HEKHAL · READER'S EDITION

Idra Zuta (the close)

Zohar, Idra Zuta; The Death of R. Shimon

אדרא זוטא

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, narrated by R. Abba). 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-zuta-petirah-targum/

> **Cite this edition:** Hekhal Targum Project, trans. "Zohar, Idra Zuta; The Death of R. Shimon." Hekhal reader's edition, 2026-10-24. https://hekhal.org/texts/zohar-idra-zuta-petirah-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.



אמר רבי אבא, לא סיים בוצינא קדישא למימר חיים, עד דאשתככו מלוי, ואנא כתבנא, סברנא למכתב טפי, ולא שמענא. ולא זקיפנא רישא, דנהורא הוה סגי, ולא הוה יכילנא לאסתכלא. אדהכי אזדעזענא, שמענא קלא דקארי ואמר (משלי ג׳:ב׳) ארך ימים ושנות חיים וגו׳. שמענא קלא אחרא, (תהילים כ״א:ה׳) חיים שאל ממך וגו׳. כל ההוא יומא, לא אפסיק אשא מן ביתא, ולא הוה מאן דמטי לגביה, דלא יכילו דנהורא ואשא הוה בסוחרניה. כל ההוא יומא נפילנא

R. Abba said: The Holy Lamp had not finished saying “life” when his words were stilled; and I was writing, and I meant to write more, but I heard nothing. And I did not lift my head, for the light was great and I could not look upon it. Meanwhile I trembled. I heard a voice calling out and saying (Proverbs 3:2): “length of days, and years of life…” I heard another voice (Psalm 21:5): “He asked life of you…”

The whole of that day, the fire did not cease from the house, and there was none who could reach him, for they could not: light and

fire were round about him. The whole of that day I fell upon the ground and wailed. After the fire withdrew, I saw the Holy Lamp, the Holy of Holies, who had departed from the world, wrapped, lying on his right side, and his face was smiling.

R. Elazar his son arose, and took his hands and kissed them, and I licked the dust that was beneath his feet. The companions wished to weep and could not speak. The companions broke into weeping, and R. Elazar his son fell three times and could not open his mouth. At last he opened and said: "Abba! Abba!" There were three; one remains. Now let the living creature tremble, the birds fly, sinking into the openings of the Great Sea; and all the companions drink blood.

R. Chiya rose to his feet and said: Until now the Holy Lamp has attended to us; now it is no time for anything but to labor in his honor. R. Elazar and R. Abba arose and bore him upon a bier of stone, who has seen such confusion among the companions! And the whole house gave forth fragrances. They laid him upon his bier, and none attended to it but R. Elazar and R. Abba.

על ארעא, וגעינא. בתר דאזיל אשא, חמינא לבוצינא קדישא קדש הקדשים, דאסתלק מן עלמא, אתעטף שכיב על ימיניה, ואנפוי חייכין. קם רבי אלעזר בריה, ונטיל ידוי ונשיק לון, ואנא לחיכנא עפרא דתחות רגלוי. בעו חברייא למבכי, ולא יכילו למללא. שארו חברייא בבכיה, ורבי אלעזר בריה נפיל תלת זמנין, ולא יכיל למפתח פומיה. לבתר פתח ואמר, אבא אבא. תלת הוו, חד אתחזרו. השתא תנוד חיותא, צפראן טאסין, משתקען בנוקבאן דימא רבא, וחברייא כלהו שתיין דמא. קם רבי חייא על רגלוי ואמר, עד השתא בוצינא קדישא מסתכל (ס"א משתדל) עלן. השתא לאו הוא עדן, אלא לאשתדלא ביקריה. קם רבי אלעזר ורבי אבא, נטלו ליה בטיקרא דסיקלא, מאן חמא (ס"א ערעורא וערבוביא) ערבוביא דחברייא, וכל ביתא הוה סליק ריחין סליקו ביה בפורייה, ולא אשתמש ביה, אלא רבי אלעזר ורבי אבא. אתו טריקין, ומארי תריסין דכפר צפרי וטרדאן בהו (ס"א דצפרי וטרדיא והוו) בני מרוניא, צווחין בקטירין, דחשיבו דלא יתקבר תמן. בתר דנפק פורייא, הוה סליק באוירא. ואשא הוה להיט קמיה, שמעו קלא, עולו

ואתו, ואתכנשו להילולא דרבי שמעון, (ישעיהו נ״ז:ב׳) יבא שלום ינוחו על משכבותם. כד עאל למערתא שמעו קלא במערתא, זה האיש מרעיש הארץ מרגיז ממלכות, כמה פטרין ברקיעא משתככין (ס״א ולא משתכחין) ביומא דין בגינך, דנא רבי שמעון בן יוחאי, דמאריה משתבח ביה בכל יומא. זכאה חולקיה לעילא ותתא. כמה גניזין עלאין מסתמרן ליה, עליה אתמר (דניאל י״ב:י״ג) ואתה לך לקץ ותנוח ותעמוד לגורלך לקץ הימין. עד כאן האדרא קדישא זוטא

There came the men of arms of Kfar Tzippori, and the men of Meron busied themselves over him, crying out bitterly, for they feared he would not be buried there. After the bier went out, it rose into the air, and fire blazed before it. They heard a voice: "Enter and come and gather to the wedding-feast of R. Shimon. (Isaiah 57:2) 'He shall enter into peace; they shall rest upon their couches.'"

