

THE SERMONS OF SAUL LEVI MORTEIRA

by

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To My Beloved Sister Dorothy

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CHAPTER I

His Life

Joseph ben Saul Morteira (or Mortera¹) managed to escape by the "skin of his teeth" from the Pyrenian Peninsula² in the middle of the sixteenth century. With many other Marrano refugees he settled in Italy, choosing Venice as his abode. A son, whom he called Saul Levi, was born to Joseph ben Saul in Venice, probably about 1596³.

When the famous physician Elijah Montalto⁴ passed through Venice in 1611 on his way from Livorno, he found Leone da Modena's pupil, Saul Levi Morteira, an "abandoned orphan, thirsting for the word of the Lord." Elijah took him to his home in Paris, where he was serving as physician to Maria de Médicis, wife of Henri IV. There he taught him, and his own son Moses, the philosophy of religion, and probably, also, medicine⁵.

Elijah Montalto died at Tours in 1616. His patient, the Queen Mother, ordered his body to be embalmed, and permitted Morteira, together with Moses Montalto and his uncle, to bring the body to Amsterdam so that it might be buried in the Jewish cemetery⁶.

Young Morteira's talents as a scholar and a preacher were discovered by the Amsterdam community, and, after a few years, he was asked by Bet Yaakov⁷, one of the two congrega-

tions⁸, to remain as Chacham to take the place of Moses ben Aroyo⁹. His annual pay was 600 guilders, or ducats, and 100 baskets of turf. He was to preach three times a month,¹⁰ though it appears that later he preached on every sabbath as well as on each festival¹¹.

Meanwhile a third Portuguese congregation, "Bet Yisrael" was formed as a result of discord in "Neveh Shalom" (see note 8). David de Bento Osorio was the founder of the new group. Rabbi David Pardo (1618), the first Rabbi, was succeeded by Samuel Tardiola (1619). Isaac Aboab succeeded in 1626 when Tardiola departed for Jerusalem¹².

One of the principal¹³ events in the history of "Bet Yaakov" was the presentation at the synagogue on Shavuot, 1624, of Rehuel Jesurun's¹⁵ and Morteira's "Dialogo dos Montes"¹⁴.

A consolidation of all three of the congregations was effected in 1638 after long negotiations. The synagogue "Bet Yaakov" was sold; "Bet Yisrael" was remodeled and used as a Talmud Torah; and "Neveh Shalom" remained the house of worship. Morteira was elected as the Av Bet Din of the Chachamim, David Pardo (died 1657), Menasseh ben Israel (in office until 1655, died 1657), and Isaac Aboab da Fonseca (died 1693)¹⁵.

This unity provided an opportunity for which Morteira had long waited and hoped, the establishment of a Hebrew academy or Talmud Torah, for the Marranos

who had spent the first half of their lives in almost utter ignorance of Jewish teachings. The new head of the community established the Talmud Torah "Keter Torah", where Jewish literature and law were expounded in the ears of eager pupils. This was one of the first Jewish schools in Europe arranged in the correct order, graded properly from the easy to the difficult, according to the age of the pupils. There were seven grades in which the children received instruction in Hebrew and its grammar, and also in speaking, belles-lettres, and poetry. The Rabbis taught the upper grades, Morteira choosing Talmud and Jewish Philosophy as his subjects¹⁶.

When "Keter Torah" became overcrowded as a result of its popularity, Morteira opened a second Talmud Torah, and called it "Ets Chaim", in memory of his beloved friend, Jacob Israel Belmonte. Among the famous rabbis and scholars who sat at the feet of Morteira in "Ets Chaim" were Abraham da Fonseca¹⁷, Moses Zacuto¹⁸, Baruch Spinoza, Isaac Naar¹⁹, Samuel de Caceres²⁰, Benjamin Dias Patto²¹, and Abraham HaKohen Pimentel²².

Morteira was enabled, according to his own testimony, to open up "Ets Chaim" as the result of generous donations by members of the community. In 1653 he had as many as forty scholars in his academy, including "masters of Mishna and Talmud, of Hagada and Melitza; some fluent preachers; some exegetes, poets and experts in holy books"²³.

At the behest of their preacher, many of the wealthy Sephardic communicants gave generously for the establishment of charitable institutions. These included orphanages, relief societies, hospitals, and welfare centers of a quality that was rarely found even among Jews²⁴.

A thorn in the side of the Sephardic congregation, as well as of Morteira, was Uriel Acosta, who was placed under a ban of excommunication, probably by Morteira, in 1640²⁵.

Of Morteira's personal life very little is known. Contemporary biographers have left hardly any information. Of his family life, we know only that he had a son, David, who became a professor at "Keter Torah"²⁶. One modern Dutch writer, Jacob Zwarts²⁷ endeavors to prove that Rembrandt's "Rabbi"²⁸ was actually Morteira. He compares it with the drawing by Romeyn de Hooghe which is found in some copies of the first edition of "Giv'at Sha'ul". Zwarts also sees Morteira on another drawing by Romeyn, depicting a Brit Milah. There can be little doubt that Morteira knew Rembrandt, and it is even possible that the famous artist, as Zwarts contends, lived near the Sephardic Chacham.

Morteira was an indefatigable scholar. In addition to his activities as Av Bet Din and head of all the schools, he had prepared and preached 1400 sermons²⁹ up to the time that two of his pupils, Moses Belmonte, and Benjamin Dias

Patto³⁰ published Fifty selected sermons (one for each parasha of the year) and a synopsis of 500 more in 1645 in a volume called Giv'at Sha'ul³¹. Of his other works we shall speak in the next chapter. The collection, according to the testimony of its compilers, was made without the knowledge of their teacher. "For many years now we have, without his knowledge, screwed up the courage to ask him, innocently, from time to time for a sermon from each parasha ostensibly for our own enjoyment, but our real intention was to send them to every border of Israel."³²

Morteira must have preached in the vernacular. Whether the Hebrew translations are his own or his pupils is not revealed. Their lucidity and strength of expression, however, testify to the hand of a master, rather than his students³³. The book was published at the expense of Elijah Maccabee³⁴ and was printed in the shop of Immanuel Benveniste in Amsterdam (in the year
 5 "1100 / "21/ 1645).

But despite his good fortune in seeing his book of sermons published before he reached the age of 50, Morteira was to experience an old age full of troubles, in addition to the many burdens of his position as teacher, preacher and judge, which such a man as he must have borne with joy.

In 1651, a controversy arose between him and Menasseh

ben Israel, his pupil, whom he probably ordained³⁵.

The reason for their misunderstanding is nowhere mentioned but it was probably a disagreement concerning the course of study in the academy, or possibly Manasseh ben Israel's threat to sap the strength of the community by urging Jews to emigrate to England. At any rate, though peace was brought about between the two sages by the leaders of the community, ben Israel could no longer expect to remain in Amsterdam³⁶.

Morteira also had a falling out with Jacob Sasportas, this time in certain matters pertaining to law and religion³⁷.

The aging leader had trouble with the apostate Sextus Senesis, who attempted to malign the Talmud in a thesis directed against Morteira³⁸. Morteira answered in a long manuscript that has never been published³⁹.

The reports of the fresh murders of the Inquisition in Spain did not tend to lighten his burden. Early in 1648 he heard of the recent (December of the previous year) auto de fé in Lisbon which destroyed a relative of his patron, Montalto. He was also deeply shocked by the death of his pupil, Moses da Mercado, who had shown great promise, particularly in his commentary to the Psalms and Ecclesiastes⁴⁰.

However, the greatest sorrow of his latter years was a task thrust upon him by the cruel machinations of fate. As head of the rabbinical court he had to pronounce the ban of excommunication against his favorite pupil, Baruch

Spinoza, on July 27, 1656. Morteira had taken great pride in the brilliancy and skill of Spinoza, and had intended to ordain him as a rabbi.

Morteira died at Amsterdam, February 10, 1660⁴¹, after a life of service to his community. He had fulfilled brilliantly the task of educating an entire generation of Jews who had nearly lost contact with their past. His memory has been made immortal by the published volume of sermons as well as by the fruitful philosophical and religious works produced by his pupils⁴².

CHAPTER II

Works

This chapter contains 1) a list of the various writings of Morteira, including Giv'at Sha'ul; 2) and a list of the authors, and many of their works, referred to in the sermons in Giv'at Sha'ul.

1. GIV'AT SHA'UL ($\int_{like} \wedge r a d$)

(Amsterdam 1645) Published in the printing-house of Immanuel Benveniste. Some copies have a picture of Morteira by Romeyn de Hooghe⁴³. Contains an introduction by the compilers, Moses b. Yaakov Belmonti (Belmonte), and Benjamin b. Yaakov Dias Fatto, students of Morteira. Fifty complete sermons, one for each parasha of the year, and a list and summary of 500 more for ten cycles of parashot; a poem in honor of the preacher by his pupil, Abraham HaCohen Pimentel. All in Hebrew.

(Warsaw 1901) This edition, published by Joseph Schein and Eliezer Platt, is used for reference in the notes. Contains everything found in first edition, except portrait, sermons for the parashot $\int_{like} \wedge r a d$ and $\int_{like} \wedge r a d$ ⁴⁴, and list and summary of 500 additional SERMONS. Also contains summaries more complete than those found at beginning of each sermon in first edition. A poem by his pupil, Samuel de Caceres; an excellent introduction and summary of background material, including a history

of the Amsterdam congregations; and Morteira's youth and his activities in Amsterdam. A poem by his student, Solomon di Olivera, in his memory, composed entirely of names found in holy writings. A poem in honor of Morteira by Josiah Pardo, son of his colleague, David Pardo. Other extraneous material. All in Hebrew.

(Warsaw 1912) A Yiddish translation of two sermons, and the biographical material, as well as material on the Inquisition.

Sources Used in His Sermons.

Though he may have learned much about secular matters from his teacher, Elijah Montalto, Morteira depended on Jewish sources for his sermonic material.

He used the works of many contemporary and recent teachers in addition to earlier rabbinic material, which included both the Babylonian and Jerusalem Talmud; Midrash Rabbah; Midrash Tehilim; Tosefta, Pesikta, Sifre, Pirke d' Rabbi Eliezer and the writings of Saadia Gaon. There are also several references to the Kabala⁴⁵.

In addition, the following authors and their books and commentaries are specifically mentioned:

Aaron b. Chaïm of Fez:	קרבן אהרן 46
Aaron Levi b. Joseph (of Barcelona):	ס' החינוך 47
Abraham Ibn Ezra:*	48
Abraham Saba ^c (ר"ס):	ס' צדקת האדם 49
Abraham Shalom b. Isaac:	נחמה 50
Azariah dei Rossi:	מאמר ד'נים 51
Bachya b. Asher	52
Baruch b. Baruch	קבלת יעקב 53
David b. Judah (Leon) of Mantua	מורה נבוכים 54
David Kimchi: (רמב"ם)	פירוש על התורה 55
Eliezer Askenazi (i) b. Elijah	מסעי' ה' 56
Elijah Mizrahi b. Abraham	פירוש על רש"י על התנ"ך 57
Isaac Abravanel:*	ראש אמנה 58
	פירוש על נביאים ראשונים 59
	גבול הסוד 60
	מסעי' הישאל 61
	פ"י התורה 62
Isaac Arama:	עקבות יצחק 63
Jacob Anatoli	מלחמת התלמידים 64
Jacob Chavim b. Solomon	ס' עין יעקב 65
Joseph Albo.*	ס' עקרי דת 66
Levi b. Gershon (רמב"ם):	מלחמות ה' 67
Mordecai Yaphe b. Abraham	68
Moses Alashkar b. Isaac:	שאלות ותשובות יעקב 69
Moses Alsheikh b. Chaïm	ס' מראה אמת 70

* Many references.

