

Jewish Advocate (weekly)
251 Causeway
Boston, Mass. 02114

Detroit's
Detroit Jewish News
17515 W. 9 Mile Road
Southfield, Mich. 48075

Los Angeles's
B'nai Brith Messenger
2510 W. 7th St.
Los Angeles, Calif. 90057

Philadelphia's
Jewish Exponent (weekly)
1513 Walnut St.,
Philadelphia, Pa. 19102

and
Jewish Week and American Examiner (weekly)
3 E. 40th St.
New York, N. Y. 10016

All three of these contain the usual stuff that is common to all of the papers, but also some decent news coverage and a few intelligent articles as well. Also significant is the nationally circulated

Jewish Post and Opinion (weekly)
611 N. Park Ave.
Indianapolis, Ind. 46204

which contains articles and columnists of some interest. Also of note is the Jewish Telegraphic Agency, a news service which sends out dispatches five times a week, dealing with national and international Jewish matters.

Jewish Telegraphic Agency
660 1st Ave.
New York, N. Y. 10016

Monthlies of some note and varying degrees of interest and quality include
Hadassah Magazine and Jewish Currents
65 E. 52nd St. 22 E. 17th St.
New York, N. Y. 10022 New York, N. Y. 10003

Israel Magazine
110 E. 59th St.
New York, N. Y. 10022

All are good, and deal respectively with general Jewish and Zionist issues, Israel (especially through photographs), and Old Left Jewish concerns. Two Zionist-oriented monthlies include

Jewish Frontier and the American Zionist
45 E. 17th St. 145 E. 32nd St.
New York, N. Y. 10003 New York, N. Y. 10016

Other monthlies include Bnai Brith's
National Jewish Monthly and the Jewish Digest
1640 Rhode Island Ave. N.W. P. O. B. 153
Washington, D. C. 20036 Houston, Tex. 77001

There are many other magazines, but they are all house organs and of little interest to the general reader. A complete list of Jewish publications (except for student publications) can be found in each issue of the *American Jewish Year Book*, an annual summary and guide to Jewish life in America.

165 E. 56th St.
New York, N. Y. 10022



Creating a Jewish library

AM HA-SEFER: NOTES ON CREATING A TRADITIONAL JEWISH LIBRARY

There is nothing more uniquely characteristic of the style of Jewish religious life than the great love Jews have for holy books. Customs such as kissing books, not leaving books open when not in use, keeping books in proper places, being sure that closed books are placed face up—all these point to a sense of the holy book as a living being, one who is to be treated with the honor you would give to a beloved friend and teacher.

Perhaps the most basic assertion of Jewish spirituality is that God speaks to man through the ongoing process of the Word as found in our sacred texts. Both prayer and study, the two basic forms of Jewish spiritual expression, find their source in the encounter that takes place in the presence of the printed page.

The notes which follow, recommending particular books in various areas of Jewish study, have a particular Jew in mind. You are neither a yeshivah student nor an aspiring academic Jewish scholar. You have studied Hebrew, can handle (i.e., understand with relative ease) the Bible and Siddur, have perhaps studied a bit of Talmud or Midrash, and want to become involved in more serious Jewish study, on your own or with friends. You are interested in owning some traditional Hebrew texts, but find yourself overwhelmed by the extent of the literature and the great number of editions of each text that the bookseller can present to you. What follows, then, is a beginner's guide to selecting Jewish texts for study in the various areas of traditional learning.

A few general warnings to book-buyers

Hebrew religious books are generally priced quite cheaply, especially when compared with English hardbacks of the same size. However, the quality of printing, binding, etc., especially regarding books published in Israel, is very poor by comparison, so that special precautions should be taken. Make sure the book is well bound, especially if it's a large, heavy volume. In any case, open the pages carefully, bit by bit, as your elementary school librarian must have shown you, or you will probably break the binding. Flip through the book quickly before you buy it to make sure there aren't pages missing, that some pages aren't bound in upside-down, etc. Most traditional texts published today are photo-offsets; make sure there aren't any blank pages where the machine didn't take, and the like.

Hebrew booksellers are not the most gracious of all people. They will often try to sell you an edition other than the one you want; stick to your guns. If you are in a city like New York or Jerusalem, where one guy does not have a monopoly, it often pays to compare prices. Bargaining is acceptable, especially in Israel. I have found that ordering traditional texts through Hayyim Ben-Arza, on Rehov ha-Gai in the Old City of Jerusalem, is about as nice a way as any to get these books.

