

THE SERMONS OF SAMUEL JUDAH KATZENELLENBOGEN

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To
My Parents and Theirs

I

BIOGRAPHY

The biographies of those who, though honored and respected in their own day, are known to later generations by but a few of their words, must, it seems, remain shrouded in doubt. Especially must the events in the life of a man of great modesty, in whose works the autobiographical notes are few, remain as a book closed irrevocably. We, however, are fortunate in that Samuel Judah Katzenellenbogen was survived by a single son, the Saul Wohl who became famous as the One Night King of Poland. The latter excited much curiosity; consequently, the history of his life was written down and in it were included facts, not to mention some fiction, concerning the life of his father.^{1.} We are told of Samuel Judah's brilliant intellect and sterling qualities by the rabbi, Leon de Modena, who delivered his funeral oration.^{2.} Of the man himself, his character, his thoughts and ideas — most can be discerned from the few of his sermons which were selected by a pupil and published as the *Meir Ner Yisroel*,^{3.} upon which this work is based.

Samuel Judah Katzenellenbogen was born in Padua, Italy, in 1521.^{4.} His father was the learned R. Meir b. Isaac (Katzenellenbogen) of Padua, who had succeeded his father-in-law, Abraham Minz (d. 1541), as leader of the Talmudical academy, which had been established by the father of the latter, Judah Minz (d. 1509).^{5.} Under the guidance of his father, Samuel Judah studied diligently, and in his early youth was already respected for his great learning

and his oratorical ability. He assisted his father in writing annotations to the *Shulchan Aruch* of Moses Maimonides^{6.} and in preparing that work for publication,^{7.} as well as aiding him in his other duties as writer and as rabbi of the communities of Padua and Venice. After the death of R. Meir on the tenth of Shevat, 1565, Samuel Judah was elected Ab Beth Din and Rabbi of Venice, to which place he moved; for his father, though nominal rabbi of that city, had retained his residence in Padua and had^{8.} visited Venice but several times during the year.

Among his associates and friends ~~may~~ be numbered many of the greatest personages of that day. Solomon Luria praises Samuel Judah for his wisdom and for his ability to answer *shittah*?^{10.} His works, also, were highly respected by Joseph Karo, over whom Katenellenbogen delivered a funeral address in which he tells of some of his relations with the famous author of the Codes. This sermon gives us some idea of the high regard in which the author was held by Karo. He says: "Besides his (Karo's) published books, he further considered and compiled many books, some of which he sent to me on the ship 'Kontrinah' in the care of Rab Baruch, who is here with us today; but pirates took them as spoil when they robbed the ship. And in a letter which he sent me, he told me of many additions which he had made to the *Shulchan Aruch* and a great number of^{11.} responsa; and he wrote that he would send them to me."

Another of the notables of his day who thought highly of Samuel Judah, and over whom the latter preached a funeral^{12.} oration, was his relative Moses Isserles, in whose responsa

collection are included several responsa written by Katzen-
ellenbogen.^{13.} He dedicated another funeral sermon to the
memory of Judah Moscato,^{14.} whose ability he respected, but
whose method of preaching he deplored.^{15.} Other Rabbinical
associates whom Samuel Judah mentions in his "Sermons" are
Abigdor (Cividale),^{16.} and Isaac Poeh^{17.} and Zalmen Katz,^{18.}
over whom he delivered the funeral orations.

Not only was he highly respected by his co-religionists,
but non-Jews also held him in high esteem. Paul Weidner, a
Christian,^{19.} dedicated his works to him. He is also said to
have been honored by the Polish prince Radziwill, who, when he
visited Padua, found himself without sufficient funds to continue
his journey. Rather than make himself known to the notables of
the city, the Prince visited the rabbi, Samuel Judah, who lent
him the needed money. In return for this favor, he requested
that the Polish prince use his influence to aid the Jews of
that country whenever they would be threatened with danger.^{20.}

Just as Samuel Judah praised most those who raised up
many disciples,^{21.} so too we shall praise him for that self-same
virtue. One of his pupils, Abtalion, made a statue of him and
placed it in his schoolhouse that he might have the image of
his teacher constantly before his eyes.^{22.} Another of his
pupils, Meir Parenzo,^{23.} published twelve of his sermons in
the year 1594.^{24.} Among his disciples may also be numbered
Elijah Capsali, Jacob Heilprin, Jacob and Yekusiel, sons of
Menachem Rappaport,^{25.} Samuel Gershon,^{26.} and Nehemiah
Saraval.^{27.}

Samuel Judah Katzenellenbogen died in Venice on the
28.
sixth of Nissan, 1597, and was buried in Padua. . On his
death Leon de Modera delivered the funeral oration in which
he praises him especially for seven virtues: 1) beauty, for
his appearance was like that of a man of God; 2) strength,
not physical strength, but the strength of his words and the
strength with which he bore the burden of the whole congrega-
tion; 3) wealth, not only in gold and silver, but also wealth
of wisdom and virtue; 4) honor, though he was known in all
the earth, he coupled his renown with humility and refused to
honor no man; 5) wisdom, concerning which he says that to
speak at length on this would be like saying that there is
water in the sea; 6) old age; and 7) sons, for he left a
renown and praiseworthy son and grandsons; his disciples also
are called "sons." "When all of the qualities and others
which I have not mentioned have fallen from our heads like
a crown of gold, shall we not weep?" He compares him also
to four Biblical figures: to Abraham, for he loved us as a
father; to Moses, for he lead us as a shepherd; to Joshua,
for he judged us; and to Saul, for he gave light to us as
29.
a king. At the end of the sermon appears a poem, a lament
30.
for Samuel Judah Katzenellenbogen.

II

THE FUNCTION OF THE SERMON

In judging the quality and the worth of the sermons of any preacher, one must first ascertain what to that man the sermon meant, what to him was the function and the purpose of the sermon. Such a conclusion, to be entirely accurate, must be based upon all of that man's sermons, or at least upon a large proportion of them. Were it not for the fact that he himself reveals to us what he thinks the function of the sermon should be, the twelve sermons of Samuel Judah Katzenellenbogen would not suffice to give us a clear and accurate picture, especially since the great majority of these are for special occasions. Of the twelve, six are funeral sermons, ^{31.} two are ordination sermons, ^{32.} and ~~three~~ ^{four} are for special Sabbaths. ^{33.}

In the address which he dedicated to the memory of Judah Moscato, ^{34.} Katzenellenbogen deploras the tendency of some preachers of his day who offer "haggadic sweets" to appease the masses instead of instructing them properly with "halachic discourses." He says that it is the duty of every perfect man "to give abundantly of his wisdom to others, to preach in public, and to make known to the people the laws of God and His Torah, according to the needs of the times. As they expound in Hilchoth Pesach: 'On Pesach, etc.' And truly, after the generations had degenerated, the people became like sick people, who loath the flesh of fatted chickens and seek to eat only sweets and dainties,

even though they are not good for their health. Something of this sort has happened to us. In all the congregations the people flee from hearing 'dinim' and 'halachoth' and want only 'haggadoth' and 'midrashim.' But the wise preacher, who has his eyes in his head, treats the people just as the able physician treats the sick. When he sees that he has to give a pill and is afraid that his patient will refuse to take it, he puts a little sugar on it to make it taste good to the palate, even though his main purpose is to give the sick man the medicine. This is the very plan that the preacher should use. He should begin with 'haggadoth' and 'midrashim' to interest the people, but the basis of his sermon should be 'dinim' and 'halachoth,' according to the needs of the times, for they alone can lead man to true perfection. Similar to this is that which they teach in the Rabboth concerning the verse: 'Stay ye ~~me~~ with dainties,^{35.} refresh me with apples; for I am love-sick.' There is a hint at these two forms when it says: 'Whose leaf does^{36.} not wither.' Do you not know that the scholar is likened to fruit, for they are the root and the purpose of the existence of man; and the untutored are likened unto leaves, whose purpose is to shield the fruit, as the Chachamim said: 'Always pray to God on behalf of the leaves, for were it not for the^{37.} leaves the grapes could not exist.' Let us say, then, that the scholar should support his words properly and compose his sermons so that they will be pleasant. He should begin with 'haggadoth' so as to interest the people, so that the untutored

should not grow tired of listening to his words. This is what it means when it says: 'Whose leaf doth not wither.' The translation of *דלגלג* ³⁸ also is *נא נא נא* (shall surely grow weary). Nevertheless, the root of his sermon should be 'dinim' and 'halachoth,' which are the life of the soul and upon which ~~some~~ ^{39.} *true* prosperity depends."

The sermon, ~~then~~, is to teach man the practical laws of the Torah so that he might live an upright life; or, in his own words, "Sermons are given to man so that his soul might acquire merit and that a force for cleanliness or the opposite may be added therby to the soul." ^{40.}

The funeral sermon has two special functions: to cause man to repent and to strengthen one's belief in the immortality of the soul and the resurrection of the dead. With regard the first of these purposes he asserts that repentance "is one of the chief reasons for the funeral sermon, concerning which the Chachamim greatly encourage us, for the remembrance of the day of death brings man to consider repentance in his heart and to subdue his desire that it lead him not into the vanities of this world; as the Chachamim said in Berachoth: 'Man always causes the good inclination to tremble because of the evil inclination, as it says: "Tremble, and sin not." If he goes, it is good...and if not, mention to him the day of death, as it says: "And is silent. Selah." ^{41.} And I have seen one who interprets as follows this verse: If the spirit of the ruler rise up against thee, leave not thy place; ^{42.}

if the evil inclination triumphs over you, leave not thy place. See in thy place the four ells which are your property for your grave, for it is a healing and a good pol^Uitice which causes great sins to be left behind. Thus did Ashmedoe do unto Solomon. Behold, the remembrance of the day of death alone has the power to stir up man to repent; hence, when one hears the kind of funeral sermon in which they tell at great length the praises of a good man who has died,...there is no doubt that men's hearts will be broken; and according to the warmth of the preacher of the funeral sermon will men be stirred up to repentance. Rav, therefore, said to Samuel bar Shilas: 'See that you make my funeral oration exceedingly touching, for I shall be there.'^{43.} And he said this neither out of pride nor by way of pursuing self-glorification; but that after his death, only according to the warmth of his funeral sermon would men come to meditate upon repentance, and they would account it unto him as righteousness in that he was the main cause that many had merit. This is what he meant when he said: 'For I shall be there,' that I shall have merit because I will be the cause of their repentance. When a righteous man dies and no one pays attention, then is this merit, which should have come because of him, destroyed. This is what Scripture means when it says: 'The righteous perisheth, and no man layeth it to heart.'^{44.} Its interpretation: The righteous perish, which is a thing of

great value, but no one takes the death of the righteous to heart to be subdued by it and to repent; therefore it says " *נא*" and not " *נא* ". In my opinion, when the Chachamim said that the death of the righteous atones, they meant it in the following way: The intellect cannot endure the thought that the death of the righteous, which is caused by the sins of their generation — as they say: 'They are lost because of the sin of the generation,' which they support with the verse: 'For because of wickedness do the righteous die,' — should atone for the sin of those who cause it. Therefore, it appears that they did not intend to say that the death of the righteous in itself atones, but that the death of the righteous causes mourning, and the funeral stirs up the mourners who hear the funeral sermon to repent; and in this wise it atones." 45.

The second function of the funeral sermon is to strengthen man's belief in the immortality of the soul and in the resurrection of the dead. Katzenellenbogen tells us that the Chachamim emphasize the commandment of the funeral sermon because it awakens in man these two beliefs. This is why "they taught in the Gemarah that the mourning must be according to the command of the dead. If a man before he dies says not to mourn for him, the people must obey him. Since the purpose (of the funeral sermon) is to honor the dead, and no one honors anything that has no existence, though this honor which is shown to the dead they acquire this knowledge (of immortality and resurrection) through the act of mourning — that even after a man's death he has a real existence, both in the

soul, which is not destroyed when it separates itself from the body, for the spirit returns unto God who gave it, and in the body, which also is not entirely destroyed." 46.

The purpose of the sermon delivered on joyous occasions is also twofold: to offer thanks to God and to restrain man from being drawn after the vanities of this world. "Not only on the festivals, but also on the day of marriage in the joy of the wedding it is customary to expound words of Torah during the meal or before it; and even concerning an ordinary meal the Chachamim said: 'If three sit at one table and there are no words of Torah among them, etc.' This is for two main reasons: the first is that it is fitting for us to offer a thanksgiving offering before God for every good which He gives us, for everything is from Him. And there is nothing more desirable or more acceptable to Him than words of Torah, for they are the delight of God. The second is that the love of God and the love of the pleasures of this world are bound one to the other; when one falls, the other rises. Hence, in order that man should not be drawn after the delights of this world more than is proper, he should work in words of Torah, for they are a bridle to desires." 47.

We see, therefore, that the sermon must appeal both to the intellect and to the will. Its purpose, however, is not only to lead to perfection of the intellectual soul and to future deeds of righteousness, but also to lead to deeds in

the immediate present. After explaining the meaning of charity, Katzenellenbogen continues: "I shall not detain you any longer with these words, for I know that the greatness of the worth of charity is not hidden from your eyes; nevertheless, at this time of trouble, I shall beg you to make haste and give according to your ability and according to the needs of the time. I shall go first to this deed, and you shall see me and shall do likewise."^{48.}

In order that his sermons might fulfil these functions to the best of his ability, Katzenellenbogen draws upon all the sources at his command. Besides the Bible, the Talmud, and the Midrash, which are his chief sources of material, he uses the various commentaries to the Bible and Talmud,^{49.} especially those of Rashi,^{50.} David Kimchi,^{51.} and Ibn Ezra,^{52.} the Cabala,^{53.} philosophy,^{54.} science, and literature. The majority of his philosophic proofs are^{55.} quoted from Nachmonides,^{56.} but he also utilizes the works of Maimonides,^{57.} Albo,^{58.} Judah Ha-Levi,^{59.} and Bachya ibn Pe^{60.} Judah. Second only to Nachmanides in importance among single books used as sources is the Zohar,^{61.} from which he derives many mystical explanations of the Biblical^{62.} verses used. Among the preachers, R. Nissim^{63.} and Arama are the most frequently quoted. Other rabbinic writers of his and earlier times are not neglected. Unlike many of the great preachers of his day, Samuel Judah did not draw upon the non-Jewish culture for his inspiration.

With the single exception of a quotation from Plato,^{64.} which, however, is requoted from another writer, he utilizes only his tremendous knowledge of Jewish sources.

III

FORM

At the beginning of each of these twelve sermons of Katzenellenbogen, there is a title, which, however, gives no clue as to the idea or content of the sermon, but merely mentions the occasion upon which it was preached. Following this heading of the sermon is the Biblical text, which in turn is followed by the Rabbinic text. Sometimes he dispenses with the Biblical text; ^{65.} and in one of his sermons no Rabbinic text is indicated, ^{66.} although in ^{67.} this instance he makes use of a quotation from rabbinic sources in the same manner in which he habitually utilizes his texts.

The sermon itself usually follows the generally accepted outline of a properly constructed oratorical composition, which consists of four parts: the exordium, the proposition, the analysis, ^{68.} the conclusion." He does not, however, hold rigidly to these divisions in all of his sermons ^{69.} and he constantly neglects the "time" element, sometimes using as much as a third of the entire sermon to complete his exordium. ^{70.}

In general, he uses the exordium to give his listeners a better understanding of the religious and philosophic background of the subject on which he is preaching, so that they will understand to a greater extent the rest of the sermon. In the sermon dedicated to the memory of Moscato and delivered during the Ten Days of Repentance, Samuel Judah leads up to his proposition that the main reason for the funeral service is to cause others to repent

by showing the need for repentance and the great value which
it has for the individual. ^{71.} The second sermon, ^{72.} which deals
with the necessity for the belief in the Divinity of the entire
Torah and the need for study of the Torah, and his sermon preached
at the death of his relative, Moses Isserles, which shows that
man's greatest work is in teaching, ^{73.} are introduced with many
philosophic and rabbinic proofs for the immortality of the soul.
In attempting to show that one of the reasons for the funeral service
is that it hinders retribution, he gives a number of examples to
prove that the commands of God may be nullified by the righteous. ^{74.}
In order to illustrate the way in which Katzenellenbogen uses the
exordium, we shall quote that used to introduce the funeral sermon
for Zalmen Katz, delivered in the court of the Ghetto:

Man is composed of two different elements. The first is
hewn out of the exalted place, the place of the Temple, the
throne of the King; and the second He made of dust, of lowly
rank. Therefore, man has of necessity two opposing forces; for
the soul, which is a portion of God from above, radiant with the
glow of His glory, turns naturally to the path which goes up to
the house of God, and it always desires to go in the ways of the
Lord, to be drawn after His commandments and to cleave unto Him.
But the body has a force which opposes it; for, because of the
nature of its composition, it is turning aside continually to err.
Because of this desire, it is joined with death and the beasts of
the earth. And when a man conducts himself with his intellect and

with his qualities, as the nature of his parts of which he is composed necessitates, the bodily faculties will always be subservient to the faculties of the soul, as the despised to the honored, as the servant to his master, as was the intention of its form. Because of this, it is very easy for man to attain the fear of the Lord, which is the purpose of the existence of man, for every existent thing can attain with ease that to which it has a natural inclination. This we see from the elements. When they are not forced, light objects easily approach the edge, and heavy objects the center, according to their natural inclination. Therefore, when the captain of fifty came to Elijah
75.
and said to him: "O Man of God, the king hath said: Come down." Elijah answered "and he said to the captain of the fifty: 'If I be a man of God, let fire come down from heaven and consume thee and thy fifty.'" The reason for this premise was that the king had said to him: "If you are a man of God," and in this, he degraded the prophet, and necessitated his coming down from his natural place. And Elijah, who was impatient, answered him in his own way: "Since you recognize in my rank that I am a man of God, and if you command me in this way to come down, to move contrary to the natural motion which I have as a prophet, which is to go up to God, I, too, shall command the fire to come down and consume you and your fifty and to move contrary to its nature, which is to ascend." From all this is it made clear that every existent thing approaches with ease that to which it has a natural
76.
inclination. In this wise Scripture says: "And now, O Israel,

what does the Lord thy God require of thee? Only to fear the Lord, etc." which is to say that He requires nothing of you which is too difficult for you to attain and which is contrary to nature; but you have a natural inclination to Him and you shall delight in its attainment. This is why it says afterwards: "That it may be well with thee all thy days." And as for this inclination which man has when he makes use of the elements of body and soul according to ~~their~~ nature and according to their meaning at the beginning of creation, Solomon says: ^{77.} "Above all that thou guardest, keep thy heart; for out of it are the issues of life." The Hakam Elkowitz interprets: " *שמעו* " in this place is an expression of "placing in prison"; let him say: Guard thy heart so as not to ensnare it in the snare of the vanities of this world and the desires of the body, for if you do not imprison it, the heart will go to the place of its natural choice. He means to say: It will go of its own accord and tread in the way of the issues of life and turn to the upward path. There are other interpretations of this verse, but this interpretation is very wonderful in our opinion.

