

# Notes on the Study of Later Kabbalah in English

## The Safed Period and Lurianic Kabbalah

Don Karr

© Don Karr, 1985, 1995; updated 2002-4 Email: [dk0618@yahoo.com](mailto:dk0618@yahoo.com)

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The small Galilean town of Safed flourished in the sixteenth century as a center of Jewish ideals and spirituality in all of their expressions: law, ethics, philosophy, and mysticism. This community was home to great teachers and thinkers whose works and ideas have become some of the most influential in all of Judaism. Isaac Luria (1534-72) was one of these dominant figures. Though he wrote very little himself, his developments of the Kabbalah, primarily as recorded by his chief disciple Hayyim Vital, shaped later Kabbalism and, ultimately, Hasidism. Quoting Gershom Scholem,

The Lurianic Kabbalah was the last religious movement in Judaism the influence of which became preponderant among all sections of Jewish people and in every country of the diaspora, without exception.

—*Major Trends in Jewish Mysticism*, page 285-6 (3<sup>rd</sup> edition, London: Thames and Hudson, 1955)

Moses Cordovero (1522-70), Luria's senior contemporary, was a late exponent of the classical Kabbalah. A prolific writer, Cordovero succeeded in systematizing a vast and disparate body of kabbalistic lore.

Other luminaries of the great Safed period include Joseph Karo (1488-1575), the renowned legalist whose codification of Jewish law, *Shulan Arukh*, is authoritative to this day, and Elijah de Vidas, author of the popular kabbalistic ethical treatise, *Reshith Hokhmah*.

It should be noted at the outset that there is a woeful lack of translated material from this period. For example, we have not seen either of Cordovero's major works, *Elimah Rabbati* and *Pardes Rimmonim*, in English. Lurianic works, such as those compiled by Hayyim Vital, have been finding their way into English in recent years, but these renderings are far from complete.

## Books: pre-Lurianic

Benyosef, Simhah H. (trans.) *The Beginning of Wisdom*. Unabridged Translation of the GATE OF LOVE from Rabbi Eliahu de Vidas' *RESHIT CHOCHMAH*. Hoboken: Ktav Publishing House, Inc., 2002.

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

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

*Or Ne'erav* (The Pleasant Light) introduces and summarizes Cordovero's major work, *Pardes Rimmonim* (Garden of Pomegranates).

Cordovero, Rabbi Moses.

- *The Palm Tree of Deborah* [*Tomer Debhorah*] translated by Louis Jacobs. London: Vallentine, Mitchell, 1960; rpt. New York: Sepher-Hermon Press, 1974.
- *The Palm Tree of Devorah* [A TARGUM TORAH CLASSIC] translated and annotated by Rabbi Moshe Miller. Jerusalem/Spring Valley: Targum Press/Feldheim Publishers, 1993.

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

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

Fine's introduction gives historical and religious background to his presentation of "The Rules of Mystical Piety" as codified by Cordovero, Luria, Karo, and others, and practiced by Safed mystics. Fine also gives us a translation of a condensed version of Elijah de Vidas' popular *Reshith Hokhmah* (The Beginning of Wisdom).

Werblowsky, R.J. Zwi. *Joseph Karo: Lawyer and Mystic*. Philadelphia: The Jewish Publication Society of America, 1962; rpt. 1977.

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

## Books: Lurianic

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

A preface and introduction to *Etz Hayim*, Vital's summary of Lurianic Kabbalah.

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

A Lurianic introduction to the *Zohar*.

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

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

\_\_\_\_\_. *Kabbalah: A Gift of the Bible*. Jerusalem: Research Centre of Kabbalah, 1984.

A collection of essays covering a wide range of subjects from the point of view of Lurianic Kabbalah.

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

Translation of and extensive commentary on Vital's *Etz Hayim*, Chapter 1, Branch 1.

NOTE: Currently, all of the books by R. Yehuda Ashlag listed above except *In the Shadow of the Ladder* are available at [www.kabbalah.com](http://www.kabbalah.com). See also David Hansel, "The Origin in the Thought of Rabbi Yehuda Halevy Ashlag: *Simsum* of God or *Simsum* of The World?" in *Kabbalah: Journal for the Study of Jewish Mystical Texts* Volume 7, edited by Daniel Abrams and Avraham Elqayam (Los Angeles: Cherub Press, 2002).

