

*The Valmadonna Trust
Broad­sides:
A Virtual Reunion for the
Jewish Medical Students of
the University of Padua*

RABBI EDWARD REICHMAN, MD

The Valmadonna Trust Library, the private collection of Jack Lunzer, is one of the most important collections of Hebraica ever amassed by one individual. Comprised of some 13,000 Hebrew printed books and manuscripts, the collection encompasses works from across the globe and spanning over a millennium and includes many first printed editions of classic Rabbinic works. By most accounts, it rivals the great institutional collections in the world.

I vividly remember the “religious” experience of visiting the collection during its Sotheby’s viewing in 2009, when it was first put up for auction. The reverberations of this experience remain with me to this day. It felt as if I was enveloped by and immersed in all of Jewish history simultaneously. The Vilna Gaon notes that the *mitzvah* of *sukkah* is unique in that

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it is performed with one's entire body. I experienced this sentiment upon entering the viewing hall of the Valmadonna Trust collection. Only here, the walls of this "sukkah" were comprised of first editions of classic works of Jewish scholarship from virtually every country of Jewish inhabitation throughout history. While the *Mishnah* in *Sukkah* includes a number of materials that one could use to form a halakhically valid *sukkah* wall, including animals and trees, it for some reason neglects to include a wall comprised of rare books... Anyway, this wall would likely have been invalid for another reason – it was more than twenty *amot* high!

I also recall the mixed emotions of seeing such a collection being potentially auctioned off to hundreds of buyers, perhaps never again to be housed in one *sukkah*. I was comforted to learn of Mr. Lunzer's stipulation that the collection be sold *en bloc* to one buyer, that it not be subdivided, and that it remain accessible to scholars.

There is little unique or of significance in the field of Jewish medical history to be found in this book collection. Of course, it includes a copy of the ubiquitous *Ma'aseh Tuviah* by Tuviah Ha-Rofeh Cohen.¹ It also boasts the first book printed

1 On Cohen and his work, see A. Levinson, "A Medical Cyclopedist of the Seventeenth Century," *Bulletin of the Society of Medical History* (January 1917): 27-44; D.A. Friedman, *Tuviah Ha-Rofeh* (Palestine Jewish Medical Association, 1940); M.J. Mahler, *A Precursor of the Jewish Enlightenment: Dr. Tobias Cohen and his Ma'aseh Tuvia* (unpublished thesis for ordination, Hebrew Union College, 1978); N. Allan, "Illustrations from the Wellcome Institute Library: A Jewish Physician in the Seventeenth Century," *Medical History* 28 (1984): 324-8; D. Ruderman, "On the Diffusion of Scientific Knowledge within the Jewish Community: The Medical Textbook of Tobias Cohen," in *Jewish Thought and Scientific Discovery in Early Modern Europe* (Yale University Press, 1995), 229-55; S.G. Massry, et. al., "Jewish Medicine and the University of Padua: Contribution of the Padua Graduate Tovia Cohen to Nephrology," *American Journal of Nephrology* 19:2 (1999): 213-21; E. Lepicard, "An Alternative to the Cosmic and Mechanic Metaphors for the Human Body? The House Illustration in *Ma'aseh Tuviyah* (1708)," *Medical History* 52 (2008): 93-105. See also *Koroth* 20 (2009-2010), in which five articles are devoted to Tobias Cohen and his *Ma'aseh Tuviah*. On the relationship between Cohen and the Jerusalem physician R. Dr. David

in the lifetime of its author, *Nofet Tzufim*, by Judah Messer Leon (c. 1420-c. 1498). The fact that the author was a physician and that the work may have been used to train Jewish physicians in rhetoric in preparation for their matriculation into Italian Universities is indeed of great import to the Jewish medical historian,² although this point is omitted by the Trust librarians and cataloguers.³

There is another division of the library, however, that reveals a remarkable historical record of the training of Jewish medical students. The library possesses a rare collection of 554 broadsides. Broadsides are primarily single sheets of paper printed on one side for public distribution or posting, similar to a modern day poster, flyer, or pashkevil. They have long served as an important documentary source for historians. The entire broadside collection in the Valmandonna Trust has been digitized and is now available for viewing online.⁴ In addition, an accompanying catalogue has recently been published.⁵

The broadsides are divided into a number of categories, including prayers, calendars, education, and occasional poems.⁶ The occasional poems cover a variety of life-cycle events,

De Silva, as well as for information about Cohen's death, see Z. Amar, *Pri Megaddim by Rabbi David de Silva, Physician of Jerusalem* (Yad Ben Tzvi Press, 2003), 41-45.

2 See I. Rabinowitz, *The Book of the Honeycomb's Flow, Sepher Nopheth Suphim by Judah Messer Leon: A Critical Edition and Translation* (Cornell University Press, 1983), esp. li-lij.

3 B. Sabin Hill, *Hebraica from the Valmadonna Trust Library* (Valmadonna Trust Library Publication, 1989), n. 7; D. Sclar, ed., *Treasures of the Valmadonna Trust Library* (Valmadonna Trust Library Publication, 2011).

4 Valmadonnabroadsides.com.

5 S. Liberman Mintz, S. Seidler-Feller, and D. Wachtel (eds.), *The Writing on the Wall: A Catalogue of Judaica Broadsides from the Valmadonna Trust Library* (London, 2015).

6 For an overview of the broadside collection, see the introductory essays in S. Liberman Mintz, S. Seidler-Feller, and D. Wachtel (eds.), *ibid.* D. Bregman discusses the Hebrew poems in her essay, "Hebrew Poems in the Valmadonna Broadside Collection." See also S. Liberman Mintz, S. Seidler-Feller, and D. Wachtel, "The Valmadonna Broadsides," *Tablet* (November 2, 2015). The publication of the broadsides online has stimulated further

including weddings, anniversaries, and funerals. Among the poems are fifteen written in honor of a unique occasion – graduation from medical school.

