

Bibliography

In the Primary Sources, references are listed under the author's name; anonymous works are listed under the title. The first modern edition cited is the one used in the book.

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The book reflects ideas that were formed in societies of mystical piety in Safed in the second half of the sixteenth century.
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A letter written by the founder of hasidism in the mid-eighteenth century relating his ascent to heaven and conversation with the messiah. English translation: Jacobs, *Jewish Mystical Testimonies*, 148–55; Rosman, *Founder of Hasidism*, 97–113.
- BEN SIRA, Ecclesiasticus, see *Wisdom of Ben Sira*.
Book of Jubilees, in *Old Testament Pseudepigrapha*, ed. Charlesworth, ii. 35–142, trans. O. S. Wintermute.
Priestly tradition, written in the middle of the second century BCE. Biblical history from the creation to the Sinai revelation as retold by the 'Angel of the Presence who sees God' (*malakh hapanim*) to Moses in a new alternative order. The history is told in a sevenfold structure of 'weeks of years' and jubilees, which are based on the solar calendar of 364 days, fifty-two weeks, and sevenfold divisions. The book's alternative history focuses on the commandments which connect the life of the Patriarchs and the 'appointed times of the Lord' according to the solar calendar. The holiday of Shavuot is a central topic. It is dated to the fifteenth of the third month, the date of all the covenants in the priestly tradition.
- The Books of Enoch: Aramaic Fragments of Qumran Cave 4*, ed. Jozef T. Milik (Oxford, 1976). Re-edited in *Discoveries in the Judaean Desert*, 36 (Oxford, 2000).
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1 Enoch, or Ethiopic Enoch, was written close to the Hasmonean period in the second century BCE; it is called Ethiopic after the place where the manuscript was discovered in 1796, and for the Ethiopian Semitic language, Ethiopic or Ge'ez, into which it was translated from Aramaic. The book reflects the priestly tradition of the solar calendar that was revealed to Enoch in his heavenly ascent (Gen. 5: 24) and various traditions of the angelic world.

2 Enoch, in *The Old Testament Pseudepigrapha*, ed. Charlesworth, i. 91–222.

Slavonic Enoch was written in the first century CE and is called Slavonic after the language into which it was translated from Greek; the manuscript was found in Belgrade in 1886. The book reflects priestly traditions on the solar calendar and on Enoch the founder of priestly tradition and his heavenly ascent.

3 *Enoch: The Hebrew Book of Enoch*, ed. Hugo Odeberg (Cambridge, 1928; repr. New York, 1973 with prolegomena by Jonas Greenfield). Republished and interpreted by Philip Alexander in *The Old Testament Pseudepigrapha*, ed. Charlesworth, i. 223–315. Manuscripts transcribed in *Synopse zur Hekhalot-Literatur*, ed. Schäfer et al., §§1–80.

The Hebrew Book of Enoch was composed during the talmudic period; the name of the composition is *Sefer heikhalot* or *Sefer shivaah heikhalot* (Book of Seven Sanctuaries). It was called Third Enoch by its first editor, Hugo Odeberg. The book discusses the life of Enoch, who was transformed into an angel, Metatron, and his conversation with the mystical adept R. Ishmael, who ascended into the heavenly sanctuaries and the world of the angels.

FEIVUSH, MESHULAM, OF ZBARAZH, *Likutim yekarim* (Precious Collections) (also known as *Yosher divrei emet*) (Lemberg, 1792; Jerusalem, 1974).

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A magical composition from the end of the Roman period.

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A book of sixteenth-century kabbalistic commentary on a thirteenth-century anonymous kabbalistic text, *Ma'arekhet ha'elohut*, written by Judah Hayat at the end of the fifteenth century and the beginning of the sixteenth. Hayat was among the exiles from Spain and Portugal (1492–7) and describes in his introduction the bitter fate of the exiles.

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Heikhalot literature, relating to BT *Berakhot 7a*, including numinous hymns and martyrology, heavenly sanctuaries, angels, and prayers of the heavenly world.

