

APPENDIX

Historical and Literary Figures, Kabbalists, and Mystics Mentioned in Jewish Mystical Literature

ALL AUTHORS are listed under their first name, with the anonymous authors first.

Anonymous author of *Avodat hakodesh*

An anonymous kabbalist of the sixteenth century who wrote, according to his testimony, under the inspiration of 'the holy spirit and the angel of the covenant'. His book *Avodat hakodesh* (Holy Worship) was written in Italy between 1564 and 1567 and is devoted to messianic expectations of the imminent redemption in 1575 in the light of the torments of exile of the previous decades, which were interpreted as pre-messianic tribulations. On the book see Tamar, *Studies in the History of the Jews*.

Anonymous author of *Galya raza*

An anonymous kabbalist who lived in the sixteenth century, presumably in the Byzantine Christian culture within the Ottoman Empire. In his book, written in 1552, he struggled to establish the superior status of the kabbalah, which he linked with the approaching messianic era. He ascribed significant importance to theories of reincarnation and transmigration of the soul and tied the theories of transmigration to eschatological calculations alluded to in Scriptures and corroborated in the Zohar. The author, who describes himself as persecuted and mocked by his contemporaries owing to his concern with kabbalah, was particularly interested in the stories of sinners in the Bible in general and of forbidden marriage (incestuous relations) in particular, stories he associated with the pre-determined messianic scheme according to dreams and visions that he integrated with the mystical tradition of the Zohar. On *Galya raza* see the edition by Elijior; Elijior, 'Doctrine of Transmigration'; Tishby, 'On the Problems of the Book'.

Anonymous authors of Heikhalot literature

An anonymous circle of mystics who lived in the land of Israel in the early centuries CE, after the destruction of the Second Temple. They left rich mystical and

poetic literary traditions written in beautiful Hebrew which describe heavenly sanctuaries and celestial servants, modelled after the earthly Temple and its priestly and levitical servants. These mystical circles, which described themselves as *yoredei hamerkavah* (descenders to the chariot or masters of the chariot) and left many prayers inspired by the angelic liturgy, were familiar with the liturgical and mystical traditions of the Qumran priests (Zadokite priests), and like their priestly predecessors they expressed profound interest in Enoch son of Jared, the hero of the ancient priestly tradition (see below, Enoch); they most probably had a priestly identity and affiliation. Among their writings are *Heikhalot rabati* (Greater Heikhalot = heavenly sanctuaries), *Heikhalot zutarti* (Lesser Heikhalot), *Ma'aseh merkavah* (Deed of the Chariot), *Sefer heikhalot* (= 3 Enoch), *Shivhei metatron* (Praises of the Angel Metatron, prince of the countenance, known originally as Enoch son of Jared), and *Shiur komah* (Stature of the Godhead). On Heikhalot literature see Scholem, *Major Trends*; id., *Jewish Gnosticism*; Dan, *Jewish Mysticism*; Gruenwald, *Apocalyptic and Merkavah Mysticism*; Elior, 'Concept of God'; Elior, 'Mysticism, Magic and Angelology'; Elior, 'From Earthly Temple'; Schäfer, *Hidden and Manifest God*; *Synopse zur Hekhalot-Literatur*, ed. Schäfer et al.; *Geniza Fragmente*, ed. Schäfer; Halperin, *Faces of the Chariot*; Elior, *Three Temples*; Cohen, *Shi'ur Qomah*; Arbel, *Beholders of Divine Secrets*; Janowitz, *Poetics of Ascent*; Swartz, *Mystical Prayer*; Lesses, *Ritual Practices*.

Anonymous author of *Sefer hamalakh hameshiv*

An anonymous kabbalist who lived at the end of the fifteenth or the beginning of the sixteenth century and wrote a voluminous mystical manuscript entitled *Sefer hameshiv* or *Sefer hamalakh hameshiv* (The Book of the Answering Angel), of which major parts were written in 'automatic writing', including visionary inspiration and prophetic revelation, calculations for the end of days, and messianic dreams. On the anonymous author and his manuscript see Scholem, *Kabbalah Manuscripts*; id., "Divine Mentor" of Rabbi Yosef Taitazak'; Idel, 'Inquiries into the Doctrine'.

Anonymous author of *Sefer hatemunah*

An anonymous kabbalist who probably lived in the fourteenth century. His book elaborates the doctrine of the recurring sevenfold cycle of fallow years (*shemittah*), expressing the temporal and spatial dimensions of the seven spheres in the mystical history of creation. The book develops an interesting theory of language based on the secret meaning of the letters which the author associates with the sevenfold division of the spheres. On this book see Scholem, *Kabbalah of Sefer hatemunah*; Gottlieb, *Studies in Kabbalah Literature*.

Aharon Halevi Horwitz of Staroselye or Aaron ben Moses Ha-Levi Horwitz of Starosielce (1766–1828)

The most prominent student of Shneur Zalman of Lyady, founder of Habad hasidism and a leader of a group of hasidim who saw him as the true heir of the Habad heritage. The two decades after the death of Shneur Zalman were marked by profound controversy between his son Dov Ber and his student R. Aaron. Both wrote about their theological differences and personal encounters in their books (see Elijior, 'The Controversy over Habad's Legacy'). Horwitz wrote *Sha'arei hayihud ve'ha'emunah* (Shklov, 1820) on the second part of the book of his teacher, *Tanya: Sha'arei ha'avodah* (Shklov, 1821), on the mystical framework of divine worship, and *Avodat halevi* (Lemberg, 1842; Warsaw, 1866), a compendium of sermons, letters, and miscellaneous works. On him see Elijior, *Theology in the Second Generation*; Elijior, *Paradoxical Ascent to God*; Jacobs, *Seeker of Unity*; Hilman, *My Master's House*; Loewenthal, *Communicating the Infinite*.

Abraham Abulafia (1241–after 1292)

A controversial kabbalist who was born in Spain and wandered in Greece, Italy, and the land of Israel. He is the founder of the method of the 'prophetic kabbalah', which is concerned with the perception of the prophetic spirit attained by delving deeply into letters and holy names. Abulafia, who wrote on eschatology, was persecuted and banned by his contemporaries, among them Solomon ibn Aderet, one of the major religious authorities of his time. Abulafia's books were banned by some later eminent kabbalists such as Judah Hayat but were studied by others. Among his books are *Sefer ha'ot* (Book of the Letter), *Sitrei torah* (Secrets of the Torah), *Hayei ha'olam haba* (Life of the Next World), *Or hasekhel* (Light of the Mind), *Imrei shefer* (Good Words), and *Zot liyehudah* (This is for Judah). Many of his books remained in manuscript and some were published in other books without mentioning their author. On him see Hayat, *Minhat yehudah*, published in the anonymous book *Ma'arekhet elohut* (Mantua, 1558) as a commentary; Scholem, *Kabbalah of Sefer hatemunah*; id., *Major Trends*; Aescoly, *Messianic Movements*; Idel, *Mystical Experience in Abraham Abulafia*; id., *Studies in Ecstatic Kabbalah*; id., *Kabbalah: New Perspectives*; Wolfson, *Abraham Abulafia*; Jacobs, *Jewish Mystical Testimonies*, 56–72.

Abraham Michael Cardozo (1626–1706)

A Shabatean mystic, son of a Spanish 'Marrano' family. He emigrated to Italy in 1648, and there returned to Judaism. In 1664 he moved to Tripoli in Libya, where he experienced mystical visions, and from that year on was an adherent of Shabetai Tsevi. His book *Boker le'avraham* and other writings were banned and burned. On him see Scholem, *Sabbatai Sevi*; Liebes, *Secret of Shabatean Faith*; Yosha, 'Philosophical Background'; Goldish, *Sabbatean Prophets*.