All of the students for whom these congratulatory poems were written graduated from the same medical school, the University of Padua, although not in the same year; the graduation dates span from 1664⁷ to 1783. The Jewish graduates from the University of Padua Medical School during this time period numbered around three hundred.⁸ This university has a special place in Jewish medical history and was the first to officially open its doors to Jewish students.⁹ The catalogue briefly glosses over this unique subcategory, a fact that I hope this contribution will begin to rectify.

In a recent article, I reviewed Jewish medical student dissertations throughout the centuries that are devoted specifically to Jewish topics.¹⁰ As you can imagine, this is a rare literary genre. Nevertheless, I was surprised that my research did not reveal even a single dissertation of this type from the University of Padua, where many a Jewish student studied medicine. I later learned the reason for this – the University of Padua did not require a written dissertation for graduation from medical

analysis of their historical and halakhic import. See, for example, E. Brodt and D. Rabinowitz, “The Valmadonna Broadside Collection: Review Essay,” <http://seforim.blogspot.com/2016/02/the-valmadonna-broadside-collection.html> (viewed April 18, 2016).

7 The catalogue misprints the date as 1660. This may be a result of confusion with the date of graduation of the author of the poem, Shlomo Conigliano, who graduated Padua in 1660 (see below).

8 See A. Modena and E. Morpurgo, *Medici E Chirurghi Ebrei Dottorati E Licenziati Nell’Universita di Padova dal 1617 al 1816* (Italian) (Forni Editore, 1967). They provide a fairly comprehensive list. Many other students attended the school but did not complete their course of study.

9 On Padua and the training of Jewish medical students in general, see E. Reichman, “From Maimonides the Physician to the Physician at Maimonides Medical Center: The Training of the Jewish Medical Student throughout the Ages,” *Verapo Yerape* 3 (2011): 1-25.

10 E. Reichman, “The History of the Jewish Medical Student Dissertation: An Evolving Jewish Tradition,” in press.

school, as did other European universities.¹¹ There were thus no dissertations to be found. Lest one think that these students were not invested in their Jewish tradition, even a cursory review of the biographies of the students and poets represented in the broadside collection will indicate otherwise.

We referred to a few of these poems briefly in this journal in the past.¹² Now, however, a large number of them are available for viewing online in one location. It is in a sense a virtual medical school reunion, bringing together a number of students who graduated the premier medical school in Italy, the University of Padua, over a span of decades.¹³ All the broadsides (meaning, the students) are on one screen of your computer, in one virtual room, “standing” next to each other. To view all these students in close proximity is to be transported back to a remarkable period in Jewish medical history, when Jews were first allowed into medical schools; when, despite their acceptance, Jews paid higher tuition fees and had special obligations; when systematic anatomical dissection was for the first time being integrated into the curriculum and Jews paid handsomely to prevent Jewish bodies from reaching the dissection tables; when preparatory schools helped Jewish students transition from the shtetl to the university and Vesalius’ work was translated into Yiddish; and when the community’s pride in its Jewish medical graduates was expressed in poetry and fanfare.

Using a medical school reunion as a literary conceit, we will catch a glimpse of the life of the medical students who

11 I thank Remigio Pegoraro of the Centro per la Storia dell’Università di Padova for this information.

12 E. Reichman, “From Maimonides the Physician to the Physician at Maimonides Medical Center.” See also M. Benayahu, “Songs on the Occasion of the Graduation of the Physician Yehuda Matzliach Padova,” *Koroth* 7(1-2) (April 1976): 39-49; idem., “*Rabbi Avraham Ha-Kohen Mi-Zanti U-Lehakat Ha-Rof'im Ha-Meshorerim Be-Padova*,” *Ha-Sifrut* 26 (1978): 108-40.

13 BroadSides of similar congratulatory poems for Jewish medical students, in both Hebrew and vernacular, are extant in other libraries as well, in particular at the library of the Jewish Theological Seminary and the National Library in Jerusalem. I thank Laura Roumani for her invaluable assistance in directing me to these collections.

appear in the Valmadonna Collection and perhaps see, in retrospect, which of them should have been voted most likely to succeed.¹⁴ While it is not possible, of course, for all of these students to have attended a reunion together, although many in fact were contemporaries, we take the liberty of uniting them for our virtual reunion. Please suspend your chronological calculations as you continue reading. Below is a record of the proceedings of the reunion, narrated by our Master of Ceremonies, Shlomo Conigliano.

University of Padua Medical School Reunion
Venue: Valmadonna Trust (virtual) Library
Master of Ceremonies: Dr. Shlomo¹⁵
Conigliano (Class of 1660), Founder and
Director of the Institute for the Advance-
ment of the Jewish Medical Student in Venice

Program

- I. Welcome to Reunion Attendees and Recitation of Congratulatory Poems
- II. Award Presentations
- III. Invocation and *Divrei Berakhah* by R. Yehudah Briel
- IV. Keynote Address by R. Moshe Hayim Luzzatto
- V. In Memorium

14 Here we discuss a selection of students. The medical student poems span from numbers 99-114 of the online broadside catalogue, in the “poems” section.

15 I intentionally use the Hebrew names for all the personalities we discuss to emphasize the Jewish context. In the medical historical literature, they are typically referred to by their secular names.