Bar Chaim, Yitzchak (= pseud. Rabbi Pinchas Winston, trans.) *Shaar HaGilgulim: The Gates of Reincarnation [THE EIGHTH GATE] by Rabbi Isaac Luria and Rabbi Chaim Vital*. Malibu: Thirty Seven Books Publishing, 2003.

"*Shaar HaGilgulim* (The Gates of Reincarnation) records the fundamentals of spiritual development and the journeys of the soul. Based on the writings of the master Kabbalist, Rabbi Yitzchak Luria, zt"l (1534-1572), the Arizal, the book was recorded by his foremost disciple, Rabbi Chaim Vital, zt"l, and amended by Rabbi Shmuel Vital, his son."

Bar-Lev, R. Yechiel. *Song of the Soul. Introduction to Kabbalah* (based on Rabbi Moshe Chaim Luzzatto's *KALACH PITCHEI CHOCHMA*). Hebrew original: *Yedid Nefesh* (1988); English translation, Petach Tikva: 1994 (distributed by Moznaim, New York).

Recommended by contemporary Haredi teachers, *Song of the Soul's* presentation of Lurianic doctrine is much clearer than Research Centre's version of Luzzatto's summary, *General Principles of the Kabbalah*.

Eichenstein, Zevi Hirsch. *Turn Aside from Evil and Do Good. An Introduction and a Way to the Tree of Life* [SUR ME-RA' VA-'ASEH TOV, originally published in 1832, a year after the author's death], translated, introduced, and annotated by Louis Jacobs. London/Washington: The Littman Library of Jewish Civilization, 1995.

Lurianic Kabbalah, derived primarily from Vital's *Etz Hayim* and *Peri Etz Hayim*.

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

The texts translated are *Sefer ha-Hezyonot* (Book of Visions) by Hayim Vital and *Megillat Setarim* (Book of Secrets) by Rabbi Yitzak Isaac Safrin of Komarno, a 19<sup>th</sup>-century hasid who thought himself to be a reincarnation of Isaac Luria.

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

*Physician of the Soul* is the most important study on Luria in English to date. Not only is Lurianic doctrine treated but also Luria's life, his activities, and his circle of fellow kabbalists—all without succumbing to the mythology which surrounds The Holy Lion.

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

A translation of *Sha'ar ha-Kelalim* (Gates of Principles), which serves as a preface to some printed editions of Vital's *Etz Hayim*, though it is likely written by another student of Luria's, R. Moshe Yonah. The text offers a version of Luria's system which was apparently formulated earlier than Vital's *magnum opus*.

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

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

Luzzatto, R. Moses C. *General Principles of the Kabbalah*. Research Centre of Kabbalah, 1970; distributed by Samuel Weiser, New York.

Though not written by a Safed Kabbalist of the 16<sup>th</sup> century, this work contains an outline of Lurianic Kabbalah, *Kalach Pitchei Hokhmah* (138 Gates of Wisdom). Luzzatto (1707-47) was an Italian poet and mystic best known for his ethical treatise *Mesillat Yesharim* (Path of the Just, English translation by Shraga Silverstein, Jerusalem: Feldheim Publishers, 1966). I also recommend Luzzatto's *Derekh ha-Shem* (The Way of God, English translation by R. Aryeh Kaplan, Feldheim, 1977).

\_\_\_\_\_. *Secrets of the Future Temple*, translated by Avraham Greenbaum. Jerusalem: Temple Institute/Azamra Institute, 1999.

*Secrets* offers a translation of Luzzatto's *Mishkney Elyon*, "Dwellings of the Supreme," in which he "explains the inner meaning of the Temple services and their role of bringing *Shefa* to the souls on their level and to angels on theirs" (p. 44).

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

Tishby, Isaiah. *The Doctrine of Evil in Lurianic Kabbalah*. London: Kegan Paul (FORTHCOMING).

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

"This book...is adapted and translated for the English reader directly from the original text, *The Gateway to Reincarnation (Sha'ar ha-Gilgulim)*."

\_\_\_\_\_. *Kabbalah: The Splendor of Judaism*. Northvale: Jason Aronson Inc., 2000.

"This volume is primarily derived from the work of Rabbi Chaim Vital entitled *The Fruit of the Tree of Life*" (p. xvii).

