

Notes on the Study of Later Kabbalah in English

THE SAFED PERIOD & LURIANIC KABBALAH

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The original version of this paper appeared in *Collected Articles on the Kabbalah*, vol. 2 by D. Karr (Ithaca: KoM #6, 1985): pp. 23-31.

THE SMALL GALILEAN TOWN of Safed (also Tzefat or Zfat) flourished in the sixteenth century as a center of Jewish ideals and spirituality in all of their expressions: law, ethics, philosophy, and mysticism. This community was home to great teachers and thinkers whose works and ideas have proven some of the most influential in all of Judaism.

Luminaries of the great Safed period include Joseph Karo (1488-1575), the renowned legalist, whose codification of Jewish law, *Shulhan Arukh* (THE SET TABLE), is authoritative to this day, and Elijah de Vidas, author of the popular kabbalistic ethical treatise, *Reshit Hokhmah* (THE BEGINNING OF WISDOM). Moses Cordovero (1522-70) was a late exponent of the classical *kabbalah*. A prolific writer, Cordovero succeeded in systematizing a vast and disparate body of kabbalistic lore.

Dominant among these figures was Isaac Luria (1534-1572). Though Luria wrote very little himself, his developments of the *kabbalah*, primarily as recorded by his chief disciple Hayyim Vital, shaped later Kabbalism and, ultimately, Hasidism.* To quote Gershom Scholem,

The Lurianic Kabbalah was the last religious movement in Judaism the influence of which became preponderant among all sections of Jewish people and in every country of the Diaspora, without exception. —*Major Trends in Jewish Mysticism*, 3rd edition (London: Thames & Hudson, 1955), pages 285-6

It should be noted at the outset that there is a woeful lack of translated material from this period. For example, we have seen but fragments of Cordovero's *Elimah Rabbati* (THE GREAT PALM) and *Ohr Yakar* (PRECIOUS LIGHT—a commentary on the Zohar) in English. A full translation of *Pardes Rimmonim* (ORCHARD OF POMEGRANATES), Cordovero's ranging—and ultimately quite popular—compilation of *kabbalah*, is available.†

Some Lurianic works, such as those written and compiled by Hayyim Vital and his son Shmuel (parts of *Etz Hayyim/ Shemoneh She'arim*) have found their way into English in recent years, but these renderings are mere fragments of the *Kabbalat Ha-Ari*.‡ The major kabbalistic work by Moshe Hayyim Luzzatto, *Keleh Pithei Hokhmah*, has also been produced in English a couple of times.

* See my "Which Lurianic Kabbalah?" at https://www.academia.edu/30928619/Which_Lurianic_Kabbalah.

† On *Pardes Rimmonim* translations, see below, pages 5 and 6.

‡ Refer, in particular, to pages 9-16 below.

OVERVIEWS & PRE-LURIANIC

Safed

Bension, Ariel. “The Centres of Sepharadi Mysticism after Leaving Spain” = CHAPTER XIV, in *The Zohar in Moslem & Christian Spain* (New York: Hermon Press, 1974).

Biale, David. “Jewish Mysticism in the Sixteenth Century,” in *An Introduction to the Medieval Mystics of Europe*, edited by Paul Szarmach (Albany: State University of New York Press, 1984).

Bland, Jeannette Camille. KABBALISTIC AND DEPTH PSYCHOLOGICAL MOTIFS IN *LECHA DODI*: A HERMENEUTICAL ANALYSIS OF THE JEWISH POEM, Ph.D diss. (Santa Barbara: Pacifica Graduate Institute, 2014).

“...codes embedded in this poem identify pathways on Kabbalah’s *Etz Hayim* (Tree of Life).”—page iv.

Dan, Joseph. “Mystical Ethics in Sixteenth-Century Safed” = CHAPTER 4 of *Jewish Mysticism and Jewish Ethics* (Seattle: University of Washington Press, 1986).

Elior, Rachel. “Messianic Expectations and Spiritualization of Religious Life in the Sixteenth Century,” in *Revue des Études juives*, CXLV (1-2) (Paris: [janv.-juin] 1986); reprinted in *Essential Papers on Jewish Culture in Renaissance and Baroque Italy*, edited by David Ruderman (New York – London: New York University Press, 1992).

Faierstein, Morris M. “Safed Kabbalah and the Sephardic Heritage,” in *Sephardic & Mizrahi Jewry: From the Golden Age of Spain to Modern Times*, edited by Zion Zohar (New York: New York University Press, 2005); also in the collection of Faierstein’s papers, *From Safed to Kotsk: Studies in Kabbalah and Hasidism* (Los Angeles: Cherub Press, 2013).

Fine, Lawrence. “New Approaches to the Study of Kabbalistic Life in 16th-Century Safed,” in *Jewish Mysticism and Kabbalah: New Insights and Scholarship*, edited by Frederick E. Greenspahn (New York – London: New York University Press, 2011).

_____. *Safed Spirituality. The Rules of Mystical Piety: The Beginning of Wisdom* [THE CLASSICS OF WESTERN SPIRITUALITY] (Ramsey: Paulist Press, 1984).

Fine’s introduction gives historical and religious background to his presentation of Elijah de Vidas’ “The Rules of Mystical Piety” as codified by Cordovero, Luria, Karo, and others, and practiced by Safed mystics.

Fishbane, Eitan P. “A Chariot for the Shekhinah: Identity and the Ideal Life in Sixteenth-Century Kabbalah,” in *Journal of Religious Ethics*, Vol. 37, No. 3 (Tallahassee: Journal of Religious Ethics, Inc., 2009), pp. 385-418.

“I reflect on the mystical writings of Moshe Cordovero, Eliyahu de Vidas, and Hayyim Vital...”

Garb, Jonathan. *A History of the Kabbalah: From the Early Modern Period to the Present Day* (Cambridge – New York: Cambridge University Press, 2020).

_____. “The Psychological Turn in Sixteenth Century Kabbalah,” in *Les mystiques juives, chrétiennes et musulmanes dans l’Égypte médiévale (VII^e-XVI^e siècles)*, edited by Guisepppe Cecere, Mireille Loubet, and Samuela Pagani (Cairo: Institut Français d’Archéologie Orientale, 2013), pages 109-124.

Giller, Pinchas. “Recovering the Sanctity of the Galilee: The Veneration of Relics in Classical Kabbalah,” in *The Journal of Jewish Thought and Philosophy*, vol. 4 (Harwood Academic Publishers GmbH, 1994).

Gutwirth, Israel. *The Kabbalah and Jewish Mysticism* (New York: Philosophical Library, 1987).

Brief discussions of topics and personalities, including “The Holy City of Safed, Cradle of Kabbalah,” “Ari the Saint: A Star That Shone with a Light of Its Own,” “Rabbi Chaim Vital: The Faithful Disciple of the Ari Hakodosh,” “Rabbi Yeshayahu Halevi Horvitz: Shela the Saint” and “Rabbi Joseph Caro: Compiler of the *Shulhan Arukh*.”

Hoffman, Lawrence A. (ed.) *My People’s Prayer Book: Traditional Prayers, Modern Commentaries*, volume 8: KABBALAT SHABBAT – WELCOMING SHABBAT IN THE SYNAGOGUE (Woodstock: Jewish Lights Publishing, 2005).

Idel, Moshe. “On Mobility, Individuals and Groups: Prolegomenon for a Sociological Approach to Sixteenth-Century Kabbalah,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Three, edited by Daniel Abrams and Avraham Elqayam (Los Angeles: Cherub Press, 1998).

_____. *Primeval Evil in Kabbalah: Totality, Perfection, Perfectibility* (Brooklyn: KTAV Publishing House, 2020): CHAPTER 5. “Safedian Forms of Kabbalah and Primeval Evil.

_____. “Revelation and the ‘Crisis of Tradition’ in Kabbalah,” in *Constructing Tradition: Means and Myths of Transmission in Western Esotericism*, edited by Andreas B. Kilcher (Leiden – Boston: Brill: 2010).

§ 4. *A Zohar for the Shekhinah according to Moses Cordovero*

§ 5. R. Joseph Karo and the Revelation of the Feminine Divine Powers

§ 6. R. Isaac Luria Ashkenazi: Revelation as Source of Kabbalah

Kaplan, Aryeh. “Safed” = CHAPTER 5, in *Meditation and Kabbalah* (York Beach: Samuel Weiser, 1982).

_____. *Meditation and the Bible* (New York: Samuel Weiser, 1978).

Kaplan includes quotes from Cordovero’s *Pardes Rimmonim* and Vital’s *Sha’arei Qedusha* shedding light on biblical techniques of meditation.

Koch, Patrick B. *Human Self-Perception: A Re-Assessment of Kabbalistic Musar-Literature of Sixteenth-Century Safed* (Los Angeles: Cherub Press, 2015).

Pachter, Mordechai. “Kabbalistic Ethical Literature in Sixteenth-Century Safed,” in *Binah*, vol. 3: JEWISH INTELLECTUAL HISTORY IN THE MIDDLE AGES, edited by Joseph Dan (Westport: Praeger Publishers, 1994).

Putzu, Vadim. BOTTLED POETRY / QUENCHER OF HOPES: WINE AS A SYMBOL AND AS AN INSTRUMENT IN SAFEDIAN KABBALAH AND BEYOND (Ph.D. diss., Jerusalem: Hebrew Union College – Jewish Institute of Religion, 2015): Chapter 3. “Joseph Karo,” Chapter 4. “Solomon Halevi Alqabetz,” Chapter 5. “Moses Cordovero”

Rossoff, Dovid. *Safed – The Mystical City* (Jerusalem: Sha’ar Books, 1991).

Schechter, Solomon. “Safed in the Sixteenth Century—A City of Legalists and Mystics,” in *Studies in Judaism*, SECOND SERIES (Philadelphia: Jewish Publication Society of America, 1908), pages 202-285; and (*idem*) *Studies in Judaism*, A SELECTION (Cleveland: Jewish Publication Society, and The World Publishing Company, 1958), pages 231-297.

Schechter’s article is considered a classic, but now see

Wolfson, Elliot R. “Asceticism, Mysticism, and Messianism: A Reappraisal of Schechter’s Portrait of Sixteenth-Century Safed,” in *The Jewish Quarterly Review*, Vol.106, No. 2 (Philadelphia: Herbert D. Katz Center for Advanced Judaic Studies, Spring 2016), pages 166-177.

Scholem, Gershom. *Kabbalah* (articles from *ENCYCLOPEDIA JUDAICA*) (Jerusalem and New York: Keter Publishing House and Times Books, 1974; rpt. New York: Meridian, 1978; rpt. New York: Dorset Press, 1987), pp. 67-79: “The Kabbalah after the Expulsion from Spain and the New Center in Safed.”

Shamir, Yehudah. *The Spider and the Raven: Six Kabbalists of Sixteenth Century Safed* (Austin: I. D. A. Press, 1971).

Source material from Solomon Alkabez (*Ayeleth Ahayim*), Moses Cordovero (*Pardes Rimmonim*), Moses Alshekh (*Shoshanath Ha’Amakim*), Abraham Galante (*Kinath Setarim*), Hayyim Vital (*Sefer HaGilgulim*), and Israel ben Moses Najara (*Zemiroth Yisrael*).

Silberman, Neil Asher. “A Mystical City” = CHAPTER 5 of *Heavenly Powers: Unraveling the Secret History of the Kabbalah* (New York: Grosset/Putnam, 1998).

Silberman’s is one of the better popular books on Kabbalah.

Tishby, Isaiah. “Mythological versus Systematic Trends in Kabbalah,” in *Binah*, Volume 2, STUDIES IN JEWISH THOUGHT / BINAH: Studies in Jewish History, Thought, and Culture, edited by Joseph Dan (New York – Westport – London: Praeger, 1989), pp. 121-129.