NOTE: Following each division is a full bibliography of the English works mentioned in this article. Also, capital letters are used (e.g., RaDaK) to show that only those letters are used in Hebrew to form the acronym (e.g., רד"ק).

The Masoretic text of the Hebrew Bible is available in any number of reasonable editions. Since your one-volume Hebrew Bible will be a constant reference point for any kind of Jewish study, you want one small enough to carry around conveniently, but large enough to have very clear print. See the JPS Bibles, particularly the new translations of the Torah, Psalms, Isaiah, etc.

For understanding the meaning of the biblical text (peshat), modern commentaries are generally more valuable than traditional sources. Such Jewish scholars as E. A. Speiser, Nahum Sarna, Robert Gordis, and others have written commentaries in English which will be of great help in dealing with the biblical text. There is no reason to avoid the modern critical commentaries written by Christian scholars as well; most of the volumes of the *Anchor Bible* series are quite good. A Jewish-sponsored series of that type is due for publication within the next few years, and should be most exciting. Of the modern Jewish commentaries written in Hebrew, those of A. Ehrlich (*Mikra ki-Feshuto*), David Zvi Hoffmann (*Perush al Sefer va-Yikra, Devarim, etc.*), Yehezkel Kaufmann (*Joshua, Judges*), Moshe Weinfeld (*Devarim*), Umberto Cassuto (*Me-Adam ad Noah, Mi-Noah ad Avraham, Perush . . . Shemot*), M. Z. Segal (*Samuel*), and Z. P. Chayes (*Psalms*) are particularly worthy of your attention. For a simple and direct attempt to understand the text, while avoiding serious critical problems, the commentary of A. S. Hartom on the entire Bible is quite usable. It is written in vocalized simple modern Hebrew, which will be a great blessing to the beginner. But do check it out against a more scholarly commentary, perhaps in English.

The best introduction to an understanding of the traditional Jewish Bible commentators is the work of Nehama Liebowitz, available in many recensions, both in Hebrew and English. Ms. Liebowitz has a great feeling for the questions raised by commentators, and her works are a fine anthology of traditional Hebrew commentaries.

If you want to begin working your way through Rashi's commentary on the Torah, which is a great compendium of traditional Jewish understanding of the text, you will find the Rosenbaum-Silbermann edition of Rashi (Hebrew Publishing Company) a good place to start. That gives you the full text of Rashi in vocalized square characters, as well as a full English translation and some worthwhile notes. You can now begin to do the same with the RaMBaN's commentary, fascinating particularly as a *theological* understanding of the text, using the edition by Chavel (*Perush Ha-RaMBaN*, published by Mosad ha-Rav Kuk in two volumes) and Chavel's English translation of RaMBaN, now published on Genesis.

The traditional Hebrew Bible with commentaries is known as *Mikraot Gedolot*. There are many editions available; make sure the one you get is easily legible. A good *Mikraot Gedolot* should at least contain Rashi, Ibn Ezra, RaMBaN, RaSHBaM, Seforno on the Torah. The best editions will also have RaDaK, a very valuable commentary on Bereshit. On Neviim and Ketuvim, look for Rashi, RaMBaN, Ibn Ezra, and RaLBaG as the basic commentaries in a good set. The commentary of RaDaK on Psalms, usually printed separately and now available in a modern edition, is very valuable. The commentary of Rabbenu Bahya on the Torah, now also available in a modern Mosad ha-Rav Kuk edition, follows the medieval fourfold interpretation of Scripture, and is a very beautiful work, filled with both rationalist and kabbalistic readings of the Torah.

Beware of those editions of the Bible which may be billed as *Mikraot Gedolot*, but in fact contain only Rashi and various nineteenth-century parallels and homilies, usually in Yiddish, unless you are particularly interested in that sort of material.

Anchor Bible. Garden City, N.Y.: Doubleday, 1964.
Chavel, Charles B. *Ramban: Commentary on the Torah: Genesis*. New York: Shilo, 1972.

Rosenbaum, M. and Silbermann, A.M. *Pentateuch with Targum Onkelos, Haphtaroth and Rashi's Commentary*. 5 vols. New York: Hebrew Publishing Co, 1934.

Sarna, Nahum. *Understanding Genesis*. New York: McGraw-Hill, 1966. New York: Schocken, paperback.