Work of the Chariot. *Tree of Life: Branches I-X* [WC #6]. Los Angeles: Work of the Chariot, 1970.

Now on-line at [www.workofthechariot.com](http://www.workofthechariot.com).

## A Selection of Articles, Books, Sections of Books, and Dissertations

Altmann, Alexander. "Lurianic Kabbalah in a Platonic Key: Abraham Cohen Herrera's *Puerta del Cielo*," in *Hebrew Union College Annual*, vol. 53 (1982, Cincinnati); and in *Jewish Thought in the Seventeenth Century*, edited by I. Twersky and B. Septimus (Cambridge: Harvard University Press, 1987).

In *Puerta del Cielo* (Gate of Heaven), Herrera attempts to reconcile Lurianic Kabbalah with Neoplatonic philosophy.

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

Bindman, Yirmeyahu. *Rabbi Moshe Chaim Luzzatto: His Life and Works*. Northvale / London: Jason Aronson Inc., 1995.

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

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

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

Ch. 14. Hayyim Vital: selections from *Sha'arei Kedushah* (Gates of Holiness).

Bos, Gerrit. "Hayyim Vital's 'Practical Kabbalah and Alchemy': A 17<sup>th</sup>-Century Book of Secrets," in *The Journal of Jewish Thought and Philosophy*, vol. 4 (Harwood Academic Publishers GmbH, 1994).

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

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

Numerous references to the mystics of Safed, in particular Isaac Luria, appear in *Between Worlds*. See especially "The Dead and the Possessed," section: THE LURIA CASES (pp. 45-56), and "The Task of the Exorcist," sections: LURIANIC EXORCISM (pp. 71-85) and THE AFTERLIFE OF LURIANIC EXORCISM (pp. 85-90).

\_\_\_\_\_. "Jewish Exorcism: Early Modern Traditions and Transformations," in *Judaism in Practice from the Middle Ages through the Early Modern Period* [PRINCETON READINGS IN RELIGIONS], edited by Lawrence Fine. Princeton and Oxford: Princeton University Press, 2001.

Dan, Joseph. *Jewish Mysticism and Jewish Ethics*. Seattle: University of Washington Press, 1986.

Ch. 4. "Mystical Ethics in Sixteenth-Century Safed."

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

Elior, Rachel. “Messianic Expectations and Spiritualization of Religious Life in the Sixteenth Century,” in *Revue des Etudes juives*, CXLV (1-2) (janv.-juin 1986).

Fine, Lawrence. “The Art of Metoposcopy: A Study in Luria’s Charismatic Knowledge,” in *AJS Review*, vol. 11, no. 1 (Spring 1986); and in *Essential Papers on Kabbalah*, edited by Lawrence Fine (New York: New York University, 1995).

\_\_\_\_\_. “Contemplative Death in Jewish Mystical Tradition,” in *Sacrificing the Self: Perspectives on Martyrdom and Religion*, edited by Margaret Cormack (Oxford/New York: Oxford University Press, 2002).

\_\_\_\_\_. “The Contemplative Practice of *Yihudim* in Lurianic Kabbalah,” in *Jewish Spirituality II: FROM THE SIXTEENTH-CENTURY REVIVAL TO THE PRESENT* [Volume 14: WORLD SPIRITUALITY] (hereafter *Jewish Spirituality II*), edited by Arthur Green (New York: The Crossroad Publishing Company, 1987).

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

\_\_\_\_\_. “Pietistic Customs from Safed,” in *Judaism in Practice from the Middle Ages through the Early Modern Period* [PRINCETON READINGS IN RELIGIONS], edited by Lawrence Fine. Princeton and Oxford: Princeton University Press, 2001.

\_\_\_\_\_. “Purifying the Body in the Name of the Soul: The Problem of the Body in Sixteenth-Century Kabbalah,” in *People of the Body: Jews and Judaism from an Embodied Perspective*, edited by Howard Eilberg-Schwartz [SUNY Series, THE BODY IN CULTURE, HISTORY, AND RELIGION] (Albany: State University of New York Press, 1992).

\_\_\_\_\_. “Recitation of *Mishnah* as a Vehicle for Mystical Inspiration: A Contemplative Technique Taught by Hayyim Vital,” in *Revue des Etudes juives*, CXLI (1-2) (1982).

