

Notes on the Zohar in English

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THE ZOHAR, or *Sefer ha-Zohar* (BOOK OF SPLENDOR), is without question *the* major text of classical Kabbalah. It is not a single book, but rather a collection of tracts of various sizes, there being about two dozen which form fairly coherent units. The bulk of the Zohar is a running commentary on the Torah, into which the numerous shorter tracts have been incorporated, added in the margins, or compiled as addenda to the various chapters. Some of the shorter tracts are in a separate section called the *Zohar Hadash* (the NEW ZOHAR), and there is yet a third section called the *Tikkunei Zohar* (the ARRANGEMENTS OF THE ZOHAR).

Research concerning the authorship and chronology of the zoharic strata is on-going, though most scholars agree that the main body of the Zohar was written by Rabbi Moses de Leon (1250-1305) and perhaps some others in his circle toward the end of the thirteenth century into the beginning of the fourteenth. Later strata (*Raya Mehemna* and the *Tikkunim*), were written in the fourteenth century and added to de Leon's work.¹

¹ On the authorship of the Zohar, see Yehuda Liebes, "How the Zohar Was Written," in *Studies in the Zohar* (Albany: State University of New York Press, 1993).

Regarding the Zohar's internal chronology and its subsequent collection and publication, the most recent work has been published in Hebrew articles by Ronit Meroz and Boaz Huss; however, note the English articles by Meroz and Huss in the bibliography below.

On the evolution of the Zohar as a text, see Boaz Huss, *The Zohar: Reception and Impact* (Oxford – Portland: The Littman Library of Jewish Civilization, 2016), especially CHAPTER 2, "The Zohar as Imagined Book," and CHAPTER 3, "The Formation of the Zoharic Canon," pages 36-III.

Further, on whether the Zohar was originally a unified literary unit, i.e., a *book*, see Daniel Abrams, "Critical and Post-Critical Textual Scholarship of Jewish Mystical Literature: Notes on the History and Development of Modern Editing Techniques," in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 1, edited by D. Abrams and A. Elqayam (Los Angeles: Cherub Press, 1996), and especially Abrams' "The Invention of the Zohar as a Book—On the Assumptions and Expectations of

Two publications which can viably claim to be complete editions of the Zohar in English have been published (1 and 2), and another has been promised (3); see below regarding the following editions:

- (1) the Kabbalah Centre International
- (2) Stanford University (= the PRITZKER EDITION)
- (3) Fiftieth Gate Publications

Before the Kabbalah Centre edition of the Zohar of 2001, somewhere between two-thirds and three-quarters of the Zohar had been put into English, and that spread over a handful of separate publications, which varied greatly in method and quality.

This paper is divided into five sections:

1. SOURCES OF THE ZOHAR IN ENGLISH TRANSLATION
2. DIVISIONS OF THE ZOHAR: a chart showing the different tracts and sections of the Zohar along with initial-coded entries to indicate books which contain translations of them
3. BIBLIOGRAPHY with notes, listing books, sections of books, and articles which discuss the Zohar or some aspect of it; many of these items contain translated passages
4. RECOMMENDATIONS concerning the pursuit of Zohar study
5. “Zohar I 51b-52a...” translated from the French of Jean de Pauly

the Kabbalists and Modern Scholars,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 19, edited by Daniel Abrams (Los Angeles: Cherub Press, 2009), pages 7-142.

Many of Abrams’ articles have been collected and expanded upon in his 743-page *Kabbalistic Manuscripts and Textual Theory: Methodologies of Textual Scholarship and Editorial Practice in the Study of Jewish Mysticism* (Los Angeles: Cherub Press – Jerusalem: The Magnes Press, 2010; revised and expanded edition, 2014); regarding the Zohar, see CHAPTER 4, “The Invention of the Zohar as a Book.”

A fairly recent “Overview of Zohar Research” appears in Melila Hellner-Eshed, *A River Flows from Eden: The Language of Mystical Experience in the Zohar* (Stanford: Stanford University Press, 2009): pages 23-28.

On translations of the Zohar—not limited to English—see Boaz Huss, “Translations of the Zohar: Historical Contexts and Ideological Frameworks,” in *Correspondences: Online Journal for the Academic Study of Western Esotericism* 4 (2016), pages 81-128: <http://correspondencesjournal.com/15304-2/>.

1. SOURCES OF THE ZOHAR IN ENGLISH TRANSLATION

The most comprehensive guide to the Zohar is Isaiah Tishby's *Wisdom of the Zohar*, the English version of which came out in 1989.² The Hebrew original, *Mishnat ha-Zohar*, has been a standard, lauded by scholars since its publication: volume 1 in 1949 and volume 2 in 1961. In form, *Wisdom* is an anthology of Zohar readings arranged by subject. Each subject is thoroughly and clearly introduced; each translated passage is supported by full explanatory footnotes. While most excerpts are a page or two in length, a few are quite extensive, such as the full translations of the section *Yanuka* (*i* on the divisions chart), major portions of *Sava* (*h* on the chart), and the first of the two *Hekhalot* sections (*f* on the chart). (*Wisdom* is keyed as IT on the chart.)

The principal virtue of Tishby's rich study is the organization which it lends to the Zohar by bringing together passages on similar or related subjects—which, in the printed editions, are scattered all over the place—and by offering such complete and lucid introductions. In giving the reader so much help, Tishby makes the concepts of the Zohar, many of which are quite difficult and obscure, far more accessible than they would be from a translation standing alone.

The work which, from the 'thirties until rather recently, presented the largest amount of the Zohar in English (maybe two thirds) is the five-volume translation of Maurice Simon, Harry Sperling, and Paul P. Levertoff,³ *The Zohar*, with an introduction by Dr. J. Abelson (Soncino Press, 1931-4, and a "student" edition by Rebecca Bennet Publications—frequently reprinted; keyed on the divisions chart as SSL). This set is often referred to as *The Soncino Zohar*.⁴

Clearly, SSL's idea was to present a coherent linear commentary to the Torah, but their omissions leave the reader frustrated. Missing are not only most of the inserted tracts but also many of the particularly difficult passages from the running commentary itself. Introductory material and notes are minimal.

Gershom Scholem (in *Major Trends in Jewish Mysticism*, p. 387, n. 34) says of SSL,

This translation is not always correct but it conveys a clear impression of what the Zohar is. It is to be regretted that too much has been omitted. The innumerable deliberate falsifications of the French translator, Jean de Pauly, are of course not to be found in this more solid and workmanlike translation.

² Complete publication information on this and all other books which are discussed in this section is given in § 3. BIBLIOGRAPHY.

³ See Elliot R. Wolfson's article, "Paul Philip Levertoff and the Popularization of Kabbalah as a Missionizing Tactic," in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Twenty-Seven, 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, 2012).

⁴ *The Soncino Zohar* has been produced on CD-ROM for both Mac and Windows. This eZohar, which is the same as the printed books, can be gotten alone or on a CD-ROM, *Soncino Classics Collection*, which also includes an extensive selection of texts in both Hebrew/Aramaic and English: the Bible, the Talmud, and *Midrash Rabba*; the commentaries of Rashi on the Talmud and *Chumash*, and the *Tosafot* on the Talmud are in Hebrew only. *The Soncino Zohar* requires 128 MB RAM, CD-ROM drive, and 1.8 GB free hard drive space for installation. On the Internet, go to www.soncino.com.

Daniel Matt's comments on SSL:

The older English translation composed in the nineteen-thirties reads smoothly but often misunderstands the text. Its genteel prose is more paraphrase than accurate translation, avoiding unfamiliar terms, censoring erotic material, skipping difficult passages—even entire sections. The English flows *too* fluently compared to the original, subduing the unruly Aramaic, failing to render its untamed vibrancy. Moreover, since the translation is unaccompanied by a commentary, the symbolism remains impenetrable. Despite its shortcomings, I have learned much from consulting this translation....” (“The Zohar: Pritzker Edition,” lecture [8:2b] delivered at the Association for Jewish Studies 35th Annual Conference, Boston: AJS, December 21-23, 2003.)

After seventy years, SSL's Zohar was finally surpassed in scope by “The First Ever Unabridged English Translation with Commentary” offered by Kabbalah Centre International: *The Zohar* by Rabbi Shimon bar Yochai, with *The Sulam* commentary of Rabbi Yehuda Ashlag (Yeshivat Kol Yehuda, 2001; VOLUME 23: *Index*: 2003). In twenty-two volumes, the Zohar is presented, paragraph by paragraph, in the original Aramaic and in English. The English is a translation of Rabbi Ashlag's *Ha Sulam* (THE LADDER), namely 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 originally published in Jerusalem, 1945-55.) 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.

Comparison with SSL shows that Kabbalah Centre's Zohar follows the same order but includes the material omitted from the former work. Thus, here one finds THE BOOK OF CONCEALMENT, the *Idrot*, both *Hekhalot* sections, etc.

While not unreasonably priced at just over \$20 per hefty hardbound volume,⁵ the whole set represents something of a commitment, especially considering that, as editor Rabbi Michael Berg's introduction puts it, the Kabbalah Centre's Zohar is “*deliberately not* a scholarly edition” [Berg's italics]. What we do have is “a literal—not a vernacular—translation” where “[m]aterial has not been condensed or moved to achieve clarity or a more logical presentation.”

⁵ Note from 2017: These days, the Kabbalah Centre *Zohar* can be had for under \$10 per volume at Amazon and ebay, and the whole set now costs \$250 at the Kabbalah Centre site: <https://store-us.kabbalah.com/collections/kabbalist-rav-berg/products/zohar-vol-1-23>.

A previous multi-volume work from Kabbalah Centre gives a translation of one particularly significant section of the later stratum of the Zohar—and its longest tract—*The Zohar: Parashat Pinhas*, prepared by Rabbi Philip S. Berg (3 volumes, 1987-8, keyed as PSB on the chart). The set presents a major portion of *Raya Mehemna*, THE FAITHFUL SHEPHERD (*t* on the chart). This translation is nearly identical to the *Pinhas* portions of the newer Kabbalah Centre Zohar (volumes 20-21), indicating that this work was also based on Rabbi Ashlag's *Ha Sulam*, though not all of the *Sulam* commentary is included. Here and there Rabbi Berg inserts commentary of his own in clearly marked paragraphs separate from the text. Further, Rabbi Berg uses the Standard English names of biblical books and other terms (e.g., NUMBERS instead of *Bemidbar*). Berg's *Parashat Pinhas* includes an introduction and helpful indices to the three volumes.

For further translations from *Ha Sulam*, see Rav Michael Laitman, *The Zohar: Annotations to the Ashlag Commentary* (Toronto – Brooklyn: Laitman Kabbalah Publishers, 2009), which gives—in English—the Zohar's PROLOGUE (roughly the first half of VOLUME ONE of the Kabbalah Centre's Zohar: §§1-260) with the *Sulam* commentary, additional commentary from the first part of Ashlag's *Hakdamat Sefer ha-Zohar* (INTRODUCTION TO THE ZOHAR), plus Laitman's "own explanations."⁶

Another "complete" Zohar has been promised but has thus far seen only its first volume published: *Zohar: Selections Translated and Annotated by Moshe Miller* (Fiftieth Gate Publications, 2000). This inaugural volume provides introductory sections: "Historical Background," "The Structure of the Zohar," and "The Mystical Concepts of the Zohar." Translated selections from the Zohar comment on the first four portions of the Torah: *Bereishit*, *Noah*, *Lech Lecha*, and *Vayera*. However, Miller does not begin with Zohar 1:1 and progress in the order of one of the printed editions as SSL's and Kabbalah Centre's do; he presents the commentary following the order of the biblical verses, drawing on all parts of the Zohar, including *Zohar Hadash* and *Tikkunei Zohar*. Embedded in the Zohar text in smaller type are comments and explanations drawn from classic commentaries, such as *Or Yakar* [R. Moses Cordovero], *Or ha-Hamah* [R. Abraham Azulai], *Tanya* [R. Shneur Zalman of Liadi], *Ziv ha-Zohar* [R. Y. Y. Rozenberg], *Damesek Eliezer* [R. Eliezer Tzvi of Komarna], and the text for the Kabbalah Centre translation, *Ha Sulam* [R. Yehuda Ashlag].

⁶ Regarding Ashlag's place in the scheme of Lurianic developments of *kabbalah*, see my paper, "Which Lurianic Kabbalah?" at https://www.academia.edu/30928619/Which_Lurianic_Kabbalah.

Refer to the BIBLIOGRAPHY within "Notes on the Study of Later Kabbalah in English," at <http://www.digital-brilliance.com/contributed/Karr/Biblios/lkie.pdf> for an extensive listing of Ashlag's writings.

The most important recent development in Zohar scholarship and publication is Stanford University's PRITZKER EDITION⁷ of the Zohar, in both Aramaic and English, the great bulk of which, including the translation and annotation of nine of its twelve volumes, has been the work of Daniel Matt. The English translation is from a "critical text" which Matt compiled, using the Margalioth edition as a starting point, "based on a selection and evaluation of the manuscript readings" from some twenty "reliable manuscripts,"⁸ some dating as far back as the fourteenth century, along with the Mantua and Cremona editions of the sixteenth century—all in Aramaic,⁹ the original language of the Zohar—unlike the Kabbalah Centre's translation, which is based on a Hebrew translation *and* which includes Yehuda Ashlag's embedded Lurianic commentary.

Contents of the PRITZKER EDITION (PE on the chart below).