Mishnah and Talmud

For the study of Mishnah, the seven-volume edition by H. Albeck (Mosad Bialik) gives you a clear vocalized text and a simple commentary in modern Hebrew. You may combine this with the one-volume English edition of Danby, which is generally thought to be a reliable translation. For a summary of the talmudic discussion on the Mishnah, without going through the Talmud itself, the traditional commentary of Ovadiah of Bertinore (Bartenura, to your Hebrew bookseller) is useful. Good study of Mishnah should also involve study of the Tosefta, which is a larger collection of contemporary materials that were not included in the Mishnah itself. If your Hebrew skills are good, the edition of the Tosefta by Saul Lieberman, with his compendious commentary *Tosefta Ki-Feshutah* (published by the Jewish Theological Seminary), is an invaluable guide.

You may also want to consult the halakhic midrashim when you study the Mishnah. Here you will find materials parallel to the Mishnah and Tosefta, but arranged according to biblical verses, rather than the "systematic" mishnaic order. The main texts here are the Mekhilta to Exodus, the Sifra to Leviticus, and the Sifrei to Numbers and Deuteronomy. Use the editions of Horowitz-Rabin for the Mekhilta (along with the Lauterbach-Jewish Publication Society translation and M. Kadushin's *A Conceptual Approach to the Mekhilta*), and for Sifrei to Numbers, the Isaak Hirsch Weiss edition of the Sifra, and the Finkelstein edition for the Sifrei to Deuteronomy.

Study of the Talmud has been very much facilitated these days by a number of modern editions of various tractates. The most impressive of the modern editions is that of Adin Steinsaltz, currently available to the first six tractates, and coming out over the next decade or so on the entire Talmud. Here you will find a fully vocalized and punctuated text, a punctuated Rashi, and a commentary in clear modern Hebrew. This edition obviates many of the old difficulties in Talmud study, such as determining whether a particular statement is a question or an answer, finding the end of a sentence, etc. Of course, scholars do not always agree with Steinsaltz's determinations of the formerly fluid text, but for the student it is an invaluable boon.

If you are interested in buying a more traditional edition of the entire Talmud (usually published in twenty folio volumes), there are several things to watch out for: First and perhaps foremost, check the bindings. Bindings have to be very strong to bear the weight of these tomes, especially if they are to do more than decorate your shelves. The Israeli editions are particularly notorious for weak bindings. Next, make sure that the print is large enough for comfortable reading. To check this out, take a look at the Hiddushei Haggadot in the MaHaRSHA, published at the back of each volume. If you can read that without killing your eyes, you're doing well. Make sure your Talmud is a reprint of the Vilna edition, by far the most careful of the Talmud printings, and that it contains the RIF (Isaac Alfasi's abbreviated version of the Talmud), with its own commentaries at the back of the volume.

If you have a rich and pious father-in-law who's willing to foot the bill, the deluxe edition of the Vilna Talmud, reprinted by the Shulsinger Brothers in New York, is a thing of beauty.

Albeck, H. and Yalon, H. *Shisha Sidre Mishnah*. 6 vols. Jerusalem: Bialik Institute; Tel Aviv: Dvir, 1952-56.
Danby, H. *The Mishnah*. Oxford: Oxford University Press, 1933.

Horowitz, H.S. and Rabin, A. *Mekhilta d'Rabbi Ismael*. Frankfurt on the Main: J. Kauffmann, 1928-31; reprinted, Jerusalem: Bamberger and Wahrman, 1960.

Finkelstein, Louis and Horowitz, H.S. *Sifre d'be Rab*. Berlin: Gesellschaft zur Forderung der Wissenschaft des Judentums, 1939; reprint. New York: JTS, 1969.

Kadushin, Max. *A Conceptual Approach to the Mekilta: A Basic Text for the Study of the Midrash*. New York: JTS, 1969. New York: J. David, paperback.
Lauterbach, J.Z. *Mekilta de-Rabbi Ishmael*. 3 vols. Philadelphia:

JPS, 1933-35.
Lieberman, Saul. *The Tosefta*, 3 vols. to date. New York: JTS, 1955-.
Lieberman, Saul. *Tosefta ki-Feshutah*, 11 vols. to date. New York: JTS, 1955-.
Steinsaltz, Adin, ed. *The Babylonian*

Talmud. 6 vols. to date. Jerusalem: Israel Institute of Talmud Publications, 1969-.
Weiss, Isaak Hirsch. *Sifra deve Rav: Hu sefer torat kohanim*. Vienna: J. Schlossberg, 1862; reprinted New York: Om, 1946.

Midrash Haggadah

The great storehouse of rabbinic thought on nonlegal matters is found in the many volumes of the Midrash, as well as in the haggadic passages in the Talmud. For a list of the major midrashim and the best editions, see below.