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

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

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

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

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

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

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

Section II contains five articles on spirit possession in Safed, and there are eight appendices offering texts from this period. The predominant sources for the articles and the texts offered are the works of Rabbi Hayyim Vital, though others are drawn from as well.

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

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

Horowitz, Isaiah. *The Generations of Adam* [= *TOLDOT ADAM*], translated, edited and introduced by Miles Krassen, preface by Elliot R. Wolfson. [THE CLASSICS OF WESTERN SPIRITUALITY, #85]. New York / Mahwah: Paulist Press, 1996.

An introduction to *Shney Luchot Habrit*.

\_\_\_\_\_. *Shney Luchot Habrit*, translated and annotated by Eliyahu Munk, 3 volumes. 1999, Lambda Publishers, Inc., Brooklyn.

*Shney Luchot Habrit*, the principle work of Rabbi Isaiah ben Abraham Horowitz (1565?-1626), blends the Kabbalah of the *Zohar*, Moses Cordovero, and Isaac Luria.

Idel, Moshe. "Italy in Safed, Safed in Italy: Toward an Interactive History of Sixteenth-Century Kabbalah," in *Cultural Intermediaries: Jewish Intellectuals in Early Modern Italy*, edited by David B. Ruderman and Giuseppe Veltri. Philadelphia: university of Pennsylvania Press, 2004.

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

Ch. 10. "The Communication of the Heavenly Mentor to Rabbi Joseph Karo" (six passages from *Maggid Mesharim*)

Ch. 11. "The Visions of Hayyim Vital" (five selections from *Sefer ha-Hezyonot* [Book of Visions]).

\_\_\_\_\_. “Uplifting the Sparks in Later Jewish Mysticism,” in *Jewish Spirituality II*, edited by Arthur Green (1987).

Jacobson, Yoram. “The Aspect of the ‘Feminine’ in Lurianic Kabbalah,” in *Gershom Scholem’s MAJOR TRENDS IN JEWISH MYSTICISM 50 Years After* [Proceedings of the Sixth International Conference on the History of Jewish Mysticism], edited by P. Schaefer and J. Dan (Tuebingen: J.C.B. Mohr [Paul Siebeck], 1993).

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

Ch. 5. “Safed” (quotes Karo, Cordovero, and Vital)

Ch. 6. “The Ari” (passages from Vital’s *Sha’ar Ruah ha-Ko-desh*, Gate of the Holy Spirit)

\_\_\_\_\_. *Meditation and the Bible*. New York: Samuel Weiser, 1978.

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

Katz, Jacob. “The Dispute between Jacob Berab and Levi ben Habib over Renewing Ordination,” in *Binah*, vol. 1: STUDIES IN JEWISH HISTORY, edited by Joseph Dan (New York: Praeger Publishers, 1989).

\_\_\_\_\_. “Halakhah and Kabbalah as Competing Disciplines of Study,” in *Jewish Spirituality II*, edited by Arthur Green (1987).

Krassen, Miles. “Visiting Graves” (including Vital at Abbaye’s Grave) and “The Lurianic Adam,” in *Kabbalah: A Newsletter of Current Research in Jewish Mysticism*, vol. 3, no. 1 (Fall, 1988).

Krassen translates and comments on two passages from Vital’s *Sha’ar ha-Gilgulim* (Gate of Transmigrations). Also in this issue of *Kabbalah* is a segment of *Sefer Etz Hayim* on the ascent of saints translated by Eliyahu Klein.

Liebes, Yehuda. “Myth vs. Symbol in the Zohar and in Lurianic Kabbalah,” in *Essential Papers on Kabbalah*, edited by Lawrence Fine (1995).

Magid, Shaul. “From Theosophy to Midrash: Lurianic Exegesis and the Garden of Eden,” in *AJS Review*, Volume XXII, Number 1 (Cambridge: Association for Jewish Studies, 1997).

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

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

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

McLean, Adam. "Kabbalistic Cosmology and Its Parallels in the 'Big Bang' of Modern Physics," in *The Hermetic Journal*, Issue Number 39. edited by Adam McLean. London: The Hermetic Research Trust, Spring 1988.

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

Part 7. passages from Luria, Vital, Cordovero, Galante and Horowitz.

Meroz Ronit. "Faithful Transmission vs Innovation: Luria and His Disciples," in *Gershom Scholem's MAJOR TRENDS IN JEWISH MYSTICISM 50 Years After* (1993).

