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Something crucial and quite unprecedented happened to kabbalah in the sixteenth and seventeenth centuries. Though it had previously been considered a highly secretive and esoteric tradition, its practitioners began to spread its doctrines throughout the Jewish world with missionary zeal. Their goal was ambitious: no less than the remodelling of the religious and ethical attitudes of the entire Jewish population, a reformation of Judaism. Few aspects of Jewish life and religious practice were not changed as a result of the spread of kabbalah. These innovations originated mainly in the city of Safed in Galilee. They were introduced by kabbalistic adepts, but would not have gained broad acceptance if they had not made sense to people in terms of their everyday lives. The kabbalistic corpus that emerged should thus be interpreted
not just as the elaboration of a secretive literary tradition, but as a response to the needs of Jewish society in its manifest historical context. In addition, Roni Weinstein argues, these kabbalistic innovations were partly a response to changes in the Catholic world-view, revealing an intimate link with Counter-Reformation Catholicism that is explored here for the first time. The religious and political changes taking place in contemporary Ottoman settings also contributed to these changes. The effect of these developments on Jewish culture was nothing short of revolutionary, deeply affecting people's lives at the time and also laying the foundations for change in future generations. Yet they were not presented as revolutionary: the early modern kabbalists understood that they would only succeed in spreading their message if they presented their doctrines as the natural continuation of what went before. Weinstein's sociological reading of mystical texts encompasses a number of methodological innovations, including the need to consider the impact of the non-Jewish environment in the fashioning of Jewish texts. He sees the emergence of 'Jewish modernity' as the result of developments that were intrinsically Jewish rather than as a response to outside influences during the Enlightenment; controversially, he therefore places its
origins in the Mediterranean world of the late sixteenth century rather than in eighteenth-century Berlin. His argument is based on a wide range of Jewish sources--including theological tracts, kabbalistic and ethical literature, hagiographies, mystical diaries, halakhic rulings and responsa, and community and confraternal regulations--as well as the testimonies of non-Jewish travellers, and Catholic religious literature. This stimulating new reading of the development of kabbalistic texts and practices opens a new chapter in the understanding of Jewish modernity. The Hebrew edition of this book was awarded the Goren-Gottstein Prize for the Best Book in Jewish Thought 2010-2012. Chosen Will Become Herds Yale University Press Judaism openly recognizes, as an integral part of human nature, the enigmatic relationship between yetzer, or physical desire, and yetzirah, or spiritual creativity. Creativity and Sexuality, written as a fictional dialogue, clearly delineates the psychic interdependence of these two drives, as well as the integration of the concepts as they are defined by both Jewish mysticism and modern psychology. Mordechai Rotenberg is interested in the impact of religion on the psychology of everyday life. He was prompted to write Creativity and Sexuality by the popularity of writings that explore
Jewish texts on the subject of sexuality from a historical or literary point of view, but that do not hesitate to include psychological evaluations based on popular secondary psychological concepts. This work seeks to provide an accurate psychological analysis of sexuality and spirituality from a Jewish mystical perspective. As such, it both reconstructs the interdisciplinary bridge between Judaism and psychology and deconstructs some exegetical traditions. The goal is to present new paradigmatic options, which may help modern society struggle more efficiently with its sexuality. Ultimately, the author sees physical desire and spiritual creativity as a regulative continuum. People learn how to spend the tremendous power of energy that the sexual yetzer produces not only on physical sex, but on the spiritual yetzirah. In an introduction written especially for this new edition, the author explains the continuing relevance of Creativity and Sexuality, and the ongoing relationship between sexual desire and a healthy spiritual self-fulfillment. This volume will be of interest to students of Judaism, psychology, mysticism, and sexuality.

The Kabbalah of Envy
BRILL
Through an unusual investigation of kabbalistic commentaries on prayer and ritual from the viewpoint of cultural semiotics, this book attempts to illuminate the features of a lasting
Jewish tradition, showing in particular the relevance of ordering structures in Sephardi Kabbalah. Mystifying Kabbalah Princeton University Press

If he had lived among the Greeks, he would now be numbered among the stars. So wrote Gottfried Wilhelm Leibniz in his epitaph for Francis Mercury van Helmont. With his friend Christian Knorr von Rosenroth, van Helmont edited the Kabbala Denudata (1677-1684), the largest collection of Lurianic Kabbalistic texts available to Christians up to that time. Because the subject matter of this work appears so difficult and arcane, it has never been appreciated as a significant text for understanding the emergence of modern thought. However, one can find in it the basis for the faith in science, the belief in progress, and the pluralism characteristic of later western thought. The Lurianic Kabbalah thus deserves a place it has never received in histories of western scientific and cultural developments.