2004:	VOLUME I	Z1: 1a-76b
	VOLUME II	Z1: 76b-165b
2006:	VOLUME III	Z1: 166a-251a
2007:	VOLUME IV	Z2: 2a-94a
2009:	VOLUME V	Z2: 94b-179a, which includes §§ <i>Sava de-Mishpatim</i> and <i>Sifre di-Tsniuta</i>
2011:	VOLUME VI	Z2: 179b-244b
2012:	VOLUME VII	Z3: 3b-80a
2014:	VOLUME VIII	Z3: 80a-156b, which includes § <i>Idra Rabba</i>
2016:	VOLUME IX	Z3: 156b-299a, which includes §§ <i>Rav Methivtha</i> , <i>Yanuqa</i> , and <i>Idra Zuta</i>
	VOLUME X	Z1: 97a-140a; Z2: 4a-5b, 14a-22a, 35b-40b; ZH: 2b-26b, 27b-28d, 59a-c, i.e., § <i>Midrash ha-Ne'lam</i>
	VOLUME XI	<i>Midrash ha-Ne'lam</i> on Song of Songs, <i>Midrash ha-Ne'lam</i> on Ruth, <i>Midrash ha-Ne'lam</i> on Lamentations, <i>Matnitin</i> , <i>Tosefta</i> , and <i>Sitrei Torah</i>
2017:	VOLUME XII	<i>Heikhalot Be-Reshit</i> , <i>Heikhalot Pequdei</i> , <i>Piqqudin</i> , <i>Raza deRazin</i> , <i>Sithre Othioth</i> , <i>Qav ha-Middah</i> , the commentary on Ezekiel, <i>Zohar on the Torah Portions</i> , and <i>Tosefta</i> . ¹⁰

⁷ PRITZKER is the name of the sponsor of the Zohar translation/publication project, Margot Pritzker, *not* the name of a publisher or manuscript collection as many assume. The Aramaic text which serves as the basis for Daniel Matt's translation can be viewed at Stanford's site, www.sup.org/zohar > Aramaic Text Online.

⁸ Matt, *The Zohar*, vol. I, p. XVII.

⁹ Note the website, THE ARAMAIC LANGUAGE OF THE ZOHAR – RESOURCES FOR STUDYING KABBALAH IN THE ORIGINAL LANGUAGE, at <http://aramaiczohar.wordpress.com/>. "This site will provide resources for people interested in reading the Zohar, the text at the heart of the Jewish mystical tradition, in its original language, or who are interested in the Aramaic language more generally. It is part of a larger project by Judy Barrett and Justin Jaron Lewis, who are working on a beginner's textbook and a practical dictionary of the Aramaic of the Zohar."

¹⁰ The Tosefta section in Volume XII is titled "Passages (Mis)Labeled as Tosefta"

VOLUMES I-IX constitute, for the most part, the Zohar’s “running commentary”—and contain Daniel Matt’s stunning work. Matt describes his translation as “literal yet poetic”¹¹ with the aim of preserving the character of the Zohar’s rough prose. His numerous footnotes constitute a deep, complex, and most helpful commentary to the text. Matt draws on a wide range of traditional Zohar commentaries, including those of Moses Cordovero, Hayyim Vital, and Yehuda Ashlag, as well as the work of modern scholars, such as Reuven Margaliot, Isaiah Tishby, Gershom Scholem, Yehuda Liebes, Charles Mopsik, Moshe Idel, and Elliot Wolfson.

VOLUME I includes an introduction by Arthur Green, which is reduced from his companion volume to the PRITZKER EDITION: *A Guide to the Zohar*, also published by Stanford. Green’s *Guide* provides an exquisite overview, covering the history, structure, style, and concepts of the Zohar.¹²

Continuing in the manner and form of VOLUMES I-IX, *The Zohar*, VOLUME X commences the work of Matt’s Australian colleague Nathan Wolski. This volume contains the main body of *Midrash ha-Ne’lam*, “the earliest layer of the Zoharic literary corpus” (*Preface*, page xi). Wolski’s translation is supplemented by articles which appear in successive volumes of *Kabbalah: Journal for the Study of Jewish Mystical Texts*: “Radical Allegoresis and Neoplatonic Myth in *Midrash ha Ne’elam*” (VOLUME 34) and “Moses de León and *Midrash ha-Ne’elam*: On the Beginnings of the Zohar” (VOLUME 35).¹³

VOLUME XI, prepared by Joel Hecker of Reconstructionist Rabbinical College, contains the translation of and commentary on additions to Wolski’s volume on *Midrash ha-Ne’lam*, i.e., *Midrash ha-Ne’lam al Shir ha-Shirim* (SECRET MIDRASH ON SONG OF SONGS), *Midrash ha-Ne’lam al Rut* (ON RUTH), and *Midrash ha-Ne’lam al Eikhah* (ON LAMENTATIONS), plus *Zohar al Shir ha-Shirim* (ZOHAR ON SONG OF SONGS), *Matnitin*, *Tosefta*, and *Sitrei Torah*.

VOLUME XII, featuring the combined efforts of Wolski and Hecker, is everything else: the odds and ends not included in previous volumes, i.e., the two sections on the *Hekhalot*, *Pikkudin*, *Raza de Razin*, *Sithre Othioth*, *Kav ha-Middah*, the commentary on Ezekiel’s chariot vision, the Zohar on the Torah portions, and other passages.

¹¹ Matt, *The Zohar*, vol. I, p. xx.

¹² Green composed one of the loveliest articles on the Zohar that I’ve ever read: “The Zohar: Jewish Mysticism in Medieval Spain,” in *An Introduction to the Medieval Mystics of Europe*, edited by Paul Szarmach (Albany: State University of New York Press, 1984), also in *Essential Papers on Kabbalah*, edited by Lawrence Fine (New York University Press, 1995).

¹³ Also find Wolski’s “Metatron and the Mysteries of the Night in *Midrash ha-Neelam*: Jacob ha-Kohen’s *Sefer ha-Orah* and the Transformation of a Motif in the Early Writings of Moses de León (*Zohar Hadash, Lekh Lekha, MhN 25c-26a*),” in *Kabbalah*, VOLUME 23. For more detail, see the bibliography below.

Further, see Joseph Dov Rosen’s dissertation, *THE TALMUDIC ZOHAR: RABBINIC INTERDISCIPLINARY IN THE MIDRASH HA-NE’LAM* (Berkeley: University of California, 2017).

Raya Mehemna and *Tikkunei Zohar*, however, are not included due to their being deemed imitative later works.¹⁴

Matching the highest academic standards with genuine sympathy for the text, the PRITZKER EDITION will undoubtedly become the English Zohar of choice among scholars and informed lay readers.

There are a number of translations of one particularly important set of Zohar texts: *Sifre deTzeniuta* and the *Idrot* (b, c, d, and e on the chart). Four versions among these stand out as the most reliable—certainly the most faithful to the original:

- (1) Roy A. Rosenberg's *Anatomy of God* (Ktav, 1972), which contains all four texts;
- (2) Pinchas Giller's *Reading the Zohar* (Oxford, 2001), which offers *Sifre deTzeniuta*¹⁵ and *Idra de bi Mashkana* (b and e);
- (3) *Sifre deTzeniuta* in Daniel Matt's *Zohar*, VOLUME V (Stanford, 2009), *Idra Rabba* in Matt's VOLUME VIII (Stanford, 2014), and *Idra Zutta* in Matt's *Zohar*, VOLUME IX (Stanford, 2016); these all refer to the PRITZKER EDITION.
- (4) in the Kabbalah Centre *Zohar*, *Sifre deTzeniuta* appears in VOLUME 11, pages 590-632, *Idra Rabba* in VOLUME 17, pages 126-333, and *Idra Zutta* in VOLUME 22, pages 357-477.

One of the founders of the Hermetic Order of Golden Dawn (founded 1887), Samuel Liddell MacGregor Mathers, produced the well-circulated *Kabbalah Unveiled* (London: Redway, 1887), which contains *Sifre deTzeniuta*, *Idra Rabba*, and *Idra Zutta* (b, c, and d on the chart) in English. Mathers translated these texts from the Latin of Knorr von Rosenroth (*Kabbala denudata*, tom. II, Sulzbach: 1677-84). Notes and glosses included by Rosenroth are incorporated into Mathers' translation, along with Mathers' own additions and notes. With all of this extra material, much of which is quite off the mark, this is not a clear presentation of these subtle, important texts. Alas, it is the *only* version of these texts which has been reprinted—numerous times at that. A recent example: *The Kabbalah: The Essential Texts from the Zohar*, with a foreword by Z'ev ben Shimon Halevi [SACRED TEXTS] (London: Watkins, 2005).¹⁶

For the other versions of these sections, see the bibliography under RUNES, SASSOON & DALE, WORK OF THE CHARIOT, and ZAHAVY.¹⁷

¹⁴ *Raya Mehemna* is included in printed editions of the Zohar, and thus appears in corresponding volumes of the Kabbalah Centre *Zohar*, namely volumes 9, 10, 16, 17, 20, 21, and 22. A large portion of *Raya Mehemna* (Z3 215a-258a) is also the text of the three-volume translation prepared by Rabbi Philip S. Berg: *The Zohar: Parashat Pinhas*. See above.

Toward the end of this section, two works which translate the *Tikkunei Zohar* are described.

¹⁵ See also Pinchas Giller, "A Working Translation of the *Sifra de-Tzeniuta*," which is § III of *Textual Reasoning: The Postmodern Jewish Philosophy Network*, Volume 6, Number 2 (May/June 1997), which can be viewed on-line at http://etext.lib.virginia.edu/journals/tr/archive/pmjp/pmjp6_2.html [DEFUNCT LINK: 12/04/2015].

¹⁶ More detail on Mathers' *Kabbalah Unveiled* is provided in my bibliography on Christian Cabala at <http://www.digital-brilliance.com/contributed/Karr/Biblios/ccinea.pdf> pages 77-78.

¹⁷ See Ronit Meroz, "The Archaeology of the Zohar – *Sifre Ditseni'uta* as a Sample Text," in *Daat: A Journal of Jewish Thought & Kabbalah*, Volume 82 (Ramat Gan: Bar-Ilan University Press, 2016), ENGLISH SECTION, pages IX-LXXXV.

The first half of *Sava* (or *Sava d'Mishpatim* – Z2: 94b-114a, *h* on the chart) is given in Aramaic and English, with extensive commentary (including numerous translated passages from other kabbalistic works), tables, diagrams, and twenty-one appendices, in what is described in the foreword as “a work in progress”: *Zohar: Sabba d'Mishpatim – The Old Man in the Sea*, PART ONE: REINCARNATION-RESURRECTION-REDEMPTION, translation and commentary by Shabtai Teicher (Jerusalem: 2004), formerly available at www.kabbalaonline.org > RECOMMENDED READING > KABBALA WORKS IN ENGLISH > CLASSIC KABBALA WORKS > *The Old Man in the Sea* : “To purchase...click here.” Alas, the times I checked—January 2007 through June 2008—the book was listed as “SOLD OUT.” As of December 28, 2008, it was gone.¹⁸

Fortunately, *Sava* in its entirety is in Daniel Matt’s *Zohar*, VOLUME V, pages 1-139; the Kabbalah Centre *Zohar*, VOLUME 10, pages 284-455; and the Soncino *Zohar*, VOLUME 3, pages 282-341. Z2 94b-99b, about the first half of *Sava*, appears in Tishby, pages 177-97.

A translation of *Midrash ha-Neelam* to the BOOK OF RUTH (*s* on the chart) comprises the often-overlooked *Mystical Study of Ruth: Midrash ha-Neelam of the Zohar to the Book of Ruth*, translated and edited, with introduction and notes by Lawrence A. Englander with Herbert W. Basser (Scholars Press, 1993; keyed **EwB** on the chart). This work offers a translation and extended study of this incomplete segment of the *Zohar Hadash* in which “two major themes, the soul and the *sefirot*, alternate continually...” (—page xxii).

“[A]pproximately one half of the text” of *Sithre Othioth*, THE SECRETS OF THE LETTERS (*p* on the chart), is translated, and the whole text analyzed, in Stephen G. Wald’s book, *The Doctrine of the Divine Name: An Introduction to Classical Kabbalistic Theology* (Scholars Press, 1988; keyed **SGW** on the chart). This important work has not received the attention that it deserves.

Gershom Scholem published a reader of *Zohar* excerpts in English: *Zohar: The Book of Splendor, Basic Readings from the Kabbalah* (Schocken Books, 1949, reprinted frequently). Scholem’s translations are of passages which appear elsewhere (e.g., SSL, Kabbalah Centre, Matt); however, his renderings are, in places, quite different from other translations.

Another collection of excerpts, more extensive than Scholem’s, is Daniel C. Matt’s *Zohar – The Book of Enlightenment* (Paulist Press, 1983). A fine introduction and ample notes supplement the translations. (One wonders, though, about Matt’s setting these passages in a free-verse format.) More recently, a distressing abridgement of this book appeared as *Zohar: Annotated & Explained* (Woodstock: Skylight Paths Publishing, 2002), which offers about half of the passages from the Paulist publication.

For more on “Western Esoteric Translations of the Zohar into English and French” [of the late nineteenth and early twentieth centuries], see Boaz Huss, “Translations of the Zohar,” in *Correspondences* 4 (2016), pages 99-103. Huss discusses Mathers, Isaac Myer, Nurho de Manhar, Eliphaz Lévi (whose works are listed in the bibliography below), along with a few other French translators.

¹⁸ Note from 12/04/2015: *The Old Man in the Sea* no longer appears on the list of “Recommended Kabbala Works: Classic Kabbalah Works” at Kabbalah Online: http://www.kabbalaonline.org/kabbalah/article_cdo/aid/380316/jewish/Classic-Kabbalah-Works.htm

Explanatory notes, massaged into conventional prose from the more academic notes of the original work, face the pages of text. The most unfortunate victim of the abridgement is the introduction: the commendable 36-page introduction of the original work was chopped to a most inadequate eight pages.

In his foreword to *Tales from the Zohar - PART I: GENESIS* (Jerusalem: Haktav Institute, 1992), Aaron Avraham Slatki writes, “Anyone who sought to benefit from the tales of the righteous found that they are scattered throughout the sea of the Zohar, and are engulfed in the sea of concealed secret teachings and the forest of esoteric interpretations of the holy Torah. Now ... anyone may derive benefit from this magnificent treasure of true practices, moral teaching, fear of G-d, and Torah teachings inherent in the wonderful tales of the Zohar.” *Tales from the Zohar*, the Zohar’s narrative segments selected and translated (into Hebrew) by David Shalom Basri, has been put into English by Edward Levin.