Ahijah the Shilonite

A biblical prophet mentioned in the time of King David (1 Kings 11: 29; 12: 15; 15: 29) who in the mystical tradition became the divine mentor of the founder of eighteenth-century hasidism, Israel Ba'al Shem Tov. Ahijah is described as his guide in the ascents to the upper worlds. His mystical reputation derives from the midrashic tradition, which states that Shimon bar Yohai (see below) once claimed that he could hasten the time of the coming of the messiah if Ahijah the Shilonite would join him (*Bereshit rabah* 35: 2). The different talmudic traditions describe Ahijah as a figure who transcends borders of time and place—he is simultaneously present and active in such distant historical periods as the Exodus from Egypt, the court of King David, and the time of Elijah (Ahijah is introduced as his teacher). These instances, and others mentioned in various sources, which made him one of the few people whose consecutive life spans cover all of historical time (the others are Adam, Methusaleh, Shem, Jacob, Serah the daughter of Asher, Amram, and Elijah) influenced his mystical role as the heavenly teacher of Israel Ba'al Shem Tov (BT *Sanhedrin* 102a; BT *Bava batra* 121b). On him see Maimonides, *Mishneh torah*, introduction; Jacob Joseph of Polonnoye, *Toledot ya'akov yosef*, 'Balak' 156a; Elior, 'R. Joseph Karo'; Nigal, 'Ahijah the Shilonite'; Liebes, 'Messiah of the Zohar'.

Akiva

A renowned sage (*tana*) born in the last third of the first century CE. He was one of the greatest teachers of the Mishnah, who died as a martyr in the second century, one of the ten sages who were killed and tortured by the Romans because of their insistence on carrying out their religious duties, forbidden by the authorities. Akiva is associated with the mystical tradition through the tale of 'The four who entered Paradise' (*pardes* or paradise is the Greek translation of the biblical Garden of Eden in the Septuagint, third century BCE) (Tosefta *Hagigah* 2: 3–4; BT *Hagigah* 14b; JT *Hagigah* 2: 1; *Otsar hageonim* (B. M. Levin), *Hagigah*, p. 31; *Heikhalot zutarti*, pp. 23, 62). There it is mentioned that Akiva is the only one who 'entered in peace and came out in peace' (in a parallel version 'ascended in peace and descended in peace'), formulas associated with the high priest's entrance into the Holy of Holies in the Temple on Yom Kippur, before the destruction of the Temple in 70 CE. Akiva's association with the mystical tradition is also mentioned in *Avot derabi natan*, ch. 6 (in the second addition to the first version), 'things hidden from all humans were revealed to Rabbi Akiva' (cf. the fifth-century midrashic work *Pesikta derav kahana*, §4). In the mystical tradition of the talmudic period known as the Heikhalot literature, a section known as *Heikhalot zutarti* (Lesser Heikhalot) is attributed to him as well as an esoteric tradition concerning the divine stature known as *Shiur komah*. Akiva is the colleague and companion of Ishmael in various traditions recorded in Heikhalot literature and he is introduced

as the mystical adept who ascends to heaven and upon his return to earth brings with him the heavenly liturgy sung by the angels and the mysterious tradition of the *merkavah*—the world of the Divine Chariot. On him see Scholem, *Jewish Gnosticism*; Urbach, 'Traditions about Merkabah Mysticism'; Dan, *Jewish Mysticism*; *Heikhalot zutarti*, ed. Elijior; Elijior, *Three Temples*, 232–65; Halperin, *Faces of the Chariot*; Liebes, *Sin of Elisha*; Morray-Jones, *Transparent Illusion*; id., 'Paradise Revisited'.

Asher Lemlein

A kabbalist who lived in Germany and northern Italy at the end of the fifteenth and first half of the sixteenth century. Following the horrors of the expulsion from Spain in 1492 and the rise of expectations for immediate redemption, he generated messianic agitation among the Jews of Italy by announcing the imminent coming of the messiah in the year 1500. The Jews of Italy, who were expecting the event in accordance with the prophecies of the renowned Spanish Jewish leader Isaac Abravanel (1437–1508), the author of *Yeshuot meshiho* who wrote comprehensive messianic literature in Italy after the expulsion, and forecast redemption in the year 1503, accepted Asher Lemlein's gospel, and some saw in him the herald of the messiah. Scholars argue about the precise background of Lemlein's prophecy but agree on his influence at the turn of the sixteenth century. On him see Scholem, *Sabbatai Sevi*; Kopfer, 'Visions of Asher ben Me'ir'; Aescoly, *Messianic Movements*; Idel, introduction to Aescoly, *Messianic Movements*.

Azriel ben Solomon of Gerona (beginning of the 13th c.)

A Spanish kabbalist, among the most important of Gerona's kabbalistic school. His teachings deal with the idea of the infinite divine being and the division of the ten spheres (*sefirot*) and are elaborated as an interpretation of legends of the Talmud and include a series of questions and answers on theological issues. Among his writings are *Sha'ar hasho'el* (Gate of the Inquirer), on the *sefirot*; a commentary on *Sefer yetsirah* (Book of Creation); and commentary on talmudic *agadot*, *Perush ha'agadot*, ed. Tishby. On him see Scholem, *Origins of the Kabbalah*; Pedaya, *Name and Sanctuary*.

Barukhyah Russo (1677–1720)

The leader of an extremist antinomian group within the Shabatean movement, called 'Doenmeh', in Salonika. ('Doenmeh' = Turkish Jews who converted voluntarily to Islam at the end of the seventeenth century, influenced by the enforced conversion of Shabetai Tsevi in 1666.) Barukhyah, who followed Shabetai Tsevi (see below) and headed the movement from the end of the seventeenth century, maintained that the new messianic Torah, called *torah de'atsilut* (Torah of Divine Emanation), which rules the world since the messianic revelation of Shabetai Tsevi, engendered the annulment of the thirty-six prohibitions on incest

(Leviticus 18–20); thus his followers were encouraged to free themselves from traditional restrictions and celebrate the freedom of the new messianic era. He further adhered to the belief that the time had arrived to transform the prohibitions into positive commandments. Barukhyah developed a radical mystical concept according to which he and Shabetai Tsevi were the incarnations of God on earth, and he maintained that the annihilation of the Torah was actually its fulfilment. Barukhyah had a profound influence on Jacob Frank (see below), who came to see himself as his successor. On him see Scholem, *Sabbatai Sevi*; id., ‘Barukhia Russo’; Liebes, *Secret of Shabatean Faith*; Atiash, Scholem, and Ben-Tsevi, *Songs and Praises of the Shabateans*; Elijior (ed.), *Dream and its Interpretation*.

Dov Ber Schneersohn of Lubavitch (1773–1827)

Known as Dov Ber the son of Shneur Zalman of Lyady (d. 1813) and as ‘der mittle rebbe’ (the middle rabbi). He was a hasidic leader involved in the conflict concerning the leadership of Habad. His rival for leadership, R. Aaron Halevi Horwitz (1766–1828), saw himself as the true interpreter of the teachings of Shneur Zalman. Dov Ber wrote *Kuntres hahitpa’alut* (Tract on Ecstasy) and *Kuntres hahitbonenut* (Tract on Contemplation) expressing his opinions about the right interpretation of Habad esoteric teachings. He settled in Lubavitch while his opponent, R. Aaron, settled in Starosielce. Both wrote extensively on the right way to communicate the esoteric teachings of Habad to society as a whole. On him see Jacobs’s edition, *Tract on Ecstasy*; Loewenthal, *Communicating the Infinite*; Elijior, *Theology in the Second Generation*; Elijior, ‘The Controversy over Habad’s Legacy’; Elijior, ‘Dov Ber Schneersohn’s *Kuntres hahitpa’alut*’; Asaf, ‘Apostate or Saint’.

Dov Ber the Maggid of Mezhirech (1710?–1772)

A hasidic mystic and prominent disciple of Israel Ba’al Shem Tov (1700–60) and a disseminator of his teachings. He combined the Ba’al Shem Tov’s teachings with the kabbalistic tradition and created new mystical concepts that influenced hasidic thought. He founded a new hasidic *beit midrash* in Volhynia and surrounded himself with disciples who spread the hasidic mystical thought and way of life. His teachings were edited by his disciples and published in the books *Magid devarav leya’akov*, *Or torah*, and *Or ha’emet*. Among his disciples were the eminent authors of hasidism Shneur Zalman of Lyady, Levi Isaac of Berdichev, Ze’ev Wolf of Zhitomir, Jacob Isaac Horowitz of Lublin, Hayim of Amdor, and Elimelekh of Lyzhansk. On him and on his teaching see Schatz-Uffenheimer, *Hasidism as Mysticism*; Dov Ber, *Magid devarav leya’akov*, ed. Schatz-Uffenheimer; Rapoport-Albert, *Hasidism Reappraised*; Elijior, *Mystical Origins of Hasidism*.