From this it is made clear that though man has two conflicting desires, if he does not subject the precious one to the despised and imprison it so that it is defiled in the mire of bodily errors, but leaves it free for its own choice, then will the heart of man turn to the upward course and the faculties of the body will be subjected to the faculties of the soul, for it was created for this. But our eyes see that with regards this natural inclination of man, not many are wise, for the feet of man waver easily and are drawn after the errors and vanities of this world. This is

because the enemies of a man are the members of his household, for the fears which were given to man to use in connection with the needs of the body, which are necessary for the attainment of perfection of the soul, are among the disturbers, and they hearken more to the faculties of the body than to the faculty of the soul. This is related to the three causes which R. Nissim advances in his sermons: The first is because of their similarity, for both of these are material faculties, and the soul is a separate essence existing by itself. The second cause is that the bodily things are perceptible to the senses, and the things of intellect are hidden. And the third cause is the precedence of one faculty. For with a child, from the day that it is born, its fancy rules its senses, and the intellect does not guide them until this knowledge develops, as the statement of the Chachamim: The evil inclination preceeds the good inclination by 13 years, as it says: "Sin crouches at the door." Solomon makes the comparison: "Better is a poor and wise child (than an old and foolish king);" and afterwards, as one who grumbles: "I saw all the living that walk under the sun, that they were with the child, the second, (that was to stand up in his stead)." Because of these three causes many men are drawn after fancy, so that to many men their natural inclination to set their faces upwards and to make use of the intellect is considered a heavy burden, and they place a great demand without a curb to their desires. But the proper way, which is clear to man to be delivered from the snares of fancy and the net of his desires, is that he should place before himself always the great worth

of the soul which is hewn out from under the throne of glory to which it will return after its separation from the body if it is not besmirched with sins; for immortality is a part of its nature. For every element, when the combination is dissolved, each simple one returns to its element; and just as the body returns to the dust from which it was taken, so the spirit returns unto God who gave it, as King Solomon said.

Rambam said: "One of the things which the Torah does not state clearly is the spiritual reward, for it does not give testimony concerning things which are not contrary to nature, such as the withholding of rain when men worship idols, and וְיָבֹשׁ for those who eat the fat, and the like. But when they keep the commandments of the Lord, they shall have continuous health and peace and there shall be ~~no~~ miscarriage in their land; all of which are hidden miracles. And it does not testify concerning the immor-
fality of the soul, for its existence is fit and necessary -- like the existence of the "separate" intellect -- if it does not defile itself with sins; but from what the Torah says about the defiled soul, one can deduce that the soul which is not defiled shall be established. He explains this at length in connection with the Parasha וְיָבֹשׁ. This is what the Psalmist meant when he
79. said: "Wait for the Lord and keep His way, and He will exalt thee to inherit the land; when the wicked are cut off, ~~then~~ shalt see it." Let him say: Wait for the Lord, and keep His ways in order that you may merit that He exalt you to inherit the land of the living. Do not be dismayed that the Torah does not mention it

specifically to testify concerning the immortality of the soul, for from the fact that it mentions the punishment of the wicked, you may deduce the survival of the souls of the righteous; this is what it means when it says: "When the wicked are cut off, thou shalt see it." And as for the establishment of the soul and its immortality being proper and necessary for every Israelite because of the nature of the soul, the prophet hints at this when he says: 80. "Thy people also shall be all righteous; they shall inherit the land forever; the branch of My planting, the work of My hands, wherein I glory." Let him say that all Israel has a portion in the world to come and they shall inherit the land of the living. And the explanation of the necessity for this decree is in its cause; and the cause is "the branch of My planting," which is to say: Since the soul is the branch of My planting.

I have three interpretations of this: first, that immortality is proper and necessary for every one of the Israelitish nation, because his soul is a branch of the plant of the Lord; and the Kabbalists have already made clear to us that the first existences are called "plantings of the Lord," for He is the highest of the high, without any intermediary, and He it is who planted them. 81. Concerning them, Scripture says: "The trees of the Lord are sated, the cedars of Lebanon which He planted." And in the Zohar there is a wonderful interpretation of this verse, but we shall not go into such deeply hidden things which are the secrets of the world, but it will be sufficient for us to refer to its interpretation; for these holy beings are the plantings of the Lord and they are

the cause of the existence of all existent things, and they give life to every living thing with the power given them by the Source of all causes who placed His spirit in them. According to this, the interpretation of "the branch of My planting" is that the soul of an Israelite is the branch and leaf of this holy and awful tree which is the plant of the Lord. If so, the immortality of the soul is natural to this branch in that it clings to its heavenly root. Therefore, Scripture speaks of punishment of the soul with the word "cut off," like a branch which is cut off from the body of the oak. The second interpretation is that the necessity for the immortality of the soul of the Israelite is explained by the very nature of the soul, which is a separate essence existing by itself and which had a spiritual existence before it was joined with the body of man, according to the Chachamin: "They shall sit with the king in his work", with the King, the King of kings did the souls of the righteous sit when He created the world, and it will not be destroyed when it is separated from the body, for it is not a component part (of it). And he calls its separate existence which stands by itself "the branch of My planting;" for some trees grow out of a seed which is planted, and the seed is destroyed by the growth of the tree in its place; and other trees grow out of a branch (shoot) which is planted, but the branch is not destroyed by the growth of the tree, which teaches us that the soul of man does not come into being in the womb of the woman by virtue of the semen, as is the opinion of those who are confused, but it had a spiritual existence before it came into the body. It is called

a branch planted in the earth, to say ~~that~~ it is not like a seed which is sown, which is destroyed of necessity before the form of the tree begins in it, but it is like a branch which is planted, which is not destroyed by the growth of the tree, but ~~it~~ grows from day to day. The third interpretation is "They shall inherit the land forever" — even though many sinners are found among the nation, God, because of His mercy, thinks thoughts so as not to drive out a single one as a fugitive, so that He places the soul in a body time after time, as they say in "יְדִבֵּר יְהוָה". It is comparable to a man who planted a vineyard in his garden and he looked for it to bring forth grapes, and it brought forth wild grapes. He saw that it did not prosper. He planted it and fenced it, and the vines were free of wild grapes. He saw that it did not prosper, etc. — how long shall I say to them? Until the thousandth generation, as it says: "Speak the command to the thousandth generation." "Branch of My planting," according to this interpretation, is that the soul of an Israelite changes time after time until it is changed and purified. All of these interpretations are true in themselves and are close to the language and the meaning of the verse.

As for contemplating the exalted rank of the soul, it is very precious, for this is what awakens it to the belief that immortality is proper and necessary for the soul, as we have explained at length. Therefore the Tanna warns in Avoth: Observe three things and you will not come into the hands of sin: know whence thou comest, etc. And the decree comes double, for the first command stirs one up with regard to the soul, that one should pay attention^{to} whence it came, and he should remember that his soul is the soul of God, and He breathed

into his nostrils the breath of life, and there it will return if it merits. And this is the meaning of: And whither thou goes, and that it is in the future to give judgement and account before Him if it sins. And the second decree refers to the body, that it should not be proud and should hearken to the intellect to serve the Creator; for both of these make man upright, to keep from sin and to tread in the perfect path in order to bring to him the desired end. In this very way the prophet said: "Hearken to Me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bore you; for when he was but one I called him, and I blessed him, and made him many." ⁸² See that the prophet set his face to the men who desired to follow after righteousness and to seek the Lord, but the leaven which is in the dough hinders, and the world is given in their hearts to lead them to error, and to these men is given a snare to crush them, until they learn that they should lift up their eyes and should be aware of the heavenly rock from whence flourish the souls of the righteous and which is the root of spiritual existence, and it is the first belief of the One Who exists, and remember to spread this belief to your seed. It has been made clear from these words of ours that the proper way for a man who delights in life is that he should pay attention to the great rank of the soul which God graciously gave him, for this is the correct way for him to remove himself from sin and to serve the

Lord with all his heart and soul in order that he should merit to live in the pleasure of the Lord and to visit His courts, for the spirit, because of its nature in being hewn, re-
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turns to God who gave it.

After Samuel Judah has prepared the minds of his audience for his main thought by presenting to them in the exordium what he considers to be a sufficient background for the understanding of his theme, he begins the development of the sermon proper. In the body of the sermon he aims to develop rabbinically a thought the establishment of the philosophic and religious truth of which he has already presented in the exordium. The point of departure is usually either
84 85
the Biblical or the Rabbinic text. At times, however, this
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position is taken by the proposition itself, and in these cases the sermon is not dependant structurally upon either of the texts, though one or both may be used toward the end of the sermon as a terminal point of the body or to lead into the conclusion. The number of divisions in the sermon is as a rule determined by the subject rather than by either of the texts. Many times, however, he is led to build a whole division on a phrase flowing out of a Biblical or Rabbinic passage used to prove a previous point, which division is
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germane neither to the texts nor to the proposition. Because of these digressions, his sermons are sometimes without unity or continuity of thought. Nevertheless, the grace and ease with which he leads into each new thought by the smoothest of

transitions often lull the reader into believing that his digressions are an integral part of the subject which is under discussion.

Katzenellenbogen bases his method of interpretation on his statement that "there cannot be found in our perfect Torah a single useless word or a group of words in which there is no profit," which teaches that there is much to be gained by an explanation of each word in a Biblical verse.⁸⁸ In general, it is some question which he raises as to the validity of the usual interpretation of a verse that enables him to search deeper into its content. And many times he is aided in this by a linguistic difficulty. In commenting on the verse: "And on the seventh day God finished His work which He had made, etc."⁸⁹, he says that he has seen one who interprets it as follows: "With the seventh day, which also had existence, He finished all His work. From this is made clear what is said in the Midrash: The Sabbath said to God: 'Master of the universe, Thou hast given a partner to everything, but to me Thou hast given no partner.' God answered her: 'My daughter, the congregation of Israel shall be thy partner.'" Katzenellenbogen continues: Much of this statement is interpretation. According to its literal meaning it seems to me that the complaint of the Sabbath day was that on the rest of the days the created things came in pairs -- the day itself and that which was created in it, as, for example, the first day and the lights which was created on it, the

second day and the firmament, and similarly, all of them. But the Sabbath was created by itself. So, the answer came to it: "My daughter, the congregation of Israel will be thy partner." The Chachamim interpret it: The additional soul which entered into Israel, the keepers of the Sabbath, shall be your partner. To me it seems that a different meaning should be interpreted in this: That the Torah was the first cause for the existence of all created things, and the whole world was not complete until the day when the Torah was given, as the Chachamim interpret the verse: "And there was evening and there was morning, the sixth day." And "the sixth" (שש) is with the שש'י' ה' , which is⁹⁰ the sixth of Sivan on which day "the heavens were finished."

The same line of reasoning becomes the basis for his interpretation of the verse: "These are the generations of Noah. Noah was a righteous man; he was upright in his genera-⁹¹tion. Noah walked with God." The Bible, he says, mentions his praise, as it is said: The memory of the righteous is for blessing. Another interpretation is that the root of the generation of the righteous is their good deeds. "In his generation" -- there are some of our rabbis who interpret it as "praise" (for Noah), that even if he had lived in a generation of righteous men, he would have been considered righteous. And there are some who interpret it as "shame" -- he was righteous according to his generation; but if he had lived in the generation of Abraham, he would have been consid-

ered as nothing. It is proper to say: It is all right for the one who says that Scripture means to praise him, to let us know that Noah's righteousness caused him to be delivered from the flood. But for the one who says it is for "shame," according to what may be inferred from it, Scripture comes to reveal hidden blemishes. It seems that Scripture means to tell one that Noah, as ^{as} far/his righteousness was concerned, was not worthy to be delivered; but since, in His mercy, God saw fit to give a name and a remnant to the human species, He was forced -- if such a thing were possible -- to deliver Noah, for there was no one in his generation more righteous than he. From this we receive a great faith in our future redemption, even though we are not -- God forbid -- fit to be redeemed because of our own merit. And as Ramban wrote on the ⁹² verse: "I thought I would make an end of them, I would make their memory cease from among men; were it not that I dreaded the enemy's provocation, etc." and the reason for this is not that God wanted to show His might to His enemies. But God is not a man to do things in this manner. Behold "all the nations are as nothing compared to Him; they are considered by Him as less than nothing and a void," and if He is able to bear their worship of idols, He is surely able to bear their words of folly and their boasts. But the force of this reason is that God created man so that he would recognize his Creator and acknowledge His Name; and He gave him permission to do evil or to do good, and when they, of their

own accord, sinned and denied Him, and only this one people remained (true) to His name, He spread among them signs and wonders that He is the God of gods and the Lord of lords, and it was known to all the people. Behold, if He now repented and destroyed their memory, the people would forget His signs and His wonders and it would be told no longer among them; and if anyone remembered it, they would think that it was a force from the power of the celestial bodies and the stars which changed and passed. Thus would the reason for creation be nullified, for there would be no one who knew his Creator, but would only anger Him: therefore, it is a necessity -- if such were possible -- for Him to have mercy on Israel. For in the end, even though they have sinned, there will remain among them the true, faithful characteristic, as it says: "There are no faithful sons among them." They are His sons even in the time when they are not faithful, for they are hewn out from a holy quarry. Such is not the case with idolaters, whose vine is from the vine of Sodom, from the root of destruction, from a muddy fountain. There is no hope that they should recognize their Creator; as Ramban wrote in his interpretation of these verses, and I have added some words to them in accord with his ideas. The prophet Isaiah⁹³ hinted at this same idea when he said: "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have compassion on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me; for as

I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee." And the grammarians interpret "אֶצְרָא" as "אֶחָדָה" , and the interpreters interpret it as "אֶחָדָה נָח", "for a short time"; and this is exactly what he says, "אֶחָדָה נָח", for the exile, compared to the redemption, will be for a short time, for "with an everlasting salvation will He save him" as he said "with everlasting kindness." And they did not see how they could interpret it as "אֶצְרָא אֶחָדָה" , "a little wrath," referring to the quality of the wrath instead of to the time (that it would last), for the wrath was actually great, for "He was extremely wroth with us." According to this interpretation there would be a repetition, for it would read "אֶחָדָה" (for "אֶצְרָא") and "אֶחָדָה" : and, furthermore, one may mention that in the beginning He said: "For that is as the waters of Noah unto Me" and afterwards He said: "For as I have sworn that the waters of Noah, etc.", which seems at first sight that he came to interpret the matter of just as "these waters of Noah are unto Me" as an oath. And to me, there is need to join this to the first words as hidden words, so that it is later necessary to interpret them as related, and all the words of this metaphor are to suggest that this oath is related to the oath of the waters of Noah. It seems that the prophet came to make known the kindness of the Lord to the nation of Israel and to all men in general, for even though Is-

rael is the purpose of creation, as they interpret "In the beginning He created", for the sake of Israel who are called *א'ל'ל*. If so, it is logical that when Israel sins and God becomes angry with them, He should become angry with all mankind, for they were created only for Israel's sake, as happened in the generation of the flood. They said in Gen-
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esis Rabbah: It is comparable to a king who was marrying off his son, and he made him a wedding chamber, and plastered and panelled and painted it. The king became angry at his son and killed him. What did he do? He entered the wedding chamber and began to break the vessels, etc...The king said: Did I make all this for any other reason than for the sake of my son? My son is destroyed, and should this stand? etc. Here, also, since all the nations were created only for the sake of Israel, when Israel is punished for their sons, it was proper for the nations to fight against them. With all this, when Israel sinned and God became angry with them, He became a little angry, for He judged them as individuals who had sinned, for they are a little part of the world and not the whole thing, even though they are the purpose of the whole creation. And at the time of the redemption when He shows them His mercy, He will judge them as the whole world. But if -- God forbid -- He does not show mercy to them, the purpose of the creation of man will be nullified. Therefore, it is necessary -- if such were possible -- to have mercy upon them and to save them, even though they are not fit to be redeemed because of their rightness, so that through them shall

be realized the purpose the creation of man, for they are the root of the world and its purpose. This is what it means when it says: "But with everlasting kindness will I have compassion on thee." Because it is not in accord with reason to believe that He will show mercy to Israel and redeem them even if they sin and are not fit to be redeemed in order to achieve through them the purpose of creation, he says: "For this is as the waters of Noah with Me"; He brings proof from Noah who was redeemed from the flood even though he was not fit to be redeemed, because God desired to let a remnant of the species of man live. It was necessary -- as it were -- to choose the least evil. And he compared Israel in the future to the rest of the nations of the world just as Noah was compared to the rest of his generation. This is the basic meaning of the comparison of the waters of Noah to the redemption of Israel. This comparison is necessary, he says afterwards, as a matter of consequence, that just as I have sworn no more to bring the waters of the flood upon the earth, so have I sworn, etc. And this is a wonderful interpretation of these verses, according to the one who says it is for "shame." Perhaps this is what the Psalmist meant when said: "For the sake of Thy Name, O Lord, forgive my sins, for they are many." At first sight, this bears witness to the opposite reasoning; and the interpreters interpret it: Even though they are many, as when the Lord walks in our midst, for it is a stiff-necked people. And Rashi interprets it: It is pleasant for the Master to forgive

great sins. And according to our idea that the Psalmist speaks in the name of the nation of Israel in general here as in many places, he says that He will forgive the sins of Israel. But this is not a particular consequence concerning the people of Israel only, but is a general consequence, and the continuation of the whole world depends upon this. For if -- God forbid -- He does not forgive the sins of the nation and destroys -- God forbid -- their memory, the result will be that the purpose of the creation of man will be nullified. This is why the interpretation of "for it is great" is "it is of much and great consequence." This, it appears to me, testifies in behalf of the one who says that it is for "shame," from which we derive that this verse came to teach us a great aspect of ~~of~~ God's providence, and we receive from this a great faith in our future redemption, as we have made clear. Nevertheless, the simple meaning of the text is according to the one who says that it is for "praise." (And the one who says it is for "praise" has to interpret the verses mentioned above -- "For this is as the waters of Noah unto Me" -- and the related verses in another manner; but I shall not burden myself with answering them, for the gates of arguments are never closed.) For sometimes, one may say that the definition of a "פ'רס" is relative to and in comparison with one who is more wicked than he is; but the definition of ~~of~~ "פ'רס" can only be that he is perfect.

