

The Jewish Tradition and its Science of the Soul

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The Jewish tradition is the oldest of the three Abrahamic monotheisms, yet many remain unaware that Judaism, like other world religions, offers a complete and fully integrated psychology. Due to the dominance (and limitations) of the modern discipline as practiced in the West today, other ways of fathoming the human psyche – based on the world’s spiritual traditions – have been largely neglected or dismissed. By reclaiming a true “science of the soul,” genuinely holistic modes of knowing and healing – which recognize that a person comprises Spirit, soul, and body – can be made available to those who are looking for more effective ways to tackle the grave mental health crisis we face today. This essay will explore the unique contribution that Jewish mysticism, in particular, can make in helping us to better understand who we are *sub specie aeternitatis* (‘under the aspect of eternity’).

Each of the world’s religions contains both an exoteric and esoteric dimension yet, at the heart of them all, can be found a unanimous affirmation of the Absolute. It is through the Kabbalah and Hasidism, the mystical dimensions of Judaism, that its most profound contribution to the understanding of the human psyche is apparent. Gershom Scholem (1897–1982), the preeminent scholar of Jewish mysticism, explains how this tradition can be interpreted in psychological terms: “[T]he secrets of the divine realm are presented [as] mystical psychology.”¹

The term Kabbalah is derived from *qabbal*, meaning “to receive,” yet it also signifies “to welcome” and “to accept,” referring to the seeker who is open to receive divine revelation. The Hebrew word *qabbâlâ* also means “tradition,” associated with an uninterrupted “chain” (Hebrew: *shelsheleth*) of transmission that unifies the present to the past, and which continues into the future. The Kabbalistic perspective is founded on our capacity for transcendent knowledge and the ability to enter the spiritual world, through which we can be sanctified and united to the Absolute (*Ayin*). The role of wisdom (*hokhmah*) is essential in understanding the human condition – that is, discerning the intermediary realm of the soul and what lies beyond it. Accordingly, “And they that be wise shall shine as the brightness of the firmament” (Daniel 12:3) and “[W]isdom giveth life to them that have it” (Ecclesiastes 7:12).

Jewish mysticism distinguishes between the revealed and hidden aspects of the Divine, known as “the Infinite” (*Ein Sof*). It is important to emphasize that everything contained in the mystical dimension of Judaism is to be found within the hidden meaning of the Torah:

Woe to [those] who look upon the Torah as simply tales pertaining to things of the world, seeing thus only the outer garment. But [those] whose gaze penetrates to the very Torah, happy are they. Just as wine must be in a jar to keep, so the Torah must be contained in an outer garment. That garment is made up of the tales and stories; but we, we are bound to penetrate beyond.²

So it is with the Torah; the innermost dimension of its truth can only be known through the exoteric or formal structure of the faith. The Zohar explains that “only through the disclosed can a man reach the undisclosed.”³ Within Jewish mysticism, the spiritual guide (*Zaddik*) has become a living expres-

sion of the Torah and its innermost meaning. For this reason, a disciple of a celebrated saint has said: “I did not go to the ‘Maggid’ of Meseritz to learn Torah from him but to watch him tie his boot-laces.”⁴

The Kabbalah is no different from most mystical traditions, in that it has, in large part, been transmitted orally from master to disciple, but its origins are divine. The difficulty of writing down esoteric teachings has been expressed by many. Rabbi Isaac Luria (1534–1572) writes:

It is impossible, because all things are interrelated. I can hardly open my mouth to speak without feeling as though the sea burst its dams and overflowed. How then shall I express what my soul has received, and how can I put it down in a book?⁵

Religion and its Integrative Psychology

It needs to be said that while all religions contain a “science of the soul,” it would be an error to reduce religious phenomena to mere psychology. They are much more than this, as they transcend the realm of the human psyche and allow access to what is higher than it. If the religions were to be reduced to something less than what they really are, their transpersonal modes of knowing and healing would be overlooked. To illuminate integrative psychology within the Jewish tradition is not to reduce it to a psychological system as such.