When he entered the cave, they heard a voice in the cave: "This is the man who made the earth quake, who made kingdoms tremble. How many advocates on high are stilled this day for your sake! This is R. Shimon ben Yochai, in whom his Master glories every day. Happy is his portion, above and below! How many supernal treasures are stored up for him! Of him it is said (Daniel 12:13): 'But you, go your way to the end; you shall rest, and shall stand up for your lot at the end of days.'" Thus far the Holy Idra Zuta.

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-holy-lamp

idra-theosophy frame, assembly-frame mode (dominant), with the botzina-kadisha disambiguation. ‘The Holy Lamp’ (botzina kadisha) is R. Shimon bar Yochai; the death-scene turns on the epithet, since ‘the lamp’ is extinguished from the world even as its light becomes too great to look upon. This is NOT botzina di-kardinuta (the adamantine measuring-spark of the configurations): the two phrases share only botzina, and the disambiguation is a known error-trap. On the liebes-mythic-dramatic reading the master’s death is the consummation of the Idra’s disclosure and is sacrificial-redemptive (the teaching and the dying are made one, he dies on the word ‘life’); on the hellner-eshed-experiential reading the fire, the unbearable light, the companions’ inability to look or speak, and the smiling face are the experiential register of the theophany at its most acute. *Liebes, Yehuda 1993*; *Hellner-Eshed, Melila 2009*

proof-texts

pardes frame, scriptural-anchoring. The death is framed by four verses read at the sod level: the two voices heard at the moment of death cite the promise of life (Proverbs 3:2, 'length of days and years of life'; Psalm 21:5, 'he asked life of you, you gave it him'), so that the master who dies on the word 'life' is answered with life; the summons to the burial cites Isaiah 57:2 ('he shall enter into peace; they shall rest upon their couches'), read as the hillula (the wedding-feast), the death as nuptial union of the soul; and the voice in the cave seals the scene with Daniel 12:13 ('go your way to the end… you shall stand up for your lot at the end of days'), the eschatological promise to the righteous. *Matt, Daniel C. 2016*

macroprosopus-comparand

PD-comparison. Mathers (1887, from Knorr's Latin) renders botzina kadisha as 'the Holy Light-bearer' (this rendering: 'the Holy Lamp,' preserving the concrete lamp and the distinctness from botzina di-kardinuta); renders the cry 'Abba! Abba!' as 'O my father! O my father!' (confirming the vocative, not the supernal-Father configuration); and adds parenthetical glosses absent from the Aramaic ('the living creatures (the Cherubim)'; 'Rabbi Schimeon' identifying the Holy Lamp). The from-Latin

/ from-Aramaic divergence is the contribution. *Mathers, S. L. MacGregor 1887, p. 339-340*

Editorial decisions

- **wedding-feast.** Rendered ‘hillula’ as ‘wedding-feast’ (Mathers: ‘nuptials’): the death of the righteous is figured as a nuptial celebration, the soul’s union above. The term is doctrinally load-bearing (the death is not mourned as loss but celebrated as union) and is kept as the marriage-image, not flattened to ‘celebration’ or ‘funeral.’ *(editor-vincent, 2026-05-29)*
- **abba-abba.** ‘Abba! Abba!’ kept as the untranslated affectionate Aramaic vocative (R. Elazar crying for his father R. Shimon), after Mathers’ ‘O my father!’. The vocabulary audit may register ‘abba’ as present (the word does occur); this is the vocative ‘father’ and the proper name R. Abba, NOT the supernal-Father configuration, carded accordingly. No glossary-term sense is asserted in the body. *(editor-vincent, 2026-05-29)*

Manuscript variants

- **Variant-reading gloss (ס”א) in the source**: משתדל (‘labors over / occupies himself with’) for מסתכל (‘attends to / watches over’) in ‘the Holy Lamp has attended to us’, Both

readings describe R. Shimon's care for the companions; 'mishtadel' foregrounds active labor, 'mistakal' the watchful regard. Minor; does not affect the sense.

Colophon

Zohar, Idra Zuta; The Death of R. Shimon. Hekhal reader's edition of 2026-10-24. Generated from the living edition at https://hekhal.org/texts/zohar-idra-zuta-petirah-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