Moses of Coucy	(מ"ס) ספר מצות קבלה	71
Moses b. Maimon (Maimonides)	(רמב"ם)*	
	72 ב' המשנה	
	73 בלכא 'ס' ה' ה' ה'	
	74 שנה ברק'ם	
	75 ש'ש' ש'ש' ש'ש' ש'ש'	
	76 מ'כ' נ'כ'ם	
	77 משנה ה' ה'	
Moses b. Nachman (Nachmanides) (Moses Gerondi)*		
	78 ש'ש' ה' ה' ה'	
	79 ב'א'ר ש' ה' ה' ה'	
Samuel Yaphe b. Isaac	(ר' מנחם נבי) 'ס' ה' א'ר	80
Solomon b. Isaac	(ר"י) *	81
Yehoshua Ben Levi		82
Yehudah Halevi	'ס' ב'כ'ז'	83
Yom Tov Ben Avraham		84
Zedekiah Anav b. Abraham	ה' ה' ה' ה' ה'	85

2. Apologetics and Polemics

Tractado de la Verdad de la Ley (Hebrew: אמר אמת) by Isaac Gomez de Sosa - copied, with

notes by Jacob de Andrada; also other manuscripts) Printed in Latin translation in Carporius, Paul Theodore:

"Animadversiones Philologico Critico-Sacrae" (Leipzig

1740)⁸⁶ Kayserling says that this is the third section

of a work also mentioned by Gerondi, known as "Providentia de Dios Con Ysrael"⁸⁷.

* Many references.

3. Against Sextus Senesis (Polemics)

"Repuesta á las objeciones con que el Sinense injustamente calumnia al Talmud"

Composed in 1646 (5406) (Manuscript) (See above p. 6)⁸⁸ Also known as Respostas sobre, 23 preguntas y Preguntas hechas por un Clerigo á H.H.R. . . .⁸⁹

The Repuesta also contained a three page polemic poem: "Argumentos contra os Noserim", in verse form⁹⁰.

4. ויכוח דע דער ר' פ'ר' 4.

(Sete) Discurços Academicos Predicaveis que prégáro Os Montes (Amsterdam 1767) (See above p. 2).

5. Sermão Funeral

Preached at the funeral of his pupil, Moses Mercado, who died at the height of his career⁹¹. (Amsterdam 1652) Includes also hesped by Morteira of Isaac de Castro Tartas, a victim of the Inquisition⁹².

6. On Grammar

Tratado Sobre as Figuras por el H.H.R. (Manuscript dated 1730). A letter to Abraham Jessurun⁹³.

7. A work on the immortality of the soul, called רצו
עצמיות הנפש (No copies exist)⁹⁴

Fränkel believes that Morteira wrote a long tractate against Spinoza and his ideas in the last year of his life⁹⁵. It appears that other writings may also have been lost⁹⁶.

Schein-Platt mention two additional works in their introduction to Giv'at Sha'ul. They are אבן
אבן 'מ' four sermons, and ארבע
הקשרים 97.

CHAPTER III

Ideas

The information in this chapter will concern Morteira's ideas, as presented in Giv'at Sha'ul about: I) Exegesis; II) Homiletics; III) Israel; IV) The Patriarchs and other Biblical Characters; V) The Nature of the Divine; VI) The Nature of Man; VII) God and Man; VIII) Heresies and Sins; IX) Penitence, Reward and Punishment; X) Law and Ceremony; XI) Spiritual Qualities; XII) The Nature of the Messiah and the Future World; and XIII) Mysticism.

I) EXEGESIS

Speculation

There are three paths of speculation: a) If the thing exists? b) How? c) What is it? The most important of the three is the first, for without it there is no room for the other two, and it may be conceived of without the other two⁹⁸.

Solution of Difficulties

When attempting the solution of textual difficulties one must remember that one thing may be separated from another in three ways; namely, a) by removing the thing to be separated from the whole; b) by removing the whole from the thing to be separated; c) by separating

each of the former from the other. The last is the most complete separation⁹⁹.

Exegesis

Four methods of interpreting the Torah (represented in the word פ"ק) are פ"ק (the simple meaning), פ"ק (the inferential meaning), פ"ק (the expounded or Midrashic meaning) and פ"ק (the mystic meaning)¹⁰⁰ [see II) Homiletics]. No single verse may be interpreted half in one fashion, half in the other¹⁰¹.

One of the methods of estimating the quality of things [see above, the second path of speculation: b) how] is to understand it from its contents. This is one of the ways in which the Torah is interpreted¹⁰².

Morteira is constant in his interpretation of every word, on the basis of the assumption that there are no superfluous words in the Torah¹⁰³.

The preacher is extremely clever in his interpretations, and is not averse to the use of casuistry when he can find authority for his meaning. For example, he does not hesitate to point out quite blandly the truth of the contention by the sages that the ark drew 11 cubits of water¹⁰⁴. He also proves the exact thickness of the Manna to be a tenth of a "finger"¹⁰⁵. Furthermore, whenever the Torah means to speak of real dreams,

it will repeat the word dream; as in the case of
Pharoah: "I dreamed a dream." Otherwise the dream
is questionable¹⁰⁶.

II) HOMILETICS

Titles of Sermons

The title of each of the sermons in Giv'at Sha'ul is an indication of its contents. For example, sermon three speaks of the physical and spiritual approach to the mountain of the Lord, and is aptly called: "Travelling Southward." Sermon five, called "The Best of our Graves", speaks of burial as a means of atonement. Other sermons bear the homely titles: "Angels of Peace", "The Sabbath of the Lord", "The Wolf and the Lamb", "The Soul of Man", and "The Sons of Korah Died Not".

Structure

All of the sermons are based on a text, which is interpreted in connection with an excerpt from Talmud or Midrash.

In general, Morteira follows the Ciceronic outline of a well-constructed oration, in four parts: the exordium, the proposition, the analysis and the conclusion¹⁰⁷.

After the title, biblical text (פס') and rabbinical text (פירוש), usually comes a statement of the textual difficulties, or an explanation of either the entire verse, one word, or even one letter. Once at least, the sermon is based on the position of

the parashā^{in relation} to the one preceding it¹⁰⁸.

The difficulties mentioned are usually those pointed out in other commentaries. Morteira usually explains some of the difficulties, leaving the most complicated for the sermon proper. Then he will introduce some extraneous matter bearing on the subject, and present a novel interpretation of it.

Following an analysis of the terms in the Biblical text, the preacher will, after a formal announcement of it, turn to the lesson which he desires to convey, such as the eternality of Israel¹⁰⁹, or the immortality of Elijah¹¹⁰. If he desires to convey several ideas, or a multiple lesson, such as the four types of human qualities known as Heroism, Wisdom, Wealth, and Service, he will choose a single text and interpret it in a multiple fashion¹¹¹.

After a most minute, exhaustive, and often exhausting, interpretation of the lesson, he works in the rabbinical text with the Biblical in a most ingenious way, pointing out its application. This is followed by the conclusion which always ends with a pious messianic wish.

The form described is used throughout the volume. The exordium, proposition, analysis, and conclusion, as well as the ^(על), ^{נאמן}, formal introduction to the

sermon, and messianic wish are always in their proper places. But Morteira feels free to vary the length of the different parts, emphasizing, now one, now another, section of the sermon.

The sermons, preached every sabbath in the vernacular¹¹² contain frequent references to previous sermons¹¹³. The preacher once confesses that he preached about a certain lesson "for many years"¹¹⁴. At least once he gives the title of the previous sermon¹¹⁵. He often apologizes for his brevity on certain points by explaining to his hearers that the time is too short to do justice to the subject¹¹⁶. In one instance, he points out that "the subject about which I am concerned is long and profound; a whole book could be written about it"¹¹⁷.

On a few occasions, Morteira admits his inability to present any more of the subject than he can "according to our limited comprehension"¹¹⁸. "And this does not include the profound secrets . . . , which my inferior hand cannot grasp"¹¹⁹.

However, on many occasions he does not hesitate to emphasize his ability to solve the difficulties of the text¹²⁰ in such a fashion as to explain everything well¹²¹.

Methods of Presentation

Of the four methods of interpreting the Torah, Morteira uses the Pshat (פשוט) and Drash (דרש) on almost

every page of his book. Remez (רמז) is also in frequent use¹²²; but Sode (סוד) is found only seldom¹²³, though at least once all four forms are found in one sermon¹²⁴.

The preacher attempts to brighten his sermons, and heighten their interest by the use of homilies, imagery and even puns.

Many of his homilies are drawn from rabbinic sources. However he also uses similes dealing with natural science, medicine, and contemporary history. The elephant, while running, will not harm a smaller beast which happens to be in his way. Judah likewise expected mercy from his brother Joseph, who was so much greater than he¹²⁵. Just as a good doctor will not feed a patient, feverish with malaria, wine and flesh, so the Great Healer will not permit wealth to a man feverish with pride¹²⁶. The king of Portugal permitted men condemned to death to undertake dangerous explorations; even so did God permit the condemned generation of the golden calf to live, to commit sins punishable by death, so that they might be a horrible example to others¹²⁷.

In one example of imagery, Morteira compares the soul of man to the menorah¹²⁸; in another the four faces of Ezekiel's beasts hint at the virtues of man in this world.

In addition to the usual plays on names such as

('עסכר ('עסכר טאג דעמאריס)¹²⁹ and 'ס
 ('עסכר טאג דעמאריס)¹³⁰, Morteira makes use
 of some more complicated puns. Examples are: "Just
 as Pharoah embittered their lives with hard ('קע)
 work, so the Lord said: 'I will harden ('קע)
 heart of Pharoah'; they held firmly ('חזיק)
 to the children of Israel . . . and the Holy One said:
 'I will make Pharoah's heart firm ('חזיק)'; he
 said: 'Let the work lay heavy ('באבא) on those men,
 and the Holy One said: 'Come to Pharoah, for I will
 make his heart heavy ('באבא)'¹³¹. Again
 Egypt hints at all our exiles in its very name 'מצרים,
 a word of trouble ('צרה)¹³².