Ele’azar Azikri (1533–1600)

A kabbalist who lived in Safed in the sixteenth century. He wrote the mystical-ethical book *Sefer haredim* (Book of the Devout). He also wrote the *piyut* (liturgi-

cal poem) 'Yedid nefesh' (Friend of my Soul) and a mystical diary entitled *Milei deshamaya* (Celestial Words) in which he described his mystical experiences. On him see Ele'azar Azikri, *Milei deshamaya*, ed. Fechter; *Safed Spirituality*, trans. Fine.

Eliezer the Great

A sage who lived in the mishnaic period and was involved in various disputes on the nature of authority (cf. BT *Bava metsia* 59b). The ancient mystical tradition of the Heikhalot literature (see above) associated him with the drawing down of angels and the revelation of 'The angelic prince of the Torah'. The midrashic work ascribed to him which is known as *Pirkei derabi eli'ezer* has interesting mystical traditions. On him see 'Sar torah', in *Heikhalot rabati*, in *Synopse zur Hekhalot-Literatur*, ed. Schäfer; Dan, *Jewish Mysticism and Jewish Ethics*; Stein, *Maxim, Magic, Myth*.

Elijah de Vidas

A kabbalist who lived in Safed in the sixteenth century. He is the author of the kabbalistic ethical-mystical book *Reshit hokhmah* (Beginning of Wisdom), which is known to have had a vast influence on the mystical hasidic movement. The author was a disciple of Moses Cordovero (see below), and perhaps of Isaac Luria (the Ari). On him see Schechter, 'Safed in the Sixteenth Century'; *Safed Spirituality*, trans. Fine.

Enoch-Metatron, 3 Enoch; see below under Metatron.

1 Enoch

Enoch son of Jared, a biblical figure who became the major hero of the mystical priestly tradition. Enoch is the seventh in the list of the world's patriarchs introduced in the Bible (Genesis 5: 18, 21-4). He is described in an exceptional way, significantly different from the stereotypical characterization of the other biblical figures in the historical list. He is unique since he did not die as all men but was 'taken' to God while still alive: 'And Enoch walked with God . . . and all the days of Enoch were three hundred sixty and five years. And Enoch walked with God and he was not for God took him' (Gen. 5: 18, 23-4). Since it was believed that he entered paradise while he was still alive, and it was written that he lived on earth for 365 years (the number of days of the solar calendar) and was the seventh of the world patriarchs, he became a major figure in the priestly Enochic literature and Qumran scrolls, written in the last centuries before the Common Era, which took particular interest in these numbers. His figure was related to the traditions that dealt with the solar calendar containing 364/365 days, and to the priestly tradition that sanctified the number seven as the foundation for all holy divisions of time. In his complex identity as priest, prophet, timeless witness, celestial author, and boundless mystic Enoch exemplifies piety that transcends borders. An extensive

literature became associated with his name: 1 Enoch = Ethiopian Enoch from the second to third centuries BCE; 2 Enoch = Slavonic Enoch from the first century BCE to first century CE; 3 Enoch = *Sefer haheikhalot* from the tannaitic and talmudic periods (see the Bibliography). His figure as the first man who learnt to read and write appears in the Book of Jubilees 4, in *Genesis Apocryphon*, in the Wisdom of Ben Sira, and in various fragments of the Qumran scrolls. The different books of Enoch recount the story of his ascent to heaven, his vision of the heavenly chariot, and his return to earth with the books containing celestial doctrines relating to the solar calendar, which he imparts to his descendants, the priests. He brought divine instructions that their authorship was ascribed to angels and their teaching kept and imparted by the priests. On Enoch and his books see 3 Enoch, ed. Odeberg; *Books of Enoch*, ed. Milik; *Old Testament Pseudepigrapha*, ed. Charlesworth; Collins, *Apocalyptic Imagination*; Gruenwald, *Apocalyptic and Merkavah Mysticism*; *Book of Enoch*, trans. Black; Himmelfarb, *Ascent to Heaven*; Elior, *Three Temples*; VanderKam, *Enoch*; *Qumran Cave 4.XXVI* (DJD 36); Arbel, *Beholders of Divine Secrets*; Alexander, 'Historical Setting'.

2 Enoch or (Slavonic) Enoch

Enoch son of Jared, whose story is retold at the turn of the first century CE in Greek, presumably in Egypt, and translated into many languages, notably Slavonic, in which this book has come down to us. The new depiction has a complex character and original religious perceptions are devised in new terminology. The book has detailed angelology as well as detailed priestly genealogy. It also has a new creation story, a new perception of God that unfolds in a unique dialogue between God and Enoch, and a new anthropology recounted to Enoch in his celestial tour; its image of Enoch is exceptional in the conceptual world of the time. On 2 Enoch, see 2 Enoch, in *Old Testament Pseudepigrapha*, ed. Charlesworth; Böttrich, *Weltweisheit, Menschheitsethik, Urkult*; Orlov, *Enoch-Metatron Tradition*; and the bibliography below.

Ezra ben Shelomoh of Gerona (?–1245)

A Spanish kabbalist, one of the first creators of kabbalah. He composed a kabbalistic commentary on the Song of Songs and on talmudic legends that had a great influence on the Spanish kabbalists. On him see Azriel of Gerona, *Perush ha'agadot*, ed. Tishby (where the traditions ascribed to R. Ezra are brought together with those ascribed to R. Azriel); Scholem, *Origins of the Kabbalah*; Pedaya, *Name and Sanctuary*, 154–60, 198–212.

Hayim Vital (1543–1620)

A prominent kabbalist and a prolific writer who lived in Safed and Damascus and was active in the last decades of the sixteenth century and early decades of the seventeenth. Vital was a prominent disciple of Luria, and later recorded his mas-

ter's teachings. Vital's principal writings presenting Lurianic doctrine are *Ets hayim* (Tree of Life) and *Shemonah she'arim* (Eight Gates). In his youth he studied alchemy and then devoted himself to kabbalah. After Luria's death in 1572, Vital became the leader of a group of kabbalists in Safed and saw himself as a messianic precursor—messiah son of Joseph. He wrote an exceptional composition, a mystical autobiography devoted to his dreams and visions entitled *Sefer hahezzyonot* (Book of Visions). The main part of this book was written in 1608–10 and reflects the cultural world of Safed in the last third of the sixteenth century. See *Sefer hahezzyonot*, ed. Aescoly and Ben-Menahem; Scholem, *Major Trends*, ch. 7; id., 'Deed of Association'; Werblowsky, *Joseph Karo*; Elijior, 'Messianic Expectations'; Fine, *Physician of the Soul*; Meroz, 'Redemption in the Doctrine of R. Isaac Luria'; Avivi, 'R. Hayim Vital's Writings on Lurianic Kabbalah'; Idel, *Kabbalah: New Perspectives*; Goldish (ed.), *Spirit Possession*; Oron, 'Dream, Vision, and Reality'; *Jewish Mystical Autobiographies*, ed. Faienstein; Jacobs, *Jewish Mystical Testimonies*, 123–35.

Isaac ben Samuel of Acre (last third of the 13th c. to mid-14th c.)

A kabbalist, he studied in his youth in Acre in circles that were opposed to the philosophical conception of Judaism. He arrived in Spain in 1305, settled in the region where the Zohar was written, and attempted to analyse the manner in which it was composed. His writings include *Me'irat einayim* (Enlightenment of the Eyes); *Otsar hayim* (Life's Treasure), a mystical diary in manuscript; a commentary on *Sefer yetsirah* (Book of Creation). On him see Tishby (ed.), *Wisdom of the Zohar*; Gottlieb, *Studies in Kabbalah Literature*; *Sefer me'irat*, ed. Goldreich.