The best way to begin studying midrashic literature is not to read straight through a midrashic text, as one traditionally does with Talmud, but rather to deal with a particular theme, and try to trace it through midrashic literature. You might take a favorite biblical story, for example (try something like the creation of man, the akedah, the burning bush, etc.), and trace it through midrashic literature. For this type of work, the various compendiums of midrashic literature are often more valuable than the texts themselves. You might begin with Louis Ginzberg's *Legends of the Jews*, and, using his footnotes, track down the original sources. For those who want to deal immediately with Hebrew texts, M. M. Kasher's *Torah Shelemah* is of tremendous value and contains all the basic haggadic sources, with many notes by Kasher himself. You will need another rich relative to buy this set for you. Something like twenty-three volumes now out have not quite made it to the beginning of Leviticus!

A briefer and highly readable midrashic collection is the *Midrash ha-Gadol*, a thirteenth-century Yemenite text on the first four books of the Torah, now published in modern editions.

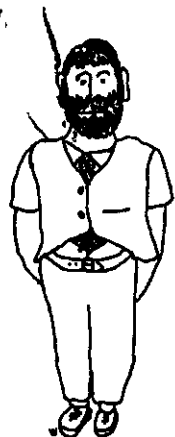
Much of the mythical, kabbalistic, and demonological material absent from the more "classical" texts is to be found in the *Yalkut Re-ubeni*, published, like the others, following the order of the Torah.

If you want to study midrashic texts as they were first collected, you might do well with the edition of the Rabbah Midrashim to the Torah, edited in a vocalized text with a semicritical commentary by Mirkin. For more careful research, you should compare that text with the critical editions listed below. Of these texts, Bereshit Rabbah will probably be the most rewarding for study. A text which is particularly interesting for the rabbis' rereading of biblical stories, and containing much interesting mythic material, is the *Pirkei de-Rabbi Eliezer*. Get the edition with the commentary of David Luria, and use the English translation by Friedlander for reference.

Two other midrashim, that on Psalms and the *Pesikta Rabbati*, are also available in English translation by Braude in the Yale Judaica Series. While no midrashic text reads well in translation alone, these translations will be valuable guides if you come across difficulties in the Hebrew text. The same is true for the Soncino translation of all the Rabbah Midrashim.

The most reliable editions of some basic midrashim:

- Bereshit Rabbah—Theodore Albeck (critical)
- Wa-Yikra Rabbah—Margalioth
- Devarim Rabbah—Lieberman
- Tanhuma—All editions are uncritical; the text edited by S. Buber is an entirely different work
- Pesikta de-Rav Kahana—Mandelbaum (critical)
- Midrash Tehillim—S. Buber
- Pesikta Rabbati—M. Friedmann (Ish-Shalom)
- Seder Eliyahu—M. Friedmann (Ish-Shalom)



The various short midrashim, often of a later date, published by A. Jellinek in *Bet ha-Midrash* and by A. Wertheimer in *Batei Midrashot*, contain some of the most interesting material in all of midrashic literature, and should not be overlooked.

The large folio editions of *Midrash Rabbah im kol ha-Meforeshim* are still valuable, especially for the midrashim on the Megillot. The two most highly respected commentaries are the *Mattenot Kehunnah* and the *Perush MaHaR-ZaV*.

Braude, William G., ed. *Pesikta Rabbati: Discourses for Feasts, Fasts and Special Sabbaths*. 2 vols. New

Haven: Yale University, 1968.
Braude, William G. *The Midrash on Psalms*. 2 vols. New Haven: Yale

University, 1959.
Ginzberg, Louis, *Legends of the Jews*. 7 vols. Philadelphia: JPS, 1946.

Halakhic codes

The three basic codes of Jewish law which are used for study and halakhic decision-making are the *Mishneh Torah* of Maimonides, the *Arbaah Turim* of Jacob ben Asher, and the *Shulhan Arukh* of Joseph Karo. All of these are valuable additions to a Jewish library; they are published in standard editions with certain major commentaries. In the case of the *Shulhan Arukh*, the section entitled *Orah Hayyim* (dealing with prayer, the Sabbath, and holidays) is also published separately with the commentary *Mishnah Berurah* by the Hafetz Hayyim. This latter work serves as a basic guide to ritual practice in those areas for contemporary Orthodox Jews.

