

Notes on the Study of Later Kabbalah in English

THE SAFED PERIOD & LURIANIC KABBALAH

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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, *Reshith 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.¹ 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 still a woeful lack of translated material from this period. For example, we have seen but fragments of Cordovero's *Elimah Rabbati* (THE GREAT ELIM) 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*, from Providence University (translator: Elyakim Getz) was underway but now seems to have been left incomplete.

Some Lurianic works, such as those compiled by Hayyim Vital (parts of *Etz Hayyim/Shemoneh She'arim*) and Moshe Hayyim Luzzatto (*Keleb Pithei Hokhmah*), have found their way into English in recent years, but these renderings are mere fragments of the *Kabbalat Ha-Ari*.

¹ See my "Which Lurianic Kabbalah?" at https://www.academia.edu/30928619/Which_Lurianic_Kabbalah_-_expanded_version.

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 Faierstein’s collection of 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 “The Rules of Mystical Piety” as codified by Cordovero, Luria, Karo, and others, and practiced by Safed mystics.

Garb, Jonathan. “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 Giuseppe 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).

_____. “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).

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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.

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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 Abayim*), Moses Cordovero (*Pardes Rimmonim*), Moses Alshekh (*Shoshbanath 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 SHULCHAN ARUKH (pages 90-95)—translated excerpts: § 5.2.1. *Hoshen Mishpat* 26:1-6 – Prohibition against resorting to non-Jewish courts; § 5.2.2. *Yoreh De'ah* 335:1-10 – Laws regarding visiting the sick; § 5.2.3. *Qizzur Shulchan 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).

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).

Idel, Moshe. “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 Mesbarim*.

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 Mesbarim*.

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.

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 *Shulchan 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” = 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 Debhorah]* 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 Rimonim: Orchard of Pomegranates, Parts 1-4*. Integral edition in English, Hebrew, and Aramaic. Translated by Elyakim Getz (Monfalcone: Providence University, 2007 & 2010).

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

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The preceding four works have been reprinted, each “tome” (part) individually (*i.e.*, “Tome 1 of 12,” “Tome 2 of 12,” etc.), as print-on-demand hardcovers: ©David Smith, LLC, October 1, 2016 and then by eUniversity.pub, January 1, 2018.

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_____. “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):

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

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.

Robinson, Ira. “Moses Cordovero and Kabbalistic Education in the Sixteenth Century,” in *Judaism: A Journal of Jewish Life and Thought*, vol. 39 (New York: American Jewish Congress, 1990).

Sack, Bracha. “The Influence of Cordovero on Seventeenth-Century Jewish Thought,” in *Jewish Thought in the Seventeenth Century*, edited by Isadore Twersky and Bernard Septimus [CENTER FOR JEWISH STUDIES HARVARD JUDAIC STUDIES, VI] (Cambridge – London: Harvard University Press, 1987).

_____. “Some Remarks on Rabbi Moses Cordovero’s *Shemu’ah be-Inyan 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 – *Reshith Hokhmah*

Benyosef, Simhah H. (trans.) *The Beginning of Wisdom*. Unabridged Translation of the GATE OF LOVE from Rabbi Eliahu de Vidas' *RESHIT CHOCHMAH* (Hoboken: Ktav Publishing House, Inc., 2001).

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

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

Safed Spirituality includes a translation of a condensed version of Elijah de Vidas' popular *Reshith Hokhmah* (THE BEGINNING OF WISDOM).

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

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

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

Ch. 13. Isaac Luria: a selection from *Etz Hayyim*; passages from the writings of Luria's disciples

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

Dunn, James David. *Window of the Soul: The Kabbalah of Rabbi Isaac Luria*. Selections from Chayyim Vital, translated by Nathan Snyder, edited and with an Introduction by James David Dunn (San Francisco – Newburyport: Weiser Books, 2008).

The selections on the “Kings of Edom,” “Divine Rebirth,” “Adam among the Worlds,” and “Benedictions of the Soul” from the writings of Hayyim Vital, primarily *Peri Etz Hayyim* (FRUIT OF THE TREE OF LIFE), which was redacted by Meir Poppers.