Heikhalot zutarti (Lesser Heikhalot), anonymous, attributed to Rabbi Akiva. Ed. Rachel Elior, *Jerusalem Studies in Jewish Thought*, app. 1 (Jerusalem, 1982).

Heikhalot literature related to the tale of 'the four who entered paradise' (BT *Hagigah 14a–15a*), including mystical poetry and magical texts centred around holy names and visions of the divine chariot.

Hemdat yamim (Beloved of Days) (Smyrna, 1731–2). See Fogel, 'The Sabbatian Character of *Hemdat yamim*'.

Deals with the mystical reasons of the commandments according to Lurianic kabbalah as well as with moral instructions and ethical discussions, kabbalistic customs, prayers, and mystical intentions. It was condemned as heretical by the Ba'al Shem Tov, yet it does not quote any Shabatean source.

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Eighteenth-century Polish hasidism, including autobiographical notes.

— *Zot zikaron* (This to Remember) (Lvov, 1851; Munkacs, 1942).

Eighteenth-century Polish hasidism, including autobiographical notes.

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Mystical teachings of Habad hasidism, early nineteenth century.

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— *Otsar haḥayim* (Treasure of Life), Ginzburg MS 775, Moscow, quoted in Gottlieb, *Studies in Kabbalah Literature*.

A mystical diary of the fourteenth-century kabbalist.

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JACOB JOSEPH OF POLONNOYE, *Toledot ya'akov yosef*. The first hasidic book, printed in Korets in 1780.

The book records the teachings of his teacher, Israel Ba'al Shem Tov. It had a great influence on dissemination of hasidism in the end of the eighteenth century and parts of it were abbreviated as instructions for hasidic ways of life in the last decade of the eighteenth century.

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JOSEPH OF HAMADAN, *Ta'amei hamitsvot* (Reasons of the Commandments). Partially published in Meier, 'Joseph of Hamadan'.

Fourteenth-century kabbalah expressing a special interest in reincarnation.

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Fourteenth- to fifteenth-century kabbalah. On the book, see Oron, *Hapeliah vehakaneh*.

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The first mystical autobiography, written between 1533 and 1575 by a sixteenth-century kabbalist and a major halakhic authority in the Jewish world. It influenced many kabbalistic circles and affected the founder of eighteenth-century hasidism.

Keter shem tov: Anthology of the Sayings of R. Israel Baal-Shem Tov, ed. R. Aharon Hakohen (Brooklyn, 1984).

KOOK, ABRAHAM ISAAC HAKOHEN, *Arpilei tohar* (Clouds of Purity) (Jaffa, 1914).

The book was published only in part and was concealed by the heirs of the author and censored. A complete edition was published in Jerusalem in 1997.

Mystical writings of a prominent halakhic authority and notable mystic of the early twentieth century, inspired by Habad hasidism and the mystical tradition. On the different dimensions of his mystical creativity see Garb, *Yehidei segulah*.

LAVI, SIMEON, *Ketem paz* (Pure Gold) (Livorno, 1795; repr. Jerusalem, 1981). On the book see Hus, *On Golden Foundations*.

Sixteenth-century kabbalah; exegesis on Zohar retaining important traditions not connected to Safed kabbalah.

LEINER, MORDECAI JOSEPH, of Izbica, *Mei hashilo'ah* (Waters of Shiloah) (Part 1, Vienna, 1860; Part 2, Lublin, 1924). English translation of parts of the book in Faierstein, *All is in the Hands of Heaven*.

Nineteenth-century Polish hasidism. The book provoked great controversy upon publication and was burnt by its opponents. On its contents and the reasons for the controversy see Elior, 'Changes in Religious Thought'.

LUZZATTO, MOSES HAYIM (RAMHAL), *Adir bamarom* (Mighty in Heaven) (Warsaw, 1886).

A kabbalistic composition written in Italy in the first part of the eighteenth century under mystical inspiration. The book is introduced as a continuation of the Zohar. See Ginzburg, R. *Moses Hayim Luzzatto*.

— *Igerot ramhal* (Letters of M. H. Luzzatto). Ed. Simeon Ginzburg (Tel Aviv, 1937). Also available in English: Ginzburg, *Life and Works of Moses Hayyim Luzzatto*.