Also, the repetition of the word "Noah" can only mean to teach his praise, as we have previously stated. And we shall begin with the interpretation of the passage according to the Midrash: "These are the generations of Noah. Noah was a righteous man." This teaches you that the principle of the generations of the righteous is good deeds, and idea corresponding to the tradition that the righteous beget souls, and this is what Scripture says: ⁹⁵ "And Sarai was barren; she had no child." The interpretation of this verse is that she was barren in that she had no child, but she had given birth to souls. And this is exactly what Scripture says. The interpretation of the "fruit of the righteous" is the ^{fruit} very, which the tree of life bears, for the tree of life bears souls, as is known by the wise; and it seems to me that I have seen in the Zohar that the wife of a scholar does not have to be married by her deceased husband's brother, for the purpose of this custom is to keep alive the soul of one who died without seed and was not a scholar, and this ⁹⁶ is what it means when it says: "And he that is wise winneth souls." According to the literal meaning, the scholar who studies and finds something new in the words of Torah, that new thing is his fruit and growth, and this is the meaning of: ⁹⁷ "The fruit of the righteous is a tree of life," which means words of Torah. When one teaches words of Torah to one's friend, that person begets a spirit and a soul, as Job said: ⁹⁸ "To whom have you uttered words, and whose spirit came forth from you?" Job rebukes his friend because he did not test

his words, not because of the listener and not because of the words themselves. At first, he said: "To whom have you uttered words?" and concerning the testing of the value of the speech he said: "And whose spirit came forth from you?" as if to say: Even if other men were there who were of less rank than I am, there would have been power in his words to beget a soul only to those listeners who have no sense, and in this manner did Ralbag (Levi. b. Gershom) interpret it. We gather from this that a scholar, who teaches Torah to his friend, begets a soul and a spirit for himself, and this is the meaning of: "And he that is wise winneth souls." This is the meaning of our statement, and it is fitting to express in this connection three feelings: The first is that from the language of the statement it seems that R. Eleazer and Rabba (/אב) dispute with R. Levi (←), because it says: "R. Eleazer said" and "Rabba said" and does not read "Said R. Eleazer" and "Said Rabba." Furthermore, if R. Eleazer's statement were complete by itself, it would have had to read: He who learns words of Torah is as if he had made it: but it just says: As if he had made the words of Torah, which is a conclusion without a preceding statement. This teaches that he disagreed with R. Levi. And would that I knew which difference of opinion belonged with which changing subject; for R. Levi teaches concerning one who teaches Torah to the son of his friend, and R. Eleazer and Rabba teach concerning the study of Torah by

oneself, by what appears to be the meaning of their words. The second is to see what forced R. Eleazer and Rabba to interpret אם כי אשר as "As if he had made the words of Torah," for the simple and literal meaning of the text refers to the doing of the commandments. And it seems to me that R. Eleazer and Rabba do not dispute with R. Levi about the explanation itself, but about the use of the verse, "And the souls which the Lord made in Haran," in this connection, the literal meaning of which does not refer to "Anyone who teaches Torah to the son of his friend is considered as if he had made him," for there are those who say that this verse refers to the proselytes which they converted, as the Chachamim say: "Abraham converted the men and Sarah converted the women, and these were proselytes who in the beginning were idolaters, and since they were converted by them, they are considered as they had given birth to them; as the Chachamim said: A proselyte who is converted is like an infant who is born: and there is no proof from this verse concerning one who teaches the son of his friend Torah. And R. Eleazer brings forth the verse: "And keep the words of this covenant and do them" as referring to the study of Torah, for the verse closes with "that you may understand (אשר) everything which you do"; but the understanding (אשר) of the deed does not cause the deed; therefore, it is interpreted as the study of Torah. It is

intepreted: שֶׁנֶלֶם equals you shall learn, you shall keep, and you shall memorize the words of Torah. Thus did Solomon say: "My son, keep My Torah." He warns him concerning the study and the keeping of words of Torah, and because of this, "thy heart will keep my commandments" of its own accord, for study leads to deeds. And so the Chachamim interpret it in another place: שֶׁנֶלֶם means study; and it says "and ~~do~~ them" which cannot refer to the actual doing of the commandment for it closes with "that you may understand everything which you do." Learn from this that anyone who studies Torah by himself is considered by Scripture as if he had made the words of Torah. And as for the idea that the one who teaches Torah to the son of his friend is considered as if he had made him -- the one who studies understands more in his doing them than the one who teaches and does them. But the understanding is another matter. And Rabba goes on to say that anyone who studies Torah, Scripture accounts it to him as if he had made it himself, for he interprets them. And when he says do not read "שֶׁנֶלֶם שֶׁנֶלֶם," he means to say, do not read שֶׁנֶלֶם alone, but שֶׁנֶלֶם שֶׁנֶלֶם, for the one who studies Torah does, and becomes the one who understands, and his knowledge is connected with the understanding of the one who is made anew and created by his hand. Therefore, he is as if he had made himself. This is what Scripture means when it says: "These are the generations of

Noah. Noah..." the root of his generation, for he bore and completed himself in thought, and as Rabba said: As if he had made it for himself; afterwards it says that he was also righteous, between himself and God. "He was upright in his generation" -- he was perfect in his dealings with creatures. "Noah walked with God" --- to say that it is no wonder that he grew up among wicked men and did not learn from their deeds; for he was connected all times with the most Perfect of the perfect. I maintain that the verse is wholly for "praise" -- and this is the simple meaning of the verse, without a doubt. Also, from what Rashi interpreted at first concerning the verse: "These are the generations of Noah. Noah was a righteous man." Since the Book mentions him for "praise," and it is from the words of our Rabbis, it teaches that surely the intention of the Scriptures was wholly for "praise"; and from this Midrash we learn how much man is obligated to be careful of the honor of righteous men and scholars, for behold Scripture mentions him for praise, even though it was after his death; how much the more so for men during the life of the righteous and scholars. 100

Again, it is by stressing a particular word or phrase that he cleverly brings out the idea with which he is desirous of impressing his audience. This is well illustrated by the manner in which he interprets the verse: "Be not over-

much wicked, neither be thou foolish; why shouldst thou die¹⁰¹ before thy time?" One who transgresses and does not keep the commandments of the Torah is called "a wicked man," and the opposite of him is "a righteous man." And one who believes injurious tenets and false beliefs is called a "fool,"^{and the} opposite of him is "a wise man." Let Scripture say, therefore: I was desirous that you should be righteous in all your ways. But since there is no righteous man on the earth who does only good and does not sin at times, it warns you to be careful so as not to sin much, so that your sins do not become more numerous and heavier than your merits, for God, Who is of great mercy, turns towards mercy. But with regards the opinions and beliefs mentioned above, it is not enough for one to be wise in most of them, for it is necessary that one should not be a fool with regard even one of them. "Why shouldst thou die before thy time?" for he who stumbles -- God forbid -- in one of these beliefs, which are the root of religion, even if he live a thousand years, he shall die before his time, because his time was destroyed ^{and he} did not merit to attain his latter perfection.¹⁰²

Any superfluous word in a Biblical verse offers not a difficulty, but a means whereby he can prove a desired point. In the verse: "And God repented that he had made man on the¹⁰³ earth," he finds that the word, "Paka," is superfluous.

He concludes, therefore, that Scripture means to say that God took the soul from its holy root and caused it to enter into the body of man in order to add perfection to its perfection in this world, the world of deeds, when it chooses the good and goes in the ways of the Lord to keep His commandments, His ordinances, and His laws. When, however, He saw in the generation of the flood that the species of man in general turns after his own desires and that he also is flesh and clay like the rest of living things, and man even more so than the animals, He did not repent that He had made man "נפשא," (the interpretation of which is "the rational soul" for which reason he is called "man," and by means of which he is distinguished from the rest of living creatures.) It is as if he had said that a great good was given to man in that, because of the rational soul, he may remain in heaven in a spiritual existence, as in the beginning, after he has sinned, the interpretation of which is: because he was created "נפשא"¹⁰⁴.

In proving from the Torah that the soul is a part of God, he again finds inspiration in a superfluous word found in the verse. It is written: "And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image." To all appearances, he continues, these are superfluous words, for ever living thing begets "in its own likeness, after its image." According to its literal meaning, it seems to me that it is necessary to mention this in connection with man because of that which is peculiar to him. For

the souls of the rest of living things are according to the drop of semen of the begetter, and, therefore, he begets him in his likeness. But the soul of man belongs to God, as Scripture says: "For the spirit that enwrappeth itself is from Me, and the souls have I made."¹⁰⁶¹⁰⁷

Grammatical constructions, also, play an important part in Samuel Judah's interpretations and in his development of ideas. He deduces that God longs for the soul of man more than the soul longs for its Creator from a verse which would seem to contradict this thought. In the verse, "My soul yearneth, yea, even pineth for the courts of the Lord,"¹⁰⁸ he observes that the word "yearneth" (שָׁמַח) is a Niphal construction. We find, he continues, the Kal in the verses: "Thou wouldst have a desire (שָׁמַח) to the work of Thy hands,"¹⁰⁹ and "He is like a lion that is eager (שָׁמַח) to tear in pieces."¹¹⁰ According to the principles of grammar, when the Kal is found we are able to build all the rest of the forms upon it. Hence, the interpreters interpret "Oh nation that is not longed for (שָׁמַח)"¹¹¹ as a Niphal. Therefore, let us say: "My soul is longed for (שָׁמַח) by the Creator," and the desire of God for the soul precedes the longing of the soul for Him.¹¹²

In the verse, "Moses commanded us a law; it is an inheritance (שָׁמַח) of the congregation of Israel,"¹¹³ he takes issue with Rashi, who says the meaning is: Let us grasp it and not depart from it. According to the rules of

grammar, there is a difference, says Katzenellenbogen, between "שְׂרָיָה" and "שְׂרָיָה," for the latter is what a man inherits, and the former is what he leaves to others as an inheritance. The meaning, then, will be: Moses commanded us a law which shall be left as an inheritance to the congregation of Jacob, for we shall leave it as
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an inheritance to our sons after us.

Albo derives the three aspects of repentance from the statement: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."
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"In thy mouth" is confession; "And in thy heart" is the repentance of the heart; "to do it" is the deed itself and departing from sin, to set aright that which is wrong with good deeds. Samuel Judah believes that the author of the Ikkarim is correct in saying that repentance is divided into these three principal parts; but, he continues, it is impossible to say that the Biblical verse hints at them and that these words testify to the ease with which one may repent, as it says: "But the word is very nigh unto you." We have already made use of the word "to do it" as the verb, which is, without doubt, the simple meaning of the Scriptural verse, as if it said: The word is very nigh unto thee to do it. This being the case, the words "in your mouth and in your heart" would be modifiers. The ^{deed} (of departing from sin), then, is lacking, which is the third part and the most essential -- the action of repentance. And even if we press a

point, according to his interpretation, and say that the verb is lacking and to be understood with what it says, "For the word is very nigh unto you," which is to say that the deed of repentance is near unto you, and if we should agree^d that the word "to do it" is not used as the verb of the sentence, it is still difficult for us to accept this explanation, to take "to do it" as the object; for when he comes to explain the means whereby it is easy to achieve repentance, in the same way in which he says confessions and repentance, with the "a" of the preposition, in thy mouth and in thy heart, so must he say "שְׁמַח" in the deed, with the "a" of the preposition.¹¹⁶

Katzenellenbogen proves that when Moses said: "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth,"¹¹⁷ he commanded only the heavens to stand in their place and listen and that he was not speaking to the earth at all; for the "n" in "שְׁמַח" is the sign of the future, third person singular, feminine. If he had meant to command the earth to rest, he would have had to say, "שְׁמַח," using the feminine imperative, as Isaiah said:¹¹⁸ "Give ear (שְׁמַח), oh earth." Again, he utilizes the fact that every time the word for "oath" is used in the Bible, it appears in the Niphal, which teaches that a man¹¹⁹ must never swear unless an oath is demanded of him by another.

The usual interpretation of "Care in the heart of a man boweth it down, but a good word maketh it (him) glad,"¹²⁰ is, he says, difficult, for the word "שְׁמַח" refers neither to the word "man" nor to the word "heart," for then (the objective ending of) "שְׁמַח"

would have to be masculine. The correct interpretation, therefore, must be: Care in the heart of a man, care which comes to man because of mishaps and punishment which befall him -- if this pain comes into the heart of a man who is wise in human wisdom and very strong in his wisdom and in the valor of his heart which his knowledge has acquired for him, he will be changed, lowered, and humbled, and will push the care from him. This is the end of those who realize that a good word whispered in his ear by a scholar will make it glad. It will cause the pain itself to turn into joy. Therefore, the (accusative ending of) "¹²¹ שְׂכָכְךָ" refers to the word, "¹²¹ שְׂכָכְךָ".

He also takes issue with the way in which the Targum translates "¹²² יִשְׂרָאֵל שְׂכָכְךָ", as "There is none like the God of Israel," for if this were correct, the "שְׂ" of "שְׂכָכְךָ" would have to be in the construct state, but the kametz of "שְׂכָכְךָ" sets it apart from the word "יִשְׂרָאֵל". Also, the words "שְׂכָכְךָ" are connected by the mercha-tipcha (of the "trop") which, at the same time, sets these words apart from the word "¹²³ יִשְׂרָאֵל".

In many other instances Katzenellenbogen is not satisfied with giving only his own interpretation. He often supplements this with a statement from other sources and either refutes it or uses it in the fuller development of his thought. Concerning the verse, "For this commandment which I command thee this day is not hidden from thee, nor is it far off.

It is not in the heavens, that thou shouldst say, etc.
And it ¹²⁴is not beyond the sea, etc.," the wise Ibn Ezra wrote: "The interpretation of 'it is not in the heavens' is 'it is not hidden,' and the interpretation of 'it is not beyond the sea' is 'it is not far off.' This is, without a doubt, the literal meaning of the text." It is fitting in this connection, continues Samuel Judah, to express two doubts: the first is about the matter in general, and the second is in particular, about the use of the words. First, who could think that the keeping of the warnings of the Torah and the doing of its commandments (concerning which this warning comes according to the opinion of most of those who interpret it) is beyond human possibilities, so that it is necessary to bring forth this confused thought from our hearts and to say that the keeping and the doing of the commandments of the Torah is not in heaven, for it is not amongst those things which ~~are~~ withheld. Second, concerning the language: he intimates that the Torah would be in heaven, beyond the reach of man, which means that the withholding of its attainment and its performance would be universal, in all times, in every place, and to every man alike; for "who will go up to heaven for us and cause us to hear it that ~~one~~ ^{we} may do it." Truly, if it were beyond the sea, for example in Cush, it would be impossible for it to be equidistant from all men, for the distance would necessarily change, being either greater or smaller according to the

position of the place where the men are, whether the distance is far from or near to Cush. And to those who live in the land of Cush, its attainment would be very close. Hence, when Moses came to say, "It is not hidden from you," that its attainment is not withheld, that "it is not in heaven," and "it is not far off" for "it is not beyond the sea," it was fitting that he should use the negative of its being withheld and its being distant just as he does in the analogy which he uses. And with regard to the negation of its being withheld, he only had to say: "It is not hidden" and did not need to say "from you," which teaches concerning the negation with regard the individual; for if it were in heaven, its attainment would be impossible for every man alike. The negation, therefore, would be universal and not partial, as it would be in the case of its being beyond the sea where it would not be equi-distant from all men. Then, he would have to say: "It is not far off" from you; but he does the opposite. When he comes to say that the attainment of the Torah is not among those things which are impossible, for "it is not in heaven," he says, "It is not hidden from thee," which would teach that even if it were in heaven, its attainment would be withheld and hidden only from some men: therefore, it was necessary to use only a partial negative. But this is not true, for if it were in heaven, its attainment would be withheld and hidden from all men alike; and when he comes to say that its attainment is not far off, for "it is not beyond the sea," he uses a universal negative

and says, "It is not far off" altogether, which teaches that if he agreed that it was beyond the sea, it would be far off from every man; therefore, he uses the universal negative. This, however, is not true, for he did not agree with this; for if it were beyond the sea, it would, necessarily, be far from some and near to others. Hence, it would be proper for him to say, "It is not far off" from you. And this doubt is felt and enunciated by every master of the language who has the slightest knowledge of logic. That which appears to me in the clarification of these passages and in the solution of the objections which we have raised with regard to them is that Scripture comes to remove from our minds the thought which first occurs, that all the commandments and the warnings which are in the Torah are necessary to attain therewith human perfection; and if one of them is lacking, ~~his~~ hope is destroyed. The author of the Ikkarim has already said that this is the opinion of Resh Lakish. And because, according to this opinion, the keeping of all the commandments of the Torah and the attainment of human perfection through them would be out of the range of human possibilities or "far off," it says that its attainment is not withheld, for "it is not in the heavens" nor is it "far off," for "it is not beyond the sea," which is to say that all of the commandments and warnings of the Torah are not necessary in order that one might attain human perfection through them. Even according to the opinion of the one who thinks thus, he must agree that this might refer to a par-

ticular withholding from those who dwell outside of the land (of Palestine) or in a time in which the Temple is not standing: but as for those who dwell in the land of Israel at the time the Temple is standing, the keeping of all the commandments of the Torah and the attaining of human perfection though they would not be out of the range of human possibilities, for it would then be possible for a man to perform all of the commandments and to observe all the warnings concerning which we are commanded in our holy Torah. The Chachamim have said: There were four who died because of the serpent. Truly, in any place and in any time there is little possibility that anyone can be found who has never stumbled in sin, so that when it came to deny its being withheld, saying, "It is not hidden from you," which is a partial negative, contrary to the opinion of the one whose thoughts were given above, it was necessary to say, according to his contention, that the attainment of perfection by means of the keeping of all of the Torah is withheld from some men, as if it were, as far as they are concerned, in heaven. But as for the negation of the remoteness of its attainment he says, "It is not far off" altogether; for, according to the opinion which was mentioned, its attainment would be far off from every man, in every time which will come, and in every place where man is found. Therefore, in using the negation of its distance he uses an all-inclusive

~~the~~ term. It closes by saying: "For the word is very nigh unto thee, etc." For surely, since the keeping of all of the commandments of the Torah is not necessary for the attainment of human perfection, it will be very easy to keep most of them and to attain through them true salvation.¹²⁵

In dwelling upon the difficulties presented by a single word in the Biblical verse, Katzenellenbogen uses Rashi's explanation, and then takes issue with his interpretation. Scripture says that you shall not eat leaven during the Pass-over; "for seven days you shall eat matzoth, the bread of affliction, for in haste did you go forth from Egypt."¹²⁶ This needs no explanation. There is only one difficulty which I should like to suggest, that even though the going out of Egypt is a thing of very precious value and it is proper to make a remembrance for that miracle because of the great benefits which we derive from it, nevertheless, to all appearances, it is not proper to commemorate the miracle with one thing which was not connected with it and which contains no benefit, but, on the contrary, trouble and damage, for the exodus was "in haste" and there was neither help nor success. And the prophet has told us: "In sitting still and in rest shall ye be saved,"¹²⁷ and clearer than this he says: "For ye shall not go out in haste, neither shall ye go by flight,"¹²⁸ as if to say: Do not worry, for in the future you will not be troubled to go out in haste as you went out

of Egypt. Rashi interprets, "For in haste did ye go forth," that the haste was not yours, but the Egyptians, as it says: "And the Egyptians were urgent upon the people, to send them out of the land in haste." ¹²⁹ It appears, no doubt, that he had the same difficulty that we had; therefore, he interprets the haste to be that of the Egyptians. But this is not the literal meaning of the passage, for Scripture connects the "haste" with "Israel" and not with the Egyptians who sent them forth. And in the Yalkut I have found two interpretations of the passage: "For not in haste shall ye go forth." There is one who interprets the "haste" as referring to the Egyptians, and there is one who interprets it as referring to Israel, as we understand it from the wording of Scripture. Also, in the passage with which we began it is seen that when it says: "in haste," it is speaking of Israel, for it says: Because the dough of our fathers did not have the opportunity to ferment until the King, the King of kings, the Holy One blessed be He, was revealed to them and redeemed them. And the interpreters interpret it as if it said that the dough did not have the opportunity to ferment on the whole long way on which they journeyed from Rameses to Succoth, for there God was revealed to them, as it is written: "And they journeyed from Succoth...And the Lord went before them by day, etc.," ¹³⁰ for they went upon that way in great haste and they came to Succoth, for there God was revealed to them before their dough fermented. From this, their haste in coming there is made clear....The Shechinah waited (to reveal

Itself) to Israel until (they came to) Succoth, and there was revealed to them the cloud of the Lord by day, etc., because Israel did not merit that the Shechinah be revealed to them until they came to Succoth: therefore, their coming there in great haste was a wonderful blessing for them. It was proper for them to bear a little trouble and sorrow along the way in order to derive such a great benefit as this. Therefore, our question is solved, for we commemorate the exodus from Egypt with a thing of haste, because of the good which we derived from it was of great value. And the author of this statement meant this very thing, for he felt the same doubt which we did; therefore, he said: "For what reason do we eat this matzoth?" for apparently we should not commemorate the going out of Egypt with an object of haste which was a trouble and a burden to us and from which we derived no benefit. And he answers: "Because the dough of our fathers did not ferment until God was revealed to them" He mentions the place of Succoth in the revelation of the Shechinah, for he meant to make known the benefit which was derived from the haste. And the pointed question which we raised is solved.