Twersky, Isadore. “Talmudists, Philosophers, Kabbalists: The Quest for Spirituality in the Sixteenth Century,” in *Jewish Thought in the Sixteenth Century*, edited by Bernard Cooperman (Cambridge: Harvard University Press, 1983).

Weinstein, Roni. *Kabbalah and Jewish Modernity* (Oxford – Portland: The Littman Library of Jewish Civilization, 2016).

“This book examines kabbalah’s passage from the esoteric to the public domain. Few aspects of Jewish life and religious practice were not touched, commented upon, and eventually changed as a result of the spread of kabbalah.” (Weinstein, page 3) The *kabbalah* Weinstein speaks of is that developed in Safed in the sixteenth century.

Thus, we find references to Joseph Karo, Moses Cordovero, and, more prominently, Isaac Luria, with his primary follower, Hayyim Vital.

_____. “Kabbalistic Innovation in Jewish Confraternities in the Early Modern Mediterranean,” in *Faith’s Boundaries: Laity and Clergy in Early Modern Confraternities*, edited by Nicholas Terpstra, Adriano Prosperi, and Stefania Pastore [EUROPA SACRA, Volume 6] (Turnhout [Belgium]: Brepols, 2012) pages 234-247.

Werblowsky, R. J. Zwi. “The Safed Revival and Its Aftermath,” in *Jewish Spirituality II: FROM THE SIXTEENTH-CENTURY REVIVAL TO THE PRESENT* [Volume 14: WORLD SPIRITUALITY], edited by Arthur Green (New York: The Crossroad Publishing Company, 1987); hereafter *Jewish Spirituality II*.

NOTE: *Abraham Galante: A Biography* by Albert Kalderon (New York: Sepher Hermon Press, Inc., 1983) is frequently listed among works on kabbalists of sixteenth-century Safed. This book is not about Abraham ben Mordecai Galante (d. 1560), student of Cordovero and author of kabbalistic commentaries, but rather a more recent member of the same family, Abraham Galante (1873-1961), journalist, historian, and Turkish nationalist, who “served as a deputy in the Grand National Assembly of Turkey” and “a professor at the University of Istanbul.”

Joseph Karo

Alexander, Philip S. *Textual Sources for the Study of Judaism* (Chicago: University of Chicago Press, 1990).

§ 5.2 THE SHULHAN ARUKH (pages 90-95)—translated excerpts: § 5.2.1. *Hosben Mishpat* 26:1-6 – Prohibition against resorting to non-Jewish courts; § 5.2.2. *Yoreh De’ab* 335:1-10 – Laws regarding visiting the sick; § 5.2.3. *Qizzur Shulhan Arukh* 36:1-28 – Laws regarding the salting of meat.

Gaster, Moses. “The Origin and Sources of the Shulchan Arukh,” in *Studies and Texts in Folklore, Magic, Medieval Romance, Hebrew Apocrypha, and Samaritan Archaeology* (London: Maggs Brothers, 1928; rpt, New York: Ktav Publishing House, 1971).

Gold, Avie. *The Story of Maran Bet Yosef: R. Yosef Karo – Author of the Shulchan Aruch* [THE SEFARDIC HERITAGE SERIES] (Mesorah Publications, 1986).

Gordon, Hirsch Loeb. *The Maggid of Caro: The Mystic Life of the Eminent Codifier Joseph Caro as Revealed in his Secret Diary* BASED ON UNPUBLISHED MANUSCRIPTS (New York: Pardes Publishing House, Inc./The Shoulson Press, 1949; reprint – Kessinger Publishing, 2008).

Idel, Moshe. “R. Joseph Karo and His Revelations: On the Apotheosis of the Feminine in Safedian Kabbalah,” WORKING PAPER for the Tikvah Center for Law & Jewish Civilization New York, NYU School of Law, 2010). at Academia.edu:

https://www.academia.edu/8792022/R_JOSEPH_KARO_AND_HIS_REVELATIONS_OR_THE_APOTHEOSIS_OF_THE_FEMININE_IN_SAFEDIAN_KABBALAH?email_work_card=title

_____. “Revelation and the ‘Crisis of Tradition’ in Kabbalah,” in *Constructing Tradition: Means and Myths of Transmission in Western Esotericism*, edited by Andreas B. Kilcher (Leiden – Boston: Brill: 2010):

§ 5. R. Joseph Karo and the Revelation of the Feminine Divine Powers

Jaacov, Even Chen. *Mara: Rabbi Joseph Karo: Life Story*. (Jerusalem: Haktav Institute, 1992).

Jacobs, Louis. “The Communication of the Heavenly Mentor to Rabbi Joseph Karo” = CHAPTER 10 of *Jewish Mystical Testimonies* (New York: Schocken Books, 1977).

Six passages from *Maggid Mesharim*.

Karo, Rabbi Yosef. *A Maggid [Preacher] of Righteousness*, edited by Rabbi Yechiel Bar Lev; translated by K. Skaist (Petach Tikva: Rabbi Yechiel Bar Lev [Yedid Nefesh], n.d. [released June 2009]).

An English translation of *Maggid Mesharim*.

Putzu, Vadim. BOTTLED POETRY (noted fully above, page 3).

Chapter 3. Joseph Karo

Segol, Marla. “Performing Exile in Safed School Kabbalah,” in *Magic, Ritual, and Witchcraft*, volume 7, issue 2 (Philadelphia: University of Pennsylvania Press, Winter 2012), pages 131-163.

Soae, Rafael Abraham. *The Jewish Kitchen: Code of Law Following the Rulings of Rabbi Yosef Karo*, up dated according to Rabbi Ovidia Yosef (Sephardic Library Bene Issachar, 1994).

Werblowsky, R.J. Zwi. *Joseph Karo: Lawyer and Mystic* (Oxford: Oxford University Press [at the Clarendon Press], 1962 [SCRIPTA JUDAICA • IV] / Philadelphia: The Jewish Publication Society of America, 1962; rpt. JPS 1977).

Karo not only wrote *Shulban Arukh* (THE SET TABLE) but also kept a diary of his conversations with a celestial mentor. This diary, *Maggid Mesbarim*, is the focus of Werblowsky's study. Chapter 4 of *Joseph Karo* is a particularly good survey of ideas and practices in pre-Lurianic Safed. This chapter was printed separately as "Mystical and Magical Contemplation: The Kabbalists in Sixteenth-Century Safed," in *History of Religions*, vol. 1, no. 1 (University of Chicago Press, Summer 1961).

Moses Cordovero

Abramson, Henry. *The Kabbalah of Forgiveness: The Thirteen Levels of Mercy in Rabbi Moshe Cordovero's DATE PALM OF DEVORAH (Tomer Devorah)* (Lulu.com, 2018).

"...a new translation of the first chapter of Rabbi Moshe Cordovero's classic work ... with modern commentary" by Henry Abramson, Dean at Touro's Lander College of Arts and Sciences, Brooklyn.

Ben-Shlomo, J. "Moses Cordovero," in Gershom Scholem, *Kabbalah* [articles from *ENCYCLOPEDIA JUDAICA*] (Jerusalem – New York: Keter Publishing House and Times Books, 1974; rpt. New York: Meridian, 1978; rpt. New York: Dorset Press, 1987), pp. 401-4.

Bland, Kalman. "Neoplatonic and Gnostic Themes in R. Moses Cordovero's Doctrine of Evil," in *The Bulletin of the Institute of Jewish Studies*, volume III (London: Institute of Jewish Studies, 1975).

Bokser, Ben Zion. *The Jewish Mystical Tradition* (New York: The Pilgrim Press, 1981):

Ch. 12. Moses Cordovero: selections from *Tomer Devorah* and *Or Ne'erav*

Brill, Alan. "Meditative Prayer in Moshe Cordovero's Kabbalah" = CHAPTER 4 of *Meditation in Judaism, Christianity and Islam: Cultural Histories*, edited by Halvor Eifring (London – New Delhi – etc.: Bloomsbury T&T Clark, 2013), pages 45-60.

Cordovero, Moses. *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His OR NE'ERAV [SOURCES AND STUDIES IN KABBALAH, HASIDISM, AND JEWISH THOUGHT, vol. III]*. Translated and annotated by Ira Robinson (New York: The Michael Sharf Publication Trust of the Yeshiva University Press, 1994).

Or Ne'erav (THE PLEASANT LIGHT) "constituted an epitome of Cordovero's great systematic theology of Kabbalah entitled *Pardes Rimmonim* (THE ORCHARD OF POMEGRANATES)." (Robinson's Introduction, page xi)

_____. *The Palm Tree of Deborah [Tomer Debborah]* translated by Louis Jacobs (London: Vallentine, Mitchell & Co. Ltd., 1960; rpt. New York: Sepher-Hermon Press, 1974).

_____. *The Palm Tree of Deborah [A TARGUM TORAH CLASSIC]* translated and annotated by Rabbi Moshe Miller (Jerusalem – Spring Valley: Targum Press/ Feldheim Publishers, 1993).

Tomer Deborah is a kabbalistic ethical treatise on the doctrine of the imitation of God as expressed in the ten *sefirot*. The edition from Targum Press/Feldheim Publishers shows the Hebrew and English on facing pages. *The Palm Tree of Deborah* also appears in *An Anthology of Jewish Mysticism* by Raphael Ben Zion (New York: The Judaica Press, 1981; originally published as *The Way of the Faithful*, Los Angeles: Haynes Corporation, 1945).

_____. *Pardes Rimmonim: Orchard of Pomegranates, Parts 1-4*. Integral edition in English, Hebrew, and Aramaic. Translated by Elyakim Getz (Monfalcone: Providence University, 2007 & 2010).

_____. *Pardes Rimmonim: Orchard of Pomegranates, Parts 5-8:5*. Integral edition in English, Hebrew, and Aramaic. Translated by Elyakim Getz (Monfalcone: Providence University, 2007 & 2010).

_____. *Pardes Rimmonim: Orchard of Pomegranates, Parts 8:6-26*. Integral edition in English, Hebrew, and Aramaic. Translated by Elyakim Getz (Monfalcone: Providence University, 2007 & 2010).

_____. *Pardes Rimmonim: Orchard of Pomegranates, Parts 9-12*. Integral edition in English, Hebrew, and Aramaic. Translated by Elyakim Getz (Monfalcone: Providence University, 2007 & 2010).

The preceding four works have been reprinted as “Tome 1 of 12” through “Tome 4 of 12”: © David Smith, LLC, October 1, 2016, and again, edited by Fabrizio Del Tin, by eUniversity.pub, January 1, 2018. “Tome 5 of 12” through “Tome 12 of 12” of this set complete the 32 treatises of *Pardes Rimonim* in these two editions.

Contents of *Pardes Rimonim – Orchard of Pomegranates*, TOMES I-XII, by Moshe Cordovero:

- ([n.p.]: David Smith, LLC, 2016): Tomes 1-6 translated by Elyakim Getz; Tomes 7-10 translated by Sharron Shatil; Tomes 11-12 translated by Avraham Broide.
- ([n.p.]: eUniversity.pub, 2018), Tomes 1 of 12—12 of 12, edited by Fabrizio Del Tin.

