

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, *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 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, have found their way into English in recent years, but these renderings are far from complete.

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 Guiseppe 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).

_____. *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 Abayim*), 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.

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 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* in 1945).

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

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

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

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

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.

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).

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_____. “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*: *Tz’elem* 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 Cordovero (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.

LURIANIC KABBALAH: A BIBLIOGRAPHY

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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).

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).

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 likely 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.

Menzi, Donald Wilder; and Padeh, Zwi. *The Tree of Life. Chayyim Vital's Introduction to the Kabbalah of Isaac Luria* [ETZ HAYYIM, Volume 1: THE PALACE OF ADAM KADMON] (Northvale – Jerusalem: Jason Aronson Inc., 1999).

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).

“Transmigrations of the Souls – A Translation of Chapter Four of *Sefer ha-Gilgulim* by Rabbi Hayyim Vital” – introduction, text and notes (pages 73-95).

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)
- pp. 160-4: from *Sha'arei Qedusha* (Part 3, Gates 4 and 5), Hayim Vital (translated by Zalman Schachter). These translations also appear in *The Secret Garden: An Anthology in the Kabbalah*, edited by David Meltzer (New York: The Seabury Press, 1976), pages 176-198.

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).

_____. *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).

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.

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

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

_____. (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 (Middletown: Wesleyan University, 2004), at <http://fordham.bepress.com/emw/>

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

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 Tzadok¹ 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 above 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).

¹ *Sefer Yetzirah: The BeGeD KaPoReT of Chap. 4* (CASSETTE TAPE – Chicago, 1994).

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).

_____. *Shaarei Kedusba: Gates of Holiness*, translated by Yaron Ever Hadani (Belize City: Providence University, 2006).

"*Shaarei Kedusba* 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 (*Ruach 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

_____. *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).

_____. *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.

_____. *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)

Wisniefsky, 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 *Sba'ar HaPesukin*, *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. 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 Mizṛabi 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).

_____. “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 & Mizṛabi 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); 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).

_____. *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.”

_____. “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).

_____. 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).

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

_____. “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).

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. “Uplifting the Sparks in Later Jewish Mysticism,” in *Jewish Spirituality II*, edited by Arthur Green (New York: The Crossroad Publishing Company, 1987).

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 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 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).

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.

_____. “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. *).

_____. “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-Likkutim*, 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 *Oẓrot 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 *Shivbe 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 (*Ar*),” 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, but perpetually FORTHCOMING]).

“... 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*, *Sbaar Hagilgulim*, *Sbaar Hakavanot*, *Sbaar Hamitsvot*, *Sbaar Hapesukim*, and *Sbaar Rua'b Hakodesh*.

Bar Tzadok, Ariel. "Sefer Etz 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 *Shaar ha-Gilgulim*.

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)

Hayim Vital's non-Lurianic works

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Also in *Kabbalah* concerning other figures of the Sabbatean movement:

- “Hayyim Malakh,” pages 429-431.
- “Joshua Heshel Zoref,” pages 452-453.
- “Judah Leib Prossnitz,” pages 441-442.
- “Moses Zucato,” pages 449-451.
- “Nathan of Gaza,” pages 435-440.
- “Nehemia Hayon,” pages 412-415.

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_____. A JEWISH MESSIAH IN THE OTTOMAN COURT: SABBATAI SEVI AND THE EMERGENCE OF A JUDEO-ISLAMIC COMMUNITY (1666-1720), PhD dissertation (Cambridge: Harvard University, 2004) → *The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman-Turkish Dönmes* (New York: Oxford University Press, 2013).

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Wolfson, Elliot R. “Constructions of the Feminine in the Sabbatian Theology of Abraham Cardoso, with an Annotated Edition of *Derush ha-Shekhinah*,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Three, edited by Daniel Abrams and Avraham Elqayam (Los Angeles: Cherub Press, 1998).

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_____. “Messianism in the Christian Kabbalah of Johann Kemper,” in *Millenarianism and Messianism in the Early Modern European Culture: Volume I. JEWISH MESSIANISM IN THE EARLY MODERN WORLD*, edited by Matt D. Goldish and Richard H. Popkin (Dordrecht: Kluwer Academic Publishers, 2001).