מצרים
 מצרים = מצר or מצר
 מצר
 מצר
 מצר

III *Common - His Ideas*

III^A ISRAEL

If ever a preacher had a task to fulfill, it was Saul Levi Morteira. For Morteira was to speak to a group of Jews, who had really become Jews only as adults. Fundamentally, they were still Catholics. Their conception of Judaism was the same conception any dreamer possesses about his ideal state. Judaism was the religion that could provide all the good things of Catholicism, such as the vicarious atonement, and the protection given by the Mother Church, with none of its evils, such as a greedy clergy, bigotry, persecution and intolerance.

Morteira knew that Judaism could not remain in the realm of the idyllic, as the new-Jew would have it. The sad experience of Uriel D'Acosta must have taught all who had eyes to see that Judaism was not the religion of the Prophets, and that it had a long way to go to reach that stage. Morteira's task was to make the new-Jew feel a sense of pride in belonging to a group of religious people who, though they may not have attained perfection, yet whose faith was of the highest, and who were at least the descendants of a glorious race, the chosen of God.

This and the remaining sections will present,

precisely as Morteira did for the education and edification of his hearers, his conception of the history and future of Israel, and its relationship to God and His mysterious universe. Now Morteira speaks:

Eternality of Israel

Israel, despite its frequent idolatry, never abandoned the Torah, nor did it ever agree to the invalidation of any of the mitzvot¹³³. Even though the non-Jews force some of the Israelites to abandon their faith, those who are Jews in truth all day and all night (the Marranos) will, of a surety, return to their heritage despite all dangers,¹³⁴ and we shall gather on Holy ground, as we gather in the holy synagogue, the home of the Torah, the House of God¹³⁵.

Israel, unlike non-Jewish nations, whose span of existence is ephemeral,¹³⁶ is, like the Torah,¹³⁷ eternal and unchanging. In fact, with regard to eternality, Israel is to the nations of the world, as man is to beast¹³⁸. The Jewish people were endowed with immortality when they were called by God's name,¹³⁹ on the three occasions when a census was taken of them¹⁴⁰.

The eternality of Israel is not dependent upon their following the Law,¹⁴¹ nor is it something hidden; it is quite apparent and well-known,¹⁴² and includes

converts as well as the home-born¹⁴³.

God and Israel

God, the "General of the Army of Israel",¹⁴⁴ gives eternal life to His people¹⁴⁵. It is He who sanctified Israel, as he sanctified the sabbath for their sake¹⁴⁶. Israel will attain perfection¹⁴⁷. God foresaw that the children of Abraham would recognize His greatness and divinity¹⁴⁸. He will not forsake them nor invalidate their eternality,¹⁴⁹ but will save them, even if only for the sake of their children (! מ'ן אבות) just as He saved Abraham for the sake of Jacob¹⁵⁰.

In exchange for all of His goodness, Israel has only decreased the glory of God by its wicked deeds¹⁵¹. However, God did not destroy Israel for its evil doings, because he had promised not to; instead he sent them into exile¹⁵².

The more danger threatens Israel, the more God helps it¹⁵³. This help expressed itself through miracles during the first period of Jewish history. Later God protected the Jews by making known His Law throughout the nations, so that non-Jews would thus testify to the truth of Israel's Law¹⁵⁴.

Exile and Assimilation

Like the stars dropping beneath the horizon, is Israel fallen into the Exile, where he finds the sword, pestilence, and hunger¹⁵⁵.

Among the nations Israel has remained separate and different. God separated Israel by circumcision, immersion, and sacrifice¹⁵⁶. He has taken six measures to save us from the dangers of the Exile: 1) separation from the Gentiles; 2) uprooting of desire for idolatry from our midst; 3) implanting within us hope and trust in his great power; 4) making known our Torah among the nations; 5) causing the Gentiles to hate us and therefore not wish to marry with us; and 6) spreading us out so that we cannot be destroyed¹⁵⁷.

Our exile will be long unless we can end it by doing good. What a pity we do not learn the virtues of the Gentiles as well as their vices! "Should we learn from them their fine dress and their pride, and not their decorum in prayer? to eat their cheese and drink their wine, and not act in accordance with their justice and righteousness? to shave and dress the beard like them, but not to refrain from cursing and swearing? to go to saloons and theatres, and not to refrain from desire for vengeance, or preserving animosities; to go a-whoring

after their daughters, and not to do business in good faith and justice?"¹⁵⁸

As long as the Jews realized their strange position in the world, and behaved with decorum as befitted strangers, friendly feelings existed between them and the gentile. "However when they forgot their origin and hastened to be like princes and nobles, the nations placed upon them the yoke of the Exile, and many evil troubles were heaped on them . . . this was the cause of all of the evils that came to Israel in all its exiles."¹⁵⁹

The Jews are living in large, well-appointed houses while the Temple lies in ruins; they wear fine clothes and jewels while some Jews in less fortunate places have no bread to eat. It is not fitting for strangers to ride in chariots drawn by fine horses with men running before them. They must be more careful, for such extravagance not only brings on the hate of the gentile, but ends in poverty. For a person who does these things spends all of his money, "loses his home and afterwards makes his wife a widow, for he must abandon her and flee to another land Furthermore he makes his children orphans."¹⁶⁰

When we are persecuted, "we all mourn and weep about the hard times, and yet, whenever we have the opportunity, we spend a lot of money on banquets, and all

the other superfluities, so they (the non-Jews) cast upon us trouble upon trouble for 'they are disgusted with the children of Israel. . . .'"¹⁶¹

Persecution and Inquisition

Israel learned to endure suffering in Egypt, and was thus prepared for the suffering of the later exiles.¹⁶² For in every exile, we find Pharoahs who will turn their backs on their words and persecute us.¹⁶³

The greatness of our suffering, like that of Job, depends on our own greatness. Therefore we have suffered much, for we are "the Lord's treasure and His possession."¹⁶⁴

Even so, the more we are persecuted, the greater our faith, for the Lord is at our side. This we have found to be true in the case of the Marranos. For although the non-Jews "seek many ways . . . to weaken us and turn us away from our faith . . . the hands of those who serve the Lord do not weaken; to the contrary, they (the victims of the Inquisition) are strengthened and made joyous, when they behold the beauty and the glory of their faith . . . for the miracles which God used to perform for Israel (in Egypt and the wilderness) . . . became almost natural events, as for instance they really are in this (good) "wilderness inhabited-by-people"

(Holland) where He gives us manna from heaven. . .
for sustenance. . . as he leads us (safely) . . .
between the snake, the serpent, and the scorpion.
And the Torah, made known among the peoples in whose
midst we dwell, gives us "hope and mighty faith."¹⁶⁵

The question arises as to how we shall judge
the victims of persecution who were forced to accept
the Catholic religion and abandon Israelitish practices?
And how, also, their children who were ignorant of
Judaism? They are to be considered in the same cate-
gory with non-Jews, who are expected to follow the
Noahitic Laws. With them they will not be punished
for their infraction of the Jewish code, but, on the
other hand, will not be rewarded in the same fashion
as observant Jews.¹⁶⁶

Professions of Jews

Another reason why we Jews must be careful in
our expenditures is the fact that, though "constant
prayer is the art of Israel",¹⁶⁷ money is the source
of our livelihood. "We have no vineyards";¹⁶⁸ "we
have no fields other than our money."¹⁶⁹

Gone are the idyllic days of sheep-herding, a
profession that reflects true character.¹⁷⁰ Shepherd-
ing was a profession used as a test of the righteous

men and leaders of Israel; for a good judge and good leader must be first of all a good shepherd.¹⁷¹

IV) PICTURES OF THE HEROES, PATRIARCHS AND OTHERS

Heroism, like other good qualities is influenced from heaven above. There are four kinds of heroism:¹⁷²

- 1) Perfect heroism (גבורה גמולה); 2) Reckless heroism (גבורה טמנה); 3) Heroism of Bodily Strength (גבורה כח הגוף); 4) Unnatural Heroism (גבורה בלתי טבעית)¹⁷³.

Perfect heroism is that of men who never flee danger, who measure their deeds in justice, as exemplified by the tribe of Judah. Less worthy is reckless heroism, which hastens to its banners with abandon and lack of discrimination, as revealed in the case of the Reubenites. Heroism of bodily strength like that of the ox or elephant appears in the tribe of Ephraim. Unnatural heroism flares up but doesn't last, as in the case of Samson of the tribe of Dan.¹⁷⁴

Morteira likes to draw fine pictures of individuals, particularly the patriarchs and heroes of Israel. Jacob was a man of sorrow. "He was the perfect father, who begot perfect sons Many troubles overtook him in raising children and earning money. He tasted the countless sorrows of the father of a family because of the hatred of his sons one for the other, because of the loss of Joseph, and the affair of Dinah, and the

hunger that came to him, and the wandering of his household from place to place, and the fear of danger which threatened his household and his tender children

. . . . "175

Morteira took note of the barrenness of the wives of the patriarchs and explained such a condition on three grounds: 1) so that God might perform a miracle and thus magnify His name in the world either to test, or teach knowledge to the people; 2) by nature, because of sickness (which may also be changed by a miracle; 3) as a means of punishment.¹⁷⁶

A comparison is made of the brothers, Joseph and Esau. Joseph, a gentle shepherd, humble and chaste, feared God and took loving care of his father. Esau the hunter was cruel, proud, a sinner and adulterer who hated his father.¹⁷⁷

Moses

Moses gave up his life unconditionally for Israel. Therefore he will be eternal in their name, for Israel is called "The people of Moses". Likewise the Torah is called in his name, a second way of bestowing upon him immortality. Thirdly he is eternal because he gave his life for the laws.¹⁷⁸ His name was perpetuated by calling other important features of Hebrew life after it, for

example, the Shekels, the Synhedrin, and the judges of Israel; the Levites and the High Priest.¹⁷⁹

The giver of the Torah was taken from the water to show that the Law in its application is as universal as that common substance, water.¹⁸⁰

Moses proved his wisdom in several ways not recognized by other sages. For example, his reason for placing one half of the tribe of Manasseh on the eastern side of the Jordan, was so that this tribe might act as the liaison between the western tribes and Gad and Reuben.¹⁸¹

Moses is compared to Abraham. Abraham was worthy of both kingship and priesthood, and thus could ascend into Jerusalem, the seat of the Lord. Although Moses was not permitted entrance into the Holy Land, he, too, was both king and priest. For he was the lawgiver, who takes precedence over the king. Furthermore the reason why he was not permitted to settle in a holy place, as was Abraham, was not that he did not merit such a distinction, but rather because his greatness was too glorious to be confined to any particular spot.¹⁸²

Balaam

Balaam is described as "a dog who barks and runs to bite, but the chain holds him back from doing harm", for though he might have wanted to do good, like "good drink that had been in an odorous pot", his words had a bad odor and ended in wickedness, "to show how evil his will would have been if God had abandoned him to his own devices."¹⁸³

Samuel

Comparing favorably even with Moses,¹⁸⁴ Samuel was a hero. Morteira paints a fine human picture of his conversation with those who demanded a king for Israel. But Samuel like Jacob was a tragic figure, and for the same reason: because of the wickedness of his sons. God, too, has trouble with His sons, the children of Israel.¹⁸⁵