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| | TOME 1 (PARTS 1-4) |
| 1. Ten and Not Nine | • |
| 2. The Reason for the Emanation | • |
| 3. Is the Infinite Crown (<i>KETER</i>)? | • |
| 4. Substance and Vessels | • |
| | TOME 2 (PARTS 5-8:5) |
| 5. Order of Emanation | • |
| 6. Their Order of Standing | • |
| 7. Treatise on Channels | • |
| 8. Substance and Conduct, chs. 1-5 | • |
| | TOME 3 (PARTS 8:6-8:26) |
| Substance and Conduct, chs. 6-26 | • |
| | TOME 4 (PARTS 9-12) |
| 9. Harmonizers | • |
| 10. On Colors | • |
| 11. Pure Ones | • |
| 12. Paths | • |
| | TOME 5 |
| 13. Gates | • |
| 14. Existence | • |
| 15. From Below to Above | • |
| 16. On the Four Worlds | • |
| | TOME 6 |
| 17. Jacob’s Thigh | • |
| 18. The Lessening of the Moon | • |
| 19. Tetragrammaton | • |
| 20. The Treatise on Names | • |
| | TOME 7 |
| 21. The Treatise on Particular Names | • |
| 22. The Treatise on [Bodily] Descriptions | • |
| | TOME 8 |
| 23. The Treatise on Synonyms, chs. 1-8 | • |
| | TOME 9 |
| The Treatise on Synonyms, chs. 9-17 | • |
| | TOME 10 |
| The Treatise on Synonyms, chs. 18-22 | • |
| 24. On Palaces | • |
| | TOME 11 |
| 25. Treatise on Counterparts (<i>SHELLS</i>) | • |
| 26. Palaces of Shells | • |
| 27. Letters | • |
| 28. Vowel Points | • |
| | TOME 12 |
| 29. Cantillation Marks | • |
| 30. The Treatise on Combination (<i>ZERUF</i>) | • |
| 31. The Upper Soul | • |
| 32. Intention | • |

Dan, Joseph. “‘No Evil Descends from Heaven’: Sixteenth-Century Concepts of Evil,” in *Jewish Thought in the Sixteenth Century*, edited by B. Cooperman (Cambridge: Harvard University Press, 1983); also in Dan’s *Jewish Mysticism*, Volume III [THE MODERN PERIOD] (Northvale – Jerusalem: Jason Aronson Inc., 1999).

Idel, Moshe. “Ascensions, Gender and Pillars in Safedian Kabbalah,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 25, edited by D. Abrams (Los Angeles: Cherub Press, 2011) pages 55-108.

_____. *Primeval Evil in Kabbalah: Totality, Perfection, Perfectibility* (Brooklyn: KTAV Publishing House, 2020): CHAPTER 5. “Safedian Forms of Kabbalah and Primeval Evil”; see especially § 4. R. Moshe Ben Ya’Aqov Cordovero, pp. 250-261.

_____. “R. Moshe Cordovero and R. Shlomo ha-Levi Alqabetz,” in *The Privileged Divine Feminine in Kabbalah* (Berlin – Boston: Walter de Gruyter GmbH, 2019), pp. 77-102.

_____. “R. Moses ben Jacob Cordovero’s View” = Chapter 12 of *Golem: Jewish Magical and Mystical Traditions on the Artificial Anthropoid* (Albany: State University of New York Press, 1990).

_____. “Revelation and the ‘Crisis of Tradition’ in Kabbalah,” in *Constructing Tradition: Means and Myths of Transmission in Western Esotericism*, edited by Andreas B. Kilcher (Leiden – Boston: Brill: 2010), pages 255-292.

§ 4. *A Zohar for the Shekhinah according to Moses Cordovero.*

_____. *Vocal Rites and Broken Theologies: Cleaving to Vocables in R. Israel Ba’al Shem Tov’s Mysticism* (New York: Herder & Herder/The Crossroad Publishing Company, 2020).

In tracking the sources of the BeShT’s vocal rites, Idel states,

I shall be concerned here especially with the various forms of the ecstatic one [*i.e.*, Kabbalah] and the Cordoverian corpus and their many reverberations, as well as with the line of a certain type of Jewish astro-magic mediated, especially, by the Cordoverian corpus. (—page 9).

Fishbane, Eitan P. “A Chariot for the Shekhinah: Identity and the Ideal Life in Sixteenth-Century Kabbalah,” in *Journal of Religious Ethics*, Vol. 37, No. 3 (Tallahassee: Journal of Religious Ethics, Inc., 2009), pp. 385-418.

“I reflect on the mystical writings of Moshe Cordovero, Eliyahu de Vidas, and Hayyim Vital...”

Koch, Patrick B. “Approaching the Divine by *Imitatio Dei*: *Tzelem* and *Demut* in R. Moshe Cordovero’s *Tomer Devorah*,” in *Visualizing the Jews through the Ages: Literary and Material Representations of Jewishness and Judaism*, edited by Hannah Ewence and Helen Spurling (London – New York: Routledge, 2015), pages 48-68.

_____. “*Selem* and *Demut*: Self-Transformation and *Imitatio Dei* = CHAPTER 3 of *Human Self-Perception: A Re-Assessment of Kabbalistic Musar-Literature of Sixteenth-Century Safed* (Los Angeles: Cherub Press, 2015).

“Chapter three focuses on the concept of *imitatio dei* in Moshe Cordovero’s *Tomer Devorah*.” (FOREWORD, page iv)

Meltzer, David (ed). *The Secret Garden: An Anthology in the Kabbalah* (New York: The Seabury Press, 1976).

A passage from *Pardes Rimmonim*, pages 199-201.

Putzu, Vadim. BOTTLED POETRY (noted fully above, page 3).

Chapter 5. Moses Cordovero.

Raviv, Zohar. *Decoding the Dogma within the Enigma: The Life, Works, Mystical Piety and Systematic Thought of Rabbi Moses Cordoeiro (aka Cordovero; Safed, Israel, 1522-1570)* (Saarbrücken: Verlag Dr. Müller, 2008) = FATHOMING THE HEIGHTS, ASCENDING THE DEPTHS—DECODING THE DOGMA WITHIN THE ENIGMA: THE LIFE, WORKS AND SPECULATIVE PIETY OF RABBI MOSES CORDOEIRO (SAFED 1522-1570) (PhD dissertation, Ann Arbor: The University of Michigan, 2007).

The goals of Raviv’s dissertation are (1) to offer “a more precise biography of RaMaK, his family and overall community in order to shed new light on certain biographical uncertainties and to correct some erroneous data that have infiltrated modern scholarship; (2) “to broaden J. Ben-Shlomo’s important analysis of RaMaK’s metaphysics (1965) and to deepen our appreciation of RaMaK’s highly complex theoretical edifice—especially the relations between metaphysical and theosophical concerns”; (3) “by offering a broader phenomenological canvas as the backdrop to RaMaK’s intellectual command, this monograph challenges the premature tendency to underplay the intricate affinities between RaMaK’s theoretical aptitude and devotional slant” building upon B. Sack’s “stupendous articulation of RaMaK’s devotional piety.”

Chapter 3 offers a useful survey of Cordovero's writings. "The fourth chapter, which is devoted to RaMaK's *Sefer Gerushin*, examines in depth a composition to which no serious attention had hitherto been given in scholarship."

(All quotes are from Raviv's PREFACE.)

"[J]osef Ben Shlomo... (1965)" refers to Ben-Shlomo's *Mystical Theology of Moses Cordovero* (Jerusalem: Mosad Byalik); "B[racha] Sack's stupendous articulation" refers to Sack's *Kabbalah of Rabbi Moshe Cordovero* ([Be're Sheva]: Universitat Ben-Guryon ba-Negev, 1995). Both of these works are in Hebrew, making Raviv's dissertation the only substantial discussion of Cordovero in English.

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_____. "Some Remarks on Rabbi Moses Cordovero's *Shemu'ab be-Tnyan ha Gilgul*," in *Perspectives on Jewish Thought and Mysticism*, edited by A. Ivry. E. Wolfson, A. Arkush (Amsterdam: Harwood Academic Publishers, 1998).

Segol, Marla. "Performing Exile in Safed School Kabbalah," in *Magic, Ritual, and Witchcraft*, volume 7, issue 2 (Philadelphia: University of Pennsylvania Press, Winter 2012), pages 131-163.

Elijah de Vidas – *Reshit Hokhmah**

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Benyosef translates a significant portion of de Vidas' kabbalistic ethical classic and provides a full introduction.

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"I reflect on the mystical writings of Moshe Cordovero, Elyahu de Vidas, and Hayyim Vital..."

Meltzer, David (ed). *The Secret Garden: An Anthology in the Kabbalah* (New York: The Seabury Press, 1976).

A passage from *Reshit Hokhmah*, pages 207-209.

* Elijah de Vidas' *Reshit Hokhmah* is not to be confused with the medieval astrological text of the same name by Abraham Ibn Ezra (1089-1167?). Translations of Ibn Ezra's work abound:

- *Abraham Ibn Ezra's Introductions to Astrology, A Parallel Hebrew-English Critical Edition of the BOOK OF THE BEGINNING OF WISDOM and the BOOK OF THE JUDGMENTS OF THE ZODIACAL SIGNS* [ABRAHAM IBN EZRA'S ASTROLOGICAL WRITINGS, Volume 5], edited, translated and annotated by Shlomo Sela (Leiden – Boston: Brill, 2017).
- *The Beginning of Wisdom: An Astrological Treatise by Abraham ibn Ezra*, edited by Raphael Levy and Francisco Cantera (Baltimore: Johns Hopkins Press/London: H. Milford, Oxford University Press, 1939).
- *The Beginning of Wisdom / Reshit Hochma*, translated and annotated by Meira B. Epstein; edited with additional annotations by Robert Hand ([Bel Air?]: A[rchive for the] R[etrieval] of H[istorical] A[strological] T[exts] = ARHAT, 1998).

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ARI – via Hayyim Vital & the Safed school

Etz Hayyim by Hayyim Vital: THE CONTENTS OF FOUR TRANSLATIONS COMPARED

- M-P = *The Tree of Life. Chayyim Vital's Introduction to the Kabbalah of Isaac Luria* [ETZ HAYYIM, Volume 1: THE PALACE OF ADAM KADMON], translated by Donald Wilder Menzi & Zve Padeh (Northvale – Jerusalem: Jason Aronson Inc., 1999).
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C&C 2 = *The Tree of Life – Volume Two: THE PALACE OF POINTS*, translated by E. Collé & H. Collé (CreateSpace Independent Publishing Platform, 2016).
C&C 3 = *The Tree of Life – Volume Three: THE PALACE OF CROWNS and THE PALACE OF ABBA AND IMMA*, translated by E. Collé & H. Collé (CreateSpace Independent Publishing Platform, 2017).
C&C 4 = *The Tree of Life – Volume Four: THE PALACE OF ZEIR ANPIN*, translated by E. Collé & H. Collé (Independently published, 2020).
- DS/eU 1 through DS/eU 12 = *Etz Chayyim – The Tree of Life* [twelve volumes: Tome 1 of 12, Tome 2 of 12, etc.] translated by Baal Even ([n.p.]: David Smith, LLC, 2016) / translated/edited by Fabrizio del Tin ([n.p.]: eUniversity.pub, 2018)—the Baal Even and Fabrizio Del Tin translations are identical.
- WC = Work of the Chariot [W.C. #6] *Tree of Life* (BRANCHES I – X) (2nd edition – Los Angeles: Work of the Chariot, 1970); Hebrew and English, with diagrams. (see the table on the next page)