The rupture between mind and body, that is foundational to mainstream psychology, reduces all human experience to the private, subjective realm. Yet, the spiritual psychologies found across humanity’s diverse cultures insist on the *objective* nature of reality. Within Jewish mysticism, well-being is viewed in its totality and seeks to integrate all aspects of the individual. As Leo Schaya (1916–1985) notes:

The whole of existence . . . is the expression of the one reality, that is to say the totality of its aspects, manifestable and manifested, in the midst of its very infinity. Things are no more than symbolic “veils” of their divine essence or, in a more immediate sense, of its ontological aspects; these aspects are the eternal archetypes of all that is created.⁶

Self and Cosmos

Across the diverse cosmologies of the world, it is recognized that the universe consists of a hierarchy of ontological degrees, from the most basic elements to the most complex forms of life. As each human being is considered a cosmos in miniature (or *microcosm*), all levels of reality exist both within and outside of the individual being, and are unified in the Absolute. It is written in the Zohar:

[A]s man’s body consists of members and parts of various ranks all acting and reacting upon each other so as to form one organism, so does the world at large consist of a hierarchy of created things, which when they properly act and react upon each together form literally one organic body.⁷

In fact, each higher level of reality contains the lower levels, which is confirmed in the Zohar: “Upper and lower, from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another.”⁸ The communion between all phenomena is also recognized, as Spanish Kabbalist Moses de León (c. 1240–1305) discerned: “Everything is linked with everything else down to the lowest ring on the chain, and the true essence of God is above as well as below, in the heavens and on the earth, and nothing exists outside of Him.”⁹

The goal for each human being requires both horizontal and vertical integration. According to the Zohar, each person is to “achieve harmony, peace and union both above and below.”¹⁰ The existence of multiple levels of reality does not detract from the Divine Unity, which Rabbi Nachman of Bratslav (1772–1810) speaks to: “All things have one root.”¹¹ The core of all Abrahamic monotheisms is a recognition of Divine Unity, which the Jewish tradition affirms in the famous verse from Deuteronomy, recited daily by observant Jews as the *Shema*: “Hear, O Israel, YHVH, our god, YHVH is One” (6:4).

Person: Spirit, soul, and body

The “science of the soul,” informed by Jewish psychology upholds the belief that the human being is a composite of Spirit, soul, and body. This is referenced in Genesis: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (2:7). Each human, according to the Jewish tradition, consists of *neshamah*, *ruah*, and *nefesh*. Our higher soul (*neshamah*) longs for its return to the Spirit in this terrestrial sojourn, while our reasoning soul (*ruah*) acts as an intermediary between the upper and lower realms, concerning itself with what is good and evil, while the animal soul (*nefesh*), the lower part, is linked to instincts and bodily cravings. The Jewish mystical tradition explains: “These three grades are harmoniously combined in those men who have the good fortune to render service to their Master.”¹² It needs to be kept in mind that the mystical tradition also speaks of a higher soul, known as the “supernal soul which ... is the soul of all souls.”¹³

The human body is viewed as sacred, for we were created in the “image of God” (Genesis 1:26–27) and it is the “Holy of Holies,” as each constituent part corresponds to a higher degree of reality. The sacred significance of the human body was recognized by an anonymous disciple of Abraham Abulafia (1240–c. 1291), who said that the “Kabbalistic way, or method, consists, first of all, in the cleansing of the body itself, for the bodily is symbolic of the spiritual.”¹⁴ The Zohar reminds us of this: “after the supernal pattern, each limb correspond[s] to something in the scheme of Wisdom.”¹⁵