The most readable of the codes is the *Mishneh Torah*. Among the most interesting sections for study are the philosophical introduction (*Sefer ha-Madda*)—though one should bear in mind that Judaism is generally unreceptive to the somewhat dogmatic formulations found there, and Maimonides was severely criticized for them—and the *Laws of Kings* (*Hilkhot Melakhim*), which contain some provoking material on political philosophy. The *Mishneh Torah* has been translated as *The Code of Maimonides*, and is available to your rich uncle in the Yale Judaica Series.

Intelligent students of Judaism should avoid using the *Kitzur Shulhan Arukh* of Shlomo Ganzfried, a collection of ultrastringent views often without firm basis in halakhic sources.

Guides to contemporary Orthodox practice can be found in such works as *Shemirat Shabbat ke-Hilkhatah* by Yehoshuah Neuwirth and *Ha-Moadim ba-Halakhah* by S. Y. Zevin, which also contain some fascinating theoretical discussions.

Hasidism

The vast literature of Hasidism is basically divisible into two types: the tales and the teachings.

Hasidic tales make very beautiful reading, and are often written in rather straightforward and unproblematic Hebrew. The legends around the Baal Shem Tov and his circle are collected in the *Shivhei ha-BESHT* (edited by Hordezyk) and also available in English translation (*In Praise of the Baal Shem Tov*).

Two volumes of Hasidic tales have been edited by S. Y. Zevin (*Sipurei Hasidim*), and they contain some interesting material, especially from HaBaD sources. The Hebrew edition of Buber's *Tales* (*Or ha-Ganuz*) contains source indications missing in the English version, and will lead to interesting study. Primary Hasidic collections of tales are often in a mixture of Hebrew and Yiddish; two particularly valuable collections are the *Eser Orot* and the *Siah-Sarfei Kodesh*.

Unique in the literature of Hasidic tales are those by Rabbi Nahman of Bratzlav, available both in traditional Hebrew-Yiddish editions, and in a somewhat modernized reworking by Yehudah Yaari.

Modern introductions to the world of Hasidic teachings and theological literature can again be a great help. Hasidic theological ideas are clearly explained by Louis Jacobs in his *Seeker of Unity*. Rivka Schatz's *Ha-Hasidut ke-Mistikah* is a gold mine of startling and exciting Hasidic texts, especially on prayer and the contemplative life. The various articles by Joseph Weiss, soon to appear in book form, are perhaps the most penetrating critical studies of Hasidic thought.

For the beginner who has read Scholem's *Major Trends* and Jacobs's book, three Hasidic texts come to mind as good places to begin an actual dive into the literature. The *Degel Mahaneh Efraim* is a collection of short pieces on the weekly Torah reading, containing much authentic material by the Baal Shem Tov, the grandfather of the author. Somewhat longer passages, but also relatively easy in style and highly rewarding in content, are to be found in the *Meor Einayim*, by Menahem Nahum of Chernobyl. The basic book of HaBaD Hasidism, the *Tanya*, is also highly readable. The second section of that work is particularly interesting, if one learns to skip certain abstruse digressions.

The entire *Tanya* is available in English translation, published by Kehot in Brooklyn.

For those prepared to read more difficult sources of Hasidic literature, the works of the Maggid of Mezritch (now edited as *Torat ha-Maggid*, in two small volumes) and especially of Nahman of Bratzlav (*Likutei Moharan*, edition with the index by N. Z. Koenig) will be highly rewarding.

Jacobs, Louis. *The Seeker of Unity: The Life and Works of Aaron of Starosselje*. New York: Basic Books, 1966.

Mintz, Jerome R. and Ben Amos, Dan.

In Praise of the Baal Shem Tov (Shivhei ha-Besht): The Earliest Collection of Legends about the Founder of Hasidism. Bloomington, Ind.: Indiana University,

1970; also in paperback. Schneur Zalman of Ladi. *Tanya*. 5 vols. Brooklyn, N.Y.: Kehot, 1962.

Jewish philosophy and ethics

The great classics of Jewish philosophical literature such as the works of Saadia, Maimonides, and others need no special attention here. It should be said, however, that many of these writings were translated from the Arabic into a highly technical version of medieval Hebrew, and the Hebrew texts are not at all easy to read. One might do better to begin with them in English. The complete text of Saadia's *Emunot ve-Deot* is available in the Yale Judaica Series; Yehudah Halevi's *Kuzari* is available in an old translation by H. Hirschfeld. Both of these are adequately excerpted in the paperback edition of *Three Jewish Philosophers* (along with selections from Philo of Alexandria). For Maimonides' *Moreh Nevukhim*, use the translation by S. Pines published by the University of Chicago. Joseph Albo's *Iqqarim* is available in a bilingual edition by JPS. For further translations of Jewish philosophical classics, consult the bibliography in Julius Guttmann's *Philosophies of Judaism*.