Kaplan, Aryeh. *Meditation and Kabbalah* (York Beach: Samuel Weiser, 1982).

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

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

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

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* (GATES 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*.

Matt, Daniel C. *The Essential Kabbalah: The Heart of Jewish Mysticism* (San Francisco: HarperSanFrancisco, 1994).

Matt includes excerpts from various Lurianic writings.

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

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An English translation of the first (of seven) “palaces” from Vital's *Etz Hayyim* with a substantial introduction.

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)

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

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

- pp. 12-13: from *Etz Hayim*, Hayim Vital (*Etz Hayim*, Ch.1, translated from the Hebrew by Shani Stanley Babin.
- pp. 28-30: from *Sefer ha-Gilgulim*, Hayim Vital (translation from the German by Jack Hirschman)

These translations also appear in *The Secret Garden: An Anthology in the Kabbalah*, edited by David Meltzer (New York: The Seabury Press, 1976).

Vital, Chayim. *Derush ha-Daat – Explanation of Knowledge*, translated by Yair Alon ([n.p.]: David Smith, LLC, 2016)

This work treats the unfolding of the *parzufim* with explanations and “over 140 drawings.”

_____. *Etz Chayim – The Tree of Life* [twelve volumes: Tome 1 of 12, Tome 2 of 12, etc.] ([n.p.]: David Smith, LLC, 2016/eUniversity.pub, 2018).

_____. *Rechovot ha-Daat – Expansions of Knowledge*, translated by Yair Alon ([n.p.]: David Smith, LLC, 2016/eUniversity.pub, 2018).

Rechovot ha-Daat “is a general collection of excerpts (*Yossef Daat*, *Charchavat ha-Daat*, *Gilyu 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.

_____. (1572). *Sefer Ets Hayyim*, separate translations by Menahem Kallus (GATE OF PRINCIPLES) and Brian Ogren (GATE OF INTRODUCTIONS), in *Early Modern Workshop: Jewish History Resources*, Volume 1 (EMW 2004): EARLY MODERN JEWRIES (Middleton: Wesleyan University, 2004), at <http://fordham.bepress.com/emw/>

_____. *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 a unique manuscript in the world].”

Ariel Bar Tzadok² identifies a text matching this commentary as being from *Ktavim Chadashim L'Rabbi Chaim Vital* (NEW WRITINGS OF HAYYIM VITAL) published in Hebrew (Jerusalem, 1988). See below under Vital: *Ktavim Chadashim*.

_____. *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 (Kiryat Yearim: Thirtysix.org, 2014). [English and Hebrew]

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

Shaar haGilgulim is the eighth *gate* of Hayyim Vital's *Shemonah She'arim*. Yitzchak Bar Chaim has inserted clearly marked “personal annotations ... to help the reader” (page v).

_____. *Shaar Ruach ha-Kodesh – Gate of the Holy Spirit* [three volumes: Tome 1 of 3, Tome 2 of 3, etc.] ([n.p.]: David Smith, LLC, 2016/eUniversity.pub, 2018).

_____. *The Tree of Life – Volume One: THE PALACE OF ADAM KADMON* – E. Collé & H. Collé, trans. (CreateSpace Independent Publishing Platform, 2015).

An English translation of the first (of seven) “palaces” from Vital's *Etz Hayyim* with a perfunctory introduction. This translation comes in two versions: English only and English-Hebrew. There is also an English-only edition.

² *Sefer Yetzirah: The BeGeD KaPoReT of Chap. 4* (CASSETTE TAPE – Chicago, 1994).

_____. *The Tree of Life – Volume Two: THE PALACE OF POINTS* – E. Collé & H. Collé, trans. (CreateSpace Independent Publishing Platform, 2017).

An English translation of the second (of seven) “palaces” from Vital’s *Etz Hayyim* with a 12-page introduction. This translation is English only.

_____. *The Tree of Life – Volume Three: THE PALACE OF CROWNS AND THE PALACE OF ABBA AND IMMA* – E. Collé & H. Collé, trans. (CreateSpace Independent Publishing Platform, 2016).