I. Welcome and Poem Recitation

Dear fellow graduates: It is a distinct honor and pleasure for me to host our medical school reunion. My name is Shlomo Conigliano, and I graduated from the University of Padua (U of P) Medical School in 1660.¹⁶ Soon thereafter, I established a preparatory school in Venice for young Jewish students from Europe who wish to transition to our great medical schools here in Italy, in particular our Alma Mater, the University of Padua.¹⁷ I have seen that our brethren from other countries, such as Poland and Germany, are ill equipped in the technical skills, though not the intellectual prowess, to immediately enter the university upon their arrival in Italy. In addition, it is a struggle to continue one's Torah learning while in pursuit of a medical degree. I have made it my life's work to aid these students materially, emotionally, religiously, and technically in their quest to gain an advanced medical education while at the same time facilitating their religious connection and growth. It is particularly gratifying to see how many of my students have gone on to complete their medical education here at U of P.

I take particular pride in acknowledging the presence of my nephew Zevulun at this reunion.¹⁸

16 Modena and Morpurgo, *Medici*, 26-27, n. 64. A broadside poem in honor of Conigliano's graduation in 1660, authored by Simhah Calimani, is housed in the JTS Library, Ms. 9027, v. 5, n. 24. This is a different Simhah Calimani than the author of the poems for the students in our reunion, Valmarin and Yosef Conigliano. The latter Calimani was a Venetian rabbi, poet, orator, and Talmudist who was born around 1699 and died in 1784. I have been unable to find biographical information on the younger Calimani, but I suspect (though cannot confirm) that they are related.

17 Ruderman, "On the Diffusion of Scientific Knowledge," 111-13. For more on the Conigliano family, see D. Kaufmann, *Dr. Israel Conigliano* (Adolf Alkalay, 1895). A copy of Shlomo Conigliano's epitaph appears on p. 131. Judah Messer Leon, mentioned above, may have been involved in similar activities.

18 A poem for his graduation is found in the broadside online collection, #103: Zevulun ben Yisrael Conigliano, 1716. There are two other students on our list with the name Conigliano who are possibly related as well.

I would also be remiss if I did not note the absence of some of our dear friends and fellow graduates who could not be with us here today, such as the renowned polymath Yosef Shlomo Delmedigo,¹⁹ Menahem Yehiel Colli,²⁰ Shlomo Lustro,²¹ and, of course, my dear student and colleague Tuviah Cohen. Tuviah, one of our finest graduates, would have loved to join us, but as per his response to my invitation, he simply cannot escape his clinical and social obligations in Turkey and Israel.²² You are, of course, familiar with his exceptional work, *Ma'aseh Tuviah*, and I have arranged for all of you here at the reunion to receive a copy.²³

In keeping with our tradition here in Italy, and specifically here at U of P, we begin the evening with the recitation of poems in honor of our graduates. You will find a list of graduates and the text of the poems in your programs.²⁴

19 On Delmedigo, see, for example, D. A. Friedman, "Joseph Shelomoh Delmedigo," *Medical Leaves* 4 (1942): 83-95; G. Alter, *Two Renaissance Astronomers* (Czechoslovakia Academy, 1958); I. Barzilay, *Yoseph Shlomo Delmedigo* (E. J. Brill, 1974). Delmedigo's brother, Abba di Elia Modena, also graduated from the University of Padua Medical School. See Modena and Morpurgo, *Medici*, 11, n. 22.

20 The continued impact of Conigliano on the medical students of Padua is evidenced by his mention in the diploma of Emanuel Colli in 1682. Colli's magnificently illustrated diploma can be viewed online at <http://www.magnesalm.org> (accessed April 18, 2016).

21 Conigliano wrote a poem for Lustro's graduation from Padua. Yitzhak Cantarini, discussed below, also authored a poem for Lustro. See M. Benayahu, "*Rabbi Avraham Ha-Kohen Mi-Zanti*," 108-40, esp. 125-30.

22 See A. Morgenstern, "Tuviah the Physician and the Jews of Jerusalem in the Years 1715-1729" (Hebrew), *Cathedra* 142 (Tevet 5772): 27-54.

23 Cohen praises Conigliano in the introduction to his work, and the praise is reciprocal, as reflected in Conigliano's poetic approbation to *Ma'aseh Tuviah*.

24 The chart is in the order of appearance of the broadside poems in the online collection, from numbers 99 to 113.

The Valmadonna Trust Broadsides

Graduate	Year of Graduation	Poem Author
Yitzhak Hayim Cantarini	1664	Shlomo Conigliano
Yaakov ben Yehudah Leib Winkler	1669	Yitzhak Hayim Cantarini
Azriel ben Hayim Moshe Cantarini	1697	Unknown
Yaakov ben Avraham Yehiel Levi Polacco	1710	Moshe Raphael Ottolenghi
Zevulun ben Yisrael Conigliano	1716	Yehoshua ben Asi
Yaakov ben Moshe Hayim de Silva	1720	Yitzhak ben Shabtai Marini
Elisha ben Shlomo Constantini	1726	Avraham ben Shabtai HaKohen
Asher ben Shabtai Marini	1733	Yeshayah Romanin
Yisrael Gedaliah ben Moshe Cases	1733	Yeshayah Romanin
Shlomo Lampronti	1735	Yeshayah Romanin
Yisrael ben Yosef Valmarin	1746	Simhah Calimani
Shlomo ben Menahem Aziz	1761	Unknown
Yosef ben Naftali Conigliano	1774	Simhah Calimani
Amadeo Conigliano	1783	Unknown
Benedetto Viola	1783	Unknown

I will begin by reciting a poem I composed in honor of Yitzhak Cantarini,²⁵ the oldest graduate in attendance today. Yitzhak graduated four years after me,²⁶ but he was the very

25 #99 in the online catalogue. The text of Conigliano's poem is more expansive than the average medical student graduation poem, which usually consisted of a handful of stanzas.