Newman, Rabbi Dr. Eugene. *Life & Teachings of Isaiah Horowitz*. London: G.J. George & Co. Ltd., 1972.

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

\_\_\_\_\_. *Roots of Faith and Devekut: Studies in the History of Kabbalistic Ideas* (Los Angeles: Cherub Press, 2004)

Patai, Raphael. "Exorcism and Xenoglossia among the Safed Kabbalists" in

- *Journal of American Folklore*, vol. 91, no. 361 (1978); and
  - (*idem*) *On Jewish Folklore* (Detroit: Wayne State University Press, 1983).
- A summary of kabbalistic beliefs concerning the punishment of sin after death, exorcism, and spirit possession. An excerpt from Vital's *Sefer ha-Gilgulim* is translated.

\_\_\_\_\_. *The Jewish Alchemists. A History and Source Book*. Princeton: Princeton University Press, 1994.

Ch. 28. Hayyim Vital, Alchemist (page 341: "Vital's interest in magic and alchemy has been underplayed to such an extent by the historians of Jewish mysticism that one has the impression that they are embarrassed by the fact that this great Kabbalist devoted much of his attention to such subjects").

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

Pinson, DovBer. *Reincarnation and Judaism: The Journey of the Soul*. Northvale: Jason Aronson Inc., 1999.

Based on Vital's *Sha'ar ha-Gilgulim*.

Posy, Arnold. *Mystic Trends in Judaism*. Middle Village: Jonathan David, 1966; rpt. 1994.

Sketches of Cordovero, Luria, Herrera, Luzzatto, and others.

Robinson, Ira. "Moses Cordovero and Kabbalistic Education in the Sixteenth Century," in *Judaism*, vol.39 (1990).

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

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

Samuel, Michael. "*From My Flesh Shall I See God*": *The Empirical Method in Lurianic Kabbalah*. M.A. thesis, Montreal: Concordia University, 1990.

Schechter, Solomon. "Safed in the Sixteenth Century—A City of Legalists and Mystics," in

- (*idem*) *Studies in Judaism*, SECOND SERIES (Philadelphia: Jewish Publication Society of America, 1908); and
- (*idem*) *Studies in Judaism*, A SELECTION (Cleveland: Jewish Publication Society, and The World Publishing Company, 1958).

Schechter's article is considered a classic study, often praised and recommended.

Schneider, Sarah. "The Small Light to Rule by Night: The Seven Stages of Feminine Development—excerpt from *The Diminished Moon* by R. Isaac Luria," in (*idem*) *Kabbalistic Writings on the Nature of Masculine and Feminine*. Northvale – Jerusalem: Jason Aronson Inc., 2001.

Schochet, Jacob Immanuel. *Mystical Concepts in Chassidism. An Introduction to Kabbalistic Concepts and Doctrines*. Brooklyn: Kehot Publication Society, 1979.

Scholem, Gershom. *Kabbalah* (articles from *ENCYCLOPEDIA JUDAICA*). Jerusalem and New York: Keter Publishing House and Times Books, 1974; rpt. New York: Meridian, 1978; rpt. New York: Dorset Press, 1987.

pp. 67-79: "The Kabbalah after the Expulsion from Spain and the New Center in Safed"

pp. 128-44: "The Doctrine of Creation in Lurianic Kabbalah"

pp. 401-4: "Moses Cordovero"

pp. 420-8: "Isaac Luria"

pp. 443-8: "Hayyim Vital."

\_\_\_\_\_. *Major Trends in Jewish Mysticism*. Jerusalem: Schocken Publishing House, 1941; reprinted frequently by Schocken Books, New York.

Lecture Seven. "Isaac Luria and His School"

\_\_\_\_\_. *On the Kabbalah and Its Symbolism*. New York: Schocken Books, 1965.

pp. 108-17: in (section) "Kabbalah and Myth"

pp. 149-53: in (section) "Tradition and New Creation in the Ritual of the Kabbalists"

\_\_\_\_\_. *On the Mystical Shape of the Godhead*. New York: Schocken Books, 1991.

pp. 228-41: in (section) "Gilgul: The Transmigration of Souls"

\_\_\_\_\_. *Sabbatai Sevi: The Mystical Messiah*. Princeton: Princeton University Press, 1973.

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

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

Ch 1.VI. "The spread of Lurianic Kabbalah until 1665"

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