HEKHAL · READER'S EDITION

Idra Rabba (the tikkunei dikna)

Zohar, Idra Rabba; The Precious Beard and Its Conformations

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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> What this is: a machine-assisted, provisional translation. Every rendering choice and every unresolved reading is recorded in the apparatus beside the text. If you read the original and something looks wrong, write to community@hekhal.org; corrections are credited.

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.



פתח רבי שמעון ואמר, ווי מאן דאושיט ידוי בדיקנא יקירא עלאה, דסבא קדישא, טמירא וסתימא (נ"א טמיר וסתים) מכלא דיקנא דההיא תושבחתא. דיקנא דסתים ויקיר מכל תקונוי. דיקנא דלא ידעין עלאין ותתאין. דיקנא דהיא תושבחתא דכל תושבחין. דיקנא דלא הוי בר נש נביאה וקדישא דיקרב למחמי ליה. דיקנא דהיא תלייא בשערוי עד טבורא דלבא. חוורא כתלגא יקירא דיקירין. טמירא דטמירין. מהימנותא דמהימנותא דכלא. תאנא, בצניעותא דספרא, דהאי

R. Shimon opened and said: Woe to one who reaches out his hand to the precious supernal beard of the Holy Elder, concealed and hidden from all, the beard of that praise; the beard concealed and more precious than all its conformations; the beard that neither the upper nor the lower beings have known; the beard that is the praise of all praises; the beard to which no man, prophet, or holy one has approached so as to behold it; the beard whose hairs hang down to the navel of the heart, white as snow; precious of the precious, hidden of the hidden, the faith of the faith of all.

דיקנא מהימנותא דכלא, נפיק מאודנוי, ונחית סוחרניה דפומא קדישא, ונחית וסליק וחפי, בתקרובתא (סגי) דבוסמא טבא, חוורא דיקירא (ס"א דבדיקניה). ונחית (ס"א חוורא יקירא דדיקניה נחית) בשקולא, וחפי עד טבורא. הוא דיקנא יקירא, מהימנא שלימא, דנגדין ביה י"ג נביעין, מבועין דמשח רבות טבא, בתלת עשר תקונין מתתקנא. תקונא קדמאה. מתתקן שערא מלעילא, ושארי מההוא תקונא דשער רישיה, דסליק בתקונוי לעילא מאודנוי, ונחית מקמי פתחא דאודנין, בחד חוטא בשקולא טבא, עד רישא דפומא. תקונא תניינא. מתתקן שערא מרישא דפומא, (וסליק) עד רישא אחרא דפומא, בתקונא שקיל. תקונא תליתאה. מאמצעיתא דתחות (ס"א דהאי) חוטמא, מתחות תרין נוקבין, נפיק חד אורחא, ושערא אתפסק בההוא ארחא, ומליא מהאי גיסא, ומהאי גיסא שערא, מתקונא שלים סוחרניה דההוא אורחא.

It has been taught in the Concealment of the Book: this beard, the faith of all, goes forth from his ears and descends around the holy mouth, and descends and ascends and covers, with an offering of good fragrance, white and precious; and it descends in balance and covers down to the navel. It is the precious beard, the perfect faithful one, in which thirteen springs flow, fountains of the oil of good anointing, ordered in thirteen conformations.

The first conformation: the hair is ordered from above, and begins from that conformation of the hair of his head which rises in its conformations above his ears, and descends before the opening of the ears, in a single thread, in good balance, to the top of the mouth.

The second conformation: the hair is ordered from the top of the mouth to the other top of the mouth, in a balanced conformation.

The third conformation: from the middle, beneath the nose, beneath the two nostrils, a single path goes forth, and the hair is parted along that path, and is full on this side and on that side; the hair, from a

perfect conformation, surrounds that path.

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-beard

idra-theosophy frame, configurative-anatomy mode (dominant), with the anti-corporealist-figurative relation as the default frame. The dikna (beard) is a tikkun, an ordered configuration, not a literal beard on a literal face; the Idra's warning 'woe to one who reaches out his hand to the beard' marks it as the most concealed and dangerous of the configurations to handle. The hair, the parting, the path beneath the nostrils are rendered concretely in the body, but they are configurations of the divine mercy, not corporeal features; the Maimonidean denial of divine

corporeality is not violated because no body is asserted (Cordovero's systematic reading). On the wolfson-imaginal reading the imaginal beard is real as the medium of the theophany, not a disposable metaphor; either way the un-literalizing is done here, not by erasing the image in the body. *Wolfson, Elliot R. 1994*; *Tishby, Isaiah 1989*

thirteen-conformations

idra-theosophy frame, scriptural-anchoring; pardes co-applies. The beard is ordered in thirteen conformations, through which flow 'thirteen springs, fountains of the oil of good anointing.' The thirteen are read by the Idra as the thirteen attributes of mercy enumerated in Exodus 34:6-7 ('the Lord, the Lord, a God merciful and gracious…') and echoed in Micah 7:18-20 ('who is a God like you, pardoning iniquity…'): the beard is the channel by which mercy flows from the concealed Ancient One to the worlds, each conformation a measure of that mercy. The from-Aramaic 'conformations' uses the Idra-register configuration/arrangement sense of tikkun (the ordered parts of the beard), deliberately NOT the later Lurianic 'rectification' (the cosmic shevirah-repair, a homonym). The detailed enumeration of the conformations beginning here continues through the following chapters of the Idra Rabba. *Matt, Daniel C. 2014*; *Liebes, Yehuda 1993*

macroprosopus-comparand

PD-comparison. Mathers (1887, from Knorr's Latin) titles the section 'Concerning the Beard of Macroprosopus' and renders the thirteen tikkunim as 'thirteen dispositions' / 'thirteen forms,' the springs as 'thirteen fountains… scattering the most precious balm of splendour,' and be-shikkula as 'in the equilibrium (of balanced power)' (this rendering: 'in balance,' preserving the weighing-image of the matkela register). Convergence on the awe-warning ('Woe unto him who extendeth his hand'), the whiteness ('white as snow'), and the thirteen springs; divergence on Macroprosopus vs the Holy Elder/Atika and on dispositions/forms vs conformations. Mathers adds bracketed glosses absent from the Aramaic.
Mathers, S. L. MacGregor 1887, p. 134-135

Editorial decisions

- **conformations.** The thirteen tikkunim of the beard rendered 'conformations' (the ordered parts/arrangements of the beard, each a channel of an attribute of mercy), using the Idra-register configuration sense; the Lurianic 'rectification' (cosmic shevirah-repair) is deliberately avoided as a homonym, consistent with the cluster's treatment of tikkun. The thirteen attributes of mercy (Exod 34 / Micah 7) identification is placed in apparatus, not asserted in the

body (the source enumerates the conformations anatomically; the Micah-7 mapping is made explicit later in the Idra). *(editor-vincent, 2026-05-29)*

- **the-holy-elder.** ‘Sava kadisha’ rendered ‘the Holy Elder’ (sava = elder/old one), a standard epithet of Atika Kadisha; the Atika identification noted in apparatus rather than substituted in the body, preserving the source’s own appellation. *(editor-vincent, 2026-05-29)*

Manuscript variants

- **Variant-reading gloss (נ”א) in the source**: טמיר וסתים (‘hidden and concealed’, masculine) for טמירא וסתימא (the determinate/emphatic forms) describing the beard, A grammatical variant in the run of epithets for the concealed beard; does not affect the sense.

Colophon

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