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In another instance, he takes a beautiful poetic interpretation of Redak and continues the passage in the same choice style. David Kimchi wrote: "There are some who interpret that the Psalmist placed the word "Torah" next to the word "sun" in order (to show that) the usefulness of the Torah is greater than that of the sun: for there are

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some things that the sun damages, but the Torah causes everything to prosper; therefore, he says: "The law of the Lord is perfect (¹³³ שְׁלֵמָה)" -- it is complete (¹³⁴ שְׁלֵמָה). In all the ways of this world and the world to come man finds gain in it. And it says: "Restoring the soul," for the sun, when man sits in its heat more than is fitting, might give him a fatal illness, as it says in Jonah: "And the sun beat down upon the head of Jonah, that he fainted;" but the Torah is not so, for it restores the soul to the body which is sustained by it. And sometimes the heat of the sun enters a man's head so that he becomes insane; but not so the Torah, for it "maketh wise the simple." When a man sits a long time in the sun, he grows weary because of its heat, but the "precepts of the Lord" are not so, for they "rejoice the heart." And when a man looks at the sun too long, it weakens his eyes; but "the commandments of the Lord" do not, for they "enlighten the eyes." And as for the sun, clouds cover it; but "the fear of the Lord is clean" and clear, and nothing can cover it or hide it. The sun gives light at day and not at night, but "the fear of the Lord endures forever." The light and the heat of the sun are not equal all the day, for until noon it increases, and after noon it diminishes, but "the ordinances of the Lord are not so, for they are "righteous altogether" (they are all equal) and none is weaker than the other. (End of quotation from Redak.) And it is pleasant to say that man acquires more gain from the light of the Torah than from the

sun. And it says: "They are more pleasant than gold and much fine gold," which is to say that in words of Torah are to be found all kinds of good which is profitable, pleasant, and good in itself. Compared to profit, he says they are "more pleasant than gold." Compared to the pleasant, he says, "They are sweeter than honey." Compared to the good in itself, he says, "Moreover, through them is thy servant warned: in the keeping of them is there great reward." And the interpreters explain that he means to say: Besides the sweet things which the wise one finds in them and that the rational soul desires and longs for wisdom, for it is the nature of the rational soul to desire wisdom just as the appetite of the nutritive soul desires sweet foods, in addition to the pleasure and the desire mentioned above, I, thy servant, am warned by them that in the keeping of them
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there is great reward in the world to come.

By using the allegorical method of interpretation, he is able to make the simplest object express a profound philosophic truth. Thus the matzah tells us about creation ex-nihilo and about the seven days of creation with the three divisions of time which occurred during the seven days of creation. The matzoth were made without the beginning of a leavening process, to tell that the mixture of the word was a first beginning. It is not difficult to see that the the matzah has some beginning, which is flour, for man does not have the power to make anything from absolute nothing-

ness. But that which is related to it (the world), was not made from a prime matter, to tell that all of the world was created and made without any beginning, but from absolute nothingness. And the prohibition of leaven for seven days compares with the seven days of creation. But since there was no creatio ex-nihilo except in the first moment, we are only obligated to eat the matzah on the first night; and even though creation ex-nihilo occurred only in the first moment, man is only able to make things in "time." On the other seven days outside of the first night, we are not obligated to eat matzoth, for on them there was no creatio ex-nihilo; but we were commanded not to eat leaven because during the six days of creation the things which were created out of nothing and existed in the hyllic faculty which was created ex nihilo were formed. This is not true of the seventh, for on it there was no creation and no formation. Hence, say the Chachamim; One passage says, "Six days shall you eat matzoth," and one passage says, "Seven days shall you eat matzoth." The sixth may be compared to the seventh. Just as the seventh is optional, is the sixth also optional? As is our way, we will make this clear by means of an illustration: The seventh is surely optional, for nothing was either created or formed on it, and we said that the eating of matzoth on these days is obligatory, for the things that were created from nothing in the first moment were formed and became actuality on these days; therefore, the seventh is optional. I say this by way of illustration, for we cannot

budge from the interpretation which they gave of this analogy concerning one attribute of the thirteen, and this is that when one case, though already included in a general law, is expressly mentioned, then the provision connected with it applies to all cases included in that general law, as is known to those who work in the Talmud. And these are fearful and strong reason for the command of the eating of the matzoth and for the burning of the leaven during those days.

Whenever possible every word or phrase which lends itself to special interpretation receives Samuel Judah's attention in order that the full meaning of the Biblical text might be revealed. This is best illustrated in the manner in which he weaves every verse of one of the Psalms around his central theme. The Psalmist says: "I will give thanks unto the Lord with my whole heart, in the council of the upright, and in the congregation." In Berachoth, Perek א/יג,¹³⁷ they say:¹³⁸ It is necessary to praise Him in a gathering of ten, three of which are rabbis, and there are those who think that we need ten and three rabbis. This they learn from the verse: "Let them exalt Him also in the assembly of the people, and praise Him in the seat of the elders."¹³⁹ To preserve this meaning the Psalmist said that he will give thanks to the Lord in the council of the upright and in the congregation, which is in the presence of ten for there is no congregation which is less than ten; and in the pres-

ence of the upright means three who know Torah. He begins by saying: "Great are the works of the Lord, sought out of all of them that have delight therein,"¹⁴⁰ and he says that everything that has been created, the elements, the stars and the planet, are all great and fearful; but with all their greatness they are sought out of all that have delight therein, by the Israelitish nation and by the righteous of each generation; and it means that their desires turn to the upright and to the congregation from which they went out, for everything of creation bows down and is a servant to them. They make a decree and they rise up for them. The Chachamim said concerning the verse: "And the sea returned to its strength (וַיִּשְׁבֹּר)¹⁴¹ when the morning appeared," to its first condition (וַיִּשְׁבֹּר) for God made an agreement with the things of creation, with the sea that it should split, with the fire that it should not consume (the bush), etc. Apparently, they did not keep the first agreement, for "the sea returned"; because the interpretation of "and the sea returned" is that the waters returned to run in their natural course. The first stipulation which God made was that the sea should be split, which is against its nature; but it meant to say that God made a stipulation with the element water that every time a prophet or a righteous man should make a decree concerning it, it should turn aside at his command; for example, the sea which split for Moses and the Jordan for Joshua, and the River Ginnai for Rabbi Pinchas b. Jaer, as is mentioned in the Gemarah, and many similar cases with the rest

of created things in the time of need. Let the Scripture then say that the sea returned to its natural course when the morning appeared, to its first agreement, which is to return and to be split a second time when a righteous man of another generation demands it. Perhaps the "ד" in

יִשְׂרָאֵל is used in place of a "א", and Ramban in the verse: "אֲשֶׁר יִשְׁכֹּן¹⁴² בֵּינֵם", that I may dwell among them," and in the verse: "בְּדָמַי וּבְדָמַי¹⁴³", between

blood and blood," brings many verses in which the "ד" is used in place of a "א." Let it, therefore, say, "And the

sea returned to its original condition with the coming of morning." The condition was not made with created things only to bow down to a few chosen ones when they demand it of them according to the command of the Lord alone, but even if they demand it of them of their own accord and without having received a command from the blessed Creator, for thus did Moses decree concerning the earth, that the earth open its mouth, and the earth thought and received and opened its mouth. So, also, did it happen with R. Pinchas and the river. But not only does this happen with earthly things, but also with the stars and planets, for thus did Moses

say: "Give ear, ye heavens, and I will speak, etc."¹⁴⁴ and the Chachamim teach that Moses quieted the upper things just as he quieted the lower things. The quieting of the spheres we learn from their words, for the speech of the spheres is their movement, as the Psalmist said: "The heavens declare the glory of God.....there is no speech, there are no words....

their line is gone out through all the earth, and their words
to the end of the world." ¹⁴⁵ If, then, their being quiet is
that they should not speak, it means that their motions should
cease. And Joshua commanded them as a master commands his
servants: "Sun, stand thou still upon Gibeon, and thou,
moon in the valley of Aijalon"; ¹⁴⁶ and the Psalmist said in an-
other place: "But my horn hast Thou exalted like the horn
of a wild ox; I am anointed with rich oil. Mine eye
also hath gazed on them that lie in wait for me, mine ears
have heard my desire of the evil-doers, that rise up against
me. The righteous shall flourish like the palm-tree, etc." ¹⁴⁷
What the Chachamim said about the verse: "And He brought
him forth abroad, and said: 'Look now toward heaven, etc.'" ¹⁴⁸
is known. There is no expression of look (אֵין) ex-
cept for (one) above to (look) below; for to the one who
stands on earth and lifts his eyes toward heaven, they say:
Lift up now thine eyes and see. This teaches, then, that
God brought Abraham out of the world and lifted him up
higher than the heavens and said to him: "Look now towards
heaven"; it means by this that He brought him out from under
the rule of the heavens and lifted him above them, to say
that he rules over them. Let the Psalmist then say in the
name of every righteous man, as is his way many times: Lift
me up on high so that my eyes look from above upon (that
which is) beneath, upon that which in the beginning was
ruling over me and they from the heights in which they ruled
looked upon me who was lower in rank; and now since Thou

hast raised me up, and I am higher than they, my eyes look
 from above upon them below; therefore, "when evil-doers
 rise up against me," I shall not be afraid of them, "For
 mine ears have heard," etc. All of this is included in what
 he said: "Sought out of all of them that delight therein."
 For these things which are found are all of the lower order;
 and the higher things are sought and found by all the desires
 of the righteous, to hearken to the voice of the word. In
 the sermon on וְיִשְׂרָאֵל יִשְׁמַח¹⁴⁹ I brought many
 statements concerning the verse: "וְיִשְׂרָאֵל יִשְׁמַח"¹⁵⁰ --
 look at it, for everything that I have interpreted in that
 section on the interpretation of the first two passages on
 "O Lord, Thou hast searched me, and known me,"¹⁵¹ and That which
 was discussed there is connected and joined with what we
 have already said in interpreting: "Sought out of all of
 them that have delight therein. His work is glory and
 majesty and His righteousness endureth forever."¹⁵² Let him
 say: Do not be dismayed at the desire that one born of
 woman should attain such a great rank; for this man has
 the power and the rule over all those things which are
 found to change their order. "His work is glory and majes-
 ty" -- all His occupation, His work, and His labor is the
 Divine Torah which is called "Glory" (קִדְּוָה) and "Place
 Thy Glory above the heavens;" and it is also called "Honor"
 (כְּבוֹד): "Yet Thou hast made him but little lower than
 the angels, and hast crowned him with glory and honor."¹⁵³
 The Chachamim have said: The Torah was the working instru-

ment of God, with it did He consult when He created the world; and it is the first cause of everything that has been created and it causes them to stand and to exist. Scripture says: "If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth."¹⁵⁴ In the Midrash they say concerning the verse: "The sun and moon stand still in their habitation,"¹⁵⁵ the sun stands in the fourth sphere and the moon in the last sphere. Where, then, is their habitation found? This teaches that the sun and the moon went up on high and said: "Master of the universe, if Thou makest a case against the son of Amram (Moses), we shall go forth, and if not, we will not go forth." If these words are taken according to their literal meaning, there will be found in them a lessening of the glory of God which is not hidden at all. But the meaning is that Korah and his crowd quarreled with Moses because when he gave the priesthood to Aaron his brother, they suspected that this was his own doings and that the Lord did not send him and that because of this,—God forbid -- all the Torah should fall, as the Chachamim said: Anyone who says all of the Torah is from God with the exception of one verse, concerning him it is said: "For he has despised the word of the Lord and rejected His commandments," and in the falling of the Torah, the pillars of the world and its foundations will be uprooted and the world will return to nothingness and void. Therefore, the author of this statement places the saying of the words in the mouth of the sun and

the moon and the stars which are seen and are perceptible to our eyes; and to teach concerning all created things that all of them went out and said: If Thou makest a case against the son of Amram, we will go out, for the world will remain standing and we will continue in our movements: and if not, we see by means of our astrology that we will go out no more, for in the falling of the Torah, the whole world will fall. And after it is made clear that the Torah is the cause of the existence of all things created and the cause for its standing and existing, we can no longer wonder that a man, all of whose work and labor is in the Torah can, with its strength, change at times the nature of existing things, because the Torah gives them existence and causes them to stand after they have become existent. "And His righteousness endureth forever,"-- the Psalmist comes to refute with this decree the philosophers among our people who believe the idea that man, of his own accord, is able to decree concerning the heavenly bodies, that man is the choicest of everything that is found under the sphere of the moon as well as above it, to cause the precious to bow down to the despised, the honored to the lightly esteemed, the living to the perishable. And behold, the Psalmist admits their hypothesis though it is not correct to make the established subservient to the perishable; but "their sword shall enter into their own heart" and from the place whence it came shall it be returned unto them. This is to say the planets and

the stars even if they were established by man do not receive destruction, but are covered and clothed in another form as happens to the bearers of the four elements; nevertheless, their future is to be a total absence. Scripture says: "Of old Thou didst lay the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure¹⁵⁷, etc." and it says: "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment."¹⁵⁸ Behold, both the heaven and earth are, in the future, to be destroyed: but this man of whom it was said that he works in the Torah and in the commandments "his righteousness endureth forever." I have already said in another sermon that the force of every good deed is written and engraved on high. And when a man performs a commandment, a spirit of purity is poured out upon him from above, and that force rests upon him and cleaves to him. And the opposite happens when a man transgresses: a spirit of uncleanness descends upon him: for "also this did God do for this nation." This is a great corner of the Torah, and at this did the Chachamim hint when they said: "The reward of a good deed is the good deed and the reward of a transgression is the transgression" -- he saw that the reward of a commandment is the clinging to the force of that commandment. There is no reward greater than this. The opposite is true of a transgression -- God forbid. And the Chachamim said: "Anyone who performs one commandment, it

precedes him and leads him to the world to come, as it says:
'Thy righteousness goeth before you.' And anyone who commits
one sin, it joins him and goes before him on the day of
judgment, as it says: 'The paths of their way do wind.'¹⁵⁹¹⁶⁰"

