HEKHAL · READER'S EDITION

Idra Rabba (the convocation)

Zohar, Idra Rabba; The Convocation of the Greater Assembly

אדרא רבא

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

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

Edition of 2026-10-24 · hekhal.org

About this edition

The underlying text is in the public domain by age. The original-language text is reproduced verbatim from a digital transcription of a public-domain text; the licence of that transcription is not stated as open (a verbatim transcription of a public-domain text carries no new copyright under US law), and this English rendering and its apparatus are a provisional scholarly draft, released openly for correction and not yet reviewed by a credentialed editor.

TRADITION	jewish-mysticism
LANGUAGE	Aramaic
PERIOD	late-13c (pseudepigraphically 2c)
ATTRIBUTION	Anonymous Zoharic authorship (Castilian circle, late 13th c.; pseudepigraphically R. Shimon bar Yochai). Targum machine-assisted, 2026-05-29.
TRANSLATION	Hekhal Targum Project (machine-assisted draft; pending scholarly review)
LICENCE	CC-BY-SA-4.0
DOI	10.5281/zenodo.20675591
ONLINE	https://hekhal.org/texts/zohar-idra-rabba-convocation-targum/

> **Cite this edition:** Hekhal Targum Project, trans. "Zohar, Idra Rabba; The Convocation of the Greater Assembly." Hekhal reader's edition, 2026-10-24. https://hekhal.org/texts/zohar-idra-rabba-convocation-targum/

> 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.

האדרא רבא קדישא תניא, אמר רבי שמעון לחברייא, עד אימת ניתיב בקיימא דחד סמכא. כתיב (תהילים קי״ט:קכ״ו) עת לעשות ליי הפרו תורתך. יומין זעירין, ומארי דחובא דחיק. כרוזא קארי כל יומא, ומחצדי חקלא זעירין אינון. ואינהו בשולי (נ״א בשורי) כרמא. לא אשגחן, ולא ידעין, לאן אתר אזלין כמה דיאות. אתכנשו חברייא לבי אדרא, מלובשין שריין סייפי ורומחי בידיכון, אזדרזו בתקוניכון. בעיטא, בחכמתא. בסוכלתנו. בדעתא. בחיזו. בידין. ברגלין (נ״א בחילא

The Great Holy Assembly. It was taught: R. Shimon said to the companions, “How long shall we sit resting upon a single pillar?” It is written (Ps 119:126): “It is a time to act for the Lord; they have voided your Torah.” The days are short, and the creditor presses hard. The herald calls out every day, and the reapers of the field are few; and they are at the edge of the vineyard, and they do not attend, and they do not know to what place they are going, as would be fitting.

”Gather, O companions, to the house of the Assembly, clothed in

דידין ורגלין). אמלכו עליכון למאן (ס"א למלכא) דברשותיה חיי ומותא. למגזר מלין דקשוט. מלין דקדישי עליונין צייתי להו, וחדאן למשמע להו, ולמנדע להו. יתיב רבי שמעון ובכה, ואמר ווי אי גלינא, ווי אי לא גלינא. חברייא דהוה תמן אשתיקו. קם רבי אבא ואמר ליה, אי ניחא קמיה דמר לגלאה, הא כתיב (תהילים כ"ה:י"ד) סוד יי ליראיו, והא חברייא אלין דחלין דקודשא בריך הוא אינון, וכבר עאלו באדרא דבי משכנא, מנהון עאלו, מנהון נפקו. תאנא, אתמנו חברייא קמיה דרבי שמעון, ואשתכחו, רבי אלעזר בריה. ורבי אבא. ורבי יהודה. ורבי יוסי בר יעקב. ורבי יצחק. ורבי חזקיה בר רב. ורבי חייא. ורבי יוסי. ורבי ייסא. ידין יהבו לרבי שמעון, ואצבען זקפו לעילא. ועאלו בחקלא ביני אילני ויתבו. קם רבי שמעון וצלי צלותיה, יתיב בגווייהו ואמר, כל חד ישוי ידוי בתוקפיה. שוו ידייהו, ונסיב לון פתח ואמר (דברים כ"ז:ט"ו) ארור האיש אשר יעשה פסל ומסכה מעשה ידי חרש ושם בסתר וענו (ס"א כל העם) כלם ואמרו אמן. פתח רבי שמעון ואמר, (תהילים קי"ט:קכ"ו) עת לעשות ליי, אמאי עת לעשות ליי. משום דהפרו

coats of mail, with swords and spears in your hands. Ready yourselves in your configurations: with counsel, with wisdom, with discernment, with knowledge, with sight, with hands, with feet. Enthrone over yourselves the One in whose dominion are life and death, so as to decree words of truth, words to which the holy ones on high give ear, and rejoice to hear them and to know them."