Eight narrative segments from the Zohar are translated, with notes and extensive commentary, in Aryeh Wineman’s *Mystic Tales from the Zohar*, with Papercut Art by Diane Palley (The Jewish Publication Society, 1997). A paperback edition of this book has been published which, unfortunately, does not include the lovely paper-cuts (Princeton University Press, 1998—MYTHOS Series).

In *Dreams of Being Eaten Alive* (Harmony Books, 2000), David Rosenberg treats the Zohar as one of the great works of world literature, albeit one not recognized as such. Rosenberg devotes some sixty pages to “New translations of the Kabbalah,” primarily Zohar, along with passages from *Midrash Rabba*, *Sefer ha-Bahir*, and *Sefer Yetzirah*, arranged by subject.¹⁹

Seth Brody’s selection of translated texts, *Rabbi Ezra ben Solomon of Gerona: Commentary on the Song of Songs and Other Kabbalistic Commentaries* (Kalamazoo: Published for TEAMS [The Consortium for Teaching Medieval Studies] by Medieval Institute Publications / Western Michigan University, 1989) includes “Zohar Hadash: Commentary on Lamentations.” Along with the Zohar passage and R. Ezra’s commentary is R. Bahya ben Asher of Saragossa’s commentary on GENESIS 1:1-2.

¹⁹ On the topic of dreams, in 1515 (Salonika) Rabbi Solomon Almoli first published his book of dream interpretations, *Pitron Halomot*. Almoli’s sources include the Talmud, the Zohar, R. Saadia Gaon, R. Hai Gaon, Maimonides, R. Eleazer of Worms, even Averroes, Avicenna, and al-Ghazzali. Two somewhat shortened translations of *Pitron Halomot* are available in English:

(1) CHAPTER TWO of *Visions of the Night: A Study in Jewish Dream Interpretation* (Shambhala, 1990) by Joel Covitz, who says (p. 9), “The first part of *Pitron Chalomot* ... is at times heavy, polemical, repetitive, and even boring... In the abridged text, I have sought to spare the modern reader (Almoli’s) obsessiveness...”;

(2) Yaakov Elman’s translation, *Dream Interpretation from Classical Sources* (Ktav, 1998), which is rather less abridged than Covitz’, includes two appendices: passages from R. Manasseh ben Israel’s *Nishmat Hayyim* and R. Judah Moses Ftayya’s *Minhat Yehuda Haruhot Mesapperot*.

Elman’s introduction is scant. To fill this void, see Monford Harris, “The Interpretation of Dreams by a Sixteenth-Century Rabbi,” in *Studies in Jewish Dream Interpretation* (Jason Aronson Inc., 1994), pp. 39-63. Also find Annelies Kuyt’s article, “With One Foot in the Renaissance: Shlomoh Almoli and his Dream Interpretation,” in *Jewish Studies Quarterly*, Volume 6, No. 3 (Tübingen: Mohr Siebeck, 1999).

Part III, JEWISH MYTH AND MYTHMAKING IN THE MIDDLE AGES, of Michael Fishbane's *Biblical Myth and Rabbinic Mythmaking* (Oxford University Press, 2003) offers numerous passages from the Zohar in English in CHAPTER 10, "Introduction," CHAPTER 11, "The Primordial Serpent and the Secrets of Creation," CHAPTER 12, "Divine Sorrow and the Rupture of Exile," and Appendix I, § B. SEA MONSTERS AND THE MYSTERY OF EVIL: ZOHAR II. 34A-35B, and § C. DIVINE SORROW AND CONSOLATION: ZOHAR HADASH, EICHA.

Scores of passages from the Zohar are translated and discussed in the numerous works of Elliot R. Wolfson; refer below to § 3: BIBLIOGRAPHY, where items by Wolfson far outnumber those of any other scholar catalogued. Note in particular *Luminal Darkness: Imaginal Gleanings from Zoharic Literature* (Oxford: Oneworld Publications, 2007), which collects eight of Wolfson's previously published articles; and the substantial *Language, Eros, Being: Kabbalistic Hermeneutics and Poetic Imagination* (Fordham University Press, 2005) in which the Zohar is central to Wolfson's protracted and ranging discussions of gender, poetics, existence/non-existence, embodiment, and numerous other topics.

"A full translation and in depth commentary" by Perets Auerbach covering the first section of the "Zohar Volume I: Introduction" (*Haqdamat* or PROLOGUE: Z I:1a-14b) is available as an e-text: *Zohar: The Book of Splendor* (Jerusalem: Association of Authentic Kabala Educators [A.A.K.E.], 2009). A.A.K.E. is described on the title page as "[a] society of sincere, genuine, dedicated kabalists who work individually and collectively to bring the light of the ancient mystical texts to the contemporary modern mind." Find at the KABBALA ONLINE SHOP:

<http://www.kabbalaonline-shop.com/Zohar-the-Book-of-Splendor-p/perets-zohar.htm>

Newly translated narratives—all from portions within the Zohar's commentary to LEVITICUS and NUMBERS (3:20a-23a, 3:39a-41a, 3:67b-68b, 3:149a-150b, 3:157a-b, 3:159a-b, 3:267a-b, 3:303a), and two selections from *Zohar Hadash* (15 b-d, 53 c-d)—open the chapters of Nathan Wolski's book, *A Journey into the Zohar* (Albany: State University of New York Press, 2010). Each passage is followed by a "discursive commentary"; these commentaries cite further passages from the Zohar and other sources. Wolski writes (pages 19-20),

Zohar scholarship, which has attracted some of the greatest minds in Jewish studies, has not concerned itself with making its insights and discoveries amenable to a general readership and has been concerned instead with the kinds of questions that are quite properly the focus of academic work. This book seeks to redress this void and aims to open the mysterious, wondrous, and at times bewildering universe of one of the masterpieces of the world of mystical literature. Given the great luminaries who have explicated the world of the *Zohar*, it is not the intention of this study to present any radically new thesis about the *Zohar*. My aim, rather, is to mediate the *Zohar* itself, as well as the body of fascinating scholarship surrounding it—a body of literature beginning with the pioneering works of Gershom Scholem and Isaiah Tishby and continuing in our days with the works of Moshe Idel, Yehuda Liebes, Elliot Wolfson, and my teacher Melila Hellner-Eshed. My focus on zoharic exegetical narrative with particular emphasis on the literary and performative elements of the composition does, however, offer a new mode of *Zohar* analysis and has the additional advantage of providing nonspecialists a much clearer view into the world of the *Zohar* than is currently available.

From the Depth of the Well: An Anthology of Jewish Mysticism, edited by Ariel Evan Mayse (New York/Mahwah: Paulist Press, 2014) contains passages drawn primarily from Daniel Matt's *Zohar: The Book of Enlightenment*, plus the *Zohar Hadash* passages from Seth Brody's *Commentary on the Song of Songs* (both listed above).

"Translations of parts of all seventy Tikkunim, translations of parts of all 148 sections including both *a* and *b* sides," claims the ad copy for Mark Siet's 643-page introduction-text-commentary, *Tikkunei Zohar Revealed: The First Ever English Commentary* (CreateSpace, 2015). Thus, the translation of *Tikkunei Zohar* (*u* on the list) is dispersed through 550 pages of commentary, mostly metaphorical interpretations. For example, a passage from Siet's commentary on Tikun 69 reads (—page 426),

Here is a deep mystery. The tree of life is contained within the garden in which the tree of knowledge of good and evil resides. It is one inside the other. The tree of life is the absolute. The tree of knowledge of good and evil represents the random occurrences or rather the chaotic occurrences that may happen.

The Tree of Life is inherent in the soul and yet the Tree of the Knowledge of Good and Evil enwraps it. ...

What appears to be the complete *Tikkunei Zohar*, *i.e.*, all seventy commentaries on the word *bereshit*, has been published in English as *Tikunei Zohar – Rectifications of Splendor* by Shimon bar Yochai, in five volumes, listed as "tomes," that is, Tome 1 of 5, Tome 2 of 5, etc. ([n.p.: David Smith LLC, 2016).

... [The *Tikunei Zohar*] contains deep secret mystical teachings, such as the account of Creation through the Hebrew letters, permutations, stirring dialogues, fervent prayers, and the explanation of the Hawayah (Tetragrammaton). The Tikunim, literally Rectifications, are meant to repair and support the Shekinah (Divine Presence), so that we can restore Man from the fallen to the perfect state again. ...

(—from the ad copy at Amazon)

Passages from throughout the Zohar are drawn upon to compose a commentary to *Tehillim* in *Zohar – Psalms: A Prayer Book and Teaching for World Unity and Peace*, by Rabbi David M. Wexelman (CreateSpace, 2017).

Most of the selections of Zohar translated on *Tehillim* in this book come from a translation of Zohar called *Zohar Hebrew translation on Psalms*. Other translation[s] that I have used are Sulam of Ashlag, Mituch Devash, etc. (—page 7)

The Zohar calls for peace. The Zohar is a book preaching unity of God and man; unity of man and man. Everyone has to change to achieve the goal of World Unity and Peace.

(—page 23)

2. DIVISIONS OF THE ZOHAR

a. commentary on the Torah	Z1—Z2—Z3	SSL	IT ¹	PE 1-9 KC 1-22
b. <i>Sifre deTzeniuta</i>	Z2 176b-179a	RR	GR	PE 5 KC 11
c. <i>Idra Rabba</i>	Z3 127b-145a	RR		PE 8 KC 17
d. <i>Idra Zutta</i>	Z3 287b-296b	RR		PE 9 KC 22
e. <i>Idra de bi Mashkana</i> ²	Z2 122a-123b	RR	GR	PE 5 KC 10
f. <i>Hekhalot</i>	Z1 38a-45b ³ Z2 244b-262b ⁴		IT	PE 12 KC 2 PE 12 KC 13
g. <i>Raza de Razin</i>	Z2 70a-76b Z2 76b-78a ZH 35b-37c	SSL		KC 10 PE 12 PE 4 ⁵ KC 10 PE 12
h. <i>Sava de-Mishpatim</i>	Z2 94b-114a	SSL	IT ⁶ ST	PE 5 KC 10
i. <i>Yenuka</i>	Z3 186a-192a	SSL	IT	PE 9 KC 19
k. <i>Rav Methivtha</i>	Z3 161b-163a Z3 163a-174b ⁷	SSL		KC 18 PE 9 KC 18 PE 9
l. <i>Sithre Torah</i>	Z1 15a-22b	SSL		KC 1 PE 9
<i>Sithre Torah</i> in parallel columns	Z1 74b-75a 76b-77a 78b-81b 88a-90a 97a-102a 107b-111a 146b-149b 151b-152a 154b-157b 161b-162b Z2 146a	PG ⁸ PG ⁹ Myer ¹⁰ PG ¹¹		DM ¹²
m. <i>Mathnithin</i>	Z1 64a, 74, 97, 100b, 107b, 121, 147, 151, 154, 161b, 165, 232, 233b, 251 Z2 4a, 12b, 68b, 74, 260b Z3 49, 73b ZH 1d, 3a, 122b, 195a			PE 11
n. <i>Zohar to Song of Songs</i>	ZH 61d-75b			PE 11

o. <i>Kav ha-Middah</i>	ZH 56d-58d			PE 12
p. <i>Sithre Othioth</i>	ZH 1b-7b	SGW		PE 12
q. commentary on Ezekiel	ZH 37c-31b		IT ¹³	PE 12
r. <i>Midrash ha-Neelam</i> • All §§ of <i>Midrash ha-Neelam</i> appear in PE 10	Z1 97a-140a Z2 4a-5b 14a-22a 35b-40b ZH 2b-26b 27b-28d 59a-c	PGM ¹⁴ SSL SSL SSL	IT ¹⁵ IT ¹⁵ RD ¹⁸ IT ¹⁹	KC 3-4 KC 8 KC 8 KC 9 WJ ¹⁶ WK ¹⁷
s. <i>Midrash ha-Neelam on Song of Songs</i> <i>Midrash ha-Neelam on Ruth</i> <i>Midrash ha-Neelam on Lamentations</i>	ZH 60a-61d ZH 75a-91b ZH 91a-93b	EwB		PE 11 PE 11 PE 11
t. <i>Raya Mehemna</i>	Z2 40b-43a 114a-121a Z3 97a-104a 108b-112a 121b-126a 215a-258a 270b-283a	SSL SSL SSL PSB	IT ²⁰ IT ²¹ IT ²³ IT ²⁴ GE ²⁵	KC 9 KC 10 KC 16 PE 8²² KC 16 PE 8²² KC 17 PE 8²² KC 20-21 PE 9²² KC 22
u. <i>Tikkunei Zohar</i> (passages from <i>Tikkun 70</i>)	(selections) Z1 22a-29a (complete)	MS SSL	GE/ GF ²⁶	KC 1 DS 1-5
v. additions to comm. on Ezekiel	ZH 31a-35b 93c-122b			
w. <i>Ta Hazei</i>	ZH 7a			
x. <i>Tosefta</i>	Z1 37a, 54b, 60a, 98b. Z3 55b			PE 11 PE 12
y. <i>Pikkudin</i> ²⁷	Scattered through Z2 and Z3			PE 12
z. <i>Zohar al ha-Parashot</i> • All §§ listed appear in PE 12	ZH 20c-42c, 46c, 48a-56d, 58d60b TZ 116a-119a, 213b214b			PE 12

KEY TO INITIALS:

(Full descriptions of these books and articles are given above or in the bibliography.)