Jewish ethical literature is also blessed with translations and bilingual editions of some of the most important classics. Bahya's *Hovot ha-Levavot* [Duties of the heart], Jonah Gerondi's *Shaarei Teshuvah* [Gates of repentance], and Moses Hayyim Luzzatto's *Mesillat Yesharim* [The path of the upright] are all available in English. A beautiful short treatise on the ethics of Kabbalah can be studied in Moses Cordovero's *Tomer Devorah*, also translated as *The Palm Tree of Deborah*. Two other ethical treatises also by leading kabbalists, which have not been translated but are highly worthy of study and are not terribly difficult, are Elijah De Vidas's *Reshit Hokhmah* and the *Sefer*

Haredim of Eleazar Azikri.

For an introduction to the Musar literature of nineteenth-century Eastern Europe, the basic work is Katz's four-volume *Tenuat ha-Musar*. A prior introduction to that world is the English biography of Israel Salanter by Menahem Glenn.

Albo, Joseph. *Sefer ha-Ikkarim: Book of Principles*. 4 vols. Philadelphia: JPS, 1929-30.

Bahya B. Joseph ibn Pakuda. *Duties of the Heart*. Translated by Moses Hyamson. 5 vols. New York: Bloch, 1925-47; reprinted 2 vols. Jerusalem: Boys Town, 1962.

Cordovero, Moshe. *The Palm Tree of Deborah*. Translated by Louis Jacobs. London: Vallentine, Mitchell, 1960.

Gerondi, Jonah. *Shaarei Teshuvah* [Gates of repentance]. Translated by Shraga Silverstein. Torah Classics Series. Jerusalem: Boys

Town, 1967.

Glenn, Menahem. *Israel Salanter: Religious-Ethical Thinker; The Story of a Religious-Ethical Current in Nineteenth Century Judaism*. New York: Bloch, 1953.

Guttmann, Julius. *Philosophies of Judaism: The History of Jewish Philosophy from Biblical Times to Franz Rosenzweig*. New York: Holt, Rinehart & Winston, 1964.

Judah Halevi. *Kuzari: The Book of Proof and Argument*. Oxford: Oxford University Press, 1947. New York: Schocken, paperback.

Lewy, Hans et al., eds. *Three Jewish*

Philosophers: Philo, Saadya Gaon, Jehudah Halevi. New York: Atheneum, 1960.

Luzzatto, Moses Hayyim. *Mesillat Yesharim* [The path of the upright]. Translated by Mordecai M. Kaplan. Philadelphia: JPS, 1966.

Maimonides. *Guide of the Perplexed*. Edited and translated by Shlomo Pines. Chicago: University of Chicago, 1963.

Saadia Gaon. *The Book of Beliefs and Opinions*. Translated by Samuel Roseblatt. New Haven: Yale University, 1948.

Kabbalah

The world of kabbalistic literature, was, until recently, closed to all but initiates due to its difficult and abstruse use of symbolic language. Fortunately, the efforts of modern scholars, primarily at the Hebrew University in Jerusalem, have made this literature more available today to the intelligent reader. If a reading of Scholem's works in English has turned you on to a study of Kabbalah, and your modern Hebrew is fairly good, get hold of Isaiah Tishbi's two-volume *Mishnat ha-Zohar*. This work presents the main ideas of the Zohar in systematic subject order, illustrating each point with extensive selections from the text, translated into lucid modern Hebrew, and explicated in a brief commentary. When you have read through a few sections of this work, and are comfortable with the Hebrew translations, begin to study the Hebrew texts in Tishbi along with the Aramaic original in the Zohar itself. (The most usable edition of the Zohar text is that of Reuven Margalio, published by Mosad ha-Rav Kuk in three volumes.) You will find the Aramaic less of a problem than you thought; the real difficulty in Zohar study is the symbolism, not the language.

For other modern works which will help you into the world of kabbalistic thought, consult the extensive bibliography following the article "Kabbalah" in the *Encyclopaedia Judaica*.