The Palace of the Crowns includes *The Gate of Atik* and *The Gate of Arikh Anpin*. *The Palace of Abba and Imma* contains *The Gate of Abba and Imma*, *The Gate of the Couplings in the Coupling of Abba and Imma*, and *The Gate of the Beginning of Abba and Imma and Zeir Anpin and Nukva*. This translation is English only.

_____. *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, therefore, focusses on the superficial kabbalistic parts brought in the *Eight Gates* and leaves aside the rest. (p. 17)

Wisnefsky, Moshe (trans. & comm.) *Apples from the Orchard: Gleanings from the Mystical Teachings of Rabbi Yitzchak Luria—the Arizal on the Weekly Torah Portion* (Malibu: Thirty Seven Books, 2006).

“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)

Work of the Chariot [W.C. #6] *Tree of Life* (BRANCHES I – X) (Los Angeles: Work of the Chariot, 1970); Hebrew and English, with diagrams.

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).

_____. “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.

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

*Faienstein, Morris M. “Charisma and Anti-Charisma in Safed: Isaac Luria and Hayyim Vital,” in *The Journal for the Study of Sephardic and Mizrahi 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 & Mizrahi 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).

_____. “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).

Fishbane, Eitan P. “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)

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.

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).

_____. “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.

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. “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. “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, edited by Hananya Goodman (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). Also in this issue of *Kabbalah* is a segment of *Sefer Etz Hayyim* on the ascent of saints translated by Eliyahu Klein.

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 Hazot*,” 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 Kabbala* (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.

_____. “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, *Sba’ar Ha-Pesukim*, *Sefer Ha-Likkutim*, and *Likkutei Torah*, all of which are running commentaries to the Torah. *Sba’ar Ha-Pesukim* is one of the Vitalian *Shemonah She’arim*. R. Meir Poppers, in his *Derekh Eitz 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 Eitz Hayyim* combined with portions of R. Ya’akov Zemah’s *Ozrot Hayyim*, *Adam Yashar*, and *Sefer Derushim*.” (—¶7)

_____. “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).

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), pages 170-176.

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/>)

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), pages 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).

Tishby, Isaiah. *The Doctrine of Evil in Lurianic Kabbalah*, translated by David Solomon, with a foreword by Professor Yoram Jacobson (London: Kegan Paul, [dated 2008, PUBLICATION CANCELED]).

“... This book, cited by every significant bibliography in kabbalistic scholarship, is the first and only comprehensive work ever to provide a definitive description of Lurianic kabbalah. Working with an immense range of texts, Isaiah Tishby approached his discussion from one specific angle—the problem of evil. Tishby demonstrates that Luria's unique contribution to theodicy was to indicate that the source of evil is the result of a profound catastrophe that takes place deep within the Godhead itself. This idea is consistent with ancient gnostic themes but is reinterpreted by Luria to provide a uniquely Jewish response to the problem of evil. This is the first ever translation of the work into English, and represents a valuable contribution to the world of Jewish scholarship.” (– Kegan Paul description)

_____. “Gnostic Doctrines in Sixteenth-Century Jewish Mysticism,” in *Journal of Jewish Studies*, vol. 6 (Cambridge [England]: Oxford Centre for Postgraduate Hebrew Studies, 1955).

Tishby's brief article deals with the Lurianic ideas of the “breaking of the vessels” and the “falling of the sparks.”

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

Wineman, Aryeh. “The Dialectic of *Tikkun* in the Legends of Ari,” in *Prooftexts: A Journal of Jewish Literary History*, vol. 5, no. 1 (Baltimore: Johns Hopkins University Press, 1985).

The legends of Luria's “wondrous knowledge,” *i.e.*, unlimited access to truth.

Wolfson, Elliot R. “Divine Suffering and the Hermeneutics of Reading: Philosophical Reflections on Lurianic Mythology,” in *Suffering Religion*, eds. Robert Gibbs and Elliot Wolfson (London – New York: Routledge, 2002); also in Wolfson's *Pathways: Philosophic and Poetic Reflections on the Hermeneutics of Time & Language* (Barrytown: Station Hill, 2004).