- DM..... Daniel Matt. *Zohar – Book of Enlightenment*.
 DS..... David Smith (publisher). *Tikkunei Zohar – Rectifications of Splendor*, in five volumes
 EwB..... Englander with Basser. *The Mystical Study of Ruth*.
 GE..... Pinchas Giller. *The Enlightened Will Shine*.
 GF..... Pinchas Giller. “The Fire Lights”
 GR..... Pinchas Giller. “Appendix” to *Reading the Zohar*.
 IT..... Isaiah Tishby. *The Wisdom of the Zohar*.
 KC..... Kabbalah Centre International. *Zohar*. (KC – followed by volume number)
 MS..... Mark Siet. *Tikkunei Zohar Revealed*.
 Myer..... Isaac Myer. *Qabbalah*.
 PE..... *The Zohar*: PRITZKER EDITION. (PE – followed by volume number).
 PG..... Raphael Patai. *Gates to the Old City*.
 PGM..... Raphael Patai. *Gates to the Old City* and *The Messiah Texts*.
 PSB..... Phillip S. Berg. *The Zohar: Parashat Pinhas*.
 RD..... David Rosenberg. *Dreams of Being Eaten Alive*.
 RR..... Roy Rosenberg. *Anatomy of God*.
 SB..... Seth Brody. “*Zohar Hadash: Commentary on Lamentations*”
 (in *Commentary on the Song of Songs*)
 SGW..... S. G. Wald. *The Doctrine of the Divine Name*.
 SSL..... Simon, Sperling, and Levertoff. *The Zohar*.
 ST..... Shabtai Teicher. *Zohar: Sabba d’Mishpatim*.
 WJ..... Nathan Wolski. *A Journey into the Zohar*.
 WK..... Nathan Wolski in *Kabbalah*: “*Metatron and the Mysteries of the Night...*”

Notes to “DIVISIONS OF THE ZOHAR”:

1. IT (Tishby) contains numerous passages from the running commentary. KC 1-22 and PE 1-9 follow the running commentary. PE omits some of the inserted texts (e.g., *Midrash ha-Neelam*, *Zohar on Song of Songs*, *Mathnithin*, *Tosefta*, *Sithre Torah*, *Hekhalot*, and a few others), which are published separately in VOLUMES X-XII.
2. What constitutes the *Idra de bi Mashkana* is a matter of some confusion. Scholem (*Kabbalah*, page 215) identifies it as Z2 127a-146b, whereas Roy Rosenberg (RR = *Anatomy of God*), following standard editions of the *Zohar* (i.e., paged according to the Mantua *Zohar*), places it at Z2 122b-123b, in apparent agreement with everyone except Scholem.
 A translation of *Idra de bi Mashkana* = Z2 122b-123b appears in Rosenberg (pages 182-188), Tishby (IT VOLUME I, pages 337-341), and Giller (*Reading the Zohar*, pp. 169-173), as well as KC 10 (pages 547-559) and PE 5 (pages 150-158). Giller calls this section simply “The Shorter *Idra*” and suggests (*Reading the Zohar*, p. 90) that the actual *Idra de bi Mashkana* is lost or not identified as such because it lacks the characteristic framing narrative of the other *Idrot*, i.e., that of the forum of Rabbi Shimon bar Yohai and his circle. Matt states (PE 5, page 150, note 33) that while this section is surely part of the *Idra* literature, its identification as *Idra de bi Mashkana* “is doubtful.”
3. Neither *Hekhalot* Z1 38a–45b nor Z2 244b-262b appears in PE 1 or 6; these are in PE 12.
 For Z1 41a-45b, see IT, vol. II, pages 597-614, and for both sections of the *Hekhalot*, see KC 2, pages 14-111 and KC 13, pages 260-494.
 In the abstract to “From *Hekhalot Rabbati* to the *Hekhalot* of the *Zohar*: The Depersonalization of the Mysticism of the Divine Chariot,” in *Jewish Studies* 52 (Jerusalem: Journal of the World Union of Jewish Studies, 2017), pages 118-119*, Joseph Dan notes that the *hehkalot* descriptions of the *Zohar* differ from those in *Hekhalot Rabbati* in three main ways:
 - the personal aspect is completely absent
 - the divine palaces are depicted at a low stratum in the celestial realms instead of at their summit
 - a separate system of “palaces of evil,” parallel to the divine palaces, is added.

4. Nathan Wolski offers “An Unpublished Conclusion to the Zohar’s ‘Halls of Holiness’ in *Heikhalot Pequdei*,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 33, edited by D. Abrams (Los Angeles: Cherub Press, 2015), pages 45-56.
5. As a separate section, *Raza de Razin* is included at Z2 70a-75b in parallel columns; it is continued in ZH 35b-37c. At this juncture of the Zohar, Matt includes what is apparently part of the Zohar’s running commentary: a discussion of physiognomy, which is occasionally viewed as a separate tract.
6. Z2 94b-99b, 103a, 106a-b; see IT pages 177-97, 517, and 1511-13.
7. Mark J. Mirsky states that the Zohar passage translated by Yaakov Elman in *Rabbinic Fantasies* (eds. Stern and Mirsky, pages 239-252—refer to the bibliography: “Elman”) is based on Z3 332-5 of the Margolioth edition. This pagination does not, indeed cannot, agree with our DIVISIONS OF THE ZOHAR chart in that our [Mantua] Zohar stops at Z3 299b. Mirsky notes that the translation appears in *Zohar be-Midbar: Shelah Lecha*, which, by our pagination is Z3 156b-176a; *Rav Methivtha* covers Z3 162a-174a. SSL omits 163a-174a; the *Rabbinic Fantasies* passage falls inside this gap (at Z3 166b-168a). Other passages from this gap are given in Tishby: for Z3 168b-169a, Z3 168a, and Z3 170a, see IT pages 672-3, 784-5, and 794-5.
For *Rav Methivtha* intact, see PE 9, pages 54-151, and KC 18. The section which matches the *Rabbinic Fantasies* segment appears in PE 9, pages 96-108, and in KC 18, pages 112-130.
On *Rav Methivtha*, see Nathan Wolski and Merav Carmeli, “Those Who Know Have Wings: Celestial Journeys with the Masters of the Academy,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 16, edited by D. Abrams and A. Elqayam (Los Angeles: Cherub Press, 2007).
8. Z1 81b; see PG page 427.
9. Z1 89a-90a; see PG pages 484-5.
10. Z1 97a, 98b, 99a 100a; see Myer pages 427-8.
11. Z1 148a-b; see PG pages 461-2.
12. Z1 147a-148a: see DM pages 75-79.
13. ZH 38a, 38a-b, 38d, 39d-40a, 41a; see IT pages 619, 492-3, 619-20, 643-5, and 615.
14. Z1 98a-99a, PG 496-7; Z1 135b-136a, see PM pages 243-5.
15. numerous passages
16. ZH 53 c-d in WJ, at the opening of CHAPTER 4. See also “Metatron and the Mysteries of the Night in *Midrash he-Ne’elam*,” in *Kabbalah* 23 (2010).
17. Wolski’s “Metatron and the Mysteries of the Night...” treats ZH *Midrash ha-Neelam* 25c-26a.
18. ZH 26b and 18d-19a; see DR pages 90-1 and 95-7.
19. numerous passages
20. Z2 40b-41a, 42b-43a; see IT pages 1317 and 265-6.
21. numerous passages
22. Matt does not identify these passages as *Raya Mehemna*. Indeed, *Raya Mehemna* is not included in the PRITZKER EDITION as it and *Tikkunei Zohar* have been “identified as imitations written by a later kabbalist.” (PE 1, page xv, note 2)
23. Z3 124a-126a; IT pages 1147-54.
24. Z3 275b-285a; see IT pages 262-5.
25. numerous passages
26. numerous passages
27. *Piqqudin* = “Commandments,” i.e., commentary on the *mitzvot* sprinkled through the Zohar. My list is likely incomplete.
The *Piqqudin* are not usually listed as an independent section of the Zohar.

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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. See the explanation for the next entry.

_____. *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 *An 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* of the title refers to Ashlag’s Hebrew translation (with commentary) of the Zohar, *Ha Sulam*—the work translated into English now distributed by The Kabbalah Center. See below: Berg.

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—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 *An Entrance to the Zohar*, PART ONE, and *In the Shadow of the Ladder*, Chapter 3. Both are presented with extensive commentary.

Rav Michael Laitman, a student and personal assistant of R. Yehuda Ashlag’s son, R. Baruch Ashlag, has also written a series of introductory books on Kabbalah which are available in print and on the Internet at www.kabbalah.info > Free Kabbalah Books. See below, under “Laitman.”

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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*. English translations of *Sifra DeTzeniuta* and *Idra de bi Mashkana* are provided.
- _____. *The Enlightened Will Shine: Symbolism and Theurgy in the Later Strata of the Zohar*. [SUNY SERIES IN JUDAICA, MYSTICISM, AND RELIGION] (Albany: State University of New York Press, 1993).
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the incorporation of common stylistic and formal hermeneutical elements. At the same time, the thesis will also claim that the skillful use of hermeneutical and rhetorical techniques allows for the unique concealment and disclosure of esoteric-kabbalistic meaning. In order to show the idiosyncratic relationship between mystical content and narrative elements, the thesis focuses on the detailed examination of four areas: (1) the use of frequently recurring rhetorical and linguistic formularies in the text; (2) narrative characters and personalities; (3) the significance and depiction of theurgical activities; (4) the presence of various intertexts incorporated into the substructures of the *Zoharic* narrative.” (ABSTRACT, page iii)

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See Volume IV, *From the Rise of the Kabbala (1270 C.E.) to the Permanent Settlement of the Marranos in Holland (1618 C.E.)*, Chapter I: “Cultivation of the Kabbala, and Proscription of Science.” Grätz’ attitude toward the *Zohar* and *kabbalah* is reflected in segment titles such as “The Impostor Moses de Leon” and “Forgeries of the Kabbalists.”

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Horowitz, Michael, ed. *A Freak's Anthology: Being Golden Hits from Buddha to Kubrick*, edited with Countercultural Commentary (Los Angeles: Sherbourne Press, Inc., 1972).

Selections from Scholem's *Zohar: Book of Splendor* (THE BEGINNING and THE TEN SEFIROT) prefaced by the editor's commentary (pp. 81-93).

Huss, Boaz. "Admiration and Disgust: The Ambivalent Re-Canonization of the *Zohar* in the Modern Period," in *Study and Knowledge in Jewish Thought*, VOLUME 1, edited by Howard Kreisel [THE GOLDSTEIN-GOREN LIBRARY OF JEWISH THOUGHT, Publication no. 4] (Beer-Sheva: Ben-Gurion University of the Negev Press, 2006).

_____. "The Anthological Interpretation: The Emergence of Anthologies of Zohar Commentaries in the Seventeenth Century," in *Prooftexts: A Journal of Jewish Literary History*, Volume 19, Number 1, Special Issue: THE JEWISH ANTHOLOGICAL IMAGINATION, Part 3 (Baltimore: The Johns Hopkins University Press, January 1999), pages 1-19.

_____. "Sefer ha-Zohar as a Canonical, Sacred and Holy Text: Changing Perspectives of the Book of Splendor between the Thirteenth and Eighteenth Centuries," in *The Journal of Jewish Thought and Philosophy*, vol. 7 (Harwood Academic Publishers GmbH, 1998).

_____. "The Text and Context of the 1684 Sulzbach Edition of the *Zohar*," in *Tradition, Heterodoxy and Religious Culture: Judaism and Christianity in the Early Modern Period*, edited by Chanita Goodblatt and Howard Kreisel [THE GOLDSTEIN-GOREN LIBRARY OF JEWISH THOUGHT, Publication no. 6] (Beer-Sheva: Ben-Gurion University of the Negev Press, 2006).

_____. *The Zohar: Reception and Impact* (Oxford - Portland: The Littman Library of Jewish Civilization, 2016).

_____. "Translations of the Zohar: Historical Contexts and Ideological Frameworks," in *Correspondences: Online Journal for the Academic Study of Western Esotericism* 4 (2016), pages 81-128: <http://correspondencesjournal.com/15304-2/>

Idel, Moshe. *Absorbing Perfections: Kabbalah and Interpretation* (New Haven - London: Yale University Press, 2002).

There are countless references to the Zohar in this work; see in particular pp. 101-2 "Infinities of the Zohar" and the segment which follows; also pp. 304-11, "The Hidden Layer of Torah as a Maiden," "Massive Remythologization of the Biblical Text in the Zohar," and "Sexual Polarization as a Zoharic Exegetical Device."

_____. *Ascensions on High in Jewish Mysticism: Pillars, Lines, and Ladders* (Budapest - New York: Central European University Press, 2005): CHAPTER 2, §§ 6 and 7, "The Zohar and the Luminous Pillar" and "The Human Righteous as a Pillar in the Zohar," pages 88-93, and CHAPTER 3, "The Eschatological Pillar of the Souls in Zoharic Literature," pages 101-142.

_____. *Ben: Sonship and Jewish Mysticism* [THE KOGOD LIBRARY OF JUDAIC STUDIES 5] (London - New York: Shalom Hartman Institute/Continuum, 2007):

Chapter 4, § 4. THE BOOK OF THE ZOHAR, § 5. ENOCH AS THE SON OF ADAM IN THE ZOHAR, § 6. TWO FACES/HEADS ON HIGH IN ZOHARIC THEOSOPHY AND EARLIER SOURCES, § 9. THE LATER FORMS OF THE ZOHARIC LITERATURE: TIQQUNEI ZOHAR AND RA'YA' MEHEIMNA'.

_____. *Kabbalah: New Perspectives* (New Haven: Yale University Press, 1988).

_____. *Messianic Mystics* (New Haven: Yale University Press, 1998): CHAPTER THREE, “Concepts of Messiah in the Thirteenth and Fourteenth Centuries: Theosophical Forms of Kabbalah.”

_____. “The Image of Man Above the *Sefirot*: R. David ben Yehuda he-Hasid’s Theosophy of Ten Supernal *Sahsahot* and Its Reverberations,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 20, edited by Daniel Abrams (Los Angeles: Cherub Press, 2009).

_____. “The Zohar as Exegesis,” in *Mysticism and Sacred Scripture*, edited by Steven T. Katz (Oxford – New York: Oxford University Press, 2000).

Jacobs, Louis. *Jewish Ethics, Philosophy and Mysticism* [CHAIN OF TRADITION SERIES, vol. 2] (New York: Behrman House, Inc., 1969).