26 Conigliano was roughly twenty-two years old at the time of Cantarini's graduation.

next Jewish student to complete his studies at U of P.²⁷ We will learn more about what Yitzhak has done since his graduation when we present him with his award later in the program.

I would like to take a moment to acknowledge our poet-authors for this evening, who will be reading their works for us presently.

Yitzhak Cantarini takes the dual role today of both recipient and author of a congratulatory poem. Yitzhak wrote a poem for Yaakov ben Yehudah Leib Winkler, Class of 1669.²⁸ You will notice that Yitzhak followed my lead regarding the length of his poem.²⁹ The theme of his poem focuses on flora and fauna of nature where the progeny is exactly like the parent, reflecting the fact that Yaakov is a physician just like his father before him.³⁰

Our most prolific poet at the reunion is Yeshayah Roman,³¹ author, poet, and Torah scholar. Roman will be reciting poems for three graduates today – Asher b. Shabtai Marini,³²

27 Modena and Morpurgo, *Medici*, 26-27.

28 #100 in the online catalogue.

29 Cantarini's poem was as lengthy as that of Conigliano.

30 See D. Bregman, "Hebrew Poems in the Valmadonna Broadside Collection," in S. Liberman Mintz, S. Seidler-Feller and D. Wachtel (eds.), *The Writing on the Wall*, 48-61, esp. 59. The theme of the progeny of the Winkler family following suit and becoming physicians carried on to subsequent generations. See D. Kaufmann, "Hundert Jahre aus einer Familie Judischer Artze: Dr. Leo, Dr. Jakob, Dr. Isak, Dr. Wolf Winkler," in *Gesammelte Schriften* III (Frankfurt, 1915), 286-95.

31 Also referred to as Roumanin or Romanin. On Roman, who was a colleague of Ramhal, see M. S. Ghironi, *Sefer Toledot Gedolei Yisrael* (Trieste, 1853), 181; M. Benayahu, "*Ketavav shel Yeshayah Romanin Mi-Padovah*," *Bar Ilan* 14-15 (5737): 181-217; Ruderman, "On the Diffusion of Scientific Knowledge," 152.

32 #106 in the online catalogue. Roman also wrote a *kinah* after the death of Marini's father, Shabtai, who was also a medical graduate of Padua. See Modena and Morpurgo, *Medici*, 41, n. 100; M. Benayahu, "*Rabbi Avraham Ha-Kohen Mi-Zanti*," 137.

Shlomo Lampronti,³³ and Yisrael Gedaliah Cases.³⁴ Simhah Calimani, the Venetian rabbi, poet, orator, and Talmudist, offers poems to two of our graduates at the reunion. His revised edition of the responsa of R. David ben Zimra is a wonderful addition to the Rabbinic literature. While Avraham ben Shabtai Ha-Kohen contributes only one poem at today's reunion, we all know him as a frequent literary presence in our circles.³⁵

II. Award Presentations

Distinguished Alumnus Award *Yitzhak Hayim Cantarini (1644-1723)*³⁶

Our choice this year for the Distinguished Alumnus Award was an obvious one. Yitzhak Cantarini graduated from U of P on February 11, 1664, one of many Cantarinis who earned their medical degrees from the university.³⁷ This family of *Kohanim* were also associated with the cantorial profession – hence the name Cantarini, or *MinHaHazanim*, as their He-

33 #108 in the online collection. A copy of the same broadside is found in the JTS Library, Ms 9027 V5:9.

34 Like Cantarini, Cases' graduation from the University of Padua in 1733 followed a family tradition. See Modena and Morpurgo, *Medici*, 118. Many of these physicians were also rabbis, including Cases' grandfather, Yosef Barukh. On both Yisrael Gedaliah and Yosef Barukh Cases, see S. Simonsohn, *The History of the Jews in the Duchy of Mantua* (Kiryath Sepher, 1977), 699-700. On Yosef Barukh Cases, see H. J. Zimmels, *Magicians, Theologians and Doctors* (Edward Goldston and Sons, 1952), 123, who discusses Cases' lengthy responsum on the nature of different medical therapies and their halakhic permissibility. Parenthetically, this responsum mentions the use of chicken soup for medicinal purposes.

35 M. Benayahu, "Rabbi Avraham Ha-Kohen Mi-Zanti," 108-40.

36 #99 in the online catalogue. On Cantarini, see, for example, H. A. Savitz, *Profiles of Erudite Jewish Physicians and Scholars* (Sperthus College of Judaica Press, 1973), 25-28.

37 Modena and Morpurgo, *Medici*, 118; see Ruderman, "The Diffusion of Scientific Knowledge," 113-14, regarding families with multiple graduates from the university.

brew name reflects. We will avail ourselves of Yitzhak's cantorial expertise later in the program.

After graduated from U of P, Yitzhak went on to become a leading figure in our Italian community. Yitzhak is considered one of the Torah sages (*gedolim*) of Italy today, and his responsa have been published in both Yitzhak Lampronti's *Pahad Yitzhak* and Samson Morpurgho's *Shemesh Tzedakah*, both of whom we are proud to count amongst our alumni.³⁸ Yitzhak has written halakhic, historical, and homiletic works, as well as medical treatises in Latin.