R. Shimon sat and wept, and said: "Woe if I reveal, woe if I do not reveal!" The companions who were there kept silent. R. Abba arose and said to him: "If it is pleasing before the master to reveal it: is it not written (Ps 25:14), 'The secret of the Lord is for those who fear Him'? And these companions, they are in fear of the Holy One, blessed be He, and they have already entered the Assembly of the house of the Tabernacle: some of them entered, some of them went forth."

It was taught: the companions were counted before R. Shimon, and there were found R. Elazar his son, and R. Abba, and R. Yehudah, and R. Yose bar Yaakov, and R. Yitzchak, and R. Chizkiyah bar Rav, and R. Chiya, and R. Yose, and R. Yeisa. They gave their hands to R. Shimon and raised

תורתך. מאי הפרו תורתך, תורה דלעילא. דאיהי מתבטלא אי לא יתעביד בתקונוי (ס"א שמא) דא. ולעתיק יומין אתמר. כתיב (דברים ל"ג:כ"ט) אשריך ישראל מי כמוך. וכתיב, (שמות ט"ו:י"א) מי כמוך באלים יי.

their fingers on high, and they entered the field among the trees and sat down. R. Shimon arose and prayed his prayer, sat among them, and said: "Let each one set his hands firmly." They set their hands, and he took them. He opened and said (Deut 27:15): "Cursed be the man who makes a graven or molten image, the work of a craftsman's hands, and sets it up in secret." And they all answered and said, Amen.

R. Shimon opened and said (Ps 119:126): "It is a time to act for the Lord." Why "a time to act for the Lord"? Because "they have voided your Torah." What is "they have voided your Torah"? The Torah above: which is itself made void, if this be not enacted in its configurations. And it was said concerning the Ancient of Days. It is written (Deut 33:29): "Happy are you, O Israel; who is like you?" And it is written (Exod 15:11): "Who is like you among the mighty, O Lord?"

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.

⁂

the-assembly

idra-theosophy frame, assembly-frame mode (dominant). ‘Idra’ is literally a threshing-floor, the round and open place where a circle gathers for the harvest; it names the dramatic convocation that gives the Idra Rabba and Idra Zuta their titles. The assembly-frame is generative, not ornamental: on the liebes-mythic-dramatic reading the convocation is itself a redemptive event and the disclosure a sacred drama (three of the companions will die within the Idra Rabba); on the hellner-eshed-experiential reading the fellowship of the chevraya is the very medium through which the theophany becomes present. The martial imagery (coats of mail, swords, spears) figures the companions’ faculties arrayed for the danger of the disclosure. *Liebes, Yehuda 1993*; *Hellner-Eshed, Melila 2009*

a-time-to-act-for-the-lord

pardes frame, sod/derash layering (the passage expounds verses at the esoteric level). 'It is a time to act for the Lord; they have voided your Torah' (Ps 119:126) is read against its plain sense: the rabbinic warrant (b. Berakhot 63a) for setting aside a Torah-restriction in order to preserve the Torah is repurposed to license disclosing the secret when it is in danger of being lost ('the reapers of the field are few'). R. Shimon then re-expounds the verse (segment 5): 'they have voided your Torah' is the 'Torah above' (Torah di-le'eila), which is itself nullified unless enacted in its configurations, and this, the text says, was spoken concerning the Ancient of Days. The proof-text is the warrant for the whole Idra. *Matt, Daniel C. 2014*

