

The Zohar The First Ev

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The first known commentary on the book of Zohar, "Ketem Paz", was written by Rabbi Shimon Lavi of Libya. Another important and influential commentary on Zohar, 22-volume "Or Yakar", was written by Rabbi Moshe Cordovero of the Tzfat (i.e. Safed) kabbalistic school in the 16th century.
Zohar - Wikipedia

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The Zohar. The Zohar is one of the most important texts, if not the most important in Kabbalah. The Zohar is not a single book. Instead, it is allegedly a 2nd century A.D. collection of Aramaic writings from various Kabbalists that is a commentary on the Torah: Genesis, Exodus, Leviticus,

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Summary : Provides a practical understanding and interpretation of the Zohar, the central kabbalistic text, examines its central teachings on evil, redemption, human relationships, wealth and poverty, death and the afterlife, and other fundamental concerns, and explains how to use the

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Here, the Zohar describes five types of such beings. After the universal flood, the [epotistical] souls of the antediluvian [Hasnamussen, Maruts] incarnated in five different categories of people, namely, the Nephilim [fallen or degraded angels], Giborim [unrighteous souls], Anakim [Narcissists, Mythomaniacs], Rephaim [Megalomaniacs], and Amalekim [Amalekites, Maruts of double polarity].

Zohar: Fallen Angels - Gnostic Teachings
The Zohar first appeared in al-Andalus (now Spain) in the 13th century, and was published by a Jewish writer named Moses de León (c. 1240|1305).

Zohar - Wikipedia
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Zohar Ha'azinu #232
!Can a woman forget her nursing child! (Isaiah 49:15) is a supernal secret. The Holy One Blessed be He says that everything connects to his name that can not be forgotten. He never forgets Israel because they connect to his name. Rabbi Chiya got excited and said: these are the words I heard before and forgot.

Daily Zohar # 3462
! Ha'azinu
! Understand the years of ...
!The first to Zion! means that the
! will shine in !Zion! that is the inner Light of Malchut. #147
The nose of Zeir Anpin is the center and foundation of the !face!, in which the whole face is recognized. This nose is not like the nose of Atika Kadisha that is most concealed. The nose of Atika is life of life, and from its two nostrils come out spirits of life to all.

Daily Zohar # 3428
! Ha'azinu
! The first to Zion | Daily ...
Zohar: A Tree is Known by its Fruit. [In Eden] Adam himself represents the union and blending together of the higher and lower Shechinah (
! and
!
! man and woman), symbolized by the reciting of the Schema, morning [the sephirah Tiphereth] and evening [the sephirah Malkuth]. The union of the two natures in Adam is also referred to in the words, "Bone of my bone [the sephirah Chesed] and flesh of my flesh [the sephirah Geburah]" (Genesis 2:23).

Zohar: A Tree is Known by its Fruit
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Minhag (custom) played a far greater and far more important role in medieval Ashkenazic society than in any other Jewish community. In upholding the authority of a custom, halakhic authorities frequently asserted that "custom prevails over halakhah." Furthermore, Ashkenazic authorities asserted that Ashkenazic custom is more authentic than the customs of other Jewish communities, including those of Sepharad (Spain). Given the importance attributed to minhag and the influence of the siddur commentaries of the circle of Hassidei Ashkenaz, which emphasize the precise formulation of liturgical texts, one might assume that Ashkenazic Jewry was committed to preserving ancestral custom and opposed to liturgical change. However, the reality is that the liturgy of Ashkenaz was never static. From a very early time, new liturgies and liturgical practices were incorporated into the service, the inclusion of various prayers was challenged, and variant readings of prayers became standard. Tradition, Interpretation, and Change focuses on developments in the Ashkenazic rite, the liturgical rite of most of central and eastern European Jewry, from the eleventh century through the seventeenth. Kenneth Berger argues that how a prayer or practice was understood, or the rationale for its recitation or performance, often had a profound effect on whether and when it was to be recited, as well as on the specific wording of the prayer. In some cases, the formulation of new interpretations served a conservative function, as when rabbinic authorities sought to find new, alternative explanations which would justify the continued performance of practices whose original rationale no longer applied. In other cases, new understandings of a liturgical practice led to changes in that practice, and even to the development of new liturgies expressive of those interpretations. In Tradition, Interpretation, and Change, Berger draws upon a wide body of primary sources, including classical rabbinic and geonic works, liturgical documents found in the Cairo genizah, medieval codes, responsa, and siddur commentaries, minhag books, medieval siddur manuscripts, and early printed siddurim, as well as a wealth of secondary sources, to provide the reader with an in-depth account of the history and history of interpretation of many familiar and not-so-familiar prayers and liturgical practices. While emphasizing the role that the interpretation ascribed to various prayers and practices had in shaping the liturgy of medieval and early modern Ashkenaz, Berger illustrates the degree to which Sephardic and kabbalistic influences, concern for the fate of the dead, the fear of demons, and the desire for healing and divine protection from a variety of dangers shaped both liturgical practice and the way in which those practices were understood.

American quarterly of Soviet and East European studies (varies).

"!A masterpiece. The rich tradition of the Kabbalah comes to life in a language that is accessible even to those unfamiliar with this ancient and classic tradition.!!
!Caroline Myss, Ph.D., New York Times bestselling author of Anatomy of the Spirit
Mystics are adventurers of the spirit who dare to push beyond the boundaries of orthodox tradition to pursue a common goal!the direct experience of God.
Kabbalah: Key to Your Inner Power explores the once-secret Jewish mystical tradition known as Kabbalah. With intriguing new perspectives, it shows how we can use Kabbalah's extraordinary revelations about the creation of the universe, our relationship to God and our purpose in life to unlock our own spiritual power. It brings to life the path of the Jewish mystics:their joys and ecstasies, their sacred visions, and their practical techniques for experiencing the sacred in everyday life. Includes 36 illustrations, 19 charts and diagrams, pronunciation guide."

Za'ev Jawitz (1847|1924) was one of the foremost intellectuals of the First Aliyah and a leader of the religious faction within the Hibbat Zion movement and the Zionist Organization. During his life he experienced the transition from living in the Diaspora to settling in the homeland, and he faced complex problems along with rare opportunities. The Life and Thought of Ze'ev Jawitz: !To Cultivate a Hebrew Culture! is based on rich archival material, most of which has never been published. It moves along two axes: historically, it follows Jawitz's life through the places where he lived: Jerusalem, Russia, Germany and England, and intellectually, it analyzes Jawitz's literary and philosophical work against the backdrop of his time.

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.

The corpus of Jewish mystical writings has developed over thousands of years in different parts of the world. Its creators sought to discover hidden realms that would shed light on existing reality. The literature they created, one of the central sources of inspiration of religious thought, comprises hundreds of volumes. This masterly investigation of the Jewish mystical phenomenon, from antiquity to the twentieth century, contextualizes it in the spiritual and historical circumstances in which it evolved.

The wisdom of Kabbalah teaches us how to perceive and live in the reality that spreads before us. It is a systematic method that has evolved over thousands of years, nurtured by individuals whose task was to ensure that the true wisdom would be given to those ready to receive it. The Book of Zohar (The Book of Radiance) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists. Written in a unique and metaphorical language, The Book of Zohar enriches our understanding of reality and expands our worldview. However, this text should not be read in an ordinary fashion. We should patiently and repeatedly read and think about each sentence as we try to penetrate the author's feelings. We should read it slowly and try to extract the nuances of the text. Although the text deals with one subject only-how to relate to the Creator-it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

The Science of Kabbalah (Pitcha) is the first in a series of texts that Rav Michael Laitman, Kabbalist and scientist, designed to introduce readers to the special language and terminology of the Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner that is both rational and mature. Readers are gradually led to an understanding of the logical design of the Universe and the life whose home it is. The Science of Kabbalah, a revolutionary work that is unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as 'Talmud Eser Sefirot' and Zohar. Although scientists and philosophers will delight in its illumination, laymen will also enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Now, travel through the pages and prepare for an astonishing journey into the 'Upper Worlds'.

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