

Colossians 1:17. Christ's redemption is for the whole Creation—again, in mid-seventeenth century England, an anti-Calvinist position (*Anthroposophia Theomagica*, 56). See also, in this respect, *Euphrates*, 517-518: "I fear not to say, that *Nature* is so much the business of *Scripture*, that to me, the *Spirit of God*, in those sacred Oracles, seems not only to mind the *Restitution of Man* in particular, but even the *Redemption of Nature* in *generall*. We must not therefore *confine* this *Restitution* to our own *Speciè*" (references to the Clarendon Press edition).

In my edition of Thomas Vaughan's *Works*, only the personal entries of Sloane 1741 were reprinted, partly through cheeseparing on the part of the Clarendon Press, partly because enquiries I made among historians of alchemy turned up nobody who could make sense of the alchemical "recipes." The clue to his intentions, however, is clear from the fact that the physician Henry Vaughan thought of himself and his twin brother as having practised the same profession: "My brothers employm^t was in physic and Chymistrie . . . My profession also is physic." Dickson's account of the Vaughans' relationship to the iatrochemical revolution inaugurated by Paracelsus forms a substantial and significant part of his introduction, and, if justification were needed, justifies the reproduction of the notebook in its entirety. It is good to have so faithful a transcription of the manuscript I have pored over so many times, and always with a complex sensation compounded of affinity with, and unbridgeable distance from, the man whose pen marked the pages so idiosyncratically.

Abraham Cohen de Herrera. *Gate of Heaven*. Translated from the Spanish with Introduction and Notes by Kenneth Krabbenhoft. Leiden, Boston, and Köln: Brill, 2002. xxxiv + 548 pp. + 1 illustration. □135.00 / \$169.00. Review by WILLIAM E. ENGEL.

Scholars working in history of philosophy, kabbalah, *marrano* culture, and Spanish literature, at last have ready access to Herrera's *Gate of Heaven*. Not only is this the first English translation of *Puerta del Cielo*, but it is also the first complete annotated edition of

this important work of Jewish mysticism in any language. As such, and insofar as it is unique both in the history of kabbalah and of Spanish literature (for having been written in the vernacular), it is a true landmark in scholarship, and one that reflects well on Brill's commitment to publish important works such as this one in its relatively new series, "Studies in European Judaism."

Abraham Cohen de Herrera (d. 1635), a merchant and son of a rabbi, originally wrote this book in Spanish for the *marrano* community of Amsterdam, "to rescue the truth and beauty of kabbalah from the neglect of philosophers and the obscurantism of kabbalists that, in his opinion, kept it out of reach of many interested readers" (xvii-xviii). He follows closely the syncretic model of Marsilio Ficino and Pico della Mirandola in reconciling the teachings of the *Sefer Yesirah* (traditionally attributed to Abraham, but probably written between the third and ninth centuries), the *Sefer ha-Zohar* (a masterpiece of Spanish kabbalah written by Moses de Leon in the late thirteenth-century), Moses Cordovero, Isaac Luria Ashkenazi and the Lurianic school (in particular, as transmitted through Israel Sarug), with Aristotelian, Platonic, and Neoplatonic metaphysics, medieval Islamic and Jewish theology, and Scholasticism. His expository style in large measure accounts for why his work has had an impact on thinkers like Spinoza, Leibniz, Henry More and the group of divines known as the Cambridge Platonists, Hegel and later German Idealists, and more recently kabbalistic scholars such as Gershom Scholem.

Kenneth Krabbenhoft is to be commended for bringing this work back into circulation for new readers. Like Herrera, he is an exemplary guide. His notes are clear and his translations and transliterations allow for a leisurely swim in occasionally deep philosophical waters. His notes, if excerpted and published separately, could be the basis of a helpful *Who's Who* in Medieval and Renaissance Philosophy (especially, for example, regarding the Neoplatonists and Jewish Scholastics, 112-13). What is more, whole sections of Ficino are given in the original Latin, and Pico in Italian, so the specialist can see where Herrera was drawing his material and upon what foundation building his arguments. And since

the bulk of Herrera's sources were in Latin, a detailed future study of his quotations from Greek sources in early modern Latin translations could well supply a more thorough understanding of the pan-European intellectual climate.

Gate of Heaven derives its title from a passage in Genesis (28:17): "This is none other than the house of God, and this is the gate of heaven." It is divided into ten books, perhaps as a reflection of the volume's main subject, the *sefirot*, the ten points of divine emanation—the manifestations of the uncaused First Cause ('*Ein-Sof*). Book One is as comprehensive and straightforward an introduction to kabbalah as you are likely to find anywhere. The reader is made aware of alternative paths in the transmission of kabbalistic teachings, but is not made to choose one strand of the tradition to the exclusion of another. For example, in Proposition XVI, Herrera tells the reader: "This is the most approved and widely accepted ordering of the sovereign sefirot" (24). One potentially confusing point comes up, however, when Herrera introduces *Din* (meaning rigor, or letter-of-the-law justice, and signifying an aspect of the fifth emanation) without linking it to its more prominent name, *Geburah* (strength), but this is cleared up in Krabbenhof's note (25) and is discussed later by Herrera himself (204). This method of making sure the reader is allowed to follow the larger themes without becoming bogged down in basic points that Herrera assumes his readers will know makes the volume a delight to read. In this regard Krabbenhof is as accommodating to his readers as Herrera open-hearted to his.