Yitzhak is a poet, author, and consummate orator; non-Jewish clergy and lay people attend his Shabbat sermons. I recall that in the year 5460 there were so many non-Jewish visitors in synagogue when he spoke that the regulars had to ascend to the women's section (*ezrat nashim*) to pray.³⁹ Non-Jews seek out his sage advice as well, as evidenced by his correspondence with the Christian intellectual Theophilio Ungar.⁴⁰ One of his students is Moshe Hayim Luzzatto (Ramhal), the famous kabbalist and philosopher, from whom we will hear shortly as our guest speaker.⁴¹

In Cantorini's work entitled *Pahad Yitzhak*, he recorded an account of the anti-Jewish incident in the Jewish ghetto of Padua in 1684, which many of us remember.⁴² After our

38 On Morpurgo, see H. Friedenwald, *The Jews and Medicine* (Johns Hopkins Press, 1944), index; Modena and Morpurgo, *Medici*, 62, n. 147; Zimmels, *Magicians, Theologians and Doctors*, 122-3; Simonsohn, *The History of the Jews in the Duchy of Mantua*, index.

39 S. Y. Glicksberg, *Ha-Derashah Be-Yisrael* (Mosad HaRav Kook, 5700), 203-20.

40 See Y. Blumenfeld, *Otzar Nehmad* 3 (Vienna, 1860), 128-50.

41 Ramhal wrote a eulogy for Cantarini. See R. Moshe Hayim Luzzatto, *Sefer Ha-Shirim*, ed. Y. Zemora (Mosad HaRav Kook, 5710), 4.

42 *Pahad Yitzhak* (Amsterdam, 1684). See M. Heller, *The Seventeenth Century Hebrew Book* (Brill, 2011), 1077. For a discussion of different depictions of *Akeidat Yitzhak* in Cantarini's works, see M. Heller, *Further Studies in the Making of the Early Hebrew Book* (Brill, 2013), 46 ff. See also <http://seforim.blogspot.com/2006/11/akedah-art-and-illustrations-in-hebrew.html>.

dear friend, Hananel (Graziadio) Levi was tragically murdered, the non-Jewish medical students stormed the ghetto to obtain his body for dissection for the medical school.⁴³ Riots ensued, and ultimately, after negotiations, the body was returned to our community for proper burial.⁴⁴ The issue of our community's religious refusal to provide bodies for the anatomy lab here in Padua remains a source of political contention, as each of you, irrespective of the year of your graduation, is most assuredly acutely aware.⁴⁵ It is the hope that Yitzhak's eloquent account will preserve the memory of these tragic events long after we are gone.

Azriel ben Hayim Moshe Cantarini,⁴⁶ Yitzhak's grand-nephew, joins us today as well, both as an alumnus and to pay tribute to Yitzhak. Azriel, who graduated from Padua in 1697,⁴⁷ is the son of Hayim Moshe Cantarini, who is also a practicing physician, as well as an instructor in the yeshiva.⁴⁸ I

43 *Pahad Yitzhak*, 45a ff. On the history of anatomical dissection in Rabbinic literature, see E. Reichman, "The Anatomy of Halakhah," in Y. Steinberg (ed.), *Berakhah Le-Avraham* (Jerusalem, 2008), 69-97.

44 I discovered a wedding poem written a number of years earlier by the murder victim, Graziadio (Hananel) Levi for the wedding of Saul Lustro and Allegra Barukh in 1676. See JTS Library B (NS)CR2

45 See Reichman, "Anatomy of Halakhah."

46 #101 in the online catalogue. It is one of few broadsides that is handwritten.

47 Modena and Morpurgo, *Medici*, 59, n. 135.

48 Hayim Moshe' Cantarini's writings included Rabbinic responsa, as well as glosses on halakhic texts. In an unpublished manuscript, *Mar'eh Ha-Sneh*, he describes the murder of a Jewish student whose body was seized by local medical students for anatomical dissection. This likely refers to the same incident described by his uncle in his *Pahad Yitzhak*, discussed above. The *ketubah* for Hayim Moshe Cantarini, dated November 1, 1680, is extant and is one of only ten known decorated *ketubot* created in Padua during the 17th century. The *ketubah* was auctioned at Sotheby's on November 24, 2009. The coat of arms of the Coen-Cantarini family (hands in the position of priestly blessing, surmounted by a crown), is prominently displayed in a medallion at the top of the *ketubah*. Surprisingly, an almost identically decorated *ketubah*, bearing the same date and the same family names, is found in the collection of the National Library of Israel: http://web.nli.org.il/sites/nli/hebrew/digitallibrary/pages/viewer.aspx?presenterid=NLI_

ask Azriel to join me on stage to present the award to his great uncle, Yitzhak Cantarini.

Legacy Award

The Lampronti Family

Today we honor the Lampronti family with the Legacy Award. We instituted this award to pay tribute to families whose commitment to Torah and medicine spans across the generations. R. Yitzhak Lampronti is one of our finest graduates, as well as one of the greatest figures of the Italian Renaissance.⁴⁹ Lampronti authored the first alphabetical halakhic encyclopedia, entitled *Pahad Yitzchak*,⁵⁰ which contains many references to medical topics.⁵¹ The manuscript copy of his magnum opus is on display here at the reunion for all to peruse.⁵² Lampronti also corresponded with some of the greatest medical personalities, such as our own faculty member Giovanni Baptista Morgagni,

Ktubot&DocID=NNL_Ktubot_ROS000300722 (viewed April 18, 2016). That *ketubah* records a marriage between the sister of the present groom and the brother of the present bride. It is likely that both social and financial considerations encouraged the combination of these two festive occasions into a single celebration.