The “Body of the King” is the macrocosmic aspect of the human archetype of Principal Man (*Adam Qadmon*) or Transcendent Man (*Adam ilaah*), who discloses Himself to us. Numeration, or *Sefirah*, pertains to the ontological determination of the Divine. The ten *Sefirot*, in descending order, are: Crown (*Keter*), Wisdom (*Hokhmah*), and Intelligence (*Binah*), symbolizing the “threefold Head” of the “King”; followed by Grace (*Hesed*) and Judgment (*Din*), the “Right Arm” and “Left Arm”; then Beauty (*Tiferet*), the “Heart”; followed by Victory (*Netsah*) and Majesty (*Hod*), forming the “Right Thigh” and “Left Thigh”; the Foundation (*Yesod*), the “Reproductive Organ”; and the Kingdom (*Malkhut*) of God, the “Feet,” His Immanence or Presence (*Shekhinah*). While each human being has a unique archetype that corresponds to one of the *Sefirah*, all of them are present within each human soul. The creation of human beings is considered a divine descent, insofar as each person is created in the “image of God” (Genesis 1:26–27), who is at once transcendent and immanent.

Mind-Body Unity

Rabbi Dov Baer of Mezritch (1704–1772) points out the intimate relationship between the psychophysical and the spiritual dimension as follows: “When one makes a tiny hole in the body, one makes a big hole in the soul.”¹⁶ For example, Rabbi Abraham Isaac Kook (1865–1935) also sees this unity when he remarks that “melancholy ... spread[s] as a malignant disease throughout the body and spirit.”¹⁷ The intermediary realm of the human psyche is, at its lower reaches, more closely identified with the body and, at its apex, tantamount to the Spirit, although it continually vacillates between these poles. The soul’s proximity to the Spirit is captured in the Hasidic teaching: “God is even closer to the universe and to man than the soul is to the body.”¹⁸

Our cognition can act as support to the spiritual path when rooted in a sacred ambience. This is attested to in Jewish scripture: “As he thinketh in his heart, so is he” (Proverbs 23:7). This insight is also framed as “A man is shown in a dream only what is suggested by his own thoughts.”¹⁹ Across the religions there are modes of knowledge, with corresponding levels of reality, by which one can realize ultimate reality. Moses Maimonides (1138–1204) acknowledges that to be is to know: “By wisdom we understand the consciousness of self ... the subject and the object of that consciousness are undoubtedly identical.”²⁰ Our transpersonal identity in the true self is contained in the non-dual affirmation “I AM THAT I AM” (Exodus 3:14). How this applies to cognition is indicated in the following: “The thought of man is his being; he who thinks of the upper world is in it.”²¹ Both a

horizontal and vertical understanding of existence are needed to fully grasp the nuances of the human psyche, yet mainstream psychology, for the most part, confines itself to a purely secular outlook.

Within the Jewish mystical tradition, there are methods of assessing well-being that take into account Spirit, soul, and body. Much more can be revealed about a person from such a holistic perspective, as the Zohar observes, than from a standard test for assessing mental health; for example: “His eyes do not sparkle even when he is joyful.”²² Human faces are also known to divulge significant information: “Their shapes and lineaments reveal to the wise the inner thoughts and propensities of the mind.”²³ Rabbi Nachman instructs: “One’s true face is his mind, which illumines it from within.”²⁴ Non-verbal communication through a person’s general appearance and behavior can, in all of its variety, reveal an unspoken language that words cannot always capture. As Rabbi Kook observes:

One can recognize the anxiety that comes through in marks on the face, in gestures, in the voice, in behavior, in the handwriting, in the manner of communication, in speech, and especially in the style of writing, in the way one develops thoughts and arranges them. [The] imprint [will] be discernible to those who look with clear eyes.²⁵

Individual and Divine Intellect

This process requires restoring the individual intellect (*sekhel*) to its rightful place in the Divine Intellect (*ha-sekhel ha-elohi*). The statement in Genesis that “God created man in his own image” (1:27) suggests that the Divine has endowed each person with an intellect to know themselves and the created order. Maimonides observes: “God is the *intellectus*.”²⁶ As Rabbi Isaac of Acre (1250–1350) reminds us, the human soul “will cleave to the divine intellect, and it will cleave to her ... and she and the intellect become one entity, as if somebody pours out a jug of water into a running well, that all becomes one.”²⁷ Rabbi Abraham Abulafia describes not only the powerful role of the intellect in our spiritual life but also its profound relationship to the human psyche:

It is appropriate that the intellect that perfects the soul will do so in all its aspects.... And the lover and the bride are like the person who desires and the one that is desired and their common denominator is the desire ... the soul loves the intellect because it is emanating upon it its light, brilliance and splendor, so that it [the soul] is receiving from it a great delight, because it sees by it [by means of the soul] all the existents and that there is nothing among them [i.e. the existences] that is similar, equal, or comparable to it, since all beauty is beneath its beauty, and all degrees are beneath its degree and all delights are beneath its delight. This is why it [the intellect] is to be loved alone, more than any [other] beloved, by the soul, because of itself. Likewise the intellect sees and gazes upon all the creatures but sees none which is more beautiful than it, and worthwhile of a degree and delight [greater] than the perfect soul of man, which knows its degree and beauty and essence, since it [the soul] is the single created form which is connected to this low matter. Those are the paths of love, affection and desire between the intellect and the soul.²⁸

The Divine Intellect will then dwell in its proper abode, at the spiritual core of the human being, where it becomes the “eye of the heart” (*ein ha-lev*): “In the hearts of all that are wise-hearted, I have put wisdom” (Exodus 31:6). When the “eye of the heart” is awakened in us, we are guided by the divine Light to things as they are. The supernal source of all light, including what makes vision possible, is disclosed here: “And God said, Let there be light: and there was light” (Genesis 1:3). Wisdom (*hokhmah*) is the solution to all oppositions, as the Psalms say, even “darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee” (139:12). By resorting to the transpersonal source of vision, we can honor our sacred pact to live in accordance with the sacred: “See, I have set before thee this day life and good, and death and evil ... choose life, that thou may live” (Deuteronomy 30:15, 19).

Integrating the Psyche

It is by engaging in spiritual practices, as revealed through the traditional doctrines and methods of the religions, that we can transform our lower impulses and integrate them into what is higher. A

spiritual battle is said to be waged within the heart of each human being. In the Jewish tradition, it is known as “the war of the instinct” (*milhemet ha-yetzer*) or “the battle between instincts” (*milhemet ha-yetzarim*). Rabbi Nachman writes: “Within [each person] are all the warring nations.”²⁹ He illuminates the intermediary realm of the human psyche, both in its lower and higher dimensions as they connect to the Spirit: “In truth, the one thing man is afraid of is within himself, and the one thing he craves is within himself.”³⁰ Rabbi Moshe Chaim Luzzatto (1707–1746) observes that “The Highest Wisdom decreed that man should consist of two opposites . . . in a constant state of battle.”³¹ Domination over oneself is necessary for the spiritual path. Regarding troubling thoughts, Rabbi Nachman notes: “Do what you must, and disregard these thoughts completely.”³² Pertaining to lustful thoughts, Rabbi Jacob Joseph of Polonne (1710–1784) advises that a person “should understand that if he has this desire, merely because of the single holy spark that is there, how much greater will be his delight if he attaches himself to the Source of this delight.”³³

The tetragrammaton YHVH signifies the sacred name of God in the Jewish tradition. Its mystical dimension speaks of unitive adhesion (*devekuth*) or union (*yihud*) with the Absolute (*Ayin*), which can be realized through remembrance and invocation of the Divine Name (a practice found in all spiritual traditions): “YHVH is nigh unto all them that call upon Him, to all them that call upon Him in truth” (Psalms 145:18), and “Whosoever shall call on the Name of YHVH shall be saved” (2:32).