Book Two considers how and for what purpose the 'Ein-Sof caused all things—no small topic indeed. It takes up where Book One left off regarding the question of to what end the uncaused First Cause "wishes to manifest itself . . . and thereby emerges from concealment" (8). It thus considers why "it extended itself into all things and all places and times in which they could be, had been, are or would be, without implying any contradiction and out of the enormity of its active potency, which is not separate from itself, so that when it wished it produced them again out of its free and eternal will without any alteration, giving them the being

they had so utterly lacked" (63). Despite long sentences like this one, the author pretty much covers all of the requisite definitions and contingencies in very direct prose. It is this clarity of thought and philosophical rigor that allows him to advance important points in Western metaphysics. Once the conditions of his argument are set forth, the reader can trust whatever is proved and revealed, even the most abstruse points of *gematria*, a hermeneutic technique based on number combinations using the twenty-two letters of the Hebrew alphabet (67). This is especially the case when we come face to face, in Book Two, with the Ineffable Name, the Tetragrammaton, the unpronounceable four-letter name of God, analogous to the Hidden God (*Deus absconditus*) of the Neoplatonic and Christian mystical traditions.

With the main foundation thus prepared for the treatise, Book Three clarifies that the First Cause "is not a numerical source of unity" (93), and concludes with arguments that it is infinite, and that it is the supreme Good (95, 103). Having proved the transcendence of the First Cause and the role of its instruments (namely, the sefirot), in Book Four, Herrera turns his attention to the metaphorical union of the sefirot in the form of the Primordial Man (106). This is the book that owes its greatest debts to, and sums up key arguments from, Pico, Ficino, Sanchez, and Scaliger; and, as such, will be of special interest to intellectual historians. Book Five is a *tour de force* of scholastic argumentation, deducing and describing eight kinds of infinity, "only three of which are applicable to the First Cause" (140). Aristotle's *Physics* is the touchstone initially, but Neoplatonic thought carries the day, especially that of Plotinus and Ficino. It is in this book that Platonic anamnesis and the doctrine of the transmigration of soul are mentioned in passing, with respect to the body's death. The larger interest here though resides in conceptualizing the channels of emanation and trajectory of sefirot as "irradiations, extensions, and communications of the Deity" (174). In recounting how sefirot descend from their limitless source through many ranks, Herrera humbly defers to the "true reception" of those kabbalistic expositors who, "having

understood it well, have revealed it, and whose disciple I would fain to be" (174).

Highlights of Book Six include Herrera's discussions of the colors of sefirot depending on their operations (205), and of beauty, which, as Krabbenhoft notes, parallels Socrates's exposition in Plato's *Symposium* (233). Book Seven continues to answer potential objections and goes on to explain how the sovereign emanation resembles the production of illumination which, depending on light, is communicated to diaphanous effects, colors, and eyes. This book reiterates an important claim outlined in the opening chapters: that emanation, procession, and result are not strictly speaking creation, birth, or invention. Indeed, the 'Ein-Sof is said to fill the sefirot with itself "as if with light, it is present in them and deeply infused into them" (310). Book Eight is a thorough summa of the mystical teachings concerning the "superior lights above the ten sefirot" as discussed in the *Sefer Yesirah* and *Zohar*. Book Nine continues in this vein by reporting on some of the "qualities and excellencies of the Man of the ineffable Tetragrammaton" (392).

As I am something of a novice in the study of kabbala, these two books, along with the final one, seemed the most esoteric; though, to be sure, the ones which no doubt will provide the greatest rewards when I return to them in the future. For it is in these final books that we learn about "Reversion," the last phase in Herrera's kabbalistic plan, through his discussion of the Lurianic mystical doctrines of "the shattering of the vessels" and "the restoration of the faces." The two phases preceding reversion concern, first, the nature and activity of the Transcendent Cause, and then procession, which concerns emanation and "shrinking," or the accommodation of 'Ein-Sof to fill and interfuse vessels according to their proper attributes. Reversion accounts for the existence of the lower worlds, including imperfection and evil. Herrera uses the image of a shattering of the divine perfection when it is communicated downward toward the realm of physicality to set up his exposition of how the mental spirits descend to give life to the earthly body and how the fallen vessels, imperfect and prone to evil, finally are raised up and perfected.

The ten-page glossary is extremely useful, especially because of the special meanings associated with key philosophical terms, such as, for example, infinity, procession, and undiminished bestowal. Readers who have specific arguments and themes they wish to pursue will benefit immeasurably from the 19-page index summing up each chapter. But the delight received from working through Herrera's analysis and reconciliation of kabbalistic contemplation with Luria's doctrine of "the spark of the lights," communicated admirably through Krabbenhoff's clear translation, will bring other rewards as well. The reader might just end up fathoming something about the sefirot or the place of real existence, and momentarily see beyond the unreliable and fleeting, like something glimpsed in a mirror "which really exists in one place but is reflected in another" (471). This book gives the attentive reader a way to follow the trajectory of just such an image back to its source—in every sense of the term.

Walter Stephens. *Demon Lovers: Witchcraft, Sex, and the Crisis of Belief*. Chicago: University of Chicago Press, 2002. xv + 451 pp. + 16 halftones + 2 diagrams. Cloth \$35.00; Paper \$20.00. Review by WILLIAME. ENGEL.

Walter Stephens has written a truly significant book on the origin of witches and the underlying philosophy giving rise to early modern demonology and skepticism. Owing to his rigorous analysis and painstaking translations of original materials (mostly written between 1430 and 1530), he debunks many lingering scholarly myths. For example, he points out how those who must rely on translations and modern editions of the oft-cited *Malleus maleficarum* (*Hammer of Witches*) receive a skewed view, based on only several (though to be sure, important) sections, thus "distorting their understanding of every aspect of the book, starting with misogyny" (33).

And yet, as Stephens is quick to point out, questions of sex and gender are central to witchcraft, though in ways not generally assumed. Specifically, necromancers were not stereotyped as sex