A collection of letters and documents of Moses Hayim Luzzatto and his contemporaries, in the first half of the eighteenth century, including detailed elaborations of dreams and visions and details on his persecution.

— *Kuf-lamed-het pithei hokhmah* (138 Gates of Wisdom) (Jerusalem, 1961). Partial trans. in Verman, *History and Varieties of Jewish Meditation*.

Ma'arekhet ha'elohut (System of Divinity) (Ferrara, 1558; Mantua, 1558).

A kabbalistic book written in the thirteenth century dealing with the emanation of the ten spheres and the kabbalistic significance of various talmudic traditions. It was first published in the sixteenth century in Italy as part of the struggle on the status of kabbalah.

Ma'aseh merkavah (Work of the Chariot), in Scholem, *Jewish Gnosticism*. Translation into English in Janowitz, *Poetics of Ascent*, and Swartz, *Mystical Prayer*. The Hebrew text is available in *Synopse zur Hekhalot-Literatur*, ed. Schäfer et al.

One of the poetical-mystical compositions of the Heikhalot texts describing the ascent and descent to the chariot.

Ma'asei ta'atvim (Deeds of Mischief) [Loeb Wetzler] (Frankfurt, 1789). Ed. Yekutiel Gruenwald (Budapest, 1922).

A sharp polemical writing against Nathan Adler of Frankfurt; the end of the eighteenth century. On the book and the polemical circumstances of its publication see Elior, 'R. Nathan Adler'.

Ma'ayan ha'hokhmah (Fountain of Wisdom) (Venice, 1601; Warsaw, 1863; Jerusalem, 1968). English translation in Verman, *Books of Contemplation*, 49–64.

Medieval Jewish anonymous mystical writing, belonging to the Circle of Contemplation that emerged around 1230 and was concerned with the secrets of the divine world and the explication of the Ineffable name. The anonymous author represents mystical secrets transmitted by the angel Michael to the mysterious angel Pe'eli to

Moses pertaining to the process of cosmogony, i.e. how the universe came into being. Gershom Scholem noted that the printed Hebrew editions are corrupt and the text is unintelligible (Scholem, *Origins of the Kabbalah*).

Marot hatsoveot, ed. and trans. Daniel Matt (Chico, Calif., 1982).

Megilat hahodayot (The Scroll of Thanksgiving Psalms), ed. Ya'akov Licht (Jerusalem, 1957). English translation in *Qumran Cave 4, XX: Poetical and Liturgical Texts*, ed. Esther Chazon, Eileen Schuller, et al. (Discoveries in the Judean Desert, 29; Oxford, 1999).

Poetic mystical text ascribed to the deposed high priest known as the Teacher of Righteousness, written in the mid-second century BCE.

Megilat haserakhim (The Rule Scroll: A Scroll from the Wilderness of Judaea 1QS 1QSa 1QSB), ed. Ya'akov Licht (Jerusalem, 1965). English translation in *Qumran Cave 4, XIX: Serekh Ha-Yahad and Two Related Texts*, ed. P. S. Alexander and G. Vermes (Discoveries in the Judean Desert, 26; Oxford, 1998).

Legal and mystical-poetic writings by the deposed priests, the sons of Zadok, mid-second century BCE.

Megilat milhemet benei or bivenei hoshekh (The Scroll of the War of Sons of Light with Sons of Darkness), ed. Yigael Yadin (Jerusalem, 1957).

Mystical description of the heavenly and earthly struggle between the righteous and the powers of evil. Angelic assistance is promised the former to fight the demonic strength of the latter. Written by priestly circles in the second or first century BCE.

MOLCHO, SOLOMON, *Hazon shelomoh molkho hayat hakaneh* (The Vision of Solomon Molcho, Creature of the Reeds) (Amsterdam, 1660). Ed. Aharon Ze'ev Aescoly (Jerusalem, 1939). Also ed. Yehudah Edri (Jerusalem, 1989). The first editor was Abraham ben Joseph Rotenberg, in the 1660s.

Hayat hakaneh is a visionary text concerned with redemption inspired by the Book of Daniel; the author was born a Marrano and reconverted to Judaism in the decade that he wrote the book.