| | M-P | C&C | DS/eU | <i>Etz Hayyim</i> |
|----------------------|-----|-----|-------|--|
| | | | 1 ✓ | INTRODUCTION |
| | | | ✓ | “GENERAL GATE” |
| First Palace | | 1 | | The Palace of Adam Qadmon |
| Gate 1 [1] | ✓ | ✓ | ✓ | CIRCLES & STRAIGHTNESS |
| Gate 2 [2] | ✓ | ✓ | ✓ | 10 SEFIROT |
| Gate 3 [3] | ✓ | ✓ | 2 ✓ | ORDER OF EMANATION |
| Gate 4 [4] | ✓ | ✓ | ✓ | EARS, EYES, NOSE & MOUTH |
| Gate 5 [5] | ✓ | ✓ | ✓ | T'AMIM, NEKUDOT, TAGIM & OTIOT [TeNTA] |
| Gate 6 [6] | ✓ | ✓ | ✓ | AKUDIM |
| Gate 7 [7] | ✓ | ✓ | ✓ | “REACHING & NOT REACHING” |
| Second Palace | | 2 | | The Palace of Points |
| Gate 1 [8] | | ✓ | ✓ | NEKUDOT |
| Gate 2 [9] | | ✓ | 3 ✓ | BREAKING OF THE VESSELS |
| Gate 3 [10] | | ✓ | ✓ | TIKKUN |
| Gate 4 [11] | | ✓ | ✓ | KINGS |
| Third Palace | | 3 | | The Palace of Crowns |
| Gate 1 [12] | | ✓ | ✓ | ATIK YOMIN |
| Gate 2 [13] | | ✓ | ✓ | ARIKH ANPIN |
| Fourth Palace | | | 4 | The Palace of Abba & Imma |
| Gate 1 [14] | | ✓ | ✓ | ABBA & IMMA |
| Gate 2 [15] | | ✓ | ✓ | UNION |
| Gate 3 [16] | | ✓ | ✓ | “BIRTH” OF ZE'IR ANPIN & NUKVA |
| Fifth Palace | | 4 | | The Palace of Ze'ir Anpin |
| Gate 1 [17] | | ✓ | ✓ | ZE'IR ANPIN |
| Gate 2 [18] | | ✓ | 5 ✓ | 248 SPARKS |
| Gate 3 [19] | | ✓ | ✓ | LIGHTS, SPARKS & VESSELS |
| Gate 4 [20] | | ✓ | ✓ | MOHIN |
| Gate 5 [21] | | ✓ | ✓ | “BIRTH” OF THE MOHIN |
| Gate 6 [22] | | ✓ | ✓ | LESSER MOHIN |
| Gate 7 [23] | | ✓ | 6 ✓ | MOHIN OF THE TZELEM |
| Gate 8 [24] | | ✓ | ✓ | PARTS OF THE TZELEM |
| Gate 9 [25] | | | ✓ | EXPLANATION OF THE TZELEM |
| Gate 10 [26] | | | 7 ✓ | TZELEM |
| Gate 11 [27] | | | ✓ | GESTATION, SUCKLING & THE MOHIN |
| Gate 12 [28] | | | ✓ | GESTATIONS |
| Gate 13 [29] | | | ✓ | NEFILAH (FALLING) |
| Gate 14 [30] | | | ✓ | PARZUFIM |
| Gate 15 [31] | | | ✓ | ZE'IR ANPIN & NUKVA |

| | | | | | |
|-----------------------|--|--|----|---|--------------------------------------|
| Gate 16 [32] | | | 8 | ✓ | LIGHT OF THE MOHIN OF ZETR & NUKVA |
| Gate 17 [33] | | | | ✓ | ON'AH (DECEPTION) |
| Sixth Palace | | | | | The Palace of Nukva |
| Gate 1 [34] | | | | ✓ | TIKKUN OF NUKVA |
| Gate 2 [35] | | | | ✓ | THE MOON |
| Gate 3 [36] | | | 9 | ✓ | WANING OF THE MOON |
| Gate 4 [37] | | | | ✓ | JACOB & LEAH |
| Gate 5 [38] | | | | ✓ | LEAH & RACHEL |
| Gate 6 [39] | | | | ✓ | FEMALE WATERS & MALE WATERS |
| Gate 7 [40] | | | 10 | ✓ | INNER & OUTER LIGHTS |
| Gate 8 [41] | | | | ✓ | HASHMAL |
| Seventh Palace | | | | | Palace of ABY" A |
| Gate 1 [42] | | | | ✓ | THE FOUR WORLDS |
| Gate 2 [43] | | | | ✓ | KLALUT OF THE FOUR WORLDS |
| Gate 3 [44] | | | | ✓ | FORM OF THE FOUR WORLDS |
| Gate 4 [45] | | | | ✓ | NAMES |
| Gate 5 [46] | | | | ✓ | SURROUNDING LIGHTS |
| Gate 6 [47] | | | 12 | ✓ | ORDER OF THE FOUR WORLDS |
| Gate 7 [48] | | | | ✓ | KLIPOT |
| Gate 8 [49] | | | | ✓ | KELIPAH NOGAH (VENUS) |
| Gate 9 [50] | | | | ✓ | GENERAL ACCOUNT OF THE FOUR WORLDS |
| | | | | ✓ | "RULES OF THE YOUNG R. HAYYIM VITAL" |

The scope and order of WC's "ten Branches"* differs significantly from the other versions of *Etz Hayyim*.

| WORK OF THE CHARIOT | PARALLEL SOURCES | | |
|----------------------|-------------------------------------|------------------------------------|--|
| | MENZI-PADEH | COLLÉ & COLLÉ | DAVID SMITH LLC/eUNIVERSITY |
| WC Branch I | M-P PAL 1 Gate 1 Br. 2, pp. 11-24 | C&C 1 PAL 1 Gate 1 Ch. 2: §§ 9-45 | DS/eU 1 PAL 1 Gate 1 Ch. 2, pp. 119-129 |
| WC Branch II | M-P PAL 1 Gate 1 Br. 2, pp. 24-27 | C&C 1 PAL 1 Gate 1 Ch. 2: §§ 46-57 | DS/eU 1 PAL 1 Gate 1 Ch. 2, pp. 129-133 |
| WC Branch III † | | | |
| WC Branch IV | | | DS/eU 12 PAL 7 Gate 47 Chs. 1-2, pp. 1-5 |
| WC Branch V ¶ 1-7 | M-P PAL 1 Gate 4 Br. 1, pp. 117-119 | C&C 1 PAL 1 Gate 4 Ch. 1: §§ 1-6 | DS/eU 2 PAL 1 Gate 4 Ch. 1, pp. 15-17 |
| WC Branch V ¶ 8-15 | M-P PAL 1 Gate 4 Br. 3, pp. 131-133 | C&C 1 PAL Gate 4 Ch. 3: §§ 1-6 | DS/eU 2 PAL 1 Gate 4 Ch. 3, pp. 24-26 |
| WC Branch VI ¶ 1-7 | M-P PAL 1 Gate 5 Br. 1, pp. 165-168 | C&C 1 PAL Gate 5 Ch. 1: §§ 1-4 | DS/eU 2 PAL 1 Gate 5 Ch. 1, pp. 42-43 |
| WC Branch VI ¶ 8-19 | M-P PAL 1 Gate 5 Br. 2, pp. 183-188 | C&C 1 PAL 1 Gate 5 Ch. 2: §§ 1-6 | DS/eU 2 PAL 1 Gate 5 Ch. 2, pp. 50-52 |
| WC Branch VI ¶ 20-24 | M-P PAL 1 Gate 6 Br. 1, pp. 231-233 | C&C 1 PAL 1 Gate 6 Ch. 1: §§ 1-3 | DS/eU 2 PAL 1 Gate 6 Ch. 1, pp. 79-81 |
| WC Branch VII ¶ 1-4 | M-P PAL 1 Gate 6 Br. 3, pp. 245-246 | C&C 1 PAL 1 Gate 6 Ch. 3: §§ 1-4 | DS/eU 2 PAL 1 Gate 6 Ch. 3, pp. 91-92 |
| WC Branch VII ¶ 5-22 | M-P PAL 1 Gate 6 Br. 5, pp. 263-269 | C&C 1 PAL 1 Gate 6 Ch. 5: §§ 1-16 | DS/eU 2 PAL 1 Gate 6 Ch. 5, pp. 100-106 |
| WC Branch VIII | M-P PAL 1 Gate 5 Br. 1, pp. 170-174 | C&C 1 PAL 1 Gate 5 Ch. 1: §§ 10-14 | DS/eU 2 PAL 1 Gate 5 Ch. 1, pp. 45-47 |
| WC Branch IX | M-P PAL 1 Gate 7 Br. 1, pp. 299-301 | C&C 1 PAL 1 Gate 7 Ch. 1: §§ 1-9 | DS/eU 2 PAL 1 Gate 7 Ch. 1, pp. 129-131 |
| WC Branch X | | C&C 2 PAL 2 Gate 4 Ch. 1: §§ 1-7 | DS/eU 3 PAL 2 Gate 11 Ch. 1, pp. 77-80 |

* "The Work of the Chariot Trust published the first English translation of all ten Branches of the *Etz HaChayyim* in 1973."
—Daniel Hale Feldman, *Qabalab: The Mystical Heritage of the Children of Abraham* (Santa Cruz: Work of the Chariot, 2001), p. 76

"The *Etz HaChayyim* presents the qabalistic worldview of R.Yitza'aq Luria, as recorded by his student R. Chayyim Vital. The book is composed of ten 'branches.' The Work of the Chariot published an English translation of all ten branches in 1973."

—<http://www.workofthechariot.com/TextFiles/Translations-EtzHaChayyim.html>

Clearly, these statements about *Etz Hayyim* do not square with the bibliographic information and tables above. *Etz Hayyim* has fifty *gates*, each containing any number of *branches*, altogether totaling over 370. Also, WC's first and second editions of *Tree of Life* are dated 1970.

† I have yet to locate passages that parallel WC Branch III. The themes which are combined there appear separately elsewhere:

- DIRECT LIGHT and REFLECTED LIGHT are discussed in *Palace 1*, Gate 6, Branch 6: —M-P, p. 275, —C&C vol. 1, p. 214, —Sm/eU, tome 2, p. 109.
- the combination of YHVH and ADNY into YAHVDVNHY turns up in the introductory "Prayer to be recited before the study of the book *Tree of Life*"—Sm/eU, tome 1, p. xii; in *Palace 7*, Gate 44, Branch 2—Sm/eU, tome 11, p. 104; and in *Palace 7*, Gate 46, Branch 6—Sm/eU, tome 11, p. 202.

YAHVDVNHY also appears in Vital's other writings, e.g., *Shaar Ruach ha-Kodesh – Gate of the Holy Spirit* ([n.p.]: David Smith, LLC, 2016/[n.p.]: eUniversity.pub, 2018), Tome 2 of 3, pp. 124, 126, 142, and 157. Find the same in Aryeh Kaplan, *Meditation and Kabbalah* (York Beach: Samuel Weiser, 1982): § GATE OF THE HOLY SPIRIT (pp. 222-260), pp. 237, 239, 251, and 254.

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Also in *idem.*, *Panu Derekh – Prepare the Way*, Issue No. 14 (Chicago: Yeshivat Benei N’vi’im, June/July 1996), pp. 21-25.

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Kallus, M[enachem] and Ogren, B[rian] (trans.). “Introduction to R Hayyim Vital [ca 1572] and his Treatise *Ets Hayyim – The Tree of Life* [and to] the *Sha’ar haHaqdamot – Gate of Principles* [or *Gate of Introductions*],” at EARLY MODERN WORKSHOP: JEWISH HISTORY RESOURCES: Volume 1: Early Modern Jewries (Wesleyan University, 2004): <https://fordham.bepress.com/emw/emw2004/emw2004/4/>

Lengthy passages of *Etz Hayim* (translated by M. Kallus) and *Sha’ar haHaqdamot* (translated by B. Ogren).

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Ch. 6. “The Ari” (passages from Vital’s *Sha’ar Ruah ha-Kodesh*, GATE OF THE HOLY SPIRIT), pages 223-260.

Klein, Eliahu (trans/comm). *Kabbalah of Creation: Isaac Luria’s Earlier Mysticism* (Northvale – Jerusalem: Jason Aronson Inc., 2000).

Klein offers a translation of *Sha’ar ha-Kelalim* (GATE OF PRINCIPLES), which serves as a preface to some printed editions of Vital’s *Etz Hayyim*, though it is almost certainly written by one of Luria’s other students, Moshe Yonah. According to the introduction, “It is obvious that ‘The Gate of Principles’ is an abbreviated version of the original and complete unpublished manuscript of Moshe Jonah’s *Kanfei Yonah*...” (—page 23). The text presents a version of Luria’s system which was apparently formulated earlier than Vital’s *magnum opus*.