Let the Psalmist then say that his righteousness, which is
the force of the commandment which is engraved in heaven,
and the commandment, which he performed, stand forever and
give eternal existence to the doer.¹⁶¹ Therefore, man is es-
tablished, but the planets perish; and the established is
the precious and the honored, and that which perishes is the
lightly esteemed and the despised. Our words, then, are
established, that to man, in that he is established, honored,
and precious, is given the power to command the spheres,
which are perishable, despised, and lightly esteemed, be-
cause of the worth of this man, as we have said. "He made
a memorial for His wonderful works"¹⁶² -- after it has been ex-
plained that the nature of all created things is to bow
down and to be subservient to the Israelitish nation, as
was made public by the miracles in Egypt, and to chosen in-
dividuals in a few generations, because God gives merit to
the generations which did not merit to see the signs and
the wonders; for miracles do not happen every day and all
generations are not fit to receive them, He commanded us to
observe those seasons as a remembrance of the going out of
Egypt, not in order to make a name for Himself, as is the
way with humankind, but in order that through the remembrance

of these miracles we shall arrive at the true beliefs and the principles of religion which we received through them and through which we inherited life in the world to come. This is because: "God is gracious and full of compassion. He hath given food unto them that fear Him; He will ever be mindful of His covenant..."¹⁶³ Through these festivals by means of which we were commanded to remember His wonderful works, we receive yet another benefit, which is: "He hath given food unto them that fear Him." In Rosh Hashanah they said: God said to Israel: Bring before Me an omer on Passover in order that the produce of your fields shall be blessed; bring before Me the two loaves on Shabuoth in order that the fruits on your trees shall be blessed; pour out water before Me on Succoth so that I shall give the blessing of rain unto you. Behold, through the festivals ^{and} ~~of~~ the offerings which ~~are~~ brought, "He giveth food unto them that fear Him; He will ever be mindful of His covenant." There is yet another benefit, which is that on Sabbath we receive some of the merit of the fathers: but when Israel does one commandment, the merit of the fathers is cast off. Concerning this he said that through the merit of the principles of religion which we acquire through the memory of the miracles, as we have said, "He will remember His covenant forever"-- the merit of the fathers then grows weaker. "The might of His deeds hath He declared unto His people"¹⁶⁴ -- let the Psalmist say that he has yet another benefit over his bro-

thers who dwell in this powerful and fearful exile; for though all the prophets prophesied with one mouth about their redemption and that in the future all of the peoples will be their slaves, as it says: "And the nation and the kingdom which does not serve thee shall perish, and the nations shall surely be destroyed"; nevertheless, because of their extreme lowliness and the great prosperity of the nations in whose midst they live, they despair of the redemption, saying that God made them as windows in the heaven to destroy the value which we have. To this He says that the force of miracles which He performed for our fathers in Egypt tells and shows them that it is not too wonderful for Him to give them the heritage of all the nations, since He assures them that "the nations will surely be destroyed," regardless of their great lowliness and the great power of the nations which rule over them. And this is similar to what Moses said: "If ~~th~~ou shalt say in thy heart: 'Those nations are more than I; how can I dispossess them?' thou shalt not be afraid of them: thou shalt well remember what the Lord thy God ~~d~~id unto Pharaoh and unto all Egypt: the great trials which thine eyes saw, etc." "The works
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of His hands are truth and justice"
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-- let him say that they have already seen that they might know that the works of His hands, and they are everything that is found in heaven and on earth, have two movements: The first is natural and

does not change, and is called "truth" for a thing which is established and does not change is called "truth," so that the Creator Himself is called by the name of "truth" because He is established and does not change. And the other movement, which follows the particular providence to give recompense of reward and punishment, is called "justice," for, at times, in accord with the particular providence the order of things of creation are changed, in order to reward and to punish; and after he sees that God destroyed the natural order and performed public miracles for the Israelitish nation and brought them out of Egypt with great signs in that He changed the natural order of the world, they can, then, no longer despair of redemption from the exile. We shall not fall in the exile, because when our fathers were in Egypt, they were not fit to be redeemed except through the merit of the Torah which was to be given to them in the future; as they interpreted the verse: "When you have brought the people out of Egypt, you shall serve the Lord upon this mountain,"¹⁶⁷ and Rashi, in his interpretation says that Moses asked two things: "Who am I that I should go unto Pharaoh?" because in his eyes he was not fit in himself to go on such a great mission as this. And second: "(Who am I) that I should bring the children of Israel out of Egypt?" which is to say, What merit does Israel have that I should bring them forth out of Egypt? And the answer to both of them came to him. The first is, "For I shall be with thee

and this shall be the token unto thee"; which is to say: Do not fear because you are not prepared or fit for such a great mission, for I shall be with you and this shall serve as a sign to you. And concerning that which you asked Me, because of what merit shall Israel be redeemed, know that in the future they are to receive the Torah; and this is what it means when it says: "When you have brought forth the people, etc." Let then the Psalmist say that the self-same merit for which our fathers merited to be redeemed from Egypt, which^{is} the receiving of the Torah, is still established and standing in our hands, for "All His pre-¹⁶⁸cepts are sure," the commandments of the Torah are sure and are established forever, "They are established for ever and ever."¹⁶⁹ And Maimonides in the Moreh Nebuchim proves the eternity of the Torah with two reasons: The first is because of the Giver, blessed be He; and the second is because of itself. Because of the Giver, for the Torah was given from the right hand of God, from Whose mouth comes knowledge and understanding, and since He is eternal and does not change, so the Torah, which is the breath of the mouth of God, does not change, according to his belief. And the second reason is that the Torah is perfect, with a final perfection, and a perfect thing cannot receive additions or subtractions. In accord with the first reason, the Psalmist says: "They are established for ever and ever," which is to say that they are established by God, and just

as the One who established them is eternal and does not change, so the statutes and the commandments of the Torah, which were established by Him, cannot change. And with regard to the second, he says: "They are done in truth and uprightness¹⁷⁰, therefore, it is impossible for them to receive change in any time. In this way the Psalmist points out to them that the force of the miracles which were performed for His people while they were yet in Egypt proves that they should not despair of redemption from this exile, for the merit of the Torah with which they were redeemed from Egypt is still established and standing, for the Torah receives no change. And now the Psalmist adds that our redemption from this exile is not something that is only probable, but that it is also a necessity and this: "He hath sent redemption unto His people: He hath commanded His covenant forever.¹⁷¹" He has already given assurance and has commanded through His prophets for our redemption from this exile with that self-same redemption which He sent to His people in Egypt, as it is written: "As in the days of thy coming forth out of the land of Egypt will I show unto him marvelous things,"¹⁷² "Holy and awful is His name" for "His word does not return empty."¹⁷³ "The beginning of wisdom is the fear of the Lord,"¹⁷⁴ etc. -- just as he said at the beginning of the Psalm that through the force of the Torah does man merit that the nature of all created things is to bow down and to be subservient to him, so afterwards he adds that the past miracles will appear to His people for they are to

be redeemed in the future, and the heritage of the nations is to be given to them because of the merit of the Torah which does not change. Let him now say that "the word is not the principal thing, but the deed" and everything depends upon the fear of Heaven which is the keeping of the commandments of the Torah. "A good understanding have all¹⁷⁵ they that do thereafter"-- to those who learn them is not said, but ^{to} those who do them. And he says, "A good understanding," for it is the nature of fear to weaken and to destroy the intellect of man; therefore, he says that the fear of Heaven establishes a good intellect for those who do them. "His praise endureth for ever"¹⁷⁶ -- according to the interpreters, he returns to the idea of "those who do them," as if to say that the praises of each of those who do them endures for ever, and there are many like this. But it appears to me that the Psalmist thought the same as many of the poets of our day who believe that the last verse should conclude with the same idea with which the poem began; and since he began with "I will give thanks unto the Lord with my whole heart, he closes with "His praise endureth for ever," as if he said: I mean to praise the Lord, and His praise endureth and stands for ever. And if he did not conclude with a word for word repetition of the first verse, this was for the purpose of keeping the order of the alphabetical acrostic, which necessitated the change of the words¹⁷⁷ and made him keep only the thought intact.

Sometimes, it is not the language of the text but the thought which it expresses that offers the greatest difficulties, as when the ideas seem to be contradictory to contemporary Jewish practices or to Katzenellenbogen's philosophic ideas. He raises the question how King Solomon, in spite of the Second Commandment, could permit himself to make twelve lions on his throne and twelve cattle under the brass sea. With reference to the lions, it is written in the Tosfos, Perek לפניו: It is possible to say that Solomon made them as a measure to check something, so that when witnesses came to give testimony before him, the lions would roar and howl. Because of this, they were afraid to give false testimony. With reference to the twelve cattle, it is possible to say that they were made in accord with the Scriptural verse which says: "All this do I give thee in writing, as the Lord¹⁷⁸ hath made me wise by His hand upon me." If you wish, you may add with regard the image of the lions that they were engraved upon the walls of the Temple. I have heard another explanation for the permission of the twelve cattle which he made, which is that the likeness of things which are not (made to) work are forbidden to be made, neither is it permitted to acquire those which are already made from others, because of the fear lest those who see them turn

after them and think that they are the image or picture of some god and serve them. But with regard these twelve cattle upon which the sea rested, the very expression on their faces gave witness to the fact that they were not made for gods, for they labored by bearing the heavy sea upon their shoulders. This is similar to what is said: (In the image of) the honored it is prohibited: (in the image of) the despised it is permitted. Perhaps this approximates the Tosphos, which bandied about the above mentioned words, how Solomon was permitted to make the twelve lions when the image of the lions was upon the walls (of the Temple). The matter of the twelve cattle of the sea offers no difficulty, because of the reason given above for they, in their wisdom, saw that as far as every image which is made in the form of something which is serving something else is concerned, one need not fear that it is made as a god. This is a very pleasant and lovely reason. 179

A similar reason is given with regard the cherubim on the ark. These were not standing above the ark's cover and separated from it, nor were their faces lifted up, but they were clinging to it and their faces were turned toward the cover, looking downward, to show that they are humble and are the servants of the students of the Torah which rested in the ark. Hence, no one need fear that men will

turn after them and take them as gods and bow down and worship them. This is an excellent answer, but we do not need an answer when we have no question. For the same One Who commanded us, "Thou shalt not make unto thyself any graven image," also commanded us to make the Cherub-
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im.

Again, he finds a difficulty in the fact that the Torah uses the word, "rest," in connection with God -- "And he rested on the seventh day," "for on it He rested." For the word, "rest," does not apply to God, nor does it fit in with what they said in similar cases that the Torah speaks in terms of man, so that man will understand, because even with regards man, the word, "rest," applies only to one who has not finished his work and after his rest he returns and applies himself to his work. But the verse says that God finished all His work in six days. How, then, can it speak of "rest?" The truth is that the work of heaven and earth was not finished until the days when
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the Torah was given.

Because of his tendency toward mysticism (which will be discussed later), it is not strange that Katzenellenbogen was wont to interpret many passages symbolically that he might discover a deeper meaning lurking in the text. The verse, "For the Lord your God, He is God of gods...who
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regardeth not persons, nor taketh reward" is used to sub-

stantiate the theory of emanations. When it says, _____
וְיָשָׁא כְּפָא דְּרַחֲמֵי, it means that every emanation must lift up its eyes and its face to its superior which is above it, because from it the lower one receives abundance. This is not true of the Emanator, blessed be He, Who does not lift up His face (וְיָשָׁא כְּפָא), for before Him there is no creator, nor is there any other source of life nor blessing, and He does not receive abundance from anyone else. And it says, "Who does not receive reward," for every emanation, when it overflows with good upon the others, receives reward as recompense for its righteousness; for the ones above overflow upon it with a great abundance and additional abundance in order that the emanation which is beneath it or the lower regions in this world will be sustained. Its reward for this service is somewhat similar to a judge taking a bribe, for the taking of money or the receiving of favors for judging is called
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a bribe.

By the same method is the verse, "The wrath of a king is as messengers of death: but a wise man will pacify
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it" interpreted. The wrath of the King, the King of kings, the Holy One blessed be He, decrees that the angel of death be sent against Israel. And a wise man, by means of his
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death, pacifies it.

A Talmudical passage is treated in the same fashion. We read: "One who begins to measure his granary says:

'May it be Thy will, O Lord our God, to send a blessing upon the work of our hands.' When he begins to measure, he says: 'Blessed be He Who sends blessing upon this heap.' If he measures and then blesses, behold, it is a vain prayer, for blessing may be found neither in things of weight nor in things of measure nor in things that ~~are~~^{are} counted, but in things which are invisible to the eye, as it says: 'The Lord will command the blessing with thee in
186 187
thy barns.'"

These words in their simple meaning are subject to doubt; hence, he begins with "One who goes to measure"; nevertheless, the words in their original context and order have no meaning, unless, perhaps, there is a mystical meaning; for, according to the appearance of this statement, it does not follow logically that things hidden from the eye are the opposite of weights, measure and number. Granted that according to appearances the Tanna makes things of weight, measure, and number equal to things which are revealed to the eye. For just as blessing is not found in that which is revealed, because the evil eye rules over it, it is a fact that in things of weight, measure, and number the evil eye rules them also. Nevertheless, the language itself is not exact. He must, therefore, add to these three things the phrase, "and not in things that are revealed to the eye, but in things which are invisible" (in order to complete his analogy), for the last two are

the opposite. Furthermore, since the principle of his teaching is that blessing is not found in these three things, it is according to that which Scripture says: "The Lord will command the blessing with thee in thy barns," which means, "and not with regard those things which are revealed." From this he learns that, consequently, the blessing will not fall on these, for they all can be ~~received~~^{reviewed} at one glance (and can, therefore, be ruled by the evil eye). He should, then, have taught concerning this the phrase, "and also not those things which are ~~revealed~~^{reviewed} to the eye," for it is the principle thing. These three, also are of secondary importance to it. Further, one feels that the Tanna ~~did not~~ discuss measuring, as he said: "If he measures it and blesses afterwards, behold, it is a vain prayer, for blessing may be found neither in things of weight, etc." And then, too, he should have made the things of measure precede the others because of its importance. Consequently, I say in my mind that is it possible that the language and the order approach this, for he holds in the Beraithah that there are hidden and revealed things. The revealed is according to the way in which it has been interpreted, for the simple meaning cannot be extracted. In its inner meaning, the Tanna means to make known to us, with pleasant rhetoric, that man's perfection and purpose is not with regard the perfection of his attributes, or the perfection of his health, or the perfection of wealth and the acquisition of property. This is what he means when

he says, "The blessing," with the שְׁמִינִי,
 the true blessing, for a man should bless that he is a man
 and that his latter end is not ~~sound~~ ^{sound} in things of weight,
 which is the perfection of one's qualities. For of all the
 known qualities the middle one alone is the pleasant and
 good one. And when one turns to one side such as having
 too little or too much (of one quality), one turns aside
 from the proper way, either little or much, regarding
 which King Solomon warned: "Turn not to the right nor to
 the left; remove thy foot from evil," ¹⁸⁸ for every extreme is
 bad, and the middle course alone is good. ¹⁸⁹

Similarly the verse: "Like arrows in the hand of
 a mighty man, so are the children of one's youth" ¹⁹⁰ takes
 on a new meaning. Just as arrows are the instruments ~~of~~
 war of a mighty man with which he conquers his enemies, so
 the "children of one's youth (בְּנֵי הַיָּוֶט)," ¹⁹⁰
 who are the students (and he calls them בְּנֵי הַיָּוֶט)
 for there is only a remote possibility that they should
 conquer with their learning if they do not begin to study
 in their youth) are the implements of war of the teacher;
 for the pupils do a great deal of prying and searching for
 their teacher and stir up doubts and difficulties. Be-
 cause of this, the knowledge of the teacher is increased,
 as it says: "I have learned much Torah from my teachers,
 more from my associates, and from my pupils more than from
 them all." The pupils are the sole means whereby the
 teacher conquers his enemies, for they speak in the gate

with words of Halacha. It says: "Happy is the man that hath his quiver full of them," happy is the man who raises¹⁹¹ up many disciples who are likened to arrows.

The preacher uses logic, also, to supplement the generally accepted methods of rabbinical exegesis. As an additional proof for the immortality of the soul and the resurrection of the body he resorts to this method. Since the purpose of the funeral sermon is to honor the dead and one does not honor something destroyed which has no existence, this honor which is shown to the dead teaches through its observance that after death man still has existence, both because of the soul which is not destroyed when it is separated from the body, for the spirit returns to God who gave it, and because of the body, for it, also,¹⁹² is not wholly destroyed. When, however, reason is contrary to his ideas, he refutes it with a Biblical verse. Reason dictates that the repentance of the sinner will not be accepted and that there is no balm nor healing for his wounds according to the laws of nature. Scripture, however, refutes this, saying: "It is not hidden from you, neither is it far off," as you think, "but the word is very nigh¹⁹³ unto you."

The Rabbinic text offers Samuel Judah the same opportunities for elucidation as a Biblical verse. But in

the case of the former he is confronted with the possibility of a new avenue of approach, the finding of a variant reading of the text, which would be out of the question as far as the Biblical text is concerned because of the rabbinic attitude toward the Bible. When such an opportunity does occur, Katzenellenbogen utilizes it to its full extent. We read in Nedarim: "Said R. Joachanan: 'God does not permit the Shechinah to rest on anyone unless he is strong, rich, wise, and humble. All this we infer from Moses (¹⁹⁴ דענא)'." Thus does it teach in the Gemarah in our printed books; but many preachers who mention this statement seem to teach: "All of these were in Moses (דענא)."
There are two pointed doubts which must be raised with regard this statement: First, to all appearances, R. Joachanan brings proof that prophecy does not rest upon anyone unless there is found in him these four perfections of Moses, who was a prophet and in whom these four perfections were found: therefore, every prophet must have these four perfections. But I do not know how to follow this logic that since all of them were found in Moses, they must have been necessary to his prophecy, and if they had been missing, prophecy would not have rested upon him. According to those books which teach, "And all of these were in Moses (דענא) it is possible to say that R. Joachanan by reasoning deduced that the spirit of prophecy rests only upon those who already have these perfections, and, by way

of illustration alone, said that all of them were found in Moses. This, however, is somewhat forced. But as for the one who teaches: "All this we infer from Moses," he brings proof for his thought from Moses. But I do not know the good of this type of proof. And the second doubt is that in the Gemarah, when he brings proof that these four perfections are found in Moses, he deduces¹⁹⁵ that he was rich from the verse: "Hew thyself, etc." (פס סוס)-- the chips shall be yours (כא פס פסוס); and they say that from this Moses became rich. This is surely a proof which refutes (his own statement); for if Moses became rich only from the chips of the tablets and he had already reached the perfection of prophecy before he became rich from the chips of the second tablets, does it then seem as if perfection in wealth is ~~not~~ a necessary requisite for one upon whom the spirit of prophecy begins to fall? Then it would be possible to answer and say that this would be a wonder, as Rashba and R. Nissim and others wrote, like the prophecy of Bilaam and the infants and maid servants with regard the sea. Nevertheless, the proof which he brought from Moses is contrary to our logic, to prove from it the truth of the premise of R. Jochanan. And these two doubts are strong and fearful, so that I wonder that the great interpreters and preachers and especially R. Nissim, who dwelt at length on this statement, did not stir them up.

Furthermore, I should like to stir up a third doubt, and though it is not of as great value as the first ones, it is surely fit to be a supplement to them, and the three will be resolved in one way, as will be explained later, with the help of heaven. And this is that R. Nissim in his sermons searched deeply to find pleasant words why these four perfections are not needed by the prophet before the spirit of God falls upon him. We cannot dispute that he should be wise and humble in order that he should be perfect in intellect and in his character, for, as he said, the wise man contains the intellectual qualities and the humble man the qualities of character. They have already explained what they meant by great humility, that the one who has attained the quality of humility must already have purity and holiness and the fear of sin and the other qualities mentioned. But, as for strength and wealth which are not qualities of the soul, why did they say that prophecy is not found without them? He answers that if prophecy can be found without them, if prophecy can be pure without them, if the prophecy is necessary for himself and not for others, it would be proper for one in whom these perfections of the soul are to be found to prophesy, whether the body is perfect or defective. If, however, the prophet is to prophesy to the masses and make known to them what the Lord commanded, he should be a leader in all these qualities for the sake of those who respect the wise,

for those who respect wealth, and for those who delight in strength, and that he should be perfect in character. It is known that no one is called a prophet unless he continually tells the masses that which God commands, for one who speaks continually is called a prophet, as it says:

"And Aaron thy brother shall be thy prophet"; therefore, only one who is perfect both in spiritual and in physical qualities is fit for prophecy. This is what they said in Perek 27312 ¹⁹⁶: "One who is tall"; only one who is well formed physically is fit to rebuke the masses, for the multitude will accept his words rather than those of another, as they said in Tzanith: The rabbis teach: If there is an elder there, he calls the elder; if there is no elder there, he calls a scholar; if there is neither a scholar nor an elder there, he calls a man of physical form, for the multitude will receive his words rather than those of another. And this is what we find in the words of Jeremiah: ¹⁹⁷ "I cannot speak, for I am a child." He did not say: I am not wise, or righteous, or pious, but he says that through he is fit to prophesy because of the perfection of his spiritual qualities, because he does not know how to speak, he is not fit to be the messenger of the Lord to publish what he commands him. Therefore, R. Jochanan includes strength and wealth, even though these are not qualities of the soul or are of little benefit, because they are qualities in which the masses delight, and through

them the prophet becomes honored and of high esteem. All of this is what R. Nissim said, and the words of this seer are pleasant.

