

# The Study of Christian Cabala in English: ADDENDA

Don Karr

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## ADDENDUM A: Items of Interest

Abrahams, Israel. *The Book of Delight and Other Papers* (Philadelphia: The Jewish Publication Society of America, 1912).

Some of the brief notices in the section called “A Handful of Curiosities” might be of interest:

- i. George Eliot and Solomon Maimon, pp. 242-246.
- ii. How Milton Pronounced Hebrew, pp. 247-250.
- iii. The Cambridge Platonists, 251-254.

Aïvanhov, Omraam Mikhaël:

\_\_\_\_\_. *The Mysteries of Yesod: Foundations of the Spiritual Life* – COMPLETE WORKS, vol. 7 (Fréjus Cedex [FR]: Editions Prosveta S.A., 1982).

\_\_\_\_\_. *The Splendour of Tiphareth: The Yoga of the Sun* – COMPLETE WORKS, vol. 10 (Fréjus Cedex [FR]: Editions Prosveta S.A., 1987).

\_\_\_\_\_. *The Fruits of the Tree of Life: The Cabbalistic Tradition* – COMPLETE WORKS, vol. 32 (Fréjus Cedex [FR]: Editions Prosveta S.A., 1989).

Aïvanhov (1900-1986) may be better known for his audio productions than for his books. These lectures are, however, all in French. Go to

[https://www.youtube.com/results?search\\_query=a%C3%AFvanhov+omraam+mikha%C3%AB](https://www.youtube.com/results?search_query=a%C3%AFvanhov+omraam+mikha%C3%AB)

The titles listed above, derived from Aïvanhov’s lectures, draw specifically on *cabala* of the Western esoteric sort and its *tree of life*. Otherwise, Aïvanhov mixes an eclectic array of Eastern and Western “spiritualities” concluding in a form of Esoteric Christianity.

Åkerman, Susanna. *Queen Christina of Sweden and Her Circle: The Transformation of a Seventeenth-Century Philosophical Libertine* [BRILL'S STUDIES IN INTELLECTUAL HISTORY, 21] (Leiden: Brill, 1991).

“The life and works of Queen Christina of Sweden (1626-1689) have often been obscured behind a haze of lurid myths and legends. This book looks again at her notorious abdication of 1654, seeing it against the

background of her reputation as a "libertine", a heterodox religious thinker. Her subsequent conversion to Catholicism is therefore understood as a consequence of messianic and millenarian expectations during those turbulent years, and her bizarre attempt in 1657 to become the ruler of Naples is revealed to be the political wing of a comprehensive religious and intellectual philosophy."

(—from the Brill website – <https://brill.com/view/title/2071>)

\_\_\_\_\_. "Queen Christina's Esoteric Interests as a Background to Her Platonic Academies," in *Western Esotericism, Based on Papers Read at the Symposium on Western Esotericism Held at Åbo, Finland, on 15-17 August 2007*, edited by Tore Ahlbäck [SCRIPTA INSTITUTIE DONNERIANI ABOENSIS XX] (Åbo/Turku: Donner Institute in Religious and Cultural History, 2008), pp. 17-37.

\_\_\_\_\_. "Queen Christina's Latin *Sefer-ha-Raziel* Manuscript," in *Judeo-Christian Intellectual Culture in the Seventeenth Century: A Celebration of the Library of Narcissus Marsh (1638-1713)*, [INTERNATIONAL ARCHIVES, 163] edited by Allison P. Coudert, Sarah Hutton, Richard H. Popkin, and Gordon M. Weiner (Dordrecht: Kluwer Academic Publishers, 1999), pp. 13-25.

"The Latin copies of *Sefer-ha-Raziel* in particular shows (*sic*) a continuation of interest in Hebrew angelology among Christian readers well after the great blooming of such concerns among Rosicrucian authors in 1614-1620" (page 13). "The angelic doctrine of *liber Raziel* is taken up by a group of texts called *Claves Salomonis*, magical texts that in conjunction with al-Magriti's book of Arabic magic, *Picatrix*, influenced Cornelius Agrippa" (page 18).

\_\_\_\_\_. "The Forms of Queen Christina's Academies," in *The Shapes of Knowledge from the Renaissance to the Enlightenment*, edited by Donald R. Kelley and Richard Popkin [INTERNATIONAL ARCHIVES, 124] (Dordrecht – Boston – London: Kluwer Academic Publishers, 1991), pp. 165-188.

Allan, J. Mason. *An Introduction to the Kabbalah, with Special Reference to the Kabbalistic Elements in Freemasonry* (rpt. Edmonds: Sure Fire Press = Holmes Publishing Group, 1994).

Allan's 20-page introduction has a turn-of-the-century feel, though its date, save that of its recent reprint, is not given. It is based on Ginsburg, Mathers, and, it would appear, Westcott.

Allen, Paul M. (comp/ed). *A Christian Rosenkreutz Anthology* (Blauvelt/Great Barrington: Rudolf Steiner Publications, 1968, 1974, 1981, and 2000 [ARCHIVE EDITION]).

This rich collection of writings and illustrations includes Ezechiel Foxcroft's translation of *The Hermetic Romance, or the Chymical Wedding* (1690); Thomas Vaughan's translations of *Fama Fraternitatis* and *Confesio Fraternitatis* (1652) and his *Holy Mountain, A Rosicrucian Allegory*; material from Heinrich Khunrath (*Amphitheater of Eternal Wisdom*, 1609), Robert Fludd (BOOK IV of *Summun Bonum*), Hinricus Madathanus (*The Parabola, A Golden Tractate*), Daniel Stolcius (*Pleasure Garden of Chymistry*); four articles by Rudolph Steiner; some bibliographic pieces; and *The Secret Symbols of the Rosicrucians* (1785).

There are numerous editions of and commentaries on *The Chymical Wedding*; two noteworthy renditions:

- (i) Knight, Gareth. *The Rose Cross and the Goddess: Quest for the Eternal Feminine Principle* (New York: Destiny Books, 1985); in Part Three, pp. 89-111
- (ii) Godwin, Joscelyn (trans). *The Chemical Wedding of Christian Rosenkreutz*, introduction and commentary by Adam McLean [MAGNUM OPUS HERMETIC SOURCEWORKS #18] (Grand Rapids: Phanes Press, 1991); this work calls itself "the first ever contemporary English translation." With *Fama Fraternitatis* and *Confessio Fraternitatis*, Godwin's translation of *Chemical Wedding* is included in *Rosicrucian Trilogy* (Newburyport: Weiser Books, 2016).

Aptekman, Marina. *THE LANGUAGE AND THE LIGHT, THE KABBALISTIC ALLEGORY IN RUSSIAN LITERATURE: FROM RELIGIOUS PHILOSOPHY TO POLITICAL MYTHOLOGY* (Ph.D. dissertation,

Providence: Brown University, 2004) → *Jacob's Ladder: Kabbalistic Allegory in Russian Literature* (Boston: Academic Studies Press, 2011).

The dissertation's first chapter, "Kabbalistic Philosophy: A Historical Perspective," was hastily assembled from too few sources. The book's introduction, "Kabbalah Then and Now: A Historical Perspective," improves upon the dissertation greatly, offering a better focused and more nuanced background account.

As for the rest, matters of Russian Masonry and mystical literature are beyond my abilities to appraise.

The remaining three chapters analyze the place of kabbalistic allegory in Russian literature. ... The second chapter discusses the role of the kabbalistic allegory in the Masonic literature of the second half of the eighteenth century. ... The third chapter discusses the mutation of kabbalistic imagery in early nineteenth century Romantic works, especially in the works by the authors who were interested in the idea of universal science, such as Vladimir Odoevsky. ... The fourth chapter of the dissertation analyses the return of kabbalistic symbolism in the literature of the Silver Age [as represented by Symbolist and Futurist writers]. ... The mystical interpretation of the images of Wisdom and Adam Kadmon dominates also in philosophical works of the Symbolist writers, especially in the works of Vladimir Soloviev.

(dissertation, PREFACE, pages 2-4)

Refer to the English translation of Soloviev's *Transformation of Eros: An Odyssey from Platonic to Christian Eros*, translated from the Russian by Richard Gill (St. Paul: Grailstone Press, 2004).

See below, under "Burmistrov," "Kornblatt," "Faggionato," and "Leighton."

Bardon, Franz. *The Key to the True Kabbalah* [Volume III of THE HOLY MYSTERIES]. German original: *Der Schlüssel zur wahren Quabbalah*, 1956; 1<sup>st</sup> English translation by Gerhard Hanswille (Salt Lake City: Merkur Publishing, Inc., 1996).

*The Key to the True Kabbalah* is the final book of a four-volume set which includes (i) the preamble, *Frabato the Magician* (1979), a "mystical" novel which amounts to the author's spiritual autobiography; (ii) *Initiation into Hermetics* (1956), a "course of magical instruction in ten steps"; (iii) *The Practice of Magical Evocation* (1956), instructions for evoking spirits, complete with seals. All of these titles were reprinted by Merkur.

*The Key to the True Kabbalah* treats its subject as a "cosmic language" linked by sympathetic correspondence to colors, elements, musical notes, and so on, as well as analogous influences in the *akashic*, mental, astral, and material realms. Guidelines for the magical use of one-, two-, three-, and four-letter keys (combinations) conclude the work.

Many serious practitioners of magic(k) extol Franz Bardon. For instance, Donald Tyson says of Bardon's *Initiation into Hermetics*, "[T]his is the best book of exercises designed to prepare the mind for high magic that I have ever read" (—*Ritual Magic*, page 230). About *The Practice of Magical Evocation*, Tyson says, "The best book that I have read on the ceremonial evocation of spirits" (—*Ritual Magic*, page 234).

Often recommended to those for whom Bardon has proven difficult is *A Bardon Companion: Commentary Upon Franz Bardon's Books* by Rawn Clark (Olivier Dorche/Josuah Hutchinson Publishing, 2002); expanded second edition: *A Bardon Companion: A Practical Companion for the Student of Franz Bardon's System of Hermetic Initiation* (CreateSpace, 2010).

Baron, Salo Wittmayer. "Humanism and Renaissance" and "Protestant Reformation" = CHAPTERS LVII and LVIII of *A Social and Religious History of the Jews: Late Middle Ages and Era of European Expansion (1200-1650)*: Volume XIII: INQUISITION, RENAISSANCE, AND REFORMATION, 2<sup>nd</sup> edition (New York – London: Columbia University Press/Philadelphia: The Jewish Publication Society, 1969).

In § “Humanism and Renaissance,” see especially the sub-segments “Kabbalistic Bridges” and “Christian Kabbalism,” which give a quick history; and “Literary Battle Royal,” on Reuchlin’s involvement in various aspects of the “Jewish question,” in particular his debate with Johannes Pfefferkorn which grew into an international controversy.

Berg, Michael. *The Secret History of the Zohar* (Los Angeles: The Kabbalah Centre, 2008).

Berg’s blend of fact and fable contains a chapter entitled “The Zohar’s Influence on the Renaissance, the Age of Discovery and Science” which discusses kabbalistic influence on Columbus (*via* Abraham Zacuto), Michelangelo, Newton, and Edison, along with the more usual “Christian Cabalists” (Paracelsus, Dee, Pico, Reuchlin, von Rosenroth), and finally on to Ezra Stiles and Albert Pike.

Beyer, Catherine Noble. *Finding God in the World: Approaches of the Renaissance Occult Philosophers to the Nature and Value of Matter* (London: Avalonia, 2016).

Relying on Frances Yates, D. P. Walker, and Christopher Leirich, Beyer focuses on Ficino, Agrippa, Fludd, and Thomas Vaughan.

Birkel, Michael. “Immediate Revelation, Kabbalah, and Magic: The Primacy of Experience in the Theology of George Keith,” in *Early Quakers and Their Theological Thought: 1647-1723*, edited by Stephen W. Angell and Pink Dandelion (New York: Cambridge University Press, 2015), pages 256-272.

Claiming the influence of Henry More, Keith converted from Presbyterianism to Quakerism.

“Keith’s thoughts on worship are related ... to his understanding of immediate revelation by the Light that is experienced in worship and also to his unique Christology, since he identifies the Light with the soul of Christ, the heavenly man. To these discussions Keith brought his skillfulness in dialectic theology and his discoveries in Kabbalah.” (—page 258)

Bloom, Harold. *The American Religion: The Emergence of the Post-Christian Nation* (New York: Simon and Schuster, 1992).

Of particular interest is Bloom’s section on the Mormons: Chapter 5, “The Religion-Making Imagination of Joseph Smith,” where Bloom states, “The God of Joseph Smith is a daring revival of the God of some of the Kabbalists and Gnostics, prophetic sages who, like Smith himself, asserted that they had returned to the true religion of Yahweh or Jehovah” (p. 99).

Further on Joseph Smith and Kabbalah, see below under “Owens” and “Quinn.”

\_\_\_\_\_. *Omens of Millennium: The Gnosis of Angels, Dreams, and Resurrection* (New York: Riverhead Books, 1996).

After putting the recent popularity of angels in its place in a section called “Their Current Debasement,” Bloom surveys some of the deeper and more abiding aspects of Western religious concern by showing their roots, or *likeness*, in Gnosticism, Kabbalah, and Sufism. Bloom attempts to salvage at least a few shreds of sublime speculation and spirituality from the kitsch of the *new age*.

Bonfil, Robert. *Jewish Life in Renaissance Italy* [= *Gle Ebrei in Italia nell’epoca del Rinascimento* (Florence: Sansoni, 1991)] translated by Anthony Oldcorn (Berkeley: University of California, 1994).

Chapter V, “Jewish Culture, Hebraists, and the Role of the Kabbalah” (pp. 145-177), especially the last three sections: “The Diffusion of the Kabbalah” (pp. 169-72), “Christian Hebraists” (pp. 172-5), and “The Role of the Kabbalah in the Evolution of Jewish Culture” (pp. 175-7).

Burmistrov, Konstantin. “‘Ancient Wisdom under a Cloud of Suspicion’: Differing Conceptions of Kabbalah in Russian Thought in the Late-Nineteenth to Early-Twentieth Centuries,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Forty, edited by Daniel Abrams with guest editors Christian Wiese and George Y. Kohler (Los Angeles: Cherub Press, 2018), pp. 183-200.

\_\_\_\_\_. “Christian Orthodoxy and Jewish Kabbalah: Russian Mystics in Search for Perennial Wisdom,” in *Polemical Encounters: Esoteric Discourse and Its Others*, edited by Olav Hammer and Kocku von Stuckrad [ARIES BOOK SERIES: TEXTS AND STUDIES IN WESTERN MYSTICISM/6] (Leiden – Boston: Brill, 2007), pp. 25-54.

“We see that Russian Freemasons of the late eighteenth and early nineteenth centuries and their intellectual successors—Russian philosophers and theologians who lived a century later—turned to kabbalah in order to solve problems which they felt were not adequately elaborated in Christian Orthodox theology.” (—page 50)

\_\_\_\_\_. “Kabbalah and Secret Societies in Russia (Eighteenth to Twentieth Centuries),” in *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, edited by Boaz Huss, Marco Pasi, and Kocku von Stuckrad [ARIES BOOK SERIES: TEXTS AND STUDIES IN WESTERN MYSTICISM/10] (Leiden – Boston: Brill, 2010), 79-105.

“There are two moments in the influence of kabbalistic ideas in Russia that are directly connected with the development of secret societies. After the establishment of the first Masonic lodges in the middle of the eighteenth century, Russians became acquainted with various ideas as works related to kabbalah. The impact of these ideas especially intensified with the advent of Rosicrucian lodges in the 1780s. The first period was interrupted with the official prohibition of freemasonry in Russia in the 1820s, but some background Masonic activity continued until the 1850s-1860s. The second period, between the 1880s and the 1930s, is characterized by an increased interest in the occult sciences, which culminates in the 1910s-1920s. In the 1930s, most of the members of various secret societies and occult groups were arrested and executed by the communist regime.” (—page 79)

\_\_\_\_\_. “The Christian Kabbalah and Jewish Universalism,” in *От Библии до постмодерна: Статьи по истории еврейской культуры [From the Bible to Postmodern: Articles on the History of Jewish Culture]* (Moscow: М. Книжники, 2009), pp. 150-176; also at [https://www.academia.edu/32970405/Christian\\_Kabbalah\\_and\\_Jewish\\_Universalism.pdf](https://www.academia.edu/32970405/Christian_Kabbalah_and_Jewish_Universalism.pdf)

\_\_\_\_\_. “The Kabbalah as Primordial Tradition in Russian Secret Societies,” in *Constructing Tradition: Means and Myths of Transmission in Western Esotericism*, edited by Andreas B. Kilcher [ARIES BOOK SERIES: TEXTS AND STUDIES IN WESTERN MYSTICISM/11] (Leiden – Boston: Brill, 2010), pp. 323-340.

Burmistrov, Konstantin; and Endel, Maria.<sup>1</sup> “Kabbalah in Russian Masonry: Some Preliminary Observations,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Four, edited by Daniel Abrams and Avraham Elqayam. (Los Angeles [Culver City]: Cherub Press, 1999), pp. 9-59.

“We will argue that the Russian Masons were deeply interested in kabbalistic matters. We will review the basic kinds of Masonic manuscript texts related to the Kabbalah and some kabbalistic concepts which are important to the Russian Masons. Finally, we will offer some preliminary reasons for this interest among the Russian Mason” (from the article, p. 11).

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<sup>1</sup> Konstantin Burmistrov and Maria Endel are regular contributors to the Russian-language journal, תירוש/TIROSH: STUDIES IN JUDAICA (*Judaica Rossica*), which survived nine printed volumes (Moscow: 1998-2009) and has continued online. Later issues are titled TIROSH: JEWISH, SLAVIC & ORIENTAL STUDIES. Volumes 6-19 (Moscow, 2003-2019) can be viewed at <http://sefer.ru/rus/publications/tirosh.php>.

It was the Christian Cabala, already subsumed into European Masonry, upon which these Russian Masons drew.

\_\_\_\_\_. “The Place of Kabbalah in the Doctrine of Russian Freemasons,” in *Aries: Journal for the Study of Western Esotericism*, VOLUME 4, NUMBER 1 (Leiden: Brill Academic Publishers, 2004), pp. 27-68.

“Two Principal trends may be identified in Russian freemasonry of the late 18<sup>th</sup>-early 19<sup>th</sup> centuries: rationalistic (deistic) and mystical” (p. 29). “The Order [of the Gold- and Rosy Cross] was founded by Bernhard Joseph Schleiss von Loewenfeld (1731-1800) ... [who] took an obvious interest in Kabbalah as if following the traditions of the Sulzbach Christian Kabbalah [i.e., von Rosenroth and van Helmont] of the late seventeenth century” (p. 31).

Burnham, Jack. *Great Western Salt Works: Essays on the Meaning of Post-Formalist Art* (New York: George Braziller, 1974).

These essays, previously published in *Artforum* and *Arts* magazines, include “Duchamp’s *Bride Stripped Bare: The Meaning of the ‘Large Glass,’*” which discusses Duchamp’s work in relation to Tarot images and the kabbalistic *tree of life*, and “Voices from the Gate,” which relates the Cabala to an installation by Robert Morris entitled *Hearing*.

See also Burnham’s article on Duchamp, “Unveiling the Consort,” parts 1 and 2 in *Artforum*, March and April 1971, vol. ix, nos. 7 and 8 (New York: Artforum).

Busi, Giulio. *Mantua e la qabbalah / Mantua and the Kabbalah* (Milano: Skira editore, 2001): [CATALOGUE FOR THE EXHIBITION OF MANTUAN KABBALISTIC MANUSCRIPTS] (Mantova: Palazzo della Ragione, September 2001; New York: Casa Italiana Zerilli-Marimò Center for Jewish History March 2002).

The articles are in Italian and English. See in particular “The Mantuan Kabbalistic Workshop,” § 1. THE HEBREW LANGUAGE AND THE MYTH OF THE RENAISSANCE: CRYPTOGRAPHY IN THE STUDIOLO OF ISABELLA D’ESTE, and § 2. THE HUMANISTIC KABBALAH OF YOCHANAN ALEMANNO.

Caiozzo-Roussel, Anna. “The Kabbalistical Origins of Saint George and Its Iconic Metamorphoses in Islamic Art – Around Solomon: remarks on the image of a guardian angel in the illuminated manuscripts of the Medieval East,” in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabbalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 39-59.

Cavendish, Richard. *The Black Arts* (New York: G. P. Putnam’s Sons, 1967).

Chapter III, “The Cabala and the Names of Power,” offers a pretty fair introduction to Western occult *qabalah*.

Chajes, Julie; and Huss, Boaz (eds.) *Theosophical Appropriations: Esotericism, Kabbalah and the Transformation of Traditions* (Beer Sheva: Ben-Gurion University of the Negev Press, 2016).

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Colquhoun, Ithell. *The Magical Writings of Ithell Colquhoun*, edited by Steve Nichols (Self-published; © 2007 by Ithell Colquhoun and Steve Nichols). Available from LULU, on-line at <http://www.lulu.com/>

The first four chapters of this collection are illustrated expositions on Golden Dawn-style *qabalah*, under the general heading “The Crown and the Kingdom”: 1) “History of the QBL,” 2) “The Ten Sephiroth,” 3) “The Twenty-Two Paths,” and 4) “The Four Hundred Desirable Worlds.”

Colquhoun (1906-1988) has received a fair amount of attention in recent years. Refer to

- Ferentinou, Victoria. “The Iconography of *Coniunctio Oppositorum*: Visual and Verbal Dialogues in Ithell Colquhoun’s Oeuvre,” in *Lux in Tenebris: The Visual and the Symbolic in Western Esotericism*, edited by Peter Forshaw (Leiden – Boston: Brill, 2017), pages 363-396.
- Hale, Amy. *Ithell Colquhoun: Genius of the Fern Loved Gully* (London: Strange Attractor Press, 2020).
- Ratcliffe, Eric. *Ithell Colquhoun: Pioneer Surrealist Artist, Occultist, Writer and Poet* (Mandrake of Oxford, 2007 & 2016).
- Shillitoe, Richard. *Ithell Colquhoun: Magician Born of Nature* (Lulu.com, 2006, revised edition 2010).

Also, see Colquhoun’s *Sword of Wisdom: MacGregor Mathers and the Golden Dawn* (London: Neville Spearman, 1975 & New York: G. P. Putnam’s Sons, 1975).

Copenhaver, Brian. “Scholastic Philosophy and Renaissance Magic in the *De Vita* of Marsilio Ficino,” in *Renaissance Quarterly*, vol. 37 (The Renaissance Society of America, 1984), pages 523-554; and *Articles on Witchcraft, Magic and Demonology*, Volume II: RENAISSANCE MAGIC, edited by Brian Levack (New York – London: Garland Publishing, Inc., 1992), pages 51-82.

“Since the Enlightenment, the occultist tradition has lost almost all cognitive authority among educated persons in the West, so much so that in our time an intellectual who seriously professed belief in magic would thereby call into question his own seriousness. One of the reasons why magical beliefs have become literally incredible is that we have discarded their philosophical foundations, but in Ficino’s day the foundations were intact—indeed, Ficino and others were still extending them.” (—RQP. 524/AWMD p. 52).

Couliano, Ioan P. [= Ioan Petru Culianu] *Eros and Magic in the Renaissance*. [= *Eros et Magie a la Renaissance*, 1484. Paris: 1984] (Chicago: University of Chicago Press, 1987).

Couliano approaches magic as (quoting his introduction) “a science of the imaginary” which was believed to be capable of exerting “control over the individual and the masses based on deep

knowledge of personal and collective erotic impulses”; thus, “[w]e can observe in it not only the distant ancestor of psychoanalysis but also, first and foremost, that of applied psychosociology and mass psychology.” Couliano discusses Ficino, Pico, and Bruno.

\_\_\_\_\_. *The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism* (HarperSanFrancisco, 1992).

Praised by Harold Bloom, Andrei Codrescu, and Mircea Eliade, this book describes itself as “the first comprehensive account of the dualistic mythos that constitutes a crucial hidden dimension in Western culture and radically challenges how we think about religion itself.” (—back cover)

Culianu, Ioan Petru. “Magic in Medieval and Renaissance Europe,” in *Hidden Truths: Magic, Alchemy, and the Occult*, edited by Lawrence E. Sullivan. [RELIGION, HISTORY, AND CULTURE: Selections from *The Encyclopedia of Religion*, Mircea Eliade—editor in chief] (New York: Macmillan Publishing and London: Collier Macmillan, 1989), pp. 110-115.

Dan, Joseph. “Medieval Jewish Influences on Renaissance Concepts of Harmonia Mundi,” in *Aries: Journal for the Study of Western Esotericism*, vol. 1, no. 2 (Leiden: Brill, 2001), pp. 135-152, and in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 61-81.

Dan traces scientific and mystical ideas starting with the *Sefer Yetzirah*, elaborations of tenth-century commentaries on it, especially that of Shabbatai Donnolo, and developments of the Hasidei Ashkenaz, in particular Eleazar of Worms. Dan shows how these commentaries “contributed to the establishment of the concept of *harmonia mundi* as a dominant world-view in Europe in the sixteenth and seventeenth centuries, mainly in the context of the variegated phenomena which are sometimes united under the general title ‘Christian kabbalah.’”

Decker, Ronald. *The Esoteric Tarot: Ancient Sources Rediscovered in Hermetism and Cabala* (Wheaton – Chennai: Quest Books/Theosophical Publishing House, 2013).

“This book presents an interpretation that will surprise most Tarotists (those who are esotericists) and most academics (those who are critics of the esotericists). My theory covers the evolution of the Tarot, the connotations of its symbols, the symbols’ sources, and their transmission to the proper places at the proper times.” (—INTRODUCTION, page 1)

The most interesting of Decker’s “rediscoveries” is taken up in his CHAPTER II, “Numerical Cards and Gikatilla’s ‘Gates.’”

Decker, Ronald; Depaulis, Thierry; and Dummett, Michael. *A Wicked Pack of Cards: The Origins of the Occult Tarot* (New York: St. Martin’s Press, 1996).

*A Wicked Pack of Cards* discusses how Tarot came to be positioned at the core of the Western esoteric tradition, focusing on its assumption by the French occultists J.-B. Alliette (= Etteilla), Éliphas Lévi, Gerard Encausse (= Papus), and Paul Christian.

Decker, Ronald; and Dummett, Michael. *The History of the Occult Tarot: 1870-1970* (London: Duckworth, 2002).

*History...* picks up where *A Wicked Pack of Cards* leaves off: tracing the developments of *tarot* down through the descendants of the Golden Dawn, *i.e.*, A. E. Waite, Aleister Crowley, Dion Fortune, C. C. Zain, Paul Foster Case, etc.

Denning, Melita; and Phillips, Osborne. *The Magical Philosophy*. [5 vols.] (St. Paul: Llewellyn Publications, 1974-1981), Volume III: THE SWORD AND THE SERPENT—COSMO DYNAMICS (QABALAH AND MAGICAL ART).

The five-volume set represents the complete teachings of The Order of the Sacred Word, also called *Aurum Solis*, a descendant of the Golden Dawn.

Duncan, A. D. *The Christ, Psychotherapy and Magic: A Christian Appreciation of Occultism* (London: George Allen and Unwin Ltd, 1969).

“We shall be concerned with the Qabalah as Gentile occultists have received it from the traditions of Judaism,” states the preface. Duncan’s primary sources are Dion Fortune’s writings and Gareth Knight’s *Practical Guide to Qabalistic Symbolism*.

Dureau, Yona. “Venice as Europe’s Gate to Kabbalistical Knowledge,” in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabbalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 185-208.

Dweck, Yaacob. *The Scandal of Kabbalah: Leon Modena, Jewish Mysticism, Early Modern Venice* (Princeton: Princeton University Press, 2011).

The fifth chapter, “A Jewish Response to Christian Kabbalah,” discusses Modena’s criticism of Pico della Mirandola’s *cabala*. Modena’s problems with Pico for the most part follow his objections to (Jewish) *kabbalah* more generally.

Eco, Umberto. *Foucault’s Pendulum* (San Diego: Harcourt Brace Jovanovich, Inc., 1989).

Eco’s snide novel follows three Milanese editors as they concoct, then investigate, then get caught up in a grand esoteric conspiracy involving a twisted amalgam of secret societies and mystical traditions. In this entertaining but ultimately anticlimactic tale, Eco’s well-studied ease with source works of the Hermetic-Cabalist tradition is strutted about.

\_\_\_\_\_. *The Search for the Perfect Language* (Oxford and Cambridge: Blackwell Publishers Ltd, 1995).

Chapters include [2] “The Kabbalistic Pansemioticism” and [6] “Kabbalism and Lullism in Modern Culture,” which includes a section on Giordano Bruno. Athanasius Kircher is given quite a bit of attention in CHAPTER 7, “The Perfect Language of Images,” and John Dee is discussed in CHAPTER 8, “Magic Language.”

\_\_\_\_\_. *Serendipities: Language and Lunacy*. [ITALIAN ACADEMY LECTURES, THE ITALIAN ACADEMY] translated by William Weaver (New York: Columbia University Press, 1998).

This collection of essays is, in part, an extension of Eco’s *Search for the Perfect Language*, especially CHAPTER 2, “Languages in Paradise.” There is a substantial section on Athanasius Kircher in the third essay, “From Marco Polo to Leibniz: Stories of Intellectual Misunderstandings.”

Edlow, Rachel B. “BOTTE FOR I AM A WOMAN”: JULIAN OF NORWICH, MEDIEVAL JEWISH MYSTICISM, AND THE EVOLUTION OF THE DIVINE FEMININE (MA Thesis; Washington: American University, 2005).

“A distinct textual link between Moses de Leon’s thirteenth-century *Zohar* and the fourteenth-century *Shewings* of Julian of Norwich suggests Julian’s role in appropriating the ideas of her surrounding cultures into her mystical writings. Building on both the principle of the Divine Feminine and the allegorical nature of parts of the *Zohar*, Julian constructs a notion of God as Mother that combats the misogyny of medieval Christian doctrine and secures her place as a woman writer in a male-dominated Church, defending a role as visionary and writer for herself and for her female successors.” (—from the ABSTRACT)

Epstein, Perle. *The Private Labyrinth of Malcolm Lowry: UNDER THE VOLCANO and the Cabbala* (New York – Chicago – San Francisco: Holt, Rinehart and Winston, 1969).

*Private Labyrinth* is the first “scholarly” book which I saw (in the early ’seventies) which drew a distinction between “The Two Cabbalabs,” namely *Jewish* and *Christian*—including the late occult “qabalah” of the Golden Dawn—without dismissing the latter out-of-hand, which, until relatively recently, academics tended to do. Recall Scholem’s comments in *Kabbalah*, p. 203: “To this category of supreme charlatanism belong the many and widely read books of Éliphas Lévi, Papus..., and Frater Perdurabo..., all of whom had an infinitesimal knowledge of Kabbalah that did not prevent them from drawing freely on their imaginations instead”; or in *Major Trends in Jewish Mysticism*, pp. 2 and 353: “From the brilliant misunderstandings of Alphonse Louis Constant, who won fame under the pseudonym of Éliphas Lévi, to the highly coloured humbug of Aleister Crowley and his followers, the most eccentric and fantastic statements have been produced purporting to be legitimate interpretations of Kabbalism ... No words need be wasted on the subject of Crowley’s ‘Kabbalistic’ writings in his books on what he was pleased to term ‘Magick,’ and in his journal, *The Equinox*.”

Lowry’s letters suggest that Frater Achad (Charles Stansfield Jones) was a particular favorite of his. In Epstein’s bibliography, however, some of the works listed as having been authored by Achad were written by others. Achad indeed wrote *The Anatomy of the Body of God* and *QBL*, but he was not, as Epstein has it, the editor of *The Equinox* or the author of *Sepher Sephiroth* (in *The Equinox*, Volume 1, Number 8); these were Crowley’s works. Nor did Achad write “A Note on Genesis” (in *The Equinox*, Volume 1, Number 2); this belongs to Allan Bennett. (All of these works are given notice above in the present paper: PART 2.)

Escarmant, Christine. “Rabelais and the Midrash or Writing with Kabbalistic Tools: The Kabbalah of the Pantagruelists,” in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabbalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 131-183.

Faggionato, Raffaella. *A Rosicrucian Utopia in Eighteenth-Century Russia: The Masonic Circle of N. I. Novikov* [INTERNATIONAL ARCHIVES, 190] (Dordrecht: Springer, 2005).

“Drawing a comprehensive and convincing picture of Russia’s assimilation of contemporary Western intellectual values and traditions, Professor Faggionato offers some telling overall conclusions: the process of Europeanisation, forcefully initiated by Peter the Great, coming on top of the church crisis of the eighteenth century, resulted in an intellectual disorientation of the elites that threatened both the social and political system. Masonic lodges and mystically oriented circles of the nobility sought ways to reform and stability by blending traditional Christian spirituality with scientific insight into the workings of Nature. Rosicrucian Hermeticism and esoterism were ready to offer them guidance on this path.”  
(—Marc Raeff in the PREFACE to *A Rosicrucian Utopia*...)

Faivre, Antoine. *Access to Western Esotericism* [SUNY SERIES IN WESTERN ESOTERIC TRADITIONS] (Albany: State University of New York Press, 1994).

“Book One” and “A Bibliographical Guide to Research” in *Access*... constitute something of a study manual for Western Esotericism. “Book Two” presents a series of essays concerned with Franz von Baader (the nineteenth-century Christian “gnostic”), Masonic and Rosicrucian doctrine, and gnosis—old and new. Themes outlined in *Access* are followed up in Faivre’s *Theosophy, Imagination, Tradition: Studies in Western Esotericism* [SUNY SERIES IN WESTERN ESOTERIC TRADITIONS] (Albany: State University of New York Press, 2000).

Note also Faivre’s article, “The Notions of Concealment and Secrecy in Modern Esoteric Currents since the Renaissance (A Methodological Approach),” in *Rending the Veil: Concealment and Secrecy in the History of Religions*, edited by Elliot R. Wolfson (New York – London: Seven Bridges Press, 1999), pp. 155-176.

\_\_\_\_\_. *Western Esotericism – A Concise History*, translated by Christine Rhone [SUNY SERIES IN WESTERN ESOTERIC TRADITIONS] (Albany: State University of New York Press, 2010).

A very rapid but intricately nuanced survey.

Fanger, Claire. “Mirror, Mask and Anti-self: Forces of Literary Creation in Dion Fortune and W. B. Yeats,” in *Esotericism, Art, and Imagination*, edited by Arthur Versluis, Lee Irwin, John Richards, and Melinda Weinstein (East Lansing: Michigan State University, 2008).

“A part of my concern will be to show how the functions and processes of creative activity documented by these authors may be mapped onto a set of essentially Freudian ideas, particularly those surrounding narcissism.” (—page 161)

*Gnosis: A Journal in Western Inner Traditions*, Number 3 - KABBALAH: EXPLORING THE ROOTS OF MYSTICISM (San Francisco: The Lumen Foundation, Fall/Winter 1986-7).

Stock pop-Kabbalah stuff here: the overview, the Kabbalah-and-psychology piece, the interview with Zalman Schachter, the recommended-reading piece (this one is particularly poor), etc., though surprisingly sticking pretty much with Jewish Kabbalah. Pinchas Giller’s overview, though brief, is nicely done; he discusses the tension between Kabbalah and Maimonidean rationalism. Giller’s piece is, however, plagued by some distracting typos (e.g. “Rabbi Mose Cordovero” for Rabbi Moshe, or at least Moses, Cordovero”—page 11; “the brown of the skull” for “the crown of the skull” in an account of the *Zohar*’s anthropomorphic descriptions of God—page 12).

Perhaps the most original article in the issue is Jay Kinney’s “A Higher Geometry: The Unique Kabbalistic Research of the Meru Foundation.”

Articles on the *kabbalah* appear in numerous other issues of *Gnosis*. For an overview, see Wouter J. Hanegraaff, “Kabbalah in *Gnosis Magazine* (1985-1999),” in *Kabbalah and Contemporary Spiritual Revival*, edited by Boaz Huss [THE GOLDSTEIN-GOREN LIBRARY OF JEWISH THOUGHT, no. 14] (Beer-Sheva: Ben-Gurion University of the Negev Press, 2011), pp. 251-266.

Back issues of *Gnosis* are available through Fields Book Store:

<https://www.fieldsbooks.com/cgi-bin/fields/s1/GNOM>

Godwin, David. *Godwin’s Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick*, 2<sup>nd</sup> edition (St. Paul: Llewellyn Publications, 1989).

*Dictionary* would be more accurate. Hebrew and other words and names are listed alphabetically (*via* English and Hebrew in two separate sections) and by numerical value. Terms scattered all through Golden Dawn and surrounding material (planet, zodiac, and angel names; the goetic spirits of the *Lemegeton*; tarot correspondences; etc.) are systematically set out and defined in this large reference book. Crowley’s *Sepher Sephiroth* (from *The Equinox*, vol. 1, no. 8) is appended as well.

Goldberg, Edward. *Jews and Magic in Medici Florence: The Secret World of Benedetto Blanis* (Toronto – Buffalo – London: University of Toronto Press, 2011).

Halevi, Z’ev ben Shimon [Warren Kenton, 1933-2020] (listed chronologically—all of which have been subsequently reprinted):

- *An Introduction to the Cabala* (New York: Samuel Weiser, 1972).  
= *Tree of Life: An Introduction to the Cabala* (Rider & Co., 1972).
- *Adam and the Kabbalistic Tree* (New York: Samuel Weiser, 1974).
- *The Way of Kabbalah* (New York: Samuel Weiser, 1976).
- *A Kabbalistic Universe* (New York: Samuel Weiser, 1977).
- *Kabbalah: Tradition of Hidden Knowledge* (New York: Thames & Hudson, 1980)
- *Kabbalah and Exodus* (Boulder: Shambhala Publications, 1980).
- *The Work of the Kabbalist* (London: Gateway Books, 1984).

- *School of Kabbalah* (York Beach: Samuel Weiser, 1985).
- *Anatomy of Fate: Kabbalistic Astrology* (Bath: Gateway, 1986).
- *Psychology and Kabbalah* (York Beach: Samuel Weiser, 1987).
- *School of the Soul: Its Path and Pitfalls* (Boston – York Beach: Weiser Books, 1993).
- *Kabbalah: The Divine Plan* [THE HIDDEN WISDOM LIBRARY] (New York: HarperCollins, 1996).

Halevi's series is quite popular among both Jewish and non-Jewish readers. Individual volumes range from instructional to inspirational in that they present versions of Kabbalistic ideas while suggesting ways to apply them toward spiritual growth. Specifically, *The Work of the Kabbalist* gives practical advice for individual work, and *School of Kabbalah* suggests methods for developing group work; on the other hand, the earlier *Adam and the Kabbalistic Tree* and *A Kabbalistic Universe* are more theoretical. In *The Tower of Alchemy* (York Beach: Samuel Weiser, 1999), David Goddard recommends *A Kabbalistic Universe*, *The Way of Kabbalah*, and *The Work of the Kabbalist* for the gathering of “[t]he fundamental Qabalistic teachings...regarding the Qabalistic four worlds” (p. 41).

On Halevi and his teachings, see the website, KABBALAH SOCIETY: TOLEDANO TRADITION at <https://www.kabbalahsociety.org/wp/>

Hall, Manly P. *Cabalistic Keys to the Lord's Prayer* (Los Angeles: The Philosophical Research Society, Inc., 1964).

Hall connects phrases from the familiar “Our Father, Who art in heaven...” to the kabbalistic *tree*, saying (pp. 12-13), “From the table of analogies between parts of the universe (i.e., the *tree* of the *sefirot*) and the sections of the Lord's Prayer, it is evident that the prayer is intimately related to the divisions of the human soul.”

\_\_\_\_\_. *Man: Grand Symbol of the Mysteries* [ESSAYS IN OCCULT ANATOMY], 6<sup>th</sup> edition (Los Angeles: The Philosophical Research Society, 1972).

*Man...* is considered one of Hall's two *great works*, the other being *The Secret Teaching of All Ages* ([1928] reprint: Los Angeles: The Philosophical Research Society, 1977).

Hames, Harvey J. “Exotericism and Esotericism in Thirteenth Century Kabbalah,” in *Esoterica: The Journal of Esoteric Studies*, Volume VI (2004), edited by Arthur Versluis, on-line at [www.esoteric.msu.edu](http://www.esoteric.msu.edu)

“What follows is as much historiography as it is history, because the modern study of Kabbalah has a plot with its own personalities, internal developments and ideologies which have influenced how Kabbalah has been perceived historically” (—p. 102).

“Almost from the outset, Kabbalah has had a chequered history, as it has faced internal and external criticism. As what was esoteric became exoteric, and though Kabbalah sort [*sic*] to portray itself as conservative and not innovative, its claim for ancient roots and for not revealing anything new brought it into conflict with other existing belief systems” (—p. 103).

“Thus, what is being suggested here is that the appearance of Kabbalah on the historical stage can only be understood as an exoteric phenomenon. Jewish mysticism does not start with Kabbalah in the thirteenth century but is part and parcel of the religious system for centuries previously” (—p. 106).

\_\_\_\_\_. “Reason and Faith: Inter-religious Polemic and Christian Identity in the Thirteenth Century,” in *Religious Apologetics – Philosophical Argumentation*, edited by Yossef Schwartz and Volkhard Krech [RELIGION IN PHILOSOPHY AND THEOLOGY 10] (Tübingen: Mohr Siebeck, 2004), pages 267-284.

Hammer, Olav. *Claiming Knowledge: Strategies of Epistemology from Theosophy to the New Age* (Leiden – Boston: Brill, 2004).

“This study is concerned with a rarely studied sector of the history of religions: certain currents of modern or post-Enlightenment Western Esotericism.” (—PREFACE, page xiii)

“This is my doctoral dissertation, on the ways in which contemporary religious movements legitimate their claims. The data are taken from various related movements within the theosophical family, but the strategies of legitimation apply more generally.”

(—Olav Hammer: Personal Website > BOOKS, at <http://www.olavhammer.com/books/>)

Hanegraaff, Wouter J. “Forbidden Knowledge: Anti-Esoteric Polemics and Academic Research,” in *Aries*, NEW SERIES, vol. 5, no. 2 (Leiden: Koninklijke Brill, 2005).

“I believe it would be too simple to attribute the traditional resistance of academics against the study of Western esotericism merely to the fact that they reject its perspectives from their own ‘Enlightenment’ worldview, or even to the feeling that by taking such a field seriously one gives it some legitimacy.” (p. 248)

Hasselhoff, Görgé K. “Self-definition, Apology, and the Jew Moses Maimonides: Thomas Aquinas, Raymundus Martini, Meister Eckhart, Nicholas of Lyra,” in *Religious Apologetics – Philosophical Argumentation*, edited by Yossef Schwartz and Volkhard Krech [RELIGION IN PHILOSOPHY AND THEOLOGY 10] (Tübingen: Mohr Siebeck, 2004), pages 285-316.

*The Hermetic Journal*, edited by Adam McLean: 1978-1992, available as downloads.

Go to THE ALCHEMY WEB BOOKSHOP > THE HERMETIC JOURNAL:

<http://www.alchemywebsite.com/journal.html>. Articles of interest include

- Bennett, G[avin]. S. “The Celestial Dew and Kabbalistic Prayer,” No. 41, Autumn 1988.
- \_\_\_\_\_. “Daath, Kether and the Event Horizon,” Issue No. 37, Winter 1987.
- \_\_\_\_\_. “East of Eden: Biblical Knowing & the Inner Elixir within a Kabbalistic Speculum,” 1991.
- \_\_\_\_\_. “The Name of God and the Covenant of Abraham,” No. 37, 1987.
- \_\_\_\_\_. “Wood and Metal – Kabbalistic Orientation and Elementary Alchemical Returning,” 1992
- James, P. Harrill. “The Mythology of the Qabalah,” Number 17, Autumn 1982.
- Kirberg, Gisela (tr). “An Early Rosicrucian Text: *Cabala: Mirror of Art and Nature*,” No. 20, Summer 1983.
- Knight, Graham. “Lilith and the Primal Water,” No. 40, Summer 1988.
- Krzok, Paul. “The 49 Powers in Kabbalah,” No.40, Summer 1988.
- \_\_\_\_\_. “The Sevenfold Kabbalah,” No. 37, Autumn 1987.
- McLean, Adam. “Kabbalistic Cosmology and its Parallels in the ‘Big Bang’ of Modern Physics,” No. 39, Spring 1988.
- \_\_\_\_\_. “A Kabbalistic-Alchemical Altarpiece,” No. 12, Summer 1981.
- Nintzel, Hans. “Alchemy and Qabalah,” No. 12, Summer 1981.
- Prinke, Rafal. “De Cabal Alchymica or The Alchemical Tree of Life,” No. 14, Winter 1981.
- Ronan, Stephen. “Theodorus of Asine and the Kabbalah,” No. 42, Winter 1988.
- Smyth, Violet. “A Key to the Letters of the Q.B.L.” No. 14, Winter 1981.
- Waterfield, Robin. “Kabbalistic and Pythagorean Theory” (Synopsis of a talk entitled *Kabbalah in Ancient Greece* given by Robin Waterfield at the Saros Talks, Autumn 1988), 1989.

Hornung, Erik. *The Secret Lore of Egypt: Its Impact on the West*, translated from the German by David Lorton [= *Das esoterische Aegypten*. Munchen: C. H. Beck’sche Verlagbuchhandlung] (Ithaca – London: Cornell University Press, 2001).

*Secret Lore* traces strands which intertwine with our cabalistic ones, especially in such figures as Athanasius Kircher, Ralph Cudworth, and Mme Blavatsky. One wishes that the use of Egyptian lore by the Golden Dawn and its offshoots had been explored, but only passing mention is given.

See also Erik Iverson, *The Myth of Egypt and Its Hieroglyphs in European Tradition* (Copenhagen: GAD Publishers, 1961; rpt Princeton: Princeton University Press, 1993).

Horus. *A Guide to Qabalistic Astrology* (New York: Samuel Weiser, 1977).

An apparent student of the works of Aleister Crowley, Horus sets up his own attributions of planets for the *sefirot* on the *tree of life*, adding to the scheme Uranus, Neptune, and Pluto (which, for obvious reasons, were not included in the arrangement of the Golden Dawn).

Howlett, Davi. “Kabbalistical and Hebraic Writing Techniques in Anglo-Saxon Early Texts and Artifacts,” in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabbalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 9-37.

Huss, Boaz. “‘The Sufi Society from America’: Theosophy and Kabbalah in Poona in the Late Nineteenth Century,” in *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, edited by Boaz Huss, Marco Pasi, and Kocku von Stuckrad [ARIES BOOK SERIES: TEXTS AND STUDIES IN WESTERN MYSTICISM/10] (Leiden – Boston: Brill, 2010).

“I will show that [Abraham David] Ezekiel’s interest in kabbalah followed on his joining the Theosophical Society [around 1882], and that theosophy was of a major bearing on his perception of kabbalah and on his translation and printing venture [i.e., *Idra Zuta or the Lesser Holy Assembly* translated from the Aramaic Chaldee into Arabic (in Hebrew characters, Poona: 1887).” (—page 169) [my brackets—DK]

\_\_\_\_\_. “‘To Study Judaism in Light of Theosophy and Theosophy in the Light of Judaism’: The Association of Hebrew Theosophists and Its Missions to the Jews and Gentiles” in *Theosophy Across Boundaries*, edited by Hans Martin Kraemer and Julian Strube (Albany: State University of New York Press, 2020), pp. 253-278.

Idel, Moshe. *Ascensions on High in Jewish Mysticism: Pillars, Lines, and Ladders* (Budapest – New York: Central European University Press, 2005).

Chapter 5, “The Neoplatonic Path for Dead Souls: Medieval Philosophy, Kabbalah and Renaissance,” begins with a discussion of Neoplatonic Arabic texts then takes us through early Kabbalah and the Zohar to Alemanno, Pico, Reuchlin, and Bruno.

\_\_\_\_\_. “Hermeticism and Judaism,” in *Hermeticism and the Renaissance: Intellectual History and the Occult in Early Modern Europe*, edited by Ingrid Merkel and Allen G. Debus (Washington: Folger Books, 1988).

This overview article touches on such topics as the comparison of the Hermetic animation of statues with material in the Hebrew Enoch (3 Enoch, or *Sefer Hekhalot*), references to Hermes in the works of Jewish philosophers, the influence of Yohanan Alemanno (one of Pico’s teachers), and “the well-known initiation of Ferdinand of Aragon by Ludovico Lazzarelli.”

\_\_\_\_\_. “Jewish Magic from the Renaissance Period to Early Hasidism,” in *Religion, Science, and Magic – In Concert and in Conflict*, edited by Jacob Neusner, Ernest S. Frerichs, and Paul Virgil McCracken Flesher (New York – Oxford: Oxford University Press, 1989), pages 82-117.

\_\_\_\_\_. “Jewish Thinkers versus Christian Kabbalah,” in *Christliche Kabbala*, edited by Wilhelm Schmidt-Biggemann (Ostfildern: Jan Thorbecke Verlag, 2003).

“The main aims of this paper are, on the one hand, to survey the acquaintance of Jewish Kabbalists with Christian Kabbalah and, on the other hand to point out the possible impact of Christian Kabbalah on them in the Renaissance period and on scholars of Kabbalah in the twentieth century” (—pp. 49-50).

\_\_\_\_\_. “Kabbalah, Hieroglyphicity and Hieroglyphs,” in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Eleven, edited by Daniel Abrams and Avraham Elqayam (Los Angeles: Cherub Press, 2004).

See in particular § 3. HIEROGLYPHS AND CHRISTIAN KABBALAH, on Ficino, Pico, Reuchlin, Riccius, Agrippa, and Dee.

\_\_\_\_\_. “Man as the ‘Possible’ Entity in Some Jewish and Renaissance Sources,” in *Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe*, edited by Allison P. Coudert and Jeffrey S. Shoulson (Philadelphia: University of Pennsylvania Press, 2004).

“In what follows, I shall argue that a description of the Middle Ages as uniformly displaying a mentalistic orientation is problematic. Yates’ view [that a change toward activism was inspired by the *Hermetica*, magic and Cabala] more aptly describes those elite approaches that emerged under the aegis of varieties of Aristotelian thought, as we see from Christian, Muslim and Jewish theological literature. In other speculative corpora, which were dominated by astral thought and Neoplatonic and theosophical-theurgical views, action (especially ritualistic action) is much more important.” (—pp. 33-34)

\_\_\_\_\_. “Printing Kabbalah in Sixteenth-Century Italy,” in *Jewish Culture in Early Modern Europe: Essays in Honor of David B. Ruderman* (Cincinnati: Hebrew Union College Press / Pittsburg: University of Pittsburg Press, 2014), pages 85-252.

\_\_\_\_\_. “Prisca Theologia in Marsilio Ficino and in Some Jewish Treatments,” in *Marsilio Ficino: His Theology, His Philosophy, His Legacy*, edited by Michael J. B. Allen and Valery Rees, with Marin Davies [BRILL’S STUDIES IN INTELLECTUAL HISTORY, volume 108] (Leiden – Boston – Köln: Brill, 2002).

“To the extent that Ficino’s translations influenced Jewish Renaissance thought, it was mainly via the introduction of the Platonic and Neoplatonic corpora. We may better understand Jewish reticence on the syncretistic achievements of their Christian contemporaries if the non-conformist attitudes of Ficino, Pico or Bruno are put in relief.” (—pp. 156-7)

Izmirlieva, Valentina. *All the Names of the Lord: Lists, Mysticism, and Magic* (Chicago – London: University of Chicago Press, 2008).

In the first section of her book, Izmirlieva analyzes *The Divine Names* of (pseudo-)Dionysius the Areopagite (1<sup>st</sup> century); in the second section, she studies the (Slavonic) amulet known as *The 72 Names of the Lord* (13<sup>th</sup> century). It is this second text which interests us here, for Izmirlieva “demonstrate[s], over a large body of textual traces, that *The 72 Names of the Lord* has its roots in the Gnostic Kabbalah and originates from a Kabbalo-Christian exchange that most probably took place in Provence in the twelfth century” (—page 12).

Jones, Rufus M. *Spiritual Reformers in the 16<sup>th</sup> and 17<sup>th</sup> Centuries* (Macmillan Company, 1914; rpt. Boston: Beacon Press, 1959); see especially CHAPTER VIII, “Valentine Weisgel and Nature Mysticism.”

Kalik, Judith. “Christian Kabbala and the Polish Jews: Attitudes of the Church to Jewish Conversion and the Idea of ‘Jacob’s Return’ in the Polish-Lithuanian Commonwealth in the 18<sup>th</sup> Century,” in *Kwartalnik Historii Żydów / Jewish History Quarterly* 4 (Warsaw: Żydowski Instytut Historyczny, 2004), pp. 492-501.

“The influence of the messianic ideas and especially the idea of ‘return of the Jews’ or ‘Jacob’s return’ found the most profound expression among the German Pietists. This served as a background for their interest in the Kabbala, which was considered to be a link between Judaism and Christianity beginning in the 16<sup>th</sup> century. The book of the early Silesian Pietist Christian Knorr von Rosenroth *Kabbala Denudata* published in the last quarter of the 17<sup>th</sup> century served as a scholarly basis for the massive use of the Kabbala in missionary activity among the Jews in Germany and later in Poland.” (—page 493)

Karr, Don. *Approaching the Kabbalah of Maat* (York Beach: Black Jackal Press, 2013).

*Approaching the Kabbalah of Maat* focuses on Western occult developments of *kabbalah* in the latter part of the twentieth century and includes an introduction to and transcription of the key documents of three important, albeit obscure, Maat-oriented groups: Horus/Maat Lodge, Ordo Adeptorum Invisibulum (OAI), and 416. For a more complete description and excerpts, go to either of the following:

- <http://www.digital-brilliance.com/contributed/Karr/Maat/AKM.pdf>
- [https://www.academia.edu/31031361/Approaching\\_the\\_Kabbalah\\_of\\_Maat\\_excerpt](https://www.academia.edu/31031361/Approaching_the_Kabbalah_of_Maat_excerpt)

*Approaching the Kabbalah of Maat* is supplemented by *The Methods of Maat* (—not yet published), which includes a selection of significant OAI and 416 writings. For contents and excerpts from the introduction, link to either of the following:

- <http://www.digital-brilliance.com/contributed/Karr/Maat/MoM.pdf>
- [https://www.academia.edu/30732386/Methods\\_of\\_Maat\\_2019\\_-\\_introduction](https://www.academia.edu/30732386/Methods_of_Maat_2019_-_introduction)

Kasdin, Simon. *The Esoteric Tarot. The Key to the Cabala* (Convent: Emerson Society, 1965).

This small-press production describes the author's unique tarot, showing roughly drawn cards, each with a prominent Hebrew letter incorporated into the design, some with symbols of the *chakras*—all quite different from the Golden Dawn-Waite-B.O.T.A. images. Kasdin acknowledges his particular indebtedness to Albert Pike, Paul Foster Case, and Mme. Blavatsky.

Katz, Jacob. *Jews and Freemasons in Europe 1723-1939*, translated from the Hebrew by Leonard Oschry (Cambridge: Harvard University Press, 1970).

See especially Chapter III, "The Order of the Asiatic Brethren."

Keyssous-Dreyfus, Anne. "From Benedetto Marcello's Psalm to a *Jewish melody* by Charles Valentin Alkan: An Overview of a Tune," in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 253-278.

Kilcher, Andreas B. "Scientia cabalistica as *Scientia universalis*: Encyclopedism and Kabbalah in the 16<sup>th</sup> and 17<sup>th</sup> Centuries," in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Five, edited by Daniel Abrams and Avraham Elqayam (Los Angeles [Culver City]: Cherub Press, 2000).

Kilcher considers the use of Kabbalah as a model of encyclopedic knowledge, or metascience, offering two possible forms: magical and mathematical.

King, Francis. *Tantra for Westerners: A Practical Guide to the Way of Action* (New York: Destiny Books, 1986).

One of the more enlightened "arm's-length" studies. See especially Chapter Three, "Shiva and the Qabalistic Tree of Life," and Chapter Five, "Chakras, Secret Traditions, and the Golden Dawn."

Knight, Gareth. *Experience of the Inner Worlds: A Course in Christian Qabalistic Magic* (Toddington: Helios Book Service Ltd., 1975).

A Christian application of Western occult *qabalah* by a student of Dion Fortune.

\_\_\_\_\_. *A History of White Magic* (London: A. R. Mowbray and Co., Ltd, 1978; New York, Samuel Weiser, 1979).

See especially “Renaissance Magi, Rosicrucians and Universal Reformation,” “Magic in the 18<sup>th</sup> Century: Freemasonry, Mesmerism and Secret Societies,” and “Magic in the 19<sup>th</sup> Century: From Somnambulism to the Golden Dawn.”

Kornblatt, Judith Deutsch. “Russian Religious Thought and the Jewish Kabbala,” in *The Occult in Russian and Soviet Culture*, edited by Bernice Glatzer Rosenthal (Ithaca – London: Cornell University Press, 1997).

This article focuses on Vladimir Soloviev, “the most influential thinker in the religious renaissance at the end of the nineteenth and beginning of the twentieth centuries,” and his attempt to reconcile *kabbalah* with “the quite different and sometimes hostile theology of Russian Orthodoxy.”

See also Kornblatt’s *Divine Sophia: The Wisdom Writings of Vladimir Solovyov*, including annotated translations by Boris Jakim, Laury Magnus and Kornblatt herself (Ithaca: Cornell University Press, 2008).

Kristeller, Paul Oskar. *Eight Philosophers of the Italian Renaissance* (Stanford: Stanford University Press, 1964).

Chapters on Petrarch, Valla, Ficino, Pico, Pomponazzi, Telesio, Patrizi, and Bruno, with an Appendix, “The Medieval Antecedents of Renaissance Humanism.”

Kuntz, Darcy. *The Golden Dawn Source Works: A Bibliography* [THE GOLDEN DAWN STUDIES SERIES, Volume 4] (Edmonds: Holmes Publishing Group, 1996).

This is a most inclusive and helpful bibliography of the books, articles, and MSS surrounding all matters and members of the Golden Dawn, many of which treat Kabbalah/Cabala/Qabalah.

LaDage, Alta J. *Occult Psychology. A Comparison of Jungian Psychology and the Modern Qabalah* (St. Paul: Llewellyn Publications, 1978).

Quoting LaDage, “The purpose of this book is to describe, in as far as I understand it, some of the inner correspondences between the Qabalah and the psychology of C. G. Jung.” LaDage’s primary cabalistic source was Dion Fortune’s *Mystical Qabalah*, one of the classics of Golden Dawn-style *qabalah*. It is interesting to compare LaDage’s book with David Bakan’s *Sigmund Freud and the Jewish Mystical Tradition*, first published in 1958, reprinted as a Beacon Paperback (Boston, 1975).

Leighton, Lauren G. *The Esoteric Tradition in Russian Romantic Literature: Decembrism and Freemasonry* (University Park: Pennsylvania State University Press, 1994).

“Theosophy, mysticism, Cabalism, nonempirical science, and thaumaturgy flourished in the Russian Enlightenment in the form of Rosicrucian mysticism and Masonic theosophy; the Novikov Freemasons were clearly erudite in these branches of arcane knowledge. How adept the later romantics were, however, is not clear. All that can be said for certain is that in the romantic period Masonic symbolism and the arcane skills of thaumaturgy were welcome in arenas of social and political action like the Decembrist affair, as well as in the larger arena of public journalism inhibited by ubiquitous censorship and private discussion made perilous by surveillance.” (—p. 32)

Leighton’s references to “Cabala,” “Cabalism,” and, alas, “Cabalistics” betray a limited and faulty understanding. Consider the following clause from Leighton’s discussion entitled “Gematria in ‘The Queen of Spades’ [Aleksandr Pushkin]”: “...other scholars assume that the *yetzira* are the letters and the *sephira* numbers.” (—p. 190)

Lelli, Fabrizio. “Hermes Among the Jews: *Hermetica* as *Hebraica* from Antiquity to the Renaissance,” in *Magic, Ritual, and Witchcraft*, Volume 2, Number 2 (Philadelphia: University of Pennsylvania Press, Winter 2007).

“...this study and review of the literature introduces the topic of Hermetism and then describes its impact on Jewish thought in the Middle Ages and Renaissance, with special attention to updating the bibliography on Hebrew Hermetism.” (—page 112)

Love, Jeff. *The Quantum Gods. The Origin and Nature of Matter and Consciousness* (New York: Samuel Weiser, 1976 and 1979).

Love presents “Qabalah” in the light of Samuel Bousky’s teachings. While no works by Bousky are listed among Love’s references, Love does mention a “lecture given by Samuel Bousky at Bridge Mountain Foundation, Ben Lomond, California, 1969.” This very ’seventies book includes sections with titles such as “Matter is the Medium: Being is the Message,” “The Paramagnetic Fields of Mind,” and “Emanation, the Specific Intentionality of a Quantum God.”

Three books by Samuel Bousky are circulating:

1. *Mystical Heritage* (Trinity Center: J & L Publications, 1992).
2. *A Likely Story* (Trinity Center: J & L Publications, 1993).
3. *The Wizard of Oz Revealed* (Weed: Writers Consortium, 1995).

Macdonald, Michael-Albion. *The Secret of Secrets: The Unwritten Mysteries of Esoteric Qabalah* (Gillette: Heptangle Books, 1986).

This handsome eighty-page book reads as if it had been written a hundred years ago—and looks as if it had been printed a hundred years before that. It is filled with the pomp, ceremony, and blunders characteristic of post-Golden Dawn *qabalah* books; this one even announces itself as “Publication class A authorized for publication by the COA of the A. . . A. . .” The errors begin on the first page of the INTRODUCTION (page *ix*), where Macdonald states, “Most historians place the origin of written Qabalah at about the same period as the Talmud, when the Hebrews lived in Babylon.” A footnote compounds the problem by stating that this Talmudic period was “c. 30 B.C.E.” Macdonald more-or-less admits to the irony of his title on page *xi*: “There are so many such books [which ‘elaborate on the mysteries at great length’] available in our present Century that the term ‘unwritten’ can scarce be applied to [the ‘Unwritten Mysteries’] any longer.”

*Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural*, 24 volumes, edited by Richard Cavendish. New York: Marshall Cavendish Corporation, 1970; reprint edition, 12 volumes, edited and compiled by Yvonne Deutch (New York: Marshall Cavendish, 1983).

The look of *Man, Myth, and Magic*—that of twenty-four coffee-table books—is somewhat contradicted by the names which appear on the list of contributors and its editorial advisory board: Mircea Eliade, R. J. Zwi Werblowsky, R. C. Zaehner, to name a few. Topics include AGRIPPA, ALCHEMY, FRANCIS BARRETT, WILLIAM BLAKE, MME BLAVATSKY, JACOB BOEHME, GIORDANO BRUNO, CABALA, ALEISTER CROWLEY, JOHN DEE, ROBERT FLUDD, DION FORTUNE, GEMATRIA, GOLDEN DAWN, GOLEM, GRIMOIRE, HASIDISM, ÉLIPHAS LÉVI, LILITH, RAYMOND LULL, ISAAC LURIA, MAGIC AND MYSTICISM, PENTAGRAM, RENAISSANCE, ROSICRUCIANS, AUSTIN OSMAN SPARE (article by Kenneth Grant in vol. 24), RUDOLF STEINER, SWEDENBORG, TAROT, THRONE MYSTICISM, A. E. WAITE, and W. B. YEATS.

Maxwell-Stuart, P. G. *The Occult in Early Modern Europe. A Documentary History* [DOCUMENTS IN HISTORY SERIES] (New York: St. Martin’s Press, 1999).

This valuable anthology includes a section entitled “Magic and Kabbalah” which gives translations from Pico, Reuchlin, and Bodin, along with Manuel do Valle de Moura, Francisco Torreblan Villapando, Andreas Libavius and Federico Borromeo. Elsewhere in the book one can find numerous passages from Ficino, Agrippa, Paracelsus, and Campanella.

McGaha, Michael. “Naming the Nameless, Numbering the Infinite: Some Common Threads in Spanish Sufism, Kabbalah, and Catholic Mysticism,” in *Yearbook of Comparative*

and *General Literature*, Volume 45/46 (Bloomington: Indiana University, 1997/1998), pages 37-52.

McIntosh, Christopher. *The Rose Cross and the Age of Reason. Eighteenth-Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment* [BRILL'S STUDIES IN INTELLECTUAL HISTORY, volume 29] (Leiden: E. J. Brill, 1992).

\_\_\_\_\_. *The Rosicrucians. The History, Mythology, and Rituals of an Esoteric Order* (Wellingborough: Thorsons, 1980 and 1987; rpt. York Beach: Samuel Weiser, 1997).

*Rosicrucians*, more of a "popular" work than *The Rose Cross...*, is of particular interest for its chapter, "The Golden Dawn, Its Antecedents and Offshoots." For an overview, see McIntosh's article, "The Rosicrucian Legacy," in *The Rosicrucian Enlightenment Revisited*, listed below under "Ralph White."

On a parallel strand, see McIntosh's *Astrologers and their Creed: An Historical Outline* (London: Hutchinson & Co., Ltd., 1969), especially chapter 6, "From the Renaissance to the Age of Enlightenment," and chapter 7, "The Nineteenth Century."

McKeon, Michael. "Sabbatai Sevi in England," in *AJS Review*, Volume Two, edited by Frank Talmage (Cambridge: Association for Jewish Studies, 1977), pp. 131-169.

"In the following discussion, I hope to establish the major significance of Sabbatai Sevi for England by examining several questions—limited in comparison with those entertained by Sabbatai's most profound and exhaustive historian [*i.e.*, Gershom Scholem]—concerning the English awareness of him 300 years ago. How and in what form did the unparalleled developments in the Levant from 1665 to 1667 first become known to English-speaking people? What contribution was made by the Sabbatian movement to Christian eschatology and to the expectations aroused among devotees by the approach of the "wonderful year" 1666? What was the range of response to the movement among English observers; what was its ideological or sectarian meaning to contemporaries?" (—pp. 132-133)

McLean, Adam. *The Magical Calendar. A Synthesis of Magical Symbolism from the Seventeenth-Century Renaissance of Medieval Occultism* [MAGNUM OPUS HERMETIC SOURCEWORKS #1] (1979; rpt. Grand Rapids: Phanes Press, 1994).

*The Magical Calendar* is a grand chart, which amounts to a Hermetic-Cabalist-Magical compendium, by Johannes Theodorus de Bry, who did the illustrations, so often reproduced, for the works of Robert Fludd and Michael Maier.

Merkel, Ingrid; and Debus, Allen G. (eds.) *Hermeticism and the Renaissance: Intellectual History and the Occult in Early Modern Europe* (Washington: The Folger Shakespeare Library / London – Toronto: Associated University Presses, 1988).

"The bulk of the papers ... are grouped into three major sections: background of the Renaissance; magic, philosophy, and science; and art and literature" (p. 9). Articles from this collection have been cited elsewhere: see "Gosselin" (RE: Bruno), "Idel" ("Hermeticism and Judaism"), and "Zambelli" (RE: Agrippa).

*The New Art Examiner: East Coast Edition*, volume 8, number 2: ART AND THE OCCULT (Chicago: November 1980).

The title article is a brief survey of ideas and sources. Other articles on the issue's special theme include "Conjuring Devices: Art or Magic" by James Auer, "Crucibles of Beauty: Occult Symbolism and Seven Chicago Women" by Joanna Frueh, "Esoteric Sources of Duchamp's Dual Paradise" by Jack Burnham, "The Circle: Ritual and the Occult in Women's Performance Art" by Arlene Raven, and "Where Did Anger's Magic Go?" by Melissa Costello.

Oberman, Heiko A. *The Roots of Anti-Semitism in the Age of the Renaissance and Reformation*, translated from the German by James. I. Porter. [= *Wurzeln des Antisemitismus*, 1981] (Philadelphia: Fortress Press, 1984).

Nineteen historic personages figure into Oberman's discussion. Along with Luther, Calvin, and Erasmus, we find Reuchlin and his rival Johannes Pfefferkorn. Oberman writes (p. 29), "The modern picture of Reuchlin as a friend of the Jews, for all its accessibility, simply does not stand up. Reuchlin was firmly convinced of the collective guilt of the Jews...."

Ophiel [Edward C. Peach]. *The Art & Practice of Caballa Magic* (New York: Samuel Weiser, 1977).

The practical part of this book, written in Ophiel's distinctive style (with its words in **BOLD CAPS** followed by **THREE EXCLAMATION POINTS!!!**), associates the elemental (*tattwa*) images with the *sefirot* of the *tree of life*.

Owen, Alex. *The Place of Enchantment: British Occultism and the Culture of the Modern* (Chicago: University of Chicago Press, 2004).

"The book is primarily directed towards arguing that occultism was constitutive of modern culture at the fin de siècle; conversely, it seeks to trace the lineaments of "the modern" in the gestures and presumptions of the occult. Most specifically, then, *The Place of Enchantment* sets out to show that this new form of occult spirituality was a particular articulation of the diverse and often ambiguous processes through which cultural modernity was constituted in Britain during the crucial years prior to the outbreak of the First World War." (INTRODUCTION—p. 16)

Owens, Lance. "Joseph Smith and Kabbalah: The Occult Connection," in *Dialogue: A Journal of Mormon Thought*, Vol. 27, No. 3 (Salt Lake City: Dialogue Foundation, Fall 1994, pages 117-194).

"Joseph Smith and Kabbalah" is a most interesting piece. However, finding Volume 27 of *Dialogue* is unlikely, even in a well-stocked library; occasionally a copy turns up at Amazon or AbeBooks. Fortunately, there are two other sources for Owens' work:

- the entire *Dialogue* article is online as part of the *Gnosis Archive* series at [www.gnosis.org/jskabb1.htm](http://www.gnosis.org/jskabb1.htm)
- a brief account, "Joseph Smith: America's Hermetic Prophet," is in *Gnosis Magazine*, Number 35, Spring 1995; this article is available on-line at <http://gnosis.org/ahp.htm>.

Refer to the critical review of Owens by William J. Hamblin in *FARMS [FOUNDATION FOR ANCIENT RESEARCH AND MORMON STUDIES] Review of Books*, Volume 8, Issue 2 (Provo: Maxwell Institute, 1996). Also see below: "Quinn."

Ozaniec, Naomi. *The Aquarian Qabalah: A Contemporary Initiation into a Secret Tradition* (London: Watkins Publishing, 2003).

"Qabalah" gets its turn in Ozaniec's series of books on such topics as meditation, the chakkras, tarot, dowsing, etc. Ozaniec "worked with Gareth Knight and Dolores Ashcroft-Nowicki," placing her squarely in the eclectic Western tradition derived from Golden Dawn. After referring to her work as "Qabala Renovata," an expression borrowed from William Gray, Ozaniec states, "While acknowledging the Jewish origins of Qabalah, at the same time it is impossible to ignore non-Jewish influences which have become incorporated into its fabric" (—page 7).

Parfit, Will. *The Elements of the Qabalah* (Longmead: Element Books, 1991; rpt New York: Barnes & Noble, Inc., 1999).

This well-circulated book begins, "The Qabalah, at the heart of the Western Mystery Tradition, is a way of personal development and self-realization based on a map of consciousness called the Tree of Life."

Percival, W. Keith. "The Reception of Hebrew in Sixteenth-Century Europe: The Impact of the Cabbala," in *Historiographica Linguistica*, Volume XI (Amsterdam – Philadelphia: John Benjamins Publishing Company, 1984).

"Reception..." is a summary article on Christian Europe's encounter with Hebrew, discussing *Sefer Yesirah*, the writings of Bible commentator and grammarian David Kimhi (116?-1235), Reuchlin, Spanish humanist Antonio de Nebrija (1441-1522), Postel, and Swiss Hebraist Theodor Bibliander (d. 1564).

Quinn, D. Michael. *Early Mormonism and the Magic World View* (Salt Lake City: Signature Books, 1987; revised and enlarged edition, 1998).

Quinn locates Smith's sources for "Cabala" in adaptations of Johann Eisenmenger's *Traditions of the Jews* (original, 1711; English editions produced by John Peter Stehelin in 1743 and 1748), and John Allen's *Modern Judaism* (1816; 2<sup>nd</sup> edition: London: 1830). Quinn writes, "Smith's apparent textual indebtedness to the books by Eisenmenger and Allen also demonstrates that he had access to their extensive discussions of the Cabala's doctrine of the transmigration of souls." (—page 303)

Quispel, Gilles. "Reincarnation and Magic in the Asclepius," in *From Poimandres to Jacob Böhme: Gnosis, Hermetism, and the Christian Tradition*, edited by Roelof van den Broek and Cis van Heertum [TEXTS AND STUDIES published by the BIBLIOTHECA PHILOSOPHICA HERMETICA, 4] (Amsterdam: Bibliotheca Philosophica, Hermetica, 2000—distributed by Brill Academic Publishers, Leiden).

In the section of this article entitled "Renaissance and magic," Quispel writes:

Pico was wrong when he believed that Cabala came from Moses. But he sensed that the two currents [Hermetism and Cabala] were essentially identical. In this he was right, because both Hermetism and Cabala date from the same period of history, reflect the same culture, Hellenism, and originate in the same climate, Alexandrian gnosis. (—pp. 224-5) [my brackets]

Only recently the texts found near Nag Hammadi in 1945 have shown that these Christian Cabalists [of the Renaissance and Reformation periods], although completely ignored by modern scholars, were on the right track. The *Gospel of Truth*, one of the first works of the Jung Codex, contains long speculations of Jewish esoteric origin about Christ as the Name of God. And few scholars would deny nowadays that according to the author of the Fourth Gospel, the Gospel of John, Jesus is the embodiment of that secret Name: 'Holy Father, keep them through thine own Name, which thou hast given me' (John 17, 11). And we see clearly that Paul sees Jesus as the Glory of God. Nay, even the mysterious title "Son of Man" has been elucidated, now that so many works from Nag Hammadi call the Son of God: Man. Son of Man, Aramaic *bar anash*, simply means 'Man' and indicates God who reveals himself in the form of a man. All these insights were *in nuce* already there in the works of these Christian Cabalists. (—p. 226) [my brackets—DK]

Raphael. *Pathway of Fire. Initiation to the Kabbalah* (York Beach: Samuel Weiser, Inc., 1993) [= *La Via del Fuoco secondo la Qabbalah—'Ehjah 'Aser 'Ehjah* (Rome: Asram Vidya, 1978)].

"We have spoken of the 'Pathway of Fire' with reference to the *Kabbalah*, to *Advaita Vedanta*, and to *Asparsa Yoga*. ... [T]he 'Pathway of Fire'...indicates the 'Way' along which to travel in order to realize one's own essence." (—page 25)

Reed, Ellen Cannon. *The Witches' Qabala. Book One: THE GODDESS AND THE TREE* (St. Paul: Llewellyn Publications, 1985).

The Golden Dawn *tree-of-life* material is here done up for neo-pagans of various stripes. The old cliché "only the names have been changed..." could describe Reed's innovations.

Reichelberg, Ruth. "In Memoriam: Don Quixote and Kabbalah" (translation by Véronique Dupuy), in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabbalistic Influences on*

*Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 121-129.

“The following article traces the development of research led by Ruth Reichelberg concerning Cervantes and the kabbalistic sense of his work, as well as the pursuit of this quest for sense by current researchers. This text has been written in *memoriam*, from Ruth Rechelberg’s notes.” (—page 121)

Roob, Alexander. *Alchemy and Mysticism: The Hermetic Museum*, translated by Shaun Whiteside (Köln [Cologne]: Taschen, 1997).

There is no shortage of cabalistic diagrams and images here, especially in the section “Sephiroth” (pp. 310-328). At 700+ pages, this is the most extensive collection of alchemical, Rosicrucian, Masonic, and cabalistic images—a good proportion of them in color—at a reasonable price.

Rossi, Paolo. *Logic and the Art of Memory. The Quest for a Universal Language*, translated with an introduction by Stephen Clucas [= CLAVIS UNIVERSALIS: ARTI DELLA MEMORIA E LOGICA COMBINATORIA DA LULLO A LEIBNIZ, Societa editrice il Mulino, 1986] (Chicago: University of Chicago Press, and London: Althone Press, 2000).

Refer especially to Chapter Three: “Theatres of the World,” and Chapter Four: “The Imaginative Logic of Giordano Bruno.”

Further, see

- Coudert, Allison (ed.) *The Language of Adam – Die Sprache Adams* (Wiesbaden: Harrassowitz Verlag, 1999).
- Eco, Umberto. *The Search for the Perfect Language* (Oxford and Cambridge: Blackwell Publishers Ltd, 1995).
- Knowlson, James. *Universal Language Schemes in England and France, 1600-1800* (Toronto – Buffalo: University of Toronto Press, 1975).
- Shumaker, Wayne. “George Dalgarno’s Universal Language,” in *Renaissance Curiosa* (Binghamton: Center for Medieval & Early Renaissance Studies, 1982).

Roth, Cecil. *The Jews in the Renaissance* (Philadelphia: Jewish Publication Society of America, 1959; New York: Harper and Row, 1965).

See especially Chapter VI, “With the Humanists of Florence,” and Chapter VII, “The Christian Hebraists.”

Ruderman, David B. (ed). *Essential Papers on Jewish Culture in Renaissance and Baroque* (New York: New York University, 1992).

See the three articles in this collection by Moshe Idel: (i) “The Magical and Neoplatonic Interpretations of the Kabbalah in the Renaissance,” (ii) “Particularism and Universalism in Kabbalah, 1480-1650,” and (iii) “Major Currents in Italian Kabbalah between 1560 and 1660.” Herein also find also David Ruderman’s “Hope against Hope: Jewish and Christian Messianic Expectations in the Late Middle Ages.”

Salah, Asher. “Cazanova (*sic*) and Kabbalah: Neophytes and Jews, Freemasons and Kabbalists in *History of My Life* by Giacomo Casanova (1725-1798),” in *How Jewish Mystical Thinking Shaped Early Modern Europe: Cabbalistic Influences on Shakespeare, Cervantes, Rabelais and Others*, edited by Yona Dureau (Lewiston – Queenston – Lampeter: The Edwin Mellen Press, 2014), pages 209-252.

Sassoon, George; and Dale, Rodney. *The Kabbalah Decoded: Mysteries of the Zohar* (London: Duckworth, 1978).

*The Kabbalah Decoded* gives translations of *Sifre di-Tseniuta* and the *Idrot* of the *Zohar* (i.e., the same items which appear in S. L. M. Mathers’ *Kabbalah Unveiled*). Sassoon and Dale treat these texts as

technical manuals for assembling a “manna machine,” namely, a food production device which could, for instance, have fed the Jews in the wilderness. This thesis is developed in detail in *The Manna Machine* by the same authors (London: Sidgwick & Jackson Ltd, 1979).

Schmidt-Biggemann, Wilhelm. *Philosophia Perennis: Historical Outlines of Western Spirituality in Ancient, Medieval and Early Modern Thought* [INTERNATIONAL ARCHIVES 189] (Dordrecht: Springer, 2004).

Refer in particular to

- § 3.4. Raymond Lull’s Theology of Concepts
- § 3.5. Christian Cabala I: Giovanni Pico, Johannes Reuchlin, and Paulus Ricius
- § 3.6. Christian Cabala II: Jakob Böhme’s Doctrine of Qualities
- § 4.10. Ficino’s Angel and the Intellectus Agens
- § 4.11. Giovanni Pico: Pious Philosophy and the Dignity of Man
- § 4.12. Paulus Ricius’ Cabalistic Cosmos
- § 4.13. The Threefold Man of Paracelsus
- § 4.14. Jakob Böhme’s Theology of Creation
- § 4.15. Abraham Herrera’s Adam Kadmon
- § 5.3. The Book Yezirah and the Archetypes of the Alphabet
- § 5.9. De Vita Coelitus Comparanda: Ficino’s Cosmological Medicine
- § 5.10. On the Shadows of Ideas: Giordano Bruno’s Seminal Combinatorics
- § 6.8. Giorgio Veneto’s Harmonia Mundi
- § 6.9. Agrippa’s Doctrine of Spiritual Elements
- § 6.10. The Dimensions of the Spirit: Nicolas of Cusa’s Conceptions of Space
- § 6.11. Giordano Bruno’s Infinite Space

Scholtz, Susanne. “Beyond Postmodernism? Esoteric Interpretations of Gen 1-3 by E. Swedenborg, R. Steiner, and S. D. Fohr,” in *Hidden Truths from Eden: Esoteric Readings of Genesis 1-3*, edited by Caroline Vander Stichele and Susanne Scholtz [SOCIETY OF BIBLICAL LITERATURE SEMEIA STUDIES; number 76] (Atlanta: SBL Press, 2014), pages 169-196.

Schutz, Albert L. *Call Adonoi. A Manual of Practical Cabalah and Gestalt Mysticism* (Goleta: Quantal Publishing, 1980).

\_\_\_\_\_. *Exodus—Exodus. The Cabalistic Bible. PART 1: The Enslavement of Israel and the Coming of Moses* (Goleta: Quantal Publishing, 1985); *PART 2: God’s Call* (Goleta: Quantal Publishing, 1986).

Schutz, Albert L. and de Schaps, Hilda W. *Kosher Yoga: Cabalistic Roots of Western Mysticism* (Santa Barbara [Goleta]: Quantal Publishing, 1983).

Within a discussion of the structure of Rudolph Steiner’s MYSTERIA ÆTERNIS (“Western Esoteric Schools,” in *Gnosis and Hermeticism from Antiquity to Modern Times*, edited by R. van den Broek and W. J. Hanegraaff [Albany: State University of New York Press, 1998]), Daniel Egmond writes (p. 336),

...in the fourth ‘cultic’ degree (i.e., the first degree of the third section) the student was taught various exercises that involved physical movements and the ‘vibration’ vowels. These exercises were combined with the Masonic signs and ‘grips,’ and were taught to be the means by which the ‘subtle energies’ of the body could be harmonized.

In a note (p. 345, n. 90) Egmond adds,

These exercises played also an important role in the O.T.O.; hence it is also possible that Steiner received them from [Theodore] Reuss. ... Another version of these exercises was published by Albert Schutz, *Call Adonoi* (Goleta, 1980).

*Kosher Yoga* is an occasionally paraphrased copy of *A System of Caucasian Yoga, As Orally Received by Count Stefan Colonna Walewski (1897-1955)* (New York: The Falcon's Wing Press, 1955). Whereas Walewski's version is hand-printed with crudely drawn illustrations, the Schutz/de Schaps version is conventionally typeset with slick (one might say "cheesy") photographic and "pro" graphic art. Increasing the intrigue, *Book Publishers Directory* (Gale Research, 1983), p. 734, lists *Caucasian Yoga: Cabalistic Roots of Western Mysticism*—the same subtitle as *Kosher Yoga*—among the works by Albert L. Schutz available from Quantal Publishing. Who knows what, if any, connections there may have been between Walewski and Schutz.

There are reprints of Walewski's work from Kessinger (2006) and Lulu/Pluto Publishing (2015 & 2019).

Shirley, Ralph. *Occultists and Mystics of All Ages* (New Hyde Park: University Books, 1972).

Shirley sketches Apollonius of Tyana, Plotinus, Michael Scot, Paracelsus, Swedenborg, Cagliostro, and Anna Kingsford.

Shumaker, Wayne. *Natural Magic and Modern Science: Four Treatises, 1590-1657* [MEDIEVAL AND RENAISSANCE TEXTS AND STUDIES, Volume 63] (Binghamton: State University of New York, 1989).

The treatises discussed are (i) Bruno's *De Magia, Theses de magia, De magia mathematica*; (ii) Martin Delrio's *Disquisitionum magicarum libri sex*; (iii) Campanella's *De sensu rerum et magia*; (iv) Gaspar Schott's *Magia universalis*.

\_\_\_\_\_. *The Occult Sciences in the Renaissance. A Study in Intellectual Patterns* (Berkeley: University of California Press, 1972 and 1973).

Shumaker's study gives full accounts of astrology, witchcraft, magic, alchemy, hermetic doctrine, with, alas, only a few fleeting mentions of Cabala—a strange omission considering the date of *Occult Sciences*' publication: after Walker's *Spiritual and Demonic Magic* (1958) and Yates' *Giordano Bruno* (1964), both of which are mentioned in Shumaker's "Bibliographical Note," the latter being referred to as "indispensable." Given that he quotes Pico's famous *Conclusiones* (on page 16), "No science offers greater assurance of Christ's divinity than magic and cabala," one would expect Shumaker to follow up.

Sirat, Colette. *A History of Jewish Philosophy in the Middle Ages* (Cambridge: Cambridge University Press, 1990).

See *History...* pages 308-312 on Abner of Burgos, pages 405-407 and 410 regarding two of Pico's teachers, Elijah Delmedigo and Johanan Alemanno (in § "Jewish Philosophers in Italy of the Quattrocento").

Stuckrad, Kocku von. *Locations of Knowledge in Medieval and Early Modern Europe: Esoteric Discourse and Western Identities* [BRILL'S STUDIES IN INTELLECTUAL HISTORY 186] (Leiden – Boston: Brill, 2010).

Note § LINGUISTIC ONTOLOGIES IN CHRISTIAN KABBALAH within CHAPTER FIVE, "The Secrets of Texts: Esoteric Hermeneutics."

Sturzak, Doreen and James. *Colour and the Kabbalah* (New York: Samuel Weiser, Inc., 1975).

Correspondences of the "Flashing Colours" are given for the ten *sefirot* and the twenty-two paths in the tradition of the Golden Dawn.

Suares, Carlo. *The Cipher of Genesis. The Original Code of the Qabala as Applied to The Scriptures* (French, Geneva: Editions du Mont-Blanc, 1967; English, Boulder and London: Shambhala Publications, 1978).

\_\_\_\_\_. *The Sepher Yetsira, Including the Original Astrology according to the Qabala and Its Zodiac* (French, Geneva: Editions du Mont-Blanc, 1968; English, Boulder and London: Shambhala Publications, 1976).

See my description of Suares' SY in "Notes on Editions of Sefer Yetzirah in English," Part IV, page 43, at either

- <http://www.digital-brilliance.com/contributed/Karr/Biblios/syie.pdf> or
- [https://www.academia.edu/22875900/Notes\\_on\\_Editions\\_of\\_Sefer\\_Yetzirah\\_in\\_English](https://www.academia.edu/22875900/Notes_on_Editions_of_Sefer_Yetzirah_in_English)

\_\_\_\_\_. *The Song of Songs. The Canonical SONG OF SOLOMON Deciphered according to the Original Code of the Qabala* (French, Geneva: Editions du Mont-Blanc, 1969; English, Boulder and London: Shambhala Publications, 1972).

Suares' series covers "the three great cabalistic works": Genesis, *Sepher Yetsira*, and The Song of Songs. Suares does not consider Kabbalah to be mysticism but rather a science of cosmic energies, though in a hidden code. Suares' thesis rests on the belief that each Hebrew letter "denotes not only a 'letter' but also a sign, a proof, a symbol and ever a miracle revealing its forgotten ontological origin." In a chapter which is repeated in all three books, Suares explains the letter-code as he has discovered, or rather *re*-discovered, it.

Other items by Suares:

- "The Autiaut of Shekhina," in *Tree 3: Shekhinah*, edited by David Meltzer (Santa Barbara: Christopher Books, 1972).
- "The Code," "Notes on Biology Functioning with the Letters of the Hebrew Alphabet," and "Sepher Yetsira," in *Tree 2: Yetsira*, edited by David Meltzer (Santa Barbara: Christopher Books, 1971).
- "Esha-Hheva-Eve-Woman" and "The Book of Eve" in *Maitreya 4: Woman* (Berkeley: Shambhala Publications, 1973).
- "I Am Cain," in *Maitreya 2: The Seeds of Liberation* (Shambhala...1971).
- "I Am Cain II," in *Maitreya 3: Gardening* (Shambhala...1972).
- *The Passion of Judas: A Mystery Play* (Shambhala...1973).
- *The Resurrection of the Word* (Shambhala...1975).
- *The Second Coming of Reb YHShWH: The Rabbi Called Jesus Christ [= Memoire sur le retour du rabbi qu'on appelle Jesus* (Paris: Editions Robert Laffont, S. A., 1975)] (York Beach: Samuel Weiser, 1994).
- "What about 'Ra'?" in *Tree 4: Ra*, edited by David Meltzer (Berkeley: [Tree Books], 1974).

Sutcliffe, Adam. *Judaism and Enlightenment* (Cambridge - New York: Cambridge University Press, 2003).

Refer to Chapter 8, "Enlightenment and Kabbalah," which contains the following segments: PHILOSOPHY AND MYSTICISM: THE KABBALAH (*sic*) DENUDATA, GEORG WACHTER: SPINOZISM, JUDAISM AND DIVINE PRESENCE, and MYSTICAL DEMARCATIONS AND CONFUSIONS.

Szulakowska, Urszula. "The Apocalyptic Eucharist and Religious Dissidence in Stefan Michelspacher's *Cabala: Spiegel der Kunst und Natur, in Alchymia*," in *Aries: Journal for the Study of Western Esotericism*, NEW SERIES, Vol. 3, No. 2 (Leiden-Boston-Köln: Brill, 2003).

"Cabala" here, as in von Welling's *Opus Mago-Cabbalisticum...*, is Paracelsianism, *i.e.*, alchemy, more related to Khunrath and Maier than the "cabalists" of the current paper.

Tatlow, Ruth. *Bach and the Riddle of the Number Alphabet* (Cambridge: Cambridge University Press, 1991; rpt. 2006).

“It is extremely likely that Bach came across many different number alphabets. Techniques of *gematria* were well known in his day and the [Hebrew] milesian alphabet [*aleph* = 1 to *tav* = 400] is used in at least two books that he owned... Had Bach used a number alphabet to embed theological meaning into his music through acceptable Cabbala Speculativa, he would almost certainly have used the cabbalistic milesian number alphabet.” (Tatlow, pages 126-127 and 129)

Tenen, Stan. *The Alphabet That Changed the World: How Genesis Preserves a Science of Consciousness in Geometry and Gesture* (Berkeley: North Atlantic Books, 2011).

“Tenen examines the Hebrew text of Genesis and shows how each letter is both concept and gesture, with the form of the gesture matching the function of the concept, revealing the implicit relationship between the physical world of function and the conscious world of the concept.” (—back cover)

See my description of Tenen’s book in “Notes on Editions of *Sefer Yetzirah* in English” Part IV, pages 45-46, at either

- <http://www.digital-brilliance.com/contributed/Karr/Biblios/syie.pdf> or
- [https://www.academia.edu/22875900/Notes\\_on\\_Editions\\_of\\_Sefer\\_Yetzirah\\_in\\_English](https://www.academia.edu/22875900/Notes_on_Editions_of_Sefer_Yetzirah_in_English)

Tishby, Isaiah. “Christian Kabbalah and Rabbi Aryeh Modena,” in *The Wisdom of the Zohar: An Anthology of Texts*, arranged by Fischel Lachower and Isaiah Tishby, translated from the Hebrew by David Goldstein (Oxford – New York: Littman Library – Oxford University Press, 1989): Volume 1, III. b, pages 33-38.

Tomlinson, Gary. *Music in Renaissance Magic: Toward a Historiography of Others* (Chicago – London: Chicago University Press, 1993).

In chapter 2, music historian Tomlinson sets “Agrippa versus Michael Foucault”; in Chapters 3, 4, and 5, he discusses Ficino’s mixture of magic and music.

Tyson, Donald. *Ritual Magic: What It Is and How to Do It*. [LLEWELLYN’S PRACTICAL MAGIC SERIES] (St. Paul: Llewellyn Publications, 1992).

Written for the would-be practitioner, *Ritual Magic* is in three sections: “Basics,” an expanded survey of definitions and rationales; “Systems,” a quick history of magic; and “Practices,” which includes chapters on preparations, instruments and two simple rituals. The final chapter, “The Magician’s Library,” consists of a rather eclectic reading list in three levels of difficulty.

\_\_\_\_\_. *Tetragrammaton. The Secret to Evoking Angelic Powers and the Key to the Apocalypse* (St. Paul: Llewellyn Publications, 1995); reissued as *The Power of the Word: Secret Code of the Creation* (Llewellyn, 2004).

Tyson covers the Tetragrammaton’s history, symbolism, and use from the Old Testament to the Enochian magic of Dee and Kelley. The *tour de force* of the book is Tyson’s handling of the Twelve Banners of YHVH (i.e., the twelve sequences in which the four letters can be ordered).

Versluis, Arthur. *The Esoteric Origins of the American Renaissance* (New York: Oxford University Press, 2001).

Versluis discusses the influence of not just alchemy, theosophy, Rosicrucianism and Free-masonry, but also Gnosticism and Swedenborg. Chapters are devoted to such luminaries as Poe, Hawthorne, Melville (learn about the Gnosticism of *Moby Dick*), Alcott, Whitman, Dickenson, and others. Alas, there is not much on Cabala.

Waldman, Felicia. “Christian Kabbalah as a Political Factor in European History,” in *Studia Hebraica* 3, edited by Felicia Waldman (Bucharest: Editura Universității din București, 2003).

“Lacking its own sources, Christian esotericism took over a number of Jewish elements, adapting them to its own vision. In these circumstances, the Jewish esoteric preoccupation with prophecy and Messianism

became, in the hands of Christian esotericists, a preoccupation with political changes. Of course, to say that Kabbalah had a direct influence on politics would be an overstatement. Still, the influence that Jewish mysticism exercised, through the Kabbalah, upon the (pseudo)philosophical doctrines providing the bases of several political movements with a decisive long-term impact on mankind cannot be denied.” (—INTRODUCTION, page 173)

\_\_\_\_\_. “Jewish Influences in Medieval European Esotericism,” in *Studia Hebraica* 1, edited by Felicia Waldman (Bucharest: Editura Universității din București, 2001).

“Between medieval Hermeticism and Kabbalah there is, however, a major difference. If, for the kabbalist the demonic realm is important precisely so that he could keep it away during the process of restoration of the original harmony and repair of the world (Tikkun Olam), for the Hermeticist this knowledge is necessary so that he could conjure the demons and force them to take part in the magic act, whose finality is not always positive.” (—page 97)

\_\_\_\_\_. “Jewish Mysticism and 20<sup>th</sup> Century Science” (= “Jewish Mysticism and Modern Science”), in *Studia Hebraica* 2, edited by Felicia Waldman (Bucharest: Editura Universității din București, 2002).

“One of the most interesting correspondences between mysticism and science can be found in Lurianic Kabbalah and the modern scientific theories regarding the birth of the universe.” (—page 162)

Wallis, R. T. *Neoplatonism*. SECOND EDITION; foreword and bibliography by Lloyd P. Gerson (London: Gerald Duckworth Ltd – Indianapolis-Cambridge: Hackett Publishing Company, 1995).

This second enlarged edition reprints Wallis’ 1972 classic, adding Gerson’s updated bibliography. This work is included among our ITEMS OF INTEREST in light of the oft-repeated (in some circles, oft-resisted) formula: “Kabbalah is simply Jewish Neoplatonism.”

Wasserstrom, Steven M. *Religion after Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos* (Princeton: Princeton University Press, 1999).

“Whether as inspiration or as initiation, then, Christian Kabbalah cannot be avoided in any rounded understanding of the rise (and decline) of the History of Religions. If there is an ‘untold story’ in the present project, it may be located in the shared Christian Kabbalist sources of Scholem, Corbin, and Eliade.” (—Wasserstrom, pages 50-51)

Webb, James. *The Occult Underground* (La Salle: Open Court, 1974; paperback rpt 1988)—a revision of the author’s *The Flight from Reason: The Age of the Irrational* (London: MacDonald and Co., 1971).

Webb treats the occult revival of the 19<sup>th</sup> century, including discussions of Mme Blavatsky (“...had led an intriguing and perhaps scandalous life...”), Annie Besant (“...from the arena of social reform rather than the jungles of Hindustan...”), Éliphas Lévi (“...the magus who remained faithful to his mystical socialism...”), Josephin Peladan (“...Catholic and occultist, artist and clown...”), “Three Messianists”: Adam Mickiewicz (“...at the College de France he discussed second sight...”), Andrei Towianski (“...the archbishop of Paris alerted his clergy against him...”), and J. M. Hoene-Wronski (“...a misplaced Renaissance man...”)—these comments are picture captions (between pages 192 and 193) drawn from the text. Another characteristic quote: “Whereas Fabre d’Olivet might merely be considered an eccentric, his disciple and plagiarizer, Saint-Yves d’Alveydre, was a fraud of the highest degree” (p. 271). Cabala is mentioned and discussed frequently.

Webb’s companion volume, *The Occult Establishment* (LaSalle: Open Court, 1976), is a “meticulously-researched history of occultism since 1918.” Along with some follow-up on such figures as Mme. Blavatsky and Papus from the 19<sup>th</sup> century, *The Occult Establishment* covers a range from Aleister Crowley and Rudolph Steiner to *The Protocols of the Elders of Zion* and Hitler, then on to Timothy Leary and Ken Kesey.

White, Ralph (ed). *The Rosicrucian Enlightenment Revisited* (Hudson: Lindisfarne Books, 1999).

White brings together papers presented at two conferences: “The Rosicrucian Enlightenment Revisited” (September 1995) and “Prague, Alchemy, and the Hermetic Tradition” (August 1997). The prologue consists of the two initial Rosicrucian manifestos: *Fama Fraternitatis* and *Confessio Fraternitatis*. There follows a series of papers expanding upon—frequently challenging—Frances Yates’ studies, especially *The Rosicrucian Enlightenment*.

One paper, Nicholas Goodrick-Clarke’s piece “The Rosicrucian Prelude...” (pp. 73-98) “tells the wild tale of John Dee’s mission in central Europe.”

Wilkinson, Lynn R. *The Dream of an Absolute Language: Emanuel Swedenborg & French Literary Culture* (Albany: State University of New York Press, 1996).

“In the late eighteenth and early nineteenth centuries, the notion of a language of nature exerted a widespread appeal in European culture, among poets and literary writers, as well as philosophers.” (—page 3)

Wilkinson, Robert J, “Transformation of Christian Cabbala: Gematria between Divination and Honorific Poetry in the German Lands of the Eighteenth Century,” in *Aries: Journal for the Study of Western Esotericism*, VOLUME 20, NUMBER 2 (Leiden: Brill Academic Publishers, 2020), pp. 173-206.

“This article follows the development of a genre of eighteenth-century texts, explicitly self-designated a ‘cabbalistic’, initially intended for fortune telling by use of a number-alphabet. ... [T]hey were increasingly identified as ‘paragrams’, lost much of their mantic purpose and increasingly became an inventive technique for the stimulation of the composition of honorific verse”—ABSTRACT

Wind, Edgar. *Pagan Mysteries in the Renaissance* (New York: W. W. Norton and Co., 1958; enlarged edition, 1968).

*Pagan Mysteries...* is a study of the sources for imagery in Renaissance art. Chapter One, “Poetic Theology,” opens with a discussion of Pico. Wind notes that Pico believed that the myths and fables of all Pagan religions “show[ed] only the crust of the mysteries to the vulgar, while preserving the marrow of the true sense for higher and more perfect spirits”—such as Pico himself, of course.

Winters, Dana. “Hermetic Cabalist Ritual in Christopher Marlowe’s *Doctor Faustus*,” in *Journal for the Academic Study of Magic*, Issue 5, edited by Susan Johnson Graf and Amy Hale (Oxford: Mandrake of Oxford, 2009).

*Zap Comix*, No. 3. SPECIAL 69 ISSUE (San Francisco: Apex Novelties, 1968).

The front cover, rendered by San Francisco poster adept Rick Griffin, shows a lantern-wielding beetle uttering “יהשוה.” Griffin’s spread inside the front cover displays the upper two-thirds of the *sefirotic* tree, with banner-like lettering across the top reading, “AIN / AIN-SOPH / AIN-SOPH-AUR.” In the midst of the comic, Griffin has another page showing the letters A O M saying “SEPPER YETZIRAH!” “SEPPER HA ZOHAR!” and “APOCALYPSE!” respectively. It appears that Griffin encountered Éliphas Lévi’s *History of Magic*—see page 61 of Waite’s translation (Rider, 1913 or Borden, 1949 and 1963; the Weiser edition didn’t appear until 1971).

Zecevic, Patricia D. “The Divine Feminine in the Spanish Kabbalah and *Wilhelm Meister*,” in *Goethe 2000: Intercultural Readings of His Work...* edited by Paul Bishop and R. H. Stephenson (Leeds: Northern Universities Press, 2000).

“While there is no evidence to suggest that Goethe himself was a kabbalistic mystic, it is clear that he drew on this tradition freely ... Analysis of some key passages of his *Wilhelm Meister*, I suggest, makes clear that the tactile, fluid simultaneity of the aesthetic discourse he employs in presenting his feminine

understanding of human sentiment justifies identifying it with the *écriture féminine* the Kabbalah exemplifies.” (—p. 65)

\_\_\_\_\_. “Francisco López de Úbeda and Johann Wolfgang von Goethe as Participants in the Shared German-Spanish Traditions of Kabbalistic Rhetoric,” in *The Lion and the Eagle: Interdisciplinary Essays on German-Spanish Relations over the Centuries*, edited by Conrad Kent, Thomas K. Wolber, and Cameron M. K. Hewitt (New York: Berghahn Books, 2000).

“My argument in what follows is that a reading of the female voice in *La Picara Justina* and *Wilhelm Meister* in the light of Irigaray’s theory of *parler-femme* reveals striking stylistic similarities in the two novels, similarities that internal and external evidence suggests may well be the result of both López de Úbeda’s and Goethe’s participation in the kabbalistic tradition of exploiting the literal bodiliness of language in order to express the (Divine) Feminine. In essence, my suggestion is that the Kabbalah may well be functioning here as the key intertext.” (—p. 158)

Zinberg, Israel. *A History of Jewish Literature, Part Five: ITALIAN JEWRY IN THE RENAISSANCE ERA*, translated from the Yiddish by Bernard Martin (Cincinnati: Hebrew Union College / New York: Ktav Publishing House, 1974).

Described in Zinberg’s fifth volume are Jewish currents which influenced the formation of Christian cabala (Pico della Mirandola, Johannes Reuchlin, etc.)

## ADDENDUM B: REVIEWS

Sheila Spector's  
"Wonders Divine":  
The Development of Blake's Kabbalistic Myth

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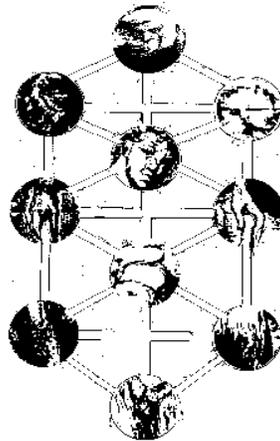
"Glorious Incomprehensible":  
The Development of Blake's Kabbalistic Language

Lewisburg: Bucknell University Press, 2001; 213 ∅ 202 pages

ISBN: 0-8387-5468-6 ∅ 0-8387-5469-4

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*Esoterica: The Journal of Esoteric Studies*, Volume V, edited by Arthur Verslius (2003),  
online at <http://www.esoteric.msu.edu/VolumeV/Reviews/Spector.html> \*



William Blake is sometimes illuminated but rarely explained by his sources, because his fierce intellectual independence allows nothing to pass into his work unchanged. It is therefore hazardous to accept prior analogues to his ideas as sources, especially on the basis of mere conceptual analogy, and even more hazardous to practice the kind of algebraic substitution in which Blake is made to mean what a supposed source meant.

—Martin K. Nurmi, "Negative Sources in Blake," in  
*William Blake: Essays for S. Foster Damon*, edited by Alvin  
H. Rosenfeld (Providence: Brown University Press, 1969)

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\* Compare my review with those of Dena Bain Taylor in *Blake: An Illustrated Quarterly*, Volume 38, Issue 2 (University of Rochester, 2004)—PDF at <http://bq.blakearchive.org/38.2.taylor>; and Mark S. Lussier in *Romanitic Circles* (University of Maryland, 2005) at <https://www.rc.umd.edu/reviews-blog/sheila-spector-glorious-incomprehensible-development-blakes-kabbalistic-language>—which, alas, has a "Security Risk" warning attached to it.

WITHIN THE IMPOSING MASS of Blake studies one finds few items which discuss the use of *kabbalah* by Blake, even if esoteric currents are acknowledged as reflected in his work. Where *kabbalah* is identified as an influence—or possible influence—the connections, if developed at all, rarely go beyond simple part-for-part examples (e.g., Eden, Beulah, Generation, and Ulro as the kabbalistic “four worlds”). Mostly what one finds are scattered highly speculative remarks or free-floating ascriptions where it is neither specified nor clear what “kabbalah” (or “cabala”) refers to.<sup>1</sup> Thus, most welcome is a recent study which treats at length the influence of *kabbalah* on Blake: Sheila Spector’s illustrated companion volumes: “*Wonders Divine*”: *The Development of Blake’s Kabbalistic Myth* and “*Glorious Incomprehensible*”: *The Development of Blake’s Kabbalistic Language*. Briefly, Spector’s thesis is this:

... even though he [Blake] explicitly, often even emphatically, rejected many aspects of what might be called normative Christianity, he still found himself trapped within what had become the oppressive archetypal framework he repudiated, and it was only through a concerted life-long effort, first to recognize the bonds, and then, to seek out alternate modes of thought, that Blake was able, finally, to create his own system. But that new system, contrary to popular belief, was not an original creation. Rather, when Blake finally liberated himself from the exoteric myth structure that dominates Western thought, he turned to its esoteric counterpart, the myth that, though originating with Jewish mystics, had been adapted by Christian Kabbalists to conform with their—and, in fact, with Blake’s—own brand of Christianity.

(—“*Wonders Divine*,” page 25)

Through the books, Spector reinforces her approach with such observations as

From the numerous failed attempts to explain these brief works [Blake’s minor prophecies], it should be apparent that Kabbalism truly is a different mode of thought, one not amenable to conventional methods of interpretation, at least not without grossly distorting the text.

(—“*Wonders Divine*,” page 106)

It is important to establish at the onset that the *kabbalah* to which Spector refers throughout her study is primarily the Christian interpretation of Lurianic *kabbalah* as exemplified by Francis Mercury van Helmont’s *Adumbratio kabbalæ christianæ*, a treatise appended to some editions of the second volume of Christian Knorr von Rosenroth’s *Kabbala denudata* (2 volumes, Sulzbach: 1677-84). Hence, it is neither any form of Jewish *kabbalah* (of which there is more of an array than is generally acknowledged) nor the Christian *cabala* of earlier figures such as Pico della Mirandola, Johannes Reuchlin, Francesco Giorgi, and Henry Cornelius Agrippa. Blake made use of *merkabah* mysticism as well. So, too, in this article, “kabbalah” will refer to the amalgam of *merkabah*, Lurianic *kabbalah*, and van Helmont’s *Adumbratio* which Blake, according to Spector, subsumed.

Spector offers a stage-by-stage analysis of Blake’s absorption of kabbalistic concepts, showing true incorporation—as opposed to reworking, gloss, or “mere conceptual analogy.” As Spector presents it, kabbalistic elements and doctrines naturally correspond to the characters, concepts, and methods in Blake’s writings, though, it

must be admitted that, in reading Blake without benefit of Spector's guidance, these equivalences are not so obvious.

Both volumes are organized chronologically, starting with "Contexts," then discussing Blake's work according to a four-fold scheme: *Pre-Myth / Pre-Intentionality*, *The Fact of Myth / The Fact of Intentionality*, *The Concept of Myth / The Concept of Intentionality*, and *The Transcendent Myth / The Divine Intentionality*, *myth* being the focus of "*Wonders Divine*," *intentionality* as reflected in Blake's use of language being the concern of "*Glorious Incomprehensible*."

Spector contrasts the two studies in the opening lines of her similar introductions. "*Wonders Divine*" begins

This is a book about Blake's myth, defined as the structuring principle of intentionality. Concerned with neither the mental state nor the facticity of an object, intentional analysis focuses on the ways by which different levels of consciousness establish relationships with their respective referents.

Spector argues accordingly that

the progressive transformation of Blake's personal myth from a Miltonic to a kabbalistic orientation reflects the evolution of the basic principles upon which Blake's intentional relationship was predicated

( "*Glorious Incomprehensible*," page 21).

The introduction to "*Glorious Incomprehensible*" opens

This is a book about Blake's language, defined as the external manifestation of intentionality. Concerned neither with the mental state nor with the facticity of an object, intentionality refers to the relationship between the subjective consciousness and some kind of referent; and as its external manifestation, the material language system can be said to manifest the kind of relationship that has been established between a particular level of consciousness and its corresponding referent.

Spector goes on to demonstrate

how Blake's language evolved from an original state of *pre-intentionality* in which he intuited some sort of relationship between language and thought, to a conscious awareness of the *fact* of intentionality, through a reflexive analysis of the *concept* underlying the material language system, and culminating, ultimately, in what amounts to an attempt to create a new language system, through which he might apprehend the "*ultimate*" referent.

(—"*Wonders Divine*," page 19)

Somewhat like sections of a Lurianic text, Spector's two volumes assume each other. While these are tandem studies, with identical prefaces ("Blake as a Kabbalist") and closely parallel introductions ("Blake's Problem with Myth" *vs* "Blake's Problem with Language"), it seems best to start with "*Wonders Divine*," which, in focusing on myth, offers the theosophical context into which Blake's advance toward a concentratedly mystical use of language, taken up in "*Glorious Incomprehensible*," is set.

"*Wonders Divine*" starts off by providing the context and background of Blake's progress as it grew from his problems with the Christian formulation of Milton: the

Doctrine of Original Sin, the Ransom Theory, and Eternal Damnation. Bringing Jewish mysticism and *kabbalah* into the discussion at the outset, Chapters 1, 2, and 3 (“Contexts: The Myths of Eighteenth-Century England,” “From Calvinism to Kabbalism: Transforming Myths,” and “Pre-Mythology: Miltonic Antecedents”) include discussions of (i) *Ma’aseh Merkavah*, that is, speculation on visions of the Divine Chariot; (ii) *Ma’aseh Bereshit*, the Work of Creation, which concerns the occurrence and structure of the universe through such concepts as *tzimtzum* (contraction), the *sefirot*, the four worlds, *shevirat [ha-kelim]* (breaking [of the vessels]), the *parzufim* (“faces” or divine personae) and *tikkun* (restoration); and (iii) the passage of all this into “the most fully delineated Christianized version of the [kabbalistic] myth, the *Adumbratio Kabbalæ Christianæ*” (—p. 44) of F. M. van Helmont, the contents of which are outlined (—pp. 44-46). The discussion then passes to Blake’s early works and their critique of and struggle with Milton (e.g., “passive obedience” [Milton] vs “active resistance” [Blake]) and Blake’s issues within himself (e.g., the dilemma between the visionary and the rational). Early on, Blake postulated the notion of the “Poetic Genius,” that potential within to apprehend the non-corporeal world, as a critical part of his effort to subvert Milton’s “passive obedience” and the *Paradise Lost* myth.

In Chapter 4, “The Fact of Myth: Contemporary Apocalypse,” we find Blake at the stage where he passes from trying to renovate Milton to abandoning him. Here, too, are the first inklings of *kabbalah* in Blake’s work, though these are tentative expressions which may show only affinity or sympathy through some initial contact. Evidence of direct influence is not firm, even if some features (given Blake’s use of Hebrew roots) and passages are highly suggestive. This is also the stage at which Blake passes from “fiction” to “prophecy.”

Spector’s pivotal Chapter 5, “The Concept of Myth: Psychomachia,” offers full—and quite convincing—kabbalistic interpretations of Blake’s minor prophecies (*The Song of Los*, *The Book of Urizen*, *The Book of Ahania*, and *The Book of Los*), tracing, as in the earlier works, the pre-mythic state, the imposition of the dualistic (Miltonic) state, the exposure of the errors of that dualistic state, and, finally, postulation regarding the correction of this error. Spector, for instance, presents *The Book of Urizen* (—pp. 92-97) as pressing Lurianic myth upon Milton’s two “falls” (from *Paradise Lost*), with chapters kabbalistically organized according to the concepts of *tzimtzum* (God’s contraction within Himself, Chapter 1), the consolidation of *din* (unmitigated judgment, Chapter 2), and *shevirat [ha-kelim]* (the breaking [of the vessels], Chapter 3). Succeeding chapters of *Urizen* speak of the results of *shevirah*, eventually leading to the process of *tikkun* (restoration) in the final chapter. *The Book of Los* is shown (—pp. 102-106) to be derived from van Helmont’s *Adumbratio*, for it passes from the three-fold Lurianic structure (*tzimtzum-shevirat-tikkun* as given in *The Book of Urizen*) to van Helmont’s four-fold structure: (i) The Primordial Institution, resulting in the formation of *Adam Kadmon* (Primordial Man); (ii) The State of Destitution, namely *shevirah* and the resulting excess of *din*; (iii) The Modern Constitution, on “*Adam Kadmon*’s attempts to separate the shards of negation from the lights of purity”; and (iv) The Supreme Restitution, *tikkun*, including “the restoration of all souls, the capture of Satan, and the destruction of the shards.”

Blake's final stage is discussed in Chapter 6, "The Transcendent Myth: Kabbalism." The chapter begins (—page 107)

In the major prophecies [*Vala/The Four Zoas, Milton, and Jerusalem*], the various kabbalistic motifs Blake had been experimenting with evolve into a complex, multi-faceted myth whose archetypal structure provides the means of reconciling the two dilemmas he had been grappling with throughout the composite art: the function of Christ and the role of the prophet in the fallen world.

Spector shows (—pp. 110-131) *Vala/The Four Zoas* to be structured according to the *sefirotic* tree, beginning with the lowest, *malkut*, and ascending through a succession of "nights" to the "Ninth," *hokhmah*. Progress through the *sefirot* in ascending order is rare in kabbalistic literature. The only other example which comes to mind is Joseph Gikatilla's *Sha'are Orah* (1559), which was fairly well-circulated *via* the Latin translation of Paulus Riccius, *Porta Lucis*, printed in Pistorius' collection, *Ars Cabalistica*, and drawn upon for the grand kabbalistic glossary in *Kabbala denudata*. Blake could have been familiar with this.

In Spector's report (—pp. 131-140), Blake's work *Milton* develops the roles of "upper" and "lower" man according to features of *Adam Kadmon*, Primordial Man, and *Adam Rishon*, who descended into the corporeal world after *shevirat*. In *Milton*, Blake resolves some of the problems of his previous efforts by incorporating the kabbalistic notion of *gilgul*, the revolution (transmigration) of the soul—from pre-existence, through incarnation and *reincarnation*, to transformation in the form of the ability to apprehend the Divine Vision as symbolized by the *merkabah* (—page 132).

In *Jerusalem* (—pp. 140-168), Blake offers *merkabah* mysticism as the basis for development and restoration (—page 146). *Jerusalem* transforms van Helmont's four-fold system into a kabbalistic narrative following the progress of the characters Los and Albion (see comments below).

Many more parallels are discussed to demonstrate Blake's incorporation of *kabbalah*. Spector offers kabbalistic readings of Blake with an ease and assurance which suggest their being foregone conclusions, which—one might forget reading this book—they are not. But Blake's cast of characters, his own array of *parzufim* if you will, so neatly aligns with elements in the kabbalistic universe that Spector's argument is impossible to dismiss. The conclusion to "Wonders Divine," "The Eternal Prophet," begins

More than simply a collection of images and archetypes, the kabbalistic myth provided Blake with the medium necessary for reexamining his vocation as prophet.

"Glorious Incomprehensible" follows a parallel track to "Wonders Divine" through the phases of Blake's development. The background Spector provides in the first chapter ("Contexts: The Languages of Eighteenth-Century England") concerns the seventeenth- and eighteenth-century philosophers and grammarians. Blake saw the march of philosophy from Bacon (through Hobbes, Locke, Berkeley, Hume, [James] Beattie, and [Thomas] Reid) to [Dugald] Stewart as a descent, or degeneration. The Cambridge Platonists are mentioned as something of an alternative. Blake didn't have much time for contemporary grammarians either, though he did draw from

contemporary philologists, especially those who formulated theories regarding English as being descended from ancient Hebrew. Spector seems to assume Blake's use of John Parkhurst's works, e.g. *Hebrew and English Lexicon, without Points*.<sup>2</sup>

Chapter 2 is subtitled "Newton's sleep," the expression which Blake threw back at the empirical thought which he would attempt to supersede. As in "*Wonders Divine*," this second chapter surveys Blake's early prose, *The Book of Thel*, *Tiriel*, and *Visions of the Daughters of Albion*. Spector discusses Blake's early experiments with Hebraic roots "which would eventually undermine the specious stability of conventional [English] language system" as Blake progressively treated his derived terms with more kabbalistic range and intention. In these early works, Blake often used Hebrew roots for the names he invented; these names, however, are not simply translated words with fixed denotations or connotations. Each suggests multiple meanings, or an aggregate of meanings, which defy singular allegorical reference or, for that matter, limitation on its mythic function. This technique, or process, in Blake becomes more conscious in the stage described in Chapter 3, "The *Fact of Intentionality: 'And twofold Always.'*" Spector's treatment of *Songs of Innocence and of Experience* reads like a fractal reduction of the whole course of Blake's development, which progresses from *pre-intentionality* of the early works, as in "The Little Girl Lost" and "The Little Girl Found," through the notions of the "twofold vision," as in "A Little GIRL Lost," toward the "Divine intention" of the major prophecies. Finally, "To Tirzah" predicts the need to transcend the double vision and to move into higher modes of intentional relationship. With the name Tirzah itself, Blake reached into the Bible, and, in the manner of kabbalistic exegesis, attempted to get past its literal meanings in order to uncover its essential reality—as he did with clusters of terms which were derived from Hebrew roots or which could be subject to improvised Hebraic etymologies.

Still, Blake's workings with the *facts* of intentionality proved in themselves limiting. Blake's next step was to move beyond fundamental principles of the language into its theoretical basis, as in the title of Spector's Chapter 4, "The *Concept of Intentionality: 'soft Beulahs night.'*" Parallel to the corresponding Chapter 4 in "*Wonders Divine*," Spector discusses Blake's pivotal four-part *psychomachia*, which again traces the whole process: (i) *The Song of Los* represents *pre-intentionality*, the animal soul; (ii) *The Book of Urizen* plots issues of the *fact* of intentionality *via* the split between the visionary and the rational; (iii) *The Book of Ahania* "turns the *concept* of intentionality back on itself"; and, lastly, (iv) *The Book of Los* expresses the need to transcend the material system.

Regarding again a work commented on above in the discussion of "*Wonders Divine*," *The Book of Urizen* "dramatizes the process by which the Rational Soul forms the material language system" (—page 115) setting Urizen's—the rational component's—consolidation of language in coincidence and equivalence with Los', the visionary component's, isolation. In the end, the *concept* of intentionality is postulated as the means of transcending the restrictive effects of the language system. Demonstrations of this are in Blake's reinterpretations of names according to kabbalistic rather than corporeal referents. An example:

The most significant, both in terms of myth and vocabulary, is the name Urizen. While probably coined as a kind of combination of the Greek for “horizon,” the Hebrew for “curse/light” of the “counselor,” and the English pun, “your reason,” now, the name is represented in terms of its occult core, the *resh-zayin* (*raz*), “secret,” hidden within Urizen.

(—“*Glorious Incomprehensible*,” page 116)

The final minor prophecy, *The Book of Los*, exposes the fallacies underlying conventional speech, but provides no alternative or transcendent system, one that would promote the visionary faculty.

The major prophecies are taken up in Chapter 5, “The Divine Intentionality: ‘my supreme delight.’” It is in this stage that Blake’s language is transformed, not solely by his “conversion” to *kabbalah* but by his surrender to an apparent “external voice” dictating to him from the spirit realm. The meanings of the familiar elements also shift as Blake moves from allegory to mysticism.

If one turns to a standard discussion of Blake, one finds that “the giant Albion” is said to represent “the collective being of the English nation,” and it is left at that. This evokes an issue which Spector addresses a few places (see, in particular, the opening of her conclusion to “*Glorious Incomprehensible*”): Conventional wisdom would have it that Blake’s themes, his mythic structure, and his cast of allegorical characters are more or less fixed, and that a character, such as Albion, should always refer to the same thing. Hence, the conclusion drawn by such conventional wisdom is that Blake’s use of these elements is inconsistent, if not arbitrary. Spector’s analysis, with the aid of a kabbalistic (or, at least, Hebraic) reading, suggests something entirely different.

In his early works, Blake used the word [Albion] fairly conventionally, at first as a poetic name for England, and then, in *America*, exploiting the Latin derivation to juxtapose the leprous Urizen, ally of Albion, against Red Orc, champion of the Americas. But at some point during the composition of *The Four Loas*, Blake seems to have recognized the deeper significance of the lexeme. No longer a personification of the “Island White” (or a pun on the Isle of Wight), Albion assumes the dimensions of an entirely original set of roots, both found in normative Hebrew: *aleph-lamed* (‘el, “God”), and *beit-nun* (*ben*, “son”). As the newly discovered “son of God,” Albion is revealed to be Everyman, Blake’s *Adam Rishon*, created or corporeal man, an indigenous “Orc” who, analogous to the biblical prototype, embodies the individual, the race and the land.

(—“*Glorious Incomprehensible*,” page 129)

Spector leads us to the culmination of Blake’s development, where Blake

creates a fully mystical language that, no longer interposing itself between the subjective consciousness and the *ultimate* referent, finally serves as the vehicle for achieving the *via mystica*.

(—“*Glorious Incomprehensible*,” page 169)

It will be interesting to see what the response of Blake scholars is to Spector’s confident presentation. From the other side—that of the *kabbalah* specialist—one must appreciate Spector’s care in circumscribing just which *kabbalah* she is talking about

and her acknowledgement that, from a traditional Jewish standpoint, Blake's kabbalistic sources leave quite a bit to be desired, especially given that they were written or translated by Christians either *for* Christians or for Jews to compel their conversion.

Assuming that Spector's thesis is correct—her argument and analysis are certainly persuasive—one can uncover much of what lay behind the progress of Blake's obscure works as well as his methods in composing them.

—Don Karr

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1. See Spector's article, "Kabbalistic Sources—Blake's and His Critics'," in *Blake: An Illustrated Quarterly* 67, volume 17, number 3 (Winter 1983-84) for
    - (i) a brief review of scholars who broach the issue of *kabbalah* in connection with Blake,
    - (ii) a discussion of the problems surrounding the scholarly approach to *kabbalah* itself, and
    - (iii) a survey of sources of *kabbalah* which could have been available to Blake.Spector's other works include
    - *Jewish Mysticism: An Annotated Bibliography on the Kabbalah in English* (New York/London: Garland Publishing, Inc., 1984)
    - "The Reasons for 'Urizen'" in *Blake: An Illustrated Quarterly* 21, no. 4 (Spring 1988)
    - "Hebraic Etymologies of Proper Names in Blake" in *Philological Quarterly* 67, no. 3 (Summer 1988)
    - "Sources and Etymologies of Blake's 'Tirzah'" in *Blake: An Illustrated Quarterly* 23, no. 4 (Spring 1990)
    - "Blake as an Eighteenth-Century Hebraist" in *Blake and His Bibles* [LOCUST HILL LITERARY STUDIES, No. 1], edited by David V. Erdman (West Cornwall: Locust Hill Press, 1990)
    - "Blake's *Milton* as Kabbalistic Vision" in *Religion and Literature* 25, no. 1 (Spring 1993).
  2. London: 1762; 3<sup>rd</sup> edition, London: 1792.

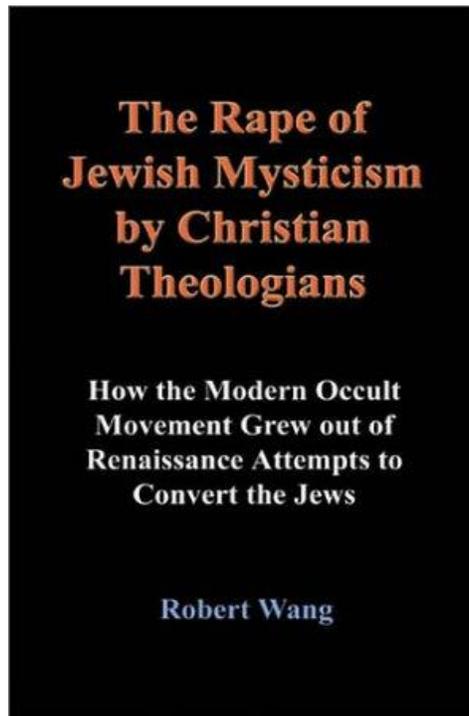
Robert Wang  
**The Rape of Jewish Mysticism by Christian Theologians:  
How the Modern Occult Movement Grew out of Renaissance Attempts  
to Convert the Jews**

Columbia [MD]: Marcus Aurelius Press, 2001; vi + 147 pages.  
ISBN 0-9715591-0-4.

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online at <http://www.esoteric.msu.edu/VolumeVI/Wang.html>

[See a description and the preface of the book at [www.marcusaureliuspress.com](http://www.marcusaureliuspress.com)  
(NO LONGER EXTANT—2009)]



IN SPITE OF the “assertive title” (the author’s term, page ii), *The Rape of Jewish Mysticism by Christian Theologians* by Robert Wang is a rather drab summary of well-known—and well-worn—sources. Wang does not make use of much scholarship since Gershom Scholem (works cited from 1941 and 1974) on *kabbalah* (though there is recourse to Moshe Idel, especially regarding Abraham Abulafia), Frances Yates (1964 and 1979) and François Secret (1964) on *cabala*, Charles G. Nauert (1965) on Agrippa, Peter French (1972) on Dee, etc. The scope of the book is too limited: It starts too late (nothing on Ramon Llull, thirteenth century) and ends too early (nothing on

developments of the seventeenth-through-nineteenth centuries) to fulfill the promise of its title. Moreover, Wang does not engage his thesis (*i.e.*, the *rape* of Jewish mysticism) except fleetingly anywhere in the book save the preface and the brief conclusion.

*The Rape of Jewish Mysticism* does fairly distinguish the separate, if intersecting, paths of Jewish *kabbalah* and Christian *cabala*. The first chapter (of three), “Beginnings,” opens with a summary of Jewish mysticism up to the *Zohar*. The chapter is interrupted by a few pages on the *Hermetica* and then returns to “The Early Hebrew Kabbalists” (one paragraph), Isaac the Blind (three paragraphs), and Abraham Abulafia (about four pages). Thereafter, we meet the familiar Renaissance figures: Ficino, Pico, and Reuchlin. However, to tell the story from the beginning, Wang should have begun his account of Christian appropriation of Jewish mysticism in the thirteenth century—a century earlier than he did—with Ramon Llull, who was apparently the first to incorporate *kabbalah*, or *kabbalah*-like ideas, into his system and rhetoric with the aim of converting Jews. (Refer to Harvey Hames, *The Art of Conversion: Christianity & Kabbalah in the Thirteenth Century*, Leiden – Boston – Köln: Brill, 2000.)

The second chapter, “After Reuchlin,” might be useful to those who cannot read the French works of François Secret; the first half of the chapter summarizes material from *Les Kabbalistes chretiens de la Renaissance* (Paris: Dunod, 1964) on Paul Ricci, Cardinal Egidio da Viterbo, Francesco Giorgio, and others. It then discusses Agrippa (dependent on Nauert), followed by a return to Jewish *kabbalah*—that of sixteenth-century Safed—with sections on Moses Cordovero and Isaac Luria.

The third chapter, “Occultism Established” (which actually starts by backing up a few centuries) opens with a rapid account of the inquisition, passing to a segment called “The Hold of Egyptian Magic on the West,” which leads us to “Giordano Bruno and the Egyptian Gods.”<sup>1</sup> Sketches of Athanasius Kircher and John Dee follow. The coverage of Dee serves as a particularly noticeable example of Wang’s dependence on a limited number of dated sources—in this case, Frances Yates’ *Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979), Peter J. French’s *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972) and two texts, *A True and Faithful Relationship...* (reprinted in Glasgow, 1974) and *Monas Hieroglyphica* (translated by C. H. Josten, published in *Ambix* XII, 1964). Wang failed to make use of a wealth of research since Yates and French, most notably Nicholas H. Clulee’s *John Dee’s Natural Philosophy: Between Science and Religion* (London and New York: Routledge, 1988), but including Robert Turner’s *Elizabethan Magic: The Art and the Magus* (Shaftesbury: Element Books, 1989) and the numerous texts translated and/or edited by Geoffrey James (1984), Gordon James (1995), and Joseph Peterson (1985). A substantial number of works by and about Dee were published in the ’eighties and ’nineties by both academic and popular—some occult—presses.

*The Rape of Jewish Mysticism* comes to a premature halt with “Christian Kabbalah becomes Rosicrucianism,” “The Fama Fraternitas,” and “Robert Fludd.” A coda entitled “Rejected Jews” sidles up to the supposed theme of the book which is so

energetically shouted by its title. Alas, there is little more here than restatements of the obvious and speculations undermined by inadequate research: “Expulsions and forced conversions were a deeply disturbing process...” (page 140); “Perhaps, indeed, there were many ‘secret Jews,’ for whom the deeply meditative Christian Kabbalah may have been a compromise” (page 141).

In the midst of the second chapter, Wang mentions S. L. M. Mathers’ and Aleister Crowley’s compendium 777 (page 71), where he states that Francesco Giorgio’s lists of correspondences is “an early precursor” of 777. This suggests that it is to the Hermetic Order of the Golden Dawn—which was headed by Mathers and which counted Crowley among its members—that he is ultimately leading us, namely, to the British occult of the late nineteenth and early twentieth century. Golden Dawn’s dogma and ritual have indeed shaped Western occultism “as it is known today” (a phrase from the back cover). Not only does Wang fail to inform us who Mathers and Crowley are, but, as already noted, he stops his account short at Robert Fludd. (Nor does Wang specify the nature of 777, which is table upon table of correspondences whose organizing principle is the ten *sefirot* and the twenty-two *paths*, i.e. the twenty-two Hebrew letters, of the *kabbalistic* “tree of life.”)

Wang’s omission of developments through the seventeenth-to-nineteenth centuries is all the more puzzling given the book’s subtitle, *How the Modern Occult Movement Grew out of Renaissance Attempts to Convert the Jews*. We could quibble over the meaning of “modern” (as it might be broadly understood in a formula such as *Biblical-Talmudic-Medieval-Modern*), but the full text of the back cover takes away any doubt about what “modern” refers to here: “The extraordinary story of how, from the fourteenth century on, Christian theologians used the essence of Jewish mysticism to prove the divinity of Christ, and how that effort resulted in Christian Kabbalah, in Rosicrucianism, and in all aspects of the Western occult movement as it is known today.” Further, the last paragraph of Wang’s preface begins, “By the eighteenth and nineteenth centuries, the assimilation of Jewish Kabbalah into Western occultism was complete” (page vi).<sup>2</sup> Add to this that Wang has written on the Golden Dawn’s manner of Western occultism in books such as *An Introduction to the Golden Dawn Tarot* (New York: Samuel Weiser, Inc., 1979), *The Secret Temple* (New York: Samuel Weiser, Inc., 1980), and *Qabalistic Tarot: A Textbook of Occult Philosophy* (York Beach: Samuel Weiser, Inc., 1983—a new edition is now available from Marcus Aurelius Press [2004]).

Were Wang at the very least to get us to Christian Knorr von Rosenroth’s *Kabbala denudata* (Sulzbach: 1677-8, 1684), he would have accounted for of the *other* key source for “the Modern Occult Movement” as characterized by the Golden Dawn (the most important single source being Agrippa’s *De occulta philosophia*—whether by way of Barrett’s *Magus* or not). Indeed, from the Latin of *Kabbala denudata*, S. L. M. Mathers translated to English three tracts from the *Zohar* (with von Rosenroth’s—and his own—elaborations) under the title *The Kabbalah Unveiled* (1887; this title is still available in several versions). *Kabbala denudata* was source to many other influential occultists, the best-known being Mme. Blavatsky and Albert Pike.

Along with the general shortcomings of the book, we must also endure its many ill-conceived phrases: (referring to the *Zohar*) “The book ... became shrouded in mystery” (page 11); “The system of Abulafia was quite unique” (page 21); (about Agrippa) “He was the turning point toward modern occultism” (page 76); and (also about Agrippa) “... he became the leader of a relatively avant garde group of scholars ...” (page 80). All this and the topic-by-topic rehash from too few sources suggest a hasty scholar writing *at his material*. Contrast Wang’s work with Philip Beitchman’s *Alchemy of the Word* (Albany: State University of New York Press, 1998), where a clear dependence on secondary sources does not stand in the way of a provocative and nuanced discussion.

Some of Wang’s statements are simply wrong: (writing about Lurianic Kabbalah after 1590 in a section on *Jewish* developments) “Of course, Luria’s work was only of use to, and understood by, a very small elite” (page 98); while Wang cites Scholem’s *Major Trend in Jewish Mysticism*, he seems to have missed the second part of Scholem’s “Seventh Lecture: Isaac Luria and His School.”<sup>3</sup>

There are also mistakes and omissions in the notes.

The need for an up-to-date introductory book on Christian Cabala has certainly not been filled by *The Rape of Jewish Mysticism*. The fault is not with the effort to write a “popular,” accessible book. There are a number of well-done works on Jewish mysticism aimed at a general audience, e.g., Neil Asher Silberman’s *Heavenly Powers: Unraveling the Secret History of the Kabbalah* (New York: Grosset/Putnam, 1998) and J. H. Laenen’s *Jewish Mysticism: An Introduction* (Louisville – London – Leiden: Westminster John Knox Press, 2001). Even more specialized books, such as Lawrence Fine’s excellent study of Isaac Luria, *Physician of the Soul, Healer of the Cosmos* (Stanford: Stanford University Press, 2003) have been written so as not to exclude the non-scholarly reader.

—Don Karr

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Notes:

1. Erik Iverson’s *Myth of Egypt and Its Hieroglyphics in European Tradition*, used by Wang in Chapter 3, is dated 1993, the date of the Princeton BOLLINGEN MYTHOS Series reprint. It was originally written in 1961. Now see Erik Hornung, *The Secret Lore of Egypt and Its Impact on the West*, translated from the German [DAS ESOTERISCHE AEGYPTEN, 1999] by David Lorton (Ithaca: Cornell University Press, 2001).
2. What was, in fact, initially assimilated into Western occultism bore little resemblance to Jewish Kabbalah.
3. Scholem states, “The Lurianic Kabbalah was the last religious movement in Judaism the influence of which became preponderant among all sections of Jewish people and in every country of the Diaspora, without exception.” (*Major Trends in Jewish Mysticism*, 3<sup>rd</sup> edition, London: Thames & Hudson, 1955, pages 285-6).

***Menahem Recanati – Commentary on the Daily Prayers:  
Flavius Mithridates’ Latin Translation, the Hebrew Text,  
and an English Version***

edited with introduction and notes by Giacomo Corazzol, two volumes, 860 pages

[THE KABBALISTIC LIBRARY OF GIOVANNI PICO DELLA MIRANDOLA 3]

Giulio Busi, general editor - Torino: Nino Aragno Editore, 2008.

THE TWO GENEROUS VOLUMES of *Commentary on the Daily Prayers* serve several purposes:

- (1) The Hebrew text is a critical edition of *Perush ha-Tefillot*, “the last work he [Recanati] undertook” (HEBREW SECTION: pages 1\*-151\*).
- (2) As with the two previous monographs in the KABBALISTIC LIBRARY series, the Latin translation of *Commentary on the Daily Prayers* by the Jewish convert Flavius Mithridates (pages 163-373) presents an important kabbalistic source work for Pico.
- (3) The English translation (pages 375-681)—from Mithridates’ Latin—is the first English edition of any complete text by Recanati.\*

Giacomo Corazzol describes Mithridates’ rendition of *Commentary on the Daily Prayers* as a combination of strict word-for-word translation and glosses which “provided Pico with a sort of textbook” on Jewish liturgy and *kabbalah* (INTRODUCTION, page 108). But before taking up Mithridates’ Latin translation in detail (pages 98-161), Corazzol offers a full discussion of the fourteenth-century Italian kabbalist Menahem Recanati, his works and his sources (noting in particular Ibn Malka’s *Commentary on the Daily Prayers* and Ya’aqov ben Ya’aqov ha-Kohen’s *Commentary on the Chariot*), culminating in an analysis of Recanati’s theosophy and theurgy (pages 17-97). While Recanati is often mentioned in studies of *kabbalah*, cited along with “such seminal figures as Maimonides [and] Nahmanides” (Giller, 1993\*\*—page 5), and referred to as an “important Italian kabbalist” (Fine, 2003<sup>†</sup>—page 103), nowhere else do we find anything like “[t]he detailed reconstruction presented by Corazzol,” which, series editor Giulio Busi adds, “is even more important if seen within the framework of Pico’s *Conclusiones*, since Count della Mirandola used Recanati as a veritable encyclopedia for kabbalistic texts that he could not otherwise read” (Busi’s PREFACE to *Commentary on the Daily Prayers*, page 11). Corazzol’s introduction is the first comprehensive treatment of Recanati in English.<sup>††</sup>

Recanati’s *Commentary on the Torah* has been shown to have been a key source for Pico’s *Conclusiones*. Refer in particular to the numerous references in Chaim Wirszubski’s *Pico della Mirandola’s Encounter with Jewish Mysticism* (Cambridge – London: Harvard University Press, 1989), where, in identifying sources for points of Pico’s *kabbalah*, Wirszubski quotes—in English—the *Commentary on the Torah* dozens of times. These translations, however, are not rendered from Mithridates’ translation, which “seems to have been lost almost completely” (Busi’s PREFACE, page 9), but rather from Recanati’s Hebrew text. In contrast, the *Commentary on the Daily Prayers* is quoted by Wirszubski, using Mithridates’ Latin version which is fully preserved, only twice: on page 52, regarding the word AMEN, and on page 149 on “[t]he intrusion of magic into the mysticism of prayer.” Thus, the present edition of the *Commentary on the Daily Prayers* fills a major gap in Wirszubski’s study, just as the first volume in

the KABBALISTIC LIBRARY series did: *The Great Parchment* (2004) published (in Hebrew, Mithridates' Latin, and English) for the first time a work not mentioned at all by Wirszubski. I must hasten to add, however, that noting these lacunæ is not intended to cast criticism upon Wirszubski's remarkable pioneering work.

The theosophy and theurgy of Recanati's commentaries are founded on the idea that "the perfection of the supernal *merkavah* [the upper world] depends on the perfection of the inferior man [the *microcosm*]" (*Commentary on the Torah*, fol. 51b, cited in the INTRODUCTION, page 71 [my brackets—DK]). This contingent perfection can be obtained through the perfection of one's *thought, speech, and action* (or *gestures*) in prayer, a "formula drawn by Recanati from the *Sefer ha-Yihud*" (INTRODUCTION, page 74). Prayer is instrumental in the perfection process, for "[e]ach word of the prayers [elaborated by the sages] is like a *tessera* [a glass or marble tile] of mosaic, whose proper interpretation can turn into a milestone for setting out in the celestial streets of emanation" (INTRODUCTION, page 80 [my brackets—DK]).

Giulio Busi concludes his preface (page 12),

Recanati's *Commentary on the Daily Prayers* was apt to raise Pico's interest, especially since it offered a well-structured attempt to define a link between earthly liturgy and intradivine life. While reading the *Commentary*, the Count must have immediately perceived quite a few similarities with Neoplatonic theurgy, and Mithridates did his best to put his pupil on the right track. It is therefore not surprising that Corazzol was able to detect a most probable influence of Recanati's *Commentary* on Pico's Orphic theses, which are replete with theurgical hints. To the daring Neoplatonic magician that Pico was, the mystical sympathies between below and above sketched by the Italian kabbalist issued a challenge that could only be accepted.

Readership: those interested in Jewish mystical theology, *kabbalah*, Christian Hebraism and the Christian reception of the *kabbalah*, Medieval and Renaissance religious and philosophical history, Neoplatonism, and European humanism.

—Don Karr  
February 2009

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\* Along with the many passages from Recanati's *Commentary on the Torah* translated in Wirszubski's *Pico della Mirandola's Encounter*, a page-and-a-half excerpt from *Commentary on the Torah* (ff. 3r-v) is given in English (pages 217-8) and Hebrew (page 233), and "thematically summarized" (pages 218-9) in CHAPTER SEVEN, "The Beginning and End: *Bereshit* and the Sabbath," in Crofton Black, *Pico's HEPTAPLUS and Biblical Hermeneutics* (Leiden - Boston: Brill, 2006).

\*\* Pinchas Giller, *The Enlightened Will Shine* (Albany: State University of New York Press, 1989).

† Lawrence Fine, *Physician of the Soul, Healer of the Cosmos* (Stanford: Stanford University Press, 2003).

†† In Hebrew, there is Moshe Idel's *R. Menahem Recanati, ha-mekubal* (Tel Aviv, Schocken, 1998), which is the first of an intended two-volume study. My thanks to Joel Hecker for calling this work to my attention.

In English, note the paper by Sandra Debenedetti Stow, "The Modality of Interaction between Jewish and Christian Thought in the Middle Ages: The Problem of Free Will and Divine Wisdom in Dante Alighieri and Menahem Recanati as a Case Study," in *Interaction between Judaism and Christianity in History, Religion, Art and Literature*, edited by M. Poorthuis, J. Schwartz, and J. Turner (Leiden - Boston: Brill, 2009), pages 165-217.

**Yosef Gikatilla – The Book of Punctuation**  
**Flavius Mithridates’ Latin Translation, the Hebrew Text, and an English Version**

edited with Introduction and Notes by Annett Martini.

THE KABBALISTIC LIBRARY OF GIOVANNI PICO DELLA MIRANDOLA, Volume 4

Giulio Busi, General Editor.

Torino: Nino Aragno Editore, 2010.

*Sefer ha-Niqqud* [= BOOK OF PUNCTUATION], from Joseph Gikatilla’s early “philosophical-kabbalistic” period, is given in three versions: (1) a critical edition of the Hebrew text (the short version used by Mithridates); (2) a transcript of the Latin translation of Mithridates; and (3) an English translation from Mithridates’ Latin.

*Sefer ha-Niqqud* is a treatise on “The Mystical Connotations of the [Hebrew] Vowels,” showing a play of influences, primarily between the scholasticism of Maimonides and the metaphysics of *Sefer Yesirah*. The text bears comparison to Gikatilla’s *Sha’ar ha-Niqqud*, which is the third section (of three) of his *Ginnat Egoz*,\* which is also from his early period.

Yet another work by Gikatilla with a similar title, *Sod ha-Niqqud* on the secrets of the vowels, is from his later “sefirotic,” or “theosophical-kabbalistic,” period.

*Sefer ha-Niqqud* commences with an introduction which

condenses the course of [Gikatilla’s] thought in a concise fashion ... followed by a general discourse on the vowels with respect to their effects on letters, the spheres and the unique name of God. Thereafter the vowels *holam*, *qamas hataf*, *qamas*, *suruq*, *hiruq*, *sere*, *segol*, *sva’* and *patah* are treated one by one in detail. The treatise concludes with a presentation of all six combinations of the word ‘*holam*,’ that is to say *hamal*, *lehem*, *lemoah*, *mahal* and *melah*. (—pages 58-59).

Within *Sefer ha-Niqqud*,

it was one of Gikatilla’s main concerns to show that the Hebrew vowels take part in the theory of creation expressed in the *Sefer yesirah* because to him the vowels are the guarantors of motion and thus the mainspring of the process of creation. (—page 87)

The vowels “transform [the letters’] potency into actuality.” (*ibid*)

At the opening of a subchapter on GOD’S UNIQUE NAME IN RELATION TO THE VOWELS (§ 6), Martini offers this assessment (—page 118):

Gikatilla’s entire work, whether in his early philosophical-linguistic period or in his later sefirotic phase, is determined by the extensive consideration of the unique name of God, the tetragramm, and His other appellations such as Adonay, Elohim, or Eheyeh. The concept of the tetragramm emerges as the center of Gikatilla’s thought, and this concept of God’s unique name underwent interesting modifications, depending on the particular philosophical or religious influences to which he was exposed. Hence, a detailed study of the different perceptions that Gikatilla developed with respect to the tetragramm could serve as a mirror of his intellectual development.\*\*

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\* See Schlomo Blickstein’s Ph.D. dissertation, BETWEEN PHILOSOPHY AND MYSTICISM: A STUDY OF THE PHILOSOPHICAL-QABBALISTIC WRITINGS OF JOSEPH GIQATILA (1248-C.1322) (New York: Jewish Theological Seminary of America, 1983), which focuses on *Ginnat ’Egoz*.

\*\* This desideratum may be answered somewhat by Elke Morlok’s recent book, *Rabbi Joseph Gikatilla’s Hermeneutics* (Tübingen: Mohr Siebeck, 2011).

In § 7 of the introduction, ATTEMPT AT AN INTERPRETATION, Martini offers “a new approach toward defining Gikatilla’s position within Spanish mysticism of the 13<sup>th</sup> century” (—page 130), challenging conclusions of her predecessors along the way, e.g.,

Thus, according to Gikatilla, there is no conflict between allegorical and symbolical interpretation of the Torah as Scholem assumed, for the mystic strives to exceed allegory by accepting it as a method of harmonizing scientific knowledge with the Torah in order to reach the symbol as an image of God’s very own essence. However, there is no evidence for Idel’s thesis that Maimonides’ rational approach to *ma’aseh bereshit* and *ma’aseh merkava* launched a positive or negative discussion within mystical circles in Gikatilla’s writings—neither in his early works or in his later teachings. (—page 158)

Discussion of Gikatilla’s development from his early works to his later teachings is the core of the introduction’s § 7, describing it as a “process of disengagement from Aristotelian approaches” which “culminates in the *Ša’are orah*,” Gikatilla’s classic account of the *sefirot*.<sup>\*</sup> With what I will call an *efficient subtlety*, Martini traces the influences affecting this process in detail.

Thus far, I have discussed only Martini’s introduction, which, like Giacomo Corazzol’s introduction to Menahem Recanati’s *Commentary on the Daily Prayers* from the same series<sup>\*\*</sup>, constitutes a substantial (145-page) study not only of the featured text but of its author as well.

Martini describes Mithridates’ Latin translation, identifying the “reading aids” supplied by the translator to help Pico through passages which, in “pure translation” would have been utterly opaque. Mithridates’ “clarifying comments...distinguish themselves for being concise and faithful to the source.” (—page 174) There are, however, Mithridates’ more “interpretive comments,” designed to prompt the interest of “Renaissance philosophers such as Ficino or Pico” (—page 189), discussed in Martini’s § 3. THE ASCENSION OF THE SOUL TO THE GREATEST FELICITAS. Further, there are Mithridates’ infrequent CHRISTIANIZING INTERPOLATIONS (§ 4.), of which Martini remarks on two examples.

Martini’s analysis of the text shows how the concepts transmitted by the Latin versions of works such as *Sefer ha-Niqqud* position themselves in the emerging Christian *kabbalah* of Pico and Johannes Reuchlin, noting in particular Reuchlin’s notion of “the close affinity between the *kabbalah* and Pythagorean doctrine.” (—page 188) Martini concludes, however, that “the choice of the *Sefer ha-niqqud* for Pico’s kabbalistic library remains a riddle” (—page 218), for other works, i.e., *Ginnet Egoz* and *Sha’are Orah*, “the latter actually having been recommended to [Pico] by Del Medigo” (—*ibid*), would seem more fitting choices.

Readership: those interested in Jewish mystical theology, *kabbalah*, Christian Hebraism and the Christian reception of the *kabbalah*, Medieval and Renaissance religious and philosophical history, Neoplatonism, and European humanism.

—Don Karr, March 2011

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\* In English, *Gates of Light* [SHA’ARE ORAH], translated by Avi Weinstein (San Francisco: HarperCollins Publishers, 1994).

\*\* *Commentary on the Daily Prayers: Flavius Mithridates’ Latin Translation, the Hebrew Text, and an English Version*, edited by Giacomo Corazzol [THE KABBALISTIC LIBRARY OF PICO DELLA MIRANDOLA, volume 3 – Giulio Busi, general editor] Torino: Nino Aragno Editore, 2008.