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Passages from Hayyim Vital’s *Ta’amei ha-Mitzvot: Parashat Bereshit* and *Sha’ar ha-Kavannot*.

Magid, Shaul. “Kabbalah and Postmodern Jewish Philosophy – From Theosophy to Midrash: Lurianic Exegesis on Adam and Eve and the Garden of Eden,” in *Journal of Textual Reasoning*, [OLD SERIES] vol. 4, no. 2 (June 1995), at <http://jtr.lib.virginia.edu/textual-reasoning-vol-4-2-june-1995/>

“The texts presented here come from three collections, *Sha’ar Ha-Pesukim*, *Sefer Ha-Likkuteim*, and *Likkutei Torah*, all of which are running commentaries to the Torah. *Sha’ar Ha-Pesukim* is one of the Vitalian

Shemonah She'arim. R. Meir Poppers, in his *Derekh Etz Hayyim*, called *Sefer Ha-Likkutim* (and *Sefer Derushim*) part of the “early edition” the Lurianic corpus. This would make it part of the Vitalian school as well. We know that the first edition of *Sefer Ha-Likkutim* (published under that title) was edited by R. Benjamin Ha-Levi, a student of Vital. *Likkutei Torah*, first printed in Zolkeiw in 1775 appears to be a mosaic of various earlier material consisting largely of the second section of R. Meir Poppers’ *Nof Etz Hayyim* combined with portions of R. Ya’akov Zemah’s *Ozrot Hayyim*, *Adam Yashar*, and *Sefer Derushim*.” (—¶ 7)

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Palvanov, Efraim (ed./annotator). *Tikkun Leil Shavuot* [RECTIFICATION FOR SHAVUOT NIGHT] – *The Arizal’s Torah Study Guide* (Toronto: Lulu Press/www.mayimachronim.com, 2016).

This book presents the Arizal’s original study guide, in both Hebrew and English. (page 4)

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- pp. 12-13: from *Etz Hayim*, Hayim Vital (*Etz Hayim*, Ch.1, translated from the Hebrew by Shani Stanley Babin).
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_____. *Rehovot ha-Daat – Expansions of Knowledge*, translated by Yair Alon ([n.p.]: David Smith, LLC, 2016/eUniversity.pub, 2018).

A collection of excerpts (*Yossef Daat*, *Charchavat ha-Daat*, *Giluy ha-Shem*, *Makor ha-Shem*) connected to *Derush ha-Daat* “as written by our Kabbalistic Masters,” e.g., the *Zohar*, Vital, RaShaSh, Ben Ish Hai.

_____. *Sha’ar haGilgulim: Gate of Reincarnations – An English Translation of the Arizal’s work on Reincarnation*. Volume 1 – Chapters 1-35, Volume 2 – Chapters 36-40, translated and annotated by Rabbi Pinchas Winston [English and Hebrew] (Kiryat Yearim: Thirtysix.org, 2014; rpt. “all in one volume,” 2015; rpt. Paperback, 2018).

_____. *Shaar HaGilgulim: The Gate of Reincarnation* [THE EIGHTH GATE], Translated from the teachings of Rabbi Isaac Luria 1534-1575 by Yitzchak Bar Chaim [pseud. Rabbi Pinchas Winston] (Malibu: Thirty Seven Books Publishing, 2003).

Yitzchak Bar Chaim has inserted clearly marked “personal annotations ... to help the reader” (page v).

_____. *Sha’ar HaPesukim – Gate of Verses*, Book 1, SEFER BEREISHIS, An English Translation of the Arizal’s commentary on the Torah, by Pinchas Winston (Kiryat Yearim: Thirtysix.org, 2020)

Covering *parashat Bereishis* through *Vayechi* Within the book *Bereishis* (GENESIS)

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The commentaries included begin with a lengthy section on the *parashah Shemot* (pp. 13-144) with shorter sections on the other *parashat* (*Va'aira*, *Bo*, *Beshallah*, etc.) within the book *Shemot* (EXODUS).

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On aspects of *Sha'ar Ruach ha-Kodesh*, see Lawrence Fine's papers, listed below under *Academic Studies*.

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_____. *The Tree of Life – Volume Four: THE PALACE OF ZEIR ANPIN*, translated by E. Collé & H. Collé (Independently published, 2020).

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_____. *The Writings of the Arizal* (or *The Arizal Writings*), a brief summary of the “Eight Gates,” the teachings of Rabbi Yitzchak Luria Ashkenazi, the Arizal, as transmitted to his student, Rabbi Chaim Vital. ... compiled by Rabbi Abraham, son of Rabbi Nisim Cohen Soae (Jerusalem: Bene Aharon Institute, 2016).

Hundreds of passages from throughout *Shemoneh She'arim*.

“The Ben Ish Hai was asked whether it was permitted to translate the *Zohar* into Arabic, and he replied that it was forbidden due to the complex, profound concepts that could not be properly explained in languages other than the Holy Tongue. This publication [*The Writings of the Arizal*], therefore, focusses on the superficial kabbalistic parts brought in the *Eight Gates* and leaves aside the rest.” (—p. 17)

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“The teachings in the present anthology are culled from several of Rabbi Vital's works, chiefly *Sha'ar HaPesukim*, *Sefer HaLikutim*, and *Likutei Torah*.” (—PREFACE, page xi). While slightly smaller in format, the fourth printing adds over 200 pages of new content to the original.

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Faierstein, Morris M. “Dreams and Dissonance in Rabbi Hayyim Vital’s *Book of Visions*,” in *From Safed to Kotsk: Studies in Kabbalah and Hasidism* (Los Angeles: Cherub Press, 2013), pp. 49-60.

_____. (trans) *Jewish Mystical Autobiographies: BOOK OF VISIONS and BOOK OF SECRETS* (Mahwah: Paulist Press, 1999).

The texts translated are *Sefer ha-Hezyonot* (BOOK OF VISIONS) by Hayyim Vital and *Megillat Setarim* (BOOK OF SECRETS) by Rabbi Yitzak Isaac Safrin of Komarno, a 19th-century *hasid* who believed himself to be a reincarnation of Isaac Luria.

_____. “*Maggidim*, Spirits, and Women in Rabbi Hayyim Vital’s *Book of Visions*,” in *From Safed to Kotsk: Studies in Kabbalah and Hasidism* (Los Angeles: Cherub Press, 2013), pp. 85-94.

_____. “The Possession of Rabbi Hayyim Vital by Jesus of Nazareth,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume 37, edited by Daniel Abrams (Los Angeles: Cherub Press, 2017), pages 29-36.

On passages from Vital’s *Book of Visions*.

_____. “Women as Prophets and Visionaries in Medieval and Early Modern Judaism,” in *From Safed to Kotsk: Studies in Kabbalah and Hasidism* (Los Angeles: Cherub Press, 2013).

See pages 70-84, § IV, on Vital and *The Book of Visions* on the spirit possession of Raphael Anav’s daughter.

Jacobs, Louis. *Jewish Mystical Testimonies* (New York: Schocken Books, 1977).

Chapter 11. “The Visions of Hayyim Vital” (five selections from *Sefer ha-Hezyonot*).

Tamari, Assaf. “A Spiritual Community in the Social world: Lurianic Notions of Identity and Inter-subjectivity within the Community,” at EARLY MODERN WORKSHOP: JEWISH HISTORY RESOURCES: Volume 7: Jewish Community and Identity in the Early Modern Period (Wesleyan University, 2010): <https://fordham.bepress.com/emw/emw2010/13/>

Passages from Morris Faierstein’s translation of *Sefer ha-Hezyonot* revised and introduced by Assaf Tamari.

—*Sefer ha-Peulot* (BOOK OF OPERATIONS)

Brodt, Eliezer “R. Chaim Vital and his Unknown Work *Sefer ha-Pe’ulot*: A Work on Science, Medicine, Alchemy and Practical Magic” (2010) at THE SEFORIM BLOG:

<http://seforim.blogspot.com/2010/07/r-chaim-vital-and-his-unknown-work.html>.

Patai, Raphael. *The Jewish Alchemists: A History and Source Book* (Princeton: Princeton University Press, 1994).

Ch. 28. “Hayyim Vital, Alchemist,” on the alchemical content of *Sefer ha-Pe’ulot*.

Vital’s interest in magic and alchemy has been underplayed to such an extent by the historians of Jewish mysticism that one has the impression that they are embarrassed by the fact that this great Kabbalist devoted much of his attention to such subjects.” (page 341)

Vital, Chaim. *Sefer ha-Peulot – Book of Operations*, translated by Yair Alon [five volumes: Tome 1 of 5, Tome 2 of 5, etc.] ([n.p.]: David Smith, LLC, 2016/[n.p.]: eUniversity.pub, 2018).

—*Sha’arei Qedusha*[h], or *Kedusha*[h] (GATES OF HOLINESS)

Sha’arei Qedusha is included under Vital’s independent works because, while written under Lurianic influence, it shows reliance on a wide range of other kabbalists: Nahmanides, Azriel of Gerona, Abraham Abulafia, Joseph Gikatilla, Menahem Recanati, Isaac of Acre, Cordovero, and Elijah de Vidas, among others. (ref. Fine, Lawrence. “Recitation of *Mishnah*...,” p. 189; see bibliographic details immediately below.)

Bar Tzadok, Ariel. “Jewish Meditation – 2, A Taste of the Real Thing,” “based on the censored Part 4 of the Gates of Holiness by Rabbi Haim Vital,” in *Panu Derekh – Prepare the Way*, Issue No. 1 (Chicago: Yeshivat Benei N’vi’im, April/May 1994), pages 31-36.

_____. “Real Jewish Meditation: Letter Permutations & Sound Manipulations in Torah” (draws on and quotes *Sha’arei Kedusha*, Pt. 4), in *Panu Derekh – Prepare the Way*, Issue No. 2 (Chicago: Yeshivat Benei N’vi’im, June/July 1994), pages 24-28.

_____. “Scrupulous Observance of the Mitzvot: The Kabbalistic Way to Complete Mental and Physical Health” (*Sha’arei Kedusha*, Part One, Gate One), in *Panu Derekh – Prepare the Way*, Issue No. 9 (Chicago: Yeshivat Benei N’vi’im, August/September 1995), pages 27-30.

Bokser, Ben Zion. *The Jewish Mystical Tradition* (New York: The Pilgrim Press, 1981).

Ch. 14. Hayyim Vital: selections from *Sha’arei Kedushah* (GATES OF HOLINESS).

Diamond, Jennifer B. A TRANSLATION AND ANALYSIS OF HAYYIM VITAL’S *SHA’ARE KEDUSHAH*, PART FOUR. Rabbinic thesis (New York: Hebrew Union College/Jewish Institute of Religion, 1989).

Fine, Lawrence. “Recitation of *Mishnah* as a Vehicle for Mystical Inspiration: A Contemplative Technique Taught by Hayyim Vital,” in *Revue des Etudes juives*, CXLI (1-2) (Louvain: Editions Peeters, 1982), pp. 183-199.

Kaplan, Aryeh. *Meditation and the Bible* (New York: Samuel Weiser Inc., 1978).

“An Excerpt from THE GATES OF HOLINESS,” pages 94-96.

Magid, Shaul. “Jewish Kabbalah: Hayyim Vital’s *Shaarei Kedusha*,” in *Contemplative Literature: A Comparative Sourcebook on Meditation and Contemplative Prayer*, edited by Louis Komjathy (Albany: State University of New York Press, 2015), pages 197-264.

This paper includes a “partial rendering of part 4 of the *Shaarei Kedusha*” (—p. 234, n. *).

Markel, Rabbi Amiram (trans.) *Gates of Holiness by the Holy Kabbalist Rabbi Chaim Vital* (2013) at www.neirot.com/wp-content/uploads/2013/03/Gates-of-Holiness.pdf

Tree 4: RA’A/EVIL, edited by David Meltzer (Berkeley: Berkeley/Tree, 1974).