According to this, it would seem that it would be necessary for a prophet also to have perfection of the power of speech, for there is no doubt that a smooth tongue and beautiful rhetoric are a great help so that the masses should receive his words, and this would seem to have more value than either the perfection of wealth or that of strength. R. Nissim raises this doubt with regard Moses; and here there is the question of Moses, the chief of the prophets, being uncircumsized of lips so that Aaron had to be his interpreter. One cannot answer that it was part of his nature and that He did not want to change his nature, for all of Moses' qualities were above the natural, for it is prohibited to man to ascend naturally to that high rank which he attained -- and it would have been more than simple to make him fluent in speech. Moses himself wondered at this, Now it could be that after he had been chosen to be a prophet his heaviness of tongue was not removed. And the Chachamim put away (the idea) that Moses could have a physical blemish. They said in Perek ¹⁹⁸ kjwa:
"And behold a child was weeping....one of the Hebrews'
¹⁹⁹
children.' In the beginning she calls him a child and

afterwards she calls him a boy. We are taught that he was indeed a child, but his voice sounded like that of a boy (such is the opinion of A. Judah). Whereupon R. Nehemiah said to him: 'If so, then you attribute a blemish to Moses.' " Why did he not refute him (instead) with the passage that he was of heavy tongue? The answer to this is because of the Torah and the receiving of this more than great thing; for it was barely possible that there would be among humankind any one who was fit to receive them^{and} who could give these strong warnings of the Torah to the people as they really were, and that all doubt should be removed that they might know that they were given only by the power of God. Upon this hinges the whole exodus from Egypt, for God wanted the signs which were revealed to be without a doubt, the beginning of the Torah. For this reason Moses had all the perfections of the prophet to believe in the power of God; and, therefore, perfection of speech was removed from him in order he should not think that the people's being drawn after him was because of his smoothness of speech, so that one should say: He is so smooth of speech that he draws the masses after him and his lies are considered as truth. But it is the opposite, for he is heavy of mouth and tongue, and the truth is received from him only because of the strength of the One Who revealed it. Therefore, he lacked this attainment, and it was not merely by chance. For this reason Moses said: "I am not

a man of words....Who hath made man's mouth; or who maketh
a man dumb?"²⁰⁰ Know, then, that it was because of God that
he was of a heavy mouth. We have dwelt at length on his
words, for they are very pleasant.

We learn from these words of his that because it is
proper for a prophet to prophesy to the masses and to teach
them what God commanded, it is fitting that he should be a
master of clear speech, for the multitude will accept his
words rather than those of another. But with Moses, the re-
moval of clear speech was the work of the Lord so that
Israel would believe that the Torah which was given through
him was Divine truth, as R. Nissim wrote; but this reason
does not hold good for the rest of the prophets, as was
explained briefly. In any case, clarity of speech is more
of a prime requisite for the prophet, so that the masses
shall accept his words, than wealth and strength. It is
difficult, therefore, to understand why R. Jochanan did
not include clarity of speech with the rest of the perfec-
tions, for the reason why Moses did not have the perfection
was because of God, as mentioned above, which is not the
case with the rest of the prophets.

It is still more difficult to explain those books
which teach, "And all of them are in Moses (במשה),"
for it seems that they think R. Jochanan said that the pro-
phet needs these four perfections (which idea) he developed
by logic, and not that he taught that they are required

of a prophet because we find them in Moses, as we wrote above; but why did he not include, also, clarity of speech as being one thing which is needed more than wealth and strength? Before I enter into an explanation of the words of the statement mentioned above and a discussion of the doubts which I have raised, I shall state two premises. The first is mention by R. Nissim in his fourth sermon, after he has spent a long time wondering that with regard all natural existing things which come under the category of plant life, whether they are simple or complex, it is impossible for them not to become actuality and change, whether because of the conflicting elements that are found in them, if they are complex, or because of the conflicting elements which exist outside of them, if they are simple. If so, how could there be found in Moses, who was a bodily being composed of the four fundamental elements, an equal predisposition for prophecy at all times with regard one matter? And concerning this astonishment he wrote: I think that how this wonderful matter came to Moses was in the way which I shall explain; that is, that everything that is intertwined (with other things) and is continued through mediaries is continued through a certain relation and order between that which overflows and that which receives; for this reason, it is necessary for that relation to be kept intact, and whenever the "receiver" is not prepared to receive, that relation is nullified or weakened.

But that which comes to any prophet from God without any mediary, there is no relationship there, and the preparation of the "receiver" is not a necessity. If God wished it, He would prepare wood and stones, just as He prepares a man to be perfect in form who was in the future to be perfect in intellect, for the preparation of the inspired ones is not necessary except with the overflowings which are linked by means of intermediaries, for their overflowing is assimilated and gathered in according to the preparation of the receivers. And after God desired to make Moses meritorious and to make him a prophet without any intermediaries, as we see in the verse: "I shall speak to him face to face," it was necessary for him to be prepared equally at all times, for there is no restriction for the Lord to overflow upon him continually, and His overflowing is not constrained (to a time when) Moses is prepared. (End of quotation from R. Nissim.) The second premise is that when God said to Moses: "Gather unto Me seventy men," etc.,²⁰¹ and at the time of the deed: "And the Lord came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders,"²⁰²-- at that time God made Moses a fountain and a vessel which contained all prophecy, and all of the prophets who prophesied after that, whether in that generation or in the generations yet to come, all of them received the abundance of their prophecy from Moses, and they were like branches which are

sustained by the root; therefore, Unkulas translates, "I shall take (אני אקח)" as "I shall increase (אני ארבה)," which is ~~not~~ interpreted to mean "being distributed" -- that the prophecy of Moses included all prophecy and it was distributed to the rest of the prophets. Hence, the Chachamim call the words of the rest of the prophets, "That which is received (אשר קיבל)." They said: We cannot derive words of Torah from words of Kabbalah, for all of them received their prophecy from Moses, while he received the abundance of his prophecy from God by himself and because of his worth. And in the Zohar they interpret that the prophets merited a portion of (the spirit of) Moses. It is written: "The sun also ariseth and the sun goeth down." ²⁰³ I set up this verse, but "and the sun ariseth and the sun goeth down," when Israel went out of Egypt there was the sun and no moon; "and hasteneth to its place," etc. is written. "And the sun set" in the wilderness. And when the sun set, to what place did it retire? To its place, so as to give light to the moon. Behold, it is written "to its place where it shines (אליו מקומו שבה)." Even though it has retired, it shines there, for surely the moon shines only with the light of the sun. Surely, this is what is written: "Behold, you are lying with your fathers" -- even though you (sun) are at rest, behold you are established to give light to the moon.

Even though deep secrets are concealed in these words, nevertheless, what is revealed in them is true; for Moses compared to Joshua and the rest of the prophets who came after him stands in the same relation to them as the sun to the moon; for just as the sun after it has set and sunk to rest gives light to the moon, for it has no light of its own but only what it receives from the sun, so Moses, even after his death when his sun has set, causes the light of his prophecy to overflow upon the rest of the prophets, and in his light do they see light. With these two true premises it will be easy for us to come to a true understanding of the words of R. Jochanan in the statement mentioned above and to resolve the doubts which we raised. This is because it has already been explained in the second premise that God made Moses a fountain, a vessel containing the whole of prophecy, for the prophecy of all the prophets from that time on was spread and placed upon them from the spirit of the prophecy of Moses. And whenever the "receiver" was not prepared to receive, the relation was nullified or weakened, as we have explained in our first premise. Therefore, R. Jochanan said: "God causes his Shechinah to rest (interpret: by means of an intermediary) only upon one who is wise, strong, wealthy, and humble, for all of these perfections were found in Moses," when he was made a vessel and a container for prophecy; and when they have these four perfections, the

relationship will be kept between them and Moses who overflows; and when one of these four qualities is absent, the relationship is weakened and they are not prepared to receive. R. Jochanan does not teach that the prophet must have clarity of speech, for the thought that they need only the perfections which were in Moses when he was made a vessel and a container for prophecy, for in their absence the relationship between the receiver and the one who overflows is weakened, which is not the case with regards power of speech, for Moses himself was of heavy mouth and of heavy tongue, for the reasons mentioned in the words of R. Nissim. The Shechinah rested upon Moses before he became rich, for prophecy came to him from God without any intermediary; therefore, he needed no preparation. It is for this very reason that the prophecy of Bilaam was possible; and because of that which we found that all Israel merited prophecy while they were standing on Mt. Sinai, so that they themselves heard the first two commandments, as the Chachamim said: "I am the Lord " and "Thou shalt have no other gods," they heard from God Himself. And they said that the maidservant by the sea saw that which Ezekiel the son of Buz did not see, even though the people in general and the maidservants did not possess (these perfections); nor did Bilaam, the wicked one, for to all of these prophecy came from God without an intermediary; therefore, they needed no preparation to receive (the pro-

phesy) that there should exist a relationship between the receiver of the One who overflows, for what relationship can exist between God and created things? R. Jochanan, who said: "God causes His Shechinah to rest only upon one who is wise, etc.," referred to those who receive their prophecy through an intermediary, which is Moses, as was explained in the second premise. According to his reasoning, he said that the receivers needed these four perfections in order that there should be a relationship between Moses, the one who overflows, and those who receive their prophecy from him. According to the one who says: "And all of these we infer from Moses," the reason which he gives for his conclusion is: God causes his Shechinah (through a mediary) to rest only upon one who is wise, etc. And why is this? Because all of them receive their prophecy from Moses; therefore, they have to perfect themselves in these four qualities which Moses had at the time when he was made a receptacle for prophecy. According to the books which teach: "And all of them are in Moses," the interpretation comes more from the spirit that they give the reason why those who receive prophecy through an intermediary need these four perfections, because all of them are found in Moses from whom prophecy comes to them if they are prepared by having these perfections. And the simple meaning is the first interpretation according to those who teach, "And

all of this we infer from Moses," for all of them receive their prophecy from Moses and all of them require all these (perfections). And this is what I have seen to be good and correct in my mouth in understanding the statement, and in resolving, in our own way, all the doubts which I have stirred up with regard the words of the statement. ²⁰⁴

It is, however, in developing an obscure text, which only by a process of much twisting and interpretation can be made to express his thought, that Katzenellenbogen is at his best. In a funeral sermon for the Gaon Zalmen Katz~~er~~ he uses as the Biblical text the seemingly contradictory verse: "And if a man has committed a sin worthy of death, and he be put to death, and thou hang him on a tree." ²⁰⁵ The audience might well say in amazement: Is it possible that there should be in such a man, who is among the most righteous and the most pious, as Scripture says, "All of them are men; all are righteous ones," a sin worthy of death, even though there is no righteous man who does only good and sins not. Yet, continues the listener, how is it possible that he should have a sin which caused his death, for surely there was no grave sin in him! "And he be put to death and thou hang him on a tree" -- let him say: Without a doubt no grave sin such as this was to be found in him. But his death was because of one of two causes: either because of the sin of the generation, as the Chachamim have said in many places that the

~~many places that the~~ ^Arighteous are blamed for the sins of the generation, and as Scripture says: "Because of the evil, the righteous man died," and as the author of the Akedah interpreted the verse: "As a man falleth before the children of iniquity, so ²⁰⁶dist thou fall." This is what is hinted at in the words: "And he be put to death," which means to say, because of the sins of others, ~~for~~ God visited upon him the sins of the generation. Or his death "was hung" upon the tree, which is the tree of knowledge of good and evil, with regards which Adam sinned, which was the cause of his death and that of his seed after him. And this righteous one is ²⁰⁷of those who died because of the perversion of the serpent.

By a similar process of accomodation the verse: "If the clouds be full of rain, they empty themselves upon the earth; if a tree falls in the south or in the north, in the place where the tree falleth; there shall it be," ²⁰⁸takes on a new meaning. The verse means to say that if a scholar of the ranks of "clouds filled with tain," that is, completely filled, "they empty themselves upon the earth." A scholar such as this waters all the earth, and it is proper to mourn at his passing in all parts of the earth, for they have all profited from the glorious glow of his Torah during his lifetime. All shall mourn his loss. "And if a tree fall,

etc." -- if he is like a withered tree or a tree which gives fruit only in the place in which it is planted, that is, "in the south or in the north," in a single place, "in the place where that tree falls," there shall they feel the loss, and there shall they mourn him. Now, I shall begin to tell the praises of the departed Gaon (Joseph Karo) whose great wisdom was dispensed in all the world; there was not a single city which was not elevated through him. ²⁰⁹

Another method whereby he develops the thought in the body of the sermon is comparison and analogy. In speaking of the different kinds of scholars, Samuel Judah compares some to the spheres and others to the stars. All of the spheres and stars are of one kind of matter, but some are spongy and others are hard, like snow and ice. If the rays of the sun fall upon the snow, it melts quickly, but the ice is better able to withstand the heat. The spheres, too, which are spongy, are not able to withstand the heat, but the stars, which are hard, are able to do so. So it is with scholars who have only learned but have not raised up disciples and have not spread the knowledge of Torah among the many. Their learning passes and is established neither by them nor by others. ²¹⁰

Again, he compares the scholar to the ark of the covenant. Upon the ark there was a crown of gold round about. This is equal to the crown of the Torah with which kings rule. Who are the kings? The teachers, for every

scholar is a receptacle and a container for the Torah which is contained in him, just as the ark holds the tablets of the covenant which rested in it. Truly, the crown belongs only to the scholar in whom are found the three specific qualities which were in the ark. First, just as the ark was made of pure gold, free of all slag and impurities, so, too, the scholar, who would place the crown upon his head (which is, to add to his wisdom and to the fear of heaven which must be placed first and foremost) must possess good qualities and high attributes. There must not be found in him any slander, bad qualities, or negative attributes. He must be pure as the gold which cannot be stained. The second is that his outsides should be as his insides, just as the ark. The Chachamim say that "You shall clean it inside and out" refers to the scholar, that his inner self should be as his outward appearance. The third is, just as the outer ark was a box and a vessel for the inner ark, both of which were of pure gold, so, too, it is not enough for the scholar to be pure as gold in all his qualities and attributes, but it is also necessary for the father of this scholar, who is in the same relation to his son as the outer vessel is to the inner vessel which contains the Torah, to be a scholar and as pure as the above mentioned gold.

Parables, also, play an important part in the sermons' development. They become the "sugar coating" on the "Halachic pill," the purpose of which is to retain the in-

terest of the people. But they serve an even greater purpose: they bring the philosophic and religious truths down to the level of the peoples' understanding by relating less understandable facts to their common experience. In speaking of the importance of Torah, Samuel Judah tells the following story: It is comparable to a king who had a beautiful garden which was his whole delight. The king turned over the work of the garden to one of his tenants who was skillful and industrious in keeping it. One day, the tenant sinned against the king a sin deserving of death, and the sentence was given to put him to death. But when the king realized that with the death of the tenant the keeping of his garden would come to an end, he ordered that the man's sentence be suspended. After this, the tenant became proud and unbearable in doing the work of the king's garden, and he quit working. Seeing this, the king commanded that his sentence should take effect immediately. The analogy holds good in every respect, and the words are pleasant. According to its simple meaning, it is that God is indulgent with every sin but that of leaving the Torah, because when man works in the Torah, it turns him to good and causes him to
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repent.

To illustrate the fact that deeds are tested according to the place and the time when they are put into practice, he uses the following parable: A man left an implement

of war in the care of a friend. One day, the man was standing near his friend when he saw his enemy passing in the street of the city. He immediately ran to his friend to take back the implement of war which he had left with him. The friend recognized by his angry face that he wanted to kill his enemy. Even though the returning of that which has been left in one's care is a praiseworthy act and even a command, at this time, to return it would have been wrong and shameful. The friend, therefore, saw fit to retain the implement of war until the anger of his friend had passed. ²¹³

The reward which awaits the righteous in the World to Come and the evil which befalls him is comparable to a man who was told that a great inheritance was left to him in a far distant land. There, he would receive great honor and would be one of the leading inhabitants of that kingdom. The man immediately set forth upon the way, and his whole desire was to reach his destination, to acquire the great wealth and to receive the honor which were awaiting him. If, therefore, while he was on the way, he was met by cold or heat, by hunger or thirst, he paid no attention to it, for his faith in the wealth and the honor, which were to be his lot in the future turned away all pain. He knew that he would have to bear these burdens for but a few days and that they were as nothing compared to all the wealth he would acquire when he came to the place which he sought. If he found on

the way a lodge where he could rest the sole of his foot or a spring of living waters, his heart would rejoice and his reins would be merry because of this great additional good. In this very way does it happen to the righteous who believes in the immortality of the soul and sets his eyes and his heart all the days to see the pleasantness of the Lord^{and}/to seek out His courts. If he has pleasures in this world, he blesses his great good; and if trouble comes upon him, he receives them in great love.
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An excellent example of the manner in which the preacher weaves his thoughts about the texts in developing his proposition may be seen in the brief but beautiful funeral oration for a young man. In this instance, the entire sermon, as quoted below, may be considered as the "body," for no exordium and only a brief conclusion are introduced.

In Koheleth Rabba on the verse: "Sweet is the sleep
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of a laboring man:"

When R. Bun bar R. Hiyyah died, R. Zera~~ra~~ preached his funeral sermon by announcing the text: "Sweet is the sleep of a laboring man." To what is R. Bun bar R. Hiyyah comparable? To a king who had a vineyard and he hired many workers to attend it. One there was more diligent in his work than all the others, so the king took him by the arm and strolled

with him. At evening, when the workers came to receive their pay, that worker came with them, and he received his full pay. The others complained and said: "We worked the whole day, and he worked only two hours; yet, the king gave him his full wage." The king said to them: "Why do you complain? He accomplished more in two hours than you in a whole day." Thus R. Bun bar R. Hiyah learned an amount of Torah in twenty-eight years which older scholars are not able to learn in a hundred years.