As to works written by the kabbalists themselves which are meant to serve as more or less introductory texts, the following are worthy of your attention:

Shaarei Orah by Joseph Gikatilia (new edition by Professor Ben-Shlomo).
Avodat ha-Kodesh by Meir Ibn Gabbai, a beautifully written text which is also a great encyclopedia of the

kabbalists' rereading of biblical and rabbinic sources (available only in a reprint of the more-or-less illegible Warsaw edition).
Shenei Luhot ha-Berit by Isaiah

Horowitz, the book which popularized Kabbalah in Eastern Europe.

It should be added that all these works, while relatively "easy" as compared to much of kabbalistic literature, are still far beyond the grasp of one whose command of rabbinic Hebrew and literature is only at a beginner's level. But keep studying—you'll get there!

A few reference works

In working with Hebrew texts, proper use of dictionaries, etc., can be most important. DO NOT try to use a modern dictionary for biblical or rabbinic

Hebrew; the language has changed sufficiently so that the results you come up with could be quite astounding!

For the Bible, the Brown-Driver-Briggs Lexicon is the generally accepted reference tool in English. The Kohler-Baugarten Lexicon is also good. Better than any lexicon, however, is the concordance called *Hekhal ha-Kodesh* by S. Mandelkern. In listing all places in the Bible where each word is used, this tool will set you on the road to real scholarship.

For critical work in Bible, the basic text is the edition of the *Biblia Hebraica* by Rudolf Kittel. Be sure you also get the little pamphlet which tells you how to use the symbols in that book.

For rabbinic texts of all kinds, you will need a good *Luah Rashei Tevot*, as abbreviations are the major hurdle to be crossed in deciphering this material. (A special little volume on *Rashei Tevot* used in kabbalistic and Hasidic writings, compiled by Adin Steinsaltz, is also available.) The best dictionary to use for rabbinic Hebrew and Aramaic is that of M. Jastrow. His etymologies are often not valid, but the book is a good working tool for students. The concordances compiled by the Kosovsky family in Jerusalem for the Mishnah, Targum, and various other sources can be valuable; work still goes on to complete the great concordance to the Talmud, which will add greatly to critical study.

To find a full treatment of a particular halakhic subject which may come up in the course of Talmud study, the *Enziklopedyah Talmudit* is very useful. For searching out the haggadic statements on a particular theme or person, the *Ozar ha-Aggadah* by Gross is also a valuable tool. If you do decide to tackle philosophical or ethical treatises in Hebrew, you will need to use J. Klatzkin's *Ozar Munahim Pilošofim*, a lexicon of Hebrew philosophical language.

For introductory essays and further bibliography in all areas, you would do well to consult the new and generally excellent *Encyclopaedia Judaica*. For more detailed bibliography to use in research papers in various areas, you should know of Shunami's massive *Mafteah ha-Maftehot*, a listing of Judaica bibliographies for each subject area. A recent book edited by Jacob Neusner entitled *The Study of Judaism: Bibliographical Essays* (Ktav, 1972) may prove to be a highly valuable aid.

A BASIC ENGLISH BIBLIOGRAPHY

Introduction

Much of being a Jew depends on knowledge. Fortunately, almost everything you might ever want to know about Judaism can be found in books. This list is a place to start. Some of the books are basic introductions in areas of Judaism; others are scholarly or specialized. All Jewish books contain information and all have their limitations.

This list is necessarily subjective and selective. We have tried to choose outstanding items in many areas of Judaica, given the limitations of space and time. Although we have generally tried to include books in print, where there was no in-print equivalent, out-of-print items were listed. Naturally, we have left out many titles which may be useful and of interest to some readers. Hopefully, you will be led to some of these through our listing of bibliographies. We have omitted sections on biblical archeology, fiction, poetry, and biography as either too specialized or too broad.

In some sections we include annotations like "popular," "introduction," "scholarly," or "photographic essay," to differentiate between similar-sounding titles and to point up special features. Specialized book lists can also be

found at the ends of the following sections: The Jewish Establishment, Festivals, Death and Burial, Weddings, Kashrut, Shabbat, Music, Scribal Arts, Jewish Women's Activities, A First Step, Jewish Travel.

Building your own Jewish library

We have, wherever possible, noted the paperback edition of the book. New paperback books are issued all the time. Check *Paperback Books in Print* at your local bookstore frequently for newer items. A list of some Jewish bookstores is also included. Other money-saving strategies:

1. Jewish Publication Society
1528 Walnut St., Suite 800
Philadelphia, Pa. 19102

JPS, the publisher of this catalog, is a nonprofit organization having various subscription plans which can save you a considerable amount of money on their publications. For different amounts of dues (\$7.50 to \$100), you can select 2 to 35 book units. Most books are one unit; most paperbacks are ½ unit. You can fill your subscription with new or backlist books, adult and juvenile titles. Write for an application and complete catalog. In addition, JPS has a yearly pre-Hanukkah sale in which most of their books are greatly reduced.

