HEKHAL · READER'S EDITION

Idra Rabba (the skull and the dew)

Zohar, Idra Rabba; The Skull and the Dew of Atika

אדרא רבא

Hekhal Targum Project (machine-assisted draft; pending scholarly review)

PROVISIONAL EDITION · MACHINE-ASSISTED · NOT YET REVIEWED BY A CREDENTIALED EDITOR

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This edition presents the verbatim original-language text beside a fresh English rendering and a critical apparatus. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

בגולגלתא, (בכל יומא) יתבין תליסר (ס"א תריסר) אלפי רבוא עלמין, דנטלין עלוי רגלין, וסמכין עלוי. ומהאי גולגלתא נטיף טלא, להההוא דלבר, ומלייא לרישיה בכל יומא, דכתיב, (שיר השירים ה׳:ב׳) שראשי נמלא טל. ומההוא טלא דאנער מרישיה, ההוא דאיהו לבר, יתערון מתייא לעלמא דאתי. דכתיב (שראשי נמלא טל, מלאתי טל לא כתיב, אלא נמלא) דכתיב (ישעיהו כ"ו:י"ט) כי טל אורות טלך, אורות נהורא דחוורתא דעתיקא. ומההוא טלא, מתקיימין קדישי עליונין. והוא (רצ"ב) מנא

In the skull thirteen thousand myriads of worlds dwell, that take up their stand upon it and lean upon it. And from this skull a dew drips to that which is outside, and fills his head every day, as it is written (Song of Songs 5:2): “for my head is filled with dew.”

And from that dew which he shakes off from his head, the dew that is outside, the dead will awaken to the world to come. As it is written (Isaiah 26:19): “for your dew is a dew of lights”, lights, the radiance of the whiteness of Atika. And by that dew the holy supernal ones are sustained; and it is the

manna ground fine for the righteous in the world to come. And that dew drips to the field of holy apples. This is what is written (Exodus 16:14): “and the layer of dew went up, and behold, upon the face of the wilderness, a fine flaking thing.” And the appearance of that dew is white, like the appearance of the bdellium stones, in which every color is seen. This is what is written (Numbers 11:7): “and its appearance like the appearance of bdellium.”

This skull: its whiteness illumines to thirteen sides engraved around it, to four sides on the one side, and to four sides on this side, toward the side of his face; and to four sides on this side, toward the hinder side; and one above the skull, that is, toward the upper side.

And from this is extended the length of his face, to three hundred and seventy myriads of worlds; and this is called Erekh Apayim, Long of Face. And this Ancient of Ancients (Atika de-Atikin) is called Arikha de-Anpin, Arikh Anpin, the Long Countenance. And that which is outside is called Ze’ir Anpin, the Short Countenance, over against Atika Sava, the Ancient Elder, the Holy of Holies of the holy ones. And Ze’ir Anpin,

דטחני לצדיקייא לעלמא דאתי. ונטיף ההוא טלא לחקלא דתפוחין קדישין. הדא הוא דכתיב, (שמות ט״ז:י״ד) ותעל שכבת הטל והנה על פני המדבר דק מחוספס. וחיזו ההוא טלא חוור. כהאי גוונא דאבנין (מ״ט) דבדולחא, דאתחזייא כל גוונין בגווה. הדא הוא דכתיב, (במדבר י״א:ז׳) ועינו כעין הבדולח. האי גולגלתא. חוורא דיליה, אנהיר לתליסר (רפ״ח) עיבר גליפין בסחרנוי. לארבע עיבר בסטרא חד, ולארבע עיבר בסטרא דא, בסטרא דאנפוי. ולארבע עיבר בסטרא דא, לסטרא דאחורא. וחד לעילא דגולגלתא. (כלומר לסטרא דלעילא). ומהאי אתפשט אורכא דאנפוי, לתלת מאה ושבעין רבוא עלמין. וההוא אתקרי ארך אפים. (כלומר אורכא דאנפין) והאי עתיקא דעתיקין אתקרי אריכא דאנפין. וההוא דלבר אתקרי זעיר אנפין. לקבליה דעתיקא סבא, קדש קדשים דקדשיא. וזעיר אנפין (קל״ה ע״ב) כד אסתכל להאי, כלא (ס״א טלא) דלתתא אתתקן, ואנפוי מתפשטין ואריכין בההוא זמנא, אבל לא כל שעתא כמה דעתיקא.

when he gazes upon this, all that is below is set in order, and his face extends and lengthens at that time, but not at all times, as is Atika's.