Isaac ben Solomon Luria (1534–1572)

The Ari (acronym for 'the divine rabbi Isaac' or for the 'Ashkenazi rabbi Isaac'). A kabbalist of major influence, Luria was born in Jerusalem. After the death of his father he was taken as a child to his mother's family in Egypt. He practised kabbalah from a very young age and was gifted with exceptional spiritual virtues. In 1570 he settled in Safed and studied for a short period under Moses Cordovero. He was recognized by his contemporaries as possessing the holy spirit (*ruah hakodesh*) and as gifted with the 'revelation of Elijah' (*gilui eliyahu*). In his brief years in Safed he gathered around himself a circle of disciples, and after his death his teachings were recorded by his followers, Hayim Vital and Joseph Ibn Tabul. His teachings are to be found, among others, in Hayim Vital, *Ets hayim* (Tree of Life), *Sefer hahezzyonot* (Book of Visions), *Shemonah she'arim* (Eight Gates), and *Derush heftsivah*. His kabbalistic doctrine, known as Lurianic kabbalah, formulated a new image of God depicted with human qualities and a new perception of men endowed with divine facets, and had a profound influence on his listeners. A biographic-hagiographic mystical portrait is found in the preface to *Ets hayim*, in *Sefer hahezzyonot*, in *Toledot ha'ari*, and in *Shivhei ha'ari*. On him and his doctrine

see Scholem, *Major Trends*, ch. 7; Tishby, *Doctrine of Evil*; *Toledot ha'ari*, ed. Benayahu; Meroz, 'Redemption in the Doctrine of R. Isaac Luria'; Elijor, 'The Metaphorical Relationship between God and Man'; Elijor and Liebes, *Lurianic Kabbalah*; Fine, *Physician of the Soul*.

Isaac Judah Jehiel Safrin of Komarno (1806–1874)

A hasidic master, known as Rabbi Isaac Eizik of Komarno, son of the founder of the Komarno hasidic dynasty, Alexander Sender, and one of the most important kabbalists among the hasidim. He lived and worked in Galicia and was closely associated with his uncle Rabbi Tsevi Hirsch Eichenstein of Zhidachov, who was a famous kabbalist. He inscribed dreams, visions, and messianic ideas in his book *Megilat setarim* (Scroll of Secrets), ed. Ben-Menahem (Jerusalem, 1944) (trans. Faierstein in *Jewish Mystical Autobiographies*) and he wrote the books *Zohar hai* (Living Zohar), *Netiv mitsvoteikha* (Path of your Commandments), and *Otsar haḥayim* (Treasure of Life). He identified with Israel Ba'al Shem Tov and relived his exceptional spiritual heritage in his book *Zohar hai*. On him see the preface of Ben-Menahem to *Megilat setarim*; *Jewish Mystical Autobiographies*, trans. Faierstein; Jacobs, *Jewish Mystical Testimonies*, 239–44.

Isaac the Blind (Sagi Nahor) (1160?–1230?)

The son of Abraham ben David of Posquières, he was the founder of kabbalah in Provence, and the teacher of Ezra and Azriel of Gerona. Isaac was blind from birth and the kabbalistic tradition ascribed to him a high spiritual degree known as *gilui eliyahu* (the revelation of Elijah). He was one of the originators of the kabbalistic distinction between Ein Sof (the hidden God) and *sefirot*, manifested dimensions of the deity. He was also one of the formulators of the emanation (*ha'atsalah*) process, which binds the divine entity with the mundane. In all the aspects of existence he saw the embodiment of the divine speech and infinite language and from this concept he developed a doctrine of intentions (*torat kavanot*) and dealt with the metaphysics of language. Kabbalistic tradition ascribes to him the transformations of traditional prayers and blessings into their mystical versions. On him see Scholem, *Origins of the Kabbalah*; Pedaya, *Name and Sanctuary*.

Ishmael ben Elisha

A sage of priestly origin who lived at the end of the first century and the first third of the second century. He died as a martyr and is remembered in the ten martyrs tradition, notably in the dirge 'Eleh ezkerah', read on Yom Kippur. Ishmael was a prominent figure among the sages appearing in the Mishnah and among the 'descenders of the chariot' in the ancient mystical tradition known as the Heikhalot literature. His connection with mystical literature emerged with the description of him as a high priest (*kohen gadol*) (BT *Berakhot* 7a) who entered the inner sanctuary of the Temple (*lifnei velifenim*) when the latter no longer

existed. He was known as a companion of Akiva (see above), who is described as one who entered 'Paradise' (BT *Hagigah* 14b–15a; Mishnah *Hagigah* 2: 3). Ishmael's mystical character is described in *Ma'aseh merkavah* (Work of the Chariot), as well as in 3 Enoch and in *Heikhalot rabati*, all belonging to Heikhalot literature. On him see 3 Enoch, ed. Odeberg; Scholem, *Major Trends; Synopsis*, ed. Schäfer; Elijor, *Three Temples*; Halperin, *Faces of the Chariot*; 3 Enoch, ed. Alexander; Wolfson, *Through a Speculum*, 74–124.

Israel Ba'al Shem Tov, the Besht (1700–1760)

Founder of the hasidic movement. A charismatic healer, kabbalist, and mystic who appeared to others to possess exceptional qualities. In a letter ascribed to him entitled *Igeret hakodesh* (published in the end of the book of Jacob Joseph of Polonnoye, *Ben porat yosef* (Korets 1781)), his mystical self-perception is described. The hasidic sources perceive him as a spark (*nitsots*) from the soul of Shimon bar Yohai, the hero of the Zohar. His mystical teachings were compiled by his disciples Jacob Joseph of Polonnoye and Dov Ber of Mezhirech. His realistic and fictional portrait may be found in his disciple's books that were printed in the eighteenth century, his grandson's book *Degel mahaneh efrayim*, and the book *Shivhei habesht* (In Praise of Israel Ba'al Shem Tov) that were printed at the beginning of the nineteenth century and influenced the formation of the hasidic movement. On him see Dubnow, *History of Hasidism*; Dinur, *At the Turn of the Generations*; Scholem 'Historical Image'; Elijor, 'Karo'; Elijor, *Mystical Origins*; Kahana, *Rabbi Israel Ba'al Shem Tov*; Rosman, *Founder of Hasidism*; Etkes, 'Magic and Masters'; Etkes, *The Besht*.

Jacob Frank (1726–1791)

A Shabatean leader. He was born as Jacob Leibowitsch in Galicia. In his youth he lived in Korolowka, Bucasz, Bucharest, Constantinople, and Salonika, where he met with the followers of Shabetai Tsevi and was influenced by the successors of the Shabatean movement and by the members of the 'Doenmeh' sect (see above, Barukhyah Russo). He saw himself as the reincarnation and successor of Shabetai Tsevi and Barukhyah Russo, the two previous Shabatean leaders. He founded a messianic-antinomian sect in Poland in 1755 and was banned by the rabbinical authorities in 1756 after they were informed about his disconcerting behaviour (dancing with his followers around a naked woman with the crown of a Torah scroll on her head). In 1757 he converted to Islam to escape Jewish persecution, and in 1759, together with his followers, he converted to Christianity in order to live a free life of the messianic age under *torah de'atsilut*—a Torah without restrictions. He was convicted of heresy and fraud by the Church and was imprisoned in the Czeszochowa fortress in 1760–72 when the Church realized that his conversion was not truly intended and was meant only as a cover for his mystical-messianic beliefs, centred around himself. With the Russian conquest of

Poland in 1772 he was released and he went to Austria, Moravia, and Germany, surrounding himself with supporters from the Shabatean remnants, and gathered around himself followers from all over Europe who believed in his promise of eternal life for those who would obey him. He was a charismatic leader, a visionary (*ba'al halomot*), healer (*ba'al shem*), and storyteller who was able to blur the boundaries of reality and imagination and create around himself a new kabbalistic-messianic syncretistic mythology. Through his mythical powers, as conveyed by stories and mystical teachings, he transgressed the boundaries of custom and tradition. His life, teachings, and world-view are described in *Hakeronikah* and in his autobiographical book *Divrei ha'adon* (Words of the Lord). On Jacob Frank and his writings see Kraushar, *Jacob Frank*; Balaban, *History of the Frankist Movement*; *Hakeronikah*, ed. Levin; Scholem, 'Redemption through Sin'; Elior, 'R. Nathan Adler'; Elior, 'Jacob Frank's *Divrei ha'adon*'; Elior (ed.), *Dream and its Interpretation*; Rapoport-Albert, 'On the Position of Women'.

