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The ספר הזוהר ZOHAR

PRITZKER EDITION

Translation and Commentary by

DANIEL C. MATT

The Zohar Pritzker Edition Vol 1

Moshe Idel



The Zohar Pritzker Edition Vol 1:

John's Gospel and the Formula Behind the Myth of Jesus Greg O'Shea, 2016-01-01 John's Gospel and the Formula behind the Myth of Jesus is about a set of ideas that largely dictated the form and content of John's Gospel and profoundly influenced the three Synoptic Gospels. Far from the simple narrative it seems to be, John's Gospel is a highly complex work geared to the depiction of Jesus as a type of cosmic figure. To this end its author draws on astrology, the annual cycle of Jewish festivals, symbolism taken from the Qabalah, and a section of Genesis. The book examines clues that Qabalah and Hellenistic astrology were already in existence at the time of writing of Genesis. John's Gospel and the Formula behind the Myth of Jesus also looks at evidence that the true nature of John's Gospel has been known for some time. **The Zohar** Daniel C. Matt, 2003-09-01

Please see the Zohar Home Page for ancillary materials including the publication schedule, press release, Aramaic text, questions and answers. **The Zohar** Daniel C. Matt, **Zohar - Pritzker Edition, Volume Eight**, 2014 *Kabbalistic Manuscripts and Textual Theory* Daniel Abrams, 2010 *Kabbalistic Manuscripts and Textual Theory* uncovers the unstated assumptions and expectations of scribes and scholars who fashioned editions from manuscripts of Jewish mystical literature. This study offers a theory of kabbalistic textuality in which the material book, the printed page, no less than handwritten manuscripts, serves as the site for textual dialogue between Jewish mystics of different periods and locations. The refashioning of the text through the process of reading and commenting that takes place on the page in the margins and between the lines blurs the boundaries between the traditionally defined roles of author, reader, commentator, and editor. This study shows that kabbalists and academic editors reinvented the text in their own image as part of a fluid textual process that was nothing short of transformative. This book is certainly monumental, offering in its seven hundred pages a wealth of documentation and distilled argument that manages to be both comprehensive in its materials and transparent in its critical insights. It is rare indeed that a work of such formidable scholarship can actually be a pleasure to read and convincing in its elucidation of what are often extremely complex documentary circumstances and editorial traditions. From the foreword by David Greetham

First Things, 2006 *Kabbaliterature* Nitsa Kann, 2006 דניאל מַטְּ דניאל Chanan Matt, 2004 The Zohar is a mystical commentary on the Torah that is the basis for Kabbalah. This is a difficult book to translate. Matt, who has taught Jewish mysticism at Stanford University and the Hebrew University of Jerusalem, is working his way through the book, giving a comprehensive annotation that offers background and explanations of the text, both his own and those of other scholars.

The Zohar: Parashat Va-yishla Daniel Chanan Matt, 2004 The Zohar is a mystical commentary on the Torah that is the basis for Kabbalah. This is a difficult book to translate. Matt, who has taught Jewish mysticism at Stanford University and the Hebrew University of Jerusalem, is working his way through the book, giving a comprehensive annotation that offers background and explanations of the text, both his own and those of other scholars. **The Zohar** Daniel Chanan Matt, 2004

Ben: Sonship and Jewish Mysticism Moshe Idel, 2007 This book constitutes the first attempt to address the category of

Sonship in Jewish mystical literature as a whole a category much more vast than ever imagined By this survey not only can the mystical forms of Sonship in Judaism be better understood but the concept of Sonship in religion in general can also be enriched

Embracing the Dark Kennet Granholm,2005 **The Zohar** ,2003-10-28 The first two volumes of The Zohar Pritzker Edition translated with commentary by Daniel C Matt cover more than half of the Zohar s commentary on the Book of Genesis through Genesis 32 3 This is the first translation ever made from a critical Aramaic text of the Zohar which has been established by Professor Matt based on a wide range of original manuscripts The extensive commentary appearing at the bottom of each page clarifies the kabbalistic symbolism and terminology and cites sources and parallels from biblical rabbinic and kabbalistic texts The translator s introduction is accompanied by a second introduction written by Arthur Green discussing the origin and significance of the Zohar For ancillary materials including the Aramaic text please visit SUP s Zohar Home Page www.sup.org/zohar Further information on the Zohar Sefer ha Zohar The Book of Radiance has amazed and overwhelmed readers ever since it emerged mysteriously in medieval Spain toward the end of the thirteenth century Written in a unique Aramaic this masterpiece of Kabbalah exceeds the dimensions of a normal book it is virtually a body of literature comprising over twenty discrete sections The bulk of the Zohar consists of a running commentary on the Torah from Genesis through Deuteronomy This translation begins and focuses here in what are projected to be ten volumes Two subsequent volumes will cover other shorter sections The Zohar s commentary is composed in the form of a mystical novel The hero is Rabbi Shim on son of Yohai a saintly disciple of Rabbi Akiva who lived in the second century in the land of Israel In the Zohar Rabbi Shim on and his companions wander through the hills of Galilee discovering and sharing secrets of Torah On one level biblical figures such as Abraham and Sarah are the main characters and the mystical companions interpret their words actions and personalities On a deeper level the text of the Bible is simply the starting point a springboard for the imagination For example when God commands Abraham Lekh lekha Go forth to the land that I will show you Genesis 12 1 Rabbi El azar ignores idiomatic usage and insists on reading the words more literally than they were intended hyperliterally Lekh lekha Go to yourself Search deep within to discover your true self At times the companions themselves become the main characters and we read about their dramatic mystical sessions with Rabbi Shim on or their adventures on the road for example an encounter with a cantankerous old donkey driver who turns out to be a master of wisdom in disguise Ultimately the plot of the Zohar focuses on the ten sefirot the various stages of God s inner life aspects of divine personality both feminine and masculine By penetrating the literal surface of the Torah the mystical commentators transform the biblical narrative into a biography of God The entire Torah is read as one continuous divine name expressing divine being Even a seemingly insignificant verse can reveal the inner dynamics of the sefirot how God feels responds and acts how She and He the divine feminine and masculine relate intimately with each other and with the world

Jewish Book World ,2008 *The Jewish Quarterly* ,2005 **The Cambridge History of Jewish Philosophy** Steven M. Nadler,Tamar Rudavsky,Martin

Kavka, Zachary Braiterman, David Novak, 2009 Provides a comprehensive overview of Jewish philosophy from the seventeenth century to the present day *The Zohar* Daniel C. Matt, *Meaning & Mitzvah* Goldie Milgram, 2005 This innovative guidebook makes accessible Judaism's spiritual pathways principles and applications and empowers you to test their value within your own life Each chapter provides step by step recipe like guides to a particular Jewish practice or group of practices gives examples of how they might unfold inside your life and shows how each can help refuel your spirit throughout the day BOOK JACKET **Hebrew studies**, 2008 **Nahmanides in Medieval Catalonia** Nina Caputo, 2007 Nina Caputo situates Nahmanides 1195-1270 the brilliant Talmudic scholar in medieval Catalonia and in the important discourse anticipating messianic redemption that began developing there in the late thirteenth century Caputo argues that Nahmanides' role in negotiating Jewish-Christian interactions and mediating relations among Jews as well as his formulation of a fresh systematic approach to exegesis reflects a sense of historical and chronological contingency expressed throughout his writings

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