Ch. 20. Elijah’s Mystical Prayer (*Tikkunei Zohar* 12b-ff)

Ch. 21. The Soul of the Torah (*Z3* 152a)

_____. *Jewish Mystical Testimonies* (New York: Schocken Books, 1976).

Ch. 8. The Zohar on the High Priest’s Ecstasy (*Z3* 67a, 102a)

Kaniel, Ruth Kara-Ivanov. “Lot’s Daughters and the Mothers of Davidic Dynasty in the *Zohar*: The Enigma of the Term ‘*Tiqla*,’” in *English Language Notes*, vol. 50, no. 2 (Boulder: University of Colorado, 2012), pages 113-126.

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

“The Zohar” (translated excerpts, pp. 28-34), “Publication of the Zohar” (pp. 147-54)

Keiner, Ronald C. “The Status of Astrology in Jewish Mysticism: From *Sefer Yesira* to the *Zohar*,” in *Jerusalem Studies in Jewish Thought*, vol. 6 (3-4) (English section, pp. 1-42), edited by Joseph Dan (Jerusalem: Hebrew University, 1987).

_____. “The Image of Islam in the *Zohar*,” in *Jerusalem Studies in Jewish Thought*, vol. 8 (English section, pp. 43-65), ed. Joseph Dan (Jerusalem: Hebrew University, 1989).

Koren, Sharon Faye. *Forsaken: The Menstruant in Medieval Jewish Mysticism* (Waltham: Brandeis University Press, 2011) ≈ “THE WOMAN FROM WHOM GOD WANDERS”: THE MENSTRUANT IN MEDIEVAL JEWISH MYSTICISM. PhD dissertation (New Haven: Yale University, 1999).

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

Admonition and apologetic burden this introduction to the *Zohar* and Kabbalah by a follower of Rabbi Yehuda Ashlag.

Krasner, Barbara R. “SUBLIME ANTHROPOMORPHISM”: THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. PhD dissertation (Philadelphia: Temple University, 1975).

“In literature and psychology as in religion, intricate constructs have been developed that speak to the human search for an inner unity that is predicated on the polar opposition of sexual and parental imagery. However it is in the *Zohar*, the mystical *Book of “Brightness,”* that sexual imagery and its concomitant qualities reach their zenith if not their extremity. It is here that the mystical speculation surrounding God and God’s attributes, derived from verses in *Genesis* (1:26-27), most explicitly affirms the androgynous nature of reality, a reality rooted in existence itself.” (INTRODUCTION, page 17)

Lachter, Hartley. *Kabbalistic Revolution: Reimagining Judaism in Medieval Spain* (New Brunswick: Rutgers University Press, 2014).

This study focuses on the writings of Joseph Gikatilla, Moses de Leon, Joseph of Hamadan, David ben Yehudah he-Hasid, and to a lesser extent, Joseph ben Todros ha-Levi Abulafia and Isaac ibn Sahula.

_____. PARADOX AND MYSTICAL UNION IN THE ZOHAR. PhD dissertation (New York: New York University, 2004).

The paradoxes are those that “the Zohar maintains regarding the being of the world and the human self. ... [T]he Zohar presents a picture of reality in which the cosmos and the human self are both one with and other than God simultaneously.” (from the ABSTRACT, p. v) “Becoming one with God is a central aspect of the dialectical worldview of the Zohar in a way that does not resolve the tension of these paradoxes. Moreover, mystical annihilation itself is paradoxical, in that the unification of the self with God is also a unification of the cosmos and the divine self with transcendence in a way that is both annihilative, yet renewing and sustaining.” (p. 270)

Laitman, Rabbi Michael. See above: “Ashlag.”

Laitman, Rav Michael. *Unlocking the Zohar* (Toronto – Brooklyn: Laitman Kabbalah Publishers, 2011).

“No prior knowledge is required when reading this book. Part 1 explains the essence of the wisdom of *The Zohar*, the reasons for its concealment for so many years, and how it can benefit us today. Part 2 talks about the way we perceive reality and the plan of Creation, and finally, how we will unlock *The Zohar* together to hopefully decode its secret. ... As a special treat for the curious among the readers, Appendix 3 contains selected excerpts from *Zohar for All*. After reading this book, you will be able to feel the power of *The Zohar* and enjoy its benefits.” (p. 6)

_____, *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.

Levi, Eliphas. *The Book of Splendours: The Inner Mysteries of Qabalism, Its Relationship to Freemasonry, Numerology and Tarot* (originally published in French: Paris: Chamuel, 1894; reprinted in English: New York: Samuel Weiser, 1973).

Levi includes a compacted paraphrase of *Idra Rabba* (though Levi refers to it as “The Idra Suta”) which can be compared with Mathers’ rendition: the divisions and subheadings correspond, indicating that Levi’s source was also Knorr von Rosenroth’s *Kabbala denudata*.

Liebes, Yehuda. “The Kabbalistic Myth as Told by Orpheus,” in *Studies in Jewish Myth and Jewish Messianism*. [SUNY SERIES IN JUDAICA: HERMENEUTICS, MYSTICISM, AND RELIGION] (Albany: State University of New York, 1993).

_____. “Myth vs Symbol in the Zohar and in Lurianic Kabbalah,” in *Essential Papers on Kabbalah*, edited by Lawrence Fine (New York: NYU Press, 1995).

_____. *Studies in the Zohar*. [SUNY SERIES IN JUDAICA: HERMENEUTICS, MYSTICISM, AND RELIGION, AND RELIGION] (Albany: State University of New York Press, 1993).

1. The Messiah of the Zohar, 2. How the Zohar Was Written, 3. Christian Influences on the Zohar.

Lodahl, Michael E. *Shekhinah/Spirit: Divine Presence in Jewish and Christian Religion* [A Stimulus Book: STUDIES IN JUDAISM AND CHRISTIANITY] (New York – Mahwah: Paulist Press, 1992): PART II, § 3.a. “The Zohar Encountering Evil.”

Mathers, S. L. M. *The Kabbalah Unveiled* (London: George Redway, 1887; reprinted New York: Samuel Weiser, 1968, and reprinted frequently since).

An English translation of *Sifre deTzeniuta*, *Idra Rabba*, and *Idra Zutta* rendered from the Latin of Knorr von Rosenroth’s *Kabbala denudata* (Sulzbach: 1677 & 1689). The translation is full of *extranea*—some Rosenroth’s, some Mathers’—so it is hardly a fair representation of these complex texts.

Matt, Daniel C. *The Essential Kabbalah: The Heart of Jewish Mysticism* (San Francisco: HarperSanFrancisco [a division of HarperCollins, New York], 1994).

Includes a handful of Zohar passages, nearly all from Matt’s *Zohar* (1983).

_____. “New-Ancient Words’: The Aura of Secrecy in the Zohar,” 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 & Joseph Dan (Tübingen: J. C. B. Mohr [Paul Siebeck], 1993).

_____. *Sefer Mar’ot ha-Zove’ot* (in Hebrew): R. David ben Yehuda he-Hasid. *The Book of Mirrors* [BROWN JUDAIC STUDIES, Number 30] (Chico: Scholars Press, 1982).

“An important feature of *The Book of Mirrors* is the large number of passages from the Zohar which Rabbi David translates into Hebrew from the original pseudo-Aramaic. His renderings represent the first lengthy translations of the Zohar. Through them we see how a contemporary Kabbalist read and understood (sometimes misunderstood) the seminal Work of Kabbalah” (HUCA 51, p. 129).

The Scholars Press edition of *Book of Mirrors* is a slightly revised version of Matt’s Ph.D dissertation, *SEFER MAR’OT HA-ZOVE’OT by Rabbi David ben Yehudah he-Hasid: Text and Study* (Waltham: Brandeis University, 1978), available from UMI at www.il.proquest.com—easier to obtain than the book. A revision of Matt’s English introduction appears as “David ben Yehuda Hehasid and His *Book of Mirrors*” in *Hebrew Union College Annual*, vol. 51 (Cincinnati: 1980).

_____. “What’s His Name?” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, VOLUME 23 [THE PROCEEDINGS OF THE MONASH UNIVERSITY, AUSTRALIAN CENTRE FOR JEWISH CIVILIZATION, ZOHAR SYMPOSIUM, HELD IN PRATO ITALY, JULY 13-5], edited by Daniel Abrams, with guest editors Nathan Wolski and Merav Carmeli (Los Angeles: Cherub Press, 2010).

_____. *Zohar: Annotated & Explained*. [SKYLIGHT ILLUMINATIONS Series] (Woodstock [VT]: Skylight Paths Publishing, 2002).

_____. *Zohar—The Book of Enlightenment*. [THE CLASSICS OF WESTERN SPIRITUALITY] (Ramsey: Paulist Press, 1983).

_____. *The Zohar*. PRITZKER EDITION (Stanford: Stanford University Press):

—2004

- VOLUME I: Diagram of the Ten Sefirot, Foreword by Margot Pritzker, Translator’s Introduction by Daniel C. Matt, Acknowledgements, Introduction by Arthur Green, *Haqdamat Sefer ha-Zohar*, *Parashat Be-Reshit*, *Parashat Noah*.
- VOLUME II: Diagram of the Ten Sefirot, *Parashat Lekh Lekha*, *Parashat Va-Yera*, *Parashat Hayyei Sarah*, *Parashat Toledot*, *Parashat Va-Yetse*.

- 2006
- VOLUME III: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat va-Yishlah*, *Parashat Va-Yeshev*, *Parashat Mi-Qets*, *Parashat Va-Yiggash*, *Parashat Va-Yhi*.
- 2007
- VOLUME IV: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat Shemot*, *Parashat Va-Era*, *Parashat Bo*, *Parashat Be-Shallah*, *Parashet Yitro*
- 2009
- VOLUME V: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat Mishpatim* (*Sava de-Mishpatim*) plus commentary which includes the so-called *Idra de bi Mashkana*, *Parashat Terumah* plus commentary, *Sifre di-Tsniuta*.
- 2011
- VOLUME VI: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat Tetsavveh*, *Parashat Ki Tissa*, *Parashat Va-Yaqhel*, *Parashat Pequdei*.
- 2012
- VOLUME VII: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat Va-Yiqra*, *Parashat Tsav*, *Parashat Shemini*, *Parashat Tazri'a*, *Parashat Metsora*, *Parashat Aharei Mot*.
- 2014
- VOLUME VIII: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat Qedoshim*, *Parashat Emor*, *Parashat Be-Har*, *Parashat Be-Huqqotai*, *Parashat Be-Midbar*, *Parashat Naso*, plus commentary which is interrupted by *Idra Rabba*, *Parashat Be-Ha'alotekha*.
- 2016
- VOLUME IX: Diagram of the Ten Sefirot, *Preface* by Daniel Matt, *Parashat Shelah Lekha* which is interrupted by *Rav Metivta*, *Parashat Qorah*, *Parashat Huqqat*, *Parashat Balaq* which is interrupted by *Yanuqa*, *Parashat Pinehas*, *Parashat Va-Ethannan*, *Parashat Va-Yelkh*, *Parashat Ha'azinu* which is interrupted by *Idra Zuta*.

Mayse, Ariel Evan (ed.) *From the Depth of the Well: An Anthology of Jewish Mysticism* (New York/Mahwah: Paulist Press, 2014), pages 43-80.

McGinn, Bernard. "The Language of Love in Christian and Jewish Mysticism," in *Mysticism and Language*, edited by Steven T. Katz (Oxford and New York: Oxford University Press, 1992).

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

Though the editor claims that neither of these selections from the Zohar had been previously translated, the so-called "Hechaloth" (*hekhhalot*) section had already appeared in English several times:

- in SSL (1931-4) vol. 3, pages 130-7, in a section which, in SSL, is rightly referred to as *Raya Mehemna*
- in Scholem's *Zohar – The Book of Splendor* (1949), pages 77-81
- in R. Yehuda Ashlag's *Entrance to the Zohar* (1974), pages 143-52, though this rendering appears to be paraphrased.

Translations of "Petach Eliyahu," a hymn from *Tikkunei Zohar*, had also previously appeared in English:

- in Raphael Ben Zion's *Way of the Faithful* (1945), pages 5-7; this collection was reprinted in the early 'seventies by Yesod under the title *Anthology of Jewish Mysticism* (reprinted again in 1981 by Judaica Press, New York);

b. in Louis Jacobs' *Jewish Ethics, Philosophy and Mysticism* (1959) CHAPTER 20.

In *The Secret Garden* (p. 149), the Zohar segment there called "Hechaloth" was mistakenly numbered Z₁ 42b-43a, which, if correct, would set this passage into the first of the *Hekhalot* sections. However, the correct number for the section given is Z₂ 42a-43b, which is, in fact, part of *Raya Mehemna*.

Meroz, Ronit. "Is the Taking of Damietta Alluded to in a Zoharic Story?" in *Jewish Studies Quarterly*, Volume 20, Number 33 (Tübingen: Mohr Siebeck, 2013), pages 33-60.

_____. "Middle Eastern Origins of Kabbalah," in *The Journal for the Study of Sephardic and Mizrahi Jewry*, Volume 1, Issue 1 (February 2007), edited by Zion Zohar, on-line at <http://sephardic.fiu.edu/journal/> [DEFUNCT LINK].

_____. "The Archaeology of the Zohar – *Sifre Ditseni'uta* as a Sample Text," in *Daat: A Journal of Jewish Thought & Kabbalah*, Volume 82 (Ramat Gan: Bar-Ilan University Press, 2016), ENGLISH SECTION, pages IX-LXXXV.

_____. "Zoharic Narratives and Their Adaptations," in *Hispania Judaica Bulletin* 3, edited by Yorn Assis and Raquel Ibanez-Sperber (The Hebrew University of Jerusalem, 2000).

Meroz, R.; and Weiss, J. "The Source of Guillaume Postel's 1553 Zohar Latin Translation," in *Renaissance Studies: Journal of the Society for Renaissance Studies*, vol. 29, issue 2 ([Malden-Chichester/Oxford:] The Society for Renaissance Studies/John Wiley & Sons, June 2014), pages 247-260

Miller, Moshe. *Zohar: Selections Translated and Annotated by Moshe Miller* (Morristown: Fiftieth Gate Publications and Seminars, 2000—website: <http://kabbalah.1.tripod.com/id2.html>)

Moses de Leon. "Jacob's Journey," translated and annotated by Daniel Matt in *Fiction*, vol. 7, nos. 1-2: RABBINIC FANTASY (New York: The City College of New York, 1983).