Jacob Isaac Halevi Horowitz, the Seer of Lublin (1745–1815)

A disciple of the Maggid of Mezhirech and of Elimelekh of Lyzhansk, he was one of the founders of the hasidic *tsadik* doctrine and one of the main disseminators of hasidic thought in Galicia and Poland at the end of the eighteenth and beginning of the nineteenth century. His mystical theories and social concepts achieved eminent influence, engendering whole-hearted approval or absolute rejection by the Przysucha, Kotsk, and Izbica hasidic circles. His books are *Divrei emet* (Words of Truth) (Zolkiew, 1808 [1831]); *Zot zikaron* (This to Remember) (Lvov, 1851); *Zikaron zot* (This is the Memory) (Warsaw, 1869). On him see Elior, 'Between *Yesh* and *Ayin*', and 'Changes in Religious Thought'.

Jacob Wazana (first half of the 20th c.)

A Jewish folk healer from the region of the western Atlas mountains of Morocco. He was believed to be endowed with magical healing forces and to be in contact with occult worlds, both positive and negative. On him see Bilu, *Without Bounds*.

Joseph della Reina

A mystic-magic literary character living towards the end of the Middle Ages. He was associated with the folk kabbalistic tale of the attempt to overcome the devil and to hasten the redemption. His story was retold in the sixteenth century. On him see Scholem, *Sabbatai Sevi*; Dan, 'The Story of Joseph della Reina'.

Joseph Gikatilla (1248–1325)

One of the most prominent kabbalists in Spain, he was among the disciples of Abraham Abulafia and was related to Moses de Léon, the author of the Zohar. Gikatilla inclined to thematic explanations of the kabbalistic concepts of prayer intentions and was interested in the systematic representation of the ten spheres and their symbols. Among his books are *Ginat egoz* (Garden of Nuts), on the kab-

balistic meaning of letters; *Sha'arei orah* (Gates of Light), on the symbolism of the ten *sefirot*; *Sha'arei tsedek* (Gates of Justice), on the doctrine of the spheres and vision of God. On him see Scholem, *Major Trends*; Gottlieb, *Studies in Kabbalah Literature*; *Sha'arei orah*, ed. Ben-Shelomoh; Idel, *Kabbalah: New Perspectives*.

Joseph Ibn Tabul (16th c.)

A disciple of Isaac Luria, he composed an original version of his mentor's doctrine in *Derush heftsiyah*, printed under the name of Hayim Vital at the beginning of the book *Simhat kohen* of Masud Hakohen el-Hadad (Jerusalem, 1921). On him see Scholem, 'The Deed of Association'; Tishby, *Doctrine of Evil*; Rubin, 'Sermon on Dragons by Rabbi Joseph Ibn Tabul'.

Joseph Karo (1488–1575)

The pre-eminent halakhic authority and important kabbalist from the generation of the Spanish expulsion. He composed the renowned legal codes *Shulhan arukh* and *Beit yosef* (1542) and was known primarily as an important halakhic authority. Nevertheless, he was also a prominent kabbalist who was endowed with the 'revelation of the Shekhinah' and the 'words of a *magid*' (angelic mentor), as is demonstrated in his autobiographic composition *Magid meisharim* and noted by his contemporaries. In his influential halakhic work *Beit yosef*, which includes all the *halakhot* mentioned in the Jerusalem and Babylonian Talmuds as well as a variety of later sources, he took account of rulings of the Zohar in halakhic matters where there was such a possibility. Karo, who was exiled from Spain as a child in 1492, spent forty years in Turkey; there he probably met Solomon Molcho, whose execution by fire in 1532 in Italy left a deep impression on him. In 1536 he immigrated to the land of Israel after he had a divine revelation of the Shekhinah, which was related to Molcho's fate and to his immigration to the land of Israel, and he founded the kabbalist settlement in Safed, where he became the head of a large yeshiva. Among his colleagues and disciples were Solomon Alkabets, Moses Cordovero, and Moses Alsheikh. On him see Werblowsky, *Karo, Lawyer and Mystic*; Benayahu, *Joseph, my Chosen*; Katz, *Halakhah and Kabbalah*; Elior, 'Karo'; Jacobs, *The Jewish Mystics*, 98–122; Jacobs, *Jewish Mystical Testimonies*, 98–122.

Joseph of Hamadan

A kabbalist of the end of the thirteenth century and the beginning of the fourteenth century who probably lived in Spain. Around 1300 he wrote a large treatise on the Torah portion 'Terumah' and on the Song of Songs, mostly in the characteristic language of the Zohar. He also composed the book *Ta'amei hamitsvot* (Reasons of the Commandments), which includes important kabbalistic teachings on kabbalistic divine worship. A part of his book was printed in *Sefer hamalkhut*

(Book of Monarchy). His books demonstrate his interest in reincarnation theories as part of the punitive system in the afterlife, and were probably the first to use the Hebrew term *gilgul* to describe the return of the soul after death to a second lifetime in another body. He interpreted the mystical connotation of the commandments (*ta'amei hamitsvot*) in relation to the doctrine of reincarnation as part of the reward and punishment that transcend the borders of this world. He was also probably the first author to use the term *adam kadmon* (primordial man), frequently used by later kabbalists. His theories were disseminated through Menahem Recanati's kabbalistic interpretation of the Bible and reasons for the commandments. His writings were printed and reprinted in the twentieth century. On him see Gottlieb, *Studies in Kabbalah Literature*; Meier, 'Joseph of Hamadan'; Elior, 'Doctrine of Transmigration'; Zwelling, 'Joseph of Hamadan's Sefer Tashak'.

Joseph Taitazak (1487–1546)

Rabbi and kabbalist, he was most influential among the first generation after the expulsion from Spain who settled in the Ottoman Empire. One of the most important figures among the rabbinic authorities of his time, he was associated with Solomon Molcho and with Joseph Karo, who was influenced by his ascetic measures and mystical orientation. The kabbalistic tradition ascribes to Taitazak the revelation of an angelic mentor known as a *magid*. On him see Scholem, "Divine Mentor"; Idel, 'Inquiries into the Doctrine of *Sefer hameshiv*'; Zak, *In the Gates*.

Menahem Mendel Morgenstern of Kotsk (1787–1859)

One of the prominent leaders of the hasidic movement in Poland in the nineteenth century, he was the disciple of Jacob Isaac, the Seer of Lublin, Jacob Isaac, the Holy Jew of Przysucha, and Simhah Bunem of Przysucha. After the death of Simhah Bunem in 1827 he became the rabbi of Kotsk, the leader of the majority of Przysucha hasidim. He gathered around himself an elite group of hasidim who maintained an ascetic way of life and were often separated from their families for long periods of time. He emphasized the principle of one absolute truth. His disciple Mordecai Joseph Leiner of Izbica (see below) disagreed with him, separated from him in 1839, and established his own hasidic court. Against the concept of single truth of his master, Leiner developed in his book *Mei hashilo'ah* a concept of many doubts and relative perspectives of truth in a reality which is predetermined by divine will and shaped by changing human choice. In consequence, Menahem Mendel shut himself away for twenty years and refused to see his followers; nevertheless, he was still admired despite his seclusion and idiosyncratic manners. On him see Elior, 'Changes in Religious Thought'; Faiierstein, *All is in the Hands of Heaven*; Magid, *Hasidism on the Margin*.

Menahem Recanati (14th-c. Italy)

An Italian writer who collected different kabbalistic traditions and presented them in his *Perush al hatorah* (Commentary on the Torah) (Venice, 1503) and in his book *Ta'amei hamitsvot* (Reasons of the Commandments) (Constantinople, 1544). His books, which appeared before the Zohar was first printed (1558), had a vast influence on the dissemination of kabbalah, and the versions of the kabbalistic texts that were printed in his writings are of major importance since they were collected many years before the first printed versions appeared. On him see Rubin, *Quotations from the Zohar in the Torah Commentary of Menahem Recanati*; Idel, *Rabbi Menahem Recanati*.