PROVISIONAL DRAFT (PENDING SCHOLARLY REVIEW)





An orientation

This edition sets the verbatim original-language text beside a fresh English rendering and a critical apparatus: a running commentary on the passage, notes on the

controlled vocabulary and the rendering chosen for each term, and cross-references to the lexicon and to related sections. It is a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

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the-skull

idra-theosophy frame, configurative-anatomy mode (dominant), with the anti-corporealist-figurative relation carried as the default frame. The ‘skull’ (gulgalta) of Atika is a tikkun, a configuration, an ordered arrangement of the sefirotic dynamics, and NOT a corporeal cranium; the Idra deploys the concrete image deliberately, and the Maimonidean denial of divine corporeality is not violated because no body is asserted (Cordovero’s systematic reading). The image is preserved

concretely in the body and un-literalized here, never erased: on the wolfson-imaginal reading the imaginal skull is doctrinally real as the medium of the theophany, not a disposable metaphor. The thirteen-thousand and three-hundred-seventy myriads of worlds that rest on and extend from the skull figure the dependence of all worlds on the highest configuration. *Wolfson, Elliot R. 1994*; *Tishby, Isaiah 1989*

the-dew

idra-theosophy frame, emanative-flow mode, with pardes scriptural-anchoring. The dew (talla) is the primary image of vivifying flow: it drips from the skull, fills the head, sustains the supernal holy ones, and is the manna of the righteous in the world to come. As talla di-bedolcha (the dew of crystal/bdellium) it will revive the dead, the doctrinally load-bearing eschatological function. The passage weaves four proof-texts at the sod level: Song 5:2 (the head filled with dew; the Idra notes the passive 'nimla,' is filled, not the active 'I am full'), Isaiah 26:19 (the dew of lights, read as the radiance of Atika's whiteness), Exodus 16:14 (the manna as the dew on the wilderness), and Numbers 11:7 (the manna's appearance like bdellium, supplying the white-crystal color of the dew). *Matt, Daniel C. 2014*; *Tishby, Isaiah 1989*

erekh-apayim

idra-theosophy frame, scriptural-anchoring + concealment-revelation; pardes co-applies (a configurative etymology). The name of the supreme configuration is derived in the body: the 'length of the face' (orkha de-anpin) extended to 370 myriads of worlds is Erekh Apayim, the biblical idiom for 'slow to anger' (Exod 34:6), here read spatially-and-morally at once. Hence Atika de-Atikin (the Ancient of Ancients) is called Arikha de-Anpin / Arikh Anpin (the Long Countenance), and 'that which is outside' is Ze'ir Anpin (the Short Countenance). The concealed Atika and the disclosed Ze'ir Anpin are differentiated here for the first time in the chapter; their relation (Ze'ir Anpin's face lengthens, becomes momentarily patient like Atika's, when it gazes upon Atika) is the concealment-revelation dynamic. The developed five-partzuf systematization (Cordovero, Luria) is later reception and is not retrojected into the body. *Scholem, Gershom 1991*; *Giller, Pinchas 2001*

macroprosopus-comparand

PD-comparison (pardes/idra-theosophy). Mathers (1887), from Knorr's Latin, renders the configuration-names here as 'Macroprosopus' (Arikh Anpin) and 'Microprosopus' (Ze'ir Anpin), and Erekh Apayim / Arikha de-Anpin as 'Arikh Aphim, Vastness of Countenance' / 'the Vast Countenance.' This from-

Aramaic rendering keeps the erekh apayim patience-idiom ('Long of Face' / 'the Long Countenance') rather than Mathers' spatial 'Vastness,' and transliterates the Aramaic names rather than importing the Greek-Latin coinages. Both converge on rendering the dew and its resurrection-function; Mathers' passive 'the dead are raised up' slightly mutes the Aramaic's active 'yit'arun metayya' (the dead shall awaken). *Mathers, S. L. MacGregor 1887, p. 116-118*

Editorial decisions

- **the-field-of-holy-apples.** Rendered 'chakla de-tapuchin kadishin' literally as 'the field of holy apples' rather than substituting its sefirotic code-meaning (the field of holy apple trees is a standard Zoharic figure for the Shekhinah / the orchard of the lower configuration). Per the pardes shekhinah-relation discipline, the Biblical/figurative code-term is kept in the body and its identification is reserved for apparatus; here it is left as the concrete image, the sefirotic identification flagged only by this note. *(editor-vincent, 2026-05-29)*

Manuscript variants

- **Variant-reading gloss (ס"א) in the source, segment 1**: תריסר ('twelve') for תליסר ('thirteen') in 'thirteen thousand

myriads of worlds', The base reading 'thirteen thousand myriads' (telisar) is rendered; the variant 'twelve' (treisar) is noted. Thirteen is thematically loaded in this chapter (the whiteness illumines thirteen sides; the chapter heads toward the thirteen tikkunim of the beard / the thirteen attributes of mercy), so the 13/12 divergence is worth surfacing rather than silently resolving.

- **Variant-reading gloss (ס"א) in the source**: טלא ('the dew below') for כלא ('all that is below') in 'all that is below is set in order', The base reading 'kola' (all that is below is set in order when Ze'ir Anpin gazes on Atika) is rendered; the variant 'talla' would make the dew (rather than 'all') the thing set in order below, tightening the dew-imagery but narrowing the cosmic claim.

Colophon

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