**Sources Journey 3.**

**Text 1. Edict of Expulsion**

And as it......appears, that the.....Jews, wherever they live and congregate, daily increase in continuing their wicked and injurious purposes;.......We command this our edict to be issued, whereby We command all Jews and Jewesses, of whatever age they may be, that live, reside, and dwell in our said kingdoms and dominions,...... that by the end of the month of July next, of the present year 1492, they depart from all Our said kingdoms and dominions, with their sons, daughters, man-servants, maid-servants, and Jewish attendants, both great and small, of whatever age they may be; and they shall not presume to return to, nor reside therein, or in any part of them, either as residents, travelers, or in any other manner whatever, under pain that if they do not perform and execute the same.......they incur the penalty of death, and confiscation of all their property to our treasury...

And We command and forbid any person or persons of Our Kingdoms, of whatsoever rank, station, or condition they may be...... to receive, shelter, protect, or defend any Jew or Jewess, after...... the end of July,..... Henceforward for ever and ever, under pain of losing all their property, vassals, castles, and other possessions; and furthermore forfeit to Our treasury any sums they have, or receive from Us.

And that the......Jews and Jewesses may be the better able to dispose of themselves, their property, and estates, We hereby take and receive them under Our security, protection, and royal safeguard; and insure to them and their properties, that.....until..... the end of the..... month of July, they may travel in safety, and may enter, sell, barter, and alienate all their moveable and immovable property, and freely dispose thereof at their pleasure. And that during the said time, no harm, injury, or wrong whatever shall be done to their persons or properties....

We likewise grant permission and authority to the said Jews and Jewesses, to export their wealth and property, by sea or land, from our said kingdoms and dominions, provided they do not take away gold, silver, money, or other articles prohibited by the laws of our kingdoms, but in merchandise and goods that are not prohibited.

And We command all the justices of our kingdoms, that they cause the whole of the above herein contained to be observed and fulfilled, and that they do not act contrary hereto; and that they afford all necessary favor, under pain of being deprived of office, and the confiscation of all their property to our exchequer.

In order that this may reach everyone, and that no one should pretend ignorance, we command that our order be proclaimed in the usual places and squares in this city and other major cities, in villages and settlements in the bishop’s domain by the herald and in the presence of the notary public.

No-one should act against this.

Given in city of Grenada, the 31st of the month of March in the year 1492. I, the King and I, the Queen, I, Juan de Coloma, the secretary of the king and Queen our Lords, have written as ordered.

 Edict of Expulsion, 1492

**Text 2. Don Isaac Abravanel, 1492**

The people heard this evil decree and they mourned. Wherever word of the decree reached, there was great mourning among the Jews. There was great trembling and sorrow the likes of which had not been experienced since the days of the exile of the Jews from their lands to the land of the foreigners. The Jews, encouraged each other; Let us strengthen ourselves on behalf of our faith, on behalf of the Torah of our God…if our enemies let us live, we will; and if they kill us, we will die. But we will not profane our covenant, and our hearts will not transgress; we will walk forward in the name of the Lord our God.

**Text 3. Records of Inquisition, Cordoba**

Juan de Cordoba marched in procession behind the rabbi preacher with all the others who had come together in the synagogue..

The Bachelor Membreque wore a white linen shirt that came down to his feet. And he had a white cloth over his head from which hung ribbons which he tied under his arms. He wore white linen breeches, and he took of his high, hand soled shoes…

When the Bachelor Membreque was preaching…he got up on a bench or high chest, and from there he read from a book he held in his hands…The bench was covered with a white altar cloth and had some cushions on it. He held two books in his hand, one green and the other one red..

While he was preaching, everyone was kneeling…

Everyone responded in unison to what the Bachelor Membreque preached to them … From the book he prayed twelve prayers which had a lot of Hebrew words in them… one which began ‘Verna Israel Adonai’. And when he began to say it he put his hand over his eyes, and when he had finished saying it he lowered he lowered his head to the floor, as did Juan de Cordoba Membreque and the other people who were there with him. They did that at the beginning and at the end of the prayer, as the rabbi did, and they all responded in unison ‘Amen’. The rabbi said the prayers in Hebrew and then repeated them in Spanish…

Everyone raised and lowered their heads and bobbed up and down and at the end of each prayer they kissed the ground and wept, and the rabbi kissed the book which he had in his hands when the listeners kissed the ground…

Juan de Cordoba Membreque and the other people who were there each had in their hands a white lighted candle. And after the Bachelor Membreque finished preaching .. he came down from the pulpit where he had gone up, and when he was down, everyone kissed his hand and he put hs hand on each one of their heads, as if he was absolving them, in the Jewish fashion without making the sign of the cross.

**Text 4. Records of Inquisition, Seville**

Then she said, ”Senor, I did it to observe that Law”. She was asked what Law. She said: “The Law that the witnesses say – I declare it all Senor, and don’t remember what Law it was – O, wretched mother that bore me.” She was asked what was the Law she meant and what was the Law that she said the witnesses say. This was asked repeatedly, but she was silent and at last said that she did not know. She was told to tell the truth or the garrottes would be tightened, but she did not answer. Another turn was ordered on the garrottes and she was admonished to say what Law it was. She said: ”If I knew what to say I would say it. Oh Senor, I don’t know what I have to say – Oh! Oh! They are killing me – if they would tell me what – Oh, Senor! Oh my heart!” Then she asked why they wished her to tell what she could not tell and cried repeatedly: “O miserable me!” Then she said, “Lord bear witness that they are killing me without my ability to confess.” She was told that if she wanted to tell the truth before the water was poured she should do so and discharge her conscience. The mouth was distended by an iron prong, the nostrils were plugged, the toca, a linen funnel, was thrust down her mouth to conduct water tricking slowly from a jar. The victim strangled, gasped and suffocated.