Metatron

The angelic name of Enoch son of Jared (see above), who became a celestial prince in the Enochic literature written in the early centuries of the Common Era, who instructs the 'descenders of the chariot' and was encountered by the 'four who entered Paradise' (BT *Hagigah* 15a). The name Metatron appears in *Sefer heikhalot*, written between the third and fifth centuries CE, as well as in various midrashic, targumic, talmudic, and magical traditions of the same period pertaining to Enoch, who was taken to heaven as a human witness (Gen. 5: 24; 1 Enoch 14), where he served as an angel and a heavenly priest. His figure preserves different aspects of the character of the first and second Enoch (see above) and is drawn in an angelic-priestly form, unifying in its essence divine God-like traits as well as human-priestly and angelic characteristics. Metatron is the eminent figure appearing in the book known as 3 Enoch (= *Sefer heikhalot*; *Synopse*, ed. Schäfer, §§1–80) and in the composition *Shivhei metatron* (*Synopse*, §§384–406, 468–79). He plays a central role in the magical and angelic tradition and is a central figure in the priestly tradition, in the conflict between priests and sages, and in the Jewish-Christian debate. On Metatron see 3 Enoch, ed. Odeberg; Alexander in *Old Testament Pseudepigrapha*, ed. Charlesworth, i. 223–315; *Synopse*, ed. Schäfer; *Geniza Fragmente*, ed. Schäfer; Scholem, *Jewish Gnosticism*; Dan, *Jewish Mysticism*, i: *Late Antiquity*; Elior, *Three Temples*: Elior, 'From Earthly Temple'; Halperin, *Faces of the Chariot*; Segal, *Two Powers in Heaven*; Swartz, *Scholastic Magic*; Orlov, *Enoch-Metatron*.

Mordecai Ashkenazi

A Shabatean kabbalist who lived in the seventeenth and eighteenth centuries. He was the disciple of the Italian kabbalist Abraham Rovigo, author of *Eshel avraham* on the Zohar. Ashkenazi was known to have had an angelic mentor, or *magid*, who appeared to him in his dreams and taught him kabbalistic secrets. He and his teacher were covert Shabateans and immigrated to the land of Israel in 1702. On him see Scholem, *The Dreams of R. Mordekhai Ashkenazi*.

Mordecai Joseph Leiner of Izbica (1800–1854)

A controversial hasidic leader who was considered to be the spiritual successor of the Seer of Lublin's mystical teachings. He was one of the disciples of Simhah Bunem of Przysucha and Menahem Mendel of Kotsk. He saw himself as the spiritual disciple of the Seer of Lublin, who taught two ways of divine worship, love and awe, and as a result he was opposed to the position of his teacher, the rabbi of Kotsk. His turbulent separation from his rabbi in 1839 is considered to be the cause of Menahem Mendel of Kotsk's twenty-year seclusion. After the separation there was acute hostility between the hasidic followers of Kotsk and Izbica. His main composition, *Mei hashilo'ah* (Waters of Shiloah), based on autonomous decisions pertaining to moral issues founded on a mystical vision and on freedom of interpretation of the divine commandment, in changing circumstances, as well as on the obligation to doubt all things, was banned and burnt when it was published in Vienna in 1860. On him see Elior, 'Changes in Religious Thought'; Elior, *Mystical Origins*; Faierstein, *All is in the Hands of Heaven*; Magid, *Hasidism on the Margin*.

'Moreh hatsedek', the Teacher of Righteousness

The name is attributed to the priestly leader of the Qumran community (led by the priests from the house of Zadok) in the second century BCE. His persecution by the Hasmonaean priests of Jerusalem is described in *Pesher ḥavakuk*. From the writings ascribed to him, such as the Thanksgiving Scroll, he apparently perceived himself as being endowed with divine revelation and as an opponent of the incumbent priesthood of his time (*Pesher ḥavakuk*; *Miktsat ma'asei hatorah* (MMT)). He held to the ancient biblical tradition of the Zadokite priests and cultivated different priestly legal and ritual perspectives from those that were accepted at the time by the Hellenized and Hasmonean priests who took his place. Scholars attribute to him the hymns of *Megilat hahodayot* (Thanksgiving Scroll) and relate them to the descriptions in *Megilat hapesharim* of being persecuted. On him see *Megilat haserakhim*, ed. Licht; *Megilat hahodayot*, ed. Licht; Suessmann, 'Research on the History of Halakhah'; Nitzan (ed.), *Pesher ḥavakuk*. For the texts ascribed to him in English translations see Vermes, *Complete Dead Sea Scrolls*.

Moses ben Nahman, Nahmanides, Ramban (1195–1270)

A rabbi, talmudic commentator, doctor, religious philosopher, and kabbalist. He was born and lived in Gerona in Spain. Nahmanides came to Jerusalem in 1267 after he was sentenced to be exiled owing to his participation in a public Jewish–Christian religious debate in Barcelona in 1263. He was concerned with the renewal of Jewish settlement in Jerusalem and built there a synagogue and a yeshiva. In his important *Perush al hatorah* (Commentary on the Torah) he included kabbalistic traditions. On him see Scholem, *Origins of the Kabbalah*; Idel, *Absorbing Perfections*; Wolfson, *Through a Speculum*; Pedaya, *Nahmanides*.

Moses Cordovero (1522–1570)

One of the leaders of the kabbalists in Safed in the sixteenth century. He was the disciple of Joseph Karo in halakhah and of Solomon Alkabetz in kabbalah. He was a major contributor to the systematic theoretical integration of kabbalistic theories with the systematic definition of the mystical doctrines of the ten spheres. His main compositions are *Pardes rimonim* (Orchard of Pomegranates); *Elimah rabati*; *Or ne'erav*; *Tomer devorah* (The Palm Tree of Deborah, trans. Jacobs); and *Or yakar* (Glorious Light), his voluminous interpretation of the Zohar, which remained in manuscript until the second half of the twentieth century. His autobiographical book *Sefer gerushin* (Book of Excursions) describes his mystical way of life in Safed. On him see Ben-Shelomoh, *Theology of Moses Cordovero*; Scholem, 'Kabbalah'; Zak, *In the Gates*; Schechter, 'Safed in the Sixteenth Century'.

Moses de León

A Spanish kabbalist who lived in the thirteenth century, author of a number of Hebrew books on kabbalah and the alleged author of the Zohar (The Book of Splendour), ascribed to the second-century sage Shimon bar Yohai (see below). The authorship of the Zohar has been discussed by a great number of scholars with regard to other books written by Moses de León. See Scholem, *Major Trends*, chs. 5–6; Tishby (ed.), *Wisdom of the Zohar*, introduction; Liebes, 'How the Zohar was Written'; Wolfson, *Through a Speculum*; Cohen-Alloro, 'Magic and Sorcery in the Zohar'.

Moses Hayim Luzzatto, Ramhal (1707–1747)

A kabbalist, poet, playwright, mystic, and inspired author of ethical and mystical books. He was born in Padua in Italy. In his consciousness he was endowed with celestial revelations, mystical inspiration, and messianic aspirations, and he was concerned with eschatological calculations and writing mystical texts. His books, which were considered to have been written by a celestial angelic mentor, *magid*, were treated as a new Zohar. He was suspected of Shabatean tendencies by the 'Shabatean hunter' Moses Hagiz, was persecuted and excommunicated, and his books were banned all over Europe. He was prohibited from teaching or writing kabbalah in Italy and his books were burned and buried in the Frankfurt cemetery. In 1743 he emigrated with his family to Acre and died there during a plague. Among his writings are the well-known ethical book *Mesilat yesharim* (Path of the Upright) and the introduction to kabbalah, *Kuf-lamed-het pithei hokhmah* (138 Gates of Wisdom). His kabbalistic composition *Perush al idra rabah* (a commentary on a central portion of the Zohar) was printed under the title *Adir bamarom* (Mighty in Heaven) (Warsaw, 1886). Luzzatto, in his short lifetime, was a prolific writer and in addition to the kabbalistic texts written under heavenly inspiration, he wrote ethical tracts, poems, grammar books, and plays. On him see Bialik, 'Young Man of Padua'; Tishby, *Kabbalah Research*; Ginzburg, *R. Moses Hayim*

Luzzatto (in English as *Life and Works of Moses Hayyim Luzzatto*); Rubin, 'R. Moses Hayim Luzzatto and the Zohar'.