- pp. 160-4: from *Sha’arei Qedusha* (Part 3, Gates 4 and 5), Hayim Vital (translated by Zalman Schachter).

Vital, Chaim. *Shaarei Kedusha: Gates of Holiness*, translated by Yaron Ever Hadani (Belize City: Providence University, 2006 & 2007/[n.p.]: eUniversity.pub, 2018).

“*Shaarei Kedusha* is an inspirational work by Rabbi Chaim Vital (1543-1620), the foremost disciple of The Ari. It contains instructions and exhortations for a life of utmost holiness, which will ultimately elevate the person to the point where he will be worthy of Divine Inspiration (*Ruah Ha-Kodesh*). ... Respectful of the tradition, we will here omit the fourth part, which was published only recently for the first time in history in *Ktavim Chadashim* (THE NEW WRITINGS). We will publish its translation separately.”

—from the preface by Fabrizio Lanza, page viii

For the publication which includes the fourth part, see below, —other works: Vital, *Ktavim Chasidim*....

—other works

Bos, Gerrit. “Hayyim Vital’s ‘Practical Kabbalah and Alchemy’: A 17th-Century Book of Secrets,” in *The Journal of Jewish Thought and Philosophy*, vol. 4 (Harwood Academic Publishers GmbH, 1994), pp. 55-112.

Discusses Vital’s *Kabbalah Ma’asit ve-Alkimi’ah* (PRACTICAL KABBALAH AND ALCHEMY).

Magid, Shaul. “The Politics of (Un)Conversion: The ‘Mixed Multitude’ (*Erev Rav*) as Conversos in Rabbi Hayyim Vital’s *Ets Ha-Da’at at Tov*,” in *The Jewish Quarterly Review*, VOLUME 95, NUMBER 4 (University of Pennsylvania, Fall 2005), pp. 625-666.

Vital, Hayyim (or Chayim). *Ktavim Chasidim / New Writings: Brit Menucha – COVENANT OF REST / Shaarei Kedusha – GATES OF HOLINESS*, translated by Yaron Ever Hadani and Elyakim Getz (Monfalcone: Providence University, 2006 & 2007/eUniversity.pub, 2018).

Ktavim Chasidim contains Vital’s commentary on *Brit Menucha* (attributed to Avraham ben Yitzchak of Granada), which “deals with Kabbalah Ma’asit (Practical Kabbalah),” and the fourth part of *Shaarei Kedusha*, which “deals with practical ways to force Ruach Ha-Kodesh (Divine Inspiration) to descend upon us.” This work, thus, completes *Shaarei Kedusha*, listed above.

_____. *Sefer ha-Goralot: The Book of Oracles*, translated by Elyakim Getz (Belize City: Providence University, 2007).

_____. *Sefer Yetzirah – Book of Formation* ([n.p.]: David Smith, LLC, 2016/eUniversity.pub, 2018).

The title page of the text-commentary reads, “*Book of Formation* / Attributed to our Forefather Abraham – may the Peace be with him / According to the version of our Master and Rabbi, the Arizal / With explanations of our teacher and our Rabbi, the great light, The holy Gaon and divine kabbalist, Rabbi Chaim Vital of blessed memory / [published for the first time out of an unique manuscript in the world].”

Ariel Bar Tzadok** identifies this commentary as being from *Ktavim Chadashim l’Rabbi Chaim Vital* (NEW WRITINGS OF RABBI HAYYIM VITAL) published in Hebrew (Jerusalem, 1988). See above Vital: *Ktavim Chadashim*.

Academic Studies

Breslauer, Don. ORALITY AND LITERACY IN HAYYIM VITAL’S LURIANIC KABBALAH. Ph.D. dissertation (New York: New York University, 1999).

Chajes, J. H. *Between Worlds: Dybbuks, Exorcists, and Early Modern Judaism* (Philadelphia: University of Pennsylvania Press, 2003).

Discusses the mystics of Safed, Luria in particular; see “The Dead and the Possessed,” §: THE LURIA CASES (pp. 45-56), and “The Task of the Exorcist,” §§: LURIANIC EXORCISM (pp. 71-85), and THE AFTERLIFE OF LURIANIC EXORCISM (pp. 85-90).

_____. “Imaginative Thinking with a Lurianic Diagram,” in *Jewish Quarterly Review*, Volume 110, Number 1 (Philadelphia: University of Pennsylvania Press, Winter 2020), pp. 30-63

_____. “Kabbalah and the Diagrammatic Phase of the Scientific Revolution,” in *Jewish Culture in Early Modern Europe: Essays in Honor of David B. Ruderman* (Cincinnati: Hebrew Union College Press / Pittsburg: University of Pittsburg Press, 2014), pages 109-123.

_____. “Magic, Mysticism, and Popular Belief in Jewish Culture (1500-1815),” in *The Cambridge History of Judaism*, Vol. 7: THE EARLY MODERN WORLD, edited by Jonathan Karp and Adam Sutcliffe (Cambridge: Cambridge University Press, 2017), pp 475-490.

Coudert, Allison. “Isaac Luria and the Lurianic Kabbalah,” in *The Columbia History of Western Philosophy*, edited by Richard H. Popkin (New York: Columbia University Press, 1999), pp. 213-215.

** *Sefer Yetzirah: The BeGeD KaPoReT of Chap. 4* (CASSETTE TAPE – Chicago: Yeshivat Benei N’vi’im, 1994).

NOTE: Items by Morris M. Faierstein marked with an asterisk (*) are reprinted in *From Safed to Kotsk: Studies in Kabbalah and Hasidism* (Los Angeles: Cherub Press, 2013).

*Faierstein, Morris M. “Charisma and Anti-Charisma in Safed: Isaac Luria and Hayyim Vital,” in *The Journal for the Study of Sephardic and Mizrabic Jewry*, Volume 1, Issue 2 (October-November 2007), edited by Zion Zohar, on-line at <http://sephardic.fiu.edu/journal/> [DEFUNCT LINK: 01/07/2014]

*_____. “From Kabbalist to Zaddik: R. Isaac Luria as Precursor of the Baal Shem Tov,” in *Studies in Jewish Civilization 13: SPIRITUAL DIMENSIONS OF JUDAISM* (Omaha: Creighton University, 2003), pp. 95-104.

_____. “Grave Visitation by Rabbi Isaac Luria and Rabbi Menachem Mendel Schneerson,” in *Modern Judaism: A Journal of Jewish Ideas and Experience*, Volume 36, Issue 1 (Oxford University Press, 2016), pages 31-41.

*_____. “Safed Kabbalah and the Sephardic Heritage,” in *Sephardic & Mizrabic Jewry: From the Golden Age of Spain to Modern Times*, edited by Zion Zohar (New York: New York University Press, 2005).

*_____. “Traces of Lurianic Kabbalah: Texts and their Histories” in *Jewish Quarterly Review* 103 (Leiden: Brill, 2013), pp. 101-106—a review essay of Joseph Avivi’s *Kabbalat ha-Ari* (Jerusalem: Ben Zvi Institute, 2008).

Fine, Lawrence. “The Art of Metoposcopy: A Study in Luria’s Charismatic Knowledge,” in *AJS Review*, vol. XI, no. 1, ed. Robert Chazan (Cambridge: Association for Jewish Studies, Spring 1986), pp. 79-101; also in *Essential Papers on Kabbalah*, ed. Lawrence Fine (New York: New York University Press, 1995).

_____. “The Contemplative Practice of *Yibudim* in Lurianic Kabbalah,” in *Jewish Spirituality II*, edited by Arthur Green (New York: The Crossroad Publishing Company, 1987), pp. 64-98.

_____. “Maggidic Revelation in the Teachings of Isaac Luria,” in *Mystics, Philosophers and Politicians: Essays in Jewish Intellectual History in Honor of Alexander Altmann*, edited by J. Reinhartz and D. Swetschinski (Durham: Duke University Press, 1982), pp. 141-157.

_____. *Physician of the Soul, Healer of the Cosmos: Isaac Luria and His Kabbalistic Fellowship* [STANFORD STUDIES IN JEWISH HISTORY AND CULTURE] (Stanford: Stanford University Press, 2003).

Physician of the Soul is the most important study on Luria in English to date. Not only is Lurianic doctrine treated but also Luria’s life, his activities, and his circle of fellow kabbalists—all without succumbing to the mythology which surrounds the Ari. Oddly, Fine does not tell us how Luria actually died, just that he died “by a kiss.”

_____. TECHNIQUES OF MYSTICAL MEDITATION FOR ACHIEVING PROPHECY AND THE HOLY SPIRIT IN THE TEACHINGS OF ISAAC LURIA AND HAYYIM VITAL. Ph.D. dissertation (Waltham: Brandeis University, 1976).

_____. “The Study of Torah as a Rite of Theurgical Contemplation in Lurianic Kabbalah,” in *Approaches to Judaism in Medieval Times I*, edited by David Blumenthal [BROWN JUDAIC STUDIES, no. 54] (Atlanta: Scholars Press, 1988), pp. 29-40.

Fishbane, Eitan P. “A Chariot for the Shekhinah: Identity and the Ideal Life in Sixteenth-Century Kabbalah,” in *Journal of Religious Ethics*, Vol. 37, No. 3 (Tallahassee: Journal of Religious Ethics, Inc., 2009), pp. 385-418.

“I reflect on the mystical writings of Moshe Cordovero, Eliyahu de Vidas, and Hayyim Vital...”

_____. “Perceptions of Greatness: Constructions of the Holy Man in *Shivbei ha-Ari*,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Twenty-Seven (2012), Special Issue: KABBALAH ON

THE MARGINS – TRANSFORMATIONS OF KABBALAH IN ASHKENAZI SOCIETIES, edited by Daniel Abrams with guest editors Nathaniel Deutsch and Jean Baumgarten (Los Angeles: Cherub Press).

Freedman, Daphne. *Man and the Theogony in the Lurianic Cabala*. [GORGAS DISSERTATIONS 12 / JEWISH STUDIES 2] (Piscataway: Gorgias Press, 2006).

“I have concentrated on the versions of the Lurianic cabala expounded by Haim Vital and Joseph ibn Tabul and have not included the predominantly linguistic innovations of Israel Sarug which merit separate treatment.” (—page 13, n. 3)

Garb, Jonathan. *A History of the Kabbalah: From the Early Modern Period to the Present Day* (Cambridge – New York: Cambridge University Press, 2020).

_____. “The Cult of the Saints in Lurianic Kabbalah,” in *Jewish Quarterly Review*, Vol. 98, No. 2 (Philadelphia: University of Pennsylvania Press, Spring 2008), pp. 203-229.

Giller, Pinchas. *Reading the Zohar: The Sacred Text of the Kabbalah* (New York: Oxford University Press, 2001).

Giller discusses how the *Zohar* was interpreted by the Safed Kabbalists, Moses Cordovero and, particularly, Isaac Luria, with special attention to developments of the *Idrot*.

Goldish, Matt. (ed.) *Spirit Possession in Judaism: Cases and Contexts from the Middle Ages to the Present* (Detroit: Wayne State University, 2003).

§ II contains five articles on spirit possession in Safed, and there are eight appendices offering texts from this period. The predominant sources for the articles and the texts offered are the works of Hayyim Vital.

Hacker, Yosef. “Introduction to Hayim Vital and his ‘Etz Hayim,’” EARLY MODERN WORKSHOP (New York: Fordam University, 2004) > <https://www.youtube.com/watch?v=0NMcst-UFec>

“Yosef Hacker of Hebrew University in Jerusalem discusses “Introduction to R Hayim Vital and his Treatise ‘Etz Hayim’ – The Tree of Life and to the ‘Sha’ar haHaqdamot’ – Gate of Principles (1572).” Unfortunately, Hacker is repeatedly interrupted by argumentative colleagues—one in particular.

