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

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

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

*Zohar: Fallen Angels - Gnostic Teachings*

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

*Zohar - Wikipedia*

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Zohar Ha'azinu #232 "Can a woman forget her nursing child" (Isaiah 49:15) is a supernal secret. The Holy One Blessed be He says that

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everything connects to his name that can not be forgotten. He never forgets Israel because they connect to his name. Rabbi Chiya got excited and said; these are the words I heard before and forgot.

*Daily Zohar # 3462 - Ha'azinu - Understand the years of ...*

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

*Daily Zohar # 3428 - Ha'azinu - The first to Zion | Daily ...*

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

*Zohar: A Tree is Known by its Fruit*

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*El Zohar Spanish Edition*

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Minhag (custom) played a far greater and far more important role in medieval Ashkenazic society than in any other Jewish community. In upholding the authority of a custom, halakhic authorities frequently asserted that "custom prevails over halakhah." Furthermore, Ashkenazic authorities asserted that Ashkenazic custom is more authentic than the customs of other Jewish communities, including those of Sepharad

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

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

Ilan Gur-Ze'ev and *Education: Pedagogies of Transformation and Peace* critically analyses and introduces the main ideas of Ilan Gur-Ze'ev, reflecting on his continuing theoretical and practical relevance to the field of education. This book offers an accessible, higher-level critical discussion on the thought of Ilan Gur-Ze'ev with an impressive breadth and contemporary focus. The book focuses on Gur-Ze'ev's 'counter-pedagogy' project, which brought him much attention and attempts to establish an alternative and non-dogmatic form of education. Gur Ze'ev's views go against 'critical pedagogy' and 'neoliberalism', because while the former advocates achieving a utopia in which there is no oppression, the latter defends the idea that

'wants and desires' need to be satisfied through a process of 'marketisation'. This book brings to notice Gur-Ze'ev's concepts of 'counter-education' and 'diasporic education' which seek to pursue the truth in everyday life, rather than achieving a utopian goal, or the promised land. This unique and up-to-date monograph will be of great interest for researchers, academics, and postgraduate students in the fields of philosophy of education, theory of education, peace education, Jewish education, neoliberalism, and sociology of education.

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

*The Life and Thought of Ze'ev Jawitz* combines three interesting disciplines and ideologies: Orthodoxy, Nationalism, and Jewish Studies. This biography by Asaf Yedidya reflects the tension between these ideologies as a central arena for Judaism's encounter with modernity.

Consciousness, and the relation between mind and brain, is a topic of contentious debate, and increasing interest amongst both academics and students of psychology. In this text, Lancaster takes a refreshingly balanced look at consciousness, bringing in approaches from neuroscience, cognitive science, depth psychology, philosophy and mysticism. With a distinctive 'transpersonal' orientation, this text will be an invaluable authoritative overview of this subject, integrating scholarship and research from diverse areas.

*Kabbalah and Ecology* resets the conversation about ecology and the Abrahamic traditions. David Mevorach Seidenberg challenges the anthropocentric reading of the Torah, showing that a radically different orientation to the more-than-human world of nature leads to a more accurate interpretation of scripture, rabbinic texts, Maimonides, and Kabbalah.

Jewish culture places a great deal of emphasis on texts and their means of transmission. At various points in Jewish history, the primary mode of transmission has changed in response to political, geographical, technological, and cultural shifts. Contemporary textual transmission in Jewish culture has been influenced by secularization, the return to Hebrew and the emergence of modern Yiddish, and the new centers of Jewish life in the United States and in Israel, as well as by advancements in print technology and the invention of the Internet. Volume XXXI of *Studies in Contemporary Jewry* deals with various aspects of textual transmission in Jewish culture in the last two centuries. Essays in this volume examine old and new kinds of media and their meanings; new modes of transmission in fields such as Jewish music; and the struggle to continue transmitting texts under difficult political circumstances. Two essays analyze textual transmission in the works of giants of modern Jewish literature: S.Y. Agnon, in Hebrew, and Isaac Bashevis Singer, in Yiddish. Other essays discuss paratexts in the East, print cultures in the West, and the organization of knowledge in libraries and encyclopedias.

This handbook and dictionary aims to provide the reader with a general overview of Zionist history and historiography, to tabulate all data on Zionism, and to gather in one source as many terms dealing directly or indirectly with Zionism and Jewish nationalism as possible.

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