True Prosperity Paulist Press

Concise classic on the salient features of Jewish mysticism and its impact on Jewish thought and worship. Based on researches of Jewish scholars, and reinforced by author's acquaintance with talmudic and rabbinical literature, the book covers Essenism, Merkabah mysticism, the book "Yetsirah," "Zohar" mysticism, the ten Sefirot, the Soul, more.

Jewish Mysticism After Spirituality
Everyone wants to be financially successful, but great financial success often brings negative side effects in other areas. In this exciting book, Yehuda Berg shows why the true purpose of our lives is complete happiness and total fulfillment. Drawing on the lessons of years of study and teaching, True Prosperity shows how the teachings of Kabbalah, the world's oldest body of spiritual wisdom, can be used every day and every moment not only to achieve success in one aspect of life, but to avoid the setbacks in other areas that can render any accomplishment empty and meaningless.

“And They Shall Be One Flesh”: On The Language of Mystical Union in Judaism

This volume brings together a collection of essays on Borges by leading scholar Jaime Alazraki. Together the essays constitute an introduction to important aspects of Borges' oeuvre, including the influence of the Kabbalah, structure and style in the fiction, Borges' poetry, and Borges' impact on Latin American literature.

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experiences on the manner in which he presented religion. 

*Kabbalah in Print*

Shambhala Publications

Kabbalah is an ancient Jewish wisdom that explains the laws of spiritual energy. Up until very recently the Kabbalah was reserved for the elite, those who only after years of scholarship and practice were allowed to enter this mystical realm. However, one doesn't need to devote one's life to intense study to reap the rich rewards of the Kabbalah. With just a basic understanding of a few key concepts, our lives can be enriched immensely. We can then begin to fulfill our deepest dreams and reach our most important goals, becoming the people we long to become. By learning to understand the Sefirot—the ten spiritual properties that flow from the cosmic source into our heart—we can connect to the universe and profoundly transform our experience of daily life. For example, Hessed, or "loving-kindness," represents the desire to be generous, while Gevurah is the desire to focus intently or withhold. These properties must be balanced in order for harmony and well-being to occur. Rabbi Laibl Wolf shows how to maintain that balance and enjoy a healthy and productive life by using simple meditation and creative visualization techniques to grasp the spiritual nature of our life. Practical Kabbalah draws upon ancient wisdom but offers a modern interpretation and easy-
to-understand techniques for delving deeper into our selves and our world and for reaping the bounteous gifts that were always meant for us.

**Centers of Power**
Wayne State University Press

Jewish religious practice has been transformed by the Kabbalists of Safed in the sixteenth century. They brought new meaning and importance to many Biblical and rabbinic commandments and created new rituals that have become central practices for Jews of all denominations. This volume describes the origins of these traditions and explains the mystical meaning of these specific practices and rituals. Some of these innovations include: Kabbalat Shabbat, inviting the Ushpizin to the Sukkah, Tikkun Leyl Shavuot, and visitation to the grave of Rabbi Simeon bar Yohai on Lag Be-Omer. This volume is written in a style accessible to the non-specialist in Kabbalah and the Jewishly knowledgeable general reader.

**Borges and the Kabbalah**
Routledge

The Beit El kabbalists, led by their charismatic founder Shalom Shar'abi, have flourished in the Middle East for the last two and half centuries. This work is the first scholarly treatment of Beit El, its history, the underlying theory of its kabbalistic system and the practices and inner life of the kabbalists of Beit El.