Idel, Moshe. “Ascensions, Gender and Pillars in Safedian Kabbalah,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 25, edited by D. Abrams (Los Angeles: Cherub Press, 2011), pp. 55-108.

_____. “Italy in Safed, Safed in Italy: Toward an Interactive History of Sixteenth-Century Kabbalah,” in *Cultural Intermediaries: Jewish Intellectuals in Early Modern Italy*, edited by David B. Ruderman and Giuseppe Veltri (Philadelphia: University of Pennsylvania Press, 2004).

_____. “On Mobility, Individuals and Groups: Prolegomenon for a Sociological Approach to Sixteenth-Century Kabbalah,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Three, edited by Daniel Abrams and Avraham Elqayam (Los Angeles: Cherub Press, 1998).

_____. *Primeval Evil in Kabbalah: Totality, Perfection, Perfectibility* (Brooklyn: KTAV Publishing House, 2020): CHAPTER 5. “Safedian Forms of Kabbalah and Primeval Evil”; see especially § 5-13, pp. 261-316.

_____. “R. Isaac Luria Ashkenazi, His Kabbalist and Sabbatean Followers,” in *The Privileged Divine Feminine in Kabbalah* (Berlin – Boston: Walter de Gruyter GmbH, 2019), pp. 103-134.

_____. “Revelation and the ‘Crisis of Tradition’ in Kabbalah,” in *Constructing Tradition: Means and Myths of Transmission in Western Esotericism*, edited by Andreas B. Kilcher (Leiden – Boston: Brill: 2010): § 6. R. Isaac Luria Ashkenazi: Revelation as Source of Kabbalah.

_____. “The Mud and the Water: Towards a History of a Simile in Kabbalah,” in *Zutot: Perspectives on Jewish Culture*, Vol. 14 (Leiden – Boston: Brill: 2017), pp. 64-72.

Ish-Shalom, Zvi. RADICAL DEATH: THE PARADOXICAL UNITY OF BODY, SOUL AND THE COSMOS IN LURIANIC KABBALAH. Ph.D. dissertation (Waltham: Brandeis University, 2013).

Jacobs, Louis, “The Uplifting of Sparks in Later Jewish Mysticism,” *Jewish Spirituality II, From the Sixteenth-Century Revival to the Present*, edited by Arthur Green (New York: The Crossroad Publishing Company, 1989), pp. 99-126.

Jacobson, Yoram. *From Lurianic Kabbalah to Hasidism*, translated by John Glucker and Ruth S. Almog, edited by Ella Jacobson Srebro and Ofir Jacobson (Tel Aviv: Idra Publishing/Amazon Digital Services LLC, 2018)—Hebrew original: *Mi-Kabbalat ha-Ari ‘ad la-Hasidut* (Tel Aviv: Misrad ha-bitahon, 1984/5).

_____. “The Aspect of the ‘Feminine’ in Lurianic Kabbalah,” in *Gershom Scholem’s MAJOR TRENDS IN JEWISH MYSTICISM 50 Years After* [PROCEEDINGS OF THE SIXTH INTERNATIONAL CONFERENCE ON THE HISTORY OF JEWISH MYSTICISM], edited by Peter Schäfer and Joseph Dan (Tübingen: J. C. B. Mohr [Paul Siebeck], 1993).

Kallus, Menachem. THE THEURGY OF PRAYER IN THE LURIANIC KABBALAH. PhD dissertation (Jerusalem: Hebrew University, 2002).

Krassen, Miles. LURIANIC APPROACHES: “Visiting Graves,” “Vital at Abbaye’s Grave,” and “The Lurianic Adam,” in *Kabbalah: A Newsletter of Current Research in Jewish Mysticism*, vol. 3, no. 1, guest editor Miles Krassen (Jerusalem: [Fall] 1988): <https://sce.academia.edu/HananyaGoodman>.

Krassen translates and comments on two passages from Vital’s *Sha’ar ha-Gilgulim* (GATE OF TRANSMIGRATIONS) (pp. 4-5 and 6). Also in this issue of *Kabbalah* is a segment of *Sefer Etz Hayyim: Sha’ar haKlalim*, p. 10ff, on “The Ascent of Saints” translated by Eliyahu Klein (p. 7).

Lenowitz Harris. *The Jewish Messiahs: From the Galilee to Crown Heights* (New York: Oxford University Press, 1998): CHAPTER 6. “The Messiahs of Safed: Isaac Luria and Hayim Vital.”

Magid, Shaul. “Conjugal Union, Mourning and *Talmud Torah* in R. Isaac Luria’s *Tikkun Haẓot*,” in *Daat: A Journal of Jewish Philosophy and Kabbalah*, Number 36 (Ramat-Gan: Bar-Ilan University, 1996), pages xvii-xlv.

_____. “Constructing Women from Men: The Metaphysics of Male Homosexuality among Lurianic Kabbalists in Sixteenth-Century Safed,” in *Jewish Studies Quarterly*, Volume 17, No. 1 (Tübingen: Mohr Siebeck, 2010), pages 4-28.

_____. *From Metaphysics to Midrash: Myth, History, and the Interpretation of Scripture in Lurianic Kabala* (Bloomington – Indianapolis: Indiana University Press. 2008).

Magid argues “that the mythic world of Lurianic Kabbala is both a response to, and a construction of, the historical reality in which it lived; furthermore, its canonical status influences the way future generations understand their own historical station.” (—page 1)

_____. “From Theosophy to Midrash: Lurianic Exegesis and the Garden of Eden,” in *AJS Review*, Vol. XXII, No. 1 (Cambridge: Association for Jewish Studies, 1997), pp. 37-75.

Magid shows how Lurianic kabbalah, primarily through Vital’s writings, presents itself as a “meta-text” which seeks no justification in Scripture, as its predecessor, the *Zohar*, did. This suggests that only through the Lurianic meta-text can the Torah be understood.

_____. “Lurianic Kabbalah and Its Literary Form: Myth, Fiction, History,” in *Prooftexts: A Journal of Jewish Literary History*, Volume 29, Number 3 (Bloomington: Indiana University Press, Fall 2009), pp. 362-397.

Meroz Ronit. “Faithful Transmission vs Innovation: Luria and His Disciples,” in *Gershom Scholem’s MAJOR TRENDS IN JEWISH MYSTICISM 50 Years After* [PROCEEDINGS OF THE SIXTH INTERNATIONAL CONFERENCE ON THE HISTORY OF JEWISH MYSTICISM], edited by Peter Schäfer and Joseph Dan (Tübingen: J. C. B. Mohr [Paul Siebeck], 1993).

_____. “*Zelem* (Image) and Medicine in the Lurianic Teaching (According to the Writings of R. Hayim Vital), in *Koroth*, Vol. 8, Nos. 5-6 (Jerusalem: The Israel Institute of the History of Medicine, Fall 1982), pp. 170-176.

Meskin, Jacob. “The Role of Lurianic Kabbalah in the Early Philosophy of Emmanuel Levinas,” in *Levinas Studies*, Volume II, edited by Jeff Bloechl (Pittsburg: Duquesne University Press, 2007), pp. 49-77.

Necker, Gerold. “The ‘Secret of the Creation of the Demons’: A Chapter in an Anonymous Lurianic Treatise Adapted by Moses Zacuto,” in *Jewish Thought: Journal of the Goldstein-Goren International Center for Jewish Thought*, Volume 2: ESOTERICISM IN JEWISH THOUGHT (Beer-Sheva, 2020), pp. 93-111.

Pachter, Mordechai. *Roots of Faith and Devequt: Studies in the History of Kabbalistic Ideas* (Los Angeles: Cherub Press, 2004).

“[F]our studies by Mordechai Pachter on central ideas in kabbalistic thought: (1) The Root of Faith is the Root of Heresy; (2) Circles and Straightness; (3) Smallness and Greatness; (4) *Devequt* in Sixteenth Century Safed. The first study describes the most supreme point of deity revealing itself out of the depths of *Ein-Sof* (the Infinite), the point defined as faith. The second chapter goes on to the two modes of revelation and operation of all the Divine *sefirot*, the modes of circles and straightness; and the third chapter treats the *Sefirot*, namely the two lower configurations, *ze’ir ‘anpin* (the Short Countenance) and *nuqva* (the Female), who are the Lurianic equivalents of the *sefirot Tiferet* and *Malkhut*, in their two states of development and growth: the state of *qatnut* (smallness) and the state of *gadlut* (greatness); the final chapter discusses the lowest point of the Divine world, the point at which man and God meet in communion, i.e. *devequt*.”
(—Cherub Press: <http://cherub-press.com/>)

Paluch, Agata. “Intentionality and Kabbalistic Practices in Early Modern East-Central Europe,” in *Aries: Journal for the Study of Western Esotericism*, vol. 19, no. 1, SPECIAL ISSUE ON PRACTICAL KABBALAH, guest editors: J. H. (Yossi) Chajes and Yuval Harari (Leiden – Boston: Brill. 2019), pp. 83-111.

Patai, Raphael. “Exorcism and Xenoglossia among the Safed Kabbalists” in *Journal of American Folklore*, vol. 91, no. 361 (1978); *idem*, *On Jewish Folklore* (Detroit: Wayne State University Press, 1983).

A summary of kabbalistic beliefs concerning the punishment of sin after death, exorcism, and spirit possession. An excerpt from Vital’s *Sefer ha-Gilgulim* is translated.

_____. from *Shivhe ha-Ari*, “On Safed Kabbalists,” in *Gates to the Old City: A Book of Jewish Legends* (New York: Avon Books, 1980): pages 504-511.

Putzu, Vadim. BOTTLED POETRY / QUENCHER OF HOPES: WINE AS A SYMBOL AND AS AN INSTRUMENT IN SAFEDIAN KABBALAH AND BEYOND (Ph.D. diss., Jerusalem: Hebrew Union College – Jewish Institute of Religion, 2015): Chapter 6. “Hayyim Vital and Lurianic Kabbalah.”

Rossoff, Dovid. “Arizal and His Disciples” = CHAPTER 6 of *Safed – The Mystical City* (Jerusalem: Sha’ar Books, 1991).

Samuel, Michael. “FROM MY FLESH SHALL I SEE GOD”: THE EMPIRICAL METHOD IN LURIANIC KABBALAH. M.A. thesis (Montreal: Concordia University, 1990).

Schneider, Sarah. “The Small Light to Rule by Night: The Seven Stages of Feminine Development—excerpt from *The Diminished Moon* by R. Isaac Luria (*Ari*),” in (*idem*) *Kabbalistic*

Writings on the Nature of Masculine and Feminine (Northvale – Jerusalem: Jason Aronson Inc., 2001), pp. 53-98.

Scholem, Gershom. *Kabbalah* (articles from *ENCYCLOPEDIA JUDAICA*) (Jerusalem and New York: Keter Publishing House and Times Books, 1974; rpt. New York: Meridian, 1978; rpt. New York: Dorset Press, 1987), pp. 128-44: “The Doctrine of Creation in Lurianic Kabbalah,” pp. 420-8: “Isaac Luria,” pp. 443-8: “Hayyim Vital.”

_____. “Isaac Luria and His School” = LECTURE SEVEN in *Major Trends in Jewish Mysticism* (Jerusalem: Schocken Publishing House, 1941; reprinted frequently by Schocken Books, New York).

