

The Study of Christian Cabala in English: ADDENDA

Don Karr

© Don Karr 1995-2010 Email: dk0618@yahoo.com

All rights reserved.

License to Copy

This publication is intended for personal use only. Paper copies may be made for personal use.

With the above exception, no part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, without permission in writing from the author. Reviewers may quote brief passages.

ADDENDUM A: Items of Interest

ADDENDUM B: Seventeenth-century Printed Works on Christian Cabala in English

ADDENDUM C: The Contents of *Kabbala denudata*, with English Sources

ADDENDUM D: The Problem of Leone Ebreo's *Dialoghi*

ADDENDUM E: A Sampling of Biographical Dates

ADDENDUM F: Reviews

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
- ii. How Milton Pronounced Hebrew
- iii. The Cambridge Platonists

Åkerman, Susanna. "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 INSTITUTUM DONNERIANI ABOENSIS XX]. Åbo/Turku: Donner Institute in Religious and Cultural History, 2008.

_____. "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.

"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).

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: Rudolf Steiner Publications, 1968 and 2000.

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).

NOTE: There are two other noteworthy renditions of *The Chymical Wedding*: (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; and (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."

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.

The first chapter, "Kabbalistic Philosophy: A Historical Perspective," was hastily assembled from too few sources. 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. (PREFACE, pages 2-4) [my brackets—DK]

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" and "Kornblatt," both of whom Aptekman cites but omits from her bibliography. Also see "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; 1st 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.

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, 2nd 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 Zucato), 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.

Bland, Kalman P. "Elijah del Medigo's Averroist Response to the Kabbalah of Fifteenth-Century Jewry and Pico della Mirandola," in *The Journal of Jewish Thought and Philosophy*, vol. 1, edited by Elliot Wolfson and Paul Mended-Flohr. Harwood Academic Publishers GmbH, 1991.

Bland discusses del Medigo's remarks on Kabbalah and its adherents found in four of his works, one of which (his commentary to Averroes' *De substantia orbis*) was originally composed in Latin for Pico's benefit.

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).

Burgeson, Sujana Jane. MYSTICAL SYMBOLISM IN TERESA OF AVILA AND CLASSICAL KABBALAH. Ph.D. dissertation, Berkeley: Graduate Theological Union, 1997.

Teresa of Avila's *Interior Castle* is analyzed against (i) the *merkabah* tradition, (ii) Abraham Abulafia's "ecstatic" kabbalah, and (iii) the classical (theosophical) kabbalah of the *Zohar* and Gikatilla's *Sha'are Orab* (Gates of Light).

Refer to *The Interior Castle* by Teresa of Avila, translated by Mirabai Starr (New York: Riverhead Books, 2003) and *Entering Teresa of Avila's INTERIOR CASTLE: A Reader's Companion* by Gilliam T. W. Ahlgren (Mahwah: Paulist Press, 2005)

See below: "Deirdre Green."

Burmistrov, Konstantin. "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).

"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).

"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)

Burmistrov, Konstantin; and Endel, Maria. “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.

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

Konstantin Burmistrov and Maria Endel were regular contributors to the now defunct Russian-language journal, TIROSH: STUDIES IN JUDAICA, which survived through eight or nine volumes (Moscow: 1998-2007).

_____. “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).

“Two Principle trends may be identified in Russian freemasonry of the late 18th-early 19th 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 [my brackets—DK]).

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

Essays 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*.

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), and New York: Casa Italiana Zerilli-Marimò Center for Jewish History (March 2002)].

Articles 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 ALEMANNIO.

Case, Paul Foster. *The True and Invisible Rosicrucian Order. An Interpretation of the Rosicrucian Allegory and an Explanation of the Ten Rosicrucian Grades*. 1953; rpt. York Beach: Samuel Weiser, 1985 and subsequently.

In the manner of the Golden Dawn, Case connects the Rosicrucian grades with the *sefirot* of the kabbalistic *tree of life* and groupings of tarot cards. Case’s distillations of Western occult doctrine serve as the core teachings of an order which is still active: The Builders of the Adytum (BOTA) of Los Angeles.

_____. *The Book of Tokens: Tarot Meditations. 22 Meditations on the Ageless Wisdom*. 1934; (10th edition) Los Angeles: Builders of the Adytum, 1983.

“These unusual and beautiful Qabalistic meditations were inspirationally written by the recognized world authority in *Tarot* and *Qabalab*, Dr. Paul Foster Case.” (from the PREFACE)

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 *qabalab*.

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.” A victim of the pseudo-scholarship which preceded her, Colquhoun (1906-1988) offers in these essays a remarkably high concentration of distortions and mistakes characteristic of Western esoteric *qabalah*.

Copenhaver, Brian P. “Lefevre d’Etaples, Symphorien Champier, and the Secret Names of God,” in *Journal of the Warburg and Courtauld Institutes*, Volume Forty (London: The Warburg Institute – University of London, 1977).

“Here my intention is simply to shed light on the significance and depth of the work [i.e., Lefevre’s *De magica naturali*] by studying Lefevre’s development of one Cabalist theme—the secret names of God—in the final chapters of book two of *De magica naturali*” (p. 119). Copenhaver asserts that *De magica naturali* (1492-94) was the first description of Cabala in Renaissance France as a correction to François Secret’s contention that Symphorien Champier’s *Ars parva Galeni* (1516) was “la premiere presentation de la kabbale par un François” (in *Les Kabbalistes Chretiens de la Renaissance* [Paris: Dunod, 1964] p. 152).

_____. “Scholastic Philosophy and Renaissance Magic in the *De Vita* of Marsilio Ficino,” in *Renaissance Quarterly*, vol. 37 (The Renaissance Society of America, 1984); and *Articles on Witchcraft, Magic and Demonology*, Volume 11: RENAISSANCE MAGIC, edited by Brian Levack (New York – London: Garland Publishing, Inc., 1992).

“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.” (RQ p. 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.

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.

See below under “Thorndike” where the rather harsh opening paragraph of Culianu’s article is quoted.

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).

Dan traces scientific and mystical ideas starting with the *Sefer Yezirah*, 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.’”

De Givry, Grillot. *Picture Museum of Sorcery, Magic, and Alchemy* [original French: *Le Musee des sorciers, mages et alchimistes*. Paris: 1929], translated by J. Courtney Locke. Boston: Houghton, 1931; rpt. New Hyde Park: University Books Inc., 1963; rpt. as *Witchcraft, Magic and Alchemy*, New York: Dover, 1971.

Picture Museum... has been described as a “coffee-table book” of the Medieval and Renaissance occult, which gives the false impression that it is a trivial work. It just happens to contain a lot of illustrations.

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), Eliphas Levi, 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 *Wicked Pack* 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*.

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 Bruno. Kircher is given quite a bit of attention in CHAPTER 7, "The Perfect Language of Images," and 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)

Ennomoser, Joseph. *The History of Magic*, 2 volumes, translated from the German by William Howitt. German original, Munich: 1843; first English translation, London: 1854; rpt New Hyde Park: University Books, 1970.

Ennomoser discusses "Cabbalah," in VOLUME 1, PART 1, especially pp. 7-21, as derived from Franz Joseph Molitor's *Philosophie der Geschichte oder ueber die Tradition* (4 volumes, Muenster: Theissing, 1827-57). See

The History of Magic, VOLUME 2, THIRD DIVISION, for accounts of Paracelsus, Baptista van Helmont, Agrippa, Fludd, Kircher, Cagliostro, Swedenborg, and Böhme, among others.

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 very 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 Eliphas Levi, 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 Eliphas Levi, 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 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 in the present paper: PART 2.)

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).

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

Forshaw, Peter J. “Oratorium—Auditorium—Laboratorium: Early Modern Improvisations on Cabala, Music, and Alchemy, in *Aries: Journal for the Study of Western Esotericism*, VOLUME 10, NUMBER 2 (Leiden: Brill Academic Publishers, 2010).

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. "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 interesting article in the issue is Jay Kinney's "A Higher Geometry: The Unique Kabbalistic Research of the Meru Foundation." (Back issues of *Gnosis* are available at www.lumen.org.)

Godwin, David. *Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick*. 2nd 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.

Goodrick-Clarke, Nicholas. "Ramon Lull's New World Order: Esoteric Evangelism and Frontline Philosophy," in *Aries: Journal for the Study of Western Esotericism*, volume 9, number 2 (Leiden – Boston: Brill, 2009).

Within this useful article, note in particular § THE ESOTERIC SOURCES OF LULL'S INSPIRATION (pages 186-189), where Goodrick-Clarke warily writes, "Jewish Kabbalah provides another potential source of Lull's esoteric thought." Oddly, Goodrick-Clarke makes no reference to Harvey Hames' *Art of Conversion* (Brill, 2000) despite noting a later work edited by Hames, *Jews, Muslims, and Christians In and Around the Crown of Aragon* (Brill, 2004).

Grätz, H[einrich]. *History of the Jews* [English]. 6 volumes, translated by Bella Lowy. Philadelphia: The Jewish Publication Society of America, 1891-98; 2nd edition: New York: Hebrew Publishing Company, 1926; rpt. Philadelphia: The Jewish Publication Society, 1940.

Volume 4, Chapter IX, "The Jews in Italy and Germany before the Expulsion from Spain," contains sections covering Pico and the "Predilection of Christians for the Kabbala"; Chapter XIV, "Reuchlin and the Talmud," discusses Reuchlin's interests in Hebrew and Kabbalah and his dispute with Johannes Pfefferkorn. On pages 81-83 appear some paragraphs regarding Abner of Burgos.

Green, Deirdre. *Gold in the Crucible: Teresa of Avila and the Western Mystical Tradition*. Longmead: Element Books, Ltd., 1989.

Before Green's 1984 article, "St Teresa of Avila and Hekhalot Mysticism" (in *Studies in Religion/Sciences Religieuses*, vol. 13, no. 3), "the Jewish elements in [Teresa's] book the *Interior Castle* had not been noticed" (p. 85)—or, at least, not developed beyond passing mention. Since Green's article, St. Teresa's connections with Cabala/Kabbalah have been taken up not only in Green's *Gold in the Crucible* but in Catherine Swietlicki's *Spanish Christian Cabala* (Columbia: University of Missouri Press, 1986) and Sujana Jane Burgeson's *MYSTICAL SYMBOLISM IN TERESA OF AVILA* (noted above, page 71).

Halevi, Z'ev ben Shimon [Warren Kenton]

- *An Introduction to the Cabala*. New York: Samuel Weiser, 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 and Exodus*. Boulder: Shambhala Publications, 1980.
- *The Work of the Kabbalist*. London: Gateway Books, 1984.
- *School of Kabbalah*. York Beach: Samuel Weiser, 1985.
- *Psychology and Kabbalah*. York Beach: Samuel Weiser, 1987.

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 his recent book, *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).

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]. 6th 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

“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).

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)

Herrera, R. A. “Ramon Llull: Mystic Polymath,” in *Mystics of the Book: Themes, Topics and Typologies*, edited by R. A. Herrera. New York: Peter Lang Publishing, Inc., 1993.

Herrera offers a readable summary of Llull's life and thought as culled from numerous primary and secondary sources.

The Hermetic Journal, edited by Adam McLean: 1978-1992. (Some issues are still available in print; the complete back issues are available on CD/ROM. Go to THE ALCHEMY WEB BOOKSTORE: www.alchemy.dial.pipex.com.) Articles of interest include

- Bennett, G. S. (= Gavin). “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 and 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. “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.

Holmes, Elizabeth. *Henry Vaughan and the Hermetic Philosophy*. New York: Haskell House, 1966.

Writes Holmes, “I have added to [L. C. Martin’s] researches in one direction mainly—that of Henry Vaughan’s connection with the Hermetic or ‘occult’ philosophy which his brother [Thomas] embraced and practiced, and so of the poet’s relations with his brother and possibly with others of the Hermetic manner of belief, notably Jacob Boehme, but also Cornelius Agrippa, Paracelsus, and others of obscurer name.” (—p. 1)

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).

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]

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 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 11, edited by Daniel Abrams and Avraham Elqayam (Los Angeles: Cherub Press, 2004).

§ 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)

_____. “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 (1st century); in the second section, she studies the (Slavonic) amulet known as *The 72 Names of the Lord* (13th 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).

Johnson, K. Paul. *Initiates of Theosophical Masters*. [SUNY SERIES IN WESTERN ESOTERIC TRADITIONS] Albany: State University of New York Press, 1995.

_____. *The Masters Revealed. Madame Blavatsky and the Myth of the Great White Lodge*. [SUNY SERIES IN WESTERN ESOTERIC TRADITIONS] Albany: State University of New York Press, 1994.

Johnson’s books explore the sources behind the traditional facades revealing/concealing Theosophy and Mme. Blavatsky. *The Masters Revealed* is especially valuable in connecting real people with such mythical figures as the “hidden mahatmas,” who provided Blavatsky with her elite initiated hidden knowledge.

See, however, Daniel H. Caldwell, *K. Paul Johnson’s House of Cards? “A Critical Examination of Johnson’s Thesis on the Theosophical Masters Morya and Koot Hoomi,”* (Tucson: [P.O. Box 1844], 1996), which includes an appendix: “Comments by David Reigle on Johnson’s ‘Sengchen Tulku’ Chapter.” Refer as well to Mark Bevir’s “The West Turns Eastward: Madame Blavatsky and the Transformation of the Occult Tradition,” in *Journal of the American Academy of Religion*, Volume LXII, Number Three (Atlanta: Fall 1994).

Jones, Rufus M. *Spiritual Reformers in the 16th and 17th Centuries*. Macmillan Company, 1914; rpt. Boston: Beacon Press, 1959.

See especially Chapter VIII, “Valentine Weisgel and Nature Mysticism.”

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

“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 16th century. The book of the early Silesian Pietist Christian Knorr von Rosenroth *Kabbala Denudata* published in the last quarter of the 17th century⁶ 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)

Kasdin, Simon. *The Esoteric Tarot. The Key to the Cabala*. Convent: The 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 Pike, Case, and 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."

Kilcher, Andreas B. "Scientia cabalistica as Scientia universalis: Encyclopedism and Kabbalah in the 16th and 17th 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.

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 *qabalab* 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 18th Century: Freemasonry, Mesmerism and Secret Societies," and "Magic in the 19th 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.

The 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 concern Kabbalah/Cabala/Qabalab.

LaDage, Alta J. *Occult Psychology. A Comparison of Jungian Psychology and the Modern Qabalab*. 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 Qabalab and the psychology of C. G. Jung." LaDage's primary cabalistic source was Dion Fortune's *Mystical Qabalab*, one of the classics of Golden Dawn-style *qabalab*. 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 *yetzirah* 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)

Lull Ramon. *Doctor Illuminatus. A Ramon Lull Reader*, edited and translated by Anthony Bonner [MYTHOS: THE PRINCETON/BOLLINGEN SERIES IN WORLD MYTHOLOGY]. 1985; abridgement, Princeton: Princeton University Press, 1993.

Passages from *The Book of the Gentile and the Three Wise Men*, *The Book of the Lover and the Beloved*, *The Book of Beasts*, and *Ars Brevis*, with an account of Lull’s thought and influence.

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 little 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 ‘elabourate 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.”

Machen, Arthur; and Waite, A. E. *The House of the Hidden Light*, edited by R. A. Gilbert. Yorkshire/London: Tartarus Press/Ferret Fantasy, 2003.

Machen and Waite were members of the Golden Dawn. The meaning and purpose of this book has been puzzled over for 100 years now. Gilbert concludes his introduction, “...let *The House of the Hidden Light* remain what it is: a record of a quest in which two men sought to find their souls by way of earthly love, a quest in which, against all odds, they attained” (page xxxii). In other words, the book is comprised of letters between Machen and Waite describing their Bohemian London night-life, albeit heavily coded in occult

language. The end flap warns, “It may not be the great magical text that some had hoped for...” *House* was originally printed in 1904 in a limited run of three copies; the 2003 edition was limited to 350—which may have been optimistic.

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 appearance 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 the 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, ELIPHAS LEVI, LILITH, RAYMOND LULL, ISAAC LURIA, MAGIC AND MYSTICISM, PENTAGRAM, RENAISSANCE, ROSICRUCIANS, 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 Jean 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.

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.

“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 already been cited: see “Gosselin” (RE: Bruno), “Idel” (“Hermeticism and Judaism”), and “Zambelli” (RE: Agrippa).

Mirsky, Mark J. *Dante, Eros, and Kabbalah*. Syracuse: Syracuse University Press, 2003.

“My speculations on Dante and the erotic vibrations of the *Commedia* recalled to me the reading I had done in the *Zohar*, where dreams speak of knowledge of God through a spiritualized sex. I began to wonder whether Hell, Paradise, and Heaven in Dante were constructed out of similar ideas.

“Moses de Leon, the reputed author of the *Zohar*, was dependent on Maimonides. Dante’s philosophical tutor, Thomas Aquinas, was a careful student of the twelfth-century Jewish philosopher. Shlomo Pines, in the introduction to his translation of Maimonides’ *The Guide of the Perplexed*, speculates on the basis of a designation of the prophet Moses in the *Inferno* that Dante had read Maimonides in Latin translation. The Neoplatonism of the thirteenth century underlay both the new mysticism of the Kabbalists and the dreams of the poets of Sicily and Bologna—texts that sought to draw together philosophic and erotic longing.

“It was to Dante’s advantage to know and absorb the lessons of the Kabbalah.”
(*Dante, Eros, and Kabbalah*—pp. 18-19)

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 (*tattva*) 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. Fortunately, there are two other sources for Owens’ work:

- the entire *Dialogue* article is on line as part of the *Gnosis Archive* series at 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 by William J. Hamblin in *FARMS* [FOUNDATION FOR ANCIENT RESEARCH AND MORMON STUDIES] *Review of Books*, Volume 8, Issue 2 (Provo: Maxwell Institute, 1996), on-line at <http://farms.byu.edu/display.php?table=review&id=229#note13>. Also see below: “Quinn.”

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

“Qabalah” gets its turn in Ozanic’s series of books on such topics as meditation, the chakras, tarot, dowsing, etc. Ozanic has “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” (—p. 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.”

Pasi, Marco. “Oriental Kabbalah and the Parting of East and West in the Early Theosophical Society,” 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).

“For both Blavatsky and the ‘Hermetic’ occultists Jewish kabbalah is understood as belonging more to the ‘West’ than to the ‘East’... For Blavatsky ... the status of Jewish kabbalah maintains a certain degree of ambiguity, because of the presence of a broader and older kabbalah firmly posed in the ‘East’, from which Jewish kabbalah is supposed to have originated.” (—pages 162-163)

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; 2nd 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, Hermeticism, 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—DK]

“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]

Rankin, Oliver Shaw. *Jewish Religious Polemic of early and later centuries, a study of documents here rendered in English*. London: Edinburgh at the University Press, 1956.

PART III, POLEMIC IN LETTERS, discusses and translates letters of Johann Stephan Rittangel (= Rittangelius, 1606-1652), “the Jew of Amsterdam,” known for his translation and commentary on *Sefer Yetsirah*. The dispute in the letters centers on the interpretation of the Shiloh passage of GENESIS 49:10. With typical irony, it is Rittangel who is the kabbalist, using Simeon ben Jochai of the Zohar as his authority,

whereas his Jewish opponent “appears to have had little more than hearsay acquaintance with the Zohar and seems to have no leanings towards the mystic movement among his people” (—p. 96).

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

“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 treatment.

Regardie, Israel. *Ceremonial Magic. A Guide to the Mechanisms of Ritual*. Wellingborough: The Aquarian Press, 1980 and 1982.

“What is required is some familiarization with the contents of the ritual so that the on-going movement may be perceived.” (—page 11)

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 James Knowlson’s *Universal Language Schemes in England and France, 1600-1800* (Toronto – Buffalo: University of Toronto Press, 1975); Eco’s *Search for the Perfect Language* (noted in Part 1 of the current paper, pages 17 and 24); Wayne Shumaker’s “George Dalgarno’s Universal Language,” in *Renaissance Curiosa* (Binghamton: Center for Medieval & Early Renaissance Studies, 1982) and the essays in *The Language of Adam – Die Sprache Adams*, edited by Allison Coudert (Wiesbaden: Harrassowitz Verlag, 1999).

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.” See also David Ruderman’s “Hope against Hope: Jewish and Christian Messianic Expectations in the Late Middle Ages.”

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).

Saurat, Denis. *Literature and the Occult Tradition. Studies in Philosophical Poetry*, translated from the French by Dorothy Bolton. 1938; New York: Haskell House, 1966.

The midsection of the book deals with “The Cabala”; passages from Jean de Pauly’s French rendition (Paris, 1906-11) of the *Zohar* are quoted. Saurat believed that within the *Zohar* one could find “the expression of occult doctrine” which “in a more or less diluted form, reached our poets” (Spenser, Milton, Blake, Shelley, Whitman, Goethe, Nietzsche, Hugo, and others). The final section, “The Philosophical Ideas of Edmund Spenser,” concludes with “Spenser and the Cabala.”

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

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 (1985); Part 2: God’s Call (1986). Goleta: Quantal Publishing.

Schutz, Albert L. and de Schaps, Hilda W. *Kosher Yoga*. Santa Barbara (Goleta): Quantal Publishing, 1983.

In 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).

Seligmann, Kurt. *The History of Magic*. New York: Pantheon Books, 1948.

Seligmann’s *History of Magic*—also published as *The Mirror of Magic*—is often compared with de Givry’s *Picture Museum*..., for it too is full of illustrations. Seligmann’s work is generally considered the better of the two, and it is a bit more helpful for our line of inquiry, for it gets more into the magic of antiquity and contains a special section on Cabala.

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").

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.

_____. *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 *rediscovered*, 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 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 YHShbWH: 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 DEMARCATONS 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 [my brackets—DK])

Thorndike, Lynn. *History of Magic and Experimental Science* [HISTORY OF SCIENCE PUBLICATIONS, New Series IV] New York: Columbia University Press:

- VOLUME IV. The Fourteenth and Fifteenth Centuries, 1934; 4th printing 1966:
 - Chapter LIX, “Magic in Dispute, I: Pico della Mirandola, Bernard Basin, Pedro Garcia”;
 - Chapter LX, “Magic in Dispute, II: Jacques Lefevre d’Etaples, Reuchlin, Trithemius”;
- VOLUMES V & VI. The Sixteenth Century, 1941, 4th printing 1966:
 - Chapter VIII, “Agrippa and the Occult”; Chapter XLIV, “Mystic Philosophy: Words and Numbers”;
- VOLUME VII. The Seventeenth Century, 1958; 2nd printing 1964:
 - Chapter XX, “The Underground World of Kircher and Becher.”

History of Magic may yet be the most important single resource in its field, though these volumes require perseverance. Here one finds raw material—lots of it—but Thorndike’s conclusions and opinions should not be taken as the last word (rather like reading Grätz on Kabbalah). The late Ioan Culianu’s comments, however, seem too dismissive:

A history of magic during the Middle Ages and the Renaissance has yet to be written. New discoveries and, above all, new interpretive viewpoints, have made obsolete the few existing syntheses, like those of Lynn Thorndike, Kurt Seligmann, or Emile Grillo de Givry. Any scholar who still relies on these works—especially on the first—is by no means better off than would be an anthropologist who relied exclusively on James G. Frazer. (“Magic in Medieval and Renaissance Europe,” in *Hidden Truths: Magic, Alchemy, and the Occult*, edited by Lawrence E. Sullivan. New York: Macmillan, 1989.)

More balanced appraisals of Thorndike’s *magnum opus* appear in Claire Fanger’s introductory article in *Conjuring Spirits* (Pennsylvania State University Press, 1998), pp. ix-x, and in Wayne Shumaker’s comments in *Natural Magic and Modern Science* (Binghamton: State University of New York, 1989), pp. 209-211.

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 (the twelve sequences in which the four letters can be ordered).

Vega, Amador. *Ramon Lull and the Secret of Life*, translated by James W. Heisig. New York: The Crossroad Publishing Company, 2003 [= *Ramon Lull y el secreto de la vida*. Madrid: Ediciones Siruela, 2002].

Vega's study is a fine "single source" which concludes with substantial selections from Lull's writings. In the few discussions of *cabala*, Vega relies on Hames and Idel, suggesting that Lull's *ars combinatoria* was derived from "systems associated with the Cabala of Abraham Abulafia" (—page 81).

Waldman, Felicia. "Christian Kabbalah as a Political Factor in European History," in *Studia Hebraica* 3, edited by Felicia Waldman (Bucharest: Editura Universităţii din Bucureşti, 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 Meessianism 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 Universităţii din Bucureşti, 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 20th Century Science" (= "Jewish Mysticism and Modern Science"), in *Studia Hebraica* 2, edited by Felicia Waldman (Bucharest: Editura Universităţii din Bucureşti, 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)

Walker, D. P. *The Ancient Theology: Studies in Christian Platonism from the Fifteenth to the Eighteenth Century*. Ithaca: Cornell University Press, 1992.

Ancient Theology is a series of articles examining the influence and use of the *prisca theologia*, ancient theology, as derived from the *Hermetica* and related material, writings of the first four-hundred or so years of the common era which were believed to be—until Isaac Casaubon's "convincingly thorough scholarship (in 1614) showed otherwise"—of great antiquity and, indeed, the fountainhead of the world's religions and philosophies.

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 that "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)

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.

Webb, James. *The Occult Underground*. La Salle: Open Court, 1974; paperback rpt 1988.

Webb treats the occult revival of the 19th 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...”), Eliphas Levi (“...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 19th 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—sometimes challenging—Frances Yates’ studies, especially *The Rosicrucian Enlightenment*. One paper “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 poets.” (—page 3)

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 “SEPHER YETZIRAH!” “SEPHER HA ZOHAR!” and “APOCALYPSE!” respectively. It appears that Griffin encountered Eliphas Levi’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 (ref. Pico della Mirandola, Johannes Reuchlin, etc.)

ADDENDUM B:
Seventeenth-century printed works on Christian Cabala in English*
 [A catalogue of sources, title pages, & excerpts]

Cabbalism as a form of thought permeates much seventeenth-century literature; it is as impossible to separate it sharply from other ideas of a particular author as it is to define exactly the particular brand of Platonism he held. By the seventeenth century, cabbalism had become so fused and intermingled with other ways of thinking that we look for it less in defined doctrine and creed than in an attitude toward a question.

—Marjorie H. Nicolson, “Milton and the *Conjectura Cabbalistica*,” in *Philological Quarterly*, Volume VI, Number 1 (Iowa City: University of Iowa, 1927), page 1.

Agrippa von Nettesheim, Heinrich Cornelius (1486?-1535):

- THREE BOOKS OF Occult Philosophy, WRITTEN BY *Henry Cornelius Agrippa*, OF NETTESHEIM, Counsellor to CHARLES the Fifth, EMPEROR of Germany: AND Judge of the Prerogative Court. Translated out of the Latin into the English tongue, By *J. F.* London: Printed by *R.W.* for *Gregory Moule*, and are to be sold at the Sign of the three Bibles near the West-end of *Pauls*. 1651.
 < TRANSLATION OF *De occulta philosophia libri tres*: Cologne, 1533.

See Donald Tyson’s edition of *Three Books of Occult Philosophy* (St. Paul: Llewellyn Publications, 1992), and *Three Books of Occult Philosophy or Magic: Book One – Natural Magic*, edited by Willis F. Whitehead, 1897; rpt. New York: Samuel Weiser Inc., 1971. *Three Books of Occult Philosophy* can be viewed on-line at Joseph H. Peterson’s *Twilit Grotto* site, www.esotericarchives.com, and, as page-by-page images from the original, in Volume II of *Esoterica: The Journal of Esoteric Studies* (2000) at www.esoteric.msu.edu : “Archival Works.” *Three Books* is also available on CD from Ye Old Book Shoppe; contact by email at jbmorgan@cox.net.

For studies treating Agrippa, see Part 1 of the current paper, pages 15-16, at <http://www.digital-brilliance.com/kab/karr/ccinea.pdf>.

* Many English titles of this era use the word *cabala* to mean “the secret machinations of a small group of persons,” namely *cabal*. Some examples:

- *Cabala, sive, Scrinia sacra* : mysteries of state & government : in letters of illustrious persons, and great agents, in the reigns of Henry the Eighth, Queen Elizabeth, King James, and the late King Charles : in two parts : in which the secrets of Empire and publique manage of affairs are contained : with many remarkable passages no where else published. London : Printed for G. Bedel and T. Collins ..., 1654.
- Birkenhead, John. *Cabala*, or, An impartial account of the non-conformists private designs, actings and wayes : from August 24, 1662 to December 25 in the same year London : [s.n.], 1663.
- Lloyd, David. *Cabala*, or, The mystery of conventicles unvail’d : in an historical account of the principles and practices of the nonconformists, against church and state : from the first reformation under King Edward the VI. anno 1558. to this present year, 1664 : with an appendix of an CXX. plots against the present government, that have been defeated by Oliver Foulis ... London : Printed for Thomas Holmwood, 1664.

Brinsley, John (fl.1633 [elsewhere given as 1600-1665]):

- THE CHRISTIANS CABALA, OR, SURE TRADITION : Necessary to be KNOWN and BELIEVED By all that will be Saved : A Doctrine holding forth, Good Tidings of Great Joy, to the greatest of all PENITENT SINNERS : With a CHARACTER of one that is truly Such : As it was lately held forth to the church of GOD at Great YARMOUTH. By *John Brinsley*, Minister of the Gospel there. LONDON, Printed for *George Sawbridge*, at the Sign of the Bible on *Ludgate-Hill*, 1662.

In his commentary on I TIMOTHY 1.15, Clergyman Brinsley discusses the term *cabala* in connection with the phrase “of all acceptance” (= “full acceptance” in *The New English Bible*):

Amongst the *Jews* there were many *mysteriēs*, Doctrines which they received from their Fathers by way of Tradition. These they called by that Name of *Cabala*, ... signifying *acceptio*, a receiving of a thing, thereby meaning their Traditions, such Doctrines as by word of mouth were conveyed unto them from their Forefathers. And these Mysteries, these Traditions, were of high account among their *Rabbies*, their Doctors, and their followers (even as others of like kind, are at this day in the Church of *Rome*), these they studied and were versed in them. But our Apostle willeth Christians to take notice. What was the true *Cabala*, the sure *Tradition*, which he here holdeth forth to them, as worthy of their study above all others; even this *great Mystery of Godliness*, That *Christ Jesus is come into this world to save sinners*.
(*The Christians Cabala*, pages 13-14).

There are no reprints of *The Christians Cabala*.

Conway, Anne (Anne Finch, Viscountess of Conway) (1631-1679):

- THE PRINCIPLES Of the most Ancient and Modern PHILOSOPHY CONCERNING *God*, *Christ*, and the *Creatures*, viz. of Spirit and Matter in general, whereby may be resolved all those Problems or Difficulties, which neither by the School nor Common Modern Philosophy, nor by the *Cartesian*, *Hobbesian*, or *Spinosian*, could be discussed. BEING A little Treatise published since the Author's Death, translated out of the *English* into *Latin*, with Annotations taken from the Ancient Philosophy of the *Hebrews*; and now again made *English*. By *J. C. Medicinæ Professor*. Printed in *Latin* at *Amsterdam*, by *M. Brown*, 1690. And reprinted at *London*, 1692.
< = *Principia philosophiæ antiquissimæ & recentissimæ de Deo, Christo & creatura id est de spiritu & material in genere* (Amsterdam: 1690)

Lady Conway got her knowledge of *kabbalah*—with its Lurianic cast—from van Helmont, who was her personal physician, and from von Rosenroth's *Kabbala denudata*.

Principles of the Most Ancient and Modern Philosophy, edited by Allison P. Coudert and Taylor Corse, has been reprinted in the CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY series, Cambridge: Cambridge University Press, 1996.

Regarding Conway, More, van Helmont, and Leibniz, see above, Part 1, pages 31-37, and refer to

- *Conway Letters: The Correspondence of Anne, Viscountess Conway, Henry More, and their Friends, 1642-1684*, Collected from Manuscript Sources & Edited with a Biographical Account By Marjorie Hope Nicolson, London: Yale University Press – Oxford University Press, 1930; reprinted with additional material by Oxford University Press, 1992
- Sarah Hutton's *Anne Conway: A Woman Philosopher* (Cambridge: Cambridge University Press, 2004)
- Sarah Hutton's articles:
 - (1) “Henry More, Anne Conway and the Kabbalah,” in *Judeo-Christian Intellectual Culture in the Seventeenth Century: A Celebration of the Library of Narcissus Marsh (1638-1713)*, edited by Allison P. Coudert, Sarah Hutton, Richard H. Popkin, and Gordon M. Weiner [INTERNATIONAL ARCHIVES 163, 1999]

- (2) “From Christian Kabbalism to Kabbalistic Quakerism: the Kabbalistic Dialogues of Anne Conway, Henry More, and George Keith,” in *Christliche Kabbala*, edited by Wilhelm Schmidt-Biggemann (Ostfildern: Jan Thorbecke Verlag, 2003)
- Carolyn Merchant, “The Vitalism of Anne Conway: Its Impact on Leibniz’s Concept of the Monad,” in *Journal of the History of Philosophy*, Volume XVII, Number 3 (La Jolla: Journal of the History of Philosophy, Inc., 1979)
 - _____, “Women on Nature: Anne Conway and Other Philosophical Feminists” = CHAPTER 11 of *The Death of Nature: Women Ecology and the Scientific Revolution* (San Francisco: Harper & Row, 1980; rpt 1989 and 1990 (with a new preface).
 - David Byrne, ANNE CONWAY: AN INTELLECTUAL PORTRAIT OF A SEVENTEENTH CENTURY VISCONTRESS. (PhD dissertation, Claremont: Claremont Graduate University, 2005)

Fludd, Robert (1574-1637):

- *MOSAICALL PHILOSOPHY* Grounded upon the ESSENTIAL TRUTH OR ETERNAL SAPIENCE. Written first in *Latin*, and afterwards thus rendered into *English*. By Robert Fludd, Esq; & Doctor of Physick. LONDON, Printed for *Humphrey Moseley*, at the *Prince’s Armes* in *St. Paul’s Church-yard*. 1659.
 < TRANSLATION OF *Philosophia Moysaica*, in qua sapientia & scientia creationis & creaturarum sacra veréque Christiana (vt pote cujus basis sive fundamentum est unicus ille lapis angularis Iesus Christus) ad amussim & enucleatè explicatur, avthore Rob. Flvd, alias de Flvctibvs. Govdæ, Excudebat P. Rammazenus, bibliopola, 1638.

In Cabalistic interest, the [seventeenth] century begins with Robert Fludd whose so-called *Mosaicall Philosophy* is an amplification of Agrippa’s Cabalism. Fludd was, in some respects, akin to Pico, in that he tried to reconcile the Platonic and Aristotelian philosophies. His attempt to do this was based upon the identification of the ten spheres of Aristotelian cosmology with the ten Sephiroth, which are obviously Platonic—i.e., Neo-Platonic—in character.

(Joseph L. Blau in “The Cabala in English Literature,” page 158, noted below)

Cabala is given its most concentrated treatment in the Second Section of BOOK 2, starting at CHAP. II, p. 171ff.

Books One and Two of the Second section were reprinted in Adam MacLean’s MAGNUM OPUS HERMETIC SOURCEWORKS series (No. 2; Edinburgh: 1979). Abridged versions of Fludd’s preface to *Mosaicall Philosophy* and his chapter summaries are given in CHAPTER 8 of *Robert Fludd: Essential Readings*, edited by William H. Huffman (London: Aquarian/Thorsons, 1992). The whole of *Mosaicall Philosophy* has been reproduced by Kessinger Publishing Company (2003). Further, refer to Huffman’s *Robert Fludd and the End of the Renaissance* (London: Routledge, 1988), CHAPTER VIII: “The Mosaicall Philosophy: Fludd’s Original Synthesis” and my reference list, “On Fludd,” above (at <http://www.digital-brilliance.com/kab/karr/ccinea.pdf>), pages 25-26.

Helmont, Franciscus Mercurius van (1614-1699):

- A Cabbalistical DIALOGUE IN ANSWER To the Opinion of a Learned Doctor in *Philosophy* and *Theology*, THAT THE WORLD WAS MADE OF NOTHING. As it is Contained in the Second Part of the *Cabbala Denudata & Apparatus in Lib. Sohar*, p. 308. &cc. Printed in Latin at *Sultsbach*, Anno 1677. To which is subjoynd A Rabbinical and Paraphractical Exposition of *Genesis* I. written in *High-Dutch* by the Author of the foregoing Dialogue, first done into Latin, but now made *English*. LONDON, Printed for *Benjamin Clark* in *George-Yard* in *Lombard Street*, Bookseller, M DCL XXXII.
 < AD FUNDAMENTA CABBALÆ Æto-Pædo-Melissæ DIALOGUS *Compiler. Cabbalistica Catechumenus*, in *Kabbalah denudata*, Tom I, *Pars secunda*, pp. 308-313.

For these are our Positions. 1. That the Creator first brings into being spiritual Nature. 2. And that either arbitrarily [when he pleased;] or conditionally, as he continually understands, generates, &c. 3. That some of these Spirits, for some certain cause of reason, are slipt down from the state of knowing, of Penetrating, or of moving into a state of impenetration. 4. That these *Monad*s or single *Beings* being now become spiritless or dull, did cling or come together after various manners. 5. That this *coalition* or clinging together, so long as it remains such, is called *matter*. 6. That, out of this *matter*, all things material do consist, which yet shall in time return again to a more loosned and free state. No contradiction is involved in all these. Hence the *Creator* may also be said to be the efficient cause of all things *materialized* or made *material*, although not *immediately*.

(*A Cabbalistical Dialogue*, page 4: the *Cabbal[ist]* speaking.)

For the text in its entirety, see my transcription, “Francis Mercurius van Helmont’s *Cabbalistical Dialogue*,” at <http://www.digital-brilliance.com/kab/karr/VanHelmont/>.

- TWO HUNDRED QUERIES Moderately propounded Concerning the DOCTRINE Of the REVOLUTION OF Humane Souls, AND Its Conformity to the Truths OF Christianity. LONDON, Printed for Rob. Kettlewell, at the *Hand and Scepter* over against St. *Dunstons* Church in *Fleetstreet*. 1684.

Courteous Reader,

*About two years since, the two hundred Queries following were Translated into the English Tongue beyond the Seas, by a Lover and Searcher after hidden Truth, and were brought over to be proposed to the Learned and Pious of this Kingdom, of whom the Proposer hath that esteem which S. Paul had of the Noble Bereans, Acts 17. verse 10, 11, 12. and who being not inferior to any of the European Nations, are capable to judge of such matters. Therefore it is with all sincerity referred to their judicious and serious scrutiny and inquiry. And if so be this meets with a favourable acceptance, there are two Treatises yet remaining which very probably may then see the Light : the First treating of, and elucidating the chiefest points here mentioned, but after another manner than is done in these Queries ; The other is a Latine Tract, the Title whereof is, De Revolutionibus Animarum Tractatus primus e Manuscripto haud ita pridem ex Oriente ad nos perlato, ex operibus Rabbi Titzchak [read *Yitzchak*—DK] Loriensis Cabbalistarum Aquilæ, latinitate donatus.*

Farewel.

(*Two Hundred Queries*, iii-vi)

The promise of this preface was fulfilled: van Helmont “caused” *De Revolutionibus Animarum* “to be added” (so he states in *Paradoxal Discourses*, page 160) to *Kabbala denudata*, TOM. 2, Pars Tertia: PNEVMATICA CABBALISTICA..., Tractatus Secundus, pages 243—478. The other *Treatise* is the chapter “Concerning the Revolution of Humane Souls” in *Paradoxal Discourses*, which is listed below.

See Coudert’s *Impact* for excerpts of 200 *Queries*: Qu. 40—42 (*Impact*, page 199), Qu. 64 (*Impact*, page 198), the first two-thirds of Qu. 142 (*Impact*, page 198), the opening of Qu. 148 (*Impact*, page 198), Qu. 151 (*Impact*, page 199), Qu. 161 (*Impact*, page 197) a portion of Qu. 200 (*Impact*, page 132, and re-quoted on page 197—cited as pp. 163ff, but actually pp. 164-5). Refer also to Beitchman’s comments in *Alchemy of the Word*, pages 201-207.

- “Concerning the Revolution of Humane Souls,” CHAP. IV. (pp. 105-161) of THE PARADOXAL DISCOURSES OF F. M. VAN HELMONT, Concerning the Macrocosm AND MICROCOSM, OR THE Greater and Lesser World, And their Union. *Set down in WRITING* by J.B. and now Published. LONDON: Printed by J.C. and Freeman Collins, for Robert Kettlewell, at the *Hand and Scepter* near S.*Dunstan’s* Church in *Fleetstreet*. 1685.

The final query of *The Paradoxal Discourses*, CHAPTER IV reads:

38. *Q.* Lastly, and to conclude, can it be denied, that all of us proceed from one Unity? Now if any one pondering this in his mind, should be troubled how to reconcile the great variety and difference which is found amongst men, with the uniformity of their Original ; would not such an one, in order to the clearing of this difficulty, find it of use to consider

the manifold members of mans body, all of which (though never so different) make up but one man ? And would not he by this means come to understand the true ground of this variety, which is found amongst men, and acknowledge, that notwithstanding all this, they are but an emanation from the highest Unity ? And when we compare this body, consisting of many members (every one of which are operative and working to a higher degree of perfection) to an Army ? Can we make any other inference from what hath been said, but that every Souldier in this Army that hath well discharged his place, and done his duty, which belonged to him at such a time, is afterwards made an Officer, and so proceeds till he becomes a General ?

But if any man should object, that this doth too far surpass all bounds of number, as well as the reason an comprehension of Man : May not we answer this Objection, by saying, that it is so much the better, forasmuch as this doth the more magnifie and set forth the Glory of God, who is, and is stiles the Lord of Hoasts ; and hath created us after his own Image, that we might bear a resemblance with him. Upon which account we are likewise called Kings and Priests, because of the surpassing great increase and glorification of our Beings, by means of this never ceasing melioration and Revolution ?

As also this may teach us to have more certain, proper, and becoming thoughts of God ; forasmuch as one onely World is much too little to know God in, and find him out to perfection ? And that therefore there are Worlds without End, for that we can never come to an end in the knowledge of God ?

For whatsoever the mind can comprehend, is less than the mind itself ; and consequently man is much more happy in feeling and perceiving of God, than he would be in comprehending of him, which is altogether impossible. For there is another way of perceiving God in mans mind, besides that which is meerly intellectual in the understanding, which when it is felt, the mind loseth itself in the perception of a sweetness which is altogether incomprehensible, and therefore inexpressible, and doth not proceed from mans own will, or from himself, but purely and alone from God, and surpasseth all understanding.

(*Paradoxal Discourses*, pages 157-9)

For a transcription of *Paradoxal Discourses*: CHAPTER IV in its entirety, go to <http://www.digital-brilliance.com/kab/kart/VanHelmont/>.

- *SEDER OLAM* OR, THE Order, Series, *or* Succession OF ALL THE Ages, Periods, *and* Times OF THE WHOLE WORLD IS Theologically, Philosophically, *and* Chronologically Explicated and Stated. ALSO The Hypothesis of the Pre-existency and Revolution of Humane Souls. Together with the Thousand Years Reign of Christ on the Earth, probably evinced, and deliver'd in an Historical Enarration thereof, according to the Holy Scriptures. To which is also annexed, Some Explanatory Questions of the Book of the Revelations of the like import. And an *Appendix*; containing some Emendations and Explanations of divers Passages, in the two fore-going Treatises, out of the Author's Original Manuscripts and Papers. Translated out of Latin by *J. Clark*, M. D. upon the Leave of *F. M.* Baron of *Helmont*. LONDON: Printed for Sarah Howkins, in *George-yard, Lumbarb Street*, 1694.

< TRANSLATION OF *Seder Olam ordo seculorum, historica enarratio doctrinae*, anno 1693.

41. Therefore Men born into this World, (to speak properly) are not immediately created, neither in respect of Soul nor Body ; the external or outward Body, with the Life thereof, is that which belongs to this World of Fabrication ; but the Soul which is called *Neshama*, pertains to the World of Formation, which possesseth the middle place between the Soul and outward Body, and this Spirit by the *Hebrews* is called *Ruach*, but the Life and Spirits of the external Body are termed by the same *Nephesh*, there are therefore three vital principles in every Man, *Neshama*, *Ruach* and *Nephesh* ; *Neshama* of the World of Creation, *Ruach* of the World of Formation, and *Nephesh* of the World of Fabrication ; moreover *Nephesh* is the Cloathing or Vehicle of the ... *Ruach*, and *Ruach* is the Vehicle and Garment of the *Neshama*.

(*Seder olam*, pages 16—17)

51. Therefore this *Asiaick* VWorld, is to be again converted and reduced into the Superior and excellent *Jeziratick* VWorld, that all its parts may be re-united to these antient Souls,

whereunto in times past, they belonged, that so at length the Souls and Bodies may be purified in this VWorld from all dreggs of Sin and Death, as in a refining Furnace of Affliction and Suffering, and lastly, eternally glorified in a indissolvable & incorruptible union of both Body and Soul.

(*Seder olam*, pages 21—22)

74. The plurality of the Worlds succeeding one another, seems to be evinced by the 42 Pilgrimages of the Children of *Israel*, in the Wilderness, till they came at last to *Gilgal*, where, by the command of *Joshua*, they were Circumcised ; now *Gilgal* seems a Wheel or Revolution.

...

75. Moreover this Succession of Worlds is clearly proved from what we read in Scripture of a thousand, yea, of thousands of Generations, and yet from the beginning of this VWorld, to the end thereof, consisting of 7000 Years, there cannot be reckoned 400 Generations.

(*Seder olam*, pages 30—31)

19. This Truth being once demonstrated and granted, in a manner all the Mysteries and things difficult to be apprehended of the future Millennium, will be most easily understood ; for the Ignorance of the Souls, being born again, and returning to Life, in a body of Flesh, hath mightily obscur'd the Mystery of the future Millenium, and in a manner all other Mysteries of the whole Christian Religion, which indeed (when the said new Birth or carnal Regeneration is demonstrated) will display themselves, and appear with a wonderful sweetness, facility, and the evidence of Truth.

20. First, therefore it shall be demonstrated by certain Arguments drawn from Scripture, that the same Souls, after death of the carnal Body were again raised to Life, and born of Parents in a Body of Flesh.

(*Seder olam*, pages 60—61. There follow 51 proofs.)

A small portion of the Appendix to *Seder olam* (page 227, “*Emend. And Explíc.*” to page 95, l. 5) appears in Coudert’s *Impact*, page 253-4. Refer to my full transcription of *Seder olam* at <http://www.digital-brilliance.com/kab/karr/VanHelmont/>.

- “An APPENDIX of *Several Questions with their Answers Concerning the Hypothesis of the Revolution of Humane Souls*,” in *THE Divine Being And its ATTRIBUTES Philosophically Demonstrated from the Holy Scriptures, AND Original Nature of Things. According to the PRINCIPLES of F.M.B. of Helmont. Written in Low-Dutch by Paulus Buchius Dr. of Physick, and Translated into English by Philangelus. LICENSED Septemb. 25. LONDON Printed, and are to be sold by Randal Taylor, near Stationers Hall. 1693. (pp. 203-232)*

The Hypothesis being this, viz. That every individual of Mankind must several times die and be Born again, in Order to the working out of their Salvation here in this World...

(*The Divine Being and its Attributes: APPENDIX*, page 205)

For my complete transcription of van Helmont’s APPENDIX to *Divine Being*, go to <http://www.digital-brilliance.com/kab/karr/VanHelmont/>.

As the titles and excerpts above attest, “the revolution of humane souls” was among van Helmont’s “chiefest” concerns, which connects with his incorporation of Lurianic kabbalah *via* the writings of Hayyim Vital (as rendered by Knorr von Rosenroth). With the kabbalistic concept of *gilgul* (roughly, *reincarnation*, or *transmigration*), van Helmont found his beloved doctrine supported by authority of the Bible.

Refer to Stuart Brown’s “F. M. van Helmont: His Philosophical Connections and the Reception of His Later Cabbalistic Philosophy” (in *Studies in Seventeenth-Century European Philosophy*, edited by M.A. Stewart, Oxford: Clarendon Press, 1997). § II of Brown’s article, THE PUBLICATION OF VAN HELMONT’S CABBALISTIC PHILOSOPHY, 1677-99, opens (page 104), “In the period after 1680, van Helmont went out of his way to publish in English.”

For a full study, see Allison Coudert, *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* [BRILL SERIES IN JEWISH STUDIES, 9] (Leiden: Brill Academic Publishers, 1999).

More, Henry (1614-1687):

- *Conjectura Cabbalistica*. OR, A CONJECTURAL ESSAY OF Interpreting the minde of *Moses*, according to a Threefold CABBALA: Viz. *Literal, Philosophical, Mystical, or, Divinely Moral*. By HENRY MORE Fellow of Christ's College in *Cambridge*. LONDON, Printed by *James Flesber*, and are to be sold by *William Morden* Bookseller in *Cambridge*, 1653.

Let us now take a general view of this whole *Cabbala*, and more summarily consider the strength thereof; which we may refer to these two heads, viz. *the nature of the Truths herein contained*, and the *dignity of these persons that have owned them in foregoing Ages*. And as for the *Truths themselves*, first, they are such as may well become so holy and worthy a person as *Moses*, if he would Philosophize; they being very precious and choice Truths. And very highly removed above the conceit of the vulgar, and so the more likely delivered to him, or to *Adam* first by God for a special mysterie.

Secondly, they are such, that the more they are examined, the more irrefutable they will be found, so *Hypothesis* that was ever yet propounded to men, so exquisitely well agreeing with the *Phenomena* of Nature, the *Attributes* of God, the *Passages* of Providence, and the *rational Faculties* of our own minds.

Thirdly, there is a continued sutableness and applicability to the Text of *Moses* all along, without any force or violence done to Grammar or Criticisme.

Fourthly and lastly, there is a great usefulness, if not necessity, at least of some of them, they being such substantial Proofs of Religion, and great encouragements to a sedulous purification of our mindes, the study of true piety.

(*Conjectura Cabbalistica*. "The Defence of the Philosophick Cabbala," pp. 183-4)

In a letter to Anne Conway, More indicates the origins of his "3 fold Cabbala":

Though the Conceptions in the Cabbala be most what my own, yett I do what I can in my Defense to gette Godfathers [*i.e.*, Pythagoras, Plato, and the Neoplatonists—*DK*] all along to these births of my own braine, and so to lessen the odium of these inventions by alledgeing the Authority of Auncient Philosophers and Fathers, and therefore the Defense is longer then otherwise it had needed to have been, besides other Digressions I thought fitt to make which are not so speculative as practicall, which liberty I take, as haveing a designe so farre as I can to engage others to be good rather then Wise, or to ostentate my own skill and wisdom to the world. I am glad your Ladship can so easily reade them and so readily understand my Cabbalas with the Defense.

(f. 43. HENRY MORE TO ANNE CONWAY, in *Conway Letters*, collected by Marjorie Hope Nicolson, New Haven: Yale University Press, 1930: page 83)

Or, as bluntly put by Allison Coudert, "*Conjectura Cabbalistica* ... had been written in virtual ignorance of authentic kabbalistic texts" (Coudert, *Impact*, p. 232). With similar matter-of-factness, B. J. Gibbons states, "[Leone] Ebreo's *Dialoghi [d'amore]* are the obvious source of More's Cabalism" (*Gender and Mystical Thought* [Cambridge University Press, 1996] page 74; refer below to ADDENDUM D: The Problem of Leone Ebreo's *Dialoghi*.)

Note the items by Sarah Hutton listed above (§ Anne Conway) and Hutton's "More, Millenarianism, and the Ma'aseh Merkavah," in *Everything Connects: In Conference with Richard Popkin: ESSAYS IN HIS HONOR*, edited by James E. Force and David S. Katz (Leiden – Boston – Koln: Brill, 1999). Refer to C. C. Brown, "The Mere Numbers of Henry More's Cabbala," in *Studies in English Literature, 1500-1900*, Volume 10, Number 1 (Houston: Rice University, 1970). See also above in Part 1 § HENRY MORE (at <http://www.digital-brilliance.com/kab/karr/ccinea.pdf>), pages 32-3.

Conjectura Cabbalistica is volume 2 of *Henry More: Major Philosophical Works* (in nine volumes), edited by G. A. J. Rogers [series: THE CAMBRIDGE PLATONISTS] (Bristol: Thoemmes Continuum, 1997).

Conjectura is available on CD from Ye Old Book Shoppe; contact by email at jbmorgan@cox.net. *Conjectura* is summarized in Waite's *Holy Kabbalah*, pp. 472-3 and discussed in Robert Crocker, *Henry More, 1614-1687: A Biography of the Cambridge Platonist* [INTERNATIONAL ARCHIVES, 185] (Dordrecht: Kluwer Academic Publishers, 2003): Chapter 12: "The Kabbalah and the Quakers: Anne Conway, van Helmont, and Knorr von Rosenroth," § 1, THE JEWISH AND THE 'GREEK' CABBALA. For other pertinent works of More's rendered in English, find the references in ADDENDUM C on *Kabbala denudata*, APPARATUS IN LIBRUM SOHAR PARS SECUNDA, §10 (below, page 102).

Vaughan, Thomas (1622-1666):

- *MAGIA ADAMICA*, OR The *Antiquitie* of *Magic* : AND The *Descent* thereof from *Adam* downwards, proved. Whereunto is added, a perfect, and full *Discoverie* of the true *Coelum Terræ*, or the *Magician's* Heavenly *Chaos*, and *first Matter* of all Things. By *Eugenius Philalethes*. LONDON : Printed by *T. W.* for H. BLUNDEN at the Castle in Corn-hill, 1650.
- *LUMEN DE LUMINE*, OR A new *Magical Light*, discovered, and Communicated to the WORLD. By *Eugenius Philalethes*. GEN. I. 3 And God said, *Let there be light*. JOHN I. Chap : Ver. 5. And the *Light* shineth in the *Darknesse*. Pythag. *Ne loquaris Deo absque Lumine*. LONDON, Printed for H. BLUNDEN at the Castle in *Corne-Hil*. 1651.

Alchemist Vaughan describes two types of "Kabalah" in *Magia Adamica*: (1) the "true Kabalah," whose "truths were unknown to most of those rabbins whom [Vaughan had] seen, even Rambam himself," and (2) the "inventions of some dispersed wandering rabbis" which consist of "certain alphabetical knacks," the varieties of which "are grown voluminous" (in *Works...*, edited by A. E. Waite, page 167). Further, Vaughan speaks, following *Sefer Yesirah*, of the "The Literal Kabalah... [which] hath Three Principles, commonly styled *Tres Matres*, or Three Mothers," namely, *Aleph* (air), *Mem* (water), and *Shin* (fire) (*Works...*, page 168). Vaughan links the *sefirot* with Jacob's ladder, stating that this symbol "is the greatest mystery in the Kabalah" in that here one finds "inferiors united with superiors" (*Works...*, pages 169-170). Ultimately though, for Vaughan, "the learning of the Jews—I mean their Kabalah—was chemical and ended in true physical performances" (*Works...*, page 171).

In *Lumen de Lumine*, Vaughan equates the supernal *sefirot* with the Son : *hokhmah* and Holy Ghost : *binah*, and, by inference, the Father : *keter* (*Works...*, page 295). He concludes

Now, Reader, I have unriddled for thee the grand, mysterious problem of the Kabalist. "In the seven parts"—saith he—"there are two triplicities, and in the middle there stands one thing. Twelve stand in battle array : three friends, three foes; three warriors make alive; three in like manner slay. And God the Faithful King Ruleth over all from the Hall of His sanctity. One upon three, and three upon seven, and seven upon twelve, and all standing in close array, one with another."

(*Works...*, page 305)

Lumen de Lumine, edited by A. E. Waite, was republished in 1910 (London: John M. Watkins). Both *Magia Adamica* and *Lumen de Lumine* are included in *The Works of Thomas Vaughan*, edited by A. E. Waite (London: John M. Watkins, 1919), which has recently been reprinted by Kessinger Publishing (1997).

Villars, Abbé de (Nicolas-Pierre-Henri Montfaucon, 1635-1673)

- THE Count of *GABALIS* : Or, The Extravagant Mysteries of the Cabalists EXPOSED In Five Pleasant Discourses On The Secret Sciences ... Done into English, By *P. A.* Gent [= Philip Ayres]. With Short Animadversions. London, Printed for *B. M.* Printer to the Cabalistical Society of the Sages, at the Sign of the *Rosy-Crusian*, M DC LXXX [1680].
 - < TRANSLATION OF *Le comte de Gabalis, ou, Entretiens sur les sciences secretes*. A Paris: Chez Claude Barbin, au Palais sur le Perron de la Ste Chapelle., 1670.

So popular was this Paracelsian romp that there were, in fact, *two* English translations published in 1680, the other being *The Count of Gabalis: or, Confernces About Secret Sciences Rendered Out of French into English. With an Advice to the Reader. By A.L.A.M. [= A. Lovell]* (London: Printed for Robert Harford, at the Angel in Cornhill, near the Royal Exchange, 1680). Two editions also appeared in 1714; the title information of the *second edition* (#2) provides a summary of *Gabalis*' contents:

1. THE Count *de* GABALIS: Being a Diverting HISTORY OF THE Rosicrucian DOCTRINE OF SPIRITS, *VIZ.* SYLPHS, SALAMADERS, GNOMES, and DÆMONS; Shewing their Various Influence upon Human Bodies. *Done from the PARIS Edition.* To which is prefix'd Monsieur BAYLE'S Account of this WORK: And of the SECT of the ROSICRUCIANS. *Quod tanto impendio abscontitur, etiam solummodo demonstrare, destruere est.* Tertull. LONDON: Printed for B. LINTOTT and E. CURLL, in *Fleet-Street*, 1714. Price 1 s.
2. The Diverting HISTORY OF THE Count *de* GABALIS: CONTAINING, I. An Account of the Rosicrucian Doctrine of Spirits, *viz.* Sylphs, Salamaders, Gnomes, and Demons; shewing their various Influence upon Human Bodies. II. The Nature and Advantages of Studying the *Occult Sciences*. III. The Carnal Knowledge of Women to be renoun'd. IV. ADAM's Fall not occasion'd by eating the *Apple*, but by his carnal Knowledge of EVE. V. The Rise, Progress, and Decay of Oracles. VI. A Parallel between Ancient and Modern Priestcraft. To which is prefix'd, Monsieur Bayle's Account of this Work, and of of the SECT of the ROSICRUCIANS. The Second Edition. LONDON : Printed for B. Lintott at the *Cross-Keys*, and E. Curll, at the *Dial and Bible*, in *Fleet-Street*, 1714.

Count of Gabalis has been reprinted fairly frequently: see the recent edition, *Comte de Gabalis*, New York: Cosimo, 2005—on the back cover of which it states, “Sir Edward Bulwer Lytton’s based his strange novel, *Zanoni* upon this esoteric work. Alexander Pope in his dedication to *The Rape of the Lock*, sings its praises.” Refer also to Christopher McIntosh’s comments on pages 107 and 108 of *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order* (3rd edition, York Beach: Samuel Weiser, Inc., 1997).



Bibliography for ADDENDUM B:

- Beitchman, Philip. *Alchemy of the Word: Cabala of the Renaissance*. Albany: State University of New York Press, 1998
- Blau, Joseph L. “The Cabala in English Literature” = “The Diffusion of the Christian Interpretation of the Cabala in English Literature,” in *The Review of Religion*, Volume VI, Number 2 (New York: Columbia University Press, 1942).
- Brown, Stuart. “F. M. van Helmont: His Philosophical Connections and the Reception of His Later Cabbalistic Philosophy” in *Studies in Seventeenth-Century European Philosophy*, edited by M.A. Stewart, Oxford: Clarendon Press, 1997.
- Coudert, *Impact* = Coudert, Allison. *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* [BRILL SERIES IN JEWISH STUDIES, 9] Leiden: Brill Academic Publishers, 1999.
- Nicolson, Marjorie H. “Milton and the *Conjectura Cabbalistica*,” in *Philological Quarterly*, Volume VI, Number 1 (Iowa City: University of Iowa, 1927).
- Spector, Sheila. *Jewish Mysticism: An Annotated Bibliography on Kabbalah in English*. New York/London: Garland Publishing, 1984.
§ O: “Non-Jewish Kabbalah,” first division: “Primary Sources”
- Waite, A. E. *The Holy Kabbalah*. New Hyde Park: University Books, 1960.
Book X: “Some Christian Students of the Kabbalah”

This catalogue (ADDENDUM B) would not have been possible without the able assistance of Hui-Ju Chen.

ADDENDUM C:
The Contents of *Kabbala denudata* (KD) with Sources in English

TOMUS PRIMUS (Sulzbach: 1677):

KABBALA DENUDATA *Seu* Doctrina HEBRÆORUM TRANSCENDENTALIS ET METAPHYSICA ATQUE THEOLOGICA [KABBALAH UNVEILED OR THE TRANSCENDENTAL, METAPHYSICAL, AND THEOLOGICAL DOCTRINES OF THE HEBREWS] *OPUS* Antiquissimæ Philosophiæ Barbaricæ variis speciminibus refertissimum. *IN QVO* Ante ipsam Translationem Libri difficillimi, atq; in Literatura Hebraica Summi, Commentarii nempe in Pentateuchum, & quasi totam Scripturam V.T. Cabbalisticæ, cui nomen SOHAR Tam Veteris, quam recentis, ejusque Tikkunim seu supplementorum tam Veterum, quam recentiorum, præmittitur APPARATUS ...

The frontispiece diagram (facing the title page) and the INSCRIPTIONES TITULI (a poem—*verso* of title page—explaining the words *Explicit, Alta videt, Lucet, Domat, Intrat*, which adorn the frontispiece) are translated into English on page 27 of Ernst Benz' *Christian Kabbalah* (translated from the German by Kenneth W. Wensche, edited by Robert J. Faas, St. Paul: Grailstone Press, 2004). Allison Coudert also translates the poem in *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* (HEREAFTER Coudert, *Impact*), page 138.

PRÆFATIO EDITORIS AD LECTOREM / *Philebraum, Philochymicum, & Philosophum*
 [EDITOR'S PREFACE TO THE READER]

INDEX LATINUS MATERIARUM PARTIS Prioris
 [INDEX OF LATIN MATERIAL IN THE FIRST PART]

INDEX LOCORUM S. SCRIPTURÆ VT
 [INDEX OF THE LOCATION OF OLD TESTAMENT SCRIPTURES]

1—740: APPARATUS IN LIBRUM SOHAR *PARS PRIMA* nempe LOCI COMMUNES KABBALISTICI, Secundum ordinem Alphabeticum concinnati, Qui LEXICI instar esse possunt [APPARATUS TO THE BOOK ZOHAR FIRST PART TRULY KABBALISTIC COMMONPLACES, ...ALPHABETICALLY ARRANGED, ...] i.e., a glossary offering explanations and arrangements of names and divine epithets according to the *sefirotic* degrees, derived from the *Zohar*, Moses Cordovero's *Pardes Rimmonim*, Gikatilla's *Sha'arei Orab*, various Lurianic writings, and *Æsch Mezareph*.

On the *Zohar*, see below (TOMUS SECUNDUS: *Pars Secunda*) and my “Notes on the Zohar in English” at <http://www.digital-brilliance.com/kab/karr/zie.pdf>

The entirety of Cordovero's *Pardes Rimmonim* has not made its way into English; see, however, *Pardes Rimmonim: Orchard of Pomegranates, Parts 1-4* (Integral edition in English, Hebrew, and Aramaic, translated by Elyakim Getz. Belize City: Providence, 2007); and *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His OR NE'ERAV* translated by Ira Robinson (New York: Yeshiva University Press, 1994). Robinson refers to *Or Ne'erav* as “an epitome of Cordovero's great systematic theology of Kabbalah,” i.e., *Pardes Rimmonim* (—page xi).

On Gikatilla's *Sha'are Orab*, or, *Porta Lucis*, see Avi Weinstein's translation of *Sha'are Orab, Gates of Light* (San Francisco, HarperCollins, 1994); the translation is from the original Hebrew text, not from the Latin of Rosenroth.

Æsch Mezareph, a kabbalistic-chemical tract "Translated by a Lover of Philalethes, 1714," is Volume IV of William Wynn Westcott's *Collectanea Hermetica* (1894). Westcott's edition of *Æsch Mezareph* was reprinted by Occult Research Press (New York: 1956). *Collectanea Hermetica*, vols. I-VII, was reprinted by Kessinger Publishing Company (Kila: n.d.). *Collectanea Hermetica*, vols. I-X, was published by Samuel Weiser (1998); this special collectors' edition includes Westcott's version of *Sepher Yetzirah*. (On-line, see Adam Forrest's transcription of Westcott's *Æsch Mezareph* at <http://levity.com/alchemy/aesch.html>.) Raphael Patai includes a translation of *Æsch Mezareph* in *The Jewish Alchemists: A History and Source Book* (Princeton: Princeton University Press, 1994): Chapter Twenty-Six. "*Æsch M'saref: A Kabbalistic-Alchemical Treatise*." See also Waite, *Holy Kabbalah*, pages 424-8.

KD I, 1: 388-9 (PARAGRAPH 7) is translated in Coudert's *Impact*, page 126.

1—312: APPARATUS IN LIBRUM SOHAR PARS SECUNDA, CAJUS CONTENTA EXHEBET VERSA PAGINA [APPARATUS FOR THE BOOK ZOHAR SECOND PART, TABLE OF CONTENTS SHOWN ON THE OPPOSITE SIDE OF THIS PAGE]

1. 3—5: Excerpta ex Epistola quondam Compilatoris de utilitate Versionis Libri Cabbalistici Sohar [EXCERPTS AND NOTES ... ON THE ZOHAR]

The opening paragraph of this section is translated in Coudert, *Impact*, p. 114.

2. 6—13: Tabulæ duæ Synopticæ Kabbalistica [TWO SYNOPTIC KABBALISTIC TABLES]:
 - i. The *Sefirot* (in the form of the "Tree of the *sefirot*")
 - ii. KEY OF THE SUBLIME KABBALAH, ON THE ORDER OF DIVINE NAMES WITH THE RESOLUTION OF DIFFICULT ENIGMAS OF THE BOOK ZOHAR

3. 14—27: Aditus tentatus rationem reddendi Nominum & Ordinis decem Sephirotharum... [= *Ratio Nominum & Sephirotharum*, ACCOUNT OF THE NAMES AND SEFIROT – Henry More]

4. 28—61: Tractus I. Libri Druschim, seu Introductio Metaphysica ad Cabbalam Autore R. Jizchak Loriense (with notes) [TRACT I. BOOK OF DISSERTATIONS, OR METAPHYSICAL INTRODUCTION TO THE KABBALAH OF ISAAC LURIA: *Sefer ha-Derushim*]

A summary of LIBER DRUSHIM is given by Waite, *Holy Kabbalah*, pages 414-416.

5. 62—72: Quæstiones & Considerationes Tractatum primum Libri Druschim [QUESTIONS AND CONSIDERATIONS ON THE FIRST TRACT OF THE BOOK OF DISSERTATIONS = *Amica Responsio*, FRIENDLY RESPONSE – Henry More]

6. 73—99: ...Amica Responsio ad D. Henricum Morum [FRIENDLY RESPONSE TO DR. HENRY MORE – Knorr von Rosenroth]

Passages from Rosenroth's *Amica Responsio* are translated in Coudert, *Impact*: KD I, 2: 74 (*Impact*, pp. 112-3), KD I, 2: 75 (*Impact*, p. 117), KD I, 2: 75 and 76 (*Impact*, p. 111)

7. 100—149: Tractatus de Anima R. Moscheh Korduero Pardes [TRACT ON THE SOUL FROM MOSES CORDOVERO'S GARDEN: *Pardes Rimmonim*]

8. 150—172: THESES CABBALISTICÆ quod est compendium Libri Emek hamMelech [KABBALISTIC THESES WHICH ARE A COMPENDIUM OF VALLEY OF THE KING (in 130 Theses): *Emek ha-Melekh*]

See Waite, *Holy Kabbalah*, § “Naphtali Hirtz,” pages 420-422.

9. 173—224: Ad Clarissimum ac Eruditissimum Virum N. N. De rebus in Amica sua Resposione contentis Uterior Disquisitio. [TO THE LUCID AND LEARNED HERO N.N. ...WITH FRIENDSHIP IN RESPONSE TO THE CONTENT OF THE PREVIOUS DISQUISITION – Henry More]

More’s prefatory letter on 173—176, (dated April 22, 1675) is in English.

10. 225—273: VISIONIS EZECHIELITICÆ Sive MERCAVÆ EXPOSITIO, Ex Principiis Philosophiæ Pythagoricæ Præcipuisque Theosophiæ Judaicæ Reliquis concinna [THE VISION OF EZEKIEL OR EXPOSITION ON THE CHARIOT, THROUGH THE PRINCIPLES OF PYTHAGOREAN PHILOSOPHY (WHICH ARE) HARMONIOUS WITH ANCIENT JEWISH THEOSOPHY – Henry More]

274—292: CATECHISMUS CABBALISTICUS, sive MERCAVÆUS, Quo, in DIVINIS MYSTERIIS MERCAVÆ EZECHIELITICÆ Explicandis & memoria retinendis DECEM SEPHIROTHARUM sus egregie illustratur [SUMMARY OF THE KABBALAH, OR MERKAVAH, WHICH IS THE DIVINE MYSTERY OF EZEKIEL’S CHARIOT EXPLAINED & ACCOUNTED (AND IS) EXCELLENTLY ILLUSTRATED BY USE OF THE TEN SEFIROT—Henry More]

“Doctor Henry More’s *short and faithful Paraphrase on Ezekiel’s Vision of the Mercava (or Chariot of the God of Israel), representing emblematically the Kingdom of the Messiah, and the Revolution of Souls thro’ the Four Worlds or States of Aziluth, Briah, Jetzirah, and Asiah, from the Hebrew Text,*” “Dr. H. MORE’S *Expositio Mercavæ abridged,*” “Dr. H. MORE’S *Explication of the Mercava of Ezekiel, in Fifty-two Answers to so many Questions, abridg’d,*” and “*Catechismus Cabalisticus Mercavæus Sephirothicus*” appear in English as an appendix (pages 358-394) to R[alph James]. Cosway, A MISCELLANEOUS METAPHYSICAL ESSAY: OR, AN HYPOTHESIS Concerning the FORMATION AND GENERATION of Spiritual and Material Beings ...By an IMPARTIAL INQUIRER after Truth [i.e., Cosway]; London: Printed for A. MILLAR, over against *Catharine Street*, in the *Strand*. MDCCLXVIII; reprinted by Kessinger Publishing, 2003.

MERCAVÆ EXPOSITIO is summarized in Waite, *Holy Kabbalah*, pp. 471-2.

MERCAVÆ EXPOSITIO and CATECHISMUS CABBALISTICUS are discussed in Sarah Hutton’s “More, Millenarianism, and the Ma’aseh Merkavah,” in *Everything Connects: In Conference with Richard Popkin – Essays in His Honor*, edited by James E. Force and David S. Katz (Leiden – Boston – Koln: Brill, 1999).

11. 293—307: FUNDAMENTA PHILOSOPHIÆ Sive CABBALÆ ÆTO-PÆDO-MELISSÆÆ EJUSTDEM [FUNDAMENTALS OF PHILOSOPHY OR THE KABBALAH OF THE EAGLE-BOY-BEE—Henry More]

Passages from More’s *Fundamenta Philosophiæ* (KD I, 1: 302-4), are translated in Coudert, *Impact*, pp. 236-7. Other §§ (KD I, 1: 297, 298, 300, 300-2) on More’s dream of the eagle-boy-bee are translated in “A Cambridge Platonist’s Kabbalist Nightmare,” in *Journal of the History of Ideas* XXXVI:4 (Baltimore: Johns Hopkins University Press, 1976), pages 648-50. More’s dream and its interpretation are also discussed in Robert Crocker, *Henry More, 1614-1687: A Biography of the Cambridge Platonist* [INTERNATIONAL ARCHIVES, 185] (Dordrecht: Kluwer Academic Publishers, 2003): Chapter 12: “The Kabbalah and the

Quakers: Anne Conway, van Helmont, and Knorr von Rosenroth,” § 1, THE JEWISH AND THE ‘GREEK’ CABBALA.

308—312: AD FUNDAMENTA CABBALÆ ÆTO-PÆDO-MELISSÆÆ DIALOGUS [TO THE FUNDAMENTAL KABBALAH EAGLE-BOY-BEE DIALOGUE—van Helmont]

An English translation of Franciscus Mercurius van Helmont’s dialogue in response to More’s *Fundamenta Philosophiæ* was printed in 1682. The title page reads: “A Cabbalistical DIALOGUE IN ANSWER To the Opinion of a Learned Doctor [i.e., Henry More] in *Philosophy* and *Theology*, THAT THE WORLD WAS MADE OF NOTHING. As it is Contained in the Second Part of the *Cabbala Denudata & Apparatus in Lib. Sobar*, p. 308.&cc. Printed in Latin at *Sultsbach*, Anno 1677. To which is subjoyned A Rabbinical and Paraphrastic Exposition of *Genesis* I. written in *High-Dutch* by the Author of the foregoing Dialogue, first done into Latin, but now made *English*. London, Printed for *Benjamin Clark* in *George-Yard* in *Lombard Street*, Bookseller, MDCLXXXII.” See above, ADDENDUM B, pp. 97-98, and “Francis Mercurius van Helmont’s *Cabbalistical Dialogue*,” at <http://www.digital-brilliance.com/kab/karr/VanHelmont/>.

APPARATUS IN LIBRUM SOHAR PARS TERTIA & QUARTA...PORTA CÆLORUM ...R. Abraham Cohen Iriá ...&... Arbores seu Tabulas Cabbalisticas Universales...

Prefatio Editoris ad Lectorum [EDITORIAL PREFACE TO THE READER]

1—192: PORTA CÆLORUM [GATE OF HEAVEN]. (Philosophiæ Cabbalistica) = a greatly abridged version of Abraham Cohen de Herrera’s *Sha’ar ha-Shamayim*, or *Puerta del Cielo*

Herrera’s *Puerta del cielo* found its way into Rosenroth’s *Kabbala denudata* through its Hebrew version, *Sha’ar ha-Shamayim*, the original having been in Spanish. Rosenroth’s rendition is far from a fair representation of Herrera’s original work—which Kenneth Krabbenhoft offers in *Abraham Cohen de Herrera: GATE OF HEAVEN (Puerta del cielo)*, translated from the Spanish with Introduction and Notes (Leiden: Brill, 2002). “Aboab [who executed the Hebrew translation] did not just translate [Herrera’s works] but also radically altered the texts according to his own interpretation” (—*The Mystic Tradition* [p. 21—noted below]); Rosenroth further condensed the work in the process of putting it into Latin, emphasizing its philosophical passages.

Herrera’s *Beit Elohim* (originally *Casa de la divinidad*) also makes an appearance in *Kabbala denudata*. (See below TOMUS II, PARS TERTIA: PNEVMATICA CABBALISTICA: TRACTATUS I: Doctrina Hebræorum de Spiritibus.)

Further on Herrera:

- Krabbenhoft, Kenneth. “Kabbalah and Expulsion: The Case of Abraham Cohen de Herrera” Krabbenhoft, Kenneth. *The Expulsion of the Jews: 1492 and After*, edited by Raymond Waddington and Arthur Williamson. (New York – London: Garland Press, 1994)
- _____. THE MYSTIC TRADITION. ABRAHAM COHEN HERRERA AND PLATONIC THEOLOGY. Ph.D. dissertation: New York: New York University, 1982.
- _____. “Syncretism and Millennium in Herrera’s Kabbalah,” in *Millenarianism and Messianism in Early Modern European Culture*, Volume I: JEWISH MESSIANISM IN THE EARLY MODERN PERIOD [INTERNATIONAL ARCHIVES, 173], edited by Matt Goldish and Richard H. Popkin (Dordrecht: Kluwer Academic Publishers, 2001).
- Altmann, Alexander. “Lurianic Kabbalah in a Platonic Key: Abraham Cohen Herrera’s *Puerta del cielo*,” in (i) *Hebrew Union College Annual* 53, Cincinnati: 1982; and (ii) *Jewish Thought in the Seventeenth Century*, edited by Isadore Twersky and Bernard Septimus. Cambridge: Harvard University Press, 1987.

- Necker, Gerold. “Circle, Point and Line: A Lurianic Myth in the *Puerta del Cielo*,” in *Creation and Re-Creation in Jewish Thought* [FESTSCHRIFT IN HONOR OF JOSEPH DAN ON THE OCCASION OF HIS SEVENTIETH BIRTHDAY], edited by Rachel Elijor and Peter Schäfer. Tübingen: Mohr Siebeck, 2005.
- Waite. *The Holy Kabbalah*, pages 422-3.

193—255: *PARS QUARTA*, quæ CONTINET EXPLICATIONEM ARBORUM seu TABULARUM... [A DETAILED EXPLANATION OF THE (KABBALISTIC) TREE OR DIAGRAM..., in 16 figures]

See Christopher Atton and Stephen Dziklewicz’ *Kabbalistic Diagrams of Rosenroth*, with an introduction by Adam McLean [MAGNUM OPUS HERMETIC SOURCEWORKS, Number 23] (London: The Hermetic Research Trust, 1987). The sixteen diagrams from KD are reproduced and translated. Figures 1-7 constitute Israel Sarug’s “great tree” depicting the structure of *Adam Kadmon* (= PRIMAL ADAM). Figures 8-12 show a tree derived from *Emek ha-Melech* representing stages from the initial *tzimtzum* (contraction), through the emanations in the form of a wheel, to the second *Adam Kadmon* and the *parzufim* (faces). Figures 13 and 14 show the *sefirot* in the world of *azilut*. Figures 15 and 16 depict the *sefirot* brought down in various ways to the lower worlds. All of the diagrams are based on variants of the Lurianic system.* Unfortunately, volumes in the HERMETIC SOURCEWORKS series were run in limited editions of 250 copies. Some titles—alas, not *Kabbalistic Diagrams*—have subsequently been reprinted. (See ADDENDUM A, “Items of Interest”: McLean.) Until recently, copies of *Kabbalistic Diagrams* were available from ALCHEMY WEB BOOKSHOP at www.alchemy.dial.pipex.com > MAGNUM OPUS BOOKS; these are now sold out (link checked: December 28, 2007).

Extracts of *Kabbalistic Diagrams* appeared as (i) “The Kabbalistic Diagrams of Knorr von Rosenroth,” in *the Hermetic Journal*, Issue Number 29 (Lampeter: Autumn 1985), and (ii) “Palaces, Mansions and Shells in a Kabbalistic Diagram of Rosenroth” translated by Christopher Atton and Stephen Dziklewicz, in *The Hermetic Journal*, Issue Number 38 (Tysöe: The Hermetic Research Trust, Winter 1987)—both introduced by Adam McLean.

Tables following those in the commentary on *Figura XVI*, KD I, 4: 246-253, regarding attributions of the *sefirot* in different realms, i.e. angels, divine names, palaces, patriarchs, *klippot*, etc., appear in Aleister Crowley’s *777 Revised*** (in *The Qabalah of Aleister Crowley*, New York: Samuel Weiser, 1973), pp. 18-21: columns LXXXIV-CIV.

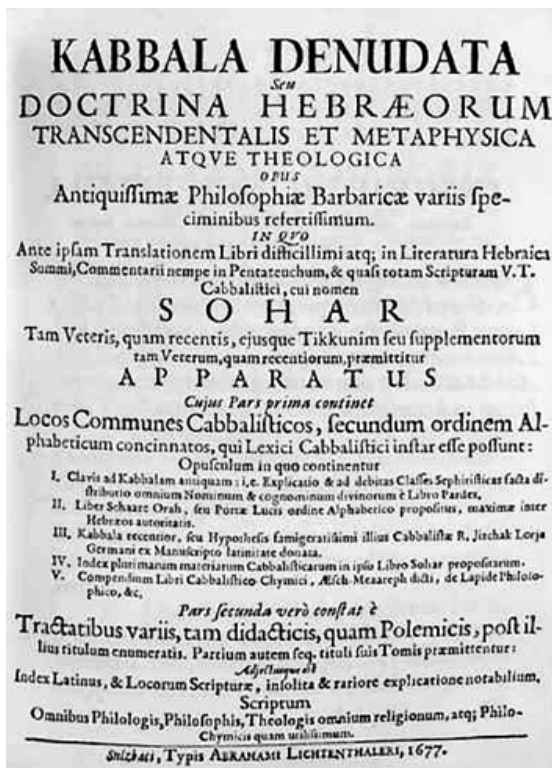
* Most of the diagrams in KD match up with those in Meir Poppers’ *Ilan ha-Gadol: kolel kitve ha-Ari* [TREE OF GREATNESS...] (Warsaw: [s.n.], 1893).

- KD *figure* 1 matches the first sections of Poppers’ DIAGRAM 5, though KD arranges the microtexts inside a circle to resemble a face.
- KD *figure* 2 picks up at Poppers’ DIAGRAM 5 and continues into 6.
- KD *figures* 3, 4, and 5 correspond to the last portion of Poppers’ DIAGRAM 6 and on into 7.
- KD *figures* 6 and 7 align with Poppers’ DIAGRAM 8
- KD *figures* 8 and 9 resemble Poppers’ DIAGRAMS 1 and 2.
- KD *figure* 10 shows the *world of the garment of enfoldment* in wheel formation, whereas Poppers’ DIAGRAM 3 shows concentric circles.
- KD *figure* 11, which commences with *adam kadmon*, *keter*, and *hokhmah* (leaving the rest of the circles blank), differing greatly from Poppers’ DIAGRAM 4, the outermost circle of which is *hokhmah* (with the rest of the circles labeled—and including a circle for *da’at*).
- By way of a rendering of the *sefirotic* tree with a hollow pipe down its middle, KD *figure* 13 simplifies what Poppers presents in the arrayed microtexts of his DIAGRAMS 9 and 10.
- KD *figure* 14, which shows the *sefirot* of the *parzufim* in *azilut*, has the same basic arrangement as Popper’s DIAGRAM 11, but with some differing structural details in the paths.

KD *figures* 12, 15, and 16 do not fit easily with any of Poppers’ remaining diagrams.

** The full title is *777 revised, vel, Prolegomena symbolica ad systemam septicico-mysticæ via explicandæ, fundamentum hieroglyphicum santissimorum scientiæ summa*, also called *Liber 777*. Text online: <http://www.hermetic.com/crowley/libers/liber777.pdf>

KABBALA DENUDATA: TITLE PAGES



TOME I



TOME II

TOMUS SECUNDUS (Frankfort: 1684):

Id est LIBER SOHAR RESTITUTUS [WHICH IS THE BOOK ZOHAR RESTORED]; *Cajus content a pagina versamonstrabit*. OPUS Omnibus genuinæ antiquitatis, & sublimiorom Hebraicæ gentis dogmatum indagatoribus, nec non Hebraicæ & Chaldaicæ linguæ, & in specie Idiomatis Terræ Israeliticæ, tempore Christi & Apostolorum usitati, Studiosis, aliisque curiosis utilissimum, & vere Kabbalisticum...

1—38: Lectori Philebræo Salutem! [GREETINGS HEBREW-LOVING READERS!]

Translated excerpts of this preface to VOLUME 2: KD II, 1: 9-10 (Coudert, *Impact*, page 119), KD II, 1: 18-19 (Coudert, *Impact*, pages 106-7).

PARTE PRIMA

1. 39—150: TRACTATUS PRIMUS: Synopsis dogmatum vulgatorum totium libri Sohar [SYNOPSIS OF THE BASIC DOGMA OF THE BOOK ZOHAR] ... Libri Mareh Cohen [VISION OF THE PRIEST] ... Autore R. Jisaschar F. Naphtali Sacerdote [AUTHOR Yi'sakhar Berman ben Naftali ha-Kohen] = nineteen sections of *Mareh Kohen*
2. 151—346: TRACTATUS SECUNDUS: Introductio in dogmata profundiora (Libri Sohar) [INTRODUCTION TO THE PROFOUND DOGMA (OF THE BOOK ZOHAR)]... VALLEM REGIAM. R. Naphthali Hirtz, F.R. Jaacob Elchana [Naftali Hirtz, Ya'akov Elhanan] = the first six sections of *Emek ha-Melekh*

PARS SECUNDA

1. 347—385: TRACTATUS PRIMUS: Siphra de Zeniutha...Liber Mysterii
2. 386—520: TRACTATUS SECUNDUS: Idra Rabba...Synodvs Areæ Magna
3. 521—598: TRACTATUS TERTIUS: Idra Suta...Synodvs Minor

S. L. MacGregor Mathers' *Kabbalah Unveiled* (London: George Redway, 1887: rpt. New York – York Beach: Samuel Weiser, 1968 and subsequently) translates from *Kabbala denudata* the three tracts of KD II, *PARS SECUNDA*: THE BOOK OF CONCEALED MYSTERY, THE GREATER HOLY ASSEMBLY, AND THE LESSER HOLY ASSEMBLY. Mathers' translations can also be found at numerous sites on the Internet.
4. 1—144: TRACTATUS QVARTVS: (commentaries)
 - a. 3—47: Commentarius in Siphra de Zeniutha, Librum mysterii = Lurianic commentary [ON THE BOOK OF CONCEALED MYSTERY] from a manuscript of Hayyim Vital

A brief account of this commentary appears in Waite, *Holy Kabbalah*, pp. 416-7.
 - b. 47—144: Commentarius generalis in Librum mysterii & Synodos = §§ 130—236 of Naftali Hirtz' *Emek ha-Melekh*

Refer to Waite, *Holy Kabbalah*, § “Naphtali Hirtz,” pages 420-422.

5. 145—186 TRACTATUS QVINTVS: Tres Tractatus initiales Libri Sohar = annotated discourses with Lurianic commentary (Vital)
 - a. 146—154: DISCURSUS I.
 - b. 154—162: DISCURSUS II
 - c. 162—186: DISCURSUS III

PARS TERTIA: PNEVMATICA CABBALISTICA... [KABBALISTIC (DOCTRINE OF THE) SPIRIT]

1. 188—242: TRACTATUS I: Doctrina Hebræorum de Spiritibus = excerpts of Herrera's *Casa de la divinidad (Beth Elohim, Domus Dei, [HOUSE OF GOD])*
2. 243—478: TRACTATUS SECUNDUS: De Revolutionibus Animarum [ON THE REVOLUTION OF SOULS] = *Sefer ha-Gilgulim*, attributed to Hayyim Vital

Translated excerpts of *De Revolutionibus Animarum*: KD II, 3: 261 (Coudert, *Impact*, page 123), KD II, 3: 417 (*Impact*, page 122), KD II, 3: 419 (*Impact*, page 123). A summary of THE BOOK OF THE REVOLUTION OF SOULS is offered by Waite, *Holy Kabbalah*, pages 417-420.

Some of the contents of *De Revolutionibus Animarum* are approximated in *Sha'ar ha-Gilgulim* [THE EIGHTH GATE]: *The Gates of Reincarnation*, translated from the Teachings of Rabbi Isaac Luria, 1534-1575, by Yitzchak Bar Chaim (Malibu: Thirty Seven Books Publishing, 2003).*

Note, however, that *De Revolutionibus Animarum* was translated from *Sefer ha-Gilgulim*, published in Frankfurt: David Gruenhut, 1684—the same year as KD II—which contains both Lurianic and non-Lurianic material. *Sha'ar ha-Gilgulim* is the last section, or “gate” of *Shemonah She'arim* [THE EIGHT GATES], redacted by Hayyim Vital's son, Shmuel; it was not printed until 1850-99 in Jerusalem. These works represent two different streams of Lurianic teaching: *Sefer ha-Gilgulim* is from the more eclectic “European” line which traces from Vital to Jacob Zemach to Meir Poppers, the redactor of *Sefer ha-Gilgulim*, Abraham Azulai, author of *Hesed le-Avraham*, also influenced this European Lurianic kabbalah. *Sha'ar ha-Gilgulim*, the “Safed” line, passed from father to son and is limited to Luria's teachings (though Shmuel's version is a bit more inclusive than his father Hayyim's earlier *Etz Hayyim*).**

* On the Lurianic doctrine of transmigration, see also

- David M. Wexelman, *The Jewish Concept of Reincarnation and Creation*, Based on the Writings of Rabbi Chaim Vital [*Sha'ar ha-Gilgulim*, *Sha'ar ha-Hakdamot*, and *Otsrot Hayim*] (Northvale – Jerusalem: Jason Aronson Inc., 1999): PART 1. REINCARNATION
- CHAPTER NINE, “Metempsychosis, Mystical Fellowship, and Messianic Redemption” in Lawrence Fine's *Physician of the Soul, Healer of the Cosmos* (Stanford: Stanford University Press, 2003)
- DovBer Pinson, *Reincarnation and Judaism: The Journey of the Soul* (Northvale – Jerusalem: Jason Aronson Inc., 1999).

** *Sha'ar ha-Gilgulim* presents thirty-seven *hakdamot*, “introductions.” *Sefer ha-Gilgulim* is in two sections: BOOK 1 (chapters 1—35) contains material similar to *Sha'ar ha-Gilgulim*; BOOK 2 (chapters 36—77) includes material which is not Lurianic.

For more detail on the development of Lurianic Kabbalah, see my “Notes on the Study of Later Kabbalah: The Safed Period and Lurianic Kabbalah” at <http://www.digital-brilliance.com/kab/karr/lkie.pdf>.

3. 1—70: (appended to some editions of KD) ADUMBRATIO KABBALÆ CHRISTIANÆ, *Idest SYNCATABASIS HEBRAIZANS, Sive BREVIS APPLICATIO DOCTRINA HEBRÆORUM CABBALISTICÆ AD DOGMATA NOVI FÆDERIS ; PRO FORMANDA HYPOTHESI, AD CONVERSIONEM JUDÆORUM PROFICUA* [OUTLINE OF CHRISTIAN CABALA, *THAT IS* THE HEBRAIC CONCEPTION *or* BRIEF APPLICATION OF DOCTRINES OF HEBREW CABBALISTS TO THE DOGMA OF THE NEW COVENANT; TO FORM A HYPOTHESIS PROFICIENT FOR CONVERTING THE JEWS]. *FRANCOFURTI AD MÆNUM*, Sumtu JOHANNIS DAVIDIS ZUNNERI, Cassitero JOH. PHIL. ANDREÆ. ANNO M DC LXXXIV.

CONTENTS:

CAPUT I.	<i>De variis universi stratibus</i> [OF THE VARIOUS LEVELS (or STAGES) OF THE UNIVERSE]
CAPUT II.	<i>De statu universi primo sive primavæ institutionis, ejusque efficiente</i> [OF THE FIRST STATE OF THE UNIVERSE OR OF THE PRIMORDIAL INSTITUTION, AND OF ITS NATURE]
CAPUT III.	<i>De Medio primavæ productionis seu Adamo primo</i> [OF THE MEDIATOR OF THE FIRST PRODUCED, OR PRIMAL ADAM]
CAPUT IV.	<i>De Naturis Productis, & sine Productionis</i> [OF THE BEINGS PRODUCED & OF (THE PURPOSE OF) THEIR PRODUCTION]
CAPUT V.	<i>De statu secutæ Destructionis</i> [OF THE STATE OF THE SUBSEQUENT DESTITUTION]
CAPUT VI.	<i>De statu modernæ Constitutionis</i> [OF THE STATE OF THE MODERN CONSTITUTION]
CAPUT VII.	<i>De Animarum Præexistentia in specie</i> [OF THE PRE-EXISTENCE OF THE SOULS EXPLICITLY SET FORTH]
CAPUT VIII.	<i>De Personis Divinitatis in specie</i> [OF THE DIVINE PERSONÆ (i.e., PARZUFIM) EXPLICITLY SET FORTH]
CAPUT IX.	<i>De status istius tertii Depravatione, sive De Laptu Animarum</i> [OF THE THIRD STATE OF CORRUPTION, OF THE FALL OF THE SOULS]
CAPUT X.	<i>De statu postremæ Restitutionis, ejusque Gradu primo</i> [OF THE SUPREME STATE OF RESTITUTION, & OF ITS FIRST STAGE]
CAPUT XI.	<i>De secundo Gradu Restitutionis Animarum</i> [OF THE SECOND STAGE OF THE RESTITUTION OF THE SOULS]
CAPUT XII.	<i>De duobus ultimis Restitutionis Messianæ Gradibus</i> [OF THE TWO ULTIMATE STAGES OF THE MESSIANIC RESTITUTION]

See Sheila Spector's summary of *Adumbratio Kabbalæ Christianæ* in "Wonders Divine": *The Development of Blake's Kabbalistic Myth* (Lewisburg: Bucknell University Press, 2001), pp. 44-46. A short declaration which prefaces *Adumbratio* is given in both Latin and English in Coudert's *Impact*, page 133, and in Coudert's "The Kabbala Denudata: Converting Jews or Seducing Christians," in *Jewish Christians and Christian Jews*, eds. Richard H. Popkin and Gordon M. Weiner (Dordrecht: Kluwer Academic Publishers, 1993), page 89.

French translation: *Adumbratio Kabbalæ Christianæ, Traduit du latin pour la première fois*, edited by Gilly de Givry [BIBLIOTHEQUE ROSICRUCIENNE, 2. ser., no. 1] Paris: Bibliotheque Chacornac, 1899; reprinted, Milano: Arche, 1975.

Added title page: ADUMBRATIO KABBALÆ CHRISTIANÆ; ou SYNCATABASE HÉBRAÏQUE; ou **Brève application des doctrines des Hébreux qabbalistes aux dogmes de la nouvelle Alliance, dans le but de former une hypothèse profitable à la conversion des Juifs** / FRANCFORT-SUR-LE-MEIN / IMPRIME PAR JEAN-PHIL. ANDRE, POUR LE COMPTE DE JEAN-DAVID ZUNNER 1684 / PUBLIÉ EN APENDICE À LA KABBALA DENUDATA DE KNORR VON ROSENROTH.)

Reference editions for ADDENDUM C:

Rosenroth, Christian Frhr. Knorr v. *Kabbala Denudata*, two volumes.
[VOLKSKUNDICHE QUELLEN (FOLKLORE SOURCES): NEUDRUCKE EUROPAISCHER
TEXTE UND UNTERSUCHUNGEN (REPRINTS OF EUROPEAN TEXTS AND STUDIES)].
Hildesheim – Zurich – New York: George Olms Verlag, 1974; reprinted 1999.

Knorr von Rosenroth, Christian, Freiherr (1636-1689). *Kabbala denudata...*
Sulzbachi: Typis Abrahami Lichtenthaleri, 1677-1684.
Cornell University, Kroch Library: WITCHCRAFT BF 1600 .K72 v.2
[This call number should be changed to BM 525 .K6 1684]

On-line: “Rosenroth’s *Kabbala Denudata*, scanned from the Latin,” at BILL HEIDRICK’S CROSS
REFERENCES; go to <http://www.billheidrick.com/Orpd/KRKD/index.htm>

[F. M. van Helmont] *Adumbratio Kabbalæ Christianæ, Traduit du latin pour la première fois*, edited by
Gilly de Givry [BIBLIOTHEQUE ROSICRUCIENNE, 2. ser., no. 1] Paris: Bibliotheque Chacornac,
1899; reprinted, Milano: Arche, 1975.

Other works consulted:

- Bar Tzadok, Rabbi Ariel. *Sefer HaGilgulim: The Book of Reincarnation from the Kitvei HaAri’zal* (2 cassette tapes). Chicago: Yeshivat Benei N’vi’im, ©1993—2003
- Benz, Ernst. *Christian Kabbalah: Neglected Child of Theology*, translated from the German by Kenneth W. Wensche, edited by Robert J. Faas. St. Paul: Grailstone Press, 2004; available at www.grailbooks.org
- Coudert, *Impact* = Coudert, Allison. *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* [BRILL SERIES IN JEWISH STUDIES, 9]. Leiden: Brill Academic Publishers, 1999.
- Hutton, Sarah. “Henry More, Anne Conway and the Kabbalah: A cure for the Kabbalist Nightmare?” in *Judaico-Christian Intellectual Culture in the Seventeenth Century: A Celebration of the Library of Narcissus Marsh (1638-1713)*, edited by A. Coudert, S. Hutton, R Popkin, and G. Weiner (Dordrecht: Kluwer Academic Publishers, 1999)
- Idel, Moshe. *Ben: Sonship and Jewish Mysticism* [THE KOGOD LIBRARY OF JUDAIC STUDIES 5]. London – New York: Shalom Hartman Institute/Continuum, 2007: CHAPTER 5, § 3. THE IMPACT OF CHRISTIAN KNORR VON ROSENROTH’S *KABBALA DENUDATA*.
- _____. “More, Millenarianism, and the Ma’aseh Merkavah,” in *Everything Connects: In Conference with Richard Popkin – ESSAYS IN HIS HONOR*, edited by James E. Force and David S. Katz (Leiden – Boston – Koln: Brill, 1999)
- Scholem. *Kabbalah*. Jerusalem: Keter Publishing House, 1974, reprinted frequently.
- Spector, Sheila. “*Wonders Divine*”: *The Development of Blake’s Kabbalistic Myth* (Lewisburg: Bucknell University Press, 2001)
- Waite, *Holy Kabbalah* = Waite, Arthur Edward. *The Holy Kabbalah*. New Hyde Park: University Books, 1960

ADDENDUM D: The Problem of Leone Ebreo's *Dialoghi*

A BIBLIOGRAPHY WITH A SELECTION OF QUOTES

Yehudah (or Judah) Abravanel (or Abrabanel) (146?-152?), called Leone Ebreo (Leon Hebraeus, Leo the Hebrew) is best known for his *Dialoghi d'amore* (DIALOGUES ON LOVE), written around 1500.

The *Dialoghi* were included in Johann Pistorius' Latin compendium *Artis cabalisticæ: HOC EST recondita theologia et philosophia, scriptores TOMUS I* (Basle: 1587), along with

- Paulus Ricius' ON HEAVENLY AGRICULTURE (*De caelesti agricultura libri IIII*)
- Archangelus de Burgonovo's commentary on of Pico's *Conclusiones cabalisticæ (Interpretationes in selectiora obscurioraq cabalistarum dogmata)*
- Johann Reuchlin's ON THE CABBALISTIC ART (*De arte cabalistica, libri III*) and ON THE WONDROUS WORD (*De verbo mirifico, libri III*)
- a summary of Joseph Gikatilla's GATES OF LIGHT (*De porta, i.e., Sha'are Orab*)
- *Sefer Yeszirah*.

There are two English translations of the *Dialoghi*:

- *The Philosophy of Love (Dialoghi d'Amore)*, translated into English by F. Friedeberg-Seeley and Jean H. Barnes, with an introduction by Cecil Roth. London: The Soncino Press, 1937.
- *Dialogues of Love [THE LORENZO DA PONTE ITALIAN LIBRARY]*, translated by Cosmos Damian Bacich and Rossella Pescatori; introduction and notes by Rossella Pescatori. Toronto – Buffalo – London: University of Toronto Press, 2009.

Indications of the problems surrounding Leone Ebreo's *Dialoghi* are reflected in the quotes from the sources listed.



[Abravanel, Judah] Ebreo, Leone. *The Philosophy of Love (Dialoghi d'Amore)*, translated into English by F. Friedeberg-Seeley and Jean H. Barnes, with an introduction by Cecil Roth. London: The Soncino Press, 1937; page 406 [P = Philo speaking]:

P. You know that the corporeal world proceeds from the incorporeal as the true effect from its cause and creator. None the less the corporeal does not inherit the perfection of the spiritual, and you may see how defective is the body compared with the mind. And if you find many imperfections in the body such as dimension, division and, in certain cases, mutation and corruption, you must not therefore conclude that these defects pre-exist in the intellectual causes, but that they are in the effect only in so far as it falls short of the cause. Do not, therefore, believe that the plurality, division and diversity in earthly things pre-exists in the Ideal knowledge of them, for that which is one and indivisible in the divine intellect is multiplied ideally relative to the parts of the world produced by it, and in relation to these parts the Ideas are many, although one and indivisible with the divine intellect.

Excerpts of this translation are posted on the Internet at

<http://www48.homepage.villanova.edu/emmet.mclaughlin/Renaissance%20Philosophy.htm>

- Part A (pp. 205-229)
- Part B (pp. 246-276)
- Part C (pp. 298-355)
- Part D (pp. 354-413)
- Part E (pp. 414-468)

Beitchman, Philip. *Alchemy of the Word: Cabala of the Renaissance* (Albany: State University of New York Press, 1998); page 145:

Cabala in Leo the Hebrew's widely known book *On Love* has had the reputation of being a matter of image rather than substance, blending into a genre of Neoplatonic love poetry, with a tincture of mysticism—accounting for its popularity, in several languages, during the Renaissance and after.

Copenhaver, Brian P. "Doubt and Innovation," in *The Columbia History of Western Philosophy*, edited by Richard H. Popkin (New York: Columbia University Press, 1998); page 320:

Having read Ficino and Leone Ebreo, Bruno decided that the hero's love is a frenzy for what cannot be had but must always be pursued in a philosophical chase through sense, reason, and mind, ever approaching but never attaining the light of the One.

_____. FOREWORD to *Dialogues of Love* (Toronto: 2009—noted above); page xiv:

Judah [Abravanel] could have known this text [*Zohar* (1:4a, 2:7b, 3:21b)]—and many others that might illuminate his *Dialogues*—either from the *Zohar* itself or, more likely, from the Zoharic commentary on the Pentateuch written around 1300 by Menahem Recanati. In the case of the Cabala, however, God lives nowhere but in the details, in the intricate threads of symbols and images from which the Cabalists weave their *midrashim*. General associations, such as those suggested above between the *Sefirot* and the major agents of Judah's cosmology, are often possible but never conclusive. [my brackets—DK]

Davidson, Herbert. "Medieval Jewish Philosophy in the Sixteenth Century," in *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman (Cambridge: Harvard University Press, 1983); page 125:

The label "Renaissance" is often affixed to Leone Ebreo's philosophic activity. Although perhaps applicable to Leone when considered as a litterateur, the label is highly doubtful where the strictly philosophic sections of his work are concerned; and for that matter, it is debatable whether the label "Renaissance" has any legitimate application at all for the history of European philosophy, whether anything in fifteenth- and sixteenth-century European thought deserves to be singled out as distinctively "Renaissance" philosophy. ...

When Leone first treats the subject of the dependence of the universe on its cause, his discussion is wholly circumscribed by what he had learnt from Avicenna and Averroes.

Dethier, Hubert. "Love and Intellect in Leone Ebreo: The Joys and Pains of Human Passion; Reflections on his Critical Panpsychism and Theory of 'Extraordinary Reason,'" in *Neoplatonism and Jewish Thought*, edited by Lenn E. Goodman (Albany: State University of New York Press, 1992); page 353:

Ordinary (practical) reason fluctuates between extremes, its goal being the preservation of life; extraordinary (contemplative) reason disregards normal conventions of prejudice and often leads to alienation and self-sacrifice. Comprising both disinterested love and the desire to "acquire" or "attain" the beloved, its ambivalence is personified in the figure of Sophia*, the reluctant mistress of the *Dialogues*. The ordinary reasonableness of the day to day world is challenged here by the radical intransigence of a higher love, which bears with it a higher standard of reason. The philosophically exalted blend of love and desire is the source of Philo's* paradoxical desire to both live and die. (Dethier's parentheses.)

* The three *Dialoghi* are the conversations of Philo, the "lover," and Sophia, the "beloved," ≈ WISDOM.

Gibbons, B. J. *Gender in Mystical and Occult Thought: Behmenism and its Development in England* (Cambridge: Cambridge University Press, 1996); page 71:

An important source of Christian Cabalism was Leone Ebreo's *Dialoghi d'amore*, a popular work throughout sixteenth-century Europe. The *Dialoghi* themselves are closer to Neoplatonism than Jewish Cabalism, but they were thereby able to convey Cabalist ideas in a way accessible to Renaissance Christian intellectuals.

Hughes, Aaron. "Judah Abrabanel," in *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta (Winter 2005 Edition); on-line at <http://plato.stanford.edu/archives/win2005/entries/abrabanel/>

...given the evidence, an Italian original for the work seems most likely since (1) all the manuscripts, including Mariano Lenzi's edition of 1535, are in Italian; (2) it seems that Judah had lived in Italy for close to twenty years by the time that he wrote the *Dialoghi* (more than enough time for someone to gain an intimate knowledge of Italian, especially someone proficient in Latin and Spanish vernaculars); (3) neither later Jewish authors, e.g., Azaria de' Rossi, nor non-Jewish authors, e.g., Tullia d'Aragona, had any reason to suspect that it was written in a language other than Italian; (4) if we assume the later date of 1511-1512, many non-Tuscan Italian authors of this period called for the adoption of Tuscan as a literary language, owing primarily to the fact that this was the language of Petrarch (1304-1374) and Boccaccio (1313-1375); and, (5) as for the question of the Tuscan dialect of the work, many Italian printers of the early sixteenth century "Tuscanized" Italian according to set criteria. Moreover, many Jewish authors in the fifteenth- and sixteenth-centuries increasingly resorted to Romance vernaculars in order to attract a Jewish audience (including *conversos* and *ex-conversos*), which no longer understood Hebrew.

Idel, Moshe. "The Myth of the Androgyne in Leone Ebreo's *Dialoghi d'Amore* and its Cultural Implications," in *Kabbalah: Journal for the Study of Jewish Mystical Texts*, Volume Fifteen, edited by Daniel Abrams and Avraham Elqayam. Los Angeles: Cherub Press, 2006; pages 78-9, 80:

In this article I will deal with the encounter between a Spanish Jewish thinker, *Leone Ebreo* (Judah Abravanel), and the Platonic and Neoplatonic corpus translated and interpreted by Marsilio Ficino. As important as the Spanish background was for his thought and for his modes of acculturation in the Florentine Renaissance, it was the exposure to new material that sparked the creativity that culminated in Ebreo's *Dialoghi d'Amore*. The more inertial culture of Spain of that period could not induce such an intellectual achievement. Nevertheless, and this is the main point in my discussion below, the Spanish background served at times as a grid for reading of even a seminal Platonic theme.

Leon Ebreo's book *Dialoghi d'amore* is one of the few major Jewish philosophical contributions to European thought written in the Middle Ages; it was written and printed in several Romance languages decades before a Hebrew translation was made and printed. ... Ebreo's book can be defined as the most accomplished Neoplatonic treatise in Judaism after ibn Gabirol's *magnum opus Fons Vitae*, composed because of his encounter with Florentine Renaissance.

_____. *Ben: Sonship and Jewish Mysticism*. London – New York: Continuum, 2007: Chapter 5, § 2. NON-CHRISTOLOGICAL SONS IN RENAISSANCE JEWISH THINKERS, page 515:

...Ebreo combines a Neo-Platonic emanational view of the emergence of reality with a view that resorts to sexual imagery even when discussing the highest entities, an approach that may reflect some form of kabbalistic theosophy. Though Ebreo was not a Kabbalist, at times he nevertheless used kabbalistic views in his book. Hence, he was conceived of as a Kabbalist, his book was printed in a collection of kabbalistic books entitled *Ars Cabalistica* and he is quoted as a Kabbalist.

Ivry, Alfred. "Remnants of Jewish Averroism in the Renaissance," in *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman (Cambridge: Harvard University Press, 1983); page 247:

Ebreo is, however, more of an Aristotelian, and more of an Averroist, than he would care to admit. Despite his insistence on the significance of love as a causal principle for the workings of the universe, he is hard-pressed to offer a definition or description of love which is essentially different from that of the intellect.

Lesley, Arthur M. "The Place of the *Dialoghi d'amore* in Contemporaneous Jewish Thought," in *Essential Papers on Jewish Culture in Renaissance and Baroque Italy*, edited by David B. Ruderman (New York/London: New York University Press, 1992); page 170 and 174:

The posthumous success of the [*Dialoghi*] with a wide audience, in Italian, Latin, Spanish, and French, tends to obscure the question of why it was written in Hebrew, for a Jewish audience, over thirty years before its publication in Italian.

Yehuda Abravanel, as a learned physician with eminent clients, as a member of wealthy, well-placed family, as an exile from Portugal and Spain, and as the son of the outstanding biblical commentator and leader of the Spanish Jews, was a candidate for influence among Jews in Italy.

_____. “Proverbs, Figures and Riddles: The *Dialogues of Love* as a Hebrew Humanist Composition,” in *Midrashic Imagination: Jewish Exegesis, Thought, and History*, edited by Michael Fishbane (Albany: State University of New York Press, 1993); page 204-5:

The *Dialogues of Love* by Yehuda Abravanel has (*sic*) attracted more attention from historians of Jewish philosophy than its influence on later Jewish thought deserves. ...

The *Dialogues of Love* combines a variety of discourses that had not previously been juxtaposed in a single text: the full curriculum of Maimonidean philosophy, neoplatonism based on an acquaintance with authentic texts of Plato, astrology, Spanish Kabbalah, classical mythology, the entire body of Midrash and Jewish Bible commentary, and humanist rhetoric.

McGinn, Bernard. “Cabalists and Christians: Reflections on Cabala in Medieval and Renaissance Thought,” in *Jewish Christians and Christian Jews* [INTERNATIONAL ARCHIVES, 138] (Dordrecht: Kluwer Academic Publishers, 1994); pages 17-18 and 21-22:

Finally, Judah Abravanel (Leone Ebreo) had some contact with Pico [della Mirandola] between 1492 when Leone arrived in Naples as an exile from Spain and Pico’s death in 1494. The extent of this acquaintance is difficult to determine, but may well have had an effect on Leone’s masterwork, the *Dialoghi d’amore*. ...

The *Dialoghi* are among the most remarkable products of Renaissance thought, arguably the most systematic and penetrating account of that favorite Renaissance theme, the nature and role of love. ...two aspects of his [Leone’s] presentation deserve note here because of the light they cast on the new situation in which [Jewish] Kabbalah found itself due to the challenge presented by [Christian] Cabala. First, the communication of a good deal of Kabbalah in a work probably written in the vernacular (and therefore accessible even to Gentiles) was surely unusual. Second, and more important, Leone’s mingling of Kabbalah with a wide range of other systems of thought—pagan, Christian and Jewish—is, as Moshe Idel has stressed, a new phenomenon among Jews at the end of the fifteenth century.* Shlomo Pines said that Leone transformed Plato into a Kabbalist.**

* Idel, Moshe. “The Magical and Neoplatonic Interpretations of the Kabbalah in the Renaissance,” page 108, in *Essential Papers on Jewish Culture in Renaissance and Baroque*, edited by David B. Ruderman (New York: New York University, 1992).

** Pines, Shlomo. “Medieval Doctrines in Renaissance Garb? Some Jewish and Arabic Sources of Leone Ebreo’s Doctrines,” page 369, in *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman (Cambridge: Harvard University Press, 1983).

Peri, Hiram (Heinz Pflaum). “Leone Ebreo, Renaissance Philosopher,” in *Studies in Jewish Thought: An Anthology of German Jewish Scholarship*, edited by Alfred Jospe. Detroit: Wayne State University Press, 1981; page 277 and 278:

The philosophy of Leone Ebreo contained in the *Dialogues* does not represent a system; its structure is not architectonic but organic. It is the unfolding of an idea through the totality of that which exists: the idea of love as the principle of being and as an ethical-religious norm. ...

The era still had not attained an all-embracing framework of experience to give material support and substance to the concept of the world. Hence all philosophers of the Italian Renaissance are bold, contentious, unsystematic, contradictory, vague, fanciful, rich in ideas, and yet lacking one central idea. In the midst of this chaotic deluge of ideas, Leone Ebreo occupies a unique place. He is still sufficiently a son of the Middle Ages to be able to believe in the possibility of achieving a universal philosophy, yet also close enough to the spirit of modernity to be able to replace the rigid, spherically graduated cosmos of medieval speculation with a vital world structure held together by emotion. Thus Leone’s conception of the world took from Scholasticism the hierarchical structure of the doctrine of emanation; from the spirit of the new era it derived the concept of ensoulment through the universal principle of love; from Judaism it drew the speculative ingredients (the theory of attributes, the doctrine of creation, eschatology); and from Plato it adopted the theory of ideas.

Roth, Cecil. “With the Humanists of Florence” = CHAPTER SIX of *The Jews in the Renaissance*. Philadelphia: Jewish Publication Society of America, 1959; page 133:

There is a controversy of long standing regarding the language in which the work was written. There is no reason why the erudite court physician, after ten years’ residence in Italy, should not have been able to express himself in Italian. But the *Dialoghi* read a little stiffly, and there is reason to doubt that this is the

primary text: indeed, in a letter of 1543, the editor's friend Claudio Tolomei wrote that the published version in Italian fell short of the original clarity. A strong case may be made out for imagining that they were written in Hebrew, of which language the author had a complete mastery, as his poems show; but in that case the original has been lost, for the Hebrew version now extant is palpably a translation—possibly from the pen of Leone Modena. Modern Spanish authorities patriotically endeavor to win the original work (though not the published Spanish versions) for the language of the country from which its author had been ejected. But there is another possibility. The natural medium in which a Spanish Jew of the period would have expressed himself on a non-Hebraic subject was Ladino, or Castilian written in Hebrew characters. There is in fact in the British Museum a manuscript of the *Dialoghi* of this sort which, though not contemporary, may conceivably represent the author's original text.

Silberschlag, Eisig. *From Renaissance to Renaissance: Hebrew Literature from 1492-1970*. New York: Ktav Publishing House, Inc., 1973; page 44:

The alleged conversion of Leone Ebreo to Christianity is a calumny which was probably invented by one of his publishers in order to avoid persecution or to attract buyers for *Dialoghi d'Amore* or both.

Sirat, Collette. *A History of Jewish Philosophy in the Middle Ages* (Cambridge: Cambridge University Press, 1990); page 408:

[Leone Ebreo's *Dialoghi d'amore* are] not a work of Jewish philosophy, but a book of philosophy written by a Jew.

Veltri, Giuseppe. "Philo and Sophia: Leone Ebreo's Concept of Jewish Philosophy," in *Cultural Intermediaries: Jewish Intellectuals in Early Modern Italy*, edited by David B. Ruderman and Giuseppe Veltri (Philadelphia: University of Pennsylvania Press: 2004); page 55:

Julius Guttman maintained that Leone should be regarded as the "only truly Jewish Renaissance philosopher,"* an opinion shared by Carl Gebhardt,** who saw in him the last truly Jewish philosopher before Spinoza, even a precursor of the latter's pantheistic vision.

* Guttman, Julius. *Die Philosophie des Judentums* (Munich 1933; reprint, Wiesbaden, 1985)

** Gebhardt, Carl (ed.) *Leone Ebreo: Dialoghi d'amore, hebraische Gedichte* (Heidelberg, 1929)

Waite, A. E. *The Holy Kabbalah* (New Hyde Park: University Books, 1960); pages 429-430:

The interest in Leo the Hebrew can be only of a mystical kind, and it is on this basis presumably that he was included by Pistorius in his ambitious and unfinished attempt to engarmer the signal treatises of Kabbalism. Even so, it is difficult to see that such a text has any title to a place among the Secret Tradition of Israel. We look in vain for the essential doctrines of Jewish philosophy ... [T]here is only one direct reference to the Kabbalah in the whole three hundred folio pages which the dialogues occupy in Pistorius...

Yavneh, Naomi. "The Spiritual Eroticism of Leone's Hermaphrodite," in *Playing with Gender: A Renaissance Pursuit*, edited by Jean R. Brink, Maryanne C. Horowitz, and Allison Coudert. (Urbana – Chicago: University of Illinois Press, 1991); pages 86 & 87:

To those of us who have learned about Renaissance Neoplatonism principally by studying Ficino, perhaps the most striking feature of Leone's *Dialoghi* is its depiction of a dualistic cosmos governed by a system of universal hermaphroditism: Whereas eros is the *copula mundi* of Neoplatonic cosmology, Leone explicitly depicts that *copula* as heterosexual copulation. ...the heterosexual emphasis of the *Dialoghi* reflects its roots in the Hebraic tradition.

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; page 17:

Isaac Abravanel insists in one of his letters that his elder son, Jehudah, is "doubtless the major thinker of the present generation" [*Otzar Nehmad*, II, 58], and Jehudah himself declares proudly in his previously mentioned poem ["Telunah Al Ha-Zeman"]: "My keen thought surpasses that of all the scholars of Edom, who were like grasshoppers in my sight; I went to their schools and none of them could compare with me." It must be admitted that Abravanel did not greatly exaggerate his importance. [my brackets – DK]

ADDENDUM E:
A Sampling of Biographical Dates

Names marked with an asterisk (*) have entries in *Dictionary of Gnosis & Western Esotericism*, edited by Wouter Hanegraaff in collaboration with Antoine Faivre, Roelof van den Broek, and Jean-Pierre Brach (Leiden – Boston: Brill, 2005).

Raymon Llull*	1232-1316	Henry More*	1614-1687
Moses de Leon	1240-1305	F. M. van Helmont*	1614-1699
Abraham Abulafia	124 [?] -1291	Ralph Cudworth*	1617-1688
Joseph Gikatilla	124 [?] -1305	Thomas Vaughan*	1622-1666
Dante*	1265-1321	Henry Vaughan	1622-1695
Abner of Burgos	1270-1348	Anne Conway	1631-1679
Pablo de Heredia	1405 [?] -1486	John Brinsley	fl. 1633
Ficino*	1433-1499	Knorr von Rosenroth*	1636-1689
Alemanno	1434-1504	Leibniz	1646-1716
Lodovico Lazzarelli*	1447-1500	Swedenborg*	1688-1772
Abraham Farissol	1452-1528	Oetinger*	1702-1782
Johannes Reuchlin*	1455-1522	Samuel Falk*	1710-1782
Leone Ebreo	b. ca. 1460	Cagliostro*	1743-1795
Pierre Galatin*	1460 [?] -1540	William Blake*	1757-1827
Trithemius*	1462-1516	Hegel, G. W. F.	1770-1831
Pico*	1463-1494	Francis Barrett*	177 [?] -18 ^{??}
Francisco Giorgi (Zorzi)*	1466-1540	Albert Mackey	1807-1881
John Colet	1467-1519	Albert Pike	1809-1891
Egidio da Viterbo*	1469-1532	Adolph Franck	1809-1893
Augustin Giustiniani	1470-1536	Eliphas Levi*	1810-1875
H. C. Agrippa*	1486 [?] -1535	Hargrave Jennings*	1817 [?] -1890
Paracelsus*	1493-1541	W. B. Greene	1819-1878
Paulus Ricius	fl. 1506-1541	H. P. Blavatsky*	1831-1891
Guillaume Postel*	1510-1581	C. D. Ginsburg	1831-1914
Jean Thenaud	fl. 1511	Isaac Myer	1836-1902
Teresa of Avila	1515-1582	Margaret Peeke	1838-1908
Moses Cordovero	1522-1570	Bernard Pick	1842-1917
John Dee*	1527-1608	Walter Begley	1845-1905
Luis de Leon	1528 [?] -1591	Wm. W. Westcott*	1848-1925
Isaac Luria	1534-1572	Vladimir Soloviev	1853-1900
Guy Le Fevre de la Boderie		S. L. M. Mathers*	1854-1918
	1541-1598	Arthur E. Waite*	1857-1942
Juan de la Cruz	1542-1591	Florence Farr	1860-1917
Hayim Vital	1542/3-1620	W. J. Colville	1862-1917
Pistorius	1546-1608	Sepharial	1864-1929
Giordano Bruno*	1548-1600	Frederick B. Bond	1864-1945
Nicolaus Le Fevre de la Boderie		Papus (G. Encausse)*	1865-1916
	1550-1613	Aleister Crowley*	1875-1947
Heinrich Khunrath*	1560-1605	Paul Foster Case	1884-1954
Johannes Bureus	1568-1652	Frater Achad	1886-1950
Abr. Cohen de Herrera	157 [?] -1639	Dion Fortune*	1890-1950
Robert Fludd*	1574-1637	Gershom Scholem	1897-1982
Jacob Böhme*	1575-1624	Manly P. Hall*	1901-1990
Athanasius Kircher*	1602-1680	Israel Regardie	1907-1985

ADDENDUM F: REVIEWS

Sheila Spector's

"Wonders Divine":

The Development of Blake's Kabbalistic Myth



"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

© Don Karr 2003

This review originally appeared in *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)

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.¹ 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 kabbala christiana*, 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 with 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* (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 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 *shevirah* (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 Orab* (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, Beattie, and Reid) to 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*.²

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 Loses*, 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 Risbon*, 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

Notes:

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; 3rd edition, London: 1792.

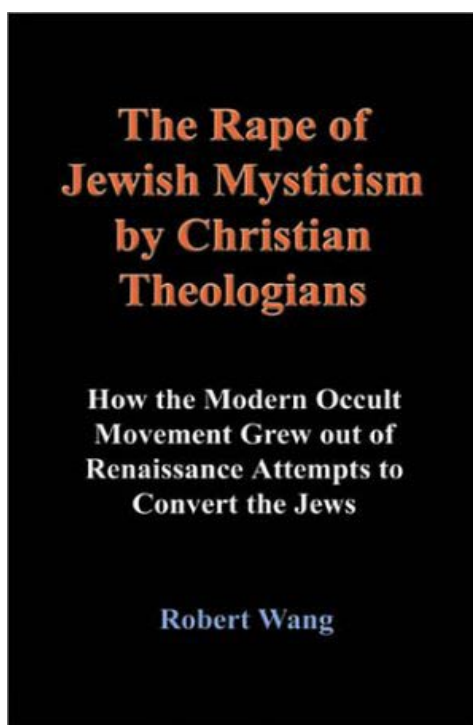
Robert Wang
**The Rape of Jewish Mysticism by Christian Theologians:
 How the Modern Occult Movement Grew out of Renaissance
 Attempts to Convert the Jews**

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

© Don Karr 2003

This review originally appeared in *Esoterica: The Journal of Esoteric Studies*, Volume VI, edited by Arthur Verslius (2004),
 online at <http://www.esoteric.msu.edu/VolumeVI/Wang.html>

[See a description and the preface of the book at 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.”¹ 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).² 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."³

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

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, 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*, 3rd 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[†]—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.^{††}

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-Yibud*" (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

* 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.