2. Commentary Library/Jewish Book Club
165 E. 56th St.
New York, N. Y. 10022

This Jewish book club offers many current books of Jewish interest, in addition to some records and artwork at savings up to 35%. You must order four books per year; after these, each book purchased earns bonus credit toward free books. Differing introductory offers are available at different times of the year. All offer enormous savings. Check *Commentary* magazine, which usually runs the current offer or write directly to them.

3. Bloch Publishing Co.
915 Broadway
New York, N. Y. 10010

is a mail-order bookstore as well as a publisher and has frequent sales of Jewish books by all publishers. Get on their mailing list.

4. Many Jewish bookstores offer discounts of 10%–30% to religious school and rabbinical students. Try to arrange something for yourself or through an eligible friend.

5. Most publishers offer 20% discounts on books to schools or libraries. If you work for a religious school or synagogue or have friends who do, befriend the librarian, school secretary, or whoever orders school books and order your books through the institution at discount prices.

6. Many synagogues and Jewish organizations have book fairs, usually during Jewish Book Month (around November each year). These often feature used books collected from the community and sold for almost nothing. This is a great way to pick up cheap books and often the only way to find out-of-print items. If your local synagogue or campus doesn't have such a sale, it's not hard to organize one. The Hillel Foundation would probably donate space on campus. Many people have books they would gladly donate, especially if the money goes to a worthy cause.

7. Marboro Bookstores
56 West 8th St.
New York, N. Y. 10011

and various branches, sell remaindered books at great reductions. Get on their mailing list. Other remainder bookshops in your city are worth visiting to pick up very cheap books.

A NOTE OF CAUTION: You can't tell a book by its cover, or often, by its title. Try, whenever possible, to dip into a book you might want to buy before you order it. There are too many books with catchy titles like *Judaism* or *Jewish History* for you to buy one without knowing exactly what you're getting. Check publication date, number of pages, table of contents, index, and introduction for a brief overview of scope, currency, and bias of book.

a do-it-yourself kit

the JEWISH CATALOG

compiled and edited by **Richard Siegel** **Michael Strassfeld** · **Sharon Strassfeld**

Philadelphia The Jewish Publication Society of America

CREDITS

"editors" refers to Richard Siegel, Michael Strassfeld, Sharon Strassfeld

Symbols of the Home: editors and Stu Copans, Josh Heckelman

Kashrut: editors and Rabbi Joe Polak, Marvin Jussoy

Hallah: editors and Josh Heckelman, Sue Levi Elwell

Candles: editors

Kippah: Marian Sternstein, Karen Abramovitz

Tallit: editors and Rabbi Hershel Matt

Tefillin: editors

Shofar: Allan Lehmann

The Four Species: editors

Guide to Western Europe: Ruth Strassfeld

Guide to the Soviet Union: Debby Lipstadt

How to Travel Cheaply in Israel: Michael Paley

Aliyah: Deena Aziz

The Calendar: editors and Rabbi Everett Gendler

Shabbat: Murray Schaum, editors, and Rabbi Zalman Schachter

Festivals: editors and Sy Hefter, Rabbi Everett Gendler, Seymour Epstein, Jonathan Chipman

Berakhot: Rabbi Meyer Strassfeld and editors

Weddings: editors

Tumah and Taharah—Mikveh: Rachel Adler

Death and Burial: Josh Elkin

A Treatise on the Making of Hebrew Letters: Joel Rosenberg

A Practical Guide to Hebrew Calligraphy: Jay Greenspan, David Moss

The Calligraphy of the Classic Scribe: Rabbi Stuart Kelman

The Jewish Press and Periodicals: Velvel Young

Am ha-Sefer: Rabbi Art Green

Basic English Bibliography: Liz Koltun, Arthur Kurzweil

Children's Books: Liz Koltun

How to Bring Mashiach: Art Waskow

A Guide to Jewish Women's Activities: Leora Fishman, Aviva Zuckoff,

Ezrat Nashim, Rabbi Joe Polak

The Jewish Establishment: Bob Goldman

Haknasat Orhim: editors and Rabbi Richard J. Israel

Communities: editors and Rabbi Burt Jacobson

Where to Learn in Your Ghetto: editors

Teachers: editors

A First Step: A Devotional Guide: Rabbi Zalman Schachter

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