_____. “Weeping, Death, and Spiritual Ascent in Sixteenth-Century Jewish Mysticism,” in *Death, Ecstasy, and Other Worldly Journeys*, edited by J. Collins and M. Fishbane (Albany: State University of New York, 1995).

“In the remainder of this study I would like to concentrate on one specific ecstatic technique, that of weeping, which appears a number of times in the writings of Vital” (—page 215).

Adaptations, recent authors' commentaries, lessons, legends

Afilalo, Raphael. *Arizal, Prince of the Kabbalists: Life and Works of Rabbi Itshak Luria* ([Montreal]: Kab Editions, 2016).

Contains numerous legends of the Arizal, then selections of Hayyim Vital's works: *Ets Haim*, *Peri Ets Haim*, *Shaar Hagulgulim*, *Shaar Hakavanot*, *Shaar Hamitsvot*, *Shaar Hapesukim*, and *Shaar Rua'b Hakodesh*.

Bar Tzadok, Ariel. “*Sefer Ets Haim* – The Tree of Life: Gate 42, The Lectures of A'Be'Y'Ah'. Chapter 1, by Rabbi Haim Vital,” = § I, CHAPTER 9, of *Walking in the Fire: Classical Torah/Kabbalistic Meditations, Practices & Prayers* (Tarzana: Kosher Torah Publishing, 2007), pages 160-167.

Dudaim Basadeh (pseud.) [= MANDRAKES IN THE FIELD]. *The Flashflood: Merit and Meaning in Lurianic Lore* (Jerusalem: Caspit Press, 1986).

The book includes Dudaim Basadeh's essay, “Kabbalah and the Modern Sciences” (3rd April 1952), which offers brief chapters on astronomy, psychology, and cosmology.

Glotzer, Leonard R. *The Kabbalistic System of The Ari: The Hidden Meaning, Symbolism and Sexuality of Lurianic Mysticism* (Denver: Outskirts Press, Inc., 2007).

“This book attempts to present an accurate picture of Luria’s thoughts, and is based on the writings of Luria’s favorite student, Rabbi Chaim Vital. ... It is said that Luria authorized only Vital from his many students to preserve his system.” (—PREFACE, p. i)

Klein, Aaron; and Klein, Jenny Machlowitz (translators). *Tales in Praise of the ARI*. Drawings by Moshe Raviv (Philadelphia: The Jewish Publication Society, 1970).

“Wonder tales” from *Sefer Shivchai ha-Ari* with tired “modern art” drawings.

Pinson, DovBer. *Reincarnation and Judaism: The Journey of the Soul* (Northvale: Jason Aronson Inc., 1999)—based largely on Vital’s *Sha’ar ha-Gilgulim*.

Raskin, Saul. *Kabbalah in Word and Image, with the Book of Creation and from the Zohar* (New York, Academy Photo Offset, Inc., 1952): “Isaac Luria-Ashkenazi (Ari Hakodesh, his life, time and ideas),” pages 36-46.

Shepherd, Rabbi Yakov A. (“introduction & meditations by”) *Sidur Zichron Dovid – Rozehzadeh Edition Sidur with Meditations of the Ar”I Za”l in English* (various translators) (Jerusalem: Yeshivas Hamekubalim Nefesh HaChaim, 2018).

Twersky, Boruch (trans.) *The Life of the Arizal: True Stories from Tzefas’s Golden Age* ([New York]: Menucha Publishers, 2016).

Wexelman, David M. *The Jewish Concept of Reincarnation and Creation*, based on the writings of Rabbi Chaim Vital (Northvale – Jerusalem: Jason Aronson, 1999).

“...adapted and translated for the English reader directly from the original text, *Gateway to Reincarnation [Shaar ha-Gilgulim]*, written by Rabbi Chaim Vital, ז”ל, as taught to him by the Arizal.”

Part I of this work has been reissued with a new introduction as *The Gateway to Reincarnation: Translation of the Work of the Arizal* (CreateSpace Independent Publishing Platform, 2018).

