7
Brenner	32
Breskiv	16
Breznitz	15
Brin	V
Brisk	20
Brod	9
Broderson	14
Brodie	3
Broh	7
Broudy	V
Brown	10
Brown	G
Bruce	5
Bruch	29
Bruss	5
Buck	T
Burack	9
Burjack	5
Burke	V
Burnstein	30
Burris	40
Burstein	17
Busky	V
Buttov	17
Byre	17
Cabe	32
Calvin	17
Canard	5
Cantor	14
Cardon	32
Carson	16
Casper	5
Cassileth	14
Chagy	36
Chalamish	36
Charlap	36
Charny	23
Chaver	17
Chayot	–
Cheifetz	29
Cheslow	B
Chester	17
Clark	V
Cohen	38
Cohen	9
Cohen	36
Cohen	5
Cohen	17
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Cohen	23
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Cohen	18

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Coney 7
Conwesser 36
Cooper 9
Cooper 32
Cooper 10
Coopersmith 14
Coopersmith 26
Copeland 7
Cordeli 8
Crockin 32
Crystal 17
Cycleman T
Cyperstein 24
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Davidson 5
Davies 10
Davis 9
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Dayan 9
De Gunzberg 35
Decker 9
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Diness 36
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Dobrejcer 14
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Dortz 40
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Dushinsky 15
Dvie 4
Dynin 33
Edelson 17
Ehrenreich 20
Ehrenreich 28
Ehrlich 9
Ehrlich 10
Ehrlich 12
Eichenstein 10
Eichler 19
Eisenberg V
Eisenberg 17
Eisenstadt 25
Eisenstadt 33
Eisenstat G
Eisman 32
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Eizov 14
Elberg 2
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Encherman 14
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Ephrath 7
Ephrati 6
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Erlanger 16
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Ezer 5
Factor 9
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Feitelson 7
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Fisch	10
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Fishman	10
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Flam	10
Flexman	5
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Follman	2
Fox	40
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Frank	5
Frank	26
Frank	9
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Frankel	7
Frankel-Teomim	10
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Freedman	16
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Gallay	9
Gamsu	5
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Gardin	30
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Garver	15
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Gelman	10
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Gerstein	40
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Goldberg	40
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Goodman	16
Gorden	14
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Gottesman	14
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Luntz 23
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Machlin 24
Mailer 14
Malamed 5
Malkiel 10
Malkinson 5
Maltin 7
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Mandelbaum 19
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Nellen 5
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Neviasky 34
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Robboy	V
Robin	26
Robin	5
Roitman	19
Rokeach	22
Rokeach	11
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Rooz	27
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In loving memory of a mother
and her daughter

Sandra and Tali

Both descendants of the Tosfos Yomtov
who met with an untimely death
in the Land of Israel
on Shabbat Kodesh, 6th Adar, 5740
22nd February, 1980

שרה בת עמנואל ז״ל

טלי בת דוד ז״ל

The Rosenstein Families
Israel, South Africa and U.S.A.

The dramatic personal story of the Tosfos Yom Tov, Hagaon Harav Lipman Heller's betrayal and imprisonment is portrayed in detail. The story of his fall and subsequent rise are encapsulated in this volume, faithfully translated from his autobiographical work – Megilas Eivah. Thus is fulfillled his resolution that the knowledge of these events shall be passed down to his descendants and to all the children of Israel.

No less interesting is the account of his son, Rav Shmuel in the tragic events which gripped his life.

Painstaking work undertaken by Rav Heller's descendants has resulted in the preparation of forty-one detailed "family trees" which are produced in this volume for the first time. Also included in the last section of the book is an index of the over 1,330 families which are counted among Rav Heller's direct offspring. And of course many rare photographs in the book preserve both a sense of the history and realism of this giant of our faith.