_____. “The Engenderment of Messianic Politics: Symbolic Significance of Sabbatai Sevi’s Coronation,” in *Toward the Millenium: Messianic Expectations from the Bible to Waco*, edited by Peter Schäfer and Mark Cohen [STUDIES IN THE HISTORY OF RELIGIONS, vol. 77] (Leiden – Boston – Köln: Brill, 1998), pages 203-258.

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 Sabbatai 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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_____. *The Jewish Messiahs: From Galilee to Crown Heights* (New York – Oxford: Oxford University Press, 1998): CHAPTER 8. “The Polish Messiahs: Yakov Frank and His Daughter Eva.”

_____. (trans.) *Tree 6—MESSIAH/Section I/Sayings of Yakov Frank* (Berkeley: Tree/Tzaddikim, 1978).

Levine, Hillel. “Frankism as Worldly Messianism,” in 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 P. Schäfer and J. Dan (Tübingen: J. C. B. Mohr [Paul Siebeck], 1993), pages 283-300.

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_____. *Sabbatian Heresy: Writings on Mysticism, Messianism, and the Origins of Jewish Modernity* [THE BRANDEIS LIBRARY OF MODERN JEWISH THOUGHT] (Waltham: Brandeis University Press, 2017): CHAPTER VII “Jacob Frank and the Frankists.”

Mandel, Arthur. *The Militant Messiah, or The Flight from the Ghetto: The Story of Jacob Frank and the Frankist Movement* (Atlantic Highlands: A Peter Bergman Book published by Humanities Press, 1979).

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Carlebach, Elisheva. *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (New York: Columbia University Press, 1990); see § “Joseph Ergas and the Debate over the Role of Kabbalah,” pages 137-143.

Fraenkel, Avinoam. *Nefesh HaTzimtzum*, volume 2 (Jerusalem – New York: Urim Publications, 2015), pp. 63-71 and 228-250. Summary of and translations from *Shomer Emunim*.

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Jacob Koppel Lifschuetz

Magid, Shaul. "The Metaphysics of *Malkhut*: *Malkhut* as *Eyn Sof* in the Writings of Ya'akov Koppel of Mezritch," 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), pages 245-267.

Moses Hayyim Luzzatto

KABBALISTIC WORKS:

Luzzatto, R. Moses C. *138 Openings of Wisdom* [QL"Kh PiTKheI HoKhMaH], translated by Avraham Yehoshua Greenbaum (Jerusalem: Azamra Institute, 2005).

The first full translation of Luzzatto's summary of Lurianic Kabbalah, *138 Openings* (or *Gates*) of *Wisdom*, from the Hebrew text of Rabbi Chaim Friedlander.

_____. *General Principles of the Kabbalah* (Research Centre of Kabbalah, 1970; distributed by Samuel Weiser, New York).

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_____. *The Kabbalah of the Ari Z'al according to the Rambal, Rabbi Moshe Hayim Luzzatto*, translated and commented by Rabbi Raphael Afilalo (Montreal: Kabbalah Editions, 2004).

The ten chapters of Luzzatto's 17-page *Kelalut ha-Ilan ha-Qadosh* are the basis of this introduction to Lurianic Kabbalah of RaMHaL.

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Luzzatto, Moshe Chaim. *Da'ath Tevunoth* (THE KNOWING HEART), English translation by Shraga Silverstein (Jerusalem: Feldheim Publishers, 1982).

_____. *Derekh ha-Shem* (THE WAY OF GOD), English translation by R. Aryeh Kaplan (Jerusalem/New York: Feldheim Publishers, 1977).

_____. *Derech Tevunoth* (THE WAYS OF REASON), English translation by R. David Sackton and R. Chaim Tscholkowsky (Jerusalem: Feldheim Publishers, 1989).

_____. *Mesillat Yesharim* (PATH OF THE JUST), English translation by Shraga Silverstein (Jerusalem: Feldheim Publishers, 1966).

The ethical treatise for which Luzzatto is best known.

_____. *Secrets of the Future Temple*, translated by Avraham Greenbaum (Jerusalem: Temple Institute / Azamra Institute, 1999).

