

CAN YOU ANSWER THESE QUESTIONS?

1. When did Shabbtai Tzvi first claim that he was the awaited Moshiach?
2. Describe the circumstances that made such a claim believable?
3. Who was Nathan of Gaza and what was his relationship to Shabbtai Tzvi?
4. How did the work, "The Vision of Avraham" influence Shabbtai Tzvi?
5. What was the reaction of the Jerusalem Rabbinate to his claims?

This and much more will be addressed in the fifth lecture of this series: "The Apostate 'Messiah': The Tragedy of Shabbtai Tzvi".

To derive maximum benefit from this lecture, keep these questions in mind, as you listen to the tape and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book was designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series IX Lecture #5

THE APOSTATE "MESSIAH":
THE TRAGEDY OF SHABBTAI TZVI

I. Predicting Moshiach's Coming

A.

היסוד שנים עשר: ימות המשיח והוא להאמין ולאמת שיבא ולא יחשב שיתאחר אם יתמהמה חכה לו ולא ישים לו זמן ולא יעשה סברות במקראות להוציא זמן ביאתו וחכמים אומרים תיפח רוחן של מחשבי קיצין ושיאמין שיהיה לו יתרון ומעלה וכבוד על כל המלכים שהיו מעולם כפי מה שנבאו עליו כל הנביאים ממש רבינו ע"ה ומי שיסתפק בו או נתמעט אצלו מעלתו כפר בתורה שיעד בו בתורה בפירוש בפרשת בלעם ופרשת אתם נצבים ומכלל יסוד זה שאין מלך לישראל אלא מבית דוד ומזרע שלמה בלבד וכל החולק על המשפחה הזאת כפר בשם הש"י ובדברי נביאיו. רמב"ם, הקדמה לפירושו לפרק חלק (פרק י' ממס' סנהדרין)

The twelfth basic principle [of Judaism] concerns the Messianic era. One is required to believe and verify that the Moshiach (Messiah) will come and not to think that [the opportunity for his coming] has passed. [Even] if he is delayed, await him, but do not place a specific time for his coming nor make interpretations of Scripture to derive the time of his arrival. Our Sages have stated, "Blasted (teyfach) be the spirit of those who calculate the end [of the days]." One should also believe that he will have special qualities and eminence above and beyond all the kings that have ever existed [throughout history]. This [belief] is based upon all of the prophecies of the Prophets, from Moshe *Rabbainu*, (our teacher,) of blessed memory, and on. Anyone who doubts this or minimizes his special qualities, denies the Torah, as the Torah expressly bears testimony regarding this fact in the *Parsha* (section) of *Bilaam* and the *Parsha* of *Netzavim*. Included in this principle is that the king of Israel will come only from the House of David and the seed of Shlomo (Solomon). Anyone who challenges this family[']s right to the throne] is a denier in the name of Hashem, may He be blessed, and the words of His prophets. **Rambam in his introduction to his Mishnaic commentary to Perek Chelek, (Chapter 10 of Sanhedrin)**

B.

מאי ויפח לקץ ולא יכזב - אמר רבי שמואל בר נחמני אמר רבי יונתן: תיפח עצמן של מחשבי קיצין, שהיו אומרים: כיון שהגיע את הקץ ולא בא - שוב אינו בא. אלא חכה לו, שנאמר אם יתמהמה חכה לו. שמא תאמר אנו מחכים והוא אינו מחכה - תלמוד לומר (ישעיהו ל') ולכן יחכה ד' לחננכם ולכן ירום לרחמכם. וכי מאחר שאנו מחכים והוא מחכה, מי מעכב? - מדת הדין מעכבת, וכי מאחר שמדת הדין מעכבת, אנו למה מחכים? - לקבל שכר, שנאמר (ישעיהו ל') אשרי כל חוכי לו. סנהדרין צז:

What is meant by [the verse], "But at the end it (the prophetic vision) shall speak (ve-yafeach) and not lie" (Habakkuk 2:3)? — R. Shmuel b. Nachmani said in the name of R. Yonasan: **Blasted (teyfach) be the bones of those who calculate the end [of the days]. For they would say, "Since the predetermined time has arrived, and yet he has not come, he will never come!" But [even so], wait for him, as it is written, "Though he tarry, wait for him (Ibid.)."** Should you say, "We look forward [to Moshiach's coming] but He does not," therefore does Scripture state, "And therefore will the L-rd wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you." (Isaiah 30:18) But since we look forward to it, and He does likewise, what delays [his coming]? — The Attribute of Justice delays it. But since the Attribute of Justice delays it, why do we await it? — To be rewarded [for hoping], as it is written, "Blessed are all they that wait for him." (Ibid.) **Sanhedrin 97b**

C.

דבאלף שתייתי לזמן ארבע מאות ותמניא שנין יהיו קימין כל דיירי עפרין בקיומהון והיינו דכתיב בשנת היובל הזאת תשובו איש אל אחוזותו. זוהר בראשית ד' קל"ט

In the sixth millennium, at the time of four hundred and eight years, all those who dwell upon the dust of the earth shall arise erect, as it is written, "In this (zoth=408) year of Jubilee, each man shall return unto his inheritance." **Zohar, Beraishis 139**

D.

שנת ת"ח אשר חשבתי בזאת יבוא אהרן אל הקודש לפני ולפנים נהפך כנורי לאבל ושמחתי ליגונים. הגאון ר' שבתי הכהן, ס' מגילת עיפה

The year (5)408 which I thought would be a fulfillment of the verse, "With this (zos=408) shall Aharon enter the holy of holies," my harp turned to mourning and my joy to anguish. **HaGaon Rav Shabsai HaKohen, Sefer Megillas Aifah**

E.

ועשו סימן לזאת השנה שהיא שנת ה'ת'ח וקוץ ו"דרדר" ל'פ'ק כי הם חשבו כי שנת גאולה היא בזאת השנה כמוזכר בספר הזוהר בפ' חיי שרה בשנת בני ח'ת ועכשיו נהפך ל'דרדר". ס' דברי יוסף לר' יוסף בן יצחק סמברי

They made a sign to remember that year (5)408, "Thorns and thistle (dardar=408)". For they reckoned that it would be the year of redemption, as is mentioned in the Zohar in Parshas Chayah Sarah and it then turned into a year of thistles (suffering). **R. Yosef Sambari, Sefer Divrei Yosef**

F.