49 Much has been written about Lampronti and his work, including his medical practice. See, for example, D. B. Ruderman, "Contemporary Science and Jewish Law in the Eyes of Isaac Lampronti and Some of his Contemporaries," *Jewish History* 6(1-2) (1992): 211-24; D. Margalit, "Rabbi Yitzchak Lampronti – Rabbi, Physician, and Lexicographer" (Hebrew), in *Chakhmei Yisrael Ke-Rof'im* (Mosad HaRav Kook, 5722), 152-74; H.A. Savitz, "Dr. Isaac Lampronti," in *Profiles of Erudite Jewish Physicians and Scholars* (Sperkus College Press, 1973), 29-32.

50 Not to be confused with the contemporary work of the same name by Cantarini (see above), or with the later, presently better known work of R. Yitzhak Hutner.

51 D. Margalit excerpted all the medically related entries of Lampronti's *Pahad Yitzhak* in "Medical Entries in the Halakhic Encyclopedia *Pahad Yitzhak* of Rabbi Yitzchak Lampronti" (Hebrew), *Koroth* 2:1-2 (April 1958): 38-60.

52 Lampronti's handwritten manuscript of *Pahad Yitzhak* is housed in the Valmadonna Trust Library.

regarding his medical practice.⁵³ His teachers included Yitzhak Cantarini, our honoree, R. Yehudah Briel, who is also with us here today, and R. Yosef Cases, also a physician, whose grandson, Yisrael Gedaliah Cases, is attending our reunion as well.

Two of R. Yitzhak Lampronti's sons, Shlomo and Shmuel,⁵⁴ are also alumni of our fine institution and are carrying on the family tradition. Shlomo is here today⁵⁵ to represent the family and accept the award. In addition to his role as a physician, we acknowledge Shlomo's many years of service as the community *mohel* (ritual circumciser). I see many of you here today who have had the privilege of having Shlomo serve as the *mohel* for your sons and grandsons.⁵⁶

I would like to ask R. Yehudah Briel, the teacher and mentor of Shlomo's father, to join us onstage to present the award to the Lampronti family.

III. Invocation – *Divrei Berakhah*

I ask R. Briel to please remain onstage. R. Yehudah Briel has had a special relationship with a number of our students over the years, including R. Dr. Yitzhak Lampronti, as we mentioned earlier. Many of you are familiar with the correspondence between R. Briel and R. Dr. Lampronti about the spontaneous generation of lice, which appeared in the latter's *Pahad Yitzhak*.⁵⁷ For those of you unfamiliar with this ex-

53 See S. Jarcho, "Dr. Isac Lampronti of Ferrara," *Koroth* 8:11-12 (1985): 203-6.

54 See Modena and Morpurgo, *Medici*, 83, n. 223.

55 #108 in the online collection. M. Benayahu viewed the original medical diploma of Shmuel Lampronti in the private collection of Professor Roberto Bachi in Jerusalem. Bachi died in 1995 and I have been unable to identify the present whereabouts of the diploma.

56 The manuscript log of the circumcisions of Shlomo Lampronti from 1753-1783, containing 226 entries, was sold at auction by Kedem Auction House on May 12, 2012; see <https://www.kedem-auctions.com/content/notepad-circumciser-rabbi-shlomo-lampronti> (accessed August 7, 2016).

57 *Pahad Yitzhak*, s. v. *tzeidah asurah*. On the Lampronti-Briel exchange and spontaneous generation, see, for example, N. Slifkin, "The Spontaneous Sweat-Louse," in *Sacred Monsters* (Gefen Books, 2007), 349-81; M.

change, we bookmarked the exhibit copy at this passage for your convenience. The issue of spontaneous generation in the Talmud remains a topic of great interest, and perhaps we can invite R. Briel at a future time give the alumni a shiur on this topic. R. Briel was also a mentor of Yitzhak Cantarini,⁵⁸ the recipient of our Distinguished Alumnus Award today, and of Gabriel Felix,⁵⁹ a close friend of one of our most famous graduates, Tuviah Cohen. We are delighted that both Felix and Cohen decided to transfer from the University of Frankfurt to U of P,⁶⁰ but regretfully, neither Felix nor Cohen were able to attend our reunion.

R. Briel will now offer us *divrei berakhah* (words of blessing). [The text of R. Briel's address is not preserved.]

IV. Keynote Address

It is a special honor for us to have one of the most remarkable personalities of our time to address our students for our reunion. R. Moshe Hayim Luzzatto, a resident of Padua, known to many of us simply as Ramhal, is the author of the ubiquitous *Mesilat Yesharim* and other classic works of Jewish philosophy and *mussar*.⁶¹ What is less known about Ramhal is

Meiselman, *Torah, Chazal, and Science* (Israel Bookshop, 2013), 279-95.

58 Cantorini wrote a magnificent eulogy for Briel. See S. D. Luzzatto in Y. Blumenfeld, *Otzar Nehmad* 3 (Vienna, 1860), 148-9. The eulogy is a masterpiece of word play, acronyms, and linguistic gymnastics.

59 For a record of the correspondence of Felix and Briel, see D. Kaufmann, "Une Lettre de Gabriel Felix Moschides a R' Juda Briel," *Revue Des Etudes Juives* 32 (1896): 134-7. The letter addresses the Talmudic expertise of Gabriel and his father and explains that Felix's graduation from medical school was delayed due to a combination of illness and lack of financial means. Felix graduated only a few weeks after Cohen on July 9, 1683.

60 Gabriel Felix is best known as the companion of Tuviah Cohen, who, along with Felix, left the medical school in Frankfurt to complete their training in the University of Padua, which was far more receptive to Jewish students. See Cohen's introduction to his *Ma'aseh Tuviah*, which details his travails with Felix.