From the Minutes of the Inquisition

**Text 5. Iggeret Hashmad, Maimonides**

Anyone who cannot leave [his home to avoid restriction on Jewish life] because of his attachments, or because of the dangers of a sea voyage, and says where he is, must look upon himself as one who profanes God’s name, not exactly willingly, but almost so. At the same time, he must bear in mind that if he fulfils a precept, God will reward him doubly, because he acted so for God only, and not to show off or be accepted as an observant individual. The reward is much greater for a person who fulfils the Law and knows that if he is caught, he and all he has will perish. It is he who is meant in God’s qualification: “If you seek Him with all your heart and soul (Deut. 4:29)”. Nevertheless, no one should stop to plan to leave the provinces that God is wroth with, and to exert every effort to achieve it.

It is not right to alienate, scorn and hate people who desecrate the Sabbath. It is our duty to befriend them and encourage them to fulfil the commandments. The rabbis regulate explicitly that when an evildoer who sinned by choice comes to the synagogue, he is to be welcomed and not insulted. In this ruling they relied on Solomon’s counsel: “A thief should not be despised for stealing to appease his hunger (Proverbs 6:30)” It means do not despise the evildoer in Israel when he comes secretly to ‘steal’ some deliverance.

Ever since we were exiled from our land, persecution is our unending lot, because ‘from our youth it has grown with us like a father and from a mother’s womb it has directed us (Job 31:18)”. But frequently we find in the Talmud, “a persecution is likely to pass”. May God put an end to this one, and may the prediction be realised. ‘In those days and at that time, declares God, the iniquity of Israel shall be sought and there shall be no none; the sins of Judah and none shall be found, for I will pardon those I allow to survive (Jeremiah 50:20). May it be His will. Amen

Maimonides, Epistle on Martyrdom, quoted from ‘The Literature of Destruction: Jewish Responses to Catastrophe, David G. Roskies (Ed.), JPS 1989

**Text 6. Solomon Ibn Verga, Shevet Yehuda**

The first is the sins of our fathers, as our sages of blessed memory have revealed, saying, ”But when I make an accounting, I will bring them to account for their sins….The second reason is that when our merit is not great, the Exile continues of its own momentum, due to hatred of our religion as well as the ruler’s urge to force them that enter the world to accept his faith and religion…The third reason is the killing of Jesus the Nazarene…The fourth: there are three great objects of envy and passion – religion, women and wealth; and in the case of Israel and the nations, all three obtain. In Spain the Jews began to cast their eyes on the women of the land, so accustomed were they to do so…They did not realize however that fanatics would attack them on these grounds and that for this behaviour, tradition held them cut off from their people; and over and above all these sins – that if the woman were impregnated she would bear a devotee of idol worship. Envy of wealth: the Jews arrived with their trade and goods; and whenever one would be found stealing or thieving guilt would – typically – devolve upon all resulting in the desecration of God’s name….The fifth, the people’s habit of swearing falsely. Ibn Ezra wrote that this alone would have sufficed to prolong the Exile. The sixth: the excessive pride of some few of our people who would have ruled over the resident heathen of the land like lords. And as regards pride, it happened that in the year of the Expulsion, on the eve of the Day of Atonement, an argument erupted in the synagogue with everyone seizing one of the brands that stood before the synagogue to strike his fellow. And many such offences are ours. The Lord is just!

Solomon ibn Verga, Shevet Yehuda, 1553

**Text 7. Samuel Usque**

For troubled spirits the recollection of past misfortunes will somewhat diminish the suffering from present ones, especially if those gone by have been more intense…. Indeed, if we wished to examine things closely and not allow ourselves to be overcome by emotion, there is no affliction, however great, whose might is now buffeting us that past generations have not seen and suffered greater. And if there be any people that can exemplify and demonstrate this experience, surely it is our own toil worn and harassed nation….

Samuel Usque, Consolations for the Tribulations of Israel, Ferrara 1553

**Text 8.** **Credo of the Donmeh**

I believe with perfect faith in the faith of the God of truth, the God of Israel who dwells in [the *sefirah] tiferet,* the "glory of Israel," the three knots of faith which are one.

I believe with perfect faith that Sabbatai Zevi is the true King Messiah.

I believe with perfect faith that the Torah, which was given through our teacher Moses, is the Torah of truth, as it is written: And this is the Torah which Moses placed before Israel, as ordered by God through Moses. It is a Tree of Life to them that hold fast to it and its supporters will be happy ... [here follow several biblical verses extol­ling the Torah].

I believe with perfect faith that this Torah cannot be exchanged and that there will be no other Torah; only the commandments have been abolished, but the Torah remains binding forever and to all eternities.

I believe with perfect faith that Sabbatai Zevi, may his majesty be exalted, is the true Messiah and that he will gather the dis­persed of Israel from the four corners of the earth.

I believe with perfect faith in the resurrection of the dead, that the dead shall live and shall arise from the dust of the earth.

I believe with perfect faith that the God of truth, the God of Israel, will send the rebuilt sanctuary from above down to us [on the earth] beneath, as it is said: Unless God build the house, those that build it labour in vain. May our eyes see and our heart rejoice and our soul sing for joy, speedily in our days. Amen.

I believe with perfect faith that the God of truth, the God of Israel will reveal Himself in this [earthly] world *,* as it is said: For they shall see, eye to eye, the Lord returning to Zion. And it is said: And the glory of God will be revealed, and all flesh shall see it, for the mouth of the Lord has promised it.

May it be pleasing before Thee, God of truth, God of Israel who dwells in the "glory of Israel," in the three knots of faith which are one, to send us the just Messiah, our Redeemer Sabbatai Zevi, speedily and in our days*.* Amen.