The same translation as in Matt's *Zohar*, pp. 75-9.

Muller, Ernst. *History of Jewish Mysticism*, translated by Maurice Simon (Oxford: East and West Library, 1946; reprinted, New York: Yesod Publishers, n.d.).

The Zohar-study: pp. 84-119; translated excerpts: pp. 174-80.

Myer, Isaac. LL.B. *Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol or AVICEBRON and their connection with the Hebrew Qabbalah and Sepher ha-Zohar, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same. ALSO An Ancient Lodge of Initiates, TRANSLATED FROM THE ZOHAR, and an abstract of an essay upon the Chinese Qabbalah, contained in the book called the Yih King; a translation of part of the Mystic Theology of Dionysios, the Areopagite; and an account of the construction of the ancient Akkadian and Chaldean Universe, etc.* (Philadelphia: privately printed [by MacCalla & Company], 1888 [350 copies]; reprinted New York: Samuel Weiser, 1974; reprinted San Diego: Wizards Bookshelf, 1988).

Myer's book discusses ibn Gebirol's work in relation to the *Zohar* and analyzes his *Mekor Hayim*. The bulk of the book is a survey of *kabbalah's* history and relationship to other religious systems. Myer's last chapters are devoted to translated excerpts from the *Zohar* (Zohar excerpts appear in Chapters 3, 4, 18, 19, 20, and Appendix A).

Myer confused, or reinterpreted, some doctrine, e.g., the roles and order of the second and third *sefirot*: *hokhmah* and *binah* (pp. 259-63).

Neubauer, A. "The Bahir and the Zohar," in *Jewish Quarterly Review*, original series, vol. 4 (London: D. Nutt, 1892).

Neubauer disputes the antiquity of both texts. He includes translations from Meir ben Simeon of Narbonne (1245) on the Book *Bahir* and from Isaac of Acco's letter on the Zohar.

Nurho de Manhar. *Zohar. Bereshith-Genesis*. Originally published in serial form in *The Word* (monthly), edited by H. W. Percival (New York: Theosophical Publishing Company, 1900-14; reprinted San Diego: Wizards Bookshelf, 1978 and 1980 [as part of THE SECRET DOCTRINE REFERENCE SERIES]).

Nurho offers the first three portions of the running commentary (Z1 1a-96b), including sections omitted by SSL (e.g., the first scheme of the *hekhlot*. This version is a "non-literal" translation rendered in the light of Mme. Blavatsky's teachings, and throughout there are explanatory notes drawn from her works.

Nurho de Manhar was William Williams, an early member of the Hermetic Order of the Golden Dawn.

Orr, Leonard. "Delineating the Tradition: Merkabah and Zoharic Mysticism," in *Studia Mystica*, vol. 2, no. 1 (Sacramento: California State University, 1979).

Patai, Raphael. *Gates to the Old City: A Book of Jewish Legends* (New York: Avon Books, 1980). Ch. 5. "Kabbala."

Excerpts of the Zohar; see especially those passages listed on the divisions chart: P(G)

_____. *The Hebrew Goddess* (New York: Ktav Publishing House, 1967; reprinted New York: Discus/Avon, 1978): Ch. V. "The Kabbalistic Tetrad"; Ch. VI. "The Goddess of the Kabbala"

_____. *The Messiah Texts* (New York: Avon Books, 1979).

Zohar excerpts throughout; see especially those listed on the divisions chart: P(M).

_____. *The Jewish Alchemists: A History and Source Book* (Princeton: Princeton University Press, 1994): Ch. 12. Kabbalah and Alchemy, § "Moses de Leon" (pp. 160-6)

Translated passages: Z1 249b-50a, Z2 23a, Z2 23b-24b, Z2 73a-b, along with excerpts from de Leon's *Sefer Sheqel ha-Qodesh*.

Rankin, Oliver Shaw. *Jewish Religious Polemic*. [LANGUAGE AND LITERATURE No. 9] (London: Edinburgh University Publications, 1956):

Ch. VI. Introduction to the Letter of Rittangel and the Jew of Amsterdam

Ch. VII. The Letters Translated

Ch. VIII. Rittangel, the Mystic – the Zoharic Passage in the Letters

Raphael, Simcha Paull. *Jewish Views of the Afterlife* (Northvale – London: Jason Aronson, Inc., 1994).

Ch. 8. The Afterlife Journey of the Soul in Kabbalah (pages 273-327)

Rapoport-Albert, Ada; and Kwasman, Theodore. "Late Aramaic: The Literary and Linguistic Context of the Zohar," in *Aramaic Studies*, Vol. 4, No. 1 (London: Sheffield Academic Press, 2006), pages 5-19.

Rebiger, Bill. "The Early Opponents of the Kabbalah and the Role of Sceptical (sic) Argumentations: An Outline," in [*Jewish Thought, Philosophy, and Religion*, Volume 1] *Yearbook of the Maimonides Centre for Advanced Studies*, edited by Giuseppe Veltri (Berlin/Boston: Walter de Gruyter, 2016), pages 39-57.

Rojtman, Betty. *Black Fire on White Fire. An Essay on Jewish Hermeneutics, from Midrash to Kabbalah* (Berkeley-Los Angeles-London: University of California Press, 1998): “Conclusion” (pages 149-163)

Rosen, Joseph Dov. *THE TALMUDIC ZOHAR: RABBINIC INTERDISCIPLINARY IN THE MIDRASH HA-NE’LAM*, PhD diss. (Berkeley: University of California, 2017).

Rosenberg, David. *Dreams of Being Eaten Alive: The Literary Core of the Kabbalah* (New York: Harmony Books, 2000).

“New Translations of the Kabbalah,” primarily Zohar (along with passages from *Midrash Rabba*, *Sefer ha-Bahir*, and *Sefer Yetzirah*), gathered according to theme.

Rosenberg, Roy A. *The Anatomy of God* (New York: Ktav Publishing House, 1973).

Rosenberg’s is among the best translations of *Sifre deTzeniuta* and the *Idrot* (b, c, d, and e on the divisions chart; Rosenberg is keyed as RR).

Runes, Dagobart D. *Wisdom of the Kabbalah* (New York: Philosophical Library, 1957).

The text portion of Mathers’ *Kabbalah Unveiled*.

Samuel, Gabriella. *The Kabbalah Handbook: A Concise Encyclopedia of Terms and Concepts in Jewish Mysticism* (New York: Jeremy P. Tarcher/Penguin, 2007).

Sassoon, George; and Dale, Rodney. *The Kabbalah Decoded: Mysteries of the Zohar* (London: Duckworth, 1978).

Kabbalah Decoded gives yet another translation of *Sifre deTzeniuta* and the *Idrot* (b-e on the chart), though with a unique purpose. Sassoon and Dale see in these texts a technical manual for a “manna machine,” thus offering a “non-mystical” explanation of how the Jews were fed in the wilderness. This theory is exhaustively developed in *The Manna Machine* (London: Sidgwick and Jackson, 1978) by the same authors, in which they “lay bare the description [of the Ancient of Days of the Zohar] in all its anthropomorphic detail, matching it piece by piece to similar machines made today for oxygen regeneration and food production in closed environments.” They theorize that this manna machine was brought down by a being from outer space, who set it up to help the Jews. In spite of this far-flung interpretation, *The Kabbalah Decoded* offers a clear, “literal” translation of the texts from the original Aramaic, with many interesting notes on the peculiar language of the Zohar.

Saurat, Denis. “Milton and the Zohar,” in *Studies in Philology*, volume 19 (“published under the direction of the Philological Club of the University of North Carolina.” Chapel Hill: University of North Carolina Press, 1922).

Schachter, Zalman. *Fragments of a Future Scroll: Hassidism for the Aquarian Age* (Germantown: Leaves of Grass, 1975): Appendix 2, *Petach Eliyahu* from *Tikuney Zohar*.

The same translation appears in Meltzer’s *Secret Garden*.

Schaya, Leo. *The Universal Meaning of the Kabbalah* (French original: *L’Homme et l’Absolu selon la Kabbale*. Paris: Editions Buchet/Chastel, Correa, 1958; English translation, London: George Allen and Unwin Ltd, 1971; reprinted Secaucus: University Books, 1972—one of the better popular books of (Zoharic) Kabbalah.

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).

Scholem, Gershom. “Colours and Their Symbolism in Jewish Tradition and Mysticism,” in *Diogenes*, nos. 108 (Part I) and 109 (Part II) (Firenze: Casalini Libri, 1979-80).

_____. *Kabbalah*. [articles collected from *Encyclopedia Judaica*] (Jerusalem – New York: Keter Publishing House and Times Books, 1974; reprinted New York: Meridian, 1978; and New York: Dorset Press, 1987): See especially pp. 57-61 and 213-43.

_____. *Major Trends in Jewish Mysticism* (Jerusalem: Schocken Publishing House, 1941; reprinted frequently: New York: Schocken Books): Fifth Lecture. The Zohar 1. The Book and Its Author; and Sixth Lecture. The Zohar 2. The Theosophic Doctrine of the Zohar.

_____. *Zohar – The Book of Splendor. Basic Readings from the Kabbalah* (New York: Schocken Books, 1949; reprinted 1963 and subsequently).

Schram, Robert H. *Zohar: The Book of Radiance Revealed* (Bloomington: Xlibris LLC, 2014).

Schwartz, Howard. *Gabriel’s Palace: Jewish Mystical Tales* (New York - Oxford: Oxford University Press, 1993).

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| 22. The Decree | (ZH 26b) |
| 23. The Curtain of Fire | (Z2 14a-15a) |
| 24. A Saint from the Other World | (Z1 5a-7b) |
| 25. The Golden Scepter | (Z2 13a-b; Z1 1721-b) |
| 26. The Book of Adam | (Z1 117b-118a) |
| 28. The Celestial Academy | (Z1 4a-b) |
| 29. The Book of Flying Letters | (Z1 216b-217a) |

_____. *Tree of Souls: The Mythology of Judaism* (Oxford – New York: Oxford University Press, 2004).

Schwartz reports dozens of passages from the Zohar in this award-winning book (National Jewish Book Award, 2005). A cluster of material from the Zohar is cited within Schwartz’s treatment of the *shekhinah* (pages 53-60).

Sears, David. *The Vision of Eden: Animal Welfare and Vegetarianism in Jewish Law and Mysticism* (Spring Valley: Orot, Inc., 2003).

Segal, Eliezer. “The Exegetical Craft of the Zohar: Toward an Appreciation,” in *AJS Review*, vol. 17, no.1 (Cambridge: Association for Jewish Studies, 1992).

Seidenberg, David Ross Mevorach. *CROSSING THE THRESHOLD: GOD’S IMAGE IN THE MORE-THAN HUMAN WORLD. “Deep” EcoTheology Drawn from Midrashic and Kabbalistic Sources*. PhD dissertation (New York: Jewish Theological Seminary of America, 2002).

“Chapters on Kabbalah will [cover] some of the analogues for *tselem* that are used in Zoharic literature to extend the divine image to aspects of the created world. The midrashic notion that the human unites heaven and earth through being in the *tselem* of the ‘upper ones’ or heavens will be compared with the ideas that evolved in Kabbalah, especially in Yosef Ashkenazi and Isaiah Horowitz, in which the *tselem* within the human is comprised of the image of all beings and levels of creation.” (from the ABSTRACT)

Now published as *Kabbalah and Ecology: God’s Image in the More-Than-Human World* (New York: Cambridge University Press, 2015).

[Shimon bar Yochai]. *Tikunei Zohar – Rectifications of Splendor* by, in five volumes = Tome 1 of 5, Tome 2 of 5, etc. ([n.p.: David Smith LLC, 2016]).

Siegel, Andrea. “The Shekhinah: Foundation for Feminist Symbol? Relationship to the Mystic in Zoharic Theosophy,” in *’Iggrot ha’Ari—The Lion’s Letters*, Volume 1, Issue 1 (New York: Columbia University Student Journal of Jewish Scholarship, Spring 1997/5757).

Siegel, Chaim. *The Secret of Zivug according to the Zohar* (Jerusalem: Targum Publishers, 2014).

Siet, Mark. *Tikkunei Zohar Revealed: The First Ever English Commentary* (CreateSpace, 2015).

Simon, Maurice; Sperling, Harry; and Levertoff, Paul. *The Zohar*. [5 vols.] (London: Soncino Press, 1931-4; reprinted frequently by Soncino Press [New York]; student edition by Rebecca Bennet, New York).

Spector, Sheila A. *Jewish Mysticism: An Annotated Bibliography on the Kabbalah in English* (New York – London: Garland Publishing Group, 1984).

§ I of *Jewish Mysticism*, “The Zohar,” lists a total of 18 primary and 13 secondary sources, some of which I have not seen. Of these, Spector includes

Primary Sources:

- I3: *Hebrew Literature, Comprising Talmudic Treatises, Hebrew Melodies and the Kabbalah Unveiled*. Intro. Epiphanius Wilson (New York: Colonial Press, 1901) [anthology – The *Kabbalah Unveiled* portion is, indeed, from Mathers. “Public domain” reprints of *Hebrew Literature* are circulating.]
- I8: Caplan, Samuel; and Harold U. Ribalow, eds. *The Great Jewish Books and Their Influences on History* (New York: Horizon Press, 1952; rpt. New York, Washington Square Press, 1963).
- I10: Shahn, Ben. *The Alphabet of Creation: An Ancient Legend from the Zohar*. With drawings by Ben Shahn (New York: Schocken Books, 1954. rpt. 1965, 1982). [I have seen this; the whole production has always struck me as rather cutesy. The text is from SSL.]
- I11: Glatzer, Nahum N., ed. “Mystic Drama of Jerusalem: From the Zohar.” *Commentary* 21 (New York: American Jewish Committee, 1956): 365-66.