V) NATURE OF THE DIVINE

God is prescient as well as omniscient.¹⁸⁶
 His majesty is exalted and independent of His works.¹⁸⁷
 He is absolutely perfect.¹⁸⁸

God's will is omnipotent. It controls nature. For example, He commanded fire to go up, water to fall down. The opposite appears miraculous to us. However, if God had willed the opposite, i.e., that fire descend and water ascend, then what is natural now would be a miracle.¹⁸⁹

If God is perfect and does no evil, why did He harden Pharaoh's heart? The intent was not evil. God hardened the heart of the Egyptian ruler to accomplish a fourfold purpose: 1) to give him strength to suffer the punishment he deserved; 2) that God's own power be known to all; 3) that His people, recognizing Him by his works, be a strong (*gsh*), stubborn people; and 4) make their faith strong (*gsh*).¹⁹⁰

Providence, Reward and Punishment

All Israel is judged by God on Rosh Hashanah; the individual is judged daily, as the rabbis taught. Therefore, though the general judgment may have already been decided, that of the individual changes. It is

extremely difficult then to discover the nature of individual judgment.¹⁹¹

God metes out His justice in accordance with the deed. If a fundamental law is violated, or if the violation is premeditated, the punishment is eternal. Likewise, there is an eternal reward for the just. Whatever is not punished here will be in the world-to-come for a period of twelve months. Following this the individual will be given the reward for his good deeds. God gives the soul of a sinner another chance, through metempsychosis (*עֲשֵׂה וְיִשְׁלַח*), to correct its shortcomings and acquire perfection by entering another body, human or animal.¹⁹² Even eternal punishment may come to an end - if sin is, in some fashion, wiped out of the world.¹⁹³

The duration of the stay of a sinner in hell varies. It is at least fifty days. But God does not permit the very righteous (*רַשָּׁיִם וְחַסִּדִּים*) even to enter the portals of Gehinom. They receive punishment for their few peccadillos here in this world.¹⁹⁴

The souls of the extremely wicked, however, after suffering for a twelve month period, are burned and their ashes scattered under the feet of the righteous. Those whose sins are only slightly less grievous are condemned

to eternal damnation. "Hell may pass, but they stay on."¹⁹⁵

On Judgment Day, God will stand in the Valley of Jehosaphat (God judges) as all flesh passes before Him in review. Then He will sound the shofar and pronounce judgment.¹⁹⁶

Individual providence, God's interest in the individual, is expressed in the Yigdal.¹⁹⁷ The wilderness tabernacle was ordered by God as a sign of His providence, particularly for the lowly.¹⁹⁸

Creation

The world was created Ex Nihilo by God, to show His marvelous wisdom. A perfect entity, the world will be neither added to nor subtracted from by the Almighty.¹⁹⁹

The story of creation is to be taken literally.²⁰⁰ The Creator, God, is the Prime Mover ($\text{אֱלֹהִים הַמְּבַרְכֵּם} / \text{אֱלֹהִים הַמְּבַרְכֵּם}$) as well as the Final Cause ($\text{אֱלֹהִים הַמְּבַרְכֵּם} / \text{אֱלֹהִים הַמְּבַרְכֵּם}$) of the Universe.²⁰¹

Like the circle which has its beginning throughout its form, God is the Point of Departure of the Universe ($\text{אֱלֹהִים הַמְּבַרְכֵּם} / \text{אֱלֹהִים הַמְּבַרְכֵּם}$), as well as its Principle throughout ($\text{אֱלֹהִים הַמְּבַרְכֵּם} / \text{אֱלֹהִים הַמְּבַרְכֵּם}$).²⁰²

Rambam was correct when he taught that the world

exists through the existence of God ($\text{פ'נ'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'ל'}$
 פ'נ'ל' ל'ל').²⁰³ The existence of all forms

depends on Him, the Final Form. Therefore, He is
 called the Life of the Universe (פ'נ'ל'ל' ל'ל').²⁰⁴

VI) NATURE OF MAN

His Soul

Man is related both to heavenly and earthly creatures. With vegetation he has in common the vegetative soul; with beasts he shares the sensitive soul; like heavenly creatures he possesses the intellectual soul.²⁰⁵

Furthermore, with the heavenly bodies he shares the power of action ($\aleph \epsilon \gamma \aleph \eta$); with angels he shares both deed and the power of thought ($\aleph \epsilon \gamma \eta \eta \eta$). He alone possesses the power of speech ($\gamma / \epsilon \eta \eta$) in addition to the previous.²⁰⁶

Though some of the rabbis disagree, the general opinion is that all the souls which have and will come to this world from the days of the Creation until those of the Messiah were created with the soul of Adam, the first man. They are stored up, each awaiting its turn to be apportioned to an earthly body. "They (the unborn souls) actually remain in one storehouse, beneath the Throne of Glory, and delight in the splendor of the Divine presence."²⁰⁷

The soul clings to God ($\aleph / \eta \epsilon \eta$) like the light of the candle to the wick.²⁰⁸ Four times does the soul delight in the light of the Lord: 1) before it comes into

the world (see above); 2) after it leaves the world;
3) at the time of the resurrection of the body and
of the soul; and 4) in the future world, after the
resurrection.²⁰⁹

Man's Powers

Man may investigate whatever his heart desires,²¹⁰
but it is important that he incline his heart to the
truth, for it is the intention to do evil, not the
deed itself which is punishable.²¹¹

Man accomplishes many things by the power of
his own mind, as well as by the help of God's command.
For example, only two of the Ten Commandments cannot
be discovered by pure reason.²¹²

Man attempts to accomplish his will and fulfill
his desires of others in three ways; namely:
1) by fear and threat of reprisal; 2) by pleas for
justice and emphasis on the propriety of one's cause;
3) by pleas for mercy, either in a case a) in which the
plaintiff has no justice on his side, or b) in which
the judge is prejudiced against him.²¹³

Perfection

Man must perfect himself first; then he may
strive for the perfection of others. The reward of

the latter accomplishment is greater than that of the former, but the former must precede.²¹⁴

Self-perfection compared with perfection of others is like the heroism of the heroic soldier compared with that of his general. The perfection of the individual is limited to himself; that of him who brings it to others as great as the numbers of soldiers under a general's command.²¹⁵

Under certain conditions, however, man needs to accomplish the perfection of others in order to achieve complete self-perfection.²¹⁶

"He who perfects himself, does so for his own benefit, and removes his own deficiencies. He is not to be compared to the Creator who is already perfect However, he who straightens out and perfects others and does good for them . . . he is to be likened unto God."²¹⁷

Conduct

As man is divided into two parts, body and soul, he needs two modes of conduct.

The conduct of the body in accordance with its characteristics and the relationships between one man and another, are matters of this world, and are therefore

called Derech Erets - the way of this world.

The conduct of the soul, on the other hand, is concerned with faith, knowledge and matters of importance between man and God. These are called Torah, or Holy Law. The rabbis pointed out that neither Derech Erets nor Torah can exist without the other.²¹⁸

The identical relationship exists between king and priest. The king is concerned with justice and righteousness; the priest is wise and teaches the people knowledge; both are necessary to the fulfillment of each other's purposes in the ideal state, for the king teaches not, nor does the priest judge.²¹⁹

Community Responsibilities

The correction of injustice is the duty of the general community; for if the community does not establish justice, certainly the individual will not practice it.²²⁰

In general the community has three functions:

- 1) to teach wisdom, the specific function of the academy or Talmud Torah; 2) prevention of wrongdoing, and the supervision of the moral well-being of the community, the specific function of the parnassim;
- 3) the emphasizing of punishment and retribution for transgression, and the alleviation of misery, the

specific function of the synagogue.²²¹

Differences of Man and Beast; Israel and the Nations

As the rabbis taught, man, unlike beasts, retains certain sensory properties, like that of feeling and hearing even after death.²²²

Man is between the beasts and the angels; the former he resembles in matter; from the spiritual aspect he is like the angels.²²³

There are three specific aspects which are the property of man, but not possessed by beasts. They are:

1) His upright stature. This bears a close relation to man's eternal soul. For it is fitting for man to be elevated above all beasts, facing heavenward, to the place from whence he was hewn. The beasts, who have their origin in the dust, face downward.

2) His power of speech, which permits him to express his will, unlike the beast, who is concerned only with the needs of the body, which require no speech.

3) Intelligence and observation, which is the possession only of the eternal soul, for eternality is native only to intelligence and not to matter.

The uprightness of man corresponds to the

elevation of the Land of Israel among the other lands, which leads to the destruction of those enemies of Israel who would conquer this land.

The power of speech of man corresponds to the indestructible Hebrew language, which distinguishes Israel from the nations.

The intelligence corresponds to the Law of God, which was given only to Israel, which made Israel eternal, and which remains indestructible despite its violation, and the sufferings of Israel.²²⁴

Children

The nucleus of all of God's promises to our fathers is the assurance of progeny, for without it all promises for the future of the people of Israel would be invalid. Because of the barrenness of their wives for long periods, the patriarchs learned to prize highly the gift of children.²²⁵

It is a well known fact that children follow in the footsteps of their parents, the deeds of the sons resembling those of their father, and those of the daughters, their mother.

The wickedness (א/י) of a daughter serves to emphasize the transgression of her father, by reflecting on the woman he took as wife.

Wicked children destroy the reputation of their parents, and bring them to an early death because of worry and shame. Just as the more expensive a cloak, the more damaging is the spot on it, so the greater a person and the more well-known, the more he suffers when his child acts wickedly.²²⁶

VII) GOD AND MAN

Man can see only with his eyes. Seeing a bent, broken man before him, he will have pity. God looks into the heart, and if one is not pure within, the exterior appearance is rejected.²²⁷

The relationship of man to God is a personal one. "God stands," as it were, "forever by his (man's) brow."²²⁸ Matters pertaining to the relationship of man and God are intellectual matters, Torah, in the province of the priest rather than the state.²²⁹

God tried many times and in many ways to make humankind good, both through signs and miracles, and through the deeds of his emissaries, the prophets and others.²³⁰ For only he who possesses the proper virtues will be permitted "to dwell in the hill of the Lord."²³¹

Worship of God

Like heroism, wisdom and wealth, worship of God is influenced from heaven above.²³² It is the peculiar possession of man. The highest form of worship, or fear of heaven is that which comes from the recognition of God's names and secrets and His characteristics. This was given only to the prophets, who stood in the

council of the Lord and in complete awe of Him.

The second grade of fear of heaven applies to those who worship because of the recognition of God's miracles and His wonders. The third is by recognition of the greatness of nature and God's works. The fourth is the lowest type and springs from fear of punishment.²³³

Prophecy and Dreams

The sources of dreams are the thoughts of the day, the food one eats, or the presence of rising vapours or mist. Occasionally evil forces like demons bring on false, lying dreams.

Like the remainder of the vision of an object on the eye, so the imagination becomes, in sleep, a dream.²³⁴

Prophecy, on the other hand, comes directly or indirectly from God.