אמר עולא: ייתי ולא איחמיניה. וכך אמר רבה: ייתי ולא איחמיניה, רב יוסף אמר: ייתי, ואזכי דאיתיב בטולא דכופיתא (בשולא) דחמריה. אמר ליה אביי לרבה: מאי טעמא? אילימא משום חבלו של משיח - והתניא, שאלו תלמידיו את רבי אלעזר: מה יעשה אדם וינצל מחבלו של משיח? - יעסוק בתורה ובגמילות חסדים. ומר - הא תורה והא גמילות חסדים - אמר [ליה]: שמא יגרום החטא. סנהדרין צח:

Ulla said: Let the Messiah come, but let me not see him. Rabbah said likewise: Let him come, but let me not see him. R. Yosef said: Let him come, and may I be worthy of sitting in the shadow of his donkey's saddle. Abaye enquired of Rabbah: What is your reason [for not wishing to see him]? Shall we say, because of the birth pangs [preceding the advent] of the Messiah? But it has been taught, "R. Elazar's disciples asked him, 'What must a man do to be spared the pangs of the Messiah?' [He answered,] 'Let him engage in study and benevolence.'" And you Master do both. He replied: [I fear] lest sin cause it. **Sanhedrin 98b**

II. Shabbtai Tzvi - The Troubled and Self Proclaimed Messiah

A. Shabbethai Zebi was the son of Mordecai Zebi, an inhabitant and natural of Smyrna who gained his livelihood by being a broker to an English merchant in that place; a person who before his death was very decrepit in his body, and full of the gout and other infirmities. But his son Shabbethai Zebi, addicting himself to study and learning, became a notable proficient in the Hebrew and Arabic (Aramaic) languages. And especially in divinity and metaphysics he was so cunning a sophister that he vented (expressed) a new doctrine in their Law, and drew to the profession of it so many disciples as raised one day a tumult in the synagogue; for which afterwards he was, by censure of the Hakams (who are the expounders of the Law), banished out of the city. [The Smyrna rabbis expelled this Messianic pretender between 1651-1654]. **Sir Paul Rycout (1628-1700), History of the Turkish Empire, from the year 1623, to the year 1677, London 1687**

B.
והיום כמו עשרים שנה בקירוב שפתח פיו לומר משיחא אנא והגה את השם באותיותיו. והרב הגדול כמוהר"ר יוסף איסקפא ז"ל שהיה רבו מובהק גער בו והפקיר את דמו והיה מכריז כל הקודם בו זכה לפי שעתיד להחטיא את הרבים ולעשות אמונה חדשה. וכתב על זה לקושטאנטינא יע"א וכתרוהו מנוחה הדריכוהו לו ולחבריו המחזיקים בידו והלך לו גולה ונדה לסאלוניקי. וחכמיה נתנו בידו כתבים להיותם לו מעיר לעזור ללמד עליו זכות ולא שוה לו ובראותו זה הלך לעיר הקודש ושם היה מתעסק בשמות הקודש ושמות הטומאה ונעשה חסיד נקפי ובבית הקברות ובנצורים ילין. ולפעמים הטעה אחרים הנמצאים שם עמו. והיה נדמה להם כאלו קול יוצא מהקברות האומר שבתאי צבי משיח אלקי יעקב. ושמאול פרימו הנ"ל העיד שהוא שמע את הקול יוצא מקברו של ר' אליעזר הגדול ומקברות אחרים של צדיקים. קצור ציצת נובל הצבי מהרב יעקב ששפורטש ב-ג

Almost twenty years have passed since Shabbtai Tzvi first declared, "I am Moshiach" and pronounced the letters of the [ineffable] Divine Name (instead of Ad-nai-L-rd). The great Rav, R. Yosef Eskapha, who was his principal teacher, loudly protested and declared him an outlaw and announced that the first one to take his life will have performed a meritorious deed, for he is destined to cause the community to sin and to create a new religion. [R. Eskapha] wrote to the authorities in Constantinople [regarding Shabbtai Tzvi]. They pursued him and the colleagues, who were offering him support. As a result, he went into exile and arrived to Salonika. It's scholars gave him letters of approbation,

but it did not help him. When he saw that it was of no help, he left for the holy city of Jerusalem where he became involved in the use of holy Divine names as well as impure names [to summon demonic powers]. He outwardly became an extreme ascetic who would spend nights in cemeteries and huts. At times, he would fool those who were around him. It would appear to them as if they heard a voice coming from the graves saying, "Shabbtai Tzvi, the anointed (Moshiach) of the G-d of Jacob." Shmuel Primo (his secretary) testified that he heard the voice coming from the grave of the great Rabbi Eliezer and from other graves of Tzaddikim. **R. Yaakok Sasportas, Kitzur Tzitzis Novel HaTzvi, p. 2-3**

C. When [Shabbtai Tzvi] passed through Aleppo, he told us his personal experiences, how in the year 1648 the Spirit of G-d descended upon him one night while he was walking at about two hours distance from the city in solitary meditation, until he heard the voice of G-d speaking to him, "You are the saviour of Israel, the Messiah, the son of David, the anointed of the G-d of Jacob (אלקי יעקב), and you are destined to redeem Israel, to gather it from the four corners of the earth to Jerusalem. . . ." From that moment on, he was clothed with the Holy Spirit and with a great illumination; **he pronounced the [Ineffable] Divine Name and performed all sorts of strange acts as seemed to fit to him by reason of the mystical *tikkun* (spiritual restoration) intended by them. Those who saw him did not understand his actions, and, in their eyes, he was like a fool. Repeatedly, he was flogged by our teachers in Palestine for his many deeds which appeared repugnant to reason,** until he retired, away from men, to the wilderness. Every time he appeared again, he had grown mightier, seeing what no mouth can utter, though, at other times, he suffered great anguish. Sometimes he beheld the splendor of the Shekhina, and sometimes G-d tried him with severe temptations, all of which he withstood, until in 1665, when he was in Egypt, G-d tried him with a very great temptation, but he, praise be G-d, withstood it. But afterwards, he adjured G-d with a mighty oath and with many prayers and supplications not to tempt him again and, since the day that he made this adjuration, the Holy Spirit has forsaken him and so has his illumination, and he became like an ordinary man. **He also repented all of his "strange acts," since he no longer understood their mystical significance which he had understood when he originally performed them.** A letter written by R. Shlomo Ladiano of Aleppo, a confidant of Shabbsai Tzvi, in the year 1669 to two rabbis in Kurdistan