Nahman of Bratslav (1772–1810)

A hasidic *tsadik* in Ukraine, the great-grandson of Israel Ba'al Shem Tov, the founder of hasidism. His grandmother was Odel, the daughter of Israel Ba'al Shem Tov. Nahman was the founder of Bratslav hasidism and was endowed with mystical inspiration; he was a prolific writer, with an original imaginative style, and messianic aspirations which are expressed in various books. Nahman was known for his unique patterns of leadership and provoked antagonism owing to the messianic elements in his teachings, which opponents alleged were associated with Shabateanism. In his short and tormented life, which was marked by sickness, madness, and inspiration, he developed a unique perception of himself as *tsadik hador* (righteous man of the generation), owing to which no heir was elected after his death and his followers remained attached to his memory; his hasidim are therefore called the 'dead hasidim'. His writings, *Likutei moharan* (Collections of the Sayings of R. Nahman) and *Sipurei ma'asiyot* (Hasidic Tales), were collected by his disciple and scribe Nathan Sternhartz of Nemirov (1780–1845). On Nahman see Weiss, *Studies in East European Jewish Mysticism*; Weiss, 'Mystical Hasidism'; Green, *Tormented Master*; Mark, *Mysticism and Madness*; Rapoport-Albert (ed.), *Hasidism Reappraised*; Magid (ed.), *God's Voice from the Void*; Urban, *Hermeneutics of Renewal*.

Nathan Adler (1741–1800)

A renowned rabbi, head of a yeshiva in Frankfurt in the second half of the eighteenth century, a mystic and teacher of kabbalah and halakhah. Adler was recognized as the admired rabbi and teacher of Moses Sofer, the 'Hatam Sofer' (the later leader of Orthodoxy) and at the same time Adler was banned and excommunicated in his town. He established one of the kabbalistic pietistic circles that was close to the Ba'al Shem Tov's hasidism in spirit and adopted some of its mystical practices inspired by the Lurianic literature. He adhered to the kabbalistic-hasidic world-view in his method of ritual slaughtering and in his manner of prayer, inspired by the tradition of Safed kabbalists. Adler was excommunicated and persecuted by the Jews of his community for his mystical and ritual tradition, his exceptionally pious manners, and his establishment of a separate prayer quorum—all of which were suspected to be associated with Shabateanism, which was a considerable threat in the second half of the eighteenth century. Jacob Frank, who had converted to Christianity in 1759 in Lvov, came to live in Offenbach, near Frankfurt, in 1786. The proximity of the threat generated suspicion against Adler and persecution. Adler ascribed major importance to dreams and to the ritual-kabbalistic tradition. The circumstances surrounding his excommunication are described in the book *Ma'asei ta'atuim* (Deeds of Mischief). On

him see Elior, 'R. Nathan Adler and the Frankfurter Pietists'; Katz, *Halakhah and Kabbalah*, 353–86.

Nathan of Gaza (1643?–1680)

A rabbi and a kabbalist who was born in Jerusalem and resided in Gaza. His prophetic visions persuaded him to convince Shabetai Tsevi (see below) to declare himself as the messiah. After Shabetai Tsevi converted to Islam, in 1660 Nathan, whose father Elisha Ashkenazi converted to Christianity, created a complex messianic theology, which sheds a mystical light on the act of conversion and its hidden rationale in the messianic process. On him see Scholem, *Sabbatai Sevi*; Wirschowsky, 'The Shabatean Ideology of the Messiah's Conversion'; Wirschowsky, 'The Shabatean Theology of Nathan of Gaza'; Liebes, *Secret of Shabatean Faith*; Goldish, *Sabbatean Prophets*.

Nehuniah ben Hakanah

A sage in the mishnaic period whose vague figure in the talmudic literature became a principal character in the mystical tradition. He is mentioned in the Heikhalot literature as part of the tradition of contemplating the heavenly chariot and as the mentor of Ishmael (*Heikhalot rabati*). In the Middle Ages he figures as a prominent mystical character, to whom many anonymous compositions are ascribed. The books *Sefer habahir*, *Sefer hatemunah*, *Sefer hakanah*, all anonymous and pseudographical mystical compositions, were ascribed to him. On him see Scholem, *Origins of the Kabbalah*.

Rashbi, see Shimon bar Yohai.

Samuel Primo (1635–1708)

A rabbi, kabbalist, and Shabatean leader who was born in Cairo. In 1665 he met Shabetai Tsevi in Jerusalem and became one of his supporters, remaining with them in Gaza and Constantinople. He was Shabetai Tsevi's scribe while the latter stayed in the Gallipoli fortress, and transcribed his pamphlets on the messiah. He remained loyal to Shabetai Tsevi after his conversion to Islam, although he avoided saying so publicly. Later he was a rabbi in Adrianople. On him see Scholem, *Sabbatai Sevi*; Liebes, *Secret of Shabatean Faith*.

Shabetai Tsevi (9 Av 1626–Yom Kippur 1676)

A mystic and kabbalist, founder of a messianic movement claiming that redemption had started and the new messianic law was to be obeyed. He was born in Izmir (Smyrna). He was attracted from a young age to kabbalah and to the occult. In 1648, when he was 22 years old, following the horrors of the Chmielnicki persecutions in the Ukraine, where a hundred thousand Jews were murdered by the Cossacks (as he learnt from the book of a witness, Nathan Neta Hanover, *Yeven metsulah* (Venice, 1653)), he revealed his messianic tendencies and ambitions for

the first time, and was excommunicated by the Jewish community. In 1665 he proclaimed himself messiah, with the encouragement of Nathan of Gaza, who publicized his name in letters and sermons and inflamed the passion of thousands in Jewish communities in the East and in the West. Around this time he was arrested by the Turkish authorities and coerced to convert to Islam or face execution. His enforced conversion in 1666 created a major upheaval among his followers and led to a mass conversion among those who elected to follow the way of their master. (Doenmeh was the name of his followers who converted to Islam.) As a consequence of Shabetai Tsevi's conversion a complex messianic-kabbalistic theology was created to explain the conversion as a necessary stage in the process of the elevation of fallen sparks of the soul of the messiah. The principal ideas of his doctrine are to be found in the book *Raza dimeheimanuta* (in Aramaic: The Secret of the Faith), which he dictated to one of his followers before his death. On him see Scholem, *Sabbatai Sevi* and 'Sabbatai Sevi'; Wirschowsky, 'Shabatean Ideology'; Wirschowsky, 'Shabatean Theology'; Liebes, *Secret of Shabatean Faith*; Goldish, *Sabbatean Prophets*.

Shimon bar Yohai

A mishnaic sage living in the second half of the second century, a disciple of Rabbi Akiva, and one of the most important teachers of halakhah in the Mishnah, also known by his acronym of Rashbi. He founded a yeshiva in Meron. He became a key figure in the pseudographical mystical tradition of the Zohar, written a thousand years after his lifetime. According to the aggadah, during the time he fled from the Roman persecutions he hid in a cave with his son Ele'azar for thirteen years and at this time divine secrets were revealed to him, which he wrote down as the Book of the Zohar. The authentic author of the Zohar, Rabbi Moses de León, who lived in the thirteenth century (see above), combined the aggadic tales that are concerned with bar Yohai and his support for the messianic movement of Bar Kokhba in the second century CE with new mystical messianic insights pertaining to the second millennium, although the medieval book was ascribed to the mishnaic period by its author. The mythical and mystical aspects of Shimon bar Yohai's character, which are related to Moses and the messiah, to the revelation of celestial secrets and to redemption, and to a playful and mysterious interpretation of the sacred tradition, have been a fertile ground for generations of students of mysticism. On him see Scholem, *Major Trends*; Tishby (ed.), *Wisdom of the Zohar*; Liebes, 'Messiah of the Zohar'; Liebes, 'How the Zohar was Written'; Hellner-Eshed, *A River Issues Forth; Zohar*, trans. Matt.