**Practical Kabbalah**
Jason Aronson

The Kabbalah is the occult or secret tradition within
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Judaism. Waite's comprehensive and annotated guide to this tradition of mysticism is enthusiastic in tone and grounded in scholarship. The author presents and interprets the fundamental ideas within this tradition. He also discusses Kabbalah's foremost interpreters, its impact on Christian scholars, and its reputation as "the secret tradition." Waite's thought-provoking analysis includes a rejection of proposals by earlier occultists that many esoteric practices - alchemy, astrology, and Freemasonry, for instance - are founded on or are integral to Kabbalah. Kabbalah in Russian Religious Philosophy BRILL How the Jewish culture war over Kabbalah began The Scandal of Kabbalah is the first book about the origins of a culture war that began in early modern Europe and continues to this day: the debate between kabbalists and their critics on the nature of Judaism and the meaning of religious tradition. From its medieval beginnings as an esoteric form of Jewish mysticism, Kabbalah spread throughout the early modern world and became a central feature of Jewish life. Scholars have long studied the revolutionary impact of Kabbalah, but, as Yaacob Dweck argues, they have misunderstood the character and timing of opposition to it. Drawing on a range of previously unexamined sources, this book tells the story of the first criticism of Kabbalah, Ari Nohem, written by
Leon Modena in Venice in 1639. In this scathing indictment of Venetian Jews who had embraced Kabbalah as an authentic form of ancient esotericism, Modena proved the recent origins of Kabbalah and sought to convince his readers to return to the spiritualized rationalism of Maimonides. The Scandal of Kabbalah examines the hallmarks of Jewish modernity displayed by Modena’s attack—a critical analysis of sacred texts, skepticism about religious truths, and self-consciousness about the past—and shows how these qualities and the later history of his polemic challenge conventional understandings of the relationship between Kabbalah and modernity. Dweck argues that Kabbalah was the subject of critical inquiry in the very period it came to dominate Jewish life rather than centuries later as most scholars have thought. 

_The Art of Conversion_

BRILL

Third Edition God, the Universe, and Man—their essential unity and fundamental attributes as seen through the eyes of Jewish esoteric tradition—is the subject of Leo Schaya’s masterly study of the Kabbalah. Unlike most works on the subject, which focus on the history of the Kabbalah or the Kabbalah as literature (not to mention countless 'new age' rants), this penetrating text expounds the universal teachings of the Kabbalah on the relationships of all things to their supreme archetypes, the ten
Sephiroth, or principal aspects of God. In addition to the Old Testament and the Talmud, Schaya draws on one of the classical sources of Jewish mysticism—the Zohar, or Book of Splendor—from which he extracts an all-embracing synthesis of the numberless degrees of All-Reality, to which correspond the multiple states of human being, from earthly individuality to essential identity with the Absolute. This work, acclaimed by reviewers and scholars alike, fittingly concludes with an illuminating chapter on the Name of God, which saves 'all those who invoke him in truth.' Students of comparative religion will find an abundance of information here, for striking parallels both with the Hindu cosmological doctrines and the metaphysical insights of the Vedantic sages are among the surprises interlaced in this account of Judaic esoteric wisdom. In this, Schaya carries on the extraordinary work of three great 20th-century metaphysicians of the philosophia perennis: Ren Gunon, Frithjof Schuon, and Ananda K. Coomaraswamy. This book will be extremely useful to anyone who is, in the words of Maimonides, 'perplexed' by the Bible in the sense of having exercised his best thinking about it and who now stands 'broken' before its apparent contradictions and its overwhelming emotional authority. The Kabbalah, or esotericism, is the communication to man of what Schaya calls
principal ideas, ideas that are to thought and actions what the sun is to its rays. Standing between metaphysical ideas and the symbolic language of the Zohar and the Old Testament, he allows each side to penetrate the other. -Jacob Needleman, author of Lost Christianity, A Sense of the Cosmos, etc. This book fills an urgent need. To rediscover the deepest meaning of the Old Testament is something that could have a most tonic and enlightening effect on the whole of Christian thought today; no clearer interpreters are to be found than the masters of the Kabbalah. -Marco Pallis, author of The Way and the Mountain, A Buddhist Spectrum, etc. Leo Schaya was born in Switzerland in 1916. He received a traditional Jewish upbringing, but from an early age devoted himself to the study of the great metaphysical doctrines of East and West, particularly those of Neoplatonism, Sufism, and the Advaita Vedanta. His works include, in addition to The Universal Meaning of the Kabbalah (first published in French in 1958 as L'Homme et l'Absolu selon la Kabbale), La Doctrine Soufique de l'Unit, La creation en Dieu: la lumiere du judasme, du christianisme et l'islam, and Naissance l'esprit, as well as numerous articles.

**The Kabbalah of the Soul** NYU Press
For over sixty years, some of the most powerful essays written by Rav Yehuda Ashlag, known as Baal HaSulam (Owner of the Ladder) for his Sulam (Ladder) commentary on The Book of Zohar, have
been sealed and concealed. In some, the text has become indiscernible and the letters barely readable. In some, the text has been torn and some was lost. For this reason, ellipses are quite common, either because the original text is incomplete, or because it cannot be read with certainty. And yet, the authenticity of the texts, and the content and message resonate from every page in this inspiring book. You cannot truly understand Baal HaSulam until you read such seminal essays as “600,000 Souls,” “Exile and Redemption,” or “One Commandment.”

**The Scandal of Kabbalah**
Walter de Gruyter GmbH & Co KG
Examining the mystical practices associated with food in zoharic kabbalah and the ways they inform us about the kabbalistic experience of embodiment.

**The Privileged Divine Feminine in Kabbalah**
BRILL
This book discusses Ramon Llull (ca. 1232-1316), the Christian missionary, philosopher and mystic, his relations with Jewish contemporaries, and how he integrated Jewish mystical teachings (Kabbalah) into his thought system so as to persuade the Jews to convert. Issues dealt with include Llull's attitude towards the Jews, his knowledge of Kabbalah, his theories regarding the Trinity and Incarnation (the Art), and the impact of his ideas on the Jewish community. The book challenges conventional scholarly opinion.
regarding Christian knowledge of contemporary Jewish thought and questions the assumption that Christians did not know or use Kabbalah before the Renaissance. Further, it suggests that Lull was well aware of ongoing intellectual and religious controversies within the Jewish community, as well as being the first Christian to acknowledge and appreciate Kabbalah as a tool for conversion.

Giordano Bruno and the Kabbalah
Liverpool University Press

This volume addresses the complex topic of the preeminent status of the divine feminine power, to be referred also as Female, within the theosophical structures of many important Kabbalists, Sabbatean believers, and Hasidic masters. This privileged status is part of a much broader vision of the Female as stemming from a very high root within the divine world, then She was emanated and constitutes the tenth, lower divine power, and even in this lower state She is sometime conceived of governing this world and as equal to the divine Male. Finally, She is conceived of as returning to Her original place in special moments, the days of Sabbath, the Jewish Holidays or in the eschatological era. Her special dignity is sometime related to Her being the telos of creation, and as the first entity that emerged in the divine thought, which has been later on generated. In some cases, an uroboric theosophy links the Female Malkhut,
directly to the first divine power, Keter. The author points to the possible impact of some of the Kabbalistic discussions on conceptualizations of the feminine in the Renaissance period.

*Jewish Mysticism*

Routledge

National Jewish Book Awards Finalist for the Nahum N. Sarna Memorial Award for Scholarship, 2016. From its first appearance, the Zohar has been one of the most sacred, authoritative, and influential books in Jewish culture. Many scholarly works have been dedicated to its mystical content, its literary style, and the question of its authorship. This book focuses on different issues: it examines the various ways in which the Zohar has been received by its readers and the impact it has had on Jewish culture, including the fluctuations in its status and value and the various cultural practices linked to these changes. This dynamic and multi-layered history throws important new light on many aspects of Jewish cultural history over the last seven centuries. Boaz Huss has broken new ground with this study, which examines of the reception and canonization of the Zohar as well as its criticism and rejection from its inception to the present day. His underlying assumption is that the different values attributed to the Zohar are not inherent qualities of the zoharic texts, but rather represent the way it has been perceived by its readers in different cultural contexts. He
therefore considers not only the attribution of different qualities to the Zohar through time but also the people who were engaged in attributing such qualities and the social and cultural functions associated with their creation, re-creation, and rejection. For each historical period from the beginning of Zohar scholarship to the present, Huss considers the social conditions that stimulated the veneration of the Zohar as well as the factors that contributed to its rejection, alongside the cultural functions and consequences of each approach. Because the multiple modes of the reception of the Zohar have had a decisive influence on the history of Jewish culture, this highly innovative and wide-ranging approach to Zohar scholarship will have important repercussions for many areas of Jewish studies. Mystical Bodies, Mystical Meals BRILL
This is the first translation with commentary of selections from The Zohar, the major text of the Kabbalah, the Jewish mystical tradition. This work was written in 13th-century Spain by Moses de Leon, a Spanish scholar.