D. It is said of Shabbtai Tzvi that for fifteen years he has been afflicted in the following manner: he suffers anxieties that leave him constantly depressed and do not even permit him to read, without his being able to say what is the nature of this pain that has come upon him. Thus he suffers until the anxiety departs from him, when he returns with great joy to his studies. For many years he has suffered from this illness and no doctor has found remedy for it, but it is suffering inflicted by Heaven. . . . [On Shavuot of 1665] Shabbsai Tzvi was suddenly overcome by anxiety (or depression) and he remained in his house, like a man sick with worry [in a state of melancholia], for he could not even go to read [*Tikkun Leil Shavuot* - the special reading of Shavuot] with R. Avraham Nathan, as is the custom. **A letter written by Shmuel Gandoor, a close confidant of Nathan of Gaza**

E. During the time of his exile, he traveled to Thessalonica, now called Salonica... And, being now free from the encumbrances of a family, his wandering head moved him to travel through the Morea [southern Greece], thence to Tripoli in Syria, Gaza, and Jerusalem. **Rycaut, History of the Turkish Empire**

F. מכיר אותה לשעבר בעיר אמשטרדם יע"א כאשר באה מגירוש פולין היום כמו י"ד שנים נערה חסרת לב שהיתה אומרת בטירוף דעת שהיא תנשא למלך המשיח והיו שוחקים עליה הלכה לה לעיר ליוורנו ושם היתה מופקרת לכל כאשר כתב לי כמוהר"ר יוסף הלוי נר"ו, וכאשר היתה מוצאת מפיה דברים של שטות והיתה נראית יפה הוגד זה לשבתאי צבי בהיותו במצרים אצל רפאל יוסף שהיה ממונה על הנמל של אליכסאנדריא של מצרים גילה לו קצת סודותיו ובכללם שהוא מלך המשיח ושהאשה ההיא שבליוורנו היא בת זוגו וישלח אחריה ונשאת אליו והיא היתה אשה שלישית כי אמנם שתיים אחרות פטרן בגט כריתות וגילה על עצמו שהוא שנאו מאת השי"ת כדברי רז"ל על פסוק כי שנא שלח וגו' (מלאכי ב:טז ועיין גיטין צ:). קצור ציצת נובל הצבי מהרב יעקב ששפורטש ג'

I recall that it is already some fourteen years since I first saw her in Amsterdam. She had come there after having been forced to flee from Poland. She was a girl who was lacking in intelligence and who, in her madness, said that she would marry the Messianic king. Everyone laughed at her, and she betook herself to go to the city of Leghorn (Livorno). There, she prostituted herself to everybody, as R. Yosef HaLevi wrote to me. Because she uttered such idiocies and she was comely, this was told to Shabbtai Tzvi while he was in Egypt where he stayed with Rephael Yosef, the [chief] official over the port of Alexandria. He revealed to him some of his secrets, including that he was the Messianic king and the woman in Leghorn was his predestined mate. [R. Raphael Yosef] sent for her and she married [Shabbtai Tzvi]. This was his third wife, as he had married and divorced two others. By this, he made evident to all that he was hated by Hashem, as our Sages, of blessed memory, expound on the verse (Malachi 2:16), "For to send her (a wife) away is hateful, says the L-rd, the G-d of Israel" (See Gittin 90b) **R. Yaakov Sasportas, Kitzur Tzitzis Novel HaTzvi, p. 3**

III. Nathan of Gaza

A. "I studied the Torah in purity until I was twenty years of age, and I performed the great *tikkun* which the Arizal prescribes for everyone who has committed any sins. . . . When I had attained the age of twenty, I began to study the book of Zohar and some of the Arizal's writings. [According to the Talmud (Yoma 38b, Shabbos 104a, Menachos 29b)] he who wants to purify himself receives aid from Heaven. He sent me some of His holy angels and blessed spirits who revealed to me many of the mysteries of the Torah. In that same year, my force having been stimulated by the visions of the angels and the blessed souls, I was undergoing a prolonged fast in the week before the feast of Purim. Having locked myself in a separate room in holiness and purity, and reciting the penitential prayers of the morning service with many tears, the spirit came over me, my hair stood on end and my knees shook and I beheld the *merkavah* (the Divine Chariot-the

entirety of the sefiros), and I saw visions of G-d all day long and all night, and I was vouchsafed true prophecy like any other prophet, as the voice spoke to me and began with the words, 'Thus speaks the L-rd.' And with the utmost clarity, my heart perceived toward whom my prophecy was directed [that is toward Shabbtai Tzvi]. . . ." **A letter written by Nathan of Gaza around the year 1673**

B. "The inhabitants of Gaza noticed a change in his deportment. He began to preach repentance and gave proof of the indwelling of the Holy Spirit by telling people their secret sins and the like." **Letter of Avraham Cunque**

C. "When [Shabbtai Tzvi] heard of the letter from the aforementioned R. Shmuel [Gandoor], he abandoned his mission and repaired to Gaza in order to find a *tikkun* and peace for his soul. But when R. Avraham Nathan beheld him, he fell to the ground before him, and asked his forgiveness for not having done homage to him when he had passed through [Gaza] on his way to Egypt. He also announced to him that he was a very exalted soul." **Letter from a Sabbatean Follower from Egypt (1665) published by A. Haberman (1940) p. 208**

D. . . . and meeting there with a certain Jew called Nathan, a proper instrument to promote his design, he communicated to him his condition, his course of life, and intentions to declare himself the Messiah of the world, so long expected and desired by the Jews. [Beginning in 1665, Nathan Benjamin of Gaza brilliantly propagandized the gospel of Shabbethai.] **Rycaut, History of the Turkish Empire**

E. "Until this day, I have never yet had so great a vision, but it remained hidden in my heart until the redeemer revealed himself in Gaza and proclaimed himself the Messiah. Only then did the angel permit me to proclaim what I had seen. I recognized that he was the true Messiah by the signs which the Arizal had taught, for [the Arizal] has revealed profound mysteries in the Torah and not one thing has failed of all that he has taught. And also the angel that revealed himself to me in a waking vision was a truthful one, and he revealed to me awesome mysteries." **A letter written by Nathan of Gaza around the year 1673**

F. "Moreover I was told, [by the angel,] that Israel ought to believe [in the Messiah] without any sign or miracle. And whoever does not believe, it is evident that his soul contains an admixture of evil from the generations that rebelled against the kingdom of Heaven and against the kingdom of David." **Letter from Nathan of Gaza reprinted in Zion III p. 228**

G.
אחרי שלמדנו האר"י זלה"ה בשער הנבואה פ"ב שלפי מדרגת האדם ולפי מעשיו יהיה המגיד. אפשר שיהיה כלול מטוב ורע והטוב מגיד האמת והרע מגיד שקר . . . הלא בפירושו כתב האר"י זלה"ה בס' הכוונות בתיקון חצות שמיום שנחרב הבית ונשרפה התורה נמסרו סודותיה ורזיה לחיצונים וזה נקרא גלות התורה ע"כ. . . . דע כי מפי מגידי אמת שמעתי שבזמן הצבי רבו כמו רבו בארץ המזרח גדולים חקרי לב שנחה עליהם הרוח בנפילת אפים והגדילו לעשות חיבורים נוראים ודברים עתיקים אשר היו לפלא בעיני כל רואיהם ועל כולם

ר' נתן ששרטט וכתב דרושים עמוקים . . . וגם הוא השיב רבים מעון ונתן תיקונים לרבבות אנשים, ואומר שנשמות הצדיקים היו מתגלים אליו ואעפ"כ סוף כל סוף הדברים עלו בתהו ואבדו מלבד שגרמו מה שגרמו. אגרת מר' ישעיה באסאן לר' משה חיים לוצאטו

The Arizal taught us in *Shaar HaNevuah*, Chapter 2, that a Magid is revealed to a person in accordance with his spiritual level and [the enormity of his] deeds. It is possible for [the Magid] to be made up of good and evil, the good part relates the truth and evil part relates falsehood. . . . The Arizal specifically wrote in the *Sefer HaKavonos* of *Tikun Chatzos* that from the day the Temple was destroyed and the Torah was burned, its inner secrets were given over to alien forces. This is known as *Galus HaTorah* - The Exile of the Torah. . . . **You should know that I have heard reliable reports that, at the time of Shabbsai Tzvi, there were many great thinkers in the [Middle] East on whom the spirit rested as they fell down on their faces in a swoon and they composed awesome and much published works which were astonishing to behold. The greatest of them all was R. Nathan, who inscribed and wrote profound expositions. . . .** He also brought many back from sin and gave *tikkunim* [redemptive prescriptions] to myriads of people. They say that the souls of the righteous were revealed to him. Even so, it all ended in nothingness and they were lost, besides for [the evil] which they caused. **Letter from R. Yeshaya Bassan to R. Moshe Chaim Luzzatto**

IV. The Vision of R. Avraham - The Founding Sabbatean Document

ואני אברהם אחר אשר הייתי סגור ארבעים שנה ואני מצער על כח התנין הגדול הרובץ בתוך יאר מצרים ומתי יהיה קץ הפלאות והנה קול קורא: דע כי בן נולד למרדכי צבי בשנת השפ"ו ויקרא שמו שבתני והוא יכניע את התנין הגדול ויקח כח נחש בריח וכח נחש עקלתון והוא המשיח האמתי ויבא בלי ידים למלחמה עד שיעלה חמור בסולם ומלכותו לנצח נצחים עד עולם ובלתו אין גואל לישראל עמוד על רגליך ושמע את כח איש הלזה והוא משיח הוא דל ורזה אהובי חביבי כבת עיני וקירות לבי עם ב"ל משה עם רם והוא ישב על כסאי כי יד על כס-ה. ואני משתומם על המראה הגדולה הזאת, והנה איש לפני מראהו כעין נחושת קלל ממראה מתניו ולמטה. ונגה אש לו סביב וממראה מתניו ולמעלה כעין הבדלח וכעצם השמים לטוהר, קורה בחיל קטיר קטירין ושרי כי בא ועבר אבבא מטול דלא אשתכח שזורין, ותרדמה גדולה נפלה עלי והנה אימה חשכה גדולה בכל ארץ מצרים ויבאו האנקה והכח והוציא אור גדול אור חביון עזו. והנה איש אמה על אמה וזקנו אמה ופרמשתו אמה וזרת. וקורנס בידו עוקר הר גדול שהוא ס' רבוא, ויותר שהיה עוקר יותר היה נעשה גדול עד שנעשה ס' רבוא פעמים ס' רבוא, והאיש הלזה עלה לראש ההר ושם שוחה גדולה מגעת עד תחתית ההר ויפול בתוכה ויאמר לי האיש הנורא אשר ראיתי אל תצער כי אתה תראה כח האיש הזה ומרוב הצער לא יכלתי להתאפק עוד ונדמיתי ולא ראיתי עוד מראה עד חדש ימים בא אלי האיש הנורא ויאמר אלי בני כמה כחך גדול שאני מגלה לך רזין דברים שאינם יודעים אפילו מלאכי השרת ואתה כתוב המראה ושים אותה בכלי חרס, למען תעמוד ימים רבים. דע לך כי האיש שאמרתי לך יטרח הרבה למען ידע אמנות שמים, ועליו נבא חבוקק הנביא (ב:ד): וצדיק באמונתו יחיה, כי ימים רבים יעבדו ישראל ללא א-להי אמת, והוא יחזיר העטרה ליושנה ובני דורו יעמדו עליו בחרופים וגדופים ואינן ערב רב בנוהי דלילית יותרת הכבוד,

ואינון ראשי חכמי דרא. והוא יפליא לעשות דברים נוראים וימסור עצמו על קדושת השם לעשות רצון קונו בכח האיש ז"ל שמו יצחק שלמד ממנו הנהגות גדולות לעבוד השם, ומבן חמשה שנים או ששה שנים יתן את גופו כשור לעול וכחמור למשא, לעבוד את השם ושכינתא דמתהלכא ביננא, יראה אליו בחלום ההוא, והוא בן ששה שנים, בשלהבת ויעשה לו מכוה בעור במקום התורף, וחלומות יבהילוהו ולא יודיע דבר לבן אדם ויתחבר עליו בני זנונים להכשיל ויכו אותו והוא לא ישמע אליהם ואינון בני נעמה נגעי בני אדם ותמיד ירדפוהו להכעיסו. ס' חכמת שלמה הרבתי שהמציא נתן העזתי והובא בס' קיצור ציצת נובל צבי לר' יעקב ששפורטש י: וס' אבן התועים לדוד כהנא

And I, Avraham, after having been shut up for forty years, grieving over the power of the great dragon that lieth in the midst of the river of Egypt, [wondering] how long it shall be to the end of these wonders (Daniel 12:6) when **behold a voice was calling, "You should know that a son will be born to Mordechai Tzvi in the year 5386 (1626) and he will be called Shabbtai Tzvi.** He will subdue the great dragon and take away the strength of the piercing [or fleeing] serpent and strength of the crooked serpent. and he will be the true Messiah. He will go forth to the war without hands (without weapons), until the donkey will ascend up the ladder (Midrash Chupas Eliyahu, Otzar Midrashim p. 171) and his kingdom will last forevermore. There is no redeemer for Israel besides him. Stand upon your feet and hear the power of this man, although he be poor and lean. He is my beloved, like the apple of my eye and my very heart. The [embodiment of the] people of the Torah of Moshe, (the Torah begins with ב and ends with a ל) the exalted people. He will sit on my throne, for the hand is on the Divine throne (Ex. 17:6). . . . And I was still wondering at this vision, and behold a man stood before me, his appearance was like that of polished brass from the appearance of loins and downward, and he had the brightness of fire round about. And the appearance of his loins and upward was like bdellium and like the very heavens in its clearness. He called with might, "Loose the knots [of the demonic powers] for he has come and passed over the entrance for [the cord] was not thick and twisted." And a deep sleep fell over me and behold a horror of great darkness in all of the land of Egypt. And there came a ferret and chameleon and brought forth a great light, "the light of the hiding of his power." And behold there was a man, his size was one square cubit, his beard, a cubit long and his organ was a cubit and a span. (See Moed Katan 18a) He held a hammer in his hand and tore up a great mountain of six hundred thousand. As much as he was uprooting it so did the mountain grow until [the mountain] reached to be six hundred thousand times six hundred thousand. **And the man went up to the top of the mountain, and there was a great pit that went down to the bottom of the mountain and he fell in.** And the awesome man [resembling polished brass] which I [previously] saw, said to me, "Do not grieve [over the fall of Messiah], for you shall see the power of this man." But I could not restrain my [grief] any longer and I fell into a deep sleep and saw no more visions for a month, until the awesome man came again and said unto me, "My son, how great is your strength, since I reveal unto you things that are unknown even to angels. And now write the vision and conceal it in an earthen vessel, that it may survive for many days (Jer. 32:14). **Know that the man of which I have spoken shall strive hard to know the faith of Heaven, and Habakkuk (2:4) prophesied concerning him, 'The righteous shall live by his faith.'** Because for a long time Israel will serve 'without the true G-d' (Chronicles II 15:3) but he shall restore

the crown to its pristine glory. His contemporaries shall rise up against him with reproaches and blasphemies - they are the 'mixed multitude' (see Ex. 12:38), the sons of Lilith, the membrane above the liver, the leaders and Rabbis of the generation. **He will do wondrous and awesome things**, and he will give himself up to martyrdom to perform the will of his Creator. Let him be well remembered, the man called Yitzchak, by whom he will be taught the ways of serving G-d. From the age of five to six he will give himself over as an ox bearing the yoke and a donkey bearing a burden in order to serve Hashem and Shechina which walks in our midst. [The Shechina] will appear to him in a dream as a flame, and cause a burn on his private parts. Then dreams shall sorely trouble him, but he shall not tell anybody. And the sons of whoredom (demons created by nocturnal emissions) will accost him so as to cause him to stumble, and they will smite him but he will not hearken unto them. They are the sons of Naamah, the scourges of the son of men, who will always pursue him so as to lead him astray." **The Vision of R. Avraham, a pseudepigraphical work from an alleged contemporary of R. Yehudah HaChasid (late twelfth-early thirteenth century), part of the alleged work, The Great Wisdom of Solomon. This was produced and eventually elucidated by Nathan of Gaza.**

V. Irrational Exuberance

A.

אברהם נהר מעקבות משיחא אלף ושמונה מאות תעניות. תיקון ששלח נתן העזתי לגביר אחד מהאמבורג צנ"צ ג:

Avraham Nehar, from the heel of Moshiach, needs eighteen hundred fasts [to expiate his sins]. **Kitzur Tzitzas Novel Tzvi 3b**

וג"כ שלח לאמשרדם לקצת הגבירים שהיו מחזיקים עצמם לספק כהנים והיו נשמרים מלטמא למתים ואמר להם שהם ישראלים וכשמעי את הדבר שלחתי וזהרתי אותם לעמוד בספקם עד שיבא אליהו . . . וקצתם שהיו אדוקים באמונתו טמאו למתים במזיד כדי להראות לכל חבריהם גודל כח אמונתם ואח"כ נתחרטו ממעשיהם. קצור ציצת נובל צבי ג:

He also sent to some of the wealthy members of the community of Amsterdam who maintained that they were possibly *kohanim* (priests) and therefore guarded themselves from becoming *tomai* (ritually unclean) through coming in contact with a dead body. He told them that they were Israelites (not priests). When I heard of this, I sent and warned them to retain their doubtful status until the coming of Eliyahu, [the prophet, who will come and resolve the question]. . . . Some of them, who held steadfastly to their belief in him, willfully contaminated themselves by coming in contact with the dead in order to show their colleagues the great power of their faith. Afterwards, they regretted their actions. **Ibid.**

B.

(1) . . . ואל תתמהו כי אנחנו בדור הזה נזכה לגאולה ולא יעמוד נגדה מיעוט זכותם יען המשיח שלנו שבתי צבי סבל גלות בעדנו ויכפר על כל ישראל. י"ח שנה נרדף ממקום למקום והותר דמו כמה פעמים וזאת היתה כפרה על כל עונות בית ישראל. ולא זו בלבד כמה ענויים וסגופים קבל ש"צ על עצמו מיום היותו על האדמה אין לשער. . . . וכל איש יהודי מחויב להאמין כי שבתי צבי הוא הגואל האמיתי, הוא ולא אחר ואין שום חיות ותיקון לישראל בלתי האמין במשיחו בלי אות ומופת. . . . אך אסור להרהר אחריו בזכות זה יזכו לראות הישועה אשר חכו לה זה אלף ושש מאות שנים ורק הדור הזה זכה לכך וע"כ אין לרחם על האינם מאמינים הכופרים. . . . בעוד שנה וקצת חדשים יקח ש"צ המלכות מיד התוגר בלי מלחמה רק בשירים ותשבחות לד' שיאמר לפניו ימסור המלך התוגר בידו כל הארץ ויהיה לו למס עובד. וכן כל מלכי האדמה יהיו לו לעבדים בלי שפיכות דמים והרגה כאויבים כי אם באשכנז מפני ההריגה שהרגה בישראל. . . . ועוד תדעו כי רק מעט מבני ישראל יזכו לבוא בירושלים אך צדיקים גמורים שעמדו בנסיון בהשש שנים של דבר חרב ורעב והאמינו בד' ובשבתי צבי עבדו. מעבר נהר סמבטיון יבוא ש"צ רוכב על אריה ועדיו לבלום פיו משוך בפיו נחש עקלתון בשבעה ראשים והוא יכניע כל מלכי ארץ. . . . כל מה שאני כותב היא נביאות אמת ועליכם להאמין באמונה שלמה. מכתב מנתן העזתי לרפאל בן יוסף – אבן התועים 69 ועיין בצנ"צ לז.

Don't be astonished that we, in this generation, should merit the redemption, despite the few merits that we possess. This is only due to the fact that Shabbtai Tzvi has experienced the suffering of exile on our behalf and has thereby atoned for all of Israel. He was pursued from place to place for some eighteen years. On many occasions, he was sentenced to death. This is what created the atonement for all of the sins of Israel. Besides that, from the time he came on this earth, he experienced untold forms of self mortification. . . . Every Jewish person is required to believe that Shabbtai Tzvi is the true redeemer. He [alone], and no one else. There is no life or restoration for Israel without believing in his Messiahship, [even] in the absence of any a sign or miracle. . . . It is forbidden, however, to entertain any doubts about him. In this merit, they will merit to see the salvation that we have waited for sixteen hundred years. Only this generation has merited this. Therefore one should have no compassion on those infidels who deny him. . . . A year and a few months from today, [Shabbtai] will take the dominion from the Turkish king without war, but by the power of the hymns and praises which he shall utter. In the same manner, all the kings of the earth shall be his slaves. With the exception of Germany (Poland), because of the murder that they committed, it will be accomplished without bloodshed. . . . You should also know that only a few of the children of Israel will merit to come to Jerusalem. Only those true *tzaddikim* (righteous) who withstood the test of those six years of plague, war, and famine, and who believed in Hashem and in Shabbtai Tzvi, his servant. From the Sambatyon river, will Shabbtai Tzvi come riding on a lion. His bridle will be a seven headed serpent and he will subdue all of the kings on earth. . . . All that I am writing is a true prophecy and it is incumbent upon you to believe with perfect faith. **Letter by Nathan of Gaza to Raphael Yosef**

2) Know for certain that, at the present time, there are no more sparks of the Shechinah left in the demonic realm (klippos) . . . **Letter by Nathan of Gaza to Raphael Yosef - September 1665**

(3) דעו אחינו בית יעקב כי פקד ד' את עמו, וישלח לנו גואל ומושיע ש"צ מלכנו הנמשח ע"י נתן הנביא בדבר ד' ועתה מטעם מלכנו ונביא קראו צום ועצרה ושובו מדרכיכם הרעים, והקבצו ובאו להשתחות לפני מלככם. מכתב מנתן העזתי, ס' אבן התועים 66

My brothers, you should know that Hashem has remembered his people and sent us a redeemer and saviour, Shabbsai Tzvi, our king, who was anointed by Nathan, the prophet, according to the word of Hashem. And now, by edict of our king and prophet, proclaim a fast and solemn assembly day, and repent from your wicked ways. Gather together and come to prostrate yourselves before your king. **Letter purportedly sent by Nathan of Gaza to his followers**

(4) אחינו בית ישראל ידוע להוי לכו שנולד משיחנו בק"ק שמירנה, ונקרא בשמו שבתי צבי אשר במהרה תגלה מלכותו ויקח כתר מלכות מראש מלך ישמעאל וישים על ראשו והמלך ילך אחריו כעבד כנעני כי לו המלוכה ואחר זה יהיה משיחנו נעלם מעין כל ישראל . . . ומשיחנו ילך מעבר הנהר סמבטיון וגם מרע"ה נולדה לו בת בשמה רבקה אשר יקח אותה משיחנו לאשה . . . ובדרך יפגע במגוג ומגוג עם כחול אשר על שפת הים הולך ללחום עמו ומשיחנו ש"צ לא בחנית ובחרב ילחם רק ברוח פיו ימית רשע ויפיל אותם ארצה בדברי א-להים חיים . . . וכתבתי לכם תכף הדבר למען תדעו כי במהרה תזכו לגאולה. מכתב מנתן העזתי, ס' אבן התועים 68

Our brethren, the house of Israel, you should know that our Messiah was born in the holy community of Smyrna and his name is Shabbtai Tzvi. His kingdom will speedily be revealed. He will take the crown from the head of Turkey and place it upon his own head. The king will go before him like a lowly slave, for [Shabbtai Tzvi] will inherit the kingdom. Afterwards, our Messiah will be hidden from the eyes of all of Israel. . . . Our Messiah will then travel to the other bank of the Sambation. Our Messiah will take for a wife the daughter of Moshe Rabbainu, whose name is Rivkah. . . . On the way, Gog and Magog, whose armies are as numerous as the sand by the sea shore, will come to wage war with [the Messiah and his army]. Our Messiah, Shabbtai Tzvi, will vanquish them. Not with the spear or sword, but by the breath of his mouth will he topple the evil ones, through the words of the living G-d. . . . I have immediately written this to you in order that you know that you will speedily merit the redemption. **Letter sent by Nathan of Gaza or his followers printed by R. Yaakov Emden p. 5**

C. (1) ה"ה החכם כמוהר"ר מאיר רופא והחסיד כמוהר"ר שלו' בן יוסף שנקיימה חתימתם במותב תלתא האומרים שהרב נתן כדאי הוא שתשרה עליו שכינה ולי דבריו שרתה עליו בהתנבאו בכה אמר ד' הנה מושיעכם בא ושבתי צב"י שמו כגבור יצא כאיש מלחמה יעיר קנאה. אמנם בשאלם ממנו אות ומופת אמר שלא הורשו מלמעלה אך יקוו לזמן הקצוב בשנה זו ויראו האמת אתו . . . מפי כמוהר"ר שלו' אומרים שאנשי עזה וחברון רובם ככולם מחזיקים באמונתו ואיש ירושלים א' מני אלף. קצור ציצת נובל הצבי מהרב יעקב ששפורטש ו:

HaRav HaChacham R. Meir Rofe, and the Chasid, R. Sholom ben Yosef, whose signatures were verified through a court of three, have stated that HaRav Nathan is a person who is fit for the Shechina to rest upon him. . . . However, when they asked him for a sign or miracle, he told them that it was not granted from Above. [They insisted, however, that we should] look forward to the time that was affixed in this year and we will see that [Nathan] possessed the truth . . . According to R. Sholom, they say that most of the people of Gaza and Chevron believe in him, but only one out of a thousand in Jerusalem. **R. Yaakov Sasportas, Kitzur Tzitzas Novel Tzvi 6b**

(2) ולמה א"כ נהיה מהירים בתנועתנו וקלים באמונתנו להחזיק לנביא למי שלא הוחזק עדיין בגזרת הכתוב באות ומופת . . . קרוב הוא לודאי שלא נתן אות ולא עשה שום דבר שראוי לסמוך עליו. שם ת.

But if that is the case, why should we be so quick to move and so easily believe someone who has not substantiated his prophecy according to Scriptural standards by giving us a sign or performing a miracle. . . . It is almost certain that he never gave a sign nor performed anything upon which we can rely. **Ibid 8a**

D. According to the predictions of several Christian writers, especially of such who comment upon the *Apocalypse* or *Revelations*, this year of 1666 was to prove a year of wonders, of strange revolutions in the world, and particularly, of blessing to the Jews . . .

Strange reports flew from place to place of the march of multitudes of people from unknown parts into the remote deserts of Arabia, supposed to be the ten tribes and half, lost for so many ages. That a ship was arrived in the northern parts of Scotland, with her sails and cordage of silk, navigated by mariners who spoke nothing but Hebrew, and with this motto on their sails, "The twelve Tribes of Israel." **Rycaut, History of the Turkish Empire**

E. In this manner, millions of people were possessed when Shabbethai Zebi first appeared at Smyrna, and published himself to the Jews for their Messiah, relating the greatness of their approaching kingdom, the strong hand whereby G-d was about to deliver them from bondage, and gather them from all parts of the world. It was strange to see how this fancy took and how fast the report of Shabbethai and his doctrine flew through all parts where Jews inhabited, and so deeply possessed them with a belief of their new kingdom and riches, and many of them with promotion to offices of government, renown, and greatness; that in all places from Constantinople to Buda (which it was my fortune that year to travel) I perceived a strange transport in the Jews, none of them attending to any business, unless to wind up former negotiations, and to prepare themselves and their families for a journey to Jerusalem. All their discourses, their dreams, and disposal of their affairs tended to no other design but a reestablishment in the Land of Promise to greatness and glory, wisdom and doctrine of the Messiah [Shabbethai], whose origin, birth, and education is first to be recounted. **Ibid.**

F. This design took wonderfully with Nathan; and because it was thought necessary, according to Scripture and ancient prophecies, that Elijah was to precede the Messiah, as St. John Baptist was the forerunner of Ch---, Nathan thought no man so proper to act the part of the prophet as himself. And so, no sooner had Shabbathai declared himself the Messiah, but Nathan discovers himself to be his prophet, forbidding all the fasts of the Jews in Jerusalem, and declaring that the Bridegroom [the Messiah] being come, nothing but joy and triumph ought to dwell in their habitations; writing to all the assemblies of the Jews to persuade them to the same belief. And now the schism being begun, and many Jews really believing what they so much desired, Nathan took the courage and boldness to prophesy that [in 1666] one year from the 27th of Kislev; . . . the Messiah was to appear before the Grand Signor [the Sultan of Turkey], and to take from him his crown, and lead him in chains like a captive; . . . **Ibid.**

G. And now all the cities of Turkey, where the Jews inhabited, were full of the expectation of the Messiah; no trade or course of gain was followed. Every one imagined that daily provisions, riches, honors and government were to descend upon him by some unknown and miraculous manner. An example of which is most observable in the Jews at Thessalonica, who now full of assurance that the restoration of their kingdom and the accomplishment of the times for the coming of the Messiah was at hand... applied themselves immediately to fastings; and some in that manner beyond the abilities of nature, that having for the space of seven days taken no sustenance, were famished. [The Jews did penance to speed the coming of the Messiah.]

Others buried themselves in their gardens, covering their naked bodies with earth, their heads only excepted, remained in those beds of dirt, until their bodies were stiffened with the cold and moisture. Others would endure to have melted wax drop upon their shoulders; others to roll themselves in snow and throw their bodies in the coldest season of the winter into the sea, or frozen waters. But the most common manner of mortification was first to prick their backs and sides with thorns and then to give themselves thirty nine lashes. All business was laid aside; none worked or opened shop, unless to clear his warehouse of merchandise at any price. Whoever had superfluity in household stuff sold it for what he could. . . . **Ibid.**

H.

כתב . . . נתן אשכנזי . . . שבת"י צב"י (=814) כמנין ש-די במילואו שי"ן דל"ת יו"ד. ונמצא בספר חכמת שלמה רבתי שמצא אותו נתן הנביא וכתוב בה הגואל האמיתי הוא שבת"י צב"י ועליו ניבא חבקוק צדיק באמונתו יחיה ר"ת צבי וכי בן כוזיבא היה לו נשמה קדושה זה של אדונינו יר"ה והיה מלך המשיח אבל שלא השיג למילואו של ע"ב כ"א במלוי של ע"ב לבד שהוא כמנין בן כוזיבא (כוזיבא=46) והמילוי הוא דין ולזה נהרג אבל אדונינו יר"ה השיג שם של ע"ב וזה רמז במלת צב"י נוטריקון צבי בן יו"ד עולה ע"ב ע"כ ר"ל ששם ההויה ביודין עולה ע"ב (י-וד ה-י ו-יו ה-י) ומילוי מ"ו וכן אותיות אמצעיות של מילוי שד"י עולים מ"ו (י-ל-ו) והמשיח הוא המילוי כלו של שד"י. וכמה החשיך עיני ישראל הנביא ההוא באמונה זאת. גם אני אומר שנתן בא מן המילוי ולכך לא יזכה להיות כאלהו אבל אליהו התשבי הוא כשם ש-די כולו ש-ין ד-לת י-וד ושם הויה העולה מ"ה והמילוי לבדו עולה נתן (ין+לת+וד=נתן) וא"כ שם אליהו התשבי עם שם מ"ה הוא המתקיים ושם נתן הבא מן המילוי כלו דין ולא יתקיים. שם י:

VI. The Revolution in Smyrna

A. On the Sabbath day, in his synagogue, . . . Shabbtai, took a long time reciting the morning psalms and hymns (Pesukei D'zimra), which they did not even finish, neither did they recite the Shma. After they had spent a long time over the morning hymns, Shabbtai proceeded to the Portuguese synagogue, accompanied by everyone who was in distress and trouble and all vain and light persons. The members of the Portuguese congregation did not believe in him, and, as they were greatly afraid that the embittered crowd might strike at them, they locked the doors of the synagogue. Thereupon, in his wrath, [Shabbtai] asked for an ax and began to smash the doors on the Sabbath. When they [in the synagogue] beheld this, they opened the doors and he entered the synagogue just as they were reciting the *Nishmath* hymn. He interrupted their prayer and began to preach a blasphemous sermon, continuing with more hymns and prayers until the prescribed time for the statutory morning prayer had elapsed. Then he announced, "Today you are exempt from the duty of prayer," and took a printed copy of the Pentateuch (*Chumash*) from his bag, declaring that it was holier than the Torah scroll. He read the Torah portion, calling first his elder brother [Eliyahu], as if he were a Kohen (priest), and making him king of Turkey. His second brother he appointed emperor of Rome. He called none of the many priests or Levites present in the synagogue to the reading of the Torah, but he called many other men and women to whom he distributed kingdoms, and he forced all of them to pronounce the Ineffable Name. The next day, the rabbis met in council and summoned him to explain why he had thus trespassed the Torah. He replied angrily that he knew what he was doing, and immediately went to the *cadi* (which is the title of judge of the city), to whom he spoke, and to whom he gave a valuable gift. The *cadi*, thereupon, sent for the rabbis, who feared for their lives and hid in their homes.

At that time, two of the rabbis in Smyrna, R. Aharon [Lapapa] and R. Chaim [Benveniste] consulted together. R. Aharon was the salaried chief rabbi. In brief, as a result of Shabbtai Tzvi's intrigues, he was dismissed, and R. Chaim was appointed to his office. Henceforth, R. Chaim acknowledged and honored him, and succeeded in making many of the people do likewise. He honored him like a king, but the other rabbis feared for their lives and kept silent. **Rav Shimshon Bacchi of Casale, Italy**

B. In the heat of all this talk and rumor came Shabbethai Zebi [in 1665] to Smyrna, the city of his nativity, infinitely desired there by the common Jews; but by the Hakams or Doctors of the Law, who gave little or no credence to what he pretended, [he] was ill received, not knowing what mischief or ruin this doctrine and prophecy of a new kingdom might produce... Shabbethai gained ground daily; and Grand Hakam [Aaron Lapapa] with his party, losing both the affection and obedience of his people, was displaced from his office, and another [Hayyim Benveniste] constituted. [Benveniste was] more affectionate and agreeable to the new prophet, whose power daily increased by those confident reports of his enemies being struck with frenzy and madness, until [the enemies], being restored to their former temper and wits by him, became his friends, admirers, and disciples. . . . **Rycaut, History of the Turkish Empire**

C.

באו כתבים מאיזמר שיותר ממאתים נביאים ונביאות נשים ואנשים ותינוקות עמדו שם וכולם פה אחד נתנבאו על פי נבואות נתן ששבתאי צבי הוא משיח בן דוד וכל המהרהר אחריו אבד חלקו מהעוה"ב ובאותו שבוע בוא כתבים שניים המדברים על ביטול עשרה בטבת ושהמשיח הולך בשבט מלכות בתוך איזמיר ועמו כמו ת"ק איש יהודים ההולכים אחריו בכבוד המלכות ואין איש מהאומות פוצה פה ומצפצף. אדרבה הם עצמם מכבדים בכבוד גדול. ואז הרב שבתאי צבי מלך המשיח סילק מהרבנות להחכם השלם כמוהר"ר אהרן לפ"פא ונתנה להרב חיים בנבנשתי שהיה מאוהביו ושומרי ברית אמונתו . . . וגם אמרו שהמשיח הנ"ל הלך לבית הכנסת של ספרדים . . . וקיים להם בכל תוקף לומר שהוא משיח בן דוד ושמשיח בן אפרים מת בפולין במלחמת האומות ושמם אברהם זלמן ועשה לו כבוד בהזכיר נשמתו במנוחה נכונה וכל העם תמהים על זה. ציצת נובל צבי ה:

Letters have come from Izmir (Smyrna) that over two hundred male and female prophets, men, women and children, have stood there and have all prophecied in a like manner, in accordance with the prophecy of Nathan, that Shabbtai Tzvi is the Messiah, the son of David, and any who doubt him will lose their portion in the World to Come. In that same week, a second batch of letters came regarding the abolishment of the [fast day of the] Tenth of Teveth and that the Messiah is conducting himself in Smyrna as a king, disciplining the populace (lit. with the staff of kingship). Together with him are some five hundred Jewish men, walking behind him in a distinguished royal manner. Not one of the non-Jews even opened his mouth or uttered a sound. On the contrary, they themselves honored him greatly. It was then that HaRav Shabbtai Tzvi, the Messianic king, removed from the office of Chief Rabbi, the perfect scholar, R. Aharon Lapapa and granted the position to HaRav Chaim Benveniste, who was from his dear friends and faithful followers. . . . They also stated that the above named Messiah went to the synagogue of the Sefardim . . . and dramatically proclaimed that he was the Messiah, the descendant of David, and that the Messiah, the son of Ephraim, died in Poland during the wars (1648-55) that involved the many nations. His name was Avraham Zalman. He honored his memory by mentioning his soul in [the prayer, Kel Molei . . .] Menucha Nechona . . . Everyone there [stood there] in amazement. **R. Yaakov Sasportas, Kitzur Tzitzas Novel Tzvi 5b**