61 This is, of course, an anachronism, as Ramhal and his works were quite

the relationship he has maintained with our medical students here at the University of Padua. Many of his family members and friends are among our graduates.⁶² Indeed, some of his most devoted friends, colleagues, vocal supporters, and advocates are our alumni, such as Moshe David Valle, Class of 1713,⁶³ and Yekutiel Gordon, Class of 1732.⁶⁴ Ramhal has written a poem in honor of one of our graduates here tonight, Yisrael Gedaliah Cases. I apologize that it is not included in the program due to a printer's omission.⁶⁵

In fact, Ramhal has written poems for many of our graduates, including Elia Consigli,⁶⁶ Emanuele Calvo,⁶⁷ and Elia Cesana.⁶⁸ He even wrote a poetic approbation for the work *Meilitz Yosher* of Yeshayah Roman,⁶⁹ who read three poems for our reunion today.

I now proudly introduce R. Moshe Hayim Luzzatto, who will speak to us about how an appreciation of nature, science, and medicine is essential in order to understand the ways of *Hashem*. He shared with me that he has been working on these ideas for some time and hopes that our learned audience will help refine and enhance his research.⁷⁰ [Unfortunately, the full text of Ramhal's speech did not survive.]

controversial at the time. It was only later in history that his writings became accepted and a ubiquitous staple of the Jewish library.

62 It is unclear if Ramhal himself attended the university, though many members of his family attended the University of Padua Medical School from the 17th to the 19th centuries.

63 Modena and Morpurgo, *Medici*, 73, n. 184.

64 *Ibid.*, 84, n. 224.

65 There is no broadside extant of this poem, but it appears in *Sefer Ha-Shirim*, 132. See Modena and Morpurgo, *Medici*, 85-86, n. 231.

66 Modena and Morpurgo, *Medici*, 80, n. 207; *Sefer Ha-Shirim*, 3.

67 Modena and Morpurgo, *Medici*, 80, n. 208; *Sefer Ha-Shirim*, 10.

68 Modena and Morpurgo, *Medici*, 80, n. 212; *Sefer Ha-Shirim*, 46.

69 *Meilitz Yosher* (Venice, 1730) is a commentary on the *selihah* "Ta Shema." The poem is reprinted in *Sefer Ha-Shirim*, 55.

70 The speech was ultimately incorporated in his *Derekh Hashem*, chapter 1. I thank my dear son Shmulie for this reference.

In Memorium

While today we celebrate the accomplishments of our graduates, we take time to remember those who have passed on to the *Olam Ha-Emet*. While they are not necessarily graduates of our medical school, they have all played an integral role in our lives in many ways.⁷¹

Abraham Portaleone (d. 1612)⁷²

Abraham Portaleone, a role model for all of us, came from a long line of physicians and graduated the University of Pavia in 1563.⁷³ He served as physician for the Dukes of Mantua, receiving special permission from Pope Gregory XIV to treat Christian patients. While he authored a number of medical works, it is his *Shiltei Ha-Gibborim* – which he composed later in life after suffering a stroke and lamenting that he had not devoted enough of his life to learning – that is an inspira-

71 There are broadside eulogies in the Valmadonna Collection for all those in this section, thus meriting their inclusion in our reunion program. In the online catalogue, the eulogies follow immediately after the medical student poems.

72 See #115 in the online broadside collection. On Portaleone, see H.A. Savitz, “Abraham Portaleone: Italian Physician, Erudite Scholar and Author, 1542-1612,” *Panminerva Medica* 8(12) (December 1966): 493-5; S. Kottek, “Abraham Portaleone: Italian Jewish Physician of the Renaissance Period – His Life and His Will, Reflections on Early Burial,” *Koroth* 8(7-8) (August 1983): 269-77; idem., “Jews Between Profane and Sacred Science: The Case of Abraham Portaleone,” in J. Helm and A. Winkelmann (eds.), *Religious Confessions and the Sciences in the Sixteenth Century* (Brill, 2001). For a full text of his will, see D. Kaufman, “Testament of Abraham Sommo Portaleone,” *Jewish Quarterly Review* 4(2) (January 1892): 333-41; A. Berns, *The Bible and Natural Philosophy in Renaissance Italy* (Cambridge University Press, 2014). Amongst the correspondence of Cantarini mentioned above, Shadal discovered a remarkable letter by Portaleone recounting his brush with death on February 25, 1576, when he escaped unscathed from a vicious attack. Although his cloak was perforated in sixteen places from the perpetrator’s sword, miraculously no blood was drawn. See Y. Blumenfeld, *Otzar Nehmad* 3 (Vienna, 1860), 140-1.

73 For a copy of the text of his diploma, see V. Colorni, *Judaica Minora* (University of Ferrara Press, 1983), 487-9.

tion to all of us.⁷⁴ The encyclopedic work was written for his children as a guide for proper religious prayer and observance,⁷⁵ focusing on the Temple service. It includes chapters on the musical instruments of the *Beit Ha-Mikdash*, the composition of the incense, and the details of the daily sacrifices. May his memory be a blessing.

*R. Yehudah Aryeh De Modena (1571-1648)*⁷⁶

R. De Modena was a well-known, colorful personality of the Italian Renaissance, involved in halakhic discourse, dialogue with non-Jews, choral music performance in his synagogue, and discussions about the propriety of gambling, amongst other endeavors. Many of us enjoyed his sermons on Shabbat, and we are very fortunate that he took special interest in our medical students.⁷⁷ He not only wrote poems for some of our medical graduates, but in one case he collected and published an entire volume of letters and poems dedicated to one of our best students, Joseph Hamitz, Class of 1623.⁷⁸ Modena later granted Rabbinic ordination to Hamitz.⁷⁹ Perhaps his most famous student was our illustrious graduate Yoseph Shlomo Delmedigo.⁸⁰ May his memory be a blessing.