God may influence the mind of the prophet directly, and reveal His will to him, or through an agent such as an angel; through the substance and the nature of the angel, which has already been impressed by God at the time of creation.²³⁵

Two factors that must be present in prophecy are
1) the natural receptivity (הכנה טבעית) of the indi-

vidual, and 2) the Will of God.²³⁶ Five influences are active on prophecy and dreams: 1) Man, or rather, the power of his imagination; 2) demons; 3) heavenly causes; 4) angels; and 5) God. In the case of the first three, whether they influence by their nature, or indirectly from God, it is essentially a dream. The result of influence from an angel, or directly from God is prophecy.²³⁷ Prophetic sleep is pure while the sleep of a dreamer is confused.²³⁸

There are other vast differences between prophecy and dreams, three in particular: 1) Prophecy is completely fulfilled, and dreams only partially; 2) prophecy does not leave its recipient in doubt, but he knows that it is prophecy, whereas the dreamer never even knows if his dream will come true; 3) every detail of prophecy is understood by the prophet, though it be revealed in riddles, whereas the dreamer understands nothing of his dream, and requires the aid of a wizard to discover its meaning.²³⁹

VIII) HERESIES AND SINS

Sins are like clouds between us and God; however they do not prevent His influence on us.²⁴⁰

Non-Jewish Religions

Other religions are compared to traps in which Israel has been caught. But the trap invariably breaks and Israel, like a bird, escapes.²⁴¹ Worship of "other gods" (Avodah

Zarah) is, for a Jew, worse than adultery or robbery.²⁴²

There are four rules concerning Avodah Zarah: 1) One must not even suspect it is valid; 2) one must not observe it; 3) one must not waste time reading its literature in order to learn about it; 4) followers of those cults are considered by God to vary in their degree of wickedness. However, it is permitted to mention, and even to read the literature of religious sects that are no longer in existence. For they are no longer "other Gods."²⁴³

There are, in general, two types of objects of idolatrous worship, called 1) Existent (ע'); and 2) Nonexistent (ע' - כ'). Under the first

category we find things that exist but are not divine, such as angels, stars, signs of the Zodiac and princes. In the latter group are included Asherot (trees devoted to idolatry), hewn images, and crosses. There is a great difference between the two. The former existed even before the idolators added false significance to them. They remain unmolested, for "the world should not be destroyed because of a fool;" it is forbidden even to look upon the latter.²⁴⁴

If we are not on our guard, the Christians may fool us by their interpretations of our scriptures. Though they may claim to find it, there is actually no basis in the Torah for any of these Christian precepts: 1) exaltation of poverty; 2) sexual abstinence; 3) love of one's enemy; and 4) desire for death. For humanity would be destroyed if it followed those principles.

Sexual abstinence, in addition to being a violation of the commandment "to fructify and multiply" (וּרְבִית וּמִלְדָּה), leads to dissoluteness in moral conduct. Barrenness is a punishment rather than a virtue.²⁴⁵

One of the abominations committed by our neighbors is the fact that after they ascribe divinity to their lord, they make an image of him. This confuses people and leads them to ascribe corporeality to the truly

Divine.²⁴⁶

Likewise, when we find Scriptures using anthropomorphism, we must understand that it is only to speak to man in terms he understands.²⁴⁷

Materialism, Wealth, and Pride

Materialism leads eventually to assimilation and idolatry.²⁴⁸

Though the Christians err when they exalt poverty, yet abundant riches is also a curse. The rich, seeing how well off he is in this world, is unhappy nevertheless, for he suspects that he is to receive all of his punishment in the next. The poor, on the other hand, suffering amply now, may expect to be the recipient of good things later, for "the Lord does not pervert justice."²⁴⁹

It is true that, as the Christians teach, evil comes from wealth, but "only for him who does not know how to use his wealth properly." The fact of the matter is that twice as many evils result from poverty as from riches.²⁵⁰

One of the things that help the poor to inherit a portion in the next world is their possession of patience, moderation and loving resignation. The poor always possess the vision of the True Life, and believe that it is for their own well-being that God

commanded them to be poor, simply because He did not wish to pay them for their virtues with the vanities of this world. Happy indeed is he who lives by his own toil. "He is at peace in this world and much good is stored up for him in the next."²⁵¹

As for the sources of Wealth, which, too, is endowed from on high, they are four: 1) business, the best of which is foreign trade, because of the variety of stocks one may deal in; 2) produce of the field and of livestock, which is inferior to the first by reason of the fact that it is limited to one's own land; 3) the dangerous business of acquisition of booty; and 4) thrift or husbandry, i.e. being satisfied with little.²⁵²

Pride is a sign of Esau and Edom (the gentiles); the Jews (Joseph) are a humble people and should remain so.²⁵³ Pride in a poor man is more to be condemned than in a rich. It is only natural that a rich man's wealth encourages him to be proud. Furthermore, it may be said that his pride endows him with a certain importance and dignity, but a poor man's pride doesn't even have any basis for existence.²⁵⁴

Miscellaneous

Among the favors for which we must be grateful to

God is the fact that he removed cruelty from our midst. Even the death penalty is not inflicted cruelly among Jews.²⁵⁵ Because of the cruelty of hunting, that form of diversion has been forbidden by our Torah.²⁵⁶

Philosophy

Philosophers are compared to men who sit outside of the king's palace and guess what's going on inside by listening to the voices from within and noticing who enters and leaves; all of their conclusions are false. Those who stand by the king within the palace really know what is going on. Such an one is Israel, who received the Torah from God. When He gave it, He did not call himself, for example, the God who created heaven and earth, for this is something that must be proved, but He said "who brought thee forth from the Land of Egypt," a visual fact which requires no further proof, or philosophical speculation.²⁵⁷

(However, as we have seen above, Morteira is not averse to the use of philosophical speculation as in the following statement): A thing cannot exist without its substance or form, though it can without its accident. This applies not only to natural things

but to artificial, and even to matters of
speculation.²⁵⁸

IX) PENITENCE, REWARD AND PUNISHMENT

Repentance

Repentance is a matter of self-chastisement
((נסתור א/אנן)).²⁵⁹ The balm of repentance was
given only to Israel. It is not easy for the non-
Jews to repent. One of the conditions of the repen-
tance of non-Jews is that they are not idolators.²⁶⁰

Abravanel holds that man may always repent of
his sins against God, but never of those against man.
This is not the case, for some sins against God
(idolatry and blasphemy) are punishable by death;
whereas Menasseh and David were forgiven for sins
against their fellowmen.²⁶¹

He who was accustomed to sin, and yet repented,
receives a double reward.²⁶²

The gates of repentance are never shut, but
occasionally a man will sin so much, that God will
prevent him from repenting by hardening his heart.
If the case is not quite so bad, the person will
receive no help from without, if he wishes to repent.
Then repentance must come from himself, or it will
come from one of his descendants.²⁶³

Responsibility

The action of heaven on the earth depends on

earthly deeds (*אין דער וועלטלעכער ארבעט*)²⁶⁴ Individual responsibility is made void when the group is guilty. The people of Egypt were so guilty that God had to harden the heart of their ruler so that he would act in such a fashion that all of them would be punished.²⁶⁵

Reward

There is the physical reward in this world, and the spiritual in the next.²⁶⁶ There is the reward which is given for the deed; for example, prestige and wealth because of the good deeds one performed for the state; had he not done these good deeds, no reward at all would have been given either to him or anyone else. In other instances, the deed is performed because of the reward that has been given; for example, if the king needs a general, or governor to perform the duties of such an office, he will search out one of his servants who is fitted for it. However, if he doesn't have need of such an official, no matter how many good deeds a particular servant has performed he will not receive the promotion.

The same is true with God. In the ordinary run of things he will reward good deeds. Occasionally, however, he needs someone to be lawgiver, or bring the Jews to Palestine, etc. In such a case he will choose

an able servant. However, at a time when there is no need of such a person, no matter how many righteous men there are, none will be made lawgiver or conqueror.²⁶⁷

Punishment

The twofold purpose of divine punishment is:

1) revenge, and 2) revelation of God's greatness.

The latter may be performed in three ways: a) by revealing to the people who are being punished that it is from the Lord; b) to Israel, that they may repent; c) to all the world.²⁶⁸

There are four kinds of punishment mentioned in the Torah: 1) Fines, for transgressions; 2) Lashes, for violation of prohibitions; 3) Exile, for accidental murder; 4) Execution by the Beth Din, for capital offenses.²⁶⁹

However, ignorance of the law is an excuse. A man will not be punished for doing wrong, if he thinks he is following the right path. On the other hand, such mistaken efforts will not be rewarded with success.²⁷⁰

Reproof

God reproves man so that he may not lose his soul, but man should not rebuke another if he is sure the other will not listen to him, or if it will make matters

worse. Fools should not be rebuked; only enlightened. One should not reprove a rascal, for then he will hate you and never listen to you again; for then you have closed to him the gates of repentance.²⁷¹

Zechut Avot

Although angels appeared to the imperfect Hagar, for the sake of Abraham,²⁷² and although the Merits of the Fathers were of frequent aid to the Jews, they were not always efficacious. We find many instances where children are punished despite the greatness of their forbears, as in the case of the sons of Moses, Aaron, and Samuel.²⁷³

X) LAW AND CEREMONY

Torah

The Torah is unique and eternal. Had God not intended for it to be eternal, He would not have included in it certain laws which apply only to Messianic times.²⁷⁴

The Torah cannot be exchanged for any other law, in spite of Christian claims, nor will God ever give another law. The eternality of the Law of Moses also applies to any commandment which is not conditioned by a set time, whether given to Moses or to his predecessors, Adam, Noah, Abraham and Israel. After God had given laws to Moses' predecessors, he added new laws from time to time. The laws, however, never permitted what had been previously forbidden, but forbade what had been permitted. Nothing may be added to or subtracted from the law of Moses.²⁷⁵ The Torah was originally written in the same language in which we find it today. Just as the Jewish people will never change, so the Torah will remain constant.²⁷⁶

Although the Torah applies to all places²⁷⁷ and to all peoples,²⁷⁸ it is "betrothed to the congregation of Jacob," like woman to man.²⁷⁹ It is our inheritance,

handed down by our fathers. "It is unlike the law of the gentiles, in that it was given only to Israel; nor are we commanded to go and ask others to believe in it. Those who received it and keep it did not receive it from a single individual, but each was given it by his father. . . who saw and heard it being given by the Living God at Sinai."²⁸⁰

Nothing in creation is of greater value than the Torah.²⁸¹ When God commanded a tabernacle built for the Torah, it was like a king commanding a house to be built for his daughter. While the Torah was there it was only natural that the Divine Presence came to visit it. The Torah, then, causes the Divine Presence to remain in the place where it stands.²⁸²

It is true that Jewish embryos learn Torah while yet in the womb; yet because of the shock of entering the world, they forget what they have learned. However, since it is easier to remember what one has forgotten than to learn something altogether new, Jews learn Torah more easily and enjoy it more than those of non-Jewish stock!²⁸³