Shneur Zalman of Lyady (1745–1813)

The founder of Habad hasidism in White Russia, a disciple of Dov Ber, the Maggid of Mezhibezh. Shneur Zalman combined a profound mystical perceptiveness with methodical theosophical thought and his writings inspired the

Habad Lubavitch movement. His mystical theosophy, which reflects an intense experience of divine presence and a profound sense of ecstatic rapture, is concisely formulated in *Sha'ar hayihud v'ha'emunah* (Gate of Unity and Faith) in the *Tanya*. Among his writings are *Tanya*, *Likutei amarim* (Collections of Sayings); *Sidur tefilah shel harav* (The Rabbi's Prayer Book); *Torah or* (Light of Torah); *Shulhan arukh harav* (a code of law). His mystical theosophy, along with his teachings in hasidism, his mystical-halakhic books, and the broad public support he attracted provoked persecution by the mitnagedim (the opponents of the hasidic way) and the fury of the hasidim. He was arrested and imprisoned by the Russian authorities after defamation by the mitnagedim, involving perjury. He was often at the centre of internal hasidic disputes concerning his position on the broad dissemination of kabbalah. On him see Hilman, *My Master's House*; Wilensky, *Hasidim and Mitnagedim*; Elior, *Paradoxical Ascent*; Loewenthal, *Communicating the Infinite*; Orent, 'Ethical and Mystical Elements'. His book *Tanya* has been translated by Mindel, Posner, and Schochet.

Solomon Alkabets (1500–1576)

A kabbalist and a poet who was born in Turkey. He learnt Torah from Joseph Taitazak (see above). Alkabets moved to Adrianople, where he met Joseph Karo, joined his kabbalistic circle, and made public Karo's mystical insight. Alkabets emigrated to the land of Israel together with Karo around 1535–6. He was active in Safed with his mentor in spreading kabbalah and, finally, was the head of a kabbalistic yeshiva. He was the teacher of Moses Cordovero, his brother-in-law, who describes in his books Alkabets's ritual and mystical customs. He renewed, with other members of this circle, the kabbalistic rituals and composed the famous mystical sabbath *piyut* 'Lekha dodi'. He wrote kabbalistic commentary on some of the biblical books and on the Passover Haggadah. Among his books are *Ayelet ahavim* (Venice, 1552), on the Songs of Songs; *Berit halevi* (Lemberg, 1862), on the Passover Haggadah; *Manot halevi* (Venice, 1585), on Esther; *Shoresh yishai* (Venice, 1561), on Ruth; *Tikun tefilot*, in *Sefunot*, 6 (1962), 135–82. A collection of his prayers has been preserved in Moscow, MS Ginzburg 694, and Paris, Bibliothèque nationale de France, MS 198. On Alkabets see Werblowsky, *Karo, Lawyer and Mystic*; Ben-Shelomoh, *Theology of Moses Cordovero*; Zak, *In the Gates*; Kimelman, *Lekha Dodi*; Schechter, 'Safed in the Sixteenth Century'; *Safed Spirituality*, trans. Fine.

Solomon Almoli (before 1490–1542)

A fruitful author on dreams who was born in Spain and expelled as a child. He was a doctor, philologist, and scientist. Almoli lived in Constantinople in the sixteenth century, where he was a member of the community court. He dealt with the investigation and interpretation of dreams. He wrote books concerning dreams, among them *Sefer ha'ahlamah . . . inyan pitron halomot* (Concerning the

Interpretation of Dreams), *Kitsur misefer pitron halomot* (The Interpretation of Dreams, condensed version) (Salonika, 1556), and *Mefasher helmin* (Interpreter of Dreams), also known as *Pitron halomot* (Solving Dreams) (Salonika, 1516).

Solomon ben Shimon Turiel

A kabbalist who is reputed to have been numbered among the Safed kabbalists of the sixteenth century. He wrote a commentary on *Sefer yetsirah* entitled *Eshet ne'urim* (Wife of Youth) and composed a sermon regarding salvation in the seventh decade of the sixteenth century. On him see Scholem, 'Homily on Redemption'.

Solomon of Lutsk (b. 18th century, d. 1813)

A disciple of Dov Ber, the Maggid of Mezhibezh. He was a key figure in the publishing of kabbalistic and hasidic books, including the books of Jacob Joseph of Polonnoye and of Dov Ber of Mezhibezh in the early 1790s in Koretz and Parizk. He composed an important homily book entitled *Divrat shelomoh* (Speech of Solomon) (Zolkiew, 1848). On him see Schatz-Uffenheimer, *Hasidism as Mysticism*; Gries, *Book, Author, and Story*; Elior, 'The Paradigms of *Yesh* and *Ayin*'.

Solomon Molcho (1500–1532)

A kabbalist, a mystic who had visions, an author of kabbalistic books, and a founder of a messianic movement. Molcho, born as a Christian son of a Marrano family and named Diego Perez, was a secretary of the King's Council in Portugal. In 1525 he converted to Judaism after he met David Reuveni, a messenger from the Jews of Christian Ethiopia, who arrived in Portugal in 1524 (Portugal had established a naval base in Ethiopia in 1522). Reuveni wanted to offer military help on behalf of the Jews to the Christians led by the Habsburg emperor in their fight against the Ottoman Turks in return for royal and papal permission to allow Jewish settlement in the Land of Israel after the victory over the Ottomans. Molcho, taken by Reuveni's ideas, circumcised himself, learnt Hebrew, and received visions; he left Portugal and wandered among different Jewish communities, spreading the resurgence of messianic beliefs. In 1529 he published his book of homilies *Sefer hamefo'ar* (The Glorious Book), in which he proclaimed the coming of the messiah in the year 1540, and was in contact with kabbalistic circles in Salonika. In 1529, when he heard that the army of the emperor Charles V had conquered Rome, he went to Italy and convinced many listeners that the fall of Rome (Edom) announced the coming of the messiah. He predicted some eschatological events, among them flood in Rome and earthquake in Portugal, which were fulfilled within the time he had claimed, a fact that gave him a special position in the papal and royal courts. He saw himself as the herald of the messiah, hinted in his visionary autobiographical book *Hayat hakaneh* (Creature of the Reeds),

which greatly influenced the kabbalistic circles of the sixteenth century. Molcho attempted to advise Pope Clement VII and the Habsburg emperor Charles V concerning political and military plans that were related to his messianic visions, and to the Portuguese presence in Ethiopia in that period. Together with Reuveni, he offered assistance to the Christian emperor in his war against the Turks and in return he requested an imperial document granting permission to the Jews to emigrate to the Land of Israel after such a victory. His plans failed, as a defamation by the Italian Jewish doctor Jacob Mantino brought about his detention by the Inquisition. This court tried him and sentenced him to execution by burning for his refusal to acknowledge the veracity and superiority of the Christian religion, into which he had been born as a Marrano and from which he converted to Judaism. In November 1532 he was burnt at the stake in Mantua and died as a martyr. His life, books, and deeds had crucial influence on Joseph Karo in his mystical awakening. On Molcho see Aescoly, *Messianic Movements; Hazon shelomoh molkho hayat hakaneh*, ed. Aescoly; Idel, 'Solomon Molcho as a Magician'; Elior, 'R. Joseph Karo'.

Yohanan ben Zakai (1st c. CE)

He was the leading sage at the end of the Second Temple period, known for his interest in mystical matters. The Talmud records that, during the siege of Jerusalem by the Romans, he escaped from the city and obtained permission to live in Yavneh, where he set up an academy that became the centre of rabbinic activity after the destruction of the Temple. In the mystical tradition he is associated with the expounding of the divine chariot and with exceptional knowledge in esoteric lore (BT *Sukah* 28a; BT *Hagigah* 14b).

Zadok Hakohen (1823–1900)

A leading disciple of Mordecai Joseph Leiner of Izbica, author of *Mei hashilo'ah* (see above), he was a prolific hasidic author, halakhic writer, and a mystical teacher. He wrote on his dreams in the book *Resisei lailah* (Night Dew) and in the tract *Divrei halomot* (Words of Dreams) (Lublin, 1903). On him see Brill, *Thinking God*; Magid, *Hasidism on the Margin*.

Ze'ev Wolf of Zhitomir (b. 1730? died between 1795 and 1799)

One of the most important disciples of the prominent hasidic teacher the Maggid of Mezhibezh. Ze'ev Wolf wrote one of the early hasidic books, *Or hame'ir* (Shining Light), between 1780 and its publication in Korets in 1798. The book reflects major developments in hasidic thought and deals with the letter-combination theory (*tseruf*) and the significance of linguistic deconstruction (*peruk*). He wrote on the intense experience of the divine presence and on the infinite creative power of language, and he elaborated on the doctrine of the Shekhinah, 'the world of speech', and its hasidic interpretation. On him see Tishby, 'The Messianic Idea'.