_____. *On the Kabbalah and Its Symbolism* (New York: Schocken Books, 1965).

pp. 108-17: in § “Kabbalah and Myth”

pp. 149-53: in § “Tradition and New Creation in the Ritual of the Kabbalists”

_____. *On the Mystical Shape of the Godhead* (New York: Schocken Books, 1991).

pp. 228-41: in § “Gilgul: The Transmigration of Souls”

_____. *Sabbatai Sevi: The Mystical Messiah* (Princeton: Princeton University Press, 1973).

Ch.1.IV. “Lurianic Kabbalah and its myth of exile and redemption”

Ch.1.V. “The historical role and social significance of Lurianic Kabbalah”

Ch 1.VI. “The spread of Lurianic Kabbalah until 1665”

Schwartz, Howard. *Gabriel's Palace: Jewish Mystical Tales* (New York – Oxford: Oxford University Press, 1993): *THE CIRCLE OF THE ARI*, pages 80-103.

Silberman, Neil Asher. *Heavenly Powers: Unraveling the Secret History of the Kabbalah* (New York: Grosset/Putnam, 1998): CHAPTER 6. “Lifting the Sparks”

Sonsino, Rifat; and Syme, Daniel B. “The Mysticism of Luria” = CHAPTER 5 of *Finding God: Ten Jewish Responses* (New York: Union of American Hebrew Congregations, 1986).

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Shabbatai Zevi, the Sabbatean Movement & Its Aftermath

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* At the HASHKAFKA CIRCLE website (<http://www.hashkafacircle.com/>) is a series of video *shiurim* (LESSONS) by Rabbi Triebetz, one of which is “Rabbi Triebetz’s introduction to the Leshem, and the Leshem’s introduction to the *Hakdamos u-Shearim*.”

Also find Joey Rosenfeld’s lecture series, “Leshem Shevo V’Achlama,” on YouTube: <https://www.youtube.com/user/joro230>.

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Yehuda Leib HaLevi Ashlag, Baal HaSulam

Many of the items listed below which are published by “Bnei Baruch” or “Laitman Kabbalah” are available free in e-versions at BNEI BARUCH KABBALAH EDUCATION & RESEARCH INSTITUTE:

<http://www.kabbalah.info/eng/content/view/frame/2373?/eng/&main>

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A collection of essays covering a wide range of subjects.

_____. *A Sage’s Fruit: Letters of Baal HaSulam* (Toronto – Brooklyn: Laitman Kabbalah Publishers, 2014).

_____. *A Tapestry for the Soul: The Introduction to the Zohar by Rabbi Yehuda Lev Ashlag*. Explanation of the text uses excerpts collated from Rabbi Ashlag’s other writings, and includes suggestions for inner work, compiled by Yedidah Cohen (Safed: Nehora Press, 2010).

“This book is a study guide to a key text in Kabbalah, *The Introduction to the Zohar* by Rabbi Yehudah Ashlag, as published in English in *In the Shadow of the Ladder*.” (–PREFACE, page ix.)

See the description of *In the Shadow of the Ladder*, below.

_____. *And You Shall Choose Life: An Essay on Kabbalah, the Purpose of Life, and Our True Spiritual Work*, edited by Michael Berg (Los Angeles: The Kabbalah Centre International, 2011).

_____. *Entrance to the Tree of Life (HAKDAMOT, Part 2)* (Jerusalem: Research Centre of Kabbalah, 1977).

_____. *Entrance to the Zohar (HAKDAMOT, Part 1)* (Jerusalem: Research Centre of Kabbalah, 1974).

_____. *In the Shadow of the Ladder: Introductions to the Kabbalah*. Translated from the Hebrew with additional explanatory chapters by Mark Cohen and Yedidah Cohen (Safed: Nehora Press, 2002).

This collection’s CHAPTER 3, “Introduction to the Zohar,” is a new translation of the text which appears as PART ONE of *Entrance to the Zohar*, “A Preface to the Zohar.” CHAPTER 4 is another substantial piece by Ashlag, “Introduction to the Study of the Ten Sefirot.” “*The Ladder*” in the title refers to Ashlag’s Hebrew translation (with embedded commentary) of the Zohar, *Ha Sulam*, which has been translated into English and published by The Kabbalah Centre.

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- *Vol. I, The Science of Kabbalah (Pticha)* includes “The Preamble to the Wisdom of Kabbalah,” and “Preface to the Commentary of ‘The Sulam.’”

- *Vol. II, Introduction to the Book Zohar* includes “Preface to the Book of Zohar,” which is the same text as *An Entrance to the Zohar*, Part Two; AND “Introduction to the Book of Zohar,” which is the same text as *In the Shadow of the Ladder*, Chapter 3, and *An Entrance to the Zohar*, Part One. Laitman presents both with extensive commentary.

_____. *Music of Kabbalah: Playing Notes, or Music of Kabbalah: Music Notes* (Toronto – Brooklyn: Laitman Kabbalah Publishers, 2018).

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_____. *Ten Luminous Emanations*. Volume 1: TEN LUMINOUS EMANATIONS, CONTRACTION AND LINE OF LIGHT (1969); Volume 2: CIRCLES AND STRAIGHTNESS (1973) (Jerusalem: Research Centre of Kabbalah).

These volumes represent the first two parts of *Talmud Eser Sefirot*: TZIMTZUM AND KAV and IGULIM AND YOSHER.

Parts 1-8 and 16 of *Talmud Eser Sefirot* in English are online at BNEI BARUCH KABBALAH EDUCATION & RESEARCH INSTITUTE, founded by Rabbi Michael Laitman:

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_____. *The Wisdom of Truth: 12 Essays by the Holy Kabbalist Rav Yehuda Ashlag*, edited by Michael Berg (Los Angeles: The Kabbalah Centre International, Inc., 2008).

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Ashlag, Rav Yehuda; Ashlag, Rav Baruch; and Laitman, Michael. *Kabbalah for the Student* (Toronto – Brooklyn: Laitman Kabbalah Publishers, 2008).

Kabbalah for the Student is a vast collection of articles (some quite lengthy), prefaces, excerpts, and explanations from R. Yehuda Ashlag, with additional material from Yehuda’s son Baruch, and Baruch’s personal assistant, Michael Laitman. Most of the writings presented in *Kabbalah for the Student* were previously published in the books listed above:

- “Disclosing a Portion, Covering Two” ≈ “Revealing a Handbreadth and Concealing Two” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- “Halla” (12 diagrams) = “Sefer Ha-Ilan” in Laitman’s *Introduction to the Book of Zohar* (2005)
- “Introduction to the Book of Zohar” ≈ “Preface to the Zohar” which is PART ONE of *An Entrance to the Zohar* (1974); the same text is given piece by piece, surrounded by commentary as “Introduction to the Book of Zohar” in Laitman’s *Introduction to the Book of Zohar* (2005)
- “Introduction to the Study of the Ten Sefirot” is also Chapter 4 of *In the Shadow of the Ladder* (2002)
- “Matan Torah” ≈ “The Giving of the Torah” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- “Matter and Form in the Wisdom of Kabbalah” ≈ “Substance and Form in Kabbalah” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- “Preface to the Book of Zohar” ≈ “An Introduction to the Zohar” which is PART TWO of *An Entrance to the Zohar* (1974); the same text is given piece by piece, surrounded by commentary as “Preface to the Book of Zohar” in Laitman’s *Introduction to the Book of Zohar* (2005)
- “Preface to the Sulam Commentary” = “The Preface to the Commentary of “The Sulam” in Laitman’s *Introduction to the Book of Zohar* (2005)
- “Preface to the Wisdom of Kabbalah” = “The Preamble to the Wisdom of Kabbalah” in Laitman’s *Introduction to the Book of Zohar* (2005), surrounded by Laitman’s commentary
- “The Arvut” = “Mutual Responsibility” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- “The Essence of Religion and Its Purpose” ≈ “The Quality and Goal of Religion” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)

- “The Essence of the Wisdom of the Kabbalah” ≈ “The Essence of Kabbalistic Wisdom” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- “The Peace” ≈ “Peace” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- “This is for Judah” ≈ “This is for Yehuda” in *Kabbalah: A Gift of the Bible* (1984); also in *The Wisdom of Truth* (2008)
- Appendix C. “Diagrams of the Spiritual Worlds” ≈ “Album of Drawings” in Laitman’s *Introduction to the Book of Zohar* (2005), except all of the drawings are in reverse, and *Kabbalah for the Student* adds nine diagrams

Berg, Rabbi Michael (ed/comp). *The Zohar by Rabbi Shimon bar Yohai with THE SULAM Commentary of Rabbi Yehuda Ashlag*. THE FIRST EVER UNABRIDGED ENGLISH TRANSLATION WITH COMMENTARY (Tel Aviv – New York – Los Angeles: Yeshivat Kol Yehudah, The Kabbalah Centre International, [22 volumes + index: 1 volume, 1993; completed, 2001; index, 2003]); see Kabbalah Centre’s website: www.kabbalah.com

The Zohar, paragraph by paragraph, is presented in the original Aramaic and in English. The English is a translation of Rabbi Ashlag’s *Ha Sulam* (THE LADDER), *i.e.*, Ashlag’s Hebrew translation of the Zohar containing his “embedded commentary,” which, in the Kabbalah Centre’s edition, is shown in a different typeface from the Zohar text. (*Ha Sulam* was published in Jerusalem, 1945-1955.) Most chapters are introduced by short summaries, which, starting at volume 3, are headlined “A Synopsis.” Some chapters are further set up by additional paragraphs headlined “The Relevance of the Passage.” Each volume contains a glossary of Hebrew words, including biblical names and kabbalistic terms.

Ashlag’s commentary appositively identifies many of the Zohar’s widely (wildly) ranging referents with *sefirot*, *parzufim*, and other features fundamental to Lurianic developments. Elsewhere the commentary fleshes out the Zohar’s apparent shorthand (often by simply identifying the antecedents of potentially ambiguous pronouns). In some paragraphs, the commentary overwhelms the text; in others, no commentary at all appears.

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Gottlieb, Eabbi Avraham Mordecai. *The Master of the Ladder: The Life and Teachings of Rabbi Yehudah Leib Ashlag*, translated and edited by Yedidah Cohen (Safed: Nehora Press, 2020).

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Laitman, Rav Michael. *The Zohar: Annotations to the Ashlag Commentary* (Toronto – Brooklyn: Laitman Kabbalah Publishers, 2009).

“This book offers a semantic translation of *The Zohar* itself, Rabbi Ashlag’s *The Sulam* commentary, and my own explanations. The book also contains the first part of *The Book of Zohar—Hakdamat Sefer HaZohar* (*Introduction of the Book of Zohar*).” —*The Zohar*, page 18.

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Zagoria-Moffet, Adam. THE COMMUNIST KABBALIST: THE POLITICAL THEOLOGY OF RAV YEHUDAH ASHLAG (MA Thesis, New York: Jewish Theological Seminary, 2017).

LEVI ISAAC KRAKOVSKY, A STUDENT OF ASHLAG:

Krakovsky, Rabbi Levi Isaac. *Kabbalah: The Light of Redemption*. Brooklyn: The Kabbalah Foundation, 1950; rpt. Jerusalem/New York: Research Centre of Kabbalah (Yeshivat Kol Yehuda), 1970.

_____. *The Omnipotent Light Revealed: Wisdom of the Kabbalah* (Hollywood: Kabbalah Culture Society of America, 1939; rpt. Brooklyn: Yesod Publishers, n.d. [ca. 1970]).

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“In Jerusalem there is a kabbalist who dedicates his life to teaching others how to search for God where He can be found, namely, at the days on the Jewish calendar where a special Divine energy is available. This is Rabbi Rafael Moshe Luria, a descendant of the father of kabbalists, Rabbi Isaac Luria of sixteenth-century Sefad, (sic) who is known as the holy Ari.” (—*Living the Kabbalah*, preface, page xiii)

Busi, Giulio. *Mantua e la qabbalah / Mantua and the Kabbalah*. Milano: Skira editore, 2001. Catalogue for the exhibition of Mantuan kabbalistic manuscripts, Mantova: Palazzo della Ragione (September 2001), and New York: Casa Italiana Zerilli-Marimò Center for Jewish History (March 2002), in Italian and English.

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