Secrets... offers a translation of Luzzatto's *Mishkeney Elyon*, DWELLINGS OF THE SUPREME, which "explains the inner meaning of the Temple services and their role of bringing *Shefa* to the souls on their level and to angels on theirs" (p. 44).

_____. *Sefer haHigayon* (THE BOOK OF LOGIC), English translation by R. David Sackton and R. Chaim Tscholkowsky (Jerusalem: Feldheim Publishers, 1995).

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Ginzburg, Simon. *The Life and Works of Moses Hayyim Luzzatto, Founder of Modern Hebrew Literature* (Philadelphia: Dropsie College for Hebrew and Cognate Learning, 1931; rpt. Westport: Greenwood Press, 1975).

Guetta, Alessandro. “Kabbalah and Rationalism in the Works of Moshe Hayyim Luzzatto,” = CHAPTER 9 of *Italian Jewry in the Modern Era: Essays in Intellectual History* (Boston: Academic Studies Press, 2014), pages 179-220.

Hansel, Joëlle. “Philosophy and Kabbalah in the Eighteenth Century: Moses Hayyim Luzzatto, Commentator of Maimonides,” in *Studies in Hebrew Language and Jewish Culture, Presented to Albert van der Heide on the Occasion of his Sixty-Fifth Birthday*, edited by Marin F. J. Baasten and Reinier Munk [AMSTERDAM STUDIES IN JEWISH THOUGHT, volume 12] (Dordrecht: Springer, 2007), pages 213-227.

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Marmorstein, Jenny. “Gleanings from Our Tradition: Moses Chaim Luzzatto’s The Way of the Tree of Life,” in *Tradition: A Journal of Orthodox Jewish Thought*, vol. 11, no. 3 (New York: Rabbinical Council of America, 1970).

An introduction to Luzzatto’s *Kalach Pitkei Hokhmah*.

Meyer, Jakob. *The Stay of Moses Haim Luzzatto at Amsterdam, 1736-1743* (Amsterdam: Joachimsthal’s Boekhandel, 1947).

Rosen, Shlomo Dov. “Between the Homunculus Fallacy and Angelic Cognitive Dissonance in Explanation of Evil: Milton’s Poetry and Luzzatto’s Kabbalah,” in *Evil, Fallenness, and Finitude*, edited by Bruce Ellis Benson and B. Keith Putt ([S.I.]: Palgrave Macmillan, 2017), pages 57-75.

Rubin, Zvia. “The Mystical Vision and its Interpretation: R. Moses Hayyim Luzzatto’s Qabbalistic Hermeneutics,” in *Experience et Ecriture Mystiques dans les Religions du Livre*, edited by Paul Fenton and Roland Goetschel [ETUDES SUR LE JUDAISME MEDIEVAL, tome xxii] (Leiden: Brill, 2000).

Sclar, David. “Adaptation and Acceptance: Moses Hayim Luzzatto’s Sojourn in Amsterdam among Portuguese Jews,” in *AJS Review*, Vol. 40, no. 2 (Cambridge: Association for Jewish Studies, 2016), pp. 335-358.

_____. *LIKE IRON TO A MAGNET: MOSES HAYIM LUZZATTO'S QUEST FOR PROVIDENCE*. Ph. D. diss. (New York: City University of New York, 2014).

This dissertation takes a close look at *Mesillat Yesbarim*, “Luzzatto’s most enigmatic work.”

_____. “The Rise of the “Ramhal”: Printing and Traditional Jewish Historiography in the ‘After-Life’ of Moseh Hayyim Luzzatto,” in *Rambal: Pensiero ebraico e kabbalah tra Padova ed Eretz Israel* edited by Gadi Luzzato Voghera and Mauro Perani (Padova: Esedra, 2010), pp. 139-153.

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Wolfson, Elliot. “Retroactive Not Yet: Linear Circularity and Kabbalistic Temporality,” in *Time and Eternity in Jewish Mysticism: That Which is Before and That Which is After*, ed. Brian Ogren (Leiden – Boston: Brill, 2015), pp. 15-50.

See in particular § 4, “Simsum and the Replication of Difference,” pp. 38ff.

_____. “*Tiqqun ha-Shekhinah*: Redemption and the Overcoming of Gender Dimorphism in the Messianic Kabbalah of Moses Hayyim Luzzatto,” in *History of Religions*, 36 (Chicago: University of Chicago Press, 1997), 289-332.