the-ancient-of-days

idra-theosophy frame, anti-corporealist-figurative relation (the default frame). 'Atik Yomin' (the Ancient of Days, Dan 7:9) is the first naming of Atika Kadisha, the supreme and most concealed configuration the Idra Rabba will expound through the imagery of a divine countenance (skull, brain, beard). The configuration is a tikkun, a symbolic arrangement of the sefirotic dynamics, identified with the inwardness of Keter, and not a corporeal being; the imagery that follows in the Idra is figurative, in keeping with the Maimonidean denial of divine corporeality (the printed text even prefaces the Idra Rabba with a proofreader's gloss to this effect). On the reception-cordovero-

luria lens, Atika is read forward into Cordovero's systematic symbolism and Luria's five-partzuf doctrine; that systematization is later than the Idra and is an apparatus lens, not retrojected into the body. *Scholem, Gershom 1991*; *Tishby, Isaiah 1989*

configurations

Glossary discipline: 'tikkun' here (be-tikkuneikhon, segment 2; be-tikkunoi, segment 5) carries the Idra-stratum sense of an ordered configuration or arrangement, of the companions' arrayed faculties, and of the Torah above as it must be enacted, not the later Lurianic sense of cosmic rectification after the breaking of the vessels. Rendered 'configurations'; the Lurianic 'rectification' is deliberately avoided as anachronistic. A dedicated Idra sense for the glossary is proposed. *Giller, Pinchas 2001*

the-secret-of-the-lord

Glossary discipline (sod) and PD-comparison. 'Sod YHWH li-yere'av' (Ps 25:14) is R. Abba's warrant: the secret is entrusted to those who fear God, and the companions qualify. Rendered 'the secret of the Lord.' Mathers (1887), translating from Knorr's Latin, renders the same clause 'the Arcanum of the Tetragrammaton is with them that fear Him', Latinizing 'secret'

to ‘Arcanum’ and substituting ‘Tetragrammaton’ for the divine name; both are characteristic of the from-Latin, Golden-Dawn-framed register against which this from-Aramaic rendering is measured. *Mathers, S. L. MacGregor 1887, p. 109-110*

Editorial decisions

- **the-mighty.** Rendered ‘mi kamokha ba-elim’ (Exod 15:11) as ‘who is like you among the mighty’ rather than ‘among the gods.’ The Idra cites the verse for the incomparability of the Ancient of Days; ‘the mighty’ avoids importing a polytheistic register while preserving the elim wordplay the verse trades on (elim as mighty ones / as ‘gods’). The plain-sense polysemy is left in the verse. *(editor-vincent, 2026-05-29)*
- **armour.** Kept the martial imagery concrete (‘coats of mail, swords and spears’) rather than allegorizing it to ‘spiritual preparedness’ in the body. The figure, the companions arrayed as for battle against the danger of disclosure, is generative and is left for the reader; its sense is noted in the assembly-frame footnote. *(editor-vincent, 2026-05-29)*

Manuscript variants

- **Vilna / variant-reading gloss (נ”א)**: בשורי כרמא (‘in the rows of the vineyard’) for בשולי כרמא (‘at the edge / margin

of the vineyard'), A printed variant-reading note in the source. 'Be-shulei' (at the hem/edge) is rendered; 'be-shurei' (in the rows) is the alternative. Minor; does not affect the sense of the few laborers who do not attend to the vineyard (a figure for the study of the holy).

- **Variant-reading gloss (ס"א)**: למלכא ('a King') for למאן ('the One') in 'enthrone over yourselves the One in whose dominion are life and death', The variant makes the royal-enthronement image explicit ('a King'); the rendered 'the One' (le-man) is the less determinate base reading.

Colophon

Zohar, Idra Rabba; The Convocation of the Greater Assembly. Hekhal reader's edition of 2026-10-24. Generated from the living edition at https://hekhal.org/texts/zohar-idra-rabba-convocation-targum/; the online text may since have been corrected. The English rendering and apparatus are released under the licence stated above (CC-BY-SA-4.0); you may copy, share and adapt them with attribution to Hekhal and a link to the online edition, under the same licence.

Hekhal is an open, sourced reference to the world's mystical traditions. New texts, maps and lexicon entries: hekhal.org. To fund the translation of a text that has none in English, see hekhal.org/sponsor.

© 2026 Hekhal · hekhal.org