Secondary Sources:

- I19: Rubinsohn, Theoph. “The System of the Jewish Cabbalah, as Developed in the Zohar.” *Bibliotheca Sacra and American Biblical Repository* 9 (New York: J. M. Sherwood, 1852): 563-81.
- I20: Fluegel, Maurice. “Philosophy and Qabbala: The Zohar, Copernicus and Modern Astronomy.” *Menorah* 29 (New York: Menorah Publishing Company, 1900), 77-84. (translates ZIII 9-10)
- I21: Gaster, Moses. “The Origin and Antiquity of the Zohar.” *Israel’s Messenger* (Shanghai) 3.10 (Ellul 3rd, 5606 / August 23, 1906), ed. N. B. Ezra.
- I22: Pick, Bernard. “The Zohar and Its Influence on the Cabala.” *Open Court* 24 (1910), 233-43.
- I27: Garstin, E. J. Langford. “The Doctrine of ‘The Son’ in the Zohar.” *Search Quarterly* 3 (1933), 286-302.
- I28: Levertoff, Paul P. “Some Aspects of Jewish Mysticism.” *Journal of the Transactions of the Victoria Institute, or Philosophical Society of Great Britain* 65 (1933), 71-87. [Excerpts from Levertoff’s portions of SSL.]

- I29: Stern, S. M. "Rationalism and Kabbalists in Medieval Allegory." *Journal of Jewish Studies* 6 (1955), 73-86.

Ta-Shma, Israel M. "The Penetration of Ashkenazi Custom-Law and Folklore into the Zohar: The Phenomenon and its Historical Origin," in *Creativity and Tradition: Studies in Medieval Rabbinic Scholarship, Literature and Thought* (Cambridge – London: Harvard University Press, 2006), pages 184-193.

Teicher, Shabtai (trans./comm.) *Zohar: Sabba d'Mishpatim – The Old Man in the Sea*, PART ONE: REINCARNATION / RESURRECTION / REDEMPTION. Jerusalem: ([self-published] 2004).

Tirosh-Samuelson, Hava. "The Kabbalistic Prescription for Happiness," in (*idem*) *Happiness in Premodern Judaism: Virtue, Knowledge, and Well-Being* [MONOGRAPHS OF THE HEBREW UNION COLLEGE, Number 29] (Cincinnati: Hebrew Union College Press, 2003).

"In this chapter, I present the *Zohar* as an alternative to the philosophic conception of happiness and, in turn, to the philosophers' approach to the religious life." (page 291)

Tishby, Isaiah. "Mythological versus Systematic Trends in Kabbalah," in *Binah*, volume 2: *Studies in Jewish Thought*, edited by Joseph Dan (New York – Westport: Praeger Publishers, 1989).

Tishby, Isaiah, with Lachower, Fischel. *The Wisdom of the Zohar: An Anthology of Texts*. 3 volumes [THE LITTMAN LIBRARY OF JEWISH CIVILIZATION] Hebrew original: *Mishnat ha-Zohar*, vol. 1, 1949; vol. 2, 1961. English translation by David Goldstein (Oxford: Oxford University Press for The Littman Library, 1989).

Two extracts from the study portions of *Wisdom* are reprinted in *Essential Papers on Kabbalah*, ed. Lawrence Fine (New York: NYU Press, 1995): "The Doctrine of Man in the Zohar," and "Prayer and Devotion in the Zohar."

Unterman, Alan. *The Kabbalistic Tradition: An Anthology of Jewish Mysticism* (London – New York, etc.: Penguin Books, 2008).

"I have concentrated on the three main areas of Kabbalistic creativity: the literature of the Zohar, the Lurianic corpus as expressed by Chaim Vital and parts of the Chasidic mystical tradition." (page xlii)

Verman, Mark. "The Development of *Yihudim* in Spanish Kabbalah," in *Jerusalem Studies in Jewish Thought*, vol. 8 (English section), edited by Joseph Dan (Jerusalem: Hebrew University, 1989).

This piece appears in revised form as Chapter 11 of Verman's *History and Varieties of Jewish Meditation* (Northvale: Jason Aronson Inc., 1996).

Waite, Arthur E. *The Holy Kabbalah* (London: Williams and Norgate, Ltd, 1929; reprinted New Hyde Park: University Books, 1960).

See especially "Book IV" and "Book V." *The Holy Kabbalah* incorporates *The Doctrine and Literature of the Kabbalah* (London: Theosophical Publication Co, 1902); *The Secret Doctrine in Israel: The Study of the Zohar and Its Connections* (London: Wm Rider and Son, 1913).

Wald, Stephen G. *The Doctrine of the Divine Name: An Introduction to Classical Kabbalistic Theology*. [Brown Judaic Studies, Number 149] (Atlanta: Scholars Press, 1988).

Translation of the first half of *Sithre Othioth*, p on the divisions chart; Wald is keyed SGW.

Werblowsky, R. J. “Philo and the Zohar,” parts 1 and 2, in *Journal of Jewish Studies*, vols. 10 and 11 (The Oxford Centre for Hebrew and Jewish Studies, 1959 and 1960).

Wexelman, David M[ichael]. *Zohar – Psalms: A Prayer Book and Teaching for Humanity* (CreateSpace Independent Publishing Platform, 2017).

Wineman, Aryeh. *Mystic Tales from the Zohar*, with Papercut Art by Diane Palley (Philadelphia: The Jewish Publication Society, 1997).

An inexpensive (alas *cheap*) paper edition of this book has been published which, unfortunately, does not include the lovely paper-cuts (Princeton: Princeton University Press, 1998—MYTHOS Series).

Wijnhoven, Jochanan H. A. “The Zohar and the Proselyte” in *Texts and Responses: Studies Presented to Nahum N. Glatzer on the Occasion of His Seventieth Birthday by His Students*, edited by Michael A. Fishbane and Paul R. Flohr (Leiden, E. J. Brill, 1975), pages 120-140.

“Two major streams of thought on the proselyte coexist in Jewish literature. One stresses the equality of the convert and the born Israelite, the other views the convert as of lower status. ...one has to say that the Zohar stresses inequality.” (—page 120)

Winston, Jerry. *Colors from the Zohar* (San Francisco: Barah Publishing, 1976).

Translated excerpts.

NOTE: Items by Elliot R. Wolfson marked with an asterisk (*) are reprinted in <i>Luminal Darkness</i> —listed below.
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Wolfson, Elliot R. *Alef, Mem, Tau: Kabbalistic Musings on Time, Truth, and Death* (Berkeley – Los Angeles – London: University of California Press, 2006).

_____. “Anonymity and the Kabbalistic Ethos: A Fourteenth-Century Super-commentary on the Commentary on the Sefirot,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 35, edited by Daniel Abrams (Los Angeles: Cherub Press, 2016), pages 55-112.

* _____. “Beautiful Maiden without Eyes: *Peshat* and *Sod* in Zoharic Hermeneutics,” in *The Midrashic Imagination: Jewish Exegesis, Thought and History*, edited by Michael Fishbane (Albany: State University of New York Press, 1993).

_____. “Bifurcating the Androgyne and Engendering Sin: A Zoharic Reading of Gen 1-3,” in *Hidden Truths from Eden: Esoteric Readings of Genesis 1-3*, edited by Caroline Vander Stichele and Susanne Scholtz [SOCIETY OF BIBLICAL LITERATURE SEMEIA STUDIES; number 76] (Atlanta: SBL Press, 2014), pages 87-120.

_____. “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 (1720-97) is “cited to illustrate the linguistic process of God’s self-disclosure” through his comments on *Sefer Yezirah* and the *Zohar*.

* _____. “Coronation of the Sabbath Bride: Kabbalistic Myth and the Ritual of Androgynation,” in *The Journal of Jewish Thought and Philosophy*, vol. 6. (Harwood Academic Publishers GmbH, 1997).

_____. “Eunuchs Who Keep the Sabbath: Becoming Male and the Ascetic Ideal in Thirteenth-Century Mysticism,” in *Becoming Male in the Middle Ages*, edited by

Jeffrey Jerome Cohen and Bonnie Wheeler (New York – London: Garland Publishing, Inc., 1997) pages 151-185.

* _____. “Fore/giveness on the Way: Nesting in the Womb of Response,” in *Graven Images: Studies in Culture, Law, and the Sacred* 4 (Madison: School of Law, University of Wisconsin, 1998).

* _____. “Forms of Visionary Experience in the Zoharic Literature,” 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 & Joseph Dan (Tübingen: J. C. B. Mohr [Paul Siebeck], 1993).

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

_____. “Iconicity of the Text: Reflection of Torah and the Idolatrous Impulse in Zoharic Mysticism,” in *Jewish Studies Quarterly*, Volume 11, edited by Leora Batnitsky and Peter Schäfer (Tübingen: Mohr Siebeck, 2004), pages 215-242; also in *Elliot R. Wolfson: Poetic Thinking*, edited by Hava Tirosh-Samuelson and Aaron W. Hughes (Leiden – Boston: Brill, 2015), pages 69-96.

_____. *Language, Eros, Being: Kabbalistic Hermeneutics and Poetic Imagination* (New York: Fordham University Press, 2005).

* _____. “Left Contained in Right: A Study in Zoharic Hermeneutics,” in *AJS Review*, vol. XI, no. 1, edited by Robert Chazan (Cambridge: Association for Jewish Studies, 1986).

_____. “Letter Symbolism and *Merkavah* Imagery in the Zohar,” in *‘Aleī Shefer: Studies in the Literature of Jewish Thought Presented to Rabbi Dr. Alexandre Safran*, edited by Mosheh Hallimish (Ramat-Gan: Bar-Ilan University Press, 1992).

* _____. “Light through Darkness: The Ideal of Human Perfection in the Zohar,” in *Harvard Theological Review*, vol. 81, no. 1. (Cambridge: Harvard Divinity School, 1988.)

_____. *Luminal Darkness: Imaginal Gleanings from Zoharic Literature* (Oxford: Oneworld Publications, 2007).

_____. “Murmuring Secrets: Eroticism and Esotericism in Medieval Kabbalah,” in *Hidden Intercourse: Eros and Sexuality in the History of Western Esotericism* [ARIES BOOK SERIES, vol. 7], edited by Wouter J. Hanegraaff and Jeffrey J. Kripal (Leiden – Boston: Brill, 2008)

* _____. “Occultation of the Feminine and the Body of Secrecy in Medieval Kabbalah,” in *Rending the Veil: Concealment and Secrecy in the History of Religions* [NEW YORK UNIVERSITY ANNUAL CONFERENCE IN COMPARATIVE RELIGIONS], edited by Elliot R. Wolfson (New York: Seven Bridges Press, LLC, 1999); also in *Elliot R. Wolfson: Poetic Thinking*, edited by Hava Tirosh-Samuelson and Aaron W. Hughes (Leiden – Boston: Brill, 2015), pages 35-68.

_____. “Patriarchy and the Motherhood of God in Zoharic Kabbalah and Meister Eckhart,” in *Envisioning Judaism: Studies in Honor of Peter Schäfer on the Occasion of his Seventieth Birthday*, edited by Ra’anan S. Boustan, Klaus Herrmann, Reimund Leicht, Annette Y. Reed, and Giuseppe Veltri, with the collaboration of Alex Ramos, Volume 2 (Tübingen: Mohr Siebeck, 2013), pages 1049-1088.

* _____. “Re/membering the Covenant: Memory, Forgetfulness, and the Construction of History in the Zohar,” in *Jewish History and Jewish Memory: Essays in Honor of Yosef Hayim Yerushalmi* [TAUBER INSTITUTE FOR THE STUDY OF EUROPEAN JEWRY SERIES, 29] (Hanover – London: Brandeis University Press/University Press of New England, 1998).

_____. “The Anonymous Chapters of the Elderly Master of Secrets—New Evidence for the Early Activity of the Zoharic Circle,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 19, edited by Daniel Abrams (Los Angeles: Cherub Press, 2009).

_____. “The Hermeneutics of Visionary Experience: Revelation and Interpretation in the Zohar,” in *Religion* 18 (Newcastle-upon-Tyne: Oriel Press, 1988.)

A chapter (CHAPTER 7) bearing the same title appears in Wolfson’s *Through a Speculum That Shines* (Princeton: Princeton University Press, 1994), which is a greatly revised and enhanced version of the original article.

_____. “Undoing Time and the Syntax of the Dream Interlude: A Phenomenological Reading of Zohar 1:199a-200a” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, VOLUME 22 [THE PROCEEDINGS OF THE MONASH UNIVERSITY, AUSTRALIAN CENTRE FOR JEWISH CIVILIZATION, ZOHAR SYMPOSIUM, HELD IN PRATO ITALY, JULY 13-5], edited by Daniel Abrams, with guest editors Nathan Wolski and Merav Carmeli (Los Angeles: Cherub Press, 2010).

_____. *Venturing Beyond: Law & Morality in Kabbalistic Mysticism* (Oxford: Oxford University Press, 2006).

_____. “Woman—The Feminine as Other in Theosophic Kabbalah,” in *The Other in Jewish Thought and History: Constructions of Jewish Culture and Identity*, edited by Laurence J. Silberstein and Robert L. Cohn (New York University Press, 1994).

Wolski, Nathan. *A Journey into the Zohar* (Albany: State University of New York Press, 2010).

_____. “An Unpublished Conclusion to the Zohar’s ‘Halls of Holiness’ in *Heikhalot Pequdei*,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 33, edited by Daniel Abrams (Los Angeles: Cherub Press, 2015).

_____. “Metatron and the Mysteries of the Night in *Midrash ha-Neelam: Jacob ha-Kohen’s Sefer ha-Orah* and the Transformation of a Motif in the Early Writings of Moses de León (*Zohar Hadash, Lekh Lekha, MhN 25c-26a*),” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, VOLUME 23 [THE PROCEEDINGS OF THE MONASH UNIVERSITY, AUSTRALIAN CENTRE FOR JEWISH CIVILIZATION, ZOHAR SYMPOSIUM, HELD IN PRATO ITALY, JULY 13-5], edited by Daniel Abrams, with guest editors Nathan Wolski and Merav Carmeli (Los Angeles: Cherub Press, 2010).

_____. “Moses de León and *Midrash ha-Ne’elam*: On the Beginnings of the Zohar,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 35, edited by Daniel Abrams (Los Angeles: Cherub Press, 2016).

