

The Study of Christian Cabala in English

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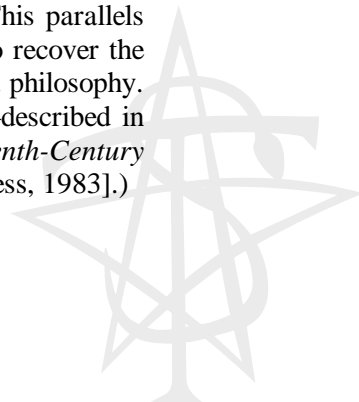
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Part 1

Anyone who has read a few books concerning the Western esoteric tradition has encountered, at the very least, references to Cabala. The spelling varies: In this paper, *Kabbalah*, for the most part, refers to Jewish doctrine; *Cabala* refers to Christian developments.

Cabala figures into many tenets and methods central to Western esoteric thought and practice. Unfortunately, what is meant by term is not always clear and may vary from one reference to another. Those readers who enter an investigation of (Christian) Cabala after having studied (Jewish) Kabbalah may well become impatient at the outset with the misreadings and deformations characteristic of “Christian developments.” Perhaps even more frustrating, after co-opting such Kabbalah as was desired, virtually all Christian Cabalists sought to transform it into a dogmatic weapon to turn back against the Jews to compel their conversion—starting with Ramon Llull (ca. 1232-1316). See Harvey J. Hames, *The Art of Conversion: Christianity and Kabbalah in the Thirteenth Century* (Leiden: E.J. Brill, 2000), a study of Llull “as being the first Christian to acknowledge and appreciate Kabbalah as a tool of conversion.” Hames demonstrates, too, that Llull was “not a Kabbalist, nor was he versed in any particular Kabbalistic approach” (p. 27). Refer, in particular, to Hames’ Chapter Three: “Into the Gates of Wisdom.” (Further on Llull, see “Items of Interest”: Herrera, Llull, *Man, Myth & Magic*, and Rossi.)

The strand of Cabala which has become best known began in Renaissance Florence with Giovanni Pico della Mirandola (1463-94). Pico and his camp sought to harmonize their Christian beliefs with Kabbalah, which they considered a primal form of Jewish doctrine which originated with Moses himself (if not Adam) and thus long presaged the teachings of Jesus. This parallels the treatment of the *Hermetica* by the circle around Ficino, namely the movement to recover the *prisca theologia*, the ancient theology, thought to be the fountainhead of religion and philosophy. (See D.P. Walker, *The Ancient Theology* [Ithaca: Cornell University Press, 1972—described in “Items of Interest”] and Jerome Friedman, *The Most Ancient Testimony: Sixteenth-Century Christian-Hebraica in the Age of Renaissance Nostalgia* [Athens: Ohio University Press, 1983].)



There was, however, an earlier expression of Cabala among the Spanish *conversos* in the late 1200s which continued until the expulsion of the late 1400s. There is not a whole lot on these early Spanish Cabalists, e.g., Abner of Burgos and Pablo de Heredia, in the English literature available. The promising title, *Spanish Christian Cabala* by Catherine Swietlicki (Columbia: University of Missouri Press, 1986), worthy as it is, deals with later manifestations of Christian Cabala in Spain. While Swietlicki's book might not generally be thought of as a primer on Cabala, it does contain a good overview of the Renaissance period as its opening chapter, which could help those approaching this subject for the first time to get their bearings. Swietlicki goes on to summarize "The Diffusion of the Christian Cabala in Renaissance Culture" in Chapter 2, giving a country-by-country account, covering Italy, France, England, and Spain. She then details the Cabala of Santa Teresa de Jesus (of Avila), Fray Luis de Leon, and San Juan de la Cruz—all of the sixteenth century.*

On Abner and Pablo (as well as Pico and his contemporary Abraham Farissol), see Gershom Scholem, "The Beginnings of the Christian Kabbalah," in *The Christian Kabbalah: Jewish Mystical Books and Their Christian Interpreters*, edited by Joseph Dan (Cambridge: Harvard College Library, 1997). This article was originally published in German: "Zur Geschichte der Anfänge der Christlichen Kabbala" in *Essays Presented to Leo Baeck* (London: 1954); then in French: "Considerations sur l'Histoire des debuts de la Kabbale chretienne" in *Kabbalistes Chretiens* (Paris: Albin Michel, 1979). See also "Items of Interest": Sirat and Graetz.

Ideally, we would find sources which led us in a nice straight line from the Renaissance to the present day. Alas, the materials available on the subject and the history of Cabala itself conspire to make our effort one fraught with cuts and detours, though a certain shape to it all does emerge. At the outset, the limitations of an English-only bibliography should be noted, for any short list of the literature on Christian Cabala consists largely of works in other languages. Among the standard works are

- Benz, Ernst. *Die christliche Kabbala: Ein Stiefkind der Theologie* (Zurich: Rhein-Verlag, 1958)
- Faivre, Antoine (ed). *Kabbalistes chretiens* [series CAHIERS DE L'HERMETISME], a collection which includes articles by Scholem, Wirszubski, Benz, etc. (Paris: Albin Michel, 1979)
- Gorny, L. *La Kabbale juive et Cabale chretiennes* (Paris: P. Belfond, 1977)
- Secret, Francois. *Le Zohar chez les kabbalistes chretiens de la Renaissance* (Paris: Durlacher, 1958)
- _____ . *Les Kabbalistes chretiens de la Renaissance* (Paris: Dunod, 1964)
- _____ . *Hermetisme et Kabbale* (Naples: L'Istituto Italiano per gli Studi Filosofici, 1992)

* On Teresa of Avila, see "Items of Interest": Burgeson and Green. Regarding early Spanish Christian-Jewish cross influence, see Yehuda Liebes, "Christian Influences on the Zohar" in *Studies in the Zohar* [Albany: State University of New York Press, 1993] and "Items of Interest": Krabbenhoft and Wolfson.

Reliable (even if not unbiased) scholarship on Cabala might be said to have begun some sixty years ago with Joseph L. Blau's *Christian Interpretation of the Cabala in the Renaissance* (New York: Columbia University Press, 1944; rpt. Port Washington: Kennikat Press, 1965; rpt. Brampton: Ballantrae Reprints, 1998). Subsequent writers on the subject, while often disagreeing with Blau on key points, have freely used such words as "groundbreaking," "essential," and "pioneer" when referring to his study.

To provide a brief outline of Christian Cabala, the contents of Blau's work are described here: The first chapter summarizes the history of the Kabbalah within Judaism, following Gershom Scholem. The second chapter takes up the beginnings of Christian interest in the Kabbalah, stating that Ramon Lull "did not write of the Cabala in the thirteenth century" and that the pseudo-Llullian *De auditu kabbalístico* is somewhat Kabbalah-like, but not kabbalistic. Blau then considers Pico in some detail. The third chapter discusses those whom Pico influenced, directly or from a distance. The fourth chapter focuses on Pico's most important follower, Johannes Reuchlin. Chapter Five summarizes Paolo Ricci's *De coelesti agricultura* and from it offers a translation of "Introduction to the Lore of the Cabalists or Allegorizers." This fifth chapter finishes with a survey of others who "followed the path of cabalism to Christianity." The sixth chapter, "The Fantastic Cabala," discusses how Cabala became entangled with magic, referring to, among others, Agrippa and Paracelsus. Chapter Seven treats Jean Thenaud* and his work, *The Holy and Very Christian Cabala* (Appendix D of Blau's book contains selections from this work in the original French). The continued diffusion of "the Christian interpretation of the cabala" is discussed in Chapter Eight, "The Erudites." Chapter Nine offers Blau's conclusions, namely that Cabala was treated and shaped in many ways for many different purposes by many Christian interpreters, none of whom knew very much about *Kabbalah*. Several appendices follow: A, on Moses Cordovero; B, on whether Ramon Lull was a cabalist; C, on the identity of Archangelus of Burgo Nuovo; and D, selections from Thenaud. An impressive bibliography lists Jewish and Christian primary and secondary sources.

* In his article, "Renaissance Kabbalah" (in *Modern Esoteric Spirituality*, edited by Antoine Faivre and Jacob Needleman, New York: Crossroad Publishing, 1995), G. Mallary Masters singles out Jean Thenaud's *Traite de la Cabale chretienne* as "one very typical 'popularizing' treatise from early sixteenth-century France." After summarizing its contents, Masters reviews its sources, which amounts to a survey of the key figures of Renaissance Cabala: Pico, Reuchlin, Agrippa, Ricci, and Giorgi. As an overview, this article is awfully rapid. Better introductory articles and chapters for our purposes are

- Antoine Faivre's "Renaissance Hermeticism and the Concept of Western Esotericism" in *Gnosis and Hermeticism*, edited by Roelof van den Broek and Wouter J. Hanegraaff (Albany: State University of New York Press, 1998);
- Wouter J. Hanegraaff's historical outline of "traditional esotericism" (Chapter 14, especially section C, "The Components of Western Esotericism") in *New Age Religion and Western Culture* (Leiden: E.J. Brill, 1996)
- Marsha Keith Schuchard, "The Christian Interpretation of the Cabala in the Renaissance, and the Development of the Syncretic Occult Tradition," = CHAPTER II of *Freemasonry, Secret Societies, and the Continuity of the Occult Traditions in English Literature* (Ph.D. dissertation, University of Texas at Austin, 1975).
- Catherine Swietlicki, "Christian Cabala in the Renaissance" and "The Diffusion of Christian Cabala in Renaissance Culture" = CHAPTERS 1 and 2 of *Spanish Christian Cabala*, Columbia: University of Missouri Press, 1986.

In spite of its "assertive title" (the author's term, page ii), *The Rape of Jewish Mysticism by Christian Theologians* by Robert Wang (Columbia [MD]: Marcus Aurelius Press, 2001) 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, 1979) and Francois Secret (1964) on *cabala*, Charles G. Nauert (1965) on Agrippa, and Peter French (1972) on Dee, etc. Moreover, he does not engage his *thesis* (i.e., *rape* of Jewish mysticism) except fleetingly anywhere through the book save the preface and the brief conclusion. The book comes to an anticlimactic halt with "Christian Kabbalah becomes Rosicrucianism," "The Fama Fraternitas," and "Robert Fludd." Wang's omission of developments through the 17th-19th 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*.

Criticisms of Blau's conclusions are sprinkled through one of the more recent books given notice here, *Alchemy of the Word: Cabala of the Renaissance* (Albany: State University of New York Press, 1998) by Philip Beitchman, who draws on the research of the last 150 years, making full use of scholars ranging from Heinrich Graetz to Arthur Waite to Harold Bloom. Most of the contentious comments regarding Blau are derived from Francois Secret, whose works were among the most important sources for Beitchman. (From Beitchman's book, one gets an idea of how much the English-only reader is missing in not having Secret's studies available.)

Alchemy of the Word is presented in four sections: The first, "In the Beginning," traces Kabbalah and its influence from the Renaissance to the present-day. Beitchman puts some emphasis on the Kabbalah of the *Zohar*, treating a range of this central text's concepts and difficulties. Included are arresting discussions of Kabbalah's sexual symbolism and of the stress between (and attempted resolutions of) the notions of God's immanence and transcendence. The second section, "The Secret of Agrippa," begins with Pico, even while calling attention (relying on Secret) to cabalistic developments which predate Pico; it goes on to Reuchlin, as one would expect. Then to Agrippa; however, Beitchman does not dwell so much on *De occulta philosophia* as on Agrippa's apparent self-refutation in *De certitudine et vanitate omnium scientiarum declamatio inuectiva* (On the Uncertainty and Vanity of the Arts and Sciences), which Beitchman considers a manner of further cabalistic development on Agrippa's part. The third section, entitled "Bibliographica Kabbalistica," lists and, to one extent or another, describes a number of sixteenth- and seventeenth-century works which treat Cabala, whether sympathetically or otherwise. The promise of the chapter is undermined somewhat by Beitchman's inconsistent treatment of the items included and his veering off the subject-at-hand so frequently. The final section, "The Kiss of the Spouse," deals with (as the subheading suggests) "Cabala in England (1497-1700)," discussing Shakespeare, John Dee, and Thomas Vaughan, among others.

Throughout the book, themes and methods of Kabbalah/Cabala (which is spelled "cabala" through the text, yet peculiarly "kaballah" through the bibliography and index) are set against the notions of modern thinkers, philosophers, and writers (Freud, Kierkegard, and Kafka, to name a few). Beitchman freely and effectively draws on Gershom Scholem, Frances Yates, (as mentioned) Francois Secret, Harold Bloom, Lynn Thorndike (see "Items of Interest") and others to compose this ranging view of Cabala and its diffusion.

Alchemy of the Word is not a good introductory book; it would be best to have been through some of the other studies before engaging this one, i.e., Blau's *Christian Interpretation...*, and Yates' *Occult Philosophy* (see below, and see the footnote on page 3). It is something of a shame that Beitchman's keen observations, insights, and humor are buried in such cumbersome prose, strained with interjections and qualifiers. (I do hope that he doesn't feel that there is some form of *ars kabbalistica* in his over-interrupted sentences.) Moreover, there is Beitchman's infatuation with the word *ineluctable*, which seems to appear at least once on nearly every page of the book. All the same, there is a wealth of valuable information and fine synthesis here. In the end, the book is well worth the discomfort.

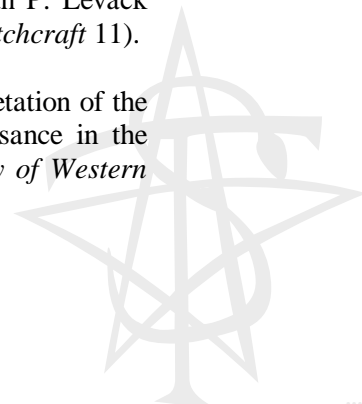
The classic English-language resource for our subject is Frances Yates' *Occult Philosophy in the Elizabethan Age* (London: Routledge and Kegan Paul, 1979 and 2001; rpt. London: Ark Paperbacks, 1983), which is divided into three parts: Part 1 covers the Renaissance and Reformation periods, discussing Lull, Pico, Reuchlin, Francesco Giorgi, and Agrippa; Part 2 takes up the Elizabethan period, treating, most significantly, John Dee and Shakespeare; Part 3 moves into Cabala's connections with Rosicrucianism, occult philosophy and Puritanism (John Milton), and the return of the Jews to England in the seventeenth century. From reading Yates, we see how Cabala got smeared together with other pressing religious and philosophic concerns

of the day (Hermetism, alchemy, astrology, and magic), and how the term “cabala” came to be used quite loosely, referring at times to stuff which no Jewish Kabbalist would recognize as such.

Other books by Frances Yates are of great value to us here:

- *Giordano Bruno and the Hermetic Tradition* (Chicago: University of Chicago Press, 1964; rpt. 1991) paraphrases the Hermetic writings which were most important to Ficino and company, treats Pico’s “Cabalist Magic” in some detail and summarizes the contents of Agrippa’s *De occulta philosophia*. This all leads to a discussion of Bruno’s Cabala, which, according to Yates, was derived primarily from Agrippa and remained rather dilute, being far less important to Bruno than his “Egyptianism.” Compare *Giordano Bruno and the Kabbalah: Prophets, Magicians, and Rabbis* (New Haven: Yale University Press, 1997) by Karen Silvia de Leon-Jones, who contends that Bruno’s knowledge and development of the Kabbalah were far more extensive than Yates suggests. In de Leon-Jones’ words, “Bruno does not merely present or discuss the Kabbalah, he transforms it, manipulates it, makes it his own, does it” (*Giordano Bruno and the Kabbalah*, p. 6). Note, however, the objections of David Harari, “Was the Author of *Cabala del Cavallo Pegaseo* a Kabbalist?” (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); responding to de Leon-Jones’ *Giordano Bruno and the Kabbalah*, Harari suggests that Leone Ebreo was the author of *Cabala del cavallo pegaseo*, not Bruno, thus pulling the rug (i.e., the star textual witness) out from under de Leon-Jones’ thesis. The text in question, *Cabala del cavallo pegaseo* (THE CABALA OF PEGASUS)—attributed to Bruno—has been translated and annotated by Sidney L. Sondergard and Madison U. Sowell (New Haven/London: Yale University Press, 2002).
- *The Art of Memory* (University of Chicago Press, 1966; rpt. 1994) follows the methods of “artificial memory” from the ancient Greek rhetoricians to the seventeenth-century scientific philosophers. Of particular interest to us here are Yates’ chapters on Giulio Camillo’s *Memory Theatre*, which fused the Hermetic-Cabalist tradition to the art of memory. There are also chapters on the Art of Ramon Llull as a memory method, the memory systems of Giordano Bruno, and the *Memory Theatre* of Robert Fludd.
- *Theatre of the World* (University of Chicago Press, 1969) picks up where *Art of Memory* leaves off concerning Robert Fludd and John Dee, considering both as perpetuators and propagators of “the Renaissance revival of Vitruvius.” As with *Giordano Bruno* and *Art of Memory*, *Theatre of the World* “carries” Yates’ series on Renaissance thought “in the direction of the English theatre, and another step towards Shakespeare.”
- *The Rosicrucian Enlightenment* (London: Routledge, 1972; rpt. 1993 and 1996) discusses the Rosicrucian Manifestos of the early seventeenth century and the reactions which they stirred; the whole commotion was quite well entangled with the Hermetic-Cabalist tradition. In this work, Yates further emphasizes (or, as some think nowadays, exaggerates) the importance of John Dee.
- “The Hermetic Tradition in Renaissance Science,” appears in *Articles on Witchcraft, Magic and Demonology*, Volume 11: RENAISSANCE MAGIC, edited by Brian P. Levack (New York/London: Garland Publishing, Inc., 1992; hereafter: *Articles on Witchcraft* 11).

For a recent review of the “so-called Yates thesis,” namely Yates’ “Hermetic interpretation of the renaissance (sic *a la* Gatti), see Hilary Gatti, “Frances Yates’s Hermetic Renaissance in the Documents held in the Warburg Institute Archive,” in *Aries: Journal for the Study of Western Esotericism*, volume 2, number 2 (2002), Leiden-Boston-Koeln: Brill.



Inevitably cited along with Yates' studies is D.P. Walker's *Spiritual and Demonic Magic: From Ficino to Campanella* (London: Notre Dame Press, 1958; rpt 1975; rpt. University Park: Pennsylvania State University Press, 2000). Between Ficino (1433-99) and Campanella (1568-1639) occurred developments of crucial importance to our line of inquiry, namely, the mixing of the demonic and the astrologic (as derived from Ficino), a mixture which turns up in one form in Agrippa's synthesis of Medieval magic, *De occulta philosophia*, but in quite another in Francesco Giorgi's *De harmonia mundi totius*. In the first section of *Spiritual and Demonic Magic*, Walker focuses on Ficino, in the second on what became of his magic in the sixteenth century, and in the third on the "Telesians" (named for Bernardo Telesio, philosopher and scientist, noted less for his ideas than for his methods of empirical science) and Tommaso Campanella.

One impressive study details Pico's contact with Kabbalah: *Pico della Mirandola's Encounter with Jewish Mysticism*, by Chaim Wirszubski (Cambridge: Harvard University Press, 1989), which discusses Pico's sources and, in particular, considers his translator, Flavius Mithridates, who interjected more than a few interpolations into his renderings. Throughout, Pico's famous *Conclusiones* are drawn upon for analysis. The appendices to this book, of which there are twenty-three, cover points of doctrine and history connected with Pico's knowledge and development of Kabbalah. (It is interesting to note that Pico's main sources for Kabbalah were Abraham Abulafia and Menahem Recanti.) There is one drawback to Wirszubski's fine work: One needs to know Latin to read all the extracts from Pico and his translated sources.

For a reliable complete edition of Pico's *Theses* with an annotated English translation, see Stephen A. Farmer, *Syncretism in the West: Pico's 900 Theses (1486): The Evolution of Traditional Religious and Philosophical Systems* (Tempe: Medieval and Renaissance Texts, 1998). Also in English, Pico's *On the Dignity of Man, On Being and the One, Heptaplus*, translated by Charles Glenn Wallis, Paul J.W. Miller, and Douglas Carmichael respectively, with an introduction by Paul J.W. Miller [THE LIBRARY OF LIBERAL ARTS] (Indianapolis/New York: The Bobbs-Merrill Company, Inc., 1965).

A translation of Pico's *Conclusiones Cabalisticæ* (extracted from the *900 Theses*) appears in A.E. Waite's *Holy Kabbalah* (London: Williams & Norgate, Ltd, 1929; rpt. New Hyde Park: University Books, 1960, and subsequently; rpt. Carol Publishing Group, 1992) in a chapter entitled "Some Christian Students of the Kabbalah." There, Waite gives sketches of Lull, Pico, Agrippa, Paracelsus, Reuchlin, Guillaume Postel, Robert Fludd, Henry More, Thomas Vaughan, Knorr von Rosenroth, Thomas Burnet, Ralph Cudworth, Louis Claude de St. Martin, Eliphaz Levi, Papus (Gerard Encausse), Stanislas de Guita, H.P. Blavatsky, and a few others. Waite's survey is quite useful, for its parade of names connected with Cabala—whether by fact or fancy—takes us from the Renaissance to the end of the nineteenth century. This collection of characters gives some idea of the range of Cabala's seepage into all occult and Theosophic endeavor, including the symbolism of the Freemasons and the Rosicrucians.

For more on Pico, see "The Magical and Neoplatonic Interpretations of the Kabbalah in the Renaissance," by Moshe Idel in both *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman (Cambridge: Harvard University Press, 1983) and *Essential Papers on Jewish Culture in Renaissance and Baroque Italy*, edited by David Ruderman (New York: New York University, 1992). See also "Pico della Mirandola and the Beginnings of Christian Kabbala" by Klaus Reichert, in *Mysticism, Magic, and Kabbalah in Ashkenazi Judaism*, edited by K.E. Grozinger and Joseph Dan (Berlin: Walter de Gruyter, 1995).

Johannes Reuchlin (1455-1522) wrote two books on Cabala. The first, *De verbo mirifico* (1494), speaks of the “wonder-working word,” YHShVH, the miraculous name of Jesus derived from the tetragrammaton of the Old Testament: YHVH with the letter *shin* added. The second, *De arte cabalistica* (1516), is a broader, more informed excursion into various kabbalistic concerns. A discussion of Reuchlin’s writings, especially *De verbo mirifico*, constitutes the fourth chapter of *The Most Ancient Testimony: Sixteenth-Century Christian-Hebraica in the Age of Renaissance Nostalgia*, by Jerome Friedman (Athens: Ohio University Press, 1983). *De arte cabalistica* appeared in English translation in 1983 (Abaris Books, Inc.) and was reprinted with a new introduction by Moshe Idel in 1993 (Lincoln: Bison Books, University of Nebraska Press: *On the Art of the Kabbalah*).

Further on Reuchlin:

- “Three Sixteenth-Century Attitudes to Judaism: Reuchlin, Erasmus, and Luther,” by Heiko Oberman, in *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman (Cambridge: Harvard University Press, 1983);
- Christian D. Ginsburg’s description of *De verbo mirifico* in *The Kabbalah* (1864; published as *The Essenes and the Kabbalah*, London: Routledge and Kegan Paul, 1956; rpt. Santa Fe: Sun Books, 1993), pp. 208-213;
- Charles Zika’s “Reuchlin’s *De verbo mirifico* and the Magic Debate of the Late Fifteenth Century,” in *Articles on Witchcraft* 11 (Garland, 1992);
- Joseph Dan’s article, “The Kabbalah of Johannes Reuchlin and Its Historical Significance,” which appears in *The Christian Kabbalah: Jewish Mystical Books and Their Christian Interpreters*, edited by Joseph Dan (Cambridge: Harvard College Library, 1997), and Dan’s collected articles, *Jewish Mysticism*, Volume III: THE MODERN PERIOD (Northvale: Jason Aronson Inc., 1999), which also contains Dan’s essay, “Christian Kabbalah: From Mysticism to Esotericism.”

On Reuchlin, also see “Items of Interest” under Baron, Graetz, Oberman, and Thorndike.

Francesco Giorgi (or Zorzi, 1467-1540) “has been considered a central figure in sixteenth-century Christian Kabbalah both by his contemporaries and by modern scholars. ... After Giovanni Pico della Mirandola, who was the founder of the Christian kabbalah, Zorzi can claim second place,” writes Giulio Busi in “Francesco Zorzi: A Methodical Dreamer,” in *The Christian Kabbalah* (ed. Dan, Harvard College Library, 1997). Also see Yates’ chapter on Giorgi in *Occult Philosophy* (chapter V) and Walker’s *Spiritual and Demonic Magic* (pp. 112-119). Readers of French, see the chapters on Giorgi in Francois Secret’s *Hermetisme et Kabbale* (LEZIONI DELLA SCUOLA DI STUDI SUPERIORI IN NAPOLI 15, Napoli: Istituto Italiano per gli Studi Filosofici, 1992).

Following on Pico and Reuchlin was Henry Cornelius Agrippa of Nettesheim (1496-1535). His major work, *De occulta philosophia* (in three books), is a compendium of occult sciences. Agrippa’s account of cabala is found in Book III, coupled as it is with angelology and demonology and the magic connected with these. There is a fine edition prepared by Donald Tyson, *Three Books of Occult Philosophy* (St. Paul: Llewellyn Publications, 1992), where *De occulta philosophia* is rightly referred to as “The Foundation Book of Western Occultism.” Indeed, no other book has contributed more to the Western magical-occult tradition than this—with its companion, the pseudo-Agrippan “Fourth Book,” which is a tract on ceremonial magic in the same spirit as the three *true* books (see Robert Turner, ed., *Of Occult Philosophy: Book IV*, Gillette: Heptangle Books, 1995). Tyson supplements Agrippa’s text with a substantial amount of well-researched support material covering such topics as “Practical Kabbalah,” “The Sephiroth,”

“Magic Squares,” “Geomancy,” and others, in eight appendices, which makes this particular edition a valuable reference book.

De occulta philosophia in English 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 in the section called “Archival Works.” Agrippa’s *De incertitudine et vanitate scientiarum* is available online (in both Latin and English) at Cornell University Library WITCHCRAFT COLLECTION site, at <http://historical.library.cornell.edu/witchcraft/index.html> (click *browse* > opening page: A).

On Agrippa, see

- Charles G. Nauert, *Agrippa and the Crisis of Renaissance Thought* (ILLINOIS STUDIES IN THE SOCIAL SCIENCES 55, Urbana: University of Illinois Press, 1965; for Agrippa’s cabalistic sources, see pp. 129-136);
- Marc G. van der Poel, *Cornelius Agrippa, The Humanist Theologian and His Declamations* (Leiden / New York / Koln: Brill, 1997);
- Christopher I. Leirich, *The Language of Demons and Angels: Cornelius Agrippa’s Occult Philosophy* (Leiden / Boston: Brill, 2003 = *Hermetic Hermeneutics: Language, Magic, and Power in Cornelius Agrippa’s ‘DE OCCULTA PHILOSOPHIA,’* Volumes One and Two, Ph.D. dissertation, Chicago: University of Chicago, 2000).*

The van der Poel and Leirich books complement each other nicely: The former concentrates on Agrippa’s philosophical and theological thought *via* his correspondence, orations, and declamations (i.e., *De incertitudine et vanitate...*, *De nobilitate et praecellentia foeminei sexus*, etc.), the latter focuses on *De occulta philosophia*. Particularly on matters of Agrippa’s biography, van der Poel and Leirich defer to Nauert as supplemented by the numerous articles of Paola Zambelli, only a few of which are in English:

- “Magic and Radical Reformation in Agrippa of Nettesheim,” in *Journal of the Warburg and Courtauld Institutes* 39 (1976) and *Articles on Witchcraft* 11 (Garland, 1992)
- “Scholastic and Humanist Views of Hermeticism and Witchcraft,” 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).

The bibliographies in van der Poel and Leirich are immensely useful: See van der Poel (pp. 277-280) for a complete list of Agrippa’s works; see Leirich (pp. 240-243), **WORKS ON AGRIPPA**.

See also “Agrippa and Occult Philosophy” in Lynn Thorndike, *A History of Magic & Experimental Science*, Volume V: THE SIXTEENTH CENTURY (New York / London: Columbia University Press, 1941^{1st}, 1966^{4th}).

* Note Leirich’s comments on Antoine Faivre’s *definition* of esotericism in *The Language of Demons and Angels*, pp. 159-164.

In *Occult Philosophy*, Frances Yates calls John Dee (1527-1608) a “Christian Cabalist,” and, indeed, Dee seems to have drawn his Cabala fully from Christian sources, primarily Agrippa. There is a well-developed literature on Dee—many more works than are listed here—including his own works in reprint as well as studies of his works and influence. Recent publications include these works by Dee:

- Meric Casaubon’s presentation of Dee material: *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee and Some Spirits* (London: 1659; rpt. London: Askin, and Glasgow: Antonine Publishing Company, 1974; rpt. New York: Magickal Child Publishing, 1992; rpt. Kila: Kessinger Publishing, n.d.); also online at <http://historical.library.cornell.edu/witchcraft/index.html> at Cornell University Library’s WITCHCRAFT COLLECTION (go to *browse* > letter D). See the discussion of *A True and Faithful Relation* in Wayne Shumaker, *Renaissance Curiosa* [MEDIEVAL AND RENAISSANCE TEXTS AND STUDIES, Volume 8] (Binghamton: Center for Medieval & Early Renaissance Studies, 1982), CHAPTER I: “John Dee’s Conversations with Angels.”
- *The Heptarchia Mystica of John Dee*, edited by Robert Turner (Wellingborough: Aquarian Press, 1983 and 1986);
- *Hieroglyphic Monad* (London: John M. Watkins, 1947; rpt. New York: Samuel Weiser, Inc., 1975; rpt. Edmonds: Sure Fire Press, 1986; rpt. York Beach, Red Wheel/Weiser, 2000);
- Geoffrey James’ edition of *The Enochian Magick of Dr. John Dee* (St. Paul, Llewellyn Publications, 1984 and 1994);
- *The Secrets of John Dee*, with introduction and commentary by Gordon James (Edmonds: Holmes Publishing Group, 1995);
- *John Dee: Essential Readings*, selected and introduced by Gerald Suster [WESTERN ESOTERIC MASTERS SERIES]. Berkeley: North Atlantic Books, 2003.
- *John Dee’s Five Books of Mystery: Original Sourcebook of Enochian Magic* FROM THE COLLECTED WORKS KNOWN AS MYSTERIORUM LIBRI QUINQUE, edited by Joseph H. Peterson (York Beach: Weiser Books, 2003), which is a welcome reprint of *Mysteriorum Libri Quinque: Five Books of Mystical Exercises of John Dee* [MAGNUM OPUS - HERMETIC SOURCE WORKS SERIES, 20] hand-bound by Adam McLean, limited edition of 250 copies in 1985.

About Dee:

- French, Peter. *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972; rpt. 1984);
- Clulee, Nicholas H. *John Dee’s Natural Philosophy: Between Science and Religion* (London: Routledge, 1988);
- Turner, Robert. *Elizabethan Magic: The Art of the Magus* (Longmead: Element Books Ltd, 1989);
- James, Geoffrey. *Angel Magic: The Ancient Art of Summoning and Communicating with Angelic Beings* (St. Paul: Llewellyn Publications, 1995);
- Harkness, Deborah. *John Dee’s Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999);
- Hakansson, Hakan. *Seeing the Word: John Dee and Renaissance Occultism* [UGGLAN MINERVASERIEN, 2] (Lund: Lunds Universitet, 2001);
- Woolley, Benjamin. *The Queen’s Conjuror: The Science and Magic of Dr. John Dee, Advisor to Queen Elizabeth I* (New York: Henry Holt and Company, 2001).

Significant articles on Dee include Nicholas H. Clulee’s “Astrology, Magic, and Optics: Facets of John Dee’s Natural Philosophy” and Samuel Clyde McCulloch’s “John Dee: Elizabethan Doctor

of Science and Magic,” both of which are in *Articles on Witchcraft* 11 (Garland, 1992); and Michael T. Walton and Phyllis J. Walton’s piece, “The Geometrical Kabbalahs of John Dee and Johannes Kepler: The Hebrew Tradition and the Mathematical Study of Nature,” in *Experiencing Nature: Proceedings of a Conference in Honor of Allen G. Debus*, edited by Paul H. Theerman and Karen Hunger Parshall (Dordrecht/Boston: Kluwer Academic Publishers, 1997).

Quite a bit of material on Dee is available on the Internet as, for example, The John Dee Society site at www.johndee.org, The John Dee Publication Project (for Enochian material) at www.dnai.com/~cholden, and Twilit Grotto (selected writings) at www.esotericarchives.com. Refer also to the bibliography, which is somewhat more extensive the one I have given, at www.nd.edu/~dharley/witchcraft/Dee.html.

Dozens of books have been written about Enochian magic as derived from Dee’s work with Edward Kelley for the simple reason that the Golden Dawn incorporated a portion of it into their teachings. The Golden Dawn’s manner of Enochia was further developed by Aleister Crowley and subsequent authors and *magickians*, many of whom added elements which are quite alien to Dee’s work even while omitting well-nigh half of his original system. For an accurate impression of Dee and Kelley’s entire system, see Donald Tyson’s *Enochian Magic for Beginners* (St. Paul: Llewellyn Publications, 1997). The title is misleading; Tyson’s book is a thorough introduction, description, and appraisal.

Further regarding the effects of Cabala in England, there is Daniel Banes’ *Shakespeare, Shylock and Kabbalah* (Silver Spring: Malcolm House Publications, 1978). Banes discusses John Dee and Robert Fludd to establish the existence of Cabala in England. He then goes on the purpose of his book: “to identify some of the kabbalistic themes in *The Merchant of Venice*, and to relate them to antecedents in the literature of Kabbalah.” From Banes’ analysis, it would appear that Shakespeare was most indebted to Francisco Giorgi’s *De harmonia mundi* (1525) via the French version of it rendered by Guy le Fevre de la Boderie (1578). See also Banes’ *Provocative Merchant of Venice* (Silver Spring/Chicago: Malcolm House, 1975), which begins with a dismissive critique of Charles and Mary Lamb’s prose retelling of “The Merchant of Venice” and concludes with Banes’ “vagrant speculations” regarding the dependence of this famous work upon the Kabbalah’ i.e., he sets up a variant *tree of life* showing correspondences between the *sefirot* and the play’s *dramatis personae*.

Among the names connected with Cabala are Paracelsus (1493-1541), Robert Fludd (1574-1637), and Guillaume Postel (1510-81). To Paracelsus, who is generally more associated with alchemy, the term “cabala” can be attached only in its broadest, most inexact sense, i.e., referring to astronomical and magical practices. Similarly, Dr. Fludd’s Cabala is a mixture of all sorts of stuff. Fludd did, however, expound upon the *sefirot* and the Hebrew letters (in the second book of *Summum Bonum*) and charted their correspondences to the planets and holy names in a few places (e.g., in *The Mosaicall Philosophy*; see below). Interestingly, while Fludd claimed Menahem Recanti as his kabbalistic authority, his sources were more apparently Pico, Reuchlin, and Agrippa. Guillaume Postel, on the other hand, produced a Latin translation of the *Sefer Yezirah* and penned some comments on it. He also translated portions of the *Zohar*, receiving guidance in its understanding from an unlikely tutor: an illiterate woman, though something of a sixteenth-century Mother Teresa, called Madre Zuana, or Mother Johanna—the Venetian Virgin. At various times, Postel identified her as mother of the world, the *shekhinah*, and the second messiah. Marion Kuntz writes, “As [Postel] worked on his translation of the *Zohar*, he became ever more convinced that the restitution of all things as interpreted by his Mother Johanna was confirmed not only in the ‘most divine and rare books of the *Zohar*,’ but also in the books of the ancient [Jewish] interpreters...” (*Guillaume Postel*, page 84—cited below).

Paracelsus, Fludd, and Postel are all discussed in A.E. Waite's *Holy Kabbalah* (mentioned above). On Paracelsus, see

- Andrew Weeks, *Paracelsus: Speculative Theory and the Crisis of the Early Reformation* [SUNY Series in Western Esoteric Traditions] (Albany: State University of New York Press, 1997); [Paracelsus.]
- *The Archidoxes of Magic* translated by Robert Turner, 1655 (London: Askin, 1975; rpt. Kila: Kessinger Publishing Company, 1997);
- *Paracelsus: Selected Writings*, edited by Jolande Jacobi, translated by Norbert Guterman [Bollingen Series XXVIII] (Princeton: Princeton University Press, 1979);
- Charles Webster, "Alchemical and Paracelsian Medicine," in *Articles on Witchcraft* 11 (Garland, 1992);
- On the Internet, go to www.nlm.nih.gov/exhibition/paracelsus/paracelsus_1.html = *Paracelsus, Five Hundred Years: Three American Exhibitions*, with introductory material by Allen G. Debus.

On Fludd, see

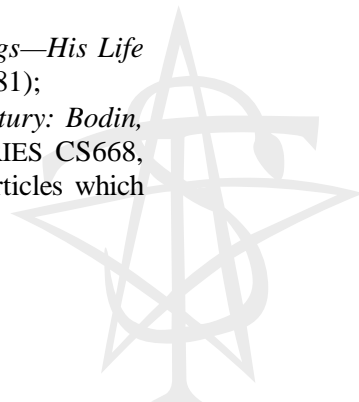
- the antique but adequate *Dr. Robert Fludd: The English Rosicrucian, Life and Works*, by J.B. Craven (Kirkwall: 1902; rpt. Kila: Kessinger Publications, n.d.);
- *Robert Fludd: Essential Readings*, selected and edited by William H. Huffman (London: Aquarian/Thorsons, 1992);
- William H. Huffman's *Robert Fludd and the End of the Renaissance* (London/New York: Routledge, 1988);
- Joscelyn Godwin, *Robert Fludd: Hermetic Philosopher and Surveyor of Two Worlds* (London: Thames and Hudson Ltd, 1979; rpt. Grand Rapids: Phanes Press, 1991).

Refer also to Yates' works, especially *Art of Memory* and *Theatre of the World*. Out of print and difficult to find these days is Adam McLean's edition of *The Mosaicall Philosophy: The Cabala of Robert Fludd* [MAGNUM OPUS HERMETIC SOURCEWORKS #2] (London: The Hermetic Research Trust, 1979); fortunately, the 1659 edition of *The Mosaicall Philosophy* has been reprinted by Kessinger Publishing Company (2003; Cabala is discussed in THE SECOND SECTION: Book 2, starting at CHAP. II, p. 171ff of the 1659 edition).

For Fludd material on the Internet, see "Titlepages to Robert Fludd's Books" at www.alchemywebsite.com/fluddtit.html, the article on Fludd by Sharon M.W. at www.levity.com/alchemy/, Sharon M.W.'s six articles at The Ancient Rosae Crucis site: www.arcgl.org/choice.html (go to Selected Reading).

On Postel, see

- William Bouwsma's *Concordia Mundi: The Career and Thought of Guillaume Postel (1510-1581)* (Cambridge: Harvard University Press, 1957);
- Bouwsma's article, "Postel and the Significance of Renaissance Cabalism," (in *Journal of the History of Ideas*, vol. 15, 1954);
- Marion L. Kuntz' *Guillaume Postel: Prophet of the Restitution of All Things—His Life and Works* (The Hague / Boston / Hingham: Kluwer Academic Publishers, 1981);
- Kuntz' collection, *Venice, Myth and Utopian Thought in the Sixteenth Century: Bodin, Postel and the Virgin of Venice* (VARIORUM COLLECTED STUDIES SERIES CS668, Aldershot / Brookfield: Ashgate Publishing Company, 2000; of the eight articles which concern Postel, six are in English, and two are in Italian);



- Bernard McGinn's "Cabalists and Christians: Reflections on Cabala in Medieval and Renaissance Thought," in *Jewish Christians and Christian Jews*, edited by R. H. Popkin and G.M. Weiner (Dordrecht: Kluwer Academic Publishers, 1993; McGinn's article also covers Pico and includes a brief section on the period before him, back into the twelfth and thirteenth centuries, discussing in particular the converted Jew Petrus Alfonsi);
- Yvonne Petry's *Gender, Kabbalah and the Catholic Reformation: A Study of the Mystical Theology of Guillaume Postel (1510-1581)* (Ph.D. thesis, Winnipeg: University of Manitoba, 1997) which is soon to be published by Brill.

Novelist, historian, and semiotics specialist Umberto Eco devotes some pages to Postel in *The Search for the Perfect Language* (Oxford and Cambridge: Blackwell Publishers Ltd, 1995), a book which offers much of interest regarding Christian Europe's approaches to Kabbalah and the Hebrew tongue.

In the seventeenth century, two men account for the most significant promulgation of Kabbalah and Cabala outside Jewry: Francis Mercury van Helmont (1614-98) and Christian Knorr von Rosenroth (1636-89). Van Helmont's influence was surprisingly broad: from the Cambridge Platonists (in particular Henry More) to Leibniz (Kabbalah, as gathered by Leibniz through his contact with van Helmont and von Rosenroth, is thought to have influenced his concept of *monads* as well as his notions of free will). A number of items by Allison Coudert deal with all of this:

- "A Cambridge Platonist's Kabbalist Nightmare," in *Journal for the History of Ideas*, XXXVI:4 (1976);
- "Henry More, the Kabbalah, and the Quakers," in *Philosophy, Science, and Religion in England*, edited by R. Ashcraft, R. Kroll, and P. Zagorin (Cambridge University Press, 1992);
- "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);
- *Leibniz and the Kabbalah* [INTERNATIONAL ARCHIVES OF THE HISTORY OF IDEAS (hereafter: INTERNATIONAL ARCHIVES), 142] (Dordrecht: Kluwer Academic Publishers, 1995);
- "Leibniz, Locke, Newton and the Kabbalah," in *The Christian Kabbalah*, ed. Joseph Dan (Harvard College Library, 1997);
- "Leibniz and the Kabbalah," in *Leibniz, Mysticism and Religion* [INTERNATIONAL ARCHIVES, 158], edited by Allison P. Coudert, Richard Popkin, and Gordon M. Weiner (Dordrecht: Kluwer, 1998);
- "The *Kabbala denudata*," in *The Columbia History of Western Philosophy*, edited by Richard Popkin (New York: Columbia University Press, 1999: pp. 363-6).
- "Kabbalistic Messianism versus Kabbalistic Enlightenment," 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, 2001).

Coudert's book, *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) covers van Helmont and those influential thinkers around him: von Rosenroth, Henry More, Anne Conway, John Locke, Leibniz. This work offers the most comprehensive treatment of seventeenth-century Cabala to date. Further, see the comments on van Helmont and his summary of Christian Cabala, *Adumbratio Kabbalae Christianae*, in Sheila

Spector's "Wonders Divine": *The Development of Blake's Kabbalistic Myth* (Lewisburg: Bucknell University Press, 2001); and Stuart Brown's "F.M. van Helmont: His Philosophical Connections and the Reception of His Later Cabbalistical Philosophy," in *Studies in Seventeenth-Century European Philosophy* [OXFORD STUDIES IN THE HISTORY OF PHILOSOPHY, vol. 2] (Oxford: Clarendon Press, 1997).

On the Cambridge Platonists, see Gerald R Cragg (ed.), *The Cambridge Platonists*. [LIBRARY OF PROTESTANT THOUGHT] New York: Oxford University Press, 1968. This useful collection offers extracts, primarily from Benjamin Whichcote, John Smith, Ralph Cudworth, and Henry More (Cudworth and More being the most significant). See also Frederick James Powicke's *Cambridge Platonists, a Study*, first published in 1926 (London/ Toronto: J.M. Dent and Sons Ltd), reprinted in 1971 (Westport: Greenwood Press), which discusses Whichcote, Smith, Cudworth, and More as well as Nathaniel Culverwel and Peter Sterry. For a fine brief account, see Sarah Hutton's article, "The Cambridge Platonists," in *The Columbia History of Western Philosophy*, edited by Richard H. Popkin (New York: Columbia University Press, 1999). See also Hutton's edition of Ralph Cudworth's *Treatise Concerning Eternal and Immutable Morality, with A Treatise of Freewill* (Cambridge / New York: Cambridge University Press, 1996).

There is a wealth of material on Henry More. On his life and thought, see, A. Rupert Hall, *Henry More: Magic, Religion and Experiment* (Oxford/Cambridge: Basil Blackwell, 1990) and Robert Crocker, *Henry More, 1614-1687: A Biography of the Cambridge Platonist* ([INTERNATIONAL ARCHIVES, 185] Dordrecht: Kluwer, 2003). Also from Kluwer is *Henry More: The Immortality of the Soul* (edited by A. Jacob; [INTERNATIONAL ARCHIVES, 122] 1987), *Henry More (1614-1687) Tercentenary Studies* (edited by Sarah Hutton, 1990), and *The Life of Henry More, Parts 1 and 2* by Richard Ward ([INTERNATIONAL ARCHIVES, 167] 2000). Note the Coudert articles on the list above: "A Cambridge Platonist's Kabbalist Nightmare" and "Henry More, Kabbalah, and the Quakers." See also Sarah Hutton, "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].

On Anne Conway, note Sarah Hutton's forthcoming *Anne Conway: A Woman Philosopher* (Cambridge: Cambridge University Press, 2004) and Conway's piece, *Principles of the Most Ancient and Modern Philosophy* [CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY Series*], edited by Allison Coudert and Taylor Corse (Cambridge University Press, 1996). Conway, as a student of both More and van Helmont, refuted the major philosophers of her time (Descartes, Hobbes, Spinoza) with an array of concepts from Lurianic Kabbalah (as found in Rosenroth's *Kabbala denudata*). As did van Helmont, Conway became a Quaker; also as van Helmont, she appears to have had some influence upon Leibniz.

Along with Coudert's various articles and *Leibniz and Kabbalah*, see

- Adams, Robert Merrihew. *Leibniz: Determinist, Theist, Idealist* (New York/Oxford: Oxford University Press, 1994);
- *Leibnizian Inquiries: A Group of Essays*, edited by Nicholas Rescher (Lanham/New York/London: University Press of America, 1989);
- Brown, Stuart. "Leibniz and More's Cabbalistic Circle," in *Henry More (1614-1687): Tercentenary Studies*, edited by S. Hutton. Dordrecht: Kluwer Academic Publications,

* Also in the Cambridge series is Giordano Bruno's *Cause, Principle, and Unity: Essays on Magic*, edited by Richard J. Blackwell and Robert de Lucca, introduced by Alfonso Ingegno, 1998.)

1990. The “circle” Brown refers to here comprised of Francis Mercury van Helmont and Knorr von Rosenroth. Whether Leibniz’ philosophy was the result of direct influence or convergence is the gist of Brown’s discussion; Brown highlights the latter.

- Brown, Stuart. “Some Occult Influences on Leibniz’s Monadology,” in *Leibniz, Mysticism and Religion* [INTERNATIONAL ARCHIVES, 158], edited by Allison P. Coudert, Richard Popkin, and Gordon M. Weiner (Dordrecht: Kluwer Academic Publishers, 1998). The influences discussed are alchemy and kabbalah.
- Schuchard, Marcia (*sic*) Keith. “Leibniz, Benzelius, and the Kabbalistic Roots of Swedish Illuminism,” in *Leibniz, Mysticism and Religion* [INTERNATIONAL ARCHIVES, 158] edited by Allison P. Coudert, Richard Popkin, and Gordon M. Weiner (Dordrecht: Kluwer Academic Publishers, 1998).

Christian Knorr von Rosenroth, as translator, annotator, and editor, published the two-volume *Kabbala denudata* (Kabbalah Unveiled), which virtually alone represented Kabbalah to Christian Europe until the middle of the nineteenth century. These tomes contain an array of kabbalistic texts: sections of the *Zohar*, *Pardes Rimmonim* by Moses Cordovero, *Sha’ar ha-Shamayim* and *Beit Elohim* by Abraham Kohen (or Cohen) de Herrera, *Sefer ha-Gilgulim* (a Lurianic writing by Hayim Vital), and others, with commentaries by von Rosenroth himself and Henry More, and a summary of Christian Cabala (*Adumbratio Kabbalae Christianae*) by van Helmont—all in Latin translation.

A few items from *Kabbala denudata* have been put into English:

- S.L. MacGregor Mathers’ *Kabbalah Unveiled* (London: George Redway, 1887: rpt. New York/York Beach: Samuel Weiser, 1968 and subsequently) gives three important texts from the *Zohar*: “The Book of Concealed Mystery, The Greater Holy Assembly, and the Lesser Holy Assembly.”
- William Wynn Westcott’s edition of *Aesch Mezareph*, a kabbalistic-alchemical tract found in pieces throughout *Kabbala denudata*, as Volume IV of *Collectanea Hermetica* (1894). *Aesch Mezareph* was reprinted by Occult Research Press (New York: n.d.). *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 edition includes Westcott’s version of *Sepher Yetzirah*.
- 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): Sixteen diagrams from *Kabbala denudata* are reproduced and translated. Figures 1-7 constitute one “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* and so forth brought down in various ways to the lower worlds. All of the diagrams are based on 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 below in “Items of Interest”: McLean.) However, copies may still be available directly from ALCHEMY WEB BOOKSHOP at www.alchemy.dial.pipex.com > “Magnum Opus books.” Extracts of this work 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 (Tysoe: The Hermetic Research Trust, Winter 1987)—both introduced by Adam McLean.
- Kenneth Krabbenhoft's *Abraham Cohen de Herrera: GATE OF HEAVEN (Puerta del cielo)*, translated from the Spanish with Introduction and Notes (Leiden: Brill, 2002). Herrera's *Puerta del cielo* found its way into von Rosenroth's *Kabbala denudata* through its Hebrew version, *Sha'ar ha-Shamayim*, the original having been in Spanish. Knorr's rendition is far from a fair representation of Herrera's original work—which Krabbenhoft offers in GATE OF HEAVEN—for “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* [noted below], p. 21); von 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 made an appearance in *Kabbala denudata*.

Further on Herrera, see

- Krabbenhoft, Kenneth. *The Mystic Tradition. Abraham Cohen Herrera and Platonic Theology*. Ph.D. dissertation: New York: New York University, 1982; in particular, see Chapter 2: (sections) “Cabala,” “Christian Mysticism,” “Cabala and Christian Mysticism: Similarities and Differences,” and “Cabala and Conversos.”
- _____ . “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.

For more on von Rosenroth, see the items by Allison Coudert noted above, especially *The Impact of the Kabbalah in the Seventeenth Century*, where a substantial section of the book is devoted to von Rosenroth and the ingredients of *Kabbala denudata*.

One other character of the seventeenth century requires mention: Athanasius Kircher (1601-80), whom Yates describes as “a most notable descendant of the Hermetic-Cabalist tradition founded by Pico.” She also points out that “Kircher maintained the full Renaissance attitude to Hermes Trismegistus, completely ignoring Casaubon.” (Yates makes similar comments about Robert Fludd. It was Isaac Casaubon who, in 1614, through careful and thorough scholarship, showed that the *Hermetica* were “not the work of very ancient Egyptian priests but written in post-Christian times.”) Kircher maintained similar erroneous attitudes toward Cabala and Hebraica. See Yates' discussion in *Giordano Bruno and the Hermetic Tradition*.

There are three wonderfully illustrated works on Kircher:

- Joscelyn Godwin's *Athanasius Kircher: A Renaissance Man in Search of Lost Knowledge* (New York: Thames and Hudson, 1979).
- Ingrid D. Rowland's *Ecstatic Journey: Athanasius Kircher in Baroque Rome* (Chicago: University of Chicago Library, 2000), an exhibition catalogue of “Kircher's amazing world of magic lanterns, volcanoes, fossils, flying cats, hieroglyphics, and practical jokes with the most serious of intentions.”
- *The Great Art of Knowing: The Baroque Encyclopedia of Athanasius Kircher* edited by Daniel Stolzenberg (Stanford: Stanford University Libraries, 2001), a series of articles

which also serves as an exhibition catalogue to and celebration of Stanford's 1998 acquisition of all but one of Kircher's works in first editions.

Recent essays on Kircher appear in *Athanasius Kircher: The Last Man Who Knew Everything*, edited by Paula Findlen (New York/ London: Routledge, 2003). Kircher is also discussed at some length in Umberto Eco's *Search for the Perfect Language* (Oxford/Cambridge: Blackwell Publishers, 1995). On the Internet, see the list of pages which treat Kircher at *Athanasius Kircher on the Web* (www.bahnhof.se/~rendel/kirlinx.html). One site not listed there, the attractive *Museum of Jurassic Technology* (www.mjt.org), has a series of articles on Kircher's life and works (in Collections and Exhibitions, Gallery 6: The Coolidge Pavilion).

In the eighteenth century, quite a bit of kabbalistic influence appears to trace to a single individual. There is evidence that, among others, Emanuel Swedenborg (1688-1772) and Alessandro Cagliostro (1743-95) were indebted to Samuel Falk (ca 1710-82), a Polish Kabbalist known as the "Ba'al Shem of London" (*ba'al shem*, master of the name, i.e., one who uses holy names in performing magical operations and writing amulets). Falk supposedly introduced aspects of Kabbalah to a number of Christian scholars. Falk, Swedenborg, and Cagliostro are discussed in Joscelyn Godwin's *Theosophical Enlightenment* (Albany: State University of New York Press, 1994: CHAPTER 5). Godwin's main sources of information on this trio were two works of Marsha Keith Schuchard:

- *Freemasonry, Secret Societies, and the Continuity of the Occult Tradition in English Literature* (Ph.D. diss., University of Texas, Austin: 1975)* which contains such chapters as I. "The Cabala, Sexual Magic, and the Jewish Visionary Traditions," II. "The Christian Interpretation of the Cabala in the Renaissance, and the Development of the Syncretic Occult Tradition" (based primarily on Scholem, Yates, and Waite) and VIII. "Cabalistic and Magnetic Visions among the London Swedenborgians in the 1780's and 1790's," before giving "special emphasis...to William Blake from 1780 to 1827" in CHAPTERS IX through XIII. (Schuchard's dissertation can be obtained from UMI Dissertation Services, on the Internet at www.il.proquest.com.)
- "Yeats and the 'Unknown Superiors': Swedenborg, Falk and Cagliostro," in *Secret Texts: The Literature of Secret Societies*, edited by Marie Mulvey Roberts and Hugh Ormsby-Lennon (New York: AMS Press, 1994) where Schuchard provocatively suggests that the Unknown Superiors (i.e., of illuminist masonry, Falk in particular) may lurk in the obscure origins of the Golden Dawn. This is an expanded version of the article of the same name, subtitled "A short paper read at the Golden Dawn 100th Anniversary Conference organised by Hermetic Research Trust on 25th and 26th April 1987," in *The Hermetic Journal*, Issue Number 37, edited by Adam McLean (Tysoe: The Hermetic Research Trust, Autumn 1987).

Further on Swedenborg* and Falk, see Schuchard's

- "Emanuel Swedenborg: Deciphering the Codes of a Celestial and Terrestrial Intelligencer," *Rending the Veil: Concealment and Revelation of Secrets in the History of Religions*, edited Elliot R. Wolfson (New York: Seven Bridges Press, 1999), which discusses, among other things, Swedenborg's "access to kabbalistic exegetic and visionary techniques and to traditions of Jewish sexual theosophy."
- "Dr. Samuel Jacob Falk: A Sabbatian Adventurer in the Masonic Underground," 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).

Schuchard's "elaborate reconstruction of Falk and his associates" is discussed in David Ruderman's *Jewish Enlightenment in an English Key* (Princeton: Princeton University Press, 2000: pp. 156-169). While intrigued by Schuchard's portrait of Falk, Ruderman expresses a desire for more research and firmer evidence. Note also the highly critical review of Schuchard's work on Swedenborg in the article, "Schuchard's Swedenborg," by the Reverend Brian Talbot at The Swedenborg Project's site, www.newchurchissues.org/SR/schurev1.htm.

For more on Falk, see Michal Oron, "Dr. Samuel Falk and the Eibeschuetz-Emden Controversy," in *Mysticism, Magic and Kabbalah in Ashkenazi Judaism*, edited by Karl Erich Grozinger and Joseph Dan (Berlin / New York: Walter de Gruyter, 1995).

On other likely sources of Kabbalah for Swedenborg, see Schuchard's "Leibniz, Benzelius, and the Kabbalistic Roots of Swedish Illuminism," (noted above on page 14): "From 1703 to 1710, as Benzelius led Swedenborg through the university [Uppsala]," where "[i]t is almost certain" that Swedenborg studied under the convert Johann Kemper (page 97), a "crypto-Sabbatian" and author of an extended commentary on the *Zohar*. On Kemper, find Elliot R. Wolfson's "Messianism in the Christian Kabbalah of Johann Kemper," 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).

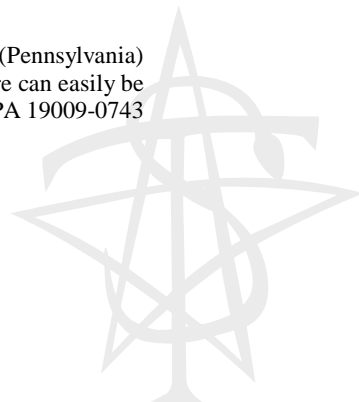
* Introductions to Swedenborg:

- Benz, Ernst. *Emanuel Swedenborg: Visionary Savant in the Age of Reason*, translated by Nicholas Goodrick-Clarke (West Chester: Swedenborg Foundation, 2002)—a translation of *Emanuel Swedenborg: Naturforscher und Seher*: 1st edition 1948; 2nd edition 1969.
- *Emanuel Swedenborg: A Continuing Vision. A Pictorial Biography and Anthology of Essays and Poetry*, edited by Robin Larsen (New York: Swedenborg Foundation, Inc., 1988)
- Sigstedt, Cyriel Odhner. *The Swedenborg Epic: The Life and Works of Emanuel Swedenborg* (London: The Swedenborg Society, 1981)
- Smyth, Julian K and Wunsch, William F. *The Gist of Swedenborg*. New York: Swedenborg Foundation, 1920
- Stanley, Michael. *Emanuel Swedenborg: Essential Readings* (Sydney: Swedenborg Lending Library and Enquiry Centre, 1993)
- *Swedenborg and His Influence*, general editor: Erland Brock (Bryn Athyn: The Academy of the New Church, 1988).
- Synnestvedt, Syg. *The Essential Swedenborg* (West Chester: Swedenborg Foundation, 1977)
- Warren, Samuel M. (ed) *A Compendium of the Theological Writings of Emanuel Swedenborg* (New York: Swedenborg Foundation, 1875, reprinted frequently).

Complete works by Swedenborg in English translation:

- *Apocalypse Revealed* (2 volumes)
- *Arcana Coelestia* (12 volumes)
- *Conjugal Love*
- *The Divine Love and Divine Wisdom*
- *The Divine Providence*
- *Heaven and Hell*
- *True Christian Religion* (2 volumes)

These works are all perpetually available from both The Swedenborg Foundation in West Chester (Pennsylvania) and The Swedenborg Society in London. Not usually carried in bookstores, all of the titles listed here can easily be mail-ordered from The General Church Book Center, 1100 Cathedral Road, Box 743, Bryn Athyn, PA 19009-0743 or on-line at www.newchurch.org/bookstore/index.asp.



Of particular interest in the present context is the article by Jane Williams-Hogan, “The Place of Emanuel Swedenborg in Modern Western Esotericism,” in *Western Esotericism and the Science of Religion* [= *GNOSTICA* 2], edited by Antoine Faivre and Wouter J. Hanegraaff (Leuven [Belgium]: Peeters, 1998).

For a detailed preamble to Schuchard’s items above, see her hefty *Restoring the Temple of Vision: Cabalistic Freemasonry and the Stuart Culture* [Brill’s Studies in Intellectual History, v. 110] (Leiden: Brill Academic Publishers, 2002), which takes us from the influence of “Jewish mathematical and architectural mysticism” upon medieval Masonic guilds (CHAPTER ONE) to “The Ruined Temple and the Flight of Knights” of the seventeenth-century (CHAPTER TWELVE). Schuchard “concentrate(s) on certain themes that define the Stuart Masonic mentality—i.e., Jewish and Scottish architectural mysticism; Jewish and Lullist mnemonic-visualization techniques; Cabalistic and Hermetic sexual theosophy; Rosicrucian and Masonic scientific schemes; crusader chivalry and illuminated knighthood; liberty of conscience and universal brotherhood” (INTRODUCTION, page 7).

If we follow this obscure line of Cabalists, Swedenborgians, and Freemasons, we eventually come to William Blake (1757-1827), who, as we have seen, is discussed in the dissertation of Marsha Keith Schuchard. On Blake, also see Schuchard’s articles:

- “The Secret Masonic History of Blake’s Swedenborg Society,” in *Blake: An Illustrated Quarterly*, vol. 26, no. 2 (1992);
- “Blake and the Grand Masters (1791-4): Architects of Repression or Revolution?” in *Blake in the Nineties*, edited by Steve Clark and David Worrall (London/New York: Macmillan Press Ltd/St. Martins Press, Inc., 1999);
- “Why Mrs. Blake Cried: Blake, Swedenborg, and the Sexual Basis of Spiritual Vision,” in *Esoterica: The Journal of Esoteric Studies*, Volume II, edited by Arthur Versluis (2000, on-line at www.esoteric.msu.edu).

Further on Blake and Swedenborg, find the collection of articles edited by Harvey F. Bellin and Darrell Ruhl: *Blake and Swedenborg: Opposition Is True Friendship, The Sources of William Blake’s Arts in the Writings of Emanuel Swedenborg* (New York: Swedenborg Foundation Inc., 1985), and Robert Rix’s article, “William Blake and the Radical Swedenborgians,” on-line at *Esoterica* (cited above), Volume V (2003), and Joseph Viscomi’s piece, “In the Caves of Heaven and Hell: Swedenborg and Printmaking in Blake’s *Marriage*,” in *Blake in the Nineties*, edited by Steve Clark and David Worrall (Hampshire and London: Macmillan Press Ltd / New York: St. Martin’s Press, Inc., 1999).

One can sift through the daunting tonnage of Blake studies and find scant mention of Kabbalah/Cabala, even if esoteric currents are acknowledged as reflected in Blake’s work. Thus, most welcome is the recent study of the influence of Kabbalah/Cabala on Blake: Sheila Spector’s well-illustrated companion volumes “*Wonders Divine*”: *The Development of Blake’s Kabbalistic Myth* and “*Glorious Incomprehensible*”: *The Development of Blake’s Kabbalistic Language* (Lewisburg: Bucknell University Press, both 2001. NOTE: A full-length review of Spector’s study appears in *Esoterica* V [2003]—web address noted in the previous paragraph.)

Spector writes (“*Wonders Divine*,” page 25)

...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.

For more on Blake and Kabbalah, see Spector’s articles:

- “Kabbalistic Sources—Blake’s and His Critics’,” in *Blake: An Illustrated Quarterly* 67, volume 17, number 3 (Winter 1983-84), an extremely useful article which contains
 - (i) a 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
 - (iii) a survey of sources of Kabbalah which could have been available to Blake.
- “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*, edited by David V. Erdman ([LOCUST HILL LITERARY STUDIES, No. 1] West Cornwall: Locust Hill Press, 1990).
- “Blake’s *Milton* as Kabbalistic Vision” in *Religion and Literature* 25, no. 1 (Spring 1993).

Also in *Blake: An Illustrated Quarterly* 46 (volume 12, number 2 [Fall 1978])—an issue which focuses on *The Four Zoas*, a long poem among Blake’s “major prophecies”—see Terrence Allan Hoagwood’s article, “*The Four Zoas* and ‘The Philosophick Cabbala.’” Hoagwood writes (page 87):

“The Philosophick Cabbala,” part of [Henry] More’s retelling of the fall of man as narrated in the Book of Genesis, bears close resemblance in many points to Blake’s retelling of the fall of man in *The Four Zoas*.

Further, there is Asloob Ahmad Ansari’s article, “Blake and the Kabbalah,” in *William Blake: Essays for S. Foster Damon*, edited by Alvin H. Rosenfeld (Providence: Brown University Press, 1969); and the only other book-length treatment (130 pp.) of Blake’s Kabbalah which I have gotten a look at: Clay Mathew Bowman’s M.A. paper, *The Divine Family in Blake’s “The Four Zoas”: A Comparison of the Divine Family Motif in Blake and the Kabbalah* (Houston: University of Houston, 1987). Neither of these, however, is as useful as the works listed above. There is also Dena Donna Cheryl Taylor’s *Emanations of the Divine: Kabbalistic Elements in the Poetry and Designs of William Blake* (Ph.D. dissertation, Toronto: University of Toronto, 1983), which I have not seen.



Part 2*

The nineteenth century opened with the production of a book which was, for the most part, an unacknowledged copy of Agrippa (his *De occulta philosophia* and the pseudo-Agrippan *Fourth Book*), along with material from *The Heptameron* (attributed to Peter of Abano), Giambattista della Porta's *Magia naturalis*, and other sources—namely, Francis Barrett's tome, *The Magus, or Celestial Intelligencer* (London: 1801). While no great school accumulated around Barrett which we know of, his book inaugurated an era of renewed interest in Hermetic-Cabalistic Magic, which seems to have been as uncritically accepted in the early 1800s as it had been in the Renaissance. Several reprints of *The Magus* have gone to press in the last several decades, such as the 1967 edition of University Books (New Hyde Park), the ubiquitous 1975 paperback of Citadel Press (Secaucus), and the Samuel Weiser reprint (York Beach: 2000) which includes full-color reproductions of the plates. *The Magus* can also be viewed on-line at the Sacred Texts site: www.sacred-texts.com/grim/magus/.

The always readable Francis X King (*aka* Francis King) composed a slim book on Barrett based on the rather limited documentation concerning him as a daring though failure-prone experimental balloonist as well as a plagiarizing occultist, along with “Barrett's Hitherto Unpublished Stryking Manuscript”: *The Flying Sorcerer* (Oxford: Mandrake, 1992). For another account—indeed, a defense—of Barrett, see “Beyond Attribution: The Importance of Barrett's *Magus*,” which constitutes CHAPTER TWO of *The Revival of the Occult Philosophy: Cabalistic Magic and the Hermetic Order of the Golden Dawn*, by Alison L. Butler (M.A. thesis, St. John's: Memorial University of Newfoundland, 2000), a trimmed version of which appears as the lead article in *The Journal for the Academic Study of Magic* Issue 1 (Oxford: Mandrake, 2003). Other accounts of Barrett can be found in Christopher McIntosh, *The Devil's Bookshelf* (Wellingborough: The Aquarian Press, 1985—CHAPTER 13, “Magic in the Nineteenth Century”), and Joscelyn Godwin, *The Theosophical Enlightenment* (Albany: State University of New York Press, 1994—CHAPTER SIX, “Neophytes and Initiates”).

When the nineteenth century was about at its midpoint, there began a fairly steady stream of European works on Kabbalah and Cabala. Some of these were serious, even if not entirely successful, attempts to present the Jewish Kabbalah on its own terms, such as the works of Adolphe Franck, C.D. Ginsburg, and A.E. Waite. Others knotted together various Christianized strands, adorning them with other doctrines and currents, as did Eliphas Levi, H.P. Blavatsky, Papus, and Aleister Crowley. Some notable authors apparently had Masonic agenda, like Albert Pike, Ralston Skinner, and co-authors Bond and Lea. Works from this checkered array remain the basis of Kabbalah/Cabala study among great numbers of (primarily Christian) esoteric readers and researchers—even today—in spite of the contributions of Jewish and Christian scholars of the last fifty-plus years.

* It would be profitable to compare my listings with those in Sheila Spector's *Jewish Mysticism: An Annotated Bibliography on Kabbalah in English* (New York/ London: Garland Publishing, 1984), Section O: “Non-Jewish Kabbalah,” pages 309-357. The first division of this section, “Primary Sources,” begins with “J.F.'s” 1651 translation of Agrippa's *De occulta philosophia*; ironically, the second division, “Secondary Sources,” begins with Francis Barrett's *Magus* (1801). Spector's listings go through 1983. She includes—and comments on—quite a few items not given notice in my paper:

- rare items and manuscripts, such as seventeenth-century editions of van Helmont's works in English;
- 19th- and early 20th-century items which touch upon Kabbalah, or Cabala, only briefly or incidentally, like William Story's *Proportions of the Human Figure...* (London: Chapman and Hall, 1866) or George Alexander Kohut's *Ezra Stiles and the Jews* (New York: Philip Cowen, 1902);
- works which I have never encountered, for example Laurel Miller's *Kabbalistic Numerology* (New York: Metaphysical Publishing House, 1921) or F. Schneider Schwartz' *True Mysteries of Life* (New York: Vantage Press, 1957).

Among the influential books which were written in English, or which have been translated into English, are the following:

Franck, Adolphe. *The Kabbalah: Religious Philosophy of the Hebrews*. French original, 1843; German translation by A. Jellinek, 1844; English translation by I. Sossnitz, 1909; abridged English edition, New York: Bell Publishing Company, 1940.

Despite his errors, Franck still commands a fair amount of regard. As noted by Moshe Idel (*Kabbalah: New Perspectives* [New Haven: Yale University Press, 1988]: pp. 7-10) some of Franck's conclusions bear notable similarities to those of Gershom Scholem, most importantly that Kabbalah was a vital force at the "heart and soul" of Judaism, not the aberrant and heretical side shoot which historians such as Heinrich Graetz and other "enlightened" scholars of the nineteenth century thought it was. Franck brought to a common modern language (French—and a year later Adolph Jellinek put Franck's *Kabbalah* into German) a reasoned account of Kabbalah with informed descriptions of *Sefer Yezirah* and the *Zohar*.

Franck's major error was finding in Zoroastrian lore the source of Kabbalistic concepts. His mistakes notwithstanding, Franck's serious attempt to present the Kabbalah from its own sources stands in marked contrast with another French writer who began to publish some dozen years later: Eliphas Levi, who took every liberty his imagination could conceive in presenting Kabbalah/Cabala and other esoteric subjects.

Mackey, Albert G. *An Encyclopedia of Freemasonry and Its Kindred Sources, Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution*. Philadelphia: Moss and Co., 1873 and 1878; revised edition, Philadelphia: L. H. Everts and Co., 1894; reprint Kilo: Kessinger, n.d.

Mackey includes a fairly substantial article on kabbalah (vol. 1, pp. 439-443 of the Kessinger edition) apparently derived from C.D. Ginsburg.

Levi, Eliphas. *The Book of Splendours. The Inner Mysteries of Qabalism* (Its Relationship to Freemasonry, Numerology and Tarot), French original, 1894; English translation, Wellingborough: The Aquarian Press and New York: Samuel Weiser, 1973.

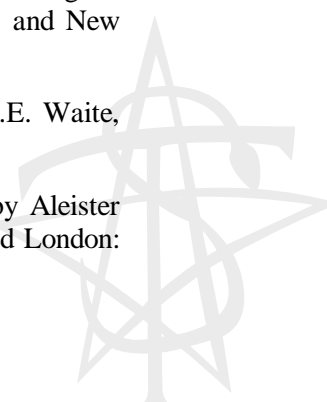
This work contains a compacted paraphrase of *Idra Rabba* from the *Zohar* (though Levi refers to it as "The Idra Suta") and the oft-reprinted short piece, "The Elements of the Qabalah in Ten Lessons: The Letters of Eliphas Levi" (1891), which also appears in

1. Papus. *The Qabalah*, listed below; and
2. *The Elements of the Kabbalah in Ten Lessons*, edited by Darcy Kuntz [Golden Dawn Series 13], Edmonds: Holmes Publishing Group, 1997.

_____. *The Great Secret. Lessons on the Mysteries of Occultism, including Magnetism, Astral Emanations, Divination and Creative Omnipotence*. French original, 1868; English translation, Thorsons Publishers Ltd, 1975; rpt. Wellingborough: The Aquarian Press and New York: Samuel Weiser, 1981.

_____. *The History of Magic*. French original, 1860; English translation by A.E. Waite, London: William Rider and Son Ltd, 1913; rpt. New York: Samuel Weiser, 1969.

_____. *The Key of the Mysteries*. French original, 1861; English translation by Aleister Crowley in *The Equinox*, vol. 1, no. 10 London: (Marshall, Simpkin) 1913; republished London: Rider 1959; rpt. New York: Samuel Weiser, 1970.



_____. *The Mysteries of the Qabalah*. Part One: Commentary on Ezekiel; Part Two: The Apocalypse of St. John as the Key to the High Qabalah. First published, 1920; English translation, New York: Samuel Weiser, 1974.

_____. *Transcendental Magic*. French original in two parts: 1. *The Doctrine of Transcendental Magic* (1855); 2. *The Ritual of Transcendental Magic* (1856). English translation by A.E. Waite, London: George Redway, 1896; revised and enlarged edition (Waite), London: William Rider and Son Ltd, 1923; rpt. New York: Samuel Weiser, 1974.

Levi's works are eloquent, fascinating—and highly influential—mayhem. On Levi and his milieu, see Christopher McIntosh, *Eliphas Levi and the French Occult Revival* (London: Rider Publishers, 1972; rpt. New York: Samuel Weiser, 1975; and 1974); and Thomas A. Williams, *Eliphas Levi: Master of Occultism* (Tuscaloosa: University of Alabama Press, 1975). On Levi's influence, see Robert Lesley Uzzel, *The Kabbalistic Thought of Eliphas Levi and Its Influence on Modern Occultism in America* (Ph.D. dissertation, Waco: Baylor University, 1995).

Ginsburg, Christian D. *Kabbalah: Its Doctrines, Development and Literature*. London: Longmans, Green and Co., 1863; London: G. Routledge and Sons, 1864; rpt. with *The Essenes*, London: Routledge and Kegan Paul, 1956; rpt. Santa Fe: Sun Books, 1993.

One might assume that Ginsburg was a sympathetic commentator, for he outlined the traditional history of the Kabbalah “as told by its followers”; but obliquely in this book and more openly in subsequent articles, Ginsburg showed his hostility toward Kabbalah to be equal to—and perhaps derived from—Graetz's. In an article which Ginsburg co-wrote with S.A. Cook, there is a reference to the *Zohar* as “that farrago of absurdity.” Ginsburg considered the *Zohar* a fraud perpetrated by Moses de Leon. Even so, his *Kabbalah* gives an admirable account of its subject. This book is, in form, an expanded outline, so its manner is somewhat clipped, though dense with information. There are lots of biblical and *Zoharic* references, and great detail on such topics as the 72 names of God and the hermeneutical conventions, *gematria*, *notaricon*, and *terumah*. (NOTE: These methods predated Kabbalah by centuries. *Gematria* in particular, which is so often treated as central to the Kabbalah by Christian commentators, played only a limited role in such kabbalistic classics as the *Zohar*, the works of Moses Cordovero, and the Lurianic compendia assembled by Hayim Vital. See Scholem's article, “Gematria,” in *Kabbalah* [Jerusalem: Keter Publishing House, 1974; New York: Dorset Press, 1987]; and Dan's comments in “Christian Kabbalah: From Mysticism to Esotericism,” in *Western Esotericism and the Science of Religion*, edited by A. Faivre and W. Hanegraaff [Leuven: Peeters, 1998: pp. 127-8]).

Pike, Albert. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. 1871; copyright Supreme Council of the Southern Jurisdiction: 1906; rpt. Charleston: L.H. Jenkins, 1949.

Pike steeps his descriptions of Masonic grades in Kabbalah/Cabala and other esoteria. Already on page 15, the 1st degree Apprentice is told, “...you must open the pages of the Sohar (i.e., *Zohar*) and Siphre de Zeniutha, and other kabbalistic books, and ponder deeply on their meaning.” From there on, the book is quite full of kabbalistic references and passages. Unfortunately, the bulk of these were lifted from one of the most unreliable sources: Eliphas Levi, whom Pike quotes freely without acknowledgement. (See “Levi's Kabbalistic Thought in America: Albert Pike,” in Uzzel, *The Kabbalistic Thought of Eliphas Levi*...noted above: Levi.) Pike also borrows from Adolphe Franck: On page 256 of *Morals and Dogma*, Pike

writes of Jewish families who had familiarized themselves with the doctrine of Zoroaster and, subsequently, developed those parts which could be reconciled with their faith; this sounds like Franck's conclusion regarding the "traces that the religion of Zoroaster has left in all parts of Judaism," stating later that "this borrowing did not destroy the originality of the Kabbalah," for it was reconciled with the Jews' concept of "the unity of cause" (Franck, *Kabbalah*, Bell edition, p. 224). Pike also makes numerous references to works which appear in Knorr von Rosenroth's *Kabbalah denudata*.

Greene, William B[atchelder]. *The Blazing Star; with an appendix treating of the Jewish Kabbala, also a tract on the Philosophy of Mr. Herbert Spencer and one on New England Transcendentalism*. Boston: A. Williams and Co., 1872; rpt without the tracts on Spencer and Transcendentalism as *The Blazing Star and the Jewish Kabbalah*, with a foreword by R.A. Gilbert, Berwick: Ibis Press [Nicolas-Hays, Inc.], 2003.

An unusual, albeit engaging, take on Kabbalah emerging from a mixture of the French occult scene around Eliphas Levi, Freemasonry, and New England Transcendentalism (1830s-60s, which included Ralph Waldo Emerson, Henry Thoreau, and early feminist Margaret Fuller).

Skinner, Ralston. *Key to the Hebrew Egyptian Mystery in the Source of Measures with Supplement*. 1875-76; rpt. Philadelphia: 1910; rpt. San Diego: Wizards Bookshelf, 1972.

Originally published as installments in *Masonic Review*, Skinner's book "constitutes a series of developments, based upon the use of geometrical elements, giving expression in a numerical value. These elements are found in the work of the late John A. Parker...setting forth his discovery (but, in fact, the rediscovery) of the quadrature value of the circle" (p. 1). The "geometrical elements," measures, and numbers are drawn mainly from the Great Pyramid and the Old Testament. Wizards Bookshelf, the reissuer of Skinner's *Key*, refers to it as "the most esoteric work we sell."

Blavatsky, H.P. *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, 2 volumes. New York: Bouton, 1877: reprinted often.

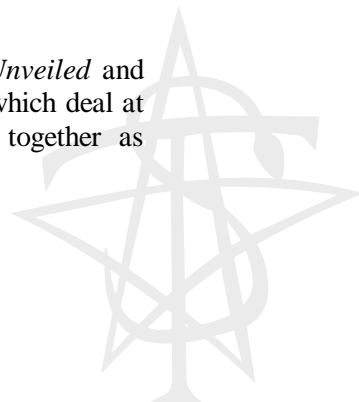
_____. *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*. 2 volumes (standard) or 5 volumes ("Adyar" edition). London: Theosophical Publication Society, 1888; reprinted often.

_____. "The Kabbalah and the Kabbalists at the Close of the Nineteenth Century," and "Tetragrammaton" in *Kabbalah and Kabbalism*, 1881-92, rpt., The Theosophy Company, n.d.; also in Nurho de Manhar's *Zohar: Bereshith-Genesis*, Wizards Bookshelf edition, pp. 396-424 (see below).

Where were the builders, the luminous sons of Manvantaric dawn? ... In the unknown darkness in their Ahhi Paranishpanna. The producers of form from no form—the root of the world—the Devamatri and Svabhavat, rested in the bliss of non-being. (*Book of Dzyan*, Stanza II, Section 1)

Throughout the compendious works of Mme. Blavatsky (hereafter HPB), *Isis Unveiled* and *The Secret Doctrine*, are numerous references to Kabbalah, and some passages which deal at length with kabbalistic doctrine. But in the collection of articles published together as *Kabbalah and Kabbalism*, HPB made it most clear that she believed that

1. "Kabbalah" was inferior to "our (Eastern) septenary system";



2. kabbalistic writings had “all suffered corruptions in their content by sectarian editors”;
3. there was “evidence of occult knowledge in the West,” even though HPB saw fit to expose “[its] limitations” and point to “the misleading character of Kabbalistic symbolism.”

With all of this, HPB claimed to be restoring the true meaning of kabbalistic doctrine according to Chaldean originals known to her—and only to her. She did condescend to say that “the Jews can claim the Zohar, Sepher Yetzirah, Sepher Dzeniuta and a few others, as their own undeniable property and as Kabbalistic works,” referring to the *Zohar* and *Sifre Detzeniuta* as if they were separate works. HPB’s attitude would raise eyebrows had she been the all-knowing scholar that she claimed to be. However, these statements come from one whose references to Kabbalah are shot through with serious errors and misunderstandings. HPB had but a cursory knowledge of the subject, and that from easily traceable sources.

For our own part we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history. (Society for Psychical Research: 1883, report)

Gershom Scholem writes (*Major Trends in Jewish Mysticism*, pp. 398-9)

There can be little doubt in my opinion that the famous stanzas of the mysterious Book Dzyan on which Mme. H.P. Blavatsky’s *magnum opus*, *The Secret Doctrine*, is based owe something, both in title and content, to the pompous pages of the Zoharic writing called *Sifra Di-Tseniutha*. The first to advance this theory, without further proof, was L.A. Bosman, a Jewish Theosophist, in his booklet *The Mysteries of the Qabalah* (1916) p. 31. This seems to me, indeed, the true ‘etymology’ of the hitherto unexplained title. Mme Blavatsky has drawn heavily upon Knorr von Rosenroth’s *Kabbala denudata* (1677-1684), which contains (vol. II, pp. 347-385) a Latin translation of the *Sifra Di-Tseniutha*. The solemn and magniloquent style of these pages may well have impressed her susceptible mind. As a matter of fact, H.P.B. herself alludes to such a connection between the two ‘books’ in the very first lines of *Isis Unveiled* (vol. I, p. 1) where she still refrains from mentioning the *Book Dzyan* by name. But the transcription used by her for the Aramaic title shows clearly what she had in mind. She says: ‘There exists somewhere in this wide world an old Book... It is the only copy now in existence. *The most ancient Hebrew document on occult learning—the Siphra Dzeniuta—was compiled from it.*’ The *Book Dzyan* is therefore nothing but an occultistic hypostasy of the Zoharic title. This ‘bibliographical’ connection between fundamental writings of modern and Jewish theosophy seems remarkable enough.

If one takes a lenient view, HPB’s sources could be blamed for the bulk of her errors, for many of these had indeed “suffered corruptions in their content by sectarian editors”:

1. from Pico to Knorr von Rosenroth, Christian cabalists believed that with kabbalistic methods rightly used, Jews could be shown the “truth” behind the Old Testament and won over to Christ;
2. Eliphas Levi, who “[n]ever made an independent statement upon any historical fact in which the least confidence could be reposed,” and who “never presented the sense of an author whom he was reviewing in a way which could be said to reproduce that author faithfully” (A.E. Waite, *The Holy Kabbalah*, p. 489).
3. S.L. MacGregor Mathers, who was also dependent upon Rosenroth and Levi;

4. Isaac Myer, whose earnest study contains many errors, some of which even HPB did not commit, as, for example, Myer's mix-up of the roles and order of the *sefirot*, calling *binah* the second and *hokhmah* the third (Myer, *Qabbalah*, pp. 259-63).

But with these sources and others, we cannot account for all of HPB's blunders. She alone refers to the Talmud as the "darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge" (*Isis Unveiled*, vol. I, p. 17), and she is unique in considering *Liber Drushim* as part of that murky Talmud (*The Secret Doctrine*, Adyar edition, vol. 2, p. 156). The nature of the Talmud is well known. As for *Liber Drushim* (= *Sefer ha-Derushim*), it is a sixteenth-century tract of the Lurianic school which HPB undoubtedly encountered in Rosenroth's *Kabbala denudata*. Further, her statements regarding the authorship of the *Zohar*, which are sprinkled through *The Secret Doctrine*, contradict one another and mix history, legend, and imagination differently with each reference.

Pancoast, S[eth]. *The Kabbala: The True Science of Light*. An Introduction to the Philosophy and Theosophy of the Ancient Sages, Together with a Chapter on Light in the Vegetable Kingdom. Philadelphia: J.M. Studdart and Co., 1877; New York: R. Worthington, 1883.

Pancoast makes two remarks in his introduction which, along with his ties with Mme. Blavatsky (as her physician), indicate his perspective:

...the grand old Kabbalistic Theosophy was the native root, the central trunk, whence *all* the religions the world has ever known sprang, as shoots and branches from a parent tree...

...the special purpose of this volume is to promote the well-being of mankind in this probationary world, by advocating Light and its Rays as the best remedial means for the Human Organism, when from any cause, internal or external, the equilibrium of health is disturbed, and disease wastes the body and deranges the mind—nay, even when there is no clearly defined disease, but only feebleness and indisposition for physical and mental effort.

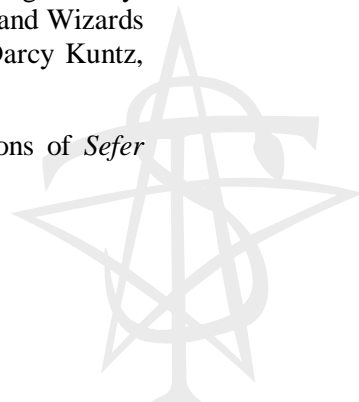
These ideas are bridged in statements such as

Light is the foundation upon which rests the superstructure of the Kabbalistic Theosophy—Light the source and centre of the entire harmonious system. Light was the first-born of God—His first manifestation.

Pancoast combines Kabbalistic Theosophy, the science and medicine of his day with its fascination with magnetism and electricity, and esoteric methods of "assisting nature" with "applications of Light" for the purpose of physical and mental health.

Westcott, William Wynn. *Sepher Yetzirah. The Book of Formation and the Thirty-Two Paths of Wisdom*. 1st edition, Bath: Fryar, 1887; 2nd edition, London: Theosophical Publishing Society, 1893; 3rd edition, London: J.M. Watkins, 1911; rpt. New York: Samuel Weiser 1975 and Wizards Bookshelf, 1990; so-called 4th edition as #3 of the Golden Dawn Series edited by Darcy Kuntz, Edmonds: Holmes Publication Group, 1996.

On Westcott's version of *Sefer Yezirah*, see my comments in "Notes on Editions of *Sefer Yezirah* in English."



_____. *Aesch Mezareph, or the Purifying Fire*. London: Theosophical Publishing Society, 1894; rpt. New York: Occult Research Press, n.d.; rpt. Edmonds: Holmes Publication Group, 1996.

See comments above regarding Knorr von Rosenroth, pages 11-14, and below regarding Mathers' *Kabbalah Unveiled*.

_____. *An Introduction to the Study of the Kabbalah*. London: J.M. Watkins, 1910 and 1926; rpt. Kila: Kessinger Publishing, n.d.

One can find similar material in *The Kabbalah of the Golden Dawn* by W.W. Westcott, with a preface by S.L. MacGregor Mathers, edited by Darcy Kuntz [Golden Dawn Series 16], Edmonds: Holmes Publishing Group, 1997; and in R. A. Gilbert's edition of Westcott's writings, *The Magical Mason*, Wellingborough: Aquarian Press, 1983.

Westcott's *Introduction*... was highly regarded by occultists of the Golden Dawn strain. Aleister Crowley, in *The Equinox* (vol. 1, no. 5, 1911) writes, "For the student unacquainted with the rudiments of the Qabalah we recommend the study of S.L.M. Mathers' 'Introduction' to his translation of the three principle books of the Zohar, and Westcott's 'Introduction to the Study of the Qabalah.' ... Dr. Westcott's little book is principally valuable for its able defense of the Qabalah as against exotericism and literalism."

Mathers, S[amuel] L[iddell] MacGregor. *The Kabbalah Unveiled*. London: George Redway, 1887; revised edition with a preface by Moina Mathers, London: Routledge and Kegan Paul, 1926; rpt. New York: Samuel Weiser, 1968—reprinted frequently.

Mathers is a particularly important figure in that he, with W.W. Westcott, was one of the founders of the Golden Dawn. As author of most of the Golden Dawn rituals and many of its instructions, he was instrumental in laying the groundwork for modern occultism. However, as a translator and commentator in the field of Kabbalah, he was prey to—and perpetuator of—much misunderstanding and misinformation. An easy way to demonstrate this is to look at a couple of lists which Mathers gives in *The Kabbalah Unveiled*.

On page 14, as the most important kabbalistic books, Mathers lists the following:

- (a) The Sepher Yetzirah and its dependencies.
- (b) The Zohar with its developments and commentaries.
- (c) The Sepher Sephiroth and its expansions.
- (d) The Asch Metzareph and its symbolism.

With the first two entries there can be no argument: the *Sefer Yezirah* and the *Zohar* are two of the most important and influential works in Kabbalah. But the third and fourth entries simply do not belong. With evidence of Mathers' dependence on Rosenroth, we can fairly assume the "Sepher Sephiroth" refers to the section of *Kabbala denudata* which treats of the unfolding of the tree of the *sefirot*, in outline, then diagrammatic, form based upon Israel Sarug's version of the teachings of Isaac Luria. It is an item of considerable interest, but not one of the canons of Kabbalah. "Asch Metzareph" (*Esh M'zaref*) is a rather unusual example of the merger of Kabbalah and alchemy. As such, it is something of a peripheral curiosity, not a central work.

On pages 14 and 15, Mathers gives a list of "the most important books" contained in the *Zohar*:

- (a) The SPRA DTzNIOVThA, Siphra Dtzenioutha, of “Book of Concealed Mystery,” which is the root and foundation of the *Zohar*.
- (b) The ADRA RBA QDIShA, Idra Rabba Qadisha, or “Greater Holy Assembly”: this is a development of the “Book of Concealed Mystery.”
- (c) The ADRA ZVTA QDIShA, Idra Zuta Qadisha, or “Lesser Holy Assembly”
- (d) The pneumatical treatise called BITH ALHIM, Beth Elohim, or the “House of Elohim,” ...from the doctrines of Rabbi Yitzchaq Loria...
- (e) The “Book of the Revolutions of Souls”...an expansion of Rabbi Loria’s ideas.

It is true that by the time we get to Luria (= Loria), the themes begun in *Sifra Detzeniuta* and the *Idrot* [(b) and (c)] were considered central to the *Zohar*, but in a purely zoharic context these texts are something of an oddity. Mathers ignored, or was ignorant of, the real core and bulk of the *Zohar*: the running commentary to the Torah. As with the previous list, the last two items simply do not belong. As Mathers even notes, they are Lurianic, which separates them from the *Zohar* by nearly 300 years.*

Mathers’ *Kabbalah Unveiled* is an English translation of (a), (b), and (c) of the second list as rendered from Knorr von Rosenroth’s Latin: *Kabbala denudata*. The translation is full of extranea—some Knorr’s, some Mathers’—so it is hardly a fair representation of these texts. (I recommend the translation of Roy A. Rosenberg: *The Anatomy of God*, New York: Ktav Publishing House, 1973.)

Myer, Isaac. *Qabbalah: The Philosophical Writings of Solomon Ben Yehuda Ibn Gebirol...and their connection with the Hebrew Qabbalah and Sefer ha-Zohar*. Philadelphia: privately issued, 1888; rpt. New York: Samuel Weiser, 1970; rpt. San Diego: Wizards Bookshelf, 1988.

Myer’s book discusses Gebirol’s work in relation to the *Zohar* and analyzes his *Mekor Hayim*. The bulk of the book is a survey of Kabbalah’s history and relationship to other religious systems. Myer’s last chapters are devoted to translated excerpts from the *Zohar*. Myer confused, or reinterpreted, some doctrine, e.g., the roles and order of the second and third *sefirot*: *hokhmah* and *binah*.

Papus [= Gerard Encausse]. *Qabalah: Secret Tradition of the West*. French original, 1892; English translation, Wellingborough: Thorsons and New York: Samuel Weiser, 1977.

Qabalah is a hodge-podge of Jewish and Christian, cabalistic and non-cabalistic elements. Several writers contributed to the work: Eliphaz Levi, Saint-Yves d’Alveydre, and “Sedir.” Papus himself drew on the works of Kircher, Lenain, Stanislas de Guaita, Heinrich Khunrath, and others, primarily Christian occultists, putting this work firmly in the Hermetic-Cabalist vein. It contains an eclectic bibliography which includes all sorts of stuff, much of which has nothing whatsoever to do with Cabala.

* Quite a few subsequent writers have accepted Mathers and his lists, especially the first, as authoritative. For instance, Charles Ponce in *Kabbalah* (San Francisco: Straight Arrow Books, 1973), pages 50-52, includes *Esh Mezaref* in his list, “Other Main Works of Kabbalism.” Typical of Ponce, he sets two perfectly viable choices (*Sefer Bahir* and Cordovero’s *Pardes Rimmonim*) against two items with no real place on the list (*Esh Mezaref* and *The Thirty-two Paths of Wisdom*). Mme. Blavatsky, too, referred to *Esh Mezaref* as one of the most important books in Kabbalah. As noted above, she and Mathers both made heavy use of von Rosenroth’s *Kabbala denudata*.

Agrippa, H.C. *Three Books of Occult Philosophy or Magic*. English edition by Wallis F. Whitehead, 1897; rpt. New York: Samuel Weiser, 1971.

See the comments above regarding Agrippa, pages 7 and 8.

Stirling, William. *The Canon. An Exposition of the Pagan Mystery Perpetuated in the Cabala as the Rule of All the Arts*. Elkin Matthews, 1897; rpt. London: Research Into Lost Knowledge Organisation Trust, 1974; rpt. York Beach: Samuel Weiser, 1999.

The ancient “canon of the arts” and knowledge through the ages of significant ratios and measures are considered *via* the proportions of ancient monuments and the numerical values of biblical names. The book attempts to establish that a standardized sacred geometry, which was applied in the construction of holy sites and in the writing of holy names, reflects key proportions of the universe.

Nurho de Manhar. *The Zohar. Bereshith-Genesis*. Published as a serial in *The Word*, a monthly magazine edited by H.W. Percival, New York: Theosophical Publishing Society, 1900-14; rpt. San Diego: Wizards Bookshelf, 1978 and 1980.

Nurho’s work is a translation of the first sections of the *Zohar* rendered in the light of Mme. Blavatsky’s teachings. Nurho was a member of the Golden Dawn whose real name was William Williams.

Waite, Arthur Edward. *Doctrine and Literature of the Kabbalah*. London: Theosophical Publishing Society, 1902.

_____. *The Secret Doctrine in Israel*. London: Rider and Co., 1913.

_____. *The Holy Kabbalah* (incorporating the two titles above). London: Williams and Norgate Ltd, 1929; rpt. New Hyde Park: University Books, 1960 and subsequently.

Waite made a serious attempt to set the record straight about what true Kabbalah was and what it was not. His effort was hampered by his falling prey to the unreliable Latin and French translations available to him, e.g., Knorr von Rosenroth’s *Kabbala denudata*, and Jean de Pauly’s *Le Livre de la Splendeur*, a Christianized French rendering of the *Zohar* which has been relied upon by a host of twentieth-century occultists, historians, and writers, including Denis Saurat and Anais Nin.

Begley, Walter. *Biblia Cabalistica, or The Cabalistic Bible*. London: Nutt, 1903; rpt. Belle Fourche: Kessinger Publishing, n.d.

Written “for lovers and collectors of literary curiosities,” this book treats “HOW THE VARIOUS NUMERICAL CABALAS HAVE BEEN CURIOSLY APPLIED TO THE HOLY SCRIPTURES” (from the preface and title page). According to Begley, there is an old cabala and a new cabala. “The first is mainly Hebrew, and occasionally Greek; the second is almost entirely Latin, and of much later invention, not being heard of till about A.D. 1530” (p. 3). Begley’s book treats the latter, “the record of Christian fancy on Christian themes”—primarily by way of *gematria*. Knowledge of Latin—and German—is helpful.

Peeke, Margaret B. *Numbers and Letters, or The Thirty-Two Paths of Wisdom*. 1908; rpt. Belle Fourche: Kessinger Publishing, n.d.

Infusions of Christian doctrine, coinages such as of “Sephiroths” and the dedication to Dr. Gerard Encausse (= Papus) give apt clues regarding this work’s orientation.

Crowley, Aleister. *The Equinox: The Official Organ of the A.A. The Review of Scientific Illuminism*. Volume I, Numbers 1-10, London: (Simpkin, Marshall) 1909-13; rpt. York Beach: Samuel Weiser, 1972 and 1999.

The Equinox is a grandiose esoteric miscellany which includes Golden Dawn materials (as reworked by Crowley), rituals, essays, “knowledge lectures,” stories, plays, tables, charts, poetry, etc. Two items of particular interest in the present context were extracted from *The Equinox*, namely “Gematria” (from vol. 1, no. 5) and “Sepher Sephiroth” (from vol. 1, no. 8), reprinted with *Liber 777* as *The Qabalah of Aleister Crowley* (New York: Samuel Weiser, Inc., 1973). See comments below, page 28, regarding Crowley and *Liber 777*.

Coleville, W.J. *Kabbalah, The Harmony of Opposites: A Treatise Elucidating Bible Allegories and the Significance of Numbers*. New York, Macoy Publishing and Masonic Supply Co., 1916; rpt. Kilo, Kessinger Publishing, n.d.

This readable presentation is derived from previous English sources (C.D. Ginsburg, translations of Eliphas Levi, S.L.M. Mathers, A.E. Waite, etc.). Coleville emphasizes the kabbalistic view of the human soul and includes a chapter entitled “Kabbalistic Doctrine Concerning Cause and Effect (Karma).”

Bond, Frederick Bligh; and Lea, Thomas Simcox. *Gematria. A Preliminary Investigation of the Cabala*. 1917; rpt. London: Research Into Lost Knowledge Organisation Trust, 1977.

Though some Hebrew *gematriot* appear toward the beginning, this work is primarily concerned with Greek letters and their values.

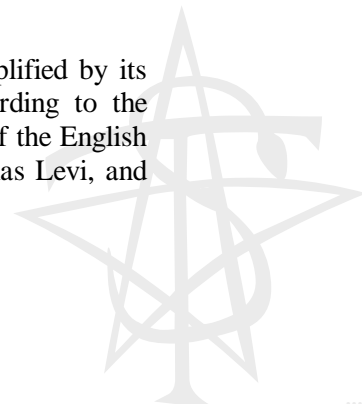
Gewurz, Elias. *The Hidden Treasures of the Ancient Qabalah*. Vol. I: The Transmutation of Passion into Power. Chicago: Yogi Publication Society, 1918.

_____. *The Mysteries of the Qabalah*. Vol. II, “Written down by seven pupils of E.G. Chicago: Yogi Publication Society, 1922.

These works are of the Hermetic-Cabalist type as influenced by Mme. Blavatsky, Golden Dawn writers, and the Masonic cabalists. One of the “seven pupils of E.G.” who wrote down *The Mysteries* was L.A. Bosman, mentioned above in Scholem’s comments regarding Mme. Blavatsky. Bosman’s *Mysteries of the Qabalah* (London: The Dharma Press, 1916; rpt. Kila: Kessinger, 2003) is identical to PART II (pp. 54—99) of the 1922 Yogi edition.

Boyle, Veolita Parke. *The Fundamental Principles of Yi-King, Tao: The Cabbalas of Egypt and the Hebrews*. New York: Azoth Publishing Company, 1920; Chicago: Occult Publishing Company, 1929; London: W. & G. Folye, 1934; rpt of the 1929 edition, Kila: Kessinger Publishing, n.d. (ca. 2000).

The nature of this work, which is at once eclectic and uncritical, can be exemplified by its (CHAPTER III) “Definitions of Letters and Numbers,” where meanings according to the “Hebrew Cabbala” and “Chinese Tao and Yi-King” are given for the 26 letters of the English alphabet. Boyle’s sources for “Hebrew” are S.L.M. Mathers, Isaac Myer, Eliphas Levi, and Papus.



Stenring, Knut. *The Book of Formation by Rabbi Akiba ben Joseph* Including the 32 Paths of Wisdom...with an introduction by Arthur Edward Waite. Philadelphia: McKay, 1923; rpt. New York: Ktav Publishing House, 1970.

See my “Notes on Editions of *Sefer Yezirah* in English” for details on Stenring’s translation and Waite’s introduction. Though Stenring’s is a much better piece of work, it has been overshadowed by Westcott’s edition of *Sefer Yezirah*, which has been reprinted many times and shows up in dozens of sites on the Internet.

Frater Achad [Charles Stansfield Jones]. *The Anatomy of the Body of God, Being the Supreme Revelation of Cosmic Consciousness*. Chicago: 1926; rpt. New York: Samuel Weiser, 1969.

_____. *The Chalice of Ecstasy, Being a Magical and Qabalistic Interpretation of the Drama of Parzival*. Chicago, 1923; Edmonds: Holmes Publishing Group, 1994.

_____. *The Egyptian Revival, or The Ever-coming Son in the Light of Tarot*. Chicago: 1923; rpt. New York: Samuel Weiser, 1969.

_____. “Horus, Isis, and QBL,” in *The Equinox*, Volume III, Number 10, edited by Hymenaeus Beta X [William Breeze]; York Beach: Samuel Weiser, 1986 and 1990.

_____. *I.N.R.I. De Mysteriis Rosae Rubae et Aurae Crucis*. Chicago: The Collegium Ad Spiritum Sanctum, 1924; rpt. Edmonds: Sure Fire Press, 1989.

_____. *Liber 31*. 1918/1948; San Francisco: Level Press, 1974; this edition includes “Additional Notes on Liber Legis,” *Liber QNA*, and “Gambling with the World.”

_____. *Q.B.L. or The Bride’s Reception, Being a Short Qabbalistic Treatise on the Tree of Life*. Chicago: 1923; rpt. New York: Samuel Weiser, 1969

_____. “XXXI Hymns to the Star Goddess” (1923), in *Tree: 3*, edited by David Meltzer, Santa Barbara: Christopher Books, Winter 1972: pp. 66-80.

Frater Achad is generally considered Aleister Crowley’s most important student. Achad expands upon the Golden Dawn *qabalah*, establishing some of his own variations on such things as the attributions of the Hebrew letters and their correspondences to the paths of the kabbalistic *tree of life*, in one book, *The Egyptian Revival*, turning the attribution system established by the Golden Dawn completely upside-down.

A more recent writer, considered by many to be Crowley’s true heir, is Kenneth Grant, whose numerous books treat *qabalah* throughout. See, for example, Grant’s summary statements regarding the *qabalistic* tradition in *Beyond the Mauve Zone* (London: Starfire Publishing Ltd, 1999), Chapter 8: “The Metaphysics of Transmission.” Mention of Grant leads inevitably to the subject of the OTO, *Ordo Templi Orientis*—a can of worms, indeed. Perhaps the best single book on this still-functioning order is *O.T.O. Rituals and Sex Magick*, by Theodor Reuss and Aleister Crowley, compiled and edited by A.R. Naylor, introduced by Peter-R. Koenig - (Thame: I-H-O Books, 1999). Though published in 1999, the book is already out of print, commanding high prices, many times its original \$50 cover price. The bulk of the book is OTO documents, which, apparently, the active OTO groups are not pleased to see in print. (A similar negative reaction greeted Francis King’s edition of the O.T.O. material in 1973, *The Secret Rituals of the O.T.O.* [New York: Samuel Weiser].) Further controversy surrounds the introduction—and assessments—of Peter-R. Koenig. Much of the

material which appears in *O.T.O. Rituals...* can be seen at Koenig's well-crafted website, *The Ordo Templi Orientis Phenomenon* at www.cyberlink.ch/~koenig/.

Pullen-Burry, Henry B. *Qabalism*. Chicago, Yogi Publication Society, 1925.

Pullen-Burry was a member of the Golden Dawn; he reached the level of Hierophant in 1894 under the motto *Anima pura sit*. *Qabalism* discusses the *sefirot*, the four worlds, Adam Kadmon, etc.

Hall, M[anly] P[almer]. *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. San Francisco: H.S. Crocker Co., 1928; rpt. Los Angeles: The Philosophical Research Society, 1978.

The subtitle, "*An Encyclopedic Outline...*," is certainly fitting. As far as Cabala is concerned, Hall's sources are all familiar to us from the present discussion: Barrett, Blavatsky, Fludd, Franck, Ginsburg, Khunrath, Kircher, Levi, Mathers, Myer, Papus, Paracelsus, Pike, Stenring, von Rosenroth, Waite, and Westcott.

Regardie, Francis Israel. *A Garden of Pomegranates: An Outline of the Qabalah*. London: Rider and Co., 1932; rpt. St. Paul: Llewellyn Publications, 1970.

A Garden... is an insider's summary of the Golden Dawn's *qabalah*. See Part 3 and "Items of Interests" for other works by Regardie.

Ancona, Sergius Gortan. *The Substance of Adam: A Complete System of Cosmogony Founded on the Kabbala*. London: Rider & Co., 1934; rpt. Brampton: Ballantrae Reprint (www.ballantrae-reprint.com).

Part One: THE FOUR WORLDS OF THE UNIVERSE; Part Two: THE WORLD OF THE MAN OF FLESH IN ACTION. Quoting such sources as the Bible (Old and New Testaments), the Zohar, *The Emerald Tablet*, and some Latin numbered Pico-like CABBALISTIC DOGMA(S) Ancona presents "the western tradition" which, by way of "the great works of Eliphaz Levi, Saint-Yves d'Alveydre and Fabre d'Olivet...goes back consistently and without interruption to what was given to the white race by its three great interpreters of God—Rama, Orpheus and Moses—and by direct grace of the Prince of the Archangels, the Son, Jesus the Christ."

Fortune, Dion. *The Mystical Qabalah*. London: Williams and Norgate, 1935; reprinted frequently.

This work is considered a "classic," essential reading for students of the Western esoteric stream as exemplified by the Golden Dawn and its heirs. Regarding Dion Fortune, see the comments below and "Items of Interest."



Part 3

The Hermetic Order of the Golden Dawn was founded in the 1880s by S.L.M. Mathers, W.W. Westcott (both of whom are represented in the list above), and a third, apparently less significant, gentleman named W.R. Woodman. Mathers and Westcott concocted an eclectic program of occult study containing quite a bit of Cabala as derived from the Christian sources we have discussed: Agrippa, Dee, von Rosenroth, etc. For better or worse, Golden Dawn teachings have become the cornerstone for much—if not most—of the occult work practiced today. The history of the Golden Dawn has been quite intelligently written about by Francis King, R.A. Gilbert and Ellic Howe; refer to “Items of Interest” for books by these writers.

The bulk of the Golden Dawn teachings, through its own documents, has been generally available since Israel Regardie’s four-volume edition of *The Golden Dawn*, 1937-40 (Chicago: Aries Press; frequent reprints were begun by Llewellyn Publications, St. Paul: 1969). Beyond Regardie’s full selection, other books which present further Golden Dawn documents of some significance include the following:

Mathers, S.L. MacGregor, et al. *Astral Projection, Ritual Magic, and Alchemy*. Edited by Francis King; 1st edition London: Spearman, 1971; rpt. New York: Samuel Weiser, 1975; 2nd enlarged edition, Rochester: Destiny Books, 1987.

This book presents the “Flying Rolls,” i.e., the instructional materials handed around to Golden Dawn members, not included in Regardie’s collection. The 2nd edition adds some material.

Torrens, R.G. *The Secret Rituals of the Golden Dawn*. New York: Samuel Weiser Inc., 1973.

Torrens gives historical accounts and doctrinal summaries and alternative (early) versions of the Outer Order rituals.

Gilbert, R.A. *The Golden Dawn Companion*. Wellingborough: Aquarian Press, 1986.

This *Companion* is a wealth of documentary minutia on the Golden Dawn’s history, structure, workings, membership, and sources.

Zalewski, Patrick J. *Secret Inner Order Rituals of the Golden Dawn*. Phoenix: Falcon Press, 1988.

Zalewski gives the 6=5 and 7=4 (i.e. The Inner Order) rituals not included by Regardie.

The quintessential example of the Golden Dawn’s brand of *Qabalistic* synthesis is Aleister Crowley’s *Liber 777*, which consists of table after table of correspondence—nearly 200 columns—arranged according to the ten *sefirot* and the twenty-two paths which interconnect them. This work calls itself a “Qabalistic dictionary of ceremonial magic, oriental mysticism, comparative religion and symbology.” Among the sources which the introduction acknowledges are *Kabbala denudata*, “the lost symbolism of the Vault in which Christian Rosenkreutz is said to have been buried,” Dee, Agrippa, the “Art” of Ramon Llull, Pietro di Abano, Eliphas Levi, to mention those who have been connected, however loosely, with Cabala. The preface of *777* goes on to say, “The Chinese, Hindu, Buddhist, Moslem, and Egyptian systems have never before been brought into line with the Qabalah; the Tarot has never been made public.” *777* was reprinted with two other “Qabalistic” items as *The Qabalah of Aleister Crowley* (New York: Samuel Weiser Inc., 1973; this collection has been reprinted a few times).

Some of the books listed in Part 2 of the present paper are considered “classics of qabalah,” especially Mathers’ *Kabbalah Unveiled* and Fortune’s *Mystical Qabalah*. A student of Fortune’s, Gareth Knight, produced a compendious study, *A Practical Guide to Qabalistic Symbolism* (Helios Book Service [UK], 1965; New York: Samuel Weiser, 1978), which offers a thorough compilation of the Golden Dawn’s “qabalah of correspondence” in its 500-plus pages.

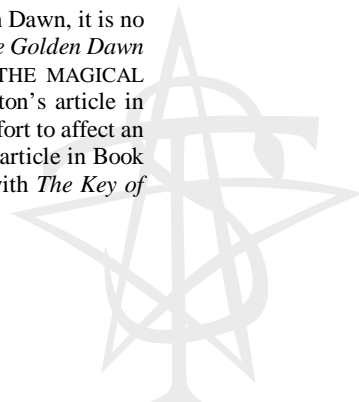
Among the books on Kabbalah/Cabala which are often recommended by students of Golden Dawn-type occultism are Waite’s *Holy Kabbalah*, Myer’s *Qabalah*, and Ginsburg’s *Kabbalah*; these are thought to be the “serious... difficult...scholarly” books on the subject. Considered more practical are Fortune’s *Mystical Qabalah* and the popular series by William Gray, which includes *The Talking Tree* (1977), *The Ladder of the Lights* (1981), *Concepts of the Qabalah* (1984) and *The Tree of Evil* (revised edition, 1985; all titles, New York: Samuel Weiser). *Concepts of Qabalah* is Volume 3 of Gray’s SANGREAL SODALITY SERIES: Vol. 1. *Western Inner Workings* (1983); Vol. 2. *The Sangreal Sacrament* (1983); Vol. 4. *Sangreal Ceremonies and Rituals* (1986). All of these titles were published by Samuel Weiser, Inc., New York.

Another great favorite is W. E. Butler’s *Magic and the Qabalah* (Wellingborough: Aquarian Press, 1964; rpt. New York: Samuel Weiser, 1972). None of these “practical” books draws on Jewish sources; each is based instead on Golden Dawn materials, whether first- or second-hand.

One book “presents the majority of the Kabbalistic teachings from the Golden Dawn in one fascinating volume”: Pat Zalewski’s *Kabbalah of the Golden Dawn* (St. Paul: Llewellyn Publications, 1993). This book may well reflect Golden Dawn teachings, but it also demonstrates that the longstanding tradition of mangling (Jewish) Kabbalah—and the stubborn ignorance of it—has not come to an end. The book’s account of the history and major texts of *Kabbalah* is studded with a staggering number of errors, betraying Zalewski’s failure to read the sources he lists; even the titles of the books given in the footnotes contain mistakes. As an inexpensive source showing what has become of Cabala, Zalewski’s book may have something to recommend it. However, John Michael Greer’s *Paths of Wisdom: Principles and Practice of the Magical Cabala in the Western Tradition* (St. Paul: Llewellyn, 1996) is a far better, more complete—and certainly more readable—introduction to the Golden Dawn Cabala. Neither as inclusive nor as well presented as Greer’s work is the similar wisdom of *Experiencing the Kabbalah* by Chic Cicero and Sandra Tabatha Cicero (St. Paul: Llewellyn, 1997), which offers the reader and “easy-to-use beginners guide.”

Recent interest in the Golden Dawn is demonstrated by a book-sized journal featuring articles by contemporary authors; between 1994 and 1998, four volumes were published (none since, however). The second volume, *The Golden Dawn Journal*, Book 2, is subtitled “Qabalah: Theory and Magic,” edited by Chic Cicero and Sandra Tabatha Cicero (St. Paul: Llewellyn, 1994).* The articles are spotty; some are downright bad. A few are sincere attempts to offer the results of thoughtful research, both academic and practical.

* Given that the Hermetic-Cabalist tradition is the major source of notions and practices for the Golden Dawn, it is no surprise that the subject of “Qabalah” (i.e., Cabala) is also well represented in the other issues of *The Golden Dawn Journal*: Book I: DIVINATION (1994); Book III: THE ART OF HERMES (1995); and Book IV: THE MAGICAL PANTHEONS (1998; all from Llewellyn Publications, St. Paul). See, for example, Madonna Compton’s article in Book III, “Logos Revealed: Hermetic Influences on the Renaissance Humanists,” where there is an effort to affect an academic tone in discussions of Pico, Reuchlin, Henry More, and Rosenroth; or Harvey Newstrom’s article in Book IV, “In the Beginning was the Word,” which draws on the *Sefer Yezirah* and *Sefer Bahir*—along with *The Key of Solomon*—in a discussion of the sundry epithets for each of the ten *sefirot*.



A checklist of basic readings on the “qabalah” of the Golden Dawn would include

1. Regardie’s edition of Golden Dawn documents, either as *The Golden Dawn* (most accessible through the Llewellyn reprints) or *The Complete Golden Dawn System of Magic* (—somewhat less available than the Llewellyn edition—from New Falcon Press).
2. Dion Fortune’s *Mystical Qabalah* (reprinted many times).
3. Regardie’s *Tree of Life: A Study in Magic* (which many occultists *and* academics rank as one of the best introductions to the whole topic).
4. Gareth Knight’s *Practical Guide to Qabalistic Symbolism* (available through Weiser reprints).
5. Crowley’s *777* (which is included in *The Qabalah of Aleister Crowley*, reprinted frequently by Weiser).
6. Golden Dawn versions of “qabalistic” texts:
 - a. Westcott’s *Sepher Yetzirah* (in print from several publishers and on the Internet at dozens of sites)
 - b. Mathers’ *Kabbalah Unveiled* (available both in print and on the Internet)

The Study of Christian Cabala in English: Addenda

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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: A Sampling of Biographical Dates

Addendum A: Items of Interest

Akerman, Susanna. "The Gothic Kabbala: Johannes Bureus, Runic Theosophy, and Northern European Apocalypticism," in *The Expulsion of the Jews: 1492 and After*, edited by Raymond B. Waddington and Arthur H. Williamson. New York – London: Garland Publishing, 1994.

"Scandinavia was the land of the Hyperboreans who had migrated to the Baltic shores before the fall of the Tower of Babel and who therefore possessed the original, uncorrupted culture and spirituality of mankind" (p. 177). "The most striking of the theorists of the new Baltic imperium was Johannes Bureus (Johan Bure, 1568-1652)" (p. 178). "As we now know, the rose cross [as in *Rosicrucian*, or *Christian Rosenkreutz*] alluded to the vision of Ezekiel and the splendor around the Merkabah as taught by Hebrew Kabbala..." (p. 183 [my brackets—DK]). Akerman's final section is entitled GUILLAUME POSTEL AND THE ROSICRUCIAN LION (pp. 188-192)

_____. "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" (p. 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" (p. 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).

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 preambulatory *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 have recently been 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, etc., 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], in *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 and Philadelphia: The Jewish Publication Society, 1969.

In "Humanism and Renaissance," see especially the 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.

Benz, Ernst. *The Mystical Sources of German Romantic Philosophy* (= *Les Sources Mystiques de la Philosophie Romantique Allemande*), translated by Blair R. Reynolds and Eunice M. Paul [PITTSBURG THEOLOGICAL MONOGRAPHS, New Series, 6]. Allison Park: Pickwick Publications, 1983:

CHAPTER IV, "The Cabalistic Sources of the Romantic Philosophy of Nature"

The sources outlined are the Spanish *conversos*, Lull, Pico, and Reuchlin. The philosophical recipients include Oetinger, Boehme, Saint-Martin (*via* Boehme), and Schelling (*via* Oetinger).

* 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."

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 in the present context 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."

_____. *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" (175-7).

Brann, Noel L. *Trithemius and Magical Theology: A Chapter in the Controversy over Occult Studies in Early Modern Europe* [SUNY SERIES IN WESTERN ESOTERIC TRADITIONS]. Albany: State University of New York, 1999.

Trithemius' "magical theology" was indebted to Cabala, particularly as declared by Pico della Mirandola. Trithemius absorbed not only Cabala's angelic magic and its rituals, which utilized divine names, but also its ciphers and cryptological methods. Scholarly debate over the beliefs and intentions of Trithemius comprise the discussion in the final chapter.

See also Wayne Shumaker, *Renaissance Curiosa* [MEDIEVAL & RENAISSANCE TEXTS & STUDIES, Volume 8] (Binghamton: Center for Medieval & Early Renaissance Studies, 1982), CHAPTER III: "Johannes Trithemius and Cryptography."

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 Orah* (Gates of Light). See below: Deirdre Green, page 43.

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 are regular contributors to the Russian-language journal, *Tirosh: Studies in Judaica*, now to its sixth volume (Moscow: 1998-2003). For information and article summaries in English, go to www.esnav.narod.ru/tirosh.htm.

_____. "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]).

Burnam, 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*.

Butler, Alison L. *THE REVIVAL OF THE OCCULT PHILOSOPHY: CABALISTIC MAGIC AND THE HERMETIC ORDER OF THE GOLDEN DAWN*. M.A thesis, St. John's: Memorial University of Newfoundland, 2000.

"We will show how this synthesis ['of cabalistic magic...in which many currents of esotericism could be assimilated'] began in the Renaissance by scholars such as Pico della Mirandola, Johannes Reuchlin and Heinrich Cornelius Agrippa von Nettesheim, and we will show how the process was concluded by Samuel Liddell MacGregor Mathers...This dissertation builds upon the work of Dame Frances Yates...." (p. ii)

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 *Qabalah*, 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 *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 [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 Francois 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.

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.

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," Duncan states in his preface. His 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 sourceworks of the Hermetic-Cabalist tradition is strutted about.

_____. *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 a 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."

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's "Cabbalah," discussed in VOLUME 1, PART 1, especially pp. 7-21, was 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 Boehme, 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 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.)

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.

See 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).

Gatti, Hilary. *Giordano Bruno and Renaissance Science*. Ithaca – London: Cornell University Press, 1999.

Gatti treats Bruno the scientific thinker and mathematician rather than Bruno the "Hermetic Magus"—the title Frances Yates gave him.

Gilbert, R.A. *The Golden Dawn: Twilight of the Magicians. The Rise and Fall of a Magical Order*. Wellingborough: The Aquarian Press, 1983.

Gilbert tells the story from the founding of the order in 1888 to its collapse in 1914. Several important documents are presented, such as the letters from Anna Sprengel (now generally considered fraudulent) authorizing and encouraging William Wynn Westcott to set up the Golden Dawn, and Westcott's "Historical Lecture."

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). 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.

Graetz, 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 39).

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*, 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).

Herrera, R.A. "Ramon Lull: 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 most readable summary of Lull'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," Number 41, Autumn 1988.
- _____. "Daath, Kether and the Event Horizon," Issue Number 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," Number 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 (trans). "An Early Rosicrucian Text: *Cabala: Mirror of Art and Nature*," Number 20, Summer 1983.
- Knight, Graham. "Lilith and the Primal Water," Number 40, Summer 1988.
- Krzok, Paul. "The 49 Powers in Kabbalah," Number 40, Summer 1988.
- _____. "The Sevenfold Kabbalah," Number 37, Autumn 1987.
- McLean, Adam. "A Kabbalistic-Alchemical Altarpiece," Number 12, Summer 1981.
- Nintzel, Hans. "Alchemy and Qabalah," Number 12, Summer 1981.
- Prinke, Rafal. "De Cabal Alchymica or The Alchemical Tree of Life," Number 14, Winter 1981.
- Ronan, Stephen. "Theodorus of Asine and the Kabbalah," Number 42, Winter 1988.
- Smyth, Violet. "A Key to the Letters of the Q.B.L." Number 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.” (page 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 and 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).

Howe, Ellic. *Magicians of the Golden Dawn. A Documentary History of a Magical Order 1887-1923*. London: Routledge and Kegan Paul, 1972; New York: Samuel Weiser, Inc., 1978.

An account based on careful research, though not fully sympathetic to its subject.

Idel, Moshe. “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 Lazarelli.”

_____. “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).

_____. “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)

Jayne, Sears. *John Colet and Marsilio Ficino*. Oxford: Oxford University Press, 1963; rpt Westport: Greenwood Press, 1980.

“A study of J. Colet’s copy of the Epistolae of Marsilio Ficino, including the original text with a translation of Colet’s marginalia and some of the correspondence between the two men.”

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.”

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.”

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 meta-science, offering two possible forms: magical and mathematical.

King, Francis. *Ritual Magic in England*. London: Neville Spearman Ltd., 1970 = *The Rites of Modern Magic*. New York: The Macmillan Company, 1971.

King’s account is a bit more ranging than Howe’s (*Magicians of the Golden Dawn*). King gets into some of the subsequent Golden Dawn offshoots which appeared after the original order’s demise. In some ways broader still is *The Rebirth of Magic*, which King co-authored with Isabel Sutherland (London: Corgi Books, 1982), with a bit more background and detail on the French occult revival, and expanded treatment of personalities such as Dion Fortune.

_____. *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 *cabala* 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 and 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.”

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/Qabala.

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

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

Lesley, Arthur Michael, Jr. “*THE SONG OF SOLOMON’S ASCENTS*” BY YOHANAN ALEMANN: *LOVE AND HUMAN PERFECTION ACCORDING TO A JEWISH COLLEAGUE OF PICO DELLA MIRANDOLA*. Ph.D. dissertation, Berkeley: University of California, 1976.

In *The Song of Solomon’s Ascents* (SHIR HA-MA’A LOT LI-SHLOMO), “drawing from the most diverse sources, Alemanno both defined his conception of the complete wise man and praised an historical figure as the model for Jewish virtue in fifteenth-century Italy. The *Song of Solomon’s Ascents* is, in addition, a compendium of the syncretistic teachings of Alemanno, one of the eminent Jewish teachers of his time, and a figure notable to investigators of the Florentine Platonists as Pico’s consultant on Hebrew letters after 1488” (pp. 2-3).

Along with background material, Lesley offers a detailed (153-page) summary of *The Song of Solomon’s Ascents* stating, “The length, embellishment and verbosity of Alemanno’s Hebrew composition precluded making a translation. ... (It) is to be hoped that pruning can better expose the sense and structure of the original” (p. 2).

In connection with all this, see Fabrizio Lelli, "Biography and Autobiography in Yohanan Alemanno's Literary Perception," in *Cultural Intermediaries: Jewish Intellectuals in Early Modern Italy*, edited by David B. Ruderman and Giuseppe Veltri (Philadelphia: University of Pennsylvania Press, 2004).

Llull Ramon. *Doctor Illuminatus. A Ramon Llull 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."

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.

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

Mirsky writes (pages 18-19):

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.

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

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

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

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

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

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

O'Regan, Cyril. *Gnostic Apocalypse: Jacob Boehme's Haunted Narrative*. Albany: State University of New York Press, 2002.

See especially CHAPTER 9, "Kabbalah in Boehme's Discourse and its Valentinian Enlisting." O'Regan concludes that Boehme was more kabbalah-like than genuinely kabbalistic.

Owens, Lance. "Joseph Smith and Kabbalah: The Occult Connection," in *Dialogue: A Journal of Mormon Thought*, Volume 27, number 3, Fall 1994.

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 briefer account, "Joseph Smith: America's Hermetic Prophet," is in *Gnosis Magazine*, Number 35, Spring 1995.

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

“Qabalah” gets its turn in Ozaniec’s series of books on such topics as meditation, the chakras, tarot, dowsing, etc. Ozaniec 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,” Ozaniec states, “While acknowledging the Jewish origins of Qabalah, at the same time it is impossible to ignore non-Jewish influences which have become incorporated into its fabric” (page 7).

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).

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

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

Pico was wrong when he believed that Cabala came from Moses. But he sensed that the two currents [Hermetism and Cabala] were essentially identical. In this he was right, because both Hermetism and Cabala date from the same period of history, reflect the same culture, Hellenism, and originate in the same climate, Alexandrian gnosis. (pp. 224-5: [my brackets-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), known for his translation and commentary on *Sefer Yetsirah*, and “the Jew of Amsterdam.” 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” (page 96).

Raphael. *Pathway of Fire. Initiation to the Kabbalah* [= *La Via del Fuoco secondo la Qabbalah—'Ehje' 'Aser 'Ehje'*, 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” (p. 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. *The Complete Golden Dawn System of Magic*. Tempe: New Falcon Publications, 1984 and 1994.

An expanded version of Regardie’s earlier work, *The Golden Dawn*.

Other noteworthy works by Regardie:

- *Ceremonial Magic. A Guide to the Mechanisms of Ritual*. Wellingborough: The Aquarian Press, 1980 and 1982.
- *The Tree of Life. A Study in Magic*. London: Rider and Co., 1932; rpt New York and York Beach: Samuel Weiser, Inc., 1969 and 1989.

Roob, Alexander. *Alchemy and Mysticism. The Hermetic Museum*, translated by Shaun Whiteside. Koln [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 [orig. Italian: 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.

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

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 great detail in *The Manna Machine* by the same authors (London: Sidgwick and 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 (1906-11, Paris) 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.”

_____. *Milton: Man and Thinker*. New York: The Dial Press, 1925; rpt 1935.

Saurat begins Section II, “Contemporary Sources and Influences,”

Milton’s relationship to movements of his own time may be summed up thus: roughly speaking, the whole of Milton’s philosophy is found in the Kabbalah, except his materialism; his materialism is found in Fludd, except his mortalism; and his mortalism is connected with ideas of the contemporary English Mortalist group. The three stages are connected and form developments, one from the other: Fludd starts from the Kabbalah, and the Mortalists have their general principles in common with Fludd, and probably derived them from him. (page 280)

Countering Saurat, see Marjorie H. Nicolson, “Milton and the *Conjectura Cabbalistica*,” in *Philological Quarterly*, vol. 1, no. 1 (January 1927); Joseph L. Blau, “The Diffusion of the Christian Interpretation of the Cabala in English Literature,” in *The Review of Religion*, Vol. VI, No. 2 (1942); and R. J. Zwi Werblowsky, “Milton and the *Conjectura Cabbalistica*,” in *Journal of the Warburg and Courtauld Institutes*, Volume XVIII, Numbers 1-2 (1955), which is listed below.

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.

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

In a discussion of the structure of Rudolph Steiner’s MYSTERIA AETERNIS (“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.

Serra, Charles Nicholas, II. *AS ABOVE, SO BELOW: YEATS, CROWLEY, AND QABALAH*. Ph.D. dissertation, Binghamton: State University of New York, 1996.

"[I]f one comes to Yeats's texts with an understanding of Qabalah in application (*via* Crowley) then one should be able to reconstruct Yeats's deliberately fragmented overstructure or didactic message." (p. v)

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 the segment "Jewish Philosophers in Italy of the Quattrocento").

Sturzaker, 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 YHShWH: The Rabbi Called Jesus Christ [= Memoire sur le retour du rabbi qu'on appelle Jesus*. Paris: Editions Robert Laffont, S.A., 1975] York Beach: Samuel Weiser, 1994.
- "What about 'Ra'?" in *Tree 4: Ra*, edited by David Meltzer. Berkeley: [Tree Books], 1974.

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 and 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 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 Graetz on Kabbalah). The late Ioan Culianu's comments 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), page ix-x, and in Wayne Shumaker's comments in *Natural Magic and Modern Science* (Binghamton: State University of New York, 1989), pages 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 "Agrrippa 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.

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).

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.

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.

See also Webb's companion volume—a "meticulously-researched history of occultism since 1918"—*The Occult Establishment* (LaSalle: Open Court, 1976). 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, and then on to Timothy Leary and Ken Kesey.

Werblowsky, R. J. Zwi. "Milton and the *Conjectura Cabbalistica*," in *Journal of the Warburg and Courtauld Institutes*, Volume XVIII, Numbers 1-2 (London: The Warburg Institute, 1955).

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."

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.

Wolfson, Elliot R. "The Tree That is All: Jewish-Christian Roots of a Kabbalistic Symbol in *Sefer ha-Bahir*," in *Journal of Jewish Thought and Philosophy*, volume 3, issue 1, edited by Elliot Wolfson and Paul Mendes-Flohr. Harwood Academic Publishers GmbH, 1993; and *Along the Path: Studies in Kabbalistic Myth, Symbolism, and Hermeneutics*. Albany: State University of New York Press, 1995.

Wolfson speculates that the motif of the cosmic tree combines Jewish and Christian influences. While doing so, he calls into question traditional lines of inquiry into certain subject matter (namely, the ten *sefirot*) as the major indication of the origins of Kabbalah. Wolfson says, in effect, that if *Sefer ha-Bahir* is the earliest known work which can properly be called kabbalistic, its own contents suggest that something more—if not something other—than the *sefirot* comprises Kabbalah's primal swirlings.

Addendum B:

Seventeenth-century printed works on Christian Cabala in English*

[A catalogue of title pages and sources]

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 Iudge 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.
< *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 in the section "Archival Works." For works on Agrippa, see above: *Study of Christian Cabala...*, Part 1, pages 7-8.

* 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, actions and wayes : from August 24, 1662 to December 25 in the same year London : 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):

- 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 acceptation” (“full acceptance” in *The New English Bible*):

Amongst the *Jews* there were many *mysterics*, 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 *Mysterics*, 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 *Spinisian*, 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.

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, and van Helmont, 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. See also Hutton's two 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], and (2) “From Christian Kabalism to Kabalistic Quakerism: the Kabalistic Dialogues of Anne Conway, Henry More, and George Keith,” in *Christliche Kabbala*, edited by Wilhelm Schmidt-Biggemann (Ostfildern: Jan Thorbecke Verlag, 2003).

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.
< *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. Govdae, 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.”

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 subjoyned A Rabbinical and Paraphrastical 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 CABBALAE Aeto-Paedo-Melissaeae 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 *materiated* or made *material*, although not *immediately*.

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

- 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. Dunstans 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 Aquilae, 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 *Paradoxical 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 *Paradoxical Discourses*, which is listed next.

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. of THE *Paradoxical 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 Kettlewel*, at the *Hand and Scepter* near *S.Dunstan’s Church in Fleetstreet*. 1685. (pp. 105-161)

The final query 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.

(*Paradoxical Discourses*, pages 157-9)

- *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.

< *Seder Olam ordo seculaorum, 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 portion of the Appendix to *Seder olam* (page 227, “*Emend. And Explic.*” to page 95, l. 5) appears in Coudert’s *Impact*, page 253-4.

- “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)

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. 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). Section 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).

None of van Helmont’s English works has been republished.

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 Flesher*, and are to be sold by *William Morden* Bookseller in Cambridge, 1653.

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 Ladiship 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 Allison Coudert bluntly states, “*Conjectura Cabbalistica* ... had been written in virtual ignorance of authentic kabbalistic texts.” (Coudert, *Impact*, p. 232) See the articles by Sarah Hutton noted above in the section regarding Anne Conway, and her “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). *Conjectura Cabbalistica* is volume 2 of *Henry More: Major Philosophical Works* (9 volumes), edited by G.A.J. Rogers [series: THE CAMBRIDGE PLATONISTS] (Bristol: Thoemmes Continuum, 1997). *Conjectura* is summarized in Waite’s *Holy Kabbalah*, pp. 472-3.

Vaughan, Thomas (1622-1666):

- *MAGIA ADAMICA*, OR The *Antiquitie of Magic* : AND The *Descent* therof from *Adam* downwards, proved. Whereunto is added, a perfect, and full *Discoverie* of the true *Coelum Terrae*, 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 Yezirah*, 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 thus, 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).

Bibliography for Addendum B:

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- 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
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- Spector, Sheila. *Jewish Mysticism: An Annotated Bibliography on Kabbalah in English*. New York/ London: Garland Publishing, 1984.
Section 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 [KABBALAH UNVEILED] *Seu* Doctrina HEBRAEORUM TRANSCENDENTALIS ET METAPHYSICA ATQUE THEOLOGICA [OR THE TRANSCENDENTAL, METAPHYSICAL, AND THEOLOGICAL DOCTRINES OF THE HEBREWS] *OPUS* Antiquissimae Philosophiae Barbaricae variis speciminibus refertissimum. *IN QVO* Ante ipsam Translationem Libri difficillimi, atq; in Literatura Hebraica Summi, Commentarii nempe in Pentateuchum, & quasi totam Scripturam V.T. Cabbalistici, cui nomen SOHAR Tam Veteris, quam recentis, ejusque Tikkunim seu supplementorum tam Veterum, quam recentiorum, praemittitur APPARATUS ...

The frontispiece diagram (facing the title page) and the INSCRIPTIONES TITULI, a poem (*verso* of title page) which explains the words (*Explicat, 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 *Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* (HEREAFTER Coudert, *Impact*), page 138.

PRAEFATIO EDITORIS AD LECTOREM / *Philebraeum, Philochymicum, & Philosophum*
[EDITORIAL PREFACE TO THE READER]

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

INDEX LOCORUM S. SCRIPTURAE 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 Orah*, various Lurianic writings, and *Aesch 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, though numerous translated passages can be found. The introduction to *Pardes* has been translated by Ira Robinson: *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His OR NE'ERAV* (New York: Yeshiva University Press, 1994).

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

Aesch 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 *Aesch 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*. Raphael Patai includes a translation of *Aesch Mezareph* in *The Jewish Alchemists: A History and Source Book* (Princeton: Princeton University Press, 1994): Chapter Twenty-Six. "*Esh 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: Tabulae duae Synopticae 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 Drushim, 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: Quaestiones & Considerationes Tractatum primum Libri Drushim [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 CABBALISTICAE 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*, (section) "Naphtali Hirtz," pages 420-422.

9. 173—224: Ad Clarissimum ac Eruditissimum Virum N. N. De rebus in Amica sua Resposione contentis Ulterior 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 EZECHIELITICAE Sive MERCVAE EXPOSITIO, Ex Principiis Philosophiae Pythagoricae Praecipisque Theosophiae Judaicae Reliquiis 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 MERCVAEUS, Quo, in DIVINIS MYSTERIIS MERCVAE EZECHIELITICAE 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]

An abridged English translation of More's *MERCVAE EXPOSITIO* appears in the appendix to R. Casway, *A Miscellaneous Metaphysical Essay: or, an Hypothesis Concerning the Formation and Generation of Spiritual and Material Beings... to which is added some thoughts upon creation in general, upon pre-existence, the cabalistic account of the Mosaic creation, the formation of Adam, and fall of mankind ; and upon the nature of Noah's deluge. As also upon the dormant state of the soul, from the creation to our birth, and from our death to the resurrection...by an impartial inquirer after truth*, London: A. Millar, 1748. *MERCVAE EXPOSITIO* is summarized in Waite, *Holy Kabbalah*, pp. 471-2.

MERCVAE 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: FUNDMENTA PHILOSOPHIAE Sive CABBALAE AETO-PAEDO-MELISSAEAE EJUSDEM [FUNDAMENTALS OF PHILOSOPHY OR THE KABBALAH OF THE EAGLE-BOY-BEE—Henry More]

Passages from More's *Fundamenta Philosophiae* (KD I, 1: 302-4), are translated in Coudert, *Impact*, pp. 236-7. Other sections (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.

308—312: AD FUNDAMENTA CABBALAE AETO-PAEDO-MELISSAEAE 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 Philosophiae* 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. Sohar*, p. 308.&cc. Printed in Latin at *Sultsbach*, Anno 1677. To which is subjoyned A Rabbinical and Paraphrastical 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." It has not been republished. See above, pp. 61-62.

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

Prefatio Editoris ad Lectorum (EDITORIAL PREFACE TO THE READER)

1—192: PORTA COELORUM [GATE OF HEAVEN]. (Philosophiae Cabbalistica) = an 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)—for "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* [noted below], p. 21); 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 Hebraeorum de Spiritibus.)

Further on Herrera:

- Krabbenhoft, Kenneth. *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* [INTER-

NATIONAL 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.
- Waite. *The Holy Kabbalah*, pages 422-3.

193—255: *PARS QUARTA*, quae 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 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.) However, copies may still be available directly from ALCHEMY WEB BOOKSHOP at www.alchemy.dial.pipex.com > MAGNUM OPUS BOOKS.

* 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.

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 (Tysoe: 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.

** The full title is *777 revised, vel, Prolegomena symbolica ad systemam sceptico-mysticae viae explicandae, fundamentum hieroglyphicum santissimorum scientiae summae*, also called *Liber 777*.

TOMUS SECUNDUS (Frankfort: 1684):

Id est LIBER SOHAR RESTITUTUS [WHICH IS THE BOOK ZOHAR RESTORED]; *Cajus content a pagina versamonstrabit*. OPUS Omnibus genuinae antiquitatis, & sublimiorom Hebraicae gentis dogmatum indagatoribus, nec non Hebraicae & Chaldaicae linguae, & in specie Idiomaticis Terrae Israeliticae, tempore Christi & Apostolorum usitati, Studiosis, aliisque curiosis utilissimum, & vere Kabbalisticum...

1—38: Lectori Philebraeo Salutem! [GREETINGS BELOVED 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. Jacob 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 Areae 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 = Sections 130—236 of Naftali Hirtz' *Emek ha-Melekh*

Refer to Waite, *Holy Kabbalah*, (section) "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 Hebraeorum 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] = Hayyim Vital's *Sefer ha-Gilgulim*

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, translated 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, and 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 [namely, *Sha'ar ha-Gilgulim*, *Sha'ar ha-Hakdamot*, and *Otsrot Hayim*] (Northvale – Jerusalem: Jason Aronson Inc., 1999): PART I. REINCARNATION
- CHAPTER NINE, “Metempsychosis, Mystical Fellowship, and Messianic Redemption” in Lawrence Fine, *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.

3. 1—70: (appended to some editions of KD) ADUMBRATIO KABBALAE CHRISTIANAE, *Idest SYNCATABASIS HEBRAIZANS, Sive BREVIS APPLICATIO DOCTRINA HEBRAEORUM CABBALISTICAE AD DOGMATA NOVI FOEDERIS ; PRO FORMANDA HYPOTHESE, AD CONVERSIONEM JUDAEORUM PROFICUA* [OUTLINE OF CHRISTIAN CABALA WHICH 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 MOENUM*, Sumtu JOHANNIS DAVIDIS ZUNNERI, Cassitero JOH. PHIL. ANDREAE. ANNO M DC LXXXIV.

CONTENTS:

- Chapter 1. Of the various states of the universe
- Chapter 2. Of the first state of the universe *or* of the primordial Institution, *and* of its nature
- Chapter 3. Of the mediator of the first produced, *or* Primal Adam
- Chapter 4. Of the Beings Produced *and* of the purpose of their production
- Chapter 5. Of the state of the subsequent Destitution
- Chapter 6. Of the state of the modern Constitution
- Chapter 7. Of the preexistence of the Souls...
- Chapter 8. Of the Personae of the Divine...
- Chapter 9. Of the third state of Corruption, of the fall of the souls
- Chapter 10. Of the supreme state of Restitution, *and* of its first stage
- Chapter 11. Of the second stage of the Restitution of the souls
- Chapter 12. Of the two ultimate stages of the messianic Restitution

See Sheila Spector's summary of *Adumbratio Kabbalae Christianae* 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 Kabbalae Christianae, Traduit du latin pour la premiere fois*, edited by Gilly de Givry [BIBLIOTHEQUE ROSICRUCIENNE, 2. ser., no. 1] Paris: Bibliotheque Chacornac, 1899; reprinted, Milano: Arche, 1975.

Added title page: ADUMBRATIO KABBALAE CHRISTIANAE; 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]

[F.M. van Helmont] *Adumbratio Kabbalae Christianae, Traduit du latin pour la premiere 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; available at www.koshertorah.com
- 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 *Judaeo-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)
- _____. “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:
A Sampling of Biographical Dates**

Raymon Llull	1232-1316	Ralph Cudworth	1617-1688
Moses de Leon	1240-1305	Thomas Vaughan	1622-1666
Abraham Abulafia	124?-1291	Henry Vaughan	1622-1695
Joseph Gikatilla	124?-1305	Anne Conway	1631-1679
Dante	1265-1321	John Brinsley	fl. 1633
Abner of Burgos	1270-1348	von Rosenroth	1636-1689
Pablo de Heredia	1405?-1486	Leibniz	1646-1716
Ficino	1433-1499	Swedenborg	1688-1772
Alemanno	1434-1504	Oetinger	1702-1782
Abraham Farissol	1452-1528	Samuel Falk	1710-1782
Johannes Reuchlin	1455-1522	Cagliostro	1743-1795
Leone Ebreo	b. ca. 1460	William Blake	1757-1827
Pico	1463-1494	Francis Barrett	177?-
Trithemius	1462-1516	Albert Mackey	1807-1881
Egidio da Viterbo	1465?-1532	Albert Pike	1809-1891
John Colet	1467-1519	Adolph Franck	1809-1893
Giorgi (Zorzi)	1467-1540	Eliphas Levi	1810-1875
Galatinus	1480-1539	Hargrave Jennings	1817?-1890
H.C. Agrippa	1486?-1535	W.B. Greene	1819-1878
Paracelsus	1493-1541	H.P. Blavatsky	1831-1891
Guillaume Postel	1510-1581	C.D. Ginsburg	1831-1914
Paulus Ricius	1511-1532	Isaac Myer	1836-1902
Jean Thenaud	fl. 1511	Margaret Peeke	1838-1908
Teresa of Avila	1515-1582	Bernard Pick	1842-1917
Moses Cordovero	1522-1570	Walter Begley	1845-1905
John Dee	1527-1608	W.W. Westcott	1848-1925
Luis de Leon	1528?-1591	Vladimir Soloviev	1853-1900
Isaac Luria	1534-1572	S.L.M. Mathers	1854-1918
Juan de la Cruz	1542-1591	A.E. Waite	1857-1942
Hayim Vital	1542/3-1620	Florence Farr	1860-1917
Pistorius	1546-1608	W.J. Colville	1862-1917
Giordano Bruno	1548-1600	Sepharial	1864-1929
H. Khunrath	1560-1605	Frederick B. Bond	1864-1945
Johannes Bureus	1568-1652	Papus G. Encausse	1865-1916
Cohen de Herrera	157?-1639	Aleister Crowley	1875-1947
Robert Fludd	1574-1637	Paul Foster Case	1884-1954
Jacob Boehme	1575-1624	Frater Achad	1886-1950
A. Kircher	1602-1680	Dion Fortune	1890-1950
Henry More	1614-1687	Manly P. Hall	1901-1990
F.M. van Helmont	1614-1699	Israel Regardie	1907-1985