The meaning of this whole statement is that the time of a man's life can not be evaluated by the fact that he lived either a long or a short time, but as to whether or not he used his time well, as Scripture says: "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened" -- its interpretation: The perfect man who walked in the ways of the Lord, even though he has lived only a few days, the fear of the Lord that was his shall add days, and even though they were few, they shall be considered many. "But the years of the wicked shall be shortened," -- if the wicked live a thousand years, it is as if they never were, and the long years will be considered few, because he has spent his time in vain things of the world. And this interpretation is necessitated by the verse, for how can he say: "The fear of the Lord prolongeth days," when our eyes see how many righteous men die in half their days, and how many wicked prolong their days and die in old age? Thus,

Scripture says: "Be not over-much wicked, neither be thou foolish; why shouldst thou die before thy time?"²¹⁸ Let him say: I desired you to be truly righteous; but since the Torah was not given to angels and there is no righteous man on earth who does only good and does not sin at times, he warns that your sins should not be more numerous than your merits and this is what "Be not over-much wicked" means; for when your sins and merits are balanced, God is merciful and turns the scales towards mercy. This is true with regard the commandments and the warnings, but with regards things of faith and the corners of the Torah, "do not be a fool" even in one of them, for anyone who believes any false belief and denies any one of the principles of the Divine Torah comes under the category of heretics and disbelievers who go down to the pit of destruction and are judged forever. This is what he means when he says: "Neither be thou foolish; why shouldst thou die before thy time?" for if a wicked man lives a thousand years, when he dies, he dies before his time, for the time which he lives does not fulfil the time allotted to him when he was born.

This, in general, is the meaning of the statement; but it is proper to discuss the parable in particular, for Rambam wrote in the beginning of "Moreh Nebuchim" that in the true parable, which has a revealed^{and} a hidden (meaning), it is necessary for the revealed to be as silver and its midst to

be as good as pearls, so that its midst compared to the surface shall be as gold compared to silver. In this parable, though it at first appears that there is nothing hidden in it, but that, on the contrary, he goes from subject to subject without any gain, if one look well, one will find in this parable pearls more precious than gold, as will be explained.

First, he said: "What did the king do? He took him by the hand," as if to say: God Himself took his soul and he died with a kiss, as it says: "And the glory of the Lord will gather thee (²¹⁹ prok')," and the Shechinah is called "the hand of the Lord," or He takes his soul by means of the holy angels and they, in the parable, are called His hand. Such is not the case with the wicked, for their souls are taken by the angel of death, as the passage says: And the cruel angel was sent against him; and this is hinted at in the verse: "Sweet is the sleep of the laborer." Let him say that the righteous man, who serves the Lord in his life, his sleep is sweet, for he dies by the "kiss" or by means of the holy angels, as mentioned. And the death of the righteous is called sleep, for, just as a man who sleeps upon his bed, he is in the future, to arise and awaken. Scripture says: "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet,"²²⁰ its interpretation: Death in general may be divided into two classes, ac-

cidental and natural. It says: "If thou liest down," which is accidental death, the coming of which is unknown: do not be afraid of it, for surely you shall be delivered from accidental death. "Thou shalt lie down," is natural death, from which one cannot be delivered: "And thy sleep shall be sweet," for that death will be sweet to you, and death will not be a burden, as Scripture says: "Sweet is the sleep of the laborer."

After that, he says that the king walked with him both afar and near. He calls for the rewards which belong to the righteous in the world of the souls immediately after they separate from this world. A walker is like one who is invited to feast with the king and while they are preparing the feast the king walks with him in the gardens: Scripture says: "And I shall walk in your midst," and they interpret: And I shall walk with you in Gan Eden. And the fact that he says: "Far and near," hints, in my opinion, at the quality of the walk. This is what the ל' י' ק"ג פ"ח interprets in א"ל פ' א"ח מ' כ"ו, that the four species of the Lulab hint at the holy emanations. (And so the Chachamim said: The fruit of the tree of glory is ²²¹גִּדְיָה, about which it is written: "Thou art clothed with glory and majesty." The limbs of the palm is God, as it is written: ²²²"Straight as a palm shall he grow." And the leaves of the tree represent God, as it is written: "And he stood among the bushes." And the banks of the river is God, as it is

written: "Extol Him that rideth upon the skies.") ²²³ And the Hacham mentioned above adds that these four species have no measure above, but have measure below. That there is no measure above he interprets: They will be as great as they will be; similarly, the emanation has no measure above, and this is hinted at in what he says: He walked with him both far and near. Its interpretation is that He walks with him in Gan Eden among the cedars of Lebanon which he planted, and they are tall (אין סוף) because they cling to the Emanator Who is infinite; and they are short in that they overflow upon us. And this interpretation is wonderful in my eyes.

After that, he says: At evening, the workers came to collect their wages; and this hints at the World To Come after the resurrection (which will be at evening time, as Scripture says: "At even-tide, behold, there is light.") for there will be the root of reward to both the body and the soul, in the opinion of Ramban and the rest of the Kabbalists. This, also, is the opinion of the Chachamim, as Ramban interprets their words in פירוש דרש and in פירוש דרש. Thus, it was the will of God that man shall live in body and soul, as Scripture says: "I said: Ye are godlike beings, and all of you sons of the Most High. Nevertheless, ye shall die like men." ²²⁴ And the

word of the Lord will not return empty and His thoughts will become actuality in the World to Come after the resurrection. This is what we say in the Kaddish: "Exalted and sanctified is His great Name in the world which He has created according to His will," for this world is not according to His will, because man has sinned and death comes upon him. Where is His name extolled and sanctified? In the world to come after the resurrection which will be according to His first will, for man will be established in body and in soul; and this is the meaning of Scripture in that it says: "Let us make~~y~~ man in our image according to our likeness"-- its interpretation is: Let us make man that he will be established in a man like us; for, had he not sinned, there would be no reason for death, and thus will it be in the World to Come. The Chachamim say: The dead, who in the future are to be resurrected, do not return to their order; and so Scripture says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, etc." ²²⁵ And Isaiah hints at this when he says: "I will praise Thy Name, for Thou hast done wonderful things; even counsels of old, in faithfulness and truth." ²²⁶ The prophet said: At that time I will praise Thy Name, for Thou hast done wonders to bring into actuality the counsels of old, which are very far distant in time, which existed for ever, which is: "Let us make man in our image." And the Chachamim said: Over whom shall we rule? We shall rule over the ministering angels;

we shall rule over the angels of heaven and earth: we shall rule over the souls of the righteous, which is to say, the very old counsel, which is that man shall be established in body and in soul, which until now we held as a true belief; I shall praise Thy name, for Thou hast done wonderful things to bring the thing to a true completion. Then, he says: The workmen began to complain, saying: We have worked the whole day, and he has worked only two hours: yet, the king has given him a full wage. This was not because their eyes were evil against others and not because of hate or jealousy, for in the World to Come there is neither jealousy, hatred, anger, nor fear, but because they saw that this one received a greater wage than was proper, according to their opinion, and they feared that their portion in the World to Come would be diminished (according to what they said: Every one has a portion in the Gan Eden, and the one who takes a portion of his companion in Gan Eden merits ~~Shechinah~~ ^{Gehinom}). And because God does not curtail the reward of any creature, He pays him the reward for his few good deeds in this world: therefore, the Psalmist says: "Thou hast put gladness in my heart, more than when their corn and their wine increase. In peace will I both lay me down and sleep," for then I shall trust that I shall have my portion and the portion of my companion in Gan Eden. And he says: "In peace will I both lay me down and sleep" in the grave. Because of this they were troubled; and the king answered that he gave him only the portion which he deserved, and he gave him what belonged to him, for he had

done in two hours what they had not done all day. But let us return to the general thought, which is that the length or brevity of a man's years can be measured only by his deeds which are acceptable or are not acceptable to the Creator; therefore, we should not murmur more than is proper at the death of this choice youth, even though he did not attain half his days; for in the few years which he lived he worked in the study of the Torah and in good deeds more than others in many years, so that it is correct to say that one old and full of years has died, and his soul shall rest in peace, for his reward is with him and his work is before him. May his soul be bound up in the bundle of life. Blessed be the Lord for ever. Amen and amen. 228

In the Conclusion, the usual method employed by Katzenellenbogen is to recapitulate the main ideas in the body of the sermon so as to fix in the minds of his audience the chief thoughts which he has developed. In general, this is accomplished by using the auxiliary text, either the Biblical or the Rabbinic, mentioned at the beginning of the sermon. 229 By utilizing this method, he is able to repeat his ideas without a repetition of language, and can thus ~~thus~~ give them a freshness which will revive the interest of the listeners. In the sermons for special occasions, funerals and ordinations, he begins the conclusion by relating his

thoughts to the man about whom he is speaking, and then leads up to his second text. For the most part, he ends his sermon with a fervent prayer, consisting of but one or two brief sentences, such as: There is nothing left but to pray to our Father in heaven to return the crown of "Sempha" to its former state, to return our judges as in the beginning, to send our anointed one, and to build our holy house and our glory, the Temple, forever. ²³⁰ Or in closing another sermon: May the Lord in His many mercies hurry His deeds and gives us merit and draw us near to the days of the Messiah. ²³¹ Blessed be the Lord for ever.

The appeal, exemplifying Samuel Judah's idea of one of the functions of the sermon which is to lead to deeds of righteousness, is usually brief, but dignified and insistent. Hence, he ends one sermon as follows: Listen to words of Torah and do not prevent the good from coming into the world, for "if you are willing and listen, the good of the earth shall you eat," and the Lord will provide for you that you may easily acquire sustenance and enough for all your wants. But if -- God forbid -- you turn aside your ears so as not to hear words of Torah, you will prevent the good from coming into the world, and your powers shall be consumed. You, my brothers and my friends, take all of these words to heart, for through them shall your days be prolonged. Blessed is ²³² the Lord for ever.

In many instances, the appeal is accompanied by a rebuke for those who are lax in observing the commandments. These reproofs, besides giving us an insight into Samuel Judah's method of preaching, also ~~through~~^{throw} some light upon the customs of his day and the way in which some of the rabbinic and Biblical injunctions were observed or neglected. He takes the women to task with regards the command that they should not expose their hair, neither should they adorn themselves with a wig, for hair on a woman is a sin, and in appearance it (the wig) looks as if it is their own hair. Our pious fathers and their fathers in all the Ashkenazik congregations were emphatic in their demands that they must not wear even a silk kerchief the color of which was like hair. Do you not see that in a place where the women of the gentiles are accustomed to cover their hair, the sisters are warned, likewise concerning the wearing of wigs? But I have already said too much in this long sermon in rebuk-
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ing those who permit the wearing of wigs.

Especially is he vehement in his denuciation of those who disregard the Third Commandment. There are, he says, many in every generation who stumble in this sin. The wise Ibn Ezra wrote: There are many who think that he who takes God's name in vain has not committed a grave sin, but I say to them that this command is more obligatory than any of the negative commandments which follow it. The murderer and the

adulterer, who have committed a grave sin, will not go free, for a day will come when they will be frightened. But he who accustoms himself to swear in vain, swears in one day oaths without number, but he has become so accustomed to this sin that he does not know that he has sworn. If one rebukes him for swearing, he will swear that he has not sworn, for he has become so used to it that he prefaces every word he speaks with an oath and to him it is cultured speech. If this were the only crime in Israel, it would succeed in prolonging the exile and in adding blows to our wounds. I see their madness, for the murderer, when he kills an enemy, does not do so wilfully, but in a moment of revenge. The adulterer, too, acts on the moment only, as is the case, also, with one who steals not for pleasure but out of necessity. And the false witness does so to conciliate or to avenge. But he who swears falsely at all times when he does not have to take an oath, profanes God's name in public

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without any gain to himself.... From what I have seen, this generation has degenerated because of this sin, and this congregation especially...I say that to allow a single sin

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to become a habit and to become deeply rooted is close to apostasy..... We learn how great is the punishment of those who accustom themselves to false oaths, for through habit they become rooted in this transgression, and it becomes for them something permitted. According to the opinion of Resh Lakish, he is judged as one who rejects the Divine origin of the Torah. Hence, he who fears the word of the Lord will

make a fence and a wall for himself, so as not to use any oaths at all unless he needs to do so because it is required of him in a court of law and is demanded by the court. As a reminder of this fact, every time the word for "oath" is used in the Bible, it is used in the Niphal, to teach that a man must not swear unless an oath is demanded of him by another. And just as one is warned not to swear falsely or in vain by God's name, so is one warned also not to swear falsely or in vain by any of His other names, such as שֵׁם or יְהוָה. This refers not only to swearing in the holy language, but also in any other language. I say that when Scripture says: "Thou shalt not swear falsely by My name and profane the name of thy God, I am the Lord," it means to say what I have written: You shall not swear falsely by My name even when you profane the name of your God and swear by My name in a profane language: I, the Lord, do not change in any language in which I am mentioned. 236

In some instances, the exhortation is not only placed at the end of the sermon as a final appeal, but continues throughout the body of the message. When he speaks of the way in which the people disregard the laws of the Torah and neglect its study, one is so carried away by his forcefulness that one can almost visualize the very tones and gestures with which the sermon was delivered. Samuel Judah cries out: Let there be weeping, for in this congregation in which I dwell, these many years our holy Torah has been

left in the corner without anyone to plead for it so that those who study it have grown few in number. Already, the law of the Torah has been abolished among us, for no longer do litigants make use of the law of Israel. This is a desecration of God's name, the like of which has never been. This glorious congregation was at one time a city and a capital in Israel and all the people walked in its light. Now, its glory has turned to shame in all of the diaspora of Israel, for each man does what is right in his own eyes and there is no one to say, "Repent!" for our hands are tied so that we cannot punish transgressors because of the oppressor and the fear of punishment and the fines that are laid upon us. Another evil besides that you do not try to restore its former glory is that the Torah is being forgotten among us -- God forbid. Is it not fitting, then, to try to make you understand?²³⁷....Our princes are kings of mercy and they desire us to live and to conduct ourselves by the laws of the Torah. Concerning the striving to attain this command, I shall call upon Him: Blessed is He Who shall establish the words of the Torah, for because of our many sins it has turned to dust in this congregation and it is necessary²³⁸ to raise it up. In this same vein, he ends another sermon with the appeal: And you, my brothers, set your heart to all these words and set up a true order for the study of Torah in this holy congregation. Perhaps, then, God will

remember us and fence in our scattered ones, "And through
this thou wilt prolong thy days" and "death will be swal-
lowed up for ever." Blessed is the true Judge for ever and
ever.

IV.

CONCEPTS

We have already seen from the manner in which Samuel Judah interprets many passages in the Bible and in Rabbinic literature and from his constant use of such sources as the Cabala, the Zohar, ספר חמדה אלהים, ספר
הפני, ספר מוסר, ספר יצחק²⁴⁰, and the writings of Nachmanides that he had a definite desire to introduce the mystical aspect of Judaism into his sermons. Further evidence of this tendency toward mysticism may be deduced from his frequent application of the word פס to an interpretation which would fall more properly under one of the other three categories of interpretation. In his eyes, the פס of the verse, "Lest they break through unto the Lord to gaze and many of them (אנני רב)²⁴¹ perish" is: Lest the greatest among them perishes to atone for all of them.²⁴² The verse: והיה כן עמ יקוב אביאם כי ימן עמו ימן רוחו ער'בם ("Would that all the Lord's people were prophets, that the Lord would put His spirit upon them")²⁴³, according to its פס, means: Who will make all the people of the Lord prophets? He (Moses) thinks there is a possibility that the Lord will put His spirit upon them, for if prophecy comes to them from God, the lack of preparation by possessing the perfections which

are necessary to the receiver will not be a hindrance, because it is impossible for all the people to receive prophecy through me and with me as an intermediary, for most of the people, without doubt, will not have those perfections necessary to those who receive prophecy through an intermediary.²⁴⁴

Though Katzenellenbogen permits his audience to glance with him occasionally into the forbidden mystical "Garden" in which he himself, evidently, loved to stroll, he does not allow himself to stifle their senses into an idle contemplation which would not serve the proper functions of the sermon. At times, he mentions a mystical interpretation which he does not give, because "These words should not be expounded in public, for they are strong and fearful, but are sought out of all that have delight therein."²⁴⁵ Nevertheless, Samuel Judah's philosophic and theological concepts are colored, to a large extent, by his tendency towards mysticism.

Katzenellenbogen's idea of the structure of the world, upon which his conception of God, God's justice in rewarding and punishing man, and the soul, are based, is a curious mixture of Jewish tradition, neo-Platonism, and mysticism. Samuel Judah avoids the question, Was the world

created out of prime matter or ex-nihilo? which was an exceedingly troublesome one to many philosophers, by combining the two ideas. In the very first movement of creation creatio ex-nihilo was performed. Out of the nothingness which existed previous to that moment, two hyllic things were brought into being: the first was prime matter for all heavenly bodies and the other was prime matter for all earthly things. From these two prime matters all other things came into being. He departs from this purely philosophic argument, however, to show that the Torah was the agent by means of which the world was created.

The strgiture of the world itself consists of one continuous chain of emanations from the Emanator, God, to the animals and plants. He uses the neo-Platonic names for such emanations as the Emanator, Reason, Soul, Spheres, and Elements, but adds to these others of a Cabalistic origin. The Emanator becomes at times the אין סוף; Reason is divided into חכמה and בינה; and נר, אור, אש, רוח, מים, and אדמה take their place among the emanations. Each of these overflows with abundant blessing and splendor upon the emanation beneath it, yet the splendor and the abundance of none is diminished by reason of that which it gives to sustain the lower regions.

Although he states that it is not proper to describe God with names or attributes, Samuel Judah remarks that it is possible to describe Him by means of the emanations from Him and the manifestations of Him in the lower regions, "because all of them are linked to Him and all of them are in Him."²⁴⁹ For his sermonic purposes and according to his viewpoint, Katzenellenbogen does not find it necessary to follow the philosophers and painfully to prove the existence of God. The miracles of creation testify to the existence of God, the Cause of all causes, the Prime Mover, the Director of the Universe, the Source whence all emanations -- hence, all existent things -- are derived.²⁵⁰ The miracle of Israel's existence testifies to God's might and God's love.²⁵⁰ From the fact that He rewards and punishes, we may say that justice is one of God's attributes.²⁵²

It is with this last named attribute of God that Samuel Judah finds the greatest difficulty. If God is the Director of all things in the universe, would He be just in punishing man for actions for which He Himself is responsible? And if God is just, why then do the wicked prosper and the righteous suffer? In answer to the first of these questions he states that man is a free agent, yet not without qualifications. "God," he says, "created man so that he would recognize his Creator and acknowledge His name, and He gave man power to do evil or to do good."²⁵³ On the other hand, he remarks that God rewards man well for per-

forming good deeds, as if the deed were his own without the help or guidance of God and as if it were performed by him alone.²⁵⁴ Katzenellenbogen's answer to the second question is the traditional one: "We must not be astonished," he tells us, "when we see a righteous man whom evil has befallen or a wicked man who prospers. The evil which befalls the righteous is to exact punishment from him in this world for the few sins he has committed in order to give him his full reward in the World to Come. And the prosperity of the wicked is to pay him his reward in this world for the few good deeds he has done in order to destroy him and cut off his soul in the World to Come."²⁵⁵

This leads Katzenellenbogen to discuss the problem of man's immortality. How does God's justice operate to give the good man his just recompense for the righteous acts he has performed in this world? The answer is twofold. Man finds eternal life in the World to Come both by means of the soul and by means of the body. In Samuel Judah's conception of the soul we find again a combination of the philosophical, the mystical, and the traditional. With the rationalist he holds that the soul of man is a superior, abstract essence having an existence of its own. The soul is not an accident to the body, but it is a separate entity which has existence prior to its being joined to the body, and after the destruction of material man the

soul continues its independent spiritual existence. Like Plato, he believes that before it is joined to the body the rational soul, which is the differentia specifica of man, has true knowledge which is corrupted when the soul becomes a part of the body but which it again may acquire in its pure form when the end of the time of the soul's imprisonment arrives. With the mystic, however, he holds that the soul is a part of God, a direct emanation from the 810 1/4, for with God did the souls of the righteous dwell at the hour of creation and in His image were the souls of men created. When God breathed into man's nostrils the breath of life, He breathed into man a portion of His spirit, which is the soul. The final purpose of the soul of man, then, is to return to the place whence it was hewn, to God, Who placed in it the ability to achieve in this world the restoration of the soul to God Who gave it. After death, the rational soul returns to the dwelling of the Most High where it continues to perfect itself.