_____. *Kabbalah: The Splendor of Judaism* (Northvale – Jerusalem: Jason Aronson, 2000).

“This book ... is primarily derived from the work of Rabbi Chaim Vital called *The Fruit of the Tree of Life [Pri Etz Hayyim]*.” (—FOREWORD, page xvii)

Hayyim Vital’s personal, eclectic, and non-Lurianic works

—Sefer ha-Hezyonot (BOOK OF VISIONS)

Faienstein, 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.

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

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

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

—*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>.

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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/eUniversity.pub, 2018).

—*Sha'arei Qedusha*

Sha'arei Qedusha is included under Vital's 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 full citation immediately below.)

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

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, 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 below.

_____. *Shaarei Kedusha: Gates of Holiness*, translated by Yaron Ever Hadani (Belize City: Providence University, 2006 & 2007/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

—*other works*

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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.

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Shabbatai Zevi, the Sabbatean Movement and Its Aftermath

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Jacob Frank

(variously Yakov, or Ya’akov, Franck, Yankiev Leivitch, 1726-1791)

“Frank became a messiah to thousands of Jews” (—Lenowitz’ preface to *Sayings of Yakov Frank*, page 3); he claimed in his early career to be Shabbatai Sevi reincarnated. However, “in his later activity Frank did not see himself as a continuator or an incarnation of Sabbatai Tsevi or Berukhiah. As he put it, Sabbatai Tsevi ‘did not accomplish anything.’ It was only himself, Frank, who ‘came to this world to bring forth into the world a new thing of which neither your forefathers nor their forefathers heard’” (—Pavel Maciejko, *The Mixed Multitude...*, page 19).

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Elijah ben Solomon, Gaon of Vilna, the GRA

Bakst, Joel David. *The Secret Doctrine of the Gaon of Vilna*, Volume I: *Global Transformation and the Messianic Role of Torah, Kabbalah and Science* (Manitou Springs: City of Luz Publications, 2008).

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“...Mithnagged worship is neither about personal needs [n]or experience, rather it is a cognitive act of adoration of the Divine.” (—page XXXII)

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“In this paper, I will present three aspects of the Vilna Gaon’s own unique mystical path to God, that will evidence the need for the Gra’s writings to be addressed in scholarship. I will start with his innovation within the theory of Lurianic Kabbalah that pertain to his mysticism, then I will examine the nature of his mysticism, and finally, I will conclude with his relationship to the world of Hasidic spirituality.” (—pages 131-132)

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Finkel’s approach seems to reflect that taken by “those Yeshivot where [*Nefesh Hachaim*] is formally studied, [where] most only focus on specific sections ... [u]sually just the Fourth Gateway and sometimes also the Second Gateway” avoiding “sensitive Kabbalistic subject matter” (Avinoam Fraenkel’s introduction to *Nefesh HaTzitzum*, page 29 and page 29, note 2—listed immediately below).

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¹ At the HASHKafa 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>

Yehuda Leib HaLevi Ashlag, Baal HaSulam

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

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“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.)

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- “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)
- “HaIlan” (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)
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- “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

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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.

Of the *Sulam* commentary, Isaiah Tishby (—*Wisdom of the Zohar*, p. 105) says, "The explanations follow the Lurianic system and are of little help in clarifying the literal meaning of the text."

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"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 Sefer HaZohar* (Introduction of the Book of Zohar)." —*The Zohar*, page 18.

Schneider, Sarah. "Constriction Precedes Expanse: The Woodgatherer Was Tslafchad – R. Yehuda Ashlag's Commentary on *Zohar* 3:157a," in *Kabbalistic Writings on the Nature of Masculine and Feminine*. (Northvale – Jerusalem: Jason Aronson Inc., 2001), pages 99-135.

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:

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(—*Living the Kabbalah*, preface, page xiii)

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Sources include *Emek haMelekh* (Naphtali Bacharach), *Or haYashar* (Meir Poppers), *Reshith Hokhmah* (Elijah de Vidas), *Sefer Haredim* (Eliezer Azikri), *Shulhan Arukh shel haAri* (Jacob Zemah), and many other works.

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