_____. “Mystical Poetics: Narrative, Time and Exegesis in the Zohar,” in *Prooftexts*, Volume 28, Number 2 (Baltimore: Johns Hopkins University Press, Spring 2008).

_____. “Radical Allegoresis and Neoplatonic Myth in *Midrash ha Ne’elam*” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 34, edited by Daniel Abrams (Los Angeles: Cherub Press, 2016).

_____. “The Secret of Yiddish – Zoharic Composition in the Poetry of Aaron Zeitlin,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 20, edited by Daniel Abrams (Los Angeles: Cherub Press, 2009).

_____. *The Zohar*. PRITZKER EDITION (Stanford: Stanford University Press):

—2016

- VOLUME X: Diagram of the Ten Sefirot, *Preface* by Nathan Wolski; *Midrash ha-Ne’lam* Z1 97a-140a; Z2, 4a-5b, 14a-22a, 35b-40b; ZH 2b-26b, 27b-28d, 59a-c.

Wolski, Nathan; and Carmeli, Merav. “Those Who Know Have Wings: Celestial Journeys with the Masters of the Academy,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, vol. 16, edited by D. Abrams and A. Elqayam (Los Angeles: Cherub Press, 2007).

“In a particularly beautiful Zoharic composition known as *Rav Metivta*, the Master of the Academy, the Companions of the *Zohar* ascend to the celestial academies of the members of this generation where they not only learn of their blessed fate, but also merit to participate in a most dynamic and animated fashion in their celestial existence.” (pages 83-4)

Appendices offer two passages from *Rav Metivta*: “Appendix A: The Companions in the Garden of Eden” and “Appendix B: Rabbi Shimon and the Spirit-Guides.”

Wolski, Nathan; and Hecker, Joel. *The Zohar*. PRITZKER EDITION (Stanford: Stanford University Press):

—2017

VOLUME XII: *Hekhalot*, *Pikkudin*, *Raza de Razin*, *Sithre Othioth*, *Kav ha-Middah*, the commentary on Ezekiel, and *Tosefta*.

Work of the Chariot. [WC #0] *Introduction*. 2nd edition (Hollywood: Work of the Chariot, 1971).

Contains “Hechaloth” (incorrectly numbered Z1 42b-43a) and “Petach Eliyahu” from *Tikkunei Zohar* – the same pieces as in Meltzer’s *Secret Garden*.

_____. [WC #2]

1. 2 – B . *Sifra Detzniutha: Zohar – Torah* (Hollywood: Work of the Chariot, 1971).
2. 2 – C . [ii] *Idra Rabba* (Hollywood: Work of the Chariot, n.d.)
3. 2 – C . [iii] *Lesser Holy Assembly* (= *Idra Zutta*) (n.p., n.d.)

Work of the Chariot has a website (www.workofthechariot.com) where one can find all of the translations listed along with articles on the “Mystical Qabalah” covering “Background,” “Sources,” “Core Teachings,” “Practices,” and a glossary. These articles also appear in a book advertised at the site: *Qabalah: The Mystical Heritage of the Children of Abraham*, by Daniel Hale Feldman (Work of the Chariot, 2001).

Yisraeli, Oded. “The Controversy on the Antiquity of the Zohar in Its Sabbatean Contest: The Incident of Rabbi Yaacov Emden (“Echoes of Shabbatai Sevi in Jewish Literatures” Conference, Montenegro, August 2015).

https://www.academia.edu/14658006/The_controversy_on_the_antiquity_of_the_Zohar_in_its_Sabbatean_context

_____. “The Mezuzah as an Amulet: Directions and Trends in the Zohar,” in *Jewish Studies Quarterly*, Volume 22, No. 2 (Tübingen: Mohr Siebeck, 2015), pages 137-161.

_____. “Midrashic Disputations in the Zohar,” in *Hebrew Union College Annual*, vol. 84-85 (Cincinnati: Hebrew Union College, 2013-2014) pages 127-146.

_____. *Temple Portals: Studies in Aggadah and Midrash in the Zohar*, translated by Liat Keren [STUDIA JUDAICA, Band 88] (Berlin – Boston/Jerusalem: Walter de Gruyter/Magnes, 2016).

Zahavy, Zev. *IDRA ZUTA KADISHA: The Lesser Holy Assembly. Aramaic Text and English Translation* (New York: Sage Books, Inc., 1977).

Mathers' translation of *Idra Zutta* is introduced by Zahavy's ten-page essay, "Some Basic Elements of Kabbalah Study."

Ziegler, Jerry L. *Ancient Wisdom of the Zohar: Volume 1. PROLOGUE TO A BEGINNING* (1996); *Volume 2. IN A BEGINNING* (1998); *Volume 3. THE FLOOD* (1999) (Stamford: Next Millennium Publishers).

Ziegler describes the rites of Passover, Sabbatical and Jubilees "in terms of the electrical effects that caused a divine light to shine on the devotees." Ziegler draws on the Zohar to "rediscover the ancient wisdom of the Bible."

For descriptions of Ziegler's books, go to the Knowledge Computing/Stop Press website: www.knowledge.co.uk/xxx/cat/ziegler/index.htm [DEFUNCT LINK - 01/03/2013].

The link to Ziegler's own website now takes you to a page in Japanese for a clinic in Shinagawa (a ward in southeast Tokyo) specializing in LASIK corrective eye surgery.

Zinberg, Israel. *A History of Jewish Literature, Volume III: THE STRUGGLE OF MYSTICISM AND TRADITION AGAINST PHILOSOPHICAL RATIONALISM*, translated from the Yiddish by Bernard Martin (Philadelphia: The Jewish Publication Society of America, 1973).

BOOK ONE, *Chapter Three: "The Zohar."*

4. RECOMMENDATIONS

If the reader wishes to get acquainted with the Zohar but is reluctant to spend several hundred dollars in doing so, there are some fine sources in paperbound editions. (Refer to the bibliography for details on the following titles.)

- Green *A Guide to the Zohar*
- Matt [DM] *Zohar – The Book of Enlightenment*
- Scholem *Major Trends in Jewish Mysticism*
- Wolski *A Journey into the Zohar*

For the committed reader, researcher, or librarian wishing to acquire a definitive selection (as far as that is possible in English), to the above list add

- Giller *The Enlightened Will Shine*
- Hecker *Mystical Bodies, Mystical Meals*
- Hellner-Eshed *A River Flows from Eden*
- Huss *The Zohar: Reception and Impact*
- Kabbalah Centre [KC] *The Zohar*²⁰ [22 volumes]
- Liebes *Studies in the Zohar*
- Matt/Wolski/Hecker [PE] *The Zohar – PRITZKER edition, vols. I-XII*
- Rosenberg [RR] *Anatomy of God*
- Tishby [IT] *The Wisdom of the Zohar* [3 volumes]
- Wolfson *Luminal Darkness*
- Yisraeli *Temple Portals*

This list is confined to works on the Zohar, so it must not be thought of as an adequate list of works on *kabbalah* or Jewish mysticism in general. Scholem's *Major Trends* would be an excellent place to start.

To obtain a solid impression of Jewish mysticism and *kabbalah*, my recommendation is to read

- Scholem's *Major Trends...*
- Idel's *Kabbalah: New Perspectives*
- Wolfson's *Through a Speculum that Shines*

—in that order. This could be supplemented by Moshe Hallamish, *An Introduction to the Kabbalah*. [= *Mavo la-Kabbalah*] translated by Ruth Bar-Ilan & Ora Wiskind-Elper (Albany: State University of New York Press, 1999).²¹

²⁰ This title might not bear the critical scrutiny which the other works on the list would.

²¹ There are some “popular” books on *kabbalah* that offer well-crafted introductions, e.g., J. H. Laenen, *Jewish Mysticism: An Introduction*, translated by David E. Orton (Louisville – London – Leiden: Westminster John Knox Press, 2001); Neil Asher Silberman, *Heavenly Powers: Unraveling the Secret History of the Kabbalah* (New York: Grosset/Putnam, 1998).

5. Zohar I 51b-52a

“Zohar I 51b-52a: an omission from the Simon and Sperling translation of the Zohar, translated from the French of Jean de Pauly (*Sepher ha-Zohar* [*Le livre de la splendeur*] doctrine ésotérique des Israélites; traduit pour la première fois sur le texte chaldaïque et accompagné de notes par Jean de Pauly. Œuvre posthume entièrement revue, corrigée et complétée, publiée par les soins de Émile Lafuma-Giraud...Paris: 1906-1911—6 volumes), [translated] by Thomas F. Daubert, Jr. and [edited by] D. Karr,” originally published in *Collected Articles on Kabbalah*, vol. 1, edited by D. Karr (Ithaca: KoM [# 5], 1985), pp. 13-16.²²

(51 b) Note: the beings on high are all of the same illumination, being of celestial essence, whereas the beings below are of a different essence. They (the lower) are to this illumination (the higher) as the candle is to the flame.

Note: all space is divided into 45 parts (of which) each shows a different color. These seven different colors are the ones which, upon the striking of their emanations against the gems from seven mines, draw forth water, for it is the air of the color white which changes itself in water.

The light and the shadows are the only elements which form air and water. The one constituent element with light forms air, the one with shadows forms water.

On leaving its source, the light divides into 75 channels directed toward the material world. Upon the light's entrance into each of these channels a voice thunders which causes the deep to tremble. The voice makes heard these words: DIVIDE YOURSELF, O MATTER, IN ORDER FOR THE LIGHT TO PENETRATE WITHIN YOU. Thus it is written: DEEP CALLS TO DEEP AT THE THUNDER OF THY CATARACTS (channels) [Ps. 42:7].

²² This rendition of Z1:51b-52a was completed in the winter (January or February) of 1978, being the first of a proposed series of translations from various sources selected to fill the numerous gaps in SSL. Subsequently, four English translations of this passage have appeared:

- Wizards Bookshelf's edition of *Zohar (Bereshith-Genesis): An Expository Translation from the Hebrew* by Nurho de Manhar (San Diego: 1978 and 1980), pp. 220-222.
- approximately the first half of the passage above appears in Lachower and Tishby's *Wisdom of the Zohar* (Oxford/New York: Littman Library/Oxford University Press, 1989), pp. 658-9.
- *The Zohar by Shimon bar Yochai . . . etc.*, edited and compiled by Rabbi Michael Berg (Jerusalem - New York: Yeshivat Kol Yehudah/Kabbalah Centre, 2001), in Volume 2, *Beresheet B*, § 55: “By forty-five colors of light,” pp. 185-192.
- The PRITZKER EDITION, prepared by Daniel C. Matt: *The Zohar* (Stanford: Stanford University Press, 2004), in Volume I, pages 286-9.

Below these channels there are 375 trenches, of which one part is of the color white, another of the color black, and the third of the color red. These trenches are divided into 17 classes, of which each presents the shape of a chain-net. Two of these chain-nets have the quality of iron, and two others that of copper (or brass).

At the two extremities of space are situated two thrones which are in constant communications with the channels and the trenches which go from one to the other. Each of these thrones forms a sky, one of which is on the right side and the other on the left. The one on the right is of the color black and the one on the left is multicolored. (52 a)

As the light goes from one throne to the other, it follows, for each time that the light of a throne has reached the other, by means of the course of channels mentioned, it returns near to the first throne to draw for itself new strength.

Thus, the light travels, through specific channels, from the throne on the right to the throne on the left, and returns, through certain other channels, from the throne on the left to the throne on the right. So it is with the blood in the veins of the human body. The blood ascends to the heart through specific veins and returns through others.

Such is the vision of this area of space which forms seven different colors. These seven colors constitute the supreme mystery.

Seven other lights are divided into seven seas, which together amount to one giant sea. This last is the supreme sea where seven others are concentrated.

The seven lights previously discussed fall into this giant sea and then become separated into seven parts, to correspond to the number of seven seas which, in essence, form the branches of the greater one, and thus is it written: AND SMITE IT INTO SEVEN CHANNELS [Is. 11:15].

Each of the seven branches subdivides into seven pools, each pool into seven rivers, each river into seven streams. The result is that the one preceding the water of the giant sea, of its branches, of its seven pools, of the seven rivers, of the seven streams, is connected (all with all).

A large fish, emanating from the left side, runs over all these courses of water. Its scales are as solid as iron. A flame shoots from its mouth which consumes all that returns along its path. Its tongue is tapered like a sword. With all its might it strains to penetrate the sanctuary, which is the giant sea, to defile its holiness, to extinguish the lights, and escape from the waters of the giant sea, once frozen, never again to impose itself on its (the sea's) branches.

This mystery is conveyed in the words of the scriptures: NOW THE SERPENT WAS MORE SUBTLE THAN ANY OTHER WILD CREATURE THAT YHVH ELOHIM HAD MADE. The awful serpent wanted to realize his goal: to defile the upper holiness by beginning to contaminate man here in the lower world. Recognizing the manner of construction of all the courses of water, he understood that causing the water of a stream to be briny would, in effect, reach all the way to the great sea. That is why he came to seduce man down here (on earth): in order to intercept the inferior watercourses with the major ones. The serpent had thus brought on the death of the world. He emanated from the left side. He was able to furtively enter the interior of man. But there is another serpent which emanated from the right side. Both serpents accompany man throughout his life.

The scriptures said: ...MORE SUBTLE THAN ANY OTHER WILD CREATURE THAT YHVH ELOHIM HAD MADE. For not all the animals on earth had been endowed with so much skill at wronging man as has been the serpent—because he constituted the veinstone of gold.

Bad luck to him who permits himself to hurry away from the serpent, for the serpent will cause that person's demise, and that of his successors as soon as that have arrived.

Adam was unable to avoid the serpent because he wanted to taste all of the pleasures (secrets) of the world below. The serpent, in showing him all of the pleasures of the world, interested him, and caused death for him and for all the generations which succeeded him.

Until the day when Israel was placed at the foot of Mount Sinai, the contamination of the serpent did not vanish from the world. As the scriptures said, That was when Adam and Eve sinned by attaching themselves to the tree of death.