The Law of Moses is "a wonderful, glorious structure, for its foundations are 13, and its pillars seven; and they are of two varieties: - commandments

and prohibitions. It faces two directions: - towards the Land of Israel, and towards the Diaspora. And on each side there are three stories: - commandments, laws and judgments. It has 613 windows (mitzvot) and an orchard (ו"ג), i.e. Pshat, Remez, Drash, and Sode (simple, inferential, Midrashic, and mystical interpretation). The fountain in the center is the Kabala, and there is a pit and a trench around its walls, which represents the preventive measures (ש"ס) of the Rabbis; it has a drawbridge which precludes from many entrance into the congregation, and there is a mighty tower in its midst, for 'the name of the Lord is a mighty tower'. Its main entrance is the Brit Milah (rite of circumcision); its roof, the highest reward; and through it runs the path of love of the daughters of Jerusalem. . . ."284

The principles of the Torah are three: 1) existence of God; 2) divine origin of the Torah; and 3) Reward and punishment.²⁸⁵ Three, too, are the types of commandments in the Torah: 1) commandments which God teaches us, which are laws and beliefs the reasons for which are known to God, only some of which he makes known to us; 2) those which are given as a reminder of something or some occurrences, such as the Sabbath and the festivals; and 3) the natural commandments which

man knows even without the instruction of the Torah, though without the Law he would not know of the reward or punishment attendant upon them.²⁸⁶

Three types of men deal with ordinary laws:

1) the king who decrees and arranges and commands them; 2) the judge who relates the proper law to the deed; and 3) the constable who executes the decree of the judge. Moses acted in all three capacities; for example, in the case of the Egyptian who had smitten the Hebrew slave, he ruled that he who smites a Jew should be sentenced to death; he condemned the Egyptian; and executed him.²⁸⁷

Law rests on experience, "for on what can judgment better depend to judge truthfully than on . . . what has already occurred and been judged?"²⁸⁸

The Sabbath and Festivals

The Sabbath is the most important commandment in the Torah. The whole Law is dependent upon it.²⁸⁹ The Sabbath shows the unity of God, for it is one, unique and single, separated by God from the ordinary days, without any partner or corresponding holy day (as the other festivals have²⁹⁰) until it was given to Israel.²⁹¹

It was given to Israel because it is holy and

can be given only to a holy people. Furthermore, the Sabbath memorializes the slavery of Egypt in which only the Jews were held.

The commandment of the Sabbath is twofold:

1) The version using the word "remember" (Exodus) expresses the sanctity of the Sabbath, hinting at the holiness of the future world; 2) the second version (in Deuteronomy) which uses the word "keep", indicates rest from work, i.e. the actual observance, and refers to Messianic times when the people will rest from their exile and no longer be in servitude to strangers.²⁹²

On every festival we mention the Exodus and abstain from work. There is a connection between the two just as in the case of the Sabbath. Furthermore, one of the festivals, Pesach, which is fundamentally concerned with the Exodus, was commanded by God to be a day of rest even before the commandment of the Sabbath.²⁹³

Symbolism

God understood that the Children of Israel needed a concrete symbol of his presence; therefore he ordered them to construct the wilderness tabernacle, and showed them the pillar of fire by night and the pillar of cloud by day. In this way the masses of the children of Israel

felt God's presence in their midst and no longer were inclined to set up graven images as they had in the case of the golden calf.²⁹⁴

Tradition

There are two types of irrational things:

1) the impossible and 2) the miraculous. The former never exist; the latter may be comprehended by the mind. We may have faith in the latter, not through logic, but only through tradition. Tradition, therefore, is essential to faith. It is perpetuated by signs given from father to son, like the Brit Milah.²⁹⁵

Righteous are the ways of the Lord. Not the student, but rather he who follows the tradition will comprehend them.²⁹⁶

Oil of Anointing

The purpose of the oil of anointing is threefold: 1) to set the seal of Moses on the anointed; 2) to show that the anointed is the chosen of the Lord; 3) to show that the anointed possesses eternality as the priests and kings were immortal, the former through their seed and their spiritual leadership, the latter only through their seed (even then, they were not always immortal, for their seed might be uncrowned); 4) to prepare the anointed to receive emanations from above; and 5) to

differentiate between the anointed and the rest of
the people.²⁹⁷

XI) SPIRITUAL QUALITIES

Beauty

Simple beauty is represented by such objects possessing no parts as silver, gold, pearls, sun and moon; or by something that is not to be considered by the beauty of its parts, such as an army under one flag, or such as God who combines in himself a thousand perfections.

Composite beauty, such as a beautiful ornament, made of gold and precious stones, may be observed by the eye. The mind and the ear may observe composite beauty, too; but taste and feeling are limited to the discernment of simple (or compound) beauty.

The three types of beauty are: 1) of the body, comprehended by the eye; 2) of the soul, comprehended by the mind; and 3) of man, comprehended by the ear.²⁹⁸

Blessing

One does not bless God. He blesses you.

Blessing is only for the future, when we are speaking of the favors of God. Praise (*הַלְלָה*) indicates the past. Blessing, speaking of the future, is not sporadic, but continuous.²⁹⁹

Faith

Without the deed, faith is imperfect.³⁰⁰ Since

anything acquired with difficulty is difficult to lose, Israel, which was stiffnecked in its acceptance of faith, will not easily abandon God.³⁰¹

Honor

Honor and wealth achieved without effort are worthless (they are of secondary importance, anyway, like everything else in this inferior world), for they are accidents, and accidents are ephemeral.³⁰²

Humility

Humility in the rich is greater than in the poor, for it is only natural that a rich man should feel proud rather than humble.³⁰³

"The quality of humility is most perfect in a man who is able and strong, yet nevertheless humble and forgiving; for he who is humble as a result of his weakness, is humble because of fear. Therefore Moses praised Joseph's humility, for though he was a national hero, he acquired the quality of humility. . . . Moses compared him to an ox, for that beast is the master of great strength, yet is quiet and humble, receives the yoke, and tills the field He is to be honored for he is humble for higher reasons, and not by compulsion."³⁰⁴

Great men, kings and priests, are distinguished

from the masses by their humility, and spiritual abasement before God, for the greater a man, the more he should humble himself before God. (The High Priest kneels both at the beginning and the end of each blessing; the king remains in a kneeling position throughout his whole prayer).³⁰⁵

Jealousy (Zeal)

"The finest jealousy is that of the wise for wisdom and of saints for saintliness."³⁰⁶

Love and Marriage

God was the first matchmaker, and, as the rabbis taught, desires peace between man and his wife - so much so that he who brings about such a condition is likened to his Creator. Since God is so desirous of marital peace, the Divine Presence always dwells with a man and his wife.³⁰⁷

Love is such a strong quality that a man can even love those who hate God.³⁰⁸ True love persists even though the lover is sinned against by the beloved.

The wise will love God even though His face be hidden from them.³⁰⁹

Goodness

Man should walk in the right path without regard

for the safety of his relatives, or his money, or even for his life.³¹⁰

Purity

God brings forth purity from impurity for five reasons: 1) To reveal that the strength of purity is so strong it cannot be humbled by impurity - example: Abraham brought forth from Terach; 2) To answer the need arising during a great crisis - Hezekiah from Ahaz; 3) To bring redemption from within in a case when the purity is so great it can expect no outside help - Mordecai from Shimi; 4) To purify and cleanse the pure, because whatever impure is mixed with it will cling to the large body of impure - Israel from the nations; and 5) To make known the magnitude of God's mercy and His goodness - the future world from this one.³¹¹

Unity

"The unity of God is not like the unity or oneness of man who consists of parts He is one in incomparable, extreme simplicity."³¹²

However, earthly unity and peace is a quality dear to God. One of the reasons why he commanded the building of the wilderness tabernacle was so that all Jews "wherever they were, would incline their hearts

to him and see clearly that they were praying to one God." Later He had the Temple in Jerusalem built, "to show the unity of the (Jewish) nation, wherever they were, for we have one Father, and one God created us."³¹³

In fact God arranged all of His laws to show the simplicity of His unity. The prime purpose of Yom Kippur, for example, is "to show God's unity and the magnitude of His perfection and His simplicity." For this holy day was established to provide atonement for Israel's sin of polytheism, and "to make known God's incomparable unity."

God demonstrated His unity in the one Torah, which will never be changed; in the ceremony of Brit Milah, "for by reason of it Israel dwells alone, and is not counted among the nations"; and in the Sabbath, unique among, and separated from the rest of the days of the week.³¹⁴

Wisdom

Wisdom, like heroism, wealth, and worship is influenced from on high.

There are four types of wisdom: 1) the highest is Divine wisdom, and the secrets of nature, revealed in the Story of Creation and the Account of the

Chariot (Ezek. 1); 2) below this stands the wisdom of deed and principle, and the fulfillment of the commandments, characteristic of the purveyors of tradition and good character; 3) next comes the wisdom of civil and judicial relations; 4) the lowest wisdom of the four is that of literature and song.³¹⁵

XII) THE NATURE OF THE MESSIAH AND THE FUTURE WORLD

The Future

The future may be understood from the past. Just as there was redemption (from Egypt) in the past, so shall there be a future redemption.³¹⁶

Change

Man like beast dislikes change whether it is for good or for evil. A baby cries even when it must change its abode from such a poor place as the womb.

The reason why we call death bad, is simply because it means changing our abode. However, once man has entered the next world he has no desire to return to this one, unless it be to live here so righteously that he might better his position in the future world.³¹⁷

Death

There are three worlds in which man lives: in the womb before birth; in this world; in the next, after death. Death is really, then, a second birth.³¹⁸

However saints as well as sinners hated death, for they saw in it, mistakenly, a loss of the life which they prized so highly. We have seen three great men who prayed to God for (length of) life: Moses, David and

Hezekiah: Moses, because he hated to leave his family; David, because he would have no more chances for repentance; and Hezekiah, because he was not sure of his righteousness.³¹⁹

Martyrdom

Man should not give up his life needlessly. He will not acquire a portion in the next world in such a fashion. The Lord desires that a man endanger his life only on the condition that, by doing so, he may save others. For many are the works man may perform for God by living rather than dying.³²⁰

Burial

The purpose of burial is atonement rather than punishment. Our ancestors sought burial in a good place, with good people, with beloved friends or relatives. Even better was it to be buried with one's ancestors. Most preferable, of course, it was to be buried in the Land of Israel.³²¹

Life After Death

Not only is there a sense of feeling in the body after it has died, but the body actually has no rest until it has returned to the dust whence it came.

At that point the body exchanges its human form for its form as dust or earth, and becomes earth of the earth. Because Jews have always wanted to become part of a good spot of earth they have been particular in their choice of graves.³²²

Though many choice souls are given their rewards while they are still living,³²³ immortality is achieved by all the righteous, through their wisdom and their works.

The three methods which the non-Jews use to attain immortality are of no avail. For example, (1) they make statues or busts of themselves; or (2) name great buildings or (3) feast days and months (Julius Augustus) after their names. But the statues are broken, the buildings are destroyed, and either the names of the feasts and months are forgotten, or the reason for them. Immortality can only be bestowed by the Truly Immortal God.³²⁴

The Messiah

Though he is not on this earth, Elijah has remained alive in body and soul so that when the Messiah comes, he (Elijah) may perform certain functions that he would have been unable to accomplish had he died and then been resurrected. One of these is

to teach the real meaning of the Torah, and to preserve certain customs that might otherwise have been forgotten. He must also be able to anoint the Messiah, to resurrect the dead, and to single out those who really are priests and Levites, activities impossible of accomplishment for one who has died.³²⁵

Messianic times already have existed, i.e., in the days of the first man. So it will not be unnatural for them to recur. However, even if such a Messianic state had not existed, and it would be unnatural for it to recur, yet Messianic times could still come to the Land of Israel, for that blessed country is not limited to natural processes, but is subject to miracles.

Be that as it may, it is possible that all of the Messianic references in scriptures actually are descriptions of a former condition.

It is fitting then to look upon the Sh'mitah as an indication of this past idyllic state.³²⁶

As is well known, the Messiah is ready to come, if we would only hearken to his voice. Perhaps David himself will be the Messiah.³²⁷

XIII) MYSTICISM

Who is it whom the Lord favors most? Is it the man to whom God grants favors naturally; or through miracles? The answer is that when the favor is granted in private or in secret it is best bestowed by natural means, but for public favors the miraculous is the preferable means. For not only does it magnify the importance of the recipient in the eyes of the nations, but it increases the fame of our Heavenly Father.³²⁸

One must not consider miracles only from the point of view of the frequency of their occurrence. For example, Elijah was greater in spirit than his servant Elisha, although the latter performed twice as many miracles. In miracles it's quality that counts.³²⁹

Names

Names are given to denote the character and the future of men. Samuel's name indicated that God would hear his cry in distress. Isaiah's name indicates his jealousy for the Lord which burned like fire. Furthermore, letters of some names were changed as in the case of Abraham and Sarah to indicate an increase

of certain characteristics of the bearer of the name. An entirely new name given by God to replace an old one is like the stamping of a new, eternal form on old matter making the bearer immortal.³³⁰

Just as many men are given a multitude of titles or names to indicate the multiplicity of their accomplishments, so inanimate objects may have several names. For example, the wilderness tabernacle is called The Dwelling-Place of the Lord (Divine Providence - 'נ / דען); The Dwelling-Place of the Testimony (Torah - א/א רד / דען); The Tent of Meeting (Unity and Peace - א ר / נ ד / נ); and The Sanctuary of the Lord (Holiness - 'נ א א ר נ).³³¹

Names may be used by God for other purposes. For example, it can be shown that God warned the Generation of the Flood of their fate through the names he gave to the sons of Noah (Shem indicates the sin: desecration of God's name; Ham: punishment by heat; Japhet: jealousy of neighbor's wealth and property, etc.).³³²

One may be good despite the fact that he bears the name of a wicked person. But a righteous man whose name includes that of God will be aided in his righteousness by the Lord, for unlike an earthly king, God permits others to use His name as part of theirs.³³³

The name of the Lord is in the very being of the

righteous man, for he is exalted who trusts in the Lord and permits the thought of nothing else to enter his heart.³³⁴

Numbers

Numbers are extremely important in Biblical exegesis. The lasting quality of the Temple oil is indicated by numbers given in the text.³³⁵

According to the Rabbis, the word $\Lambda/\epsilon\gamma\alpha$ indicates by Gymatria the 410 years which the First Temple stood. Furthermore by adding the number of words (10) in the verse in which $\Lambda/\epsilon\gamma\alpha$ occurs (Lev. 16.3) to the Gymatria we find the number of years which the Second Temple stood.³³⁶

The number 10 indicates the unity of God and the number of the spheres under His benign influence.³³⁷ These spheres possess only the soul or power of action - no feeling or intellect.³³⁸

Angels and Demons

Angels possess two out of the possible three souls: the power of deed which they perform as agents of God; and of thought with which they perceive and recognize the conceptions proper to them.³³⁹

From the beginning of the world the angels have

prayed to God.³⁴⁰ In fact even before the Creation the angels praised the "Lord, God of Israel." The angels, unlike Israel, which may improve its position through its deeds, have reached the point of perfection and can rise no higher.³⁴¹

As the Rabbis indicated, "demons were created at twilight after Adams' sin."³⁴² One of the purposes of demons is to lead man to sin and uncleanness. This they accomplish through false dreams.³⁴³ However it is possible to receive aid against demons from a verse in the Shir shel Pegaim (Ps. 91.10).³⁴⁴

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and Jacob Sasportas.

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NOTES

1. Giv'at Sha'ul, (ג'ב'אט שא'ול) ⁵⁰/₄₈ Sermons by Saul Levi Morteira (מ'רטיירה) Selected by Moses b. Jacob Belmonte, and Benjamin b. Jacob Dias Patto (1645). This Edition published and edited by Joseph Schein and Eliezer Platt. (Warsaw 1901) p. 8.
Roth: Menasseh ben Israel (Phila. 1934), p. 312.
Roth claims that the correct form of the name should be Mortara, after the name of a small city in northern Italy.
2. Daniel Levi de Barrios, De Rossi and others believed that the Morteiras originated in Germany. Jewish Encyclopedia, art. on Morteira; G. S. (Giv'at Sha'ul), p. 8. This has been refuted by Graetz and Fränkel.
3. Saul Levi Morteira arrived in Amsterdam in 1616. In the introduction to G.S. (p. 36), his pupils wrote:
בן דוד'ים ז"ל מ'רטיירה ב"ר ש'ול
Kayserling (Meyer: Biblioteca Española Portuguesa-Judaica Strassbourg 1890) is not certain that Saul Morteira was the son of Joseph ben Saul. p. 74.
4. Elijah Montalto, whose name as a Christian had been Felipe Rodrigues (of Castelo-Branco), younger brother of Amatus (later Chabib) Luzantus, a former Portugese, was skilled in theology as well as in medicine, and often engaged in controversies with Catholic clerics. It was he who converted the Marrano poet Paul da Pina (Reuel Jessurun - see below) back to Judaism. G. S., p. 9, note 3; Roth, p. 24

5. G.S., p. 9; Giv'at Sha'ul (Amsterdam 1645), sermon 49; Roth, p. 24
6. G. S. (Warsaw unless otherwise indicated), p. 9; Roth, p. 24
7. Roth, p. 25. In 1596, a secret congregation met for Yom Kippur services, on October 2, in the home of Don Samuel Palache. There was actually no necessity for secrecy, but the new-Jews still feared their gentile neighbors. Though the congregation numbered only sixteen then, it is estimated that there were 400 families in Amsterdam at the beginning of the 17th century, and it is probable that all belonged to one of the two congregations. The following year (1597) Bet Yaakov was consecrated, with Moses Aroyo ('ר/ק ארנ) as preacher. He might have been a German Jew, for he preached in German. Aroyo (b. 1544) had preceded the Marranos in Holland, lived formerly in Emden (E. Friesland). Bet Yaakov was named for Jacob Tirado. G.S., p. 8, 10. JE on Amsterdam.
8. The other was Neveh Shalom, founded by Isaac Franco Medeiros in 1608. Judah Vega, of Africa, served as the first Rabbi until his departure for Constantinople. Isaac Uzziel, of Fez, (a Marrano) (1610 - 22) was serving when Morteira arrived. He was succeeded by Menasseh b. Israel. JE on Amsterdam, and Morteira
9. 'ר/ק (ב) ארנ

10. JE on Morteira
11. G. S., p. 17
12. JE on Morteira
13. See note 4.; while a Christian, Pina wished to become a Franciscan monk, G.S., p. 12, note (1)
14. In Portugese. Jessurun's poems were recited and his play prtrayed by seven young men, each representing a particular mountain. Then each presented one of the 'academic discourses' by Morteira. The Hebrew title is ס'כח עבד ה' כ"ח (Amsterdam 1767)
15. JE on Amsterdam; G.S., p. 14
16. JE on Morteira; G.S., p. 14
17. Dialogo dos Montes. Fonseca was the first pupil in פ"ח.
18. G. S., p. 15. Zacuto became a rabbi in Italy, produced Kabalistic and other writings, including the קול רמ"ה
19. Subsequently taught at פ"ח, became a follower of Sabbetai Zevi. JE on Naar.
20. Poet and preacher. Edited and corrected the Spanish translation of the Bible, published a year after his death (d. Nov. 1660) at Amsterdam. Kays., p.32.
21. Editor of G.S., with Moses b. Jacob Belmonti.
22. Author of Minchat Kohen (Amsterdam 1661)
23. פירוש ספר קהלת למחבר : משה ישראלי בארקב (Amsterdam 1653) Introduction (by Morteira) There is also one by Jacob Sasportas.

24. G. S., p. 12
25. JE on Acoeta
26. Kayserling, p. 75
27. Zwarts, Jacob: "Haham Saul Levy Morteira en zijn portret door Rembrandt" (Amsterdam 1921), Last page.
28. The picture, probably of Menasseh b. Israel, hung in the Pitti Palace in Florence, Italy; was shown at the New York World's Fair.
29. G. S., p. 17
30. President of the orphanage *ר' מנחם מענדל*
31. G.S., p. 17
32. Ibid., p. 37
33. This conclusion is unmistakable after a comparison of the wordy and heavy style of the introduction (written by the compilers) with the clear, simple, almost modern Hebrew style of the sermons themselves.
34. Roth, p. 33
35. Ibid.
36. Ibid. G. S. p. 15; Kayserling: Life and Labors of Menasseh ben Israel (London 1877), p. 26
37. G. S., p. 15
38. Ibid.
39. "Repuesta a las objeciones con que el Sinense.... (1646) Kays., p. 74.
40. Ibid., p. 17
41. Ibid., p. 16
42. JE on Morteira. Zwarts (last page) claims that Morteira died in 1665.

Notes - 5

43. Zwarts
44. The former has a strong anti-clerical and polemic character; the latter is also polemical, but no more than several other sermons. It is possible that both were omitted because of censorship.
45. G.S. (Warsaw), s. 10, p. 91; s. 21, p. 152
46. Ibid., sermon 25, p. 173
47. " , s. 39, p. 246
48. " , p. 249; s. 8, p. 83
49. " , s. 47, p. 284
50. " , s. 10, p. 90
51. " , s. 34, p. 222
52. " , s. 3, p. 52
53. " , s. 14, p. 113
54. " , s. 50, p. 305
55. " , s. 7, p. 75
56. " , p. 74
57. " , s. 45, p. 274
58. " , s. 20, p. 149
59. " , s. 25, p. 175
60. " , s. 12, p. 103
61. " , p. 104
62. " , s. 39, p. 249
63. " , s. 7, p. 73
64. " , s. 33, p. 218

Notes - 6

65. Ibid., s. 5, p. 67
66. " , s. 11, p. 96
67. " , s. 10, p. 90
68. " , s. 48, p. 299
69. " , s. 34, p. 232
70. " , s. 23, p. 166
71. " , s. 29
72. " , s. 11, p. 100
73. " , s. 4, p. 56
74. " , s. 15, p. 118
75. " , s. 20, p. 149
76. " , s. 4, p. 59
77. " , s. 39, p. 247
78. " , s. 10, p. 94
79. " , s. 28, p. 190
80. " , s. 3, p. 52
81. " , s. 4, p. 57
82. " , s. 2, p. 47
83. " , s. 50, p. 307
84. " , s. 34, p. 220
85. " , s. 10, p. 91
86. " , p. 18; Zwarts; JE on Morteira
87. Kayserling, p. 74; Ghironi, Neppi: א/ב/ג
88. Kayserling, p. 74
89. G.S. (Warsaw) from G.S. (Amsterdam): א/ב/ג : א/ב/ג א/ב/ג

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90. Kayserling, p. 74
91. Ibid; G. S. (Warsaw), p. 17
92. G.S. (Warsaw), p. 16
93. Kayserling, p. 75
94. Ibid., p. 74; G.S. (W. & A.) (הקדמה): ספר כתב יד פאנאוואר: „
"Monatschriften", (1860), quoted in G. S. (W.), p. 18
95. "Monatschriften", (1860), quoted in G. S. (W.), p. 18
96. G. S. (W.), p. 17
97. Ibid., p. 18
98. " , s. 5, p. 62
99. " , s. 1, p. 38
100. " , s. 18, p. 137
101. " , s. 30, p. 203
102. " , s. 33, p. 221
103. " , s. 9, p. 84; s. 15, p. 119
104. " , s. 2, p. 50
105. "
106. " , s. 10, p. 94
107. Bettan: Studies in Jewish Preaching (Middle Ages)
(Cincinnati 1939), p. 196
108. G. S. (W.), s. 12, p. 102
109. Ibid., s. 1
110. " , s. 14
111. " , s. 32
112. " , p. 311
113. " , s. 3, p. 55

Notes - 8

114. Ibid., s. 21, p. 152
115. " , s. 40, p. 253
116. " , s. 14, p. 116
117. " , s. 10, p. 90
118. " , s. 12, p. 102
119. " , s. 21, p. 155
120. " , s. 25, p. 174
121. " , s. 33, p. 214
122. " , s. 23, p. 165; s. 32, p. 210
123. " , s. 43, p. 266
124. " , s. 21
125. " , s. 11, p. 97
126. " , s. 24, p. 169
127. " , s. 37, p. 237
128. " , s. 33, p. 213
129. " , s. 20, p. 150
130. " , s. 20, p. 149
131. " , s. 15, p. 120
132. " , p. 124
133. " , s. 50, p. 306
134. " , p. 308
135. " , s. 19, p. 145
136. " , s. 1, p. 42
137. " , s. 34, p. 234
138. " , s. 43, p. 264

139. Ibid., s. 1, p. 42
140. " , s. 37, p. 244
141. " , s. 43, p. 265
142. " , p. 264
143. " , p. 265
144. " , s. 22, p. 156
145. " , s. 18, p. 135
146. " , s. 23, p. 158
147. " , s. 8, p. 81
148. " , s. 7, p. 77
149. " , s. 1, p. 43
150. " , s. 7, p. 78
151. " , s. 29, p. 199
152. " , s. 40, p. 253
153. G. S. (A.), s. 49
154. G. S. (W.), s. 37, p. 238
155. Ibid., s. 40, p. 253
156. " , s. 21, p. 154
157. G.S. (A.), s. 49
158. G.S. (A.), s. 41, p. 257
159. Ibid., s. 13, p. 107ff.
160. "
161. " , p. 112
162. " , p. 107
163. " , s. 15, p. 124

Notes - 10

164. Ibid., s. 40, p. 252
165. " , s. 37, p. 238
166. " , s. 39, p. 249
167. " , s. 20, p. 143
168. " , s. 27, p. 189
169. " , s. 13, p. 112
170. " , s. 9, p. 85
171. " , s. 18, p. 138
172. In another sermon, Morteira points out that a man may be called a hero for one of three reasons: On account of 1) strength of body; 2) large number of helpers; and 3) greatness of cunning.
173. G. S. (W.), s. 32, p. 210f.
174. Ibid.
175. " , s. 7, p. 76
176. " , s. 6, p. 68
177. " , s. 9, p. 85ff.
178. " , s. 18, p. 136
179. " , s. 21, p. 152f.
180. " , s. 3, p. 52
181. " , s. 31, p. 206
182. " , s. 3, p. 54f.
183. " , s. 37, p. 240
184. " , s. 25, p. 176
185. " , s. 29, p. 197f

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- 186. Ibid., s. 11, p. 96
- 187. " , s. 4, p. 58
- 188. " , s. 17, p. 130
- 189. " , s. 5, p. 63
- 190. " , s. 15, p. 118ff.
- 191. " , s. 48, p. 292
- 192. " , p. 299
- 193. " , p. 296f.
- 194. " , p. 298
- 195. " , p. 302
- 196. " , p. 301
- 197. " , s. 20, p. 149
- 198. " , s. 19, p. 141f.
- 199. " , s. 4, p. 59
- 200. " , s. 1, p. 38
- 201. " , s. 4, p. 61f.
- 202. " , s. 19, p. 141
- 203. " , s. 4, p. 58
- 204. " , p. 59f.
- 205. " , s. 20, p. 148; and s. 33, p. 215
- 206. " , s. 20, p. 148f.
- 207. " , s. 33, p. 214
- 208. " , p. 213
- 209. " , p. 219
- 210. " , s. 36, p. 231

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- 211. Ibid., s. 13, p. 110
- 212. The second and the fourth. Ibid., s. 18, p. 137
- 213. Ibid., s. 11, p. 97
- 214. " , s. 23, p. 164
- 215. " , p. 165
- 216. For example, a man who is so righteous that he has never sinned would be precluded from receiving the reward which awaits a repentant sinner. This he may win by leading others to repent of their sins. Only by perfecting others, then, can an extremely righteous person become a "repentant sinner". Ibid., p. 165
- 217. Ibid., p. 166
- 218. " , s.3, p. 52f.
- 219. " , p. 53
- 220. " , s. 13, p. 110, 112
- 221. " , s. 10, p. 94f.
- 222. " , s. 5, p. 62f.
- 223. " , s. 8, p. 80
- 224. " , s. 43, p. 267f.
- 225. " , s. 6, p. 68f.
- 226. " , s. 29, p. 196ff.
- 227. " , s. 11, p. 101
- 228. " , s. 20, p. 147
- 229. " , s. 3, p. 52

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230. Ibid., s. 2, p. 45
231. " , s. 3, p. 52
232. " , s. 32, p. 210
233. " , p. 212
234. " , s. 10, p. 90f.
235. " , p. 89
236. " , s. 21, p. 154
237. " , s. 10, p. 90
238. " , p. 93
239. " .
240. " , s. 40, p. 255
241. " , s. 1, p. 42
242. " , s. 2, p. 47
243. " , s. 28, p. 193f.
244. " , p. 192
245. G.S. (A.), s. 41
246. G.S. (W.), s. 42, p. 260
247. Ibid., s. 11, p. 96
248. " , s. 13, p. 110
249. " , s. 24, p. 170ff.
250. G.S. (A.), s. 41
251. G.S. (W.), s. 24, p. 170ff.
252. Ibid., s. 32, p. 210ff.
253. " , s. 10, p. 86ff.
254. " , s. 24, p. 169

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255. Ibid., s. 46, p. 280
 256. " , s. 8, p. 85
 257. " , s. 39, p. 248
 258. " , s. 43, p. 263
 259. " , s. 11, p. 96
 260. " , s. 15, p. 119
 261. " , p. 118f.
 262. " , s. 36, p. 232
 263. " , p. 233f.
 264. " , s. 11, p. 96
 265. " , s. 15, p. 120
 266. " , s. 42, p. 260
 267. " , s. 14, p. 114f.
 268. " , s. 15, p. 123
 269. " , s. 48, p. 287
 270. " , s. 39, p. 248
 271. " , s. 35, p. 228ff.
 272. " , s. 8, p. 80
 273. " , s. 25, p. 176
 274. " , s. 27, p. 195. An interpretation of Deut. 4.41ff., which points out that the commandment concerning "cities of refuge" was for messianic times; and that the verse which follows: "And this is the Torah, means this and none other, never.
- Ibid., s. 42, p. 262

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275. Ibid., s. 44, p. 269f.
276. " , s. 34, p. 224
277. " , s. 3, p. 55
278. " , s. 47, p. 288
279. " , s. 19, p. 143
280. " , s. 40, p. 308
281. " , p. 307
282. " , s. 19, p. 142
283. " , s. 33, p. 216
284. " , s. 18, p. 137
285. " , p. 139
286. " , s. 40, p. 307
287. " , s. 18, p. 138
288. " , s. 37, p. 237
289. " , s. 22, p. 156
290. Except Yom Kippour. Ibid., s. 27, p. 184
291. Ibid., p. 186
292. " , s. 22, p. 160ff.
293. " , p. 159
294. " , s. 19, p. 141
295. " , s. 39, p. 247f.
296. " , s. 48, p. 299
297. " , s. 21, p. 153f.
298. " , s. 48, p. 299ff.
299. " , s. 17, p. 130

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300. Ibid., s. 20, p. 151
301. " , s. 15, p. 121f.
302. " , s. 18, p. 135
303. " , s. 24, p. 169
304. " , s. 9, p. 86f.
305. " , s. 21, p. 154
306. " , s. 18, p. 137
307. " , s. 19, p. 143
308. G.S. (A.).., s. 41
309. Ibid., s. 49 .
310. G.S. (W.).., s. 38, p. 243
311. Ibid., s. 36, p. 235
312. " , s. 42, p. 260
313. " , s. 19, p. 144
314. " , s. 27, p. 184ff.
315. " , s. 32, p. 210f.
316. " , s. 26, p. 179
317. " , p. 178ff.
318. " , p. 181f.
319. " , s. 18, p. 134
320. G.S. (A.).., s. 41
321. G.S. (W.).., s. 5, p. 64ff.
322. Ibid.
323. " , s. 3, p. 80
324. " , s. 18, p. 134f.

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- 325. Ibid., s. 14, p. 115ff.
- 326. " , s. 30, p. 201f.
- 327. " , s. 14, p. 116
- 328. " , s. 17, p. 131
- 329. " , s. 5, p. 65
- 330. " , s. 1, p. 39f.
- 331. " , s. 19, p. 141ff.
- 332. " , s. 2, p. 45ff.
- 333. " , s. 31, p. 204f.
- 334. " , s. 38, p. 243
- 335. " , s. 21, p. 153 (Ex. 30.23)
- 336. " , s. 27, p. 184f.
- 337. " , p. 189
- 338. " , s. 20, p. 149f.
- 339. " , p. 149
- 340. " , s. 8, p. 81
- 341. " , s. 17, p. 130
- 342. " , s. 30, p. 201
- 343. " , s. 10, p. 90f.
- 344. " ,