— *Sefer hamefo'ar* (The Glorious Book) (first published in Turkey in 1529).

A book of kabbalistic sermons written at the end of the third decade of the sixteenth century.

MOSES HAYIM EPHRAIM of Sudylkov, *Degel mahaneh efrayim* (Korets, 1810; Jerusalem, 1963).

Hasidic teachings written by the grandchild of the founder of hasidism, containing family memories and quotations from Israel Ba'al Shem Tov's teachings and dreams.

NAHMAN OF BRATSLAV (1772–1810). See Green, *Tormented Master*; Mark, *Mysticism and Madness*; David Assaf, *Bratslav: An Annotated Bibliography. Rabbi Nahman of Bratslav, his Life and Teachings, the Literary Legacy of his Disciples, Bratslav*

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NAHMANIDES, *Kitvei rabenu mosheh ben nahman al pi kitvei yad udefusim* (Writings of Nahmanides), ed. Hayim Dov Chavel, 2 vols. (Jerusalem, 1964–5).

— *Perush al hatorah* (Nahmanides' commentary on the Torah). Ed. Hayim Dov Chavel (Jerusalem, 1976).

Kabbalah and exegesis of the Torah written in Spain in the thirteenth century.

The Old Testament Pseudepigrapha, ed. J. H. Charlesworth, 2 vols. (Garden City, NY, 1983–5) (an English translation of the Pseudepigrapha, including priestly mystical traditions such as 1 Enoch, 2 Enoch, 3 Enoch, Jubilees, Testament of the Twelve Tribes, Testaments of Levi, Joseph, and Asenath).

Pesher havakuk (Commentary on Habbakuk), ed. Bilha Nitzan (Jerusalem and Tel Aviv, 1986).

Polemical text found among the Dead Sea Scrolls describing the difference between the deposed priests from the house of Zadok and the usurper priests from the house of Hasmonai.

Qumran Cave 4, XXVI: Cryptic Texts and Miscellanea, part 1, ed. Stephen J. Pfann, Philip Alexander, et al. (Discoveries in the Judaean Desert, 36; Oxford, 2000).

Includes parts of the Aramaic Book of Enoch.

Ra'aya mehemna (Faithful Shepherd). See below, Zohar, and Isaiah Tishby (ed.), *Wisdom of the Zohar*.

A medieval text from the fourteenth century included in the Zohar literature; the date of its composition is later than that of the Zohar itself. The book is concerned with the mystical image of Moses, the faithful shepherd.

RECANATI, MENAHEM BEN BENJAMIN, *Perush al hatorah* (Recanati's Commentary on the Torah) (Venice, 1503; Basle, 1581).

Fourteenth-century kabbalah, retaining important kabbalistic traditions.

— *Ta'amei hamitsvot* (Reasons of the Commandments) (Constantinople, 1544; Basle, 1581). Ed. S. B. Libermann (London, 1969).

Kabbalah, thirteenth and fourteenth centuries.

Reshit hokhmah hakatsar (Summary of 'Beginning of Wisdom'). Trans. M. Perelman (Brooklyn, NY, 1979).

A shorter version of a major kabbalistic text, *Reshit hokhmah*, written by Elijah de Vidas in Safed in the sixteenth century.

Re'uyot yehezkel (The Visions of Ezekiel), ed. I. Gruenwald = *Temirin*, 1 (Jerusalem, 1972), 101–39.

An anonymous treatise on the visions of Ezekiel written in the talmudic period.

Safed Spirituality: Rules of Mystical Piety, the Beginning of Wisdom, trans. and introd. Lawrence Fine, preface by Louis Jacobs (New York, 1984).

SAFRIN, ISAAC JUDAH YEHIEL, of Komarno, *Megilat setarim* (Scroll of Secrets). Ed. Naftali Ben-Menahem (Jerusalem, 1944; repr. Brooklyn, 1985). English trans. in *Jewish Mystical Autobiographies*, trans. Faierstein. Partial trans. in Jacobs, *Jewish Mystical Testimonies*, 239–44.

A mystical messianic autobiography of a nineteenth-century hasidic teacher.

SCHNEERSOHN, DOV BER, *Kuntres hahitbonenut* (Tract on Contemplation). See *Ner mitsvah vevorah or. Kuntres hahitpa'alut* (Tract on Ecstasy), trans. Louis Jacobs, *Tract on Ecstasy* (London, 1965).

An internal Habad debate on divine worship and the succession of spiritual authority after the death of Shneur Zalman of Lyady, the Habad founder, in 1813. On this debate, see Elior, *Theology in the Second Generation*; Loewenthal, *Communicating the Infinite*; Jacobs, *Jewish Mystical Testimonies*, 224–38.

— *Ner mitsvah vevorah or* (Lamp of the Commandment and Light of Torah) (Kopyst, 1820; New York, 1974) [includes *Sha'ar hayihud* (Gate of Unity) and *Kuntres hahitbonenut* (Tract on Contemplation)]. Partial English translation in Jacobs, *Seeker of Unity*.

Habad hasidim; an intra-hasidic debate on the succession of the spiritual leadership of Habad after the death of Shneur Zalman of Lyady in 1813, and on divine worship in the nineteenth century.

Sefer habahir (The Book of Elucidation), anonymously written in the twelfth century, attributed to the second-century CE sage Nehuniah ben Hakanah (Amsterdam, 1651). Ed. Reuben Margalio (Jerusalem, 1948); ed. Daniel Abraham (Los Angeles, 1995).

Among the founding texts of the kabbalistic tradition, introducing a new perception of the heavenly world, the human soul, the theory of transmigration, and the dual perception of reality. On the book see Scholem, *Origins*; Dan, *Jewish Mysticism*.

Sefer ha'iyun (The Book of Contemplation). Verman, *Books of Contemplation*.

A short theosophical-mystical treatise written anonymously around 1230 in western Europe, ascribed to Rabbi Hammai (Aramaic seer or visionary), discussing the mystery of the divine realm. The treatise, considered one of the seminal texts of the Jewish mystical tradition, circulated throughout Spain and Provence and within a few decades dozens of texts were composed reflecting the unique terminology of the book and its idiosyncratic doctrine. It has become a scholarly convention to refer to all of these works as 'circle of contemplation'.

Sefer hamalakh hameshiv (Book of the Answering Angel), or *Sefer hameshiv*, anonymous. In Scholem, 'The "Maggid" of R. Yosef Taitazak'.

The anonymous text presents itself as written automatically, dictated by an angel. The dating of the text is debatable, and is discussed in Scholem's book and in Idel, 'Inquiries into the Doctrine of *Sefer hameshiv*'.

Sefer harazim (Book of Mysteries), ed. Mordecai Margalio (Jerusalem, 1967). Edition and English translation by Michael Morgan, *Sefer harazim: The Book of the Mysteries* (Chico, Calif., 1983).

Magical tradition and Heikhalot literature, according to Genizah manuscripts from the talmudic period.

Sefer hatemunah (Book of the Image), anonymous, written in the fourteenth century, attributed to the second-century sage Nehuniah ben Hakanah and to Ishmael the high priest (Korets, 1784; Lemberg, 1892; Tel Aviv, 1972). On the book see Scholem, *The Kabbalah of Sefer hatemunah*.

Fourteenth-century kabbalah.

Sefer yetsirah (Book of Creation) (Mantua, 1562; Jerusalem, 1989). Ed. Gruenwald in 'A Preliminary Critical Edition'. English translation by Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation* (rev. edn., York Beach, Me., 1997). On the book see Liebes, *Creation Doctrine*, and Dan, 'The Religious Significance of *Sefer Yetsirah*'.

A basic book in the mystical tradition concerning a new perception of the deity as expressed in the creative process through language, letters, and numbers, ascribed by scholars to different dates from the first century CE to the Islamic period. The anonymous author initiated the concept of ten spheres (*sefirot*) and twenty-two elemental letters, which profoundly affected the Jewish mystical tradition.

SHEM-TOV IBN SHEM-TOV, *Sefer ha'emunot* (Book of Beliefs) (Ferrara, 1556; Jerusalem, 1969).

Kabbalah. On him see Gottlieb, *Studies in Kabbalah Literature*, and David Ariel, *Shem Tov ibn Shem Tov's Kabbalistic Critique of Jewish Philosophy in the Commentary on the Sefirot: Study and Text* (Ann Arbor, 1982).

Shimushi tehilim (Uses of the Psalms) (Sabbionetta, 1552; Kraków, 1648). English version in Gottfried Selig, *Use of the Psalms* (Boston, 1943).

Shimushi torah (Uses of the Torah). Introduction published as *Ma'ayan haḥokhmah* (see above).

Deals with the magical use of the letters of the Torah.

Shirot olat hashabat (Songs of the Sabbath Sacrifice). *Songs of the Sabbath Sacrifice: A Critical Edition*, ed. Carol Newsom (Harvard Semitic Studies, 27; Atlanta, Ga., 1985). *4Q Serek Shirot olat hashabat (The Qumran Angelic Liturgy)*, ed. and trans. C. Newsom (Cambridge, Mass., 1982) (Hebrew with English translation). Discoveries in the Judaean Desert, 11 has the final version of the text of the songs found in the fourth cave in Qumran. DJD 23 has the texts of the eleventh cave.

Qumran priestly-mystical literature on the angelic liturgy in the heavenly Temple arranged according to the priestly solar calendar of 364 days divided into fifty-two sabbatical weeks; second to first centuries BCE.

Shiur komah, in *Synopse zur Hekhalot-Literatur*, ed. Schäfer et al. Critical edition and English translation in Cohen, *The Shi'ur Qomah*.

Mystical theosophical doctrine relating to the image of the divine stature, ascribing to it names, measures, and bodily attributes of immense cosmic measures; first centuries CE; Heikhalot literature. On the text see Scholem, 'Shi'ur Qomah'; Cohen, *The Shi'ur Qomah*; Farber-Ginat, 'Studies in Shi'ur Komah'.

Shivhei metatron (In Praise of Metatron), in *Synopse zur Hekhalot-Literatur*, ed. Schäfer et al., §§384–488. Partial English translation in Halperin, *Faces of the Chariot*; Elijor, *Three Temples*, ch. 10.

Heikhalot mystical tradition centred around the angel of the countenance Metatron, previously known as Enoch son of Jared, who was taken to heaven.

SHNEUR ZALMAN OF LYADY, *Boneh yerushalayim* (Builder of Jerusalem), ed. Hayim Eliezer Hakohen Bihovski (Jerusalem, 1926).

— *Tanya* (Slavuta, 1797; Kefar Habad, 1980). Includes *Likutei amarim* (Collections of Sayings); *Sha'ar hayihud v'ha'emunah* (Gate of Unity and Faith); *Igeret hakodesh* (Holy Epistle). English translation by Nissan Mindel, *Rabbi Schneur Zalman*, 2 vols. (Brooklyn, 1969–73); bi-lingual edition by Nissan Mindel, Zalman Posner, and Immanuel Schochet (London, 1973).

Habad, hasidic mysticism of the last third of the eighteenth century; the most influential book in the consolidation and dissemination of Habad hasidism.

— *Torah or* (Light of the Torah) (Kapot, 1832; Vilna 1899; Brooklyn, 1978). On the book see Elijor, *Paradoxical Ascent to God*.

Habad mystical theosophy; comprehensive, systematic, and profound discussion of the perception of divinity and the mystical divine worship; written in the eighteenth and nineteenth centuries.

— *Torat hayim* (Torah of Life) (Kapot, 1826; Brooklyn, 1974).

A homiletic hasidic book by two Habad teachers, Shneur Zalman of Lyady and his son Dov Ber. It is usually ascribed to the son in hasidic bibliography but has important teachings of the father.

SOLOMON OF LUTSK, *Divrat shelomoh* (Speech of Solomon) (Zolkiew, 1848; repr. Jerusalem, 1955). On him see Schatz-Uffenheimer's introduction to Dov Ber of Mezherich, *Magid devarav leya'akov* (Jerusalem, 1976).

Hasidic thoughts and teachings of the Maggid of Mezherich as introduced by his student, who was a central figure in printing kabbalistic and hasidic books in the last decades of the eighteenth century.

SOLOMON SHLOMEL BEN HAYIM OF DREZNITZ, *Shivhei ha'ari* (In Praise of Isaac Luria) (Ostraha, 1794). Ed. Jacob Moshe Hillel (Jerusalem, 1991).

Lurianic hagiography of the seventeenth century, a text that had a profound effect on mystical circles throughout the Jewish world since its readers strove to imitate the mystical perceptions and practices of Luria. On him see *Toledot ha'ari*, ed. Benayahu.

Songs and Praises of the Shabateans [Shirot vetishbaḥot shel hashabeta'im], ed. Moshe Atiash, G. Scholem, and Y. Ben-Tsevi (Jerusalem, 1946).

Late seventeenth- and early eighteenth-century poetical-mystical literature of the Doenmeh.

Songs of the Sabbath Sacrifice, see *Shirot olat hashabat*

Synopse zur Hekhalot-Literatur, ed. Peter Schäfer, Margarete Schlüter, and Hans Georg von Mutius (Tübingen, 1981).

A synoptic collection of seven medieval manuscripts of the Heikhalot literature written or copied in Germany in the circles of the German Jewish Pietists of the twelfth and thirteenth centuries. The origins of the Heikhalot tradition are in the talmudic period; the texts are written and published in Hebrew and Aramaic; the introduction is in German. Portions of this literature are available in English translation in books by Scholem, *Jewish Gnosticism*; P. Alexander, 3 Enoch in *Old Testament Pseudepigrapha*, ed. Charlesworth, i. 223–315; Halperin, *Faces of the Chariot*; Schäfer, *Hidden and Manifest God*; Janowitz, *The Poetics of Ascent*; Swartz, *Mystical Prayer*; Elior, *The Three Temples*; Jacobs, *Jewish Mystical Testimonies*, 26–34.

TABUL, JOSEPH IBN, *Derush heḥsivah* (Sermon 'Delight is in Her'), in Masud Hadad Cohen, *Simḥat kohen* (A Priest's Joy) (Jerusalem, 1921).

TESTAMENT OF LEVI, in *Old Testament Pseudepigrapha*, ed. Charlesworth, i. 788–95.

A priestly tradition from the second century BCE about the history of Levi. The Aramaic text was found in Qumran among the Dead Sea Scrolls. The priestly-mystical tradition profoundly transforms the image of Levi, arguing that he was chosen by the angels to be the founder of the priesthood in the times of the patriarchs. On Levi in the Testament of Levi see Kugel, 'Levi's Elevation to the Priesthood'.

Toledot ha'ari (Life of Isaac Luria), ed. Meir Benayahu (Jerusalem, 1967).

Lurianic hagiography, sixteenth and seventeenth centuries. The text was first printed as *Kavanot uma'aseh nisim* (Constantinople, 1720).

Tsava'at harivash (The Testament of Israel Ba'al Shem Tov), collection of sayings by Israel Ba'al Shem Tov and the Maggid of Mezhibezh, first printed in 1794. *Shivḥei habesht*, ed. B. Mintz (Jerusalem, 1969), 213–34. A modern annotated edition: *Tsava'at harivash*, ed. Jacob Immanuel Schochet (Brooklyn, NY, 1975). English translation by id., *Tzava'at Harivash* (Brooklyn, NY, 1998).

Hasidic writings from the later part of the eighteenth century, which include some of Israel Ba'al Shem Tov's teachings. The book had an immense effect on the consolidation of the new hasidic identity. It was burnt by the opponents of hasidism in Vilna. On the history of the book in the hasidic-mitnagdic controversy see Wilensky, *Hasidim and Mitnagdim*.

VIDAS, ELIJAH B. MOSES DE, *Reshit hokhmah* (Beginning of Wisdom) (Venice, 1579). Ed. K. Waldmann (Jerusalem, 1984).

Kabbalah and ethical literature, from the second part of the sixteenth century.

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The book was 'adopted' by hasidic circles as a moral and mystical guide to daily conduct.

VITAL, HAYIM, *Ets hayim* (Tree of Life) (Korets, 1794; Warsaw, 1891; Jerusalem, 1910).

The main composition of Lurianic kabbalah in the sixteenth and seventeenth centuries. The book introduces a new perception of the divine world and human worship. The introduction to the book, written by Vital, is the most important testimony on the struggle of the kabbalah to gain a prominent spiritual position in the sixteenth century.

— *Mavo she'arim* (Opening of the Gates) (Jerusalem, 1984).

Lurianic kabbalah of the sixteenth century, the first of eight volumes that include Lurianic kabbalah, called *Shemonah she'arim*.

— *Sefer hagilgulim* (Book of Reincarnations) (Frankfurt, 1684; Jerusalem, 1987).

Lurianic kabbalah (sixteenth century) contributed to dissemination of the belief in reincarnation and the conclusions derived from it regarding ritual slaughter and levirate marriage.

— *Sefer hahezzyonot* (Book of Visions). Ed. Aharon Ze'ev Aescoly and Naftali Ben-Menahem (Jerusalem, 1954). English translation in Faierstein, *Mystical Autobiographies*.

A mystical autobiography recording dreams and visions of Hayim Vital, a major kabbalist in the second half of the sixteenth century who lived in Safed and Damascus and edited and disseminated the first recensions of Lurianic kabbalah.

— *Sha'ar hagilgulim* (Gate of Reincarnations) (Jerusalem, 1912, 1978, 1981). One of the 'Eight Gates'.

Sixteenth-century Lurianic kabbalah; mysticism; theory of the soul and doctrine of reincarnation of the souls.

— *Shemonah she'arim* (Eight Gates) (Saloniki, 1852; Jerusalem, 1974; 1988).

A series of eight books ('Gates') written by Vital, containing a systematic presentation of Lurianic kabbalah divided by topic.

Wadi Daliyeh, II, and Qumran Miscellanea, pt. 2: *The Samaria Papyri from Wadi Daliyeh*, ed. D. M. Gropp, J. VanderKam, and M. Brady (Discoveries in the Judaean Desert, 28: Oxford, 2001).

Wisdom of Ben Sira, ed. Moshe Tsevi Segal (Jerusalem, 1953).

Wisdom literature of the early second century BCE; parts of the book were found in Qumran among the Dead Sea Scrolls and in the Cairo Genizah. Important traditions concerning Enoch son of Jared, the founder of the mystical-priestly lore, and the high priest Simeon the Just (Shimon Hatsadik) of the priestly house of Zadok are included in the book.

WOLF, ZE'EV, of Zhitomir, *Or hame'ir* (Shining Light) (Korets, 1798; Jerusalem, 1968).

Eighteenth-century hasidism from the circle of the Maggid of Mezhirech. The book contains remarkable teachings on language and on the hasidic perception of the mystical connotation of the Shekhinah.

ZADOK HAKOHEN OF LUBLIN, *Tsidkat hatsadik* (Righteousness of the Righteous) (Lublin, 1902; Jerusalem, 1987). On the author see Brill, *Thinking God*.

Polish hasidism of the nineteenth century; he was a follower of the hasidic school of Izbica.

Zohar (*Sefer hazohar*, Book of Splendour), attributed to R. Shimon bar Yohai [real author: Moses de León], first published in Mantua and Cremona in 1558. Ed. Reuben Margalio (Jerusalem, 1984). Partial English translation in Tishby (ed.), *Wisdom of the Zohar*. The first three portions are fully translated by Daniel Matt, *Zohar* (Pritzker Edition), 1–2 (Stanford, 2006).

A medieval kabbalistic composition written in the thirteenth century in Spain in Aramaic, but ascribed to R. Shimon bar Yohai, a sage who lived in the second century. The exceptional structure, language, and contents of the book made it one of the central sources of mystical inspiration for the following centuries. On the book see Scholem, *Major Trends*; Liebes, 'How the Zohar was Written'; Hellner-Eshed, *A River Issues Forth*; Giller, *The Enlightened*.

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