Katzenellenbogen adds to this conception of the soul what he calls the Cabalistic idea of transmigration. The souls which exist in this generation have existed for ever. In order that no soul because of its impurities is driven out of the future world, God places the soul in a body, time after time. This idea is explained by the following parable: It is comparable to a king who sent food to his

army. Most of the men were lazy and neither ate it nor preserved it. The food became mouldy and was spoiled. The king grew angry and commanded them to prepare it as best they could and swore that they would get nothing else to eat until they had eaten the mouldy food. Similarly, God will not permit the souls to return to His Holy courts until they are cleansed of all impurities; hence, they must migrate time after time until their sins are atoned for.²⁵⁸

The soul, however, is not the only part of man which is accorded eternal life. The body also will be resurrected and will continue to exist in the World to Come. The body, composed as it is of impure matter, is subject to error while it is animated by the soul.²⁵⁹ Because of the nature of its composition and because of its evil ways, the body is subject to death and decay; but because it is the will of God, the material part of man is not wholly destroyed. In the body of man there is one bone, called gid, which can never be broken or destroyed. It is of such durable material that if one should hit it with a hammer while it is upon an anvil, the anvil will be shattered by the bone will not be broken. At the time of the resurrection, God will soften it with dew and from it the resurrection will spread to the rest of the body.²⁶⁰

In speaking of still another type of eternal life, Samuel Judah transcends his own mystic tendencies and even the philosophers of his day by emphasizing a not un-

known but much neglected aspect of immortality, the lasting
monument a man builds for himself when he leaves behind him
worthy disciples and righted's sons. ²⁶¹

V.

To evaluate the words of any man is difficult, for their effect upon the lives of those to whom they are directed is not readily discernible. If, however, we may assume that much of a preacher's influence upon his disciples and associates is derived from his sermons, we arrive at the conclusion that Samuel Judah well fulfilled the true functions of the sermon as he conceived them to be.

As a literary product the sermons are repetitious and verbose and the philosophic concepts are not original. However, the cleverness and ingenuity of his interpretations, the vividness of his illustrations, the perfection of his allegories, and the power of his eloquence proclaim his sermons to be among the best of medieval times. During his lifetime Samuel Judah Katzenellenbogen was acclaimed as a foremost preacher. The centuries during which his sermons have survived and have been read bear ample testimony to the excellence of their quality.

NOTES

1. Edelman, Hirsch - פירוש חסידות, pp. xiii; xvii; 2a f.; 27b-29. Besides a brief sketch of Samuel Judah's life, this includes the inscription on his tomb stone in Padua, which reveals to us some of the necessary dates.
2. Modena, חזקוני יהודה, pp. 63b-70b.
3. In this paper all references to the שנים דברי חסידות will be to the second edition, published in Lemberg, 1811. In this edition the sermons were erroneously attributed to Judah Minz, the grandfather of Samuel Judah's mother.
4. Kahan, Samuel - דברי חסידות, p. 31.
5. Roth - "History of the Jews in Venice." p. 289 f.
6. Goldenberg, Samuel Leb - ספר חסידות, p. 94.
7. The book was ready for publication in 1549, but did not appear until the following year -- Roth, op. cit., p. 255 f.
8. Kahan, op. cit., p. 31.
9. Goldenberg, op. cit., p. 94.
10. Zunz, "Die Monatstage des Kalenderjahres," p. 15.
11. שנים דברי חסידות, p. 26bB. The column referred to is indicated by A and B.
12. *ibid.*, p. 14b ff.
13. Jewish Encyclopedia, art. "Samuel Judah Katzenellenbogen," vol. VII, p. 455.
14. שנים דברי חסידות, p. 9a ff.
15. Hebrew Union College Annual (HUCA), vol. 6, art., "The Sermons of Judah Moscato," by I. Bettan, p. 326.
16. שנים דברי חסידות, p. 12aA.
17. *ibid.*, p. 12a ff.
18. *ibid.*, p. 27a ff.

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19. Zunz, op. cit., p. 15.
20. Edelman, op. cit., p. 2a f.
21. מֵעֵרָא דֵּר אֵי, pp. 16bB, 26bB
22. Eisenstadt and Wiener, ד'עֵרָא דֵּר אֵי, p. 82.
23. אֵי דֵּר אֵי, p. 95.
24. Eisenstadt & Wiener, op. cit., p. 83, though
אֵי דֵּר אֵי, p. 95, and
אֵי דֵּר אֵי, p. 31, give the date
 of publication as 1588.
25. Eisenstadt & Wiener, op. cit., p. 83.
26. מֵעֵרָא דֵּר אֵי, p. 10b.
27. *ibid.*, p. 13a.
28. Zunz, op. cit., p. 15; Eisenstadt & Wiener, p. 83. JE
 (Jewish Encyclopedia), however, gives Padua as the place
 of his death, the author, in all probability, being led
 astray by the fact that Samuel Judah was buried in that
 city.
29. Modena, op. cit., p. 68b f.
30. *ibid.*, p. 70a f.
31. Sermons 3, p. 9a; 5, p. 12a; 6, p. 14b; 10, p. 24b; 11, p. 27a;
 12, p. 28b.
32. Serms. 4, p. 10b; 7, p. 17a.
33. Serms. 2, p. 5a; 8, p. 19a; 9, p. 21b; ~~the first sermon,
p. 2a, on _____ is the exception.~~
34. Serm. 3, p. 9a.
35. Cant. 2.5.
36. Ps. 1.3.
37. Hullin 92a.
38. Ex. 18.18

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39. Serm. 3, p. 10aA.
40. Serm. 10, p. 25b
41. Berachoth 7b.
42. Ec. 10.4.
43. Shabboth 153a.
44. Isa. 57.1.
45. Serm. 3, p. 9aB f. and repeated in serm. 6, p. 15b
46. Serm. 10, p. 25bB and also in serm. 5, p. 13aA.
47. Serm. 4, p. 10bA.
48. Serm. 11, p. 28bB.
49. Serms. 1, p. 4b ; 2, p. 8aA ; 4, p. 11aB and 11bA; 5, p. 13aB; 8, p. 21aB; 9, p. 23aA, 24aB, 24bA; 10, p. 26aB.
50. Serms. 6, p. 15aB; 7, p. 17bA; 9, p. 24aB and 24bA.
51. Serms. 2, p. 6bA and 7aA; 6, p. 15aA; 9, p. 24aA, 24aB and 24bA.
52. Serms. 1, p. 3aB; 3, p. 9aA; 5, p. 12aB; 6, p. 12bB and 15bA; 7, p. 18aB; 8, p. 20bB; 10, p. 25aB; 11, p. 27bA; 12, p. 29aA.
53. Serms. 1, p. 3aB; 7, p. 13aA; 8, p. 20aA and 20bB; 10, p. 25aA.
54. Physics in serms. 1, p. 3aB; 2, p. 6aB; 10, p. 25aA.
Astronomy in serm. 6, p. 15bA.
55. Serms. 1, p. 2aB, 3aB, 3bA, 5aA; 2, p. 5bA, 6aB, 7bA, 8aA; 4, p. 10bB; 5, p. 12bA, 14bA; 6, p. 14bB, 15bA, 16bA; 7, p. 18aB; 8, p. 19aB, 19bB, 21aA, 21bA; 9, p. 21bB, 24aA, 24bA; 11, p. 27aB; 12, p. 29aA.
56. Serms. 2, p. 6aB, 6bB, 7aB, 8bA; 6, p. 14bB, 15aA, 16aA, 16aB; 8, p. 19aB, 20bA; 12, p. 29aA.
57. Serms. 1, p. 2aA, 2bB; 2, p. 6bA, 6bB, 7aB, 7bB; 3, p. 9aA; 7, p. 17bA.
58. Serms. 7, p. 17bA; 9, p. 23bB; 10, p. 25aB.

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59. Serm. 1, p. 2bA.
60. Serms. 1, p. 3aB, 4bA; 2, p. 8bB; 4, p. 11aB; 5, p. 12aB; 6, p. 17aA; 7, p. 18aB; 9, p. 22bA; 23aB, 23bB; 11, p. 27bA.
61. Serms 1, p. 3aA, 4aA, 5aA; 2, p. 6bA; 5, p. 13bA; 9, p. 21bB, 22aA, 23bA, 24aB; 11, p. 27aB.
62. Serms. 7, p. 18bA, 19aA; 10, p. 25aB, 26bB; 11, p. 27bB.
63. אברהם, serm. 1, p. 4aB.
רבי, serm. 2, p. 5bA.
 Gallico, serm. 3, p. 9aB.
 Responsa of רבי to הר"ר, serm. 3.
 p. 10aB and the הר"ר.
רבי, serm. 4, p. 11bB; serm. 9, p. 22aA.
רבי, serm. 4, p. 11aB.
מן אברהם, serm. 4, p. 11bB.
רבי, serm. 4, p. 11bB.
 Shimon b. Yochai, serm. 5, p. 13bA.
 Abravanel, serms. 6, p. 16aB; 8, p. 21bA.
 Elkowitz, serm. 11, p. 27aA.
ספר חכמים אלהים, serm. 10, p. 25aB.
ספר חכמים, serm. 9, p. 23bA.
64. Serm. 6, p. 15aA.
65. Serm. 8, p. 19a and serm. 12, p. 28b.
66. Serm. 11, p. 27a.
67. A quotation from Oveth d'Rabbi Nathan, p. 28aA.
68. HUCA, vol. 6, art. "The Sermons of Judah Moscato," by I. Pettan, p. 301.
69. Serms. 1, p. 2a; 12, p. 28b.
70. Serms. 5, p. ; 10, p. 24b.
71. Serm. 3, p. 9a.
72. p. 5a.
73. Serm. 6, p. 14b.
74. Serm. 5, p. 12a.

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Notes

- 75. II K. 1.9 f.
- 76. Deut. 10.12.
- 77. Prov. 4.23.
- 78. Eccles. 4.13.
- 79. Ps. 37.34.
- 80. Isa. 60.21.
- 81. Ps. 104.16.
- 82. Isa. 51.1, 2.
- 83. Serm. 11, p. 27aA-27bB.
- 84. Serms. 1, 2, 4, etc.
- 85. Serms. 5, 12.
- 86. Serms. 3, 8, 10.
- 87. In serm. 7, p. 18bB, he recognizes and apologizes for his digression: "Behold, we have dwelt at length upon something which we did not need in our sermon, but in the course of our words we were brought to this (subject) and we gave to the verse a novel turn in every phase."
- 88. Serm. 1, p. 2aA.
- 89. Gen. 2.2.
- 90. Serm. 8, p. 20bB.
- 91. Gen. 6.9.
- 92. Deut. 32.26.
- 93. Isa. 54. 8, 9.
- 94. Genesis Rabba, sec. 28.
- 95. Gen. 11.30.
- 96. Prov. 11.30.
- 97. *ibid.*
- 98. Job 26.4.
- 99. Deut. 29.8

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100. Serm. 4, p. 10bB-11bA.
101. Eccles. 7.17.
102. Serm. 8, p. 19aB.
103. Gen. 6.6.
104. Serm. 1, p. 3aA, and requoted in Serm. 2, p. 5bA.
105. Gen. 5.3.
106. Isa. 57.16.
107. Serm. 2, p. 5bB.
108. Ps. 84.3.
109. Job 14.15.
110. Ps. 17.12.
111. Zeph. 2.1.
112. Serm. 1, p. 3bB.
113. Deut. 33.4.
114. Serm. 1, p. 4bA.
115. Deut. 30.14.
116. Serm. 1, p. 2bB-3aA.
117. Deut. 32.1.
118. Serm. 2, p. 6aB.
119. ibid., p. 8aB.
120. Prov. 12.25.
121. Serm. 5, p. 13bA.
122. Deut. 33.26.
123. Serm. 10, p. 25aA.
124. Deut. 30.11 f.

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125. Serm. 2, p. 7a.
126. Deut. 16.3.
127. Isa. 52.12.
128. 1bid. 52.12.
129. Ex. 12.33.
130. Ex. 13.20.
131. Serm. 8, p. 21aB.
132. Ps. 19.
133. 1bid., 19.8 f.
134. Jonah 4.8.
135. Serm. 6, p. 15aB.
136. Serm. 8, p. 21aA.
137. Ps. 111.1.
138. Berachoth 54b.
139. Ps. 107.32.
140. Ps. 111.2.
141. Ex. 14.27.
142. Ex. 29.46.
143. Deut. 17.8.
144. Deut. 32.1.
145. Ps. 19.1-5.
146. Josh. 10.12.
147. Ps. 92.11
148. Gen. 15.5.
149. Serm. 10, p. 24bB.
150. Deut. 33.26.
151. Ps. 139.1

- 152. Ps. 111.3.
- 153. Ps. 8.6.
- 154. Jer. 33.25.
- 155. Hab. 3.11.
- 156. Ps. 111.3.
- 157. Ps. 2.26.
- 158. Isa. 51.6.
- 159. Sotah 3b.
- 160. Job 6.18.
- 161. Quoted from serm. 5, p. 12bB.
- 162. Ps. 111.4.
- 163. *ibid.*, v. 5.
- 164. *ibid.*, v. 6.
- 165. Deut. 7.17 f.
- 166. Ps. 111.7.
- 167. Ex. 3.12.
- 168. Ps. 111.7.
- 169. Ps. 111.8
- 170. *ibid.*
- 171. Ps. 111.9.
- 172. Micah 7.15.
- 173. Ps. 111.9.
- 174. Ps. 111.10.
- 175. *ibid.*
- 176. *ibid.*

177. Serm. 8, p. 19bA-20bA.
178. I Chr. 28.19.
179. Serm. 6, p. 18bB.
180. *ibid.*
181. Serm. 8, p. 21aA.
182. Deut. 10.17.
183. Serm. 7, p. 18bA.
184. Prov. 16.14.
185. Serm. 5, p. 14bA.
186. Deut. 28.8.
187. Baba Mezia 42a.
188. Prov. 4.27.
189. Serm. 6, p. 16a.
190. Ps. 127.4.
191. Serm. 6, p. 16aA.
192. Serm. 5, p. 13aA.
193. Serm. 1, p. 2bB.
194. Nedarim 38a.
195. Ex. 34.1.
196. Shabbos 92a.
197. Jer. 1.6.
198. Sota 12a.
199. Ex. 2.6.
200. Ex. 4.10, 11.
201. Num. 11.16.
202. Num. 11.25
203. Eccles. 1.5

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204. Serm. 9, p. 21bB-22bB.
205. Deut. 21.22.
206. II S. 3.34.
207. Serm. 11, p. 27bB-28aA.
208. Eccles. 11.3.
209. Serm. 10, p. 26bA.
210. Serm. 6, p. 15bA.
211. Serm. 7, p. 19aA.
212. Serm. 2, p. 8bA f.
213. Serm. 3, p. 10aA.
214. Serm. 5, p. 13aB.
215. Eccles. 5.11.
216. Koheleth Rabba 97a.
217. Prov. 10.27.
218. Eccles. 7.17.
219. Isa. 58.8.
220. Prov. 3.24.
221. Ps. 104.1.
222. Ps. 92.13.
223. Ps. 68.5.
224. Ps. 82.6.
225. Dan. 12.2.
226. Isa. 25.1
227. Ps. 4.8.
228. Serm. 12, p. 28bE-29a.

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229. See serm. 1, p. 4bB; 2, p. 8aB; 3, p. 10aB; 4, p. 11bB;
5, p. 14aB, etc.
230. Serm. 4, p. 12aA.
231. Serm. 9, p. 24bB.
232. Serm. 2, p. 8bB.
233. Serm. 1, p. 4bB.
234. Serm. 2, p. 6bA.
235. *ibid.*, p. 6bB.
236. *ibid.*, p. 8aA f.
237. Serm. 1, p. 4bA.
238. *ibid.*, p. 4bB.
239. Serm. 3, p. 10bA.

240. See footnotes 52, 55, 60, and 63.
241. Ex. 19.21.
242. Serm. 11, p. 28aB.
243. Num. 11.29.
244. Serm. 9, p. 23aA.
245. Serms. 9, p. 22bB; 10, p. 25bA; 11, p. 27bA.
246. Serm. 8, p. 20bB-21aB.
247. Serm. 5, p. 12aA.
248. Serm. 7, pp. 18aA-18bA.
249. Serm. 7, p. 18aB.
250. Serm. 2, p. 6aA; 7, p. 18bA; 8, p. 19bA.
251. Serms. 7, p. 18aB; 5, p. 13bA; 9, p. 24aA.
252. Serm. 8, p. 20aB.
253. Serm. 4, p. 10bB.
254. Serm. 1, p. 2bA.
255. Serm. 2, p. 6aB; also in Serms. 1, p. 2bA; 2, p. 7bB and 8aB; 5, p. 13ab-bB; 10, p. 26aA-aB; 11, p. 27aB.
256. Serms. 1, p. 3aA; 2, p. 5bA; 6, p. 15aA; 7, 17aA-18bA; 11, p. 27bA.
257. Serms. 1, p. 3aB; 2, p. 5aB-6aB, 8aB; 5, p. 12bB-13aA, 14aA; 6, p. 14bA-15aA; 7, p. 18aA; 8, p. 19bA; 10, p. 25bB; 11, p. 27aB-27bA.
258. Serms. 9, p. 23bB; 11, p. 27bA.
259. Serm. 11, p. 27aA-27bB.
260. Serms. 5, p. 13aA-13aB; 10, p. 25bB; 12, p. 29aB.
261. Serms. 5, p. 14bA; 6, p. 15bB; 10, p. 26bB.