I am presently reminded of Yehudah Aryeh's uncle,

74 Not to be confused with a work on the Rif with a similar title.

75 This work has recently been reissued in an expansive, copiously footnoted edition with introductory essays and biography. See Y. Katan and D. Gerber (eds.), *Shiltei Ha-Gibborim* (Makhon Yerushalayim, 5770).

76 See #115 in the online broadside collection.

77 See H. Adelman, "Leon Modena: The Autobiography and the Man," in M. R. Cohen, trans. and ed., *The Autobiography of a Seventeenth-Century Venetian Rabbi: Leon Modena's Life of Judah* (Princeton University Press, 1989), 30.

78 See M. R. Cohen, *ibid.*, 233; Ruderman, "The Diffusion of Scientific Knowledge," 100-2, with additional references in the index.

79 Hamitz's kabbalistic works have been published in the modern era. See N.S. Leibovitz, *Seridim* (The Writings of R. Yosef Chamitz, including *Be-Leil Chamitz* by R. Yehudah Aryeh Modena) (Darom Books, 5697).

80 On the relationship between De Modena and Delmedigo, see Ruderman, "The Diffusion of Scientific Knowledge," 118-52.

Avtalion Mi-Modena, who attended U of P Medical School as well. He was a man of singular intellect, mastering both Torah and medical knowledge. He was one of a number of our students who shuttled between the medical school and the yeshiva of the great Torah sage R. Meir Katznellenbogen (also known as Maharam Padua).⁸¹ We were particularly proud of this relationship, and throughout my career, I have strongly encouraged all of our students to maintain their Torah study along with their medical pursuits.

Abraham Catalano (d. 1642)⁸²

Catalano was a physician whose sacrifice in treating patients during the plague (1630-31) is legendary. He documented his experience in his *Olam Hafukh*, which will hopefully be published someday.⁸³ Catalano discusses one therapeutic approach to the treatment of plague that is of particular interest. He recounts that the Jewish community of Pisa would recite the biblical passage about the incense every Monday and Thursday during the epidemic to ward off the plague.⁸⁴ May his memory be a blessing.

I would like to exercise the prerogative of the Master of Ceremonies and briefly elaborate on the use of incense for

81 See Judah Fano, *Mikveh Yisrael* (Venice 1607), 35a-36b.

82 #118 in the online catalogue. This elegy was written by Catalano's son, Moshe, who was a poet and prominent literary figure. What may be the manuscript version of this printed broadside was sold at auction August 18, 2015 (<http://173.46.158.140/Listing/Details/769442/Kinah-R-Moses-Cattalano-Ramchal-others-Italy-19th-Century>). The description reads, "Lamentation written on the death of Abraham Catalano by his son, Moses Catalano." I was unable to consult the manuscript to ascertain if it is indeed the same poem.

83 The manuscript was only published in the mid-20th century. See Cecil Roth, *Kovetz al Yad* 4 (1946), 67-101. The manuscript from which Roth worked was sold at Sotheby's in October 2004.

84 A. Berns, "Judah Moscato, Abraham Portaleone, and Biblical Incense in late Renaissance Mantua," in G. Veltri and G. Miletto, eds., *Rabbi Judah Moscato and the Jewish Intellectual World of Mantua in the 16th-17th Centuries* (Brill, 2012), 105 and 109.

the treatment of the plague. According to Ramban, the unique placement of the biblical description of the altar of incense, separate from the other vessels, is an allusion to the powers of incense to abort the plague.⁸⁵ This is borne out later, after the rebellion of Korah, when God unleashed a plague upon the people. Aharon was instructed to take the incense from the *Mishkan* and wave it amongst those stricken with the plague. The success in aborting the plague is recorded: “*Va-tei’atzar ha-magefah.*”⁸⁶

A number of our colleagues recommend the recitation of the *pitum ha-ketoret* as a cure for plague.⁸⁷ The Ari *z”l* specifically prescribed the recitation of *pitum ha-ketoret* in times of plague.⁸⁸ As those of you who have read *Shiltei Ha-Gibborim* know, Abraham Portaleone went further and attempted to recreate the biblical recipe for the holy incense.⁸⁹

Please rise as our honoree Yitzhak Cantorini recites the *Kel Malei* prayer for the departed.

Conclusion

Thank you all for participating in our reunion. We are very fortunate here at the University of Padua that we can study and practice medicine while maintaining our strong connection to Judaism and Torah learning. Let us hope that our descendants who follow in our footsteps and choose medicine as a career path will be as fortunate and blessed as we are.

I would like to conclude by asking you to open up the copies of *Ma’aseh Tuvia* that you received today and turn to the introduction:

It should not enter the mind of any man in all the lands of Italy, Germany, and France to study the art of medicine without first mastering (“filling his belly”) the written Torah,

85 Ramban, *Shemot* 30:1.

86 *Bamidbar* 17:13.

87 A. Berns, *ibid.*

88 *Sha’ar Ha-Kavanot, Derush Tefillat Shaharit.*

89 *Shiltei Ha-Gibborim*, chapter 88 ff.

the oral Torah, and all its related wisdom...

You can stop at this point.⁹⁰ Bookmark this page and let it be a message and inspiration to us and to all future generations of Jewish physicians.

I look forward to seeing you again at our next reunion.

⁹⁰ The remainder of the passage praises Shlomo Conigliano, our narrator, whose students became rabbis and physicians to kings and princes.