Integral Transformation

A prominent teaching in the world’s religions is found in the injunction to *die before you die*. This alchemical and transformative psycho-spiritual process consisting of three degrees of purification, expansion, and union is central to all forms of the “science of the soul” as it reoccurs in a myriad of diverse counsel throughout the spiritual traditions, which all convey the same message. Within the Jewish tradition, it is known as the “cessation or annihilation of existence” (*bittul ha-yesh*); by implication, in the Absolute (*Ayin*).

It is in becoming empty of everything except the Divine—“Until the spirit be poured upon us from on high” (Isaiah 32:15)—that we can realize the fullness of the human condition, our true identity in the human archetype of Principial Man (*Adam Qadmon*) or Transcendent Man (*Adam ilaah*). The integration of our psycho-physical elements into the Spirit must be done (seeing as we are told to love God) “with all thine heart, and with all thy soul, and with all thy might” (Deuteronomy 6:5).

Jewish mysticism according to the Zohar is an invitation to realize our true identity in the Divine, and to see the entire cosmos as a sacred disclosure: “O, ye terrestrial beings who are sunk deep in slumber, awake!”³⁴ Baal Shem Tov, the “Master of the Divine Name” (Israel ben Eliezer, 1698–1760), provides a parable describing the spiritual seeker:

A king had built a glorious palace full of corridors and partitions, but he himself lived in the innermost room. When the palace was completed and his servants came to pay him homage, they found that they could not approach the king because of the devious maze. While they stood and wondered, the king’s son came and showed them that those were not real partitions, but only magical illusions, and that the king, in truth, was easily accessible. Push forward bravely and you shall find no obstacle.³⁵

The human being is called to “Lift up your eyes on high and behold who has created these [things]” (Isaiah 40:26); however, we cannot enact the Psalmist’s injunction to “take off the veil from mine eyes. . . .” (119:18) without first adhering to an authentic spiritual form. The veil exists for the protection of the person and cannot be lifted prematurely without doing harm, and this is taught in many of the world’s sacred scriptures. Therefore, religious and spiritual traditions caution against accessing altered states of consciousness as ends in themselves, or without preparation under the aegis of a qualified guide. Rabbi Luzzatto remarks: “It is obvious . . . that it is not appropriate for a commoner . . . to make use of the King’s scepter. Regarding this, our sages teach . . . us, ‘He who makes use of the

Crown will pass away.”³⁶ Likewise, Rabbi Nachman warns about seeking such experiences: “Imagine that you would constantly [experience] all that we know about the [spiritual] world. . . . If you [could], it would be . . . impossible for you to endure life.”³⁷ We are reminded of the words of Rabbi Luzzatto: “Before [people] can reach this [state], they need much guidance . . . each one according to his degree of preparation.”³⁸

Cosmic Binaries: Male and Female

The manifestation of the cosmos exists as a coincidence of opposites consisting of binaries, such as masculine and feminine. Commenting on the biblical verse “And God divided the light from the darkness” (Genesis 1:4), the Zohar explains:

Up to this point the male principle was represented by light and the female by darkness; subsequently they were joined together and made one. The difference by means of which light is distinguished from darkness is one of degree only; both are one in kind, as there is no light without darkness and no darkness without light.³⁹

These poles of cosmic manifestation are recognized across religious traditions. To ignore one of the two poles, or to confuse them, would be to subvert the Divine order. According to the Torah: “So God created man in His own image; in the image of God He created him; male and female He created them” (Genesis 1:27). Jewish mysticism as found in the Zohar goes as far as to say that “every figure which does not comprise male and female elements is not a true and proper figure.”⁴⁰ It emphasizes that God, in masculine form, requires a feminine counterpart: “[T]he King without the Matrona is no king, nor He great nor highly praised.”⁴¹ The traditional understanding of the androgyne confirms that, originally, a human being was neither male nor female, but comprised of both as an archetypal reality found in the Absolute. The Midrash explains: “When the Holy One, Blessed be He, created the first man, He created him androgynous” (Genesis Rabbah 8:1). To be clear, the primordial androgyne exists in the archetypal reality, prior to the created order or the manifest world.