Ezekiel Landau

Flatto, Sharon. “Believing the Censor? A Response to ‘Deists, Sabbatians, and Kabbalists in Prague: A Censored Sermon of R. Ezekiel Landau,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Twenty-Four, edited by Daniel Abrams (Los Angeles: Cherub Press, 2011).

_____. *The Kabbalistic Culture of Eighteenth-Century Prague: Ezekiel Landau (the ‘Noda BiYehudah’) and His Contemporaries* (Oxford – Portland: The Littman Library of Jewish Civilization, 2010).

Leiman, Sid Z. “When a Rabbi Is Accused of Heresy: Rabbi Ezekiel Landau’s Attitude toward Jonathan Eibeschütz,” in *From Ancient Israel to Modern Judaism: Essays in Honor of Marvin Fox*, edited by Jacob Neusner, Ernest Frerichs, and Nahum Sarna [BROWN JUDAIC STUDIES 159] (Atlanta: 1989) volume 3, pages 179-194.

Weingarten, Rabbi R. *The Nodab BiYehudah: The Story of Rabbi Yechezkel Landau* (New York – London – Jerusalem: CIS Publishers, 1991).

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).

The Secret Doctrine... is an extended commentary on *Kol haTor*, especially *Kol haTor*’s CHAPTER 5, PART II : *Sha’ar Be’er Sheva*. Bakst refers to *Kol haTor* as “possibly the most extraordinary and revolutionary book in modern Jewish history” and “certainly Judaism’s best-kept secret” (—PREFACE, page 1). Bakst notes (page 13 and page 17, note 3) that the 1994 English version (listed below under “Shaklover”) omits the *Kol haTor*’s CHAPTER 5, PART II, as well as the final page of CHAPTER 5, PART I, along with other material. Bakst provides all of this missing material—translated and annotated in English—in *The Secret Doctrine*, CHAPTER 4 (page 133-170). For more information, go to www.cityofluz.com.

_____. *The Secret Doctrine of the Gaon of Vilna*, Volume II: *The Josephic Messiah, Leviathan, Metatron & the Sacred Serpent* (Manitou Springs: City of Luz Publications, 2009).

“According to the Gaon, the four phenomena that are axiomatic in his Kabbalah cosmology are but one trunk of the same tree, the actual higher-dimensional Tree of (Dualistic) Knowledge, and its infinite branches and twigs woven together. All are fractals of one singular underlying cosmic structure. ... The

Gaon's unique inter-disciplinarian Torah cosmology and futuristic messianic vision presented in these four chapters can also be viewed as corresponding to the four alphanumeric digits of the sacred formula Y-H-V-H – the name formula of the God of the Torah. These are 1) the reunion of the Twin Messiahs, 2) the resurrection of the Sacred Serpent, 3) the Feast of Leviathanic consciousness, and 4) the revelation and glory of Metatron.” (—from the PREFACE, pages 7-8). For more information, go to www.cityofluz.com.

Brill, Alan. “Auxiliary to *Hokhmah: The Writings of the Vilna Gaon and Philosophical Terminology*,” in *Ha-Gra u-Veit Midrasbo*, edited by M. Hallamish, Y. Rivlin, and R. Schuchat (Ramat-Gan: Bar-Ilan University, 2003), pages 9-37.

_____. “Mithnagged Worship: Adoration and Contemplation in the Thought of the Vilna Gaon and R. Hayyim,” in *Daat: A Journal of Jewish Philosophy & Kabbalah*, 79-80 (Ramat-Gan: Bar-Ilan University, 2015), ENGLISH SECTION pages V-XXXII.

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

_____. “The Mystical Path of the Vilna Gaon,” in *The Journal of Jewish Thought & Philosophy*, volume 3, Number 1, edited by Elliot R. Wolfson and Paul Mendes-Flohr (Harwood Academic Publishers GmbH, 1993).

“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)

Elijah ben Solomon. “Journey of the Soul,” an allegorical commentary adapted from the Vilna Gaon's *Aderes Eliyahu*, in *The Book of Yonah* (SEFER YONAH) by Moshe Schapiro (Brooklyn: Mesorah, 1997).

_____. *The Vilna Gaon Views Life, EVEN SHELEIMAH, the Classic Collection of the Gaon of Vilna's Wisdom*, translated and annotated by Yaakov Singer, Chaim Dovid Ackerman (Southfield: Targum Press / Spring Valley: Feldheim, 1992)—also listed as Ackerman, C. D. (trans.) *Even Sheleimah: The Vilna Gaon Looks at Life* (Jerusalem: Targum Press, 1994).

Etkes, Immanuel (or Emanuel). “The Gaon of Vilna and the Haskalah Movement: Image and Reality,” 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).

_____. *The Gaon of Vilna: The Man and His Image*, translated by Jeffrey M. Green (Berkeley: University of California Press, 2002).

“He viewed the knowledge of the Torah that he acquired by force of hard intellectual work as the most exalted expression of divine revelation...” (page 3)

Feldman, Aharon. *The Juggler and the King* (Jerusalem – New York: Feldheim, 1996).

“An exciting expansion of the Vilna Gaon's powerful ideas on the purpose of Creation, the Jewish People and its history and destiny, and the coming of Mashiach.”—Feldheim's description.

Fraenkel, Avinoam (trans./comm.) *Nefesh HaTzimtzum: Rabbi Chaim Volozhin's Nefesh HaChaim with Translation and Commentary*, two volumes (Jerusalem – New York: Urim Publications, 2015).

Teachings of the Vilna Gaon are referenced throughout; see in particular, volume 2, pp. 71-91.

Glotzer, Leonard R. *The Fundamentals of Jewish Mysticism: The Book of Creation and Its Commentaries* (Northvale – London: Jason Aronson Inc., 1992).

Glotzer quotes and refers to the Gaon's commentary on SY throughout.

Greenberg, Gershon. “Elhanan Wasserman’s Response to the Growing Catastrophe in Europe: The Role of Ha’gra and Hofets Hayim upon His Thought,” in *The Journal of Jewish Thought & Philosophy*, volume 10, Number 1, edited by Elliot R. Wolfson and Paul Mendes-Flohr (Harwood Academic Publishers GmbH, 2000).

Hofets Hayyim, or Chofetz Chaim (1838-1933), was the popular name of Yisrael Meir Kagan Poupko, a leader of the Musar movement. Martyr Elhanan (or Elchonon) Bunim Wasserman (1874-1941) was one of Hofets Hayyim’s principle followers.

In English, see Wasserman’s *Epoch of the Messiah* (Brooklyn: Ohr Elchonon Publications, n.d.) and *Reb Elchonon: The Life and Ideals of Rabbi Elchonon Bunim Wasserman of Baranovich*, by Aaron Sorasky (Brooklyn: Mesorah Publications Ltd, 1982).

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

CHAPTER FIFTEEN, “The Mystical Experiences of the Gaon of Vilna,” offers a report by R. Hayyim of Volozhin, haGra’s primary disciple.

Landau, Betzalel. *The Vilna Gaon: The Life and Teachings of Rabbi Eliyahu, the Gaon of Vilna*. [ARTSCROLL HISTORY SERIES] (Brooklyn: Artscroll/Mesorah Publications, 1994).

Magid, Shaul. “‘Adonai, Open My Lips’: Preparing to Pray According to the Vilna Gaon,” in *Journal of Textual Reasoning: The Journal of the Society for Textual Reasoning*, Volume 5, Number 1 (Charlottesville: University of Virginia, December 2007): PRAYER AND OTHERNESS, at <http://jtr.lib.virginia.edu/volume-5-number-1/adonai-open-my-lipspreparing-to-pray-according-to-the-vilna-gaon/>

Morgenstern, Arie. *The Gaon of Vilna and His Messianic Vision* (Jerusalem – New York: Gefen Publishing House, 2012).

Morgenstern’s book is “based on discoveries originating in hitherto unknown documents that were buried in archives across the former Soviet Union,” namely Poland.

“These diverse collections ... recount attempts by rabbis and kabbalists to reveal the timing of the messianic redemption by interpreting codes embedded in Scripture, and records their taking various mystical actions to hasten the redemption, using ‘practical Kabbala (mystical practices), searching for the ten lost tribes, and making ‘*aliya*’—immigrating to Erez Israel.” (from the PREFACE, page xi)

Nadler, Allan. *The Faith of the Mithnagdim: Rabbinic Responses to Hasidic Rapture* [JOHNS HOPKINS STUDIES] (Baltimore – London: The Johns Hopkins University Press, 1997).

Nadler gives special attention to Phineas ben Judah, Maggid of Polotsk (fl. 1788-1820, d. 1823), as “A Paradigm of Mithnagdic Religion.”

_____. “The Scholarly Life of the Gaon of Vilna,” in *Judaism in Practice: From the Middle Ages through the Early Modern Period* [PRINCETON READINGS IN RELIGIONS], edited by Lawrence Fine (Princeton – Oxford: Princeton University Press, 2001).

Schechter, Solomon. “Rabbi Elijah Wilna, Gaon,” in *Studies in Judaism* (New York: Jewish Publication Society of America, 1896), pages 73-98; and (*idem*) *Studies in Judaism*, A SELECTION (Cleveland: Jewish Publication Society, and The World Publishing Company, 1958), pages 298-320.

Schochet, Elijah. *The Hasidic Movement & the Gaon of Vilna* (Northvale: Jason Aronson, 1994).

Shaklover (or Shklober), Rabbi Hillel (Rabbi Hillel Rivlin of Shklov). *The Voice of the Turtledove: In the Footsteps of the Mashiach* [orig. *Kol haTor*]. A Digest of Seven PIRKEI HA-GEULAH / CHAPTERS ON REDEMPTION; principal translator, Rabbi Yechiel Bar Lev (with K. Skaist) (Petach Tivka: [n.p.], [ca. 1994]; distributed by Feldheim, New York – Jerusalem).

Rabbi Hillel Shklober (1758-1838) was a grand-nephew and student of Rabbi Eliyahu, the Vilna Gaon, upon whose teachings *The Voice of the Turtledove* is based. Note, however, that this edition is incomplete; see above under “Bakst...*The Secret Doctrine*...”

Shulman, Yaacov Dovid. *The Vilna Gaon: The Story of Rabbi Eliyahu Kramer* (New York: C.I.S. Publishers, 1994).

Stern, Eliyahu. *The Genius: Elijah of Vilna and the Making of Modern Judaism* (New Haven – London: Yale University Press, 2013).

_____. “The Mitnagdim and the Rabbinic Era as the Age of Reason,” in *Time and Eternity in Jewish Mysticism: That Which is Before and That Which is After*, ed. Brian Ogren (Leiden – Boston: Brill, 2015), pp. 136-147.

Wolfson, Elliot R. “Circumcision, Vision of God, and Textual Interpretation,” in *History of Religions*, 27 (University of Chicago, 1987); also in Wolfson’s *Circle in the Square* (Albany: State University of New York Press, 1995).

The Gaon of Vilna (Elijah ben Solomon Zalman: 1720-97) is “cited to illustrate the linguistic process of God’s self-disclosure” through his comments on *Sefer Yeẓirah* and the *Zohar*.

_____. “From Sealed Book to Open Text: Time, Memory, and Narrativity in Kabbalistic Hermeneutics,” in *Interpreting Judaism in a Postmodern Age*, edited by Steven Kepnes (New York – London: New York University Press, 1996).

Wolfson discusses the Gaon of Vilna’s commentary on the *Sefer Yeẓirah*.

Hayyim ben Isaac Volozhiner, OR Chaim Volozhin

Ben Zion, Raphael (trans.) “Nefesh Hahayim (THE SOUL OF LIFE), *Chapter One*” [§§ 1-22], in *The Way of the Faithful: An Anthology of Jewish Mysticism* (Los Angeles: [Haynes Corporation], 1945); rpt. as *An Anthology of Jewish Mysticism* (New York: Judaica Press, 1981), pages 129-204.

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

Chapter 26, “Hayim of Volozhin” (excerpts from *Nefesh haHayim*, Gate 4, pages 253-258).

Brill, Alan. “Mithnagged Worship: Adoration and Contemplation in the Thought of the Vilna Gaon and R. Hayyim,” in *Daat: A Journal of Jewish Philosophy & Kabbalah*, 79-80 (Ramat-Gan: Bar-Ilan University, 2015), ENGLISH SECTION pages V-XXXII.

Eliach, Dov. *Reb Chaim of Volozhin: The Life and Ideals of the Visionary “Father of Yeshivos”* (New York: ArtScroll, 1993).

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Finkel, Avraham Yaakov (trans.) *Nefesh Hachaim: Rav Chaim of Volozhin’s Classic Exploration of the Fundamentals of Jewish Belief* (Brooklyn: Judaica Press, 2009).

This edition has been described as “Rabbi Abraham Yaakov Finkel’s excerpted colloquial translation ... [which] left out the translations of the many sections they deemed too sensitive” (Leonard Moskowitz’ introduction to *The Soul of Life*, page ix—listed below).

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 HaTzimtzum*, page 29 and page 29, note 2—listed immediately below).

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Shneur Zalman of Lyady & HaBaD

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Yosef Hayim b. Elijah al-Hakam of Baghdad. *Between Heaven and Earth: The Ben Ish Hai on Faith, the Nature of Evil and the Final Reckoning*. English adaptation by Daniel Levy; [editor, Eliezer Shore] (Jerusalem: Yeshivat Ahavat Shalom Publications, 1995—distributed by Feldheim, 1996).

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Winston offers commentary on the weekly portions (*Bereishis*, *Noach*, *Lech-Lecha*, etc.) which are based on the teachings of Rabbi Shlomo Elyashiv (1841-1926). The introduction states (pages xiii-xiv),

Torah is deep. How deep? Infinitely deep. Much of it can be learned on a simple level, but that is only its beginning. There are still the levels of *Remez*, *Drush*, and of course, *Sod*. “Pardes” is an infinite orchard. . . .

Then came Kabbalah. What had previously seemed deep and profound now appeared only to scratch the surface. It was like opening a door and finding an entire universe on the other side of it. Overwhelming was, *is*, an understatement.

Then came the *Leshem*. What had previously seemed deep and profound, but also difficult and confusing, became serenely elegant and even deeper and more profound. What appeared abstract and distant suddenly had a message about everyday life that could benefit any spiritually growth oriented person. It could even save lives, spiritually and physically.

This created a need to share. The knowledge demanded a wider audience, albeit on a more down-to-earth level of expression.

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 *Hakdamot u-Shearim*.”

Yehuda Leib HaLevi Ashlag, Baal HaSulam

Most of the items listed below by Yehuda Ashlag, by Yehuda's son Baruch Ashlag, and by Michael Laitman are available at BNEI BARUCH KABBALAH EDUCATION & RESEARCH INSTITUTE:

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

Ashlag, R. Yehuda. *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.

_____. *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.

_____. (Laitman, Rav Michael, comm.) *Introduction to the Book of Zohar: Original Texts of Rav Yehuda Ashlag in Hebrew and English* (Toronto: Laitman Kabbalah Publishers, 2005).

- *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.

_____. *Kabbalah: A Gift of the Bible* (Jerusalem: Research Centre of Kabbalah, 1984).

A collection of essays covering a wide range of subjects.

_____. *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:

<http://www.kabbalah.info/eng/content/view/frame/32695?eng/content/view/full/32695&main>

_____. *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).

Wisdom of Truth contains all the same essays as *Kabbalah: A Gift of the Bible* (noted above); *Wisdom...* includes the Hebrew on facing pages.

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. Many of the writings presented in *Kabbalah for the Student* have been published elsewhere before:

- “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)
- “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. 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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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 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.

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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.

Krakovsky, a student of R. Yehuda Ashlag, presents a detailed summary.

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

Meir, Jonatan. “The Beginnings of Kabbalah in America: The Unpublished Manuscripts of R. Levi Isaac Krakovsky,” in *Aries: Journal for the Study of Western Esotericism*, Volume 13, Number 2 (Leiden: Brill, 2013), pp. 237-268.

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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, who is known as the holy Ari.”

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

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See, in particular, “The Mantuan Kabbalistic Workshop,” § 5. EZRA AND MENACHEM AZARYAH FANO: THE DISCOVERY OF THE LURIANIC KABBALAH, and “The Visual Kabbalah,” § 3. THE MANTUAN MYSTICAL DIAGRAMS.

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