The diverse expressions of the “science of the soul” reflect a common insight into the uniqueness of each human being; namely, that no two persons can be understood in the same way; nor can treatment be provided in exactly the same manner. This also applies to each person’s relationship to the Divine. The Baal Shem observes: “No two persons have the same abilities. Each man should work in the service of God according to his own talents. If one man tries to imitate another, he merely loses his opportunity to do good through his own merit.”⁴² Correspondingly, each human soul, regardless of its differences, seeks to be reunited with the Infinite (*Ein Sof*). Rabbi Schneur Zalman of Liady (1747–1812) writes that the human soul “naturally . . . yearn[s] to separate itself and depart from the body in order to unite with its origin and source . . . the fountain-head of all life.”⁴³ The Zohar teaches that the spiritual path is a gradual process:

At that time, he will first open for them a tiny aperture of light, then another somewhat larger, and so on until he will throw open for them the supernal gates which face on all the four quarters of the world. . . . For we know that when a man has been long shut up in darkness it is necessary, on bringing him into the light, first to make for him an opening as small as the eye of a needle, and then one a little larger, and so on gradually until he can endure the full light. . . . So, too, a sick man who is recovering cannot be given a full diet all at once, but only gradually.⁴⁴

Human and Divine Love

Jewish mysticism is filled with images of human love and sexuality that converge in the Absolute (*Ayin*). The contrast between the flesh and the spirit is often expressed as an unreflecting dualism; yet in metaphysics, human love and sexuality are spiritualized and therefore embody a non-dual vision of life. It is written in the Zohar that “the seed [of the Holy One] does not flow save when the Female

is present and their mutual desires are blended into one indissoluble ecstasy.”⁴⁵ Elsewhere it is written: “[T]he desire of the female produces a vital spirit and is embraced in the vehemence of the male, so that soul is joined with soul and they are made one, each embraced in the other.”⁴⁶ The great Master of Kabbalah Moses Cordovero (1522–1570) writes, “a man must be very careful to behave so that the Shekinah [the female aspect mediated between the Divine and the created order] cleaves always to him and never departs” and adds: “Man stands between the two females, the physical female . . . and the Shekinah who stands above him to bless him.”⁴⁷

Asceticism as found in other spiritual traditions is discouraged within Judaism. Rabbi Luzzatto writes of those who practice this path that they “should abstain from whatever is not necessary.”⁴⁸ The Baal Shem emphasized that although spiritual discipline is essential, life is to be celebrated: “Without the feeling of love, stimulated by pleasures, it is difficult to feel true love of God.”⁴⁹ Having a joyful disposition was considered essential. Rabbi Nachman taught: “Always be joyful, no matter what you are. . . . With happiness you can give a person life.”⁵⁰ He even went so far as to recommend that “If you have no enthusiasm, put on a front. Act enthusiastic, and the feeling will [eventually] become genuine.”⁵¹

Preciousness of the Present

In the Jewish tradition, human beings are continually reminded that they must not squander their time, as each moment is another opportunity to connect to and realize the Divine. According to the Zohar: “Man . . . whilst in this world, considers not and reflects not what . . . he is standing on, and each day as it passes he regards as though it has vanished into nothingness.”⁵² Rabbi Simcha Bunam of Peshischa (1765–1827) urges us to engage in every activity with clear intention and awareness: “We should not go about in haste to do a [deed], but we should first consider and observe the proper way and the proper spirit for its performance.”⁵³ No matter where spiritual practitioners find themselves, according to Rabbi Nachman, we “must . . . make sure to set aside a specific time each day to calmly review [our] life.”⁵⁴ He adds: “The days pass and are gone, and one finds that he never once had time to really think. . . . One who does not meditate cannot have wisdom.”⁵⁵

On death and dying, Jewish psychology takes an approach in common with other sacred psychologies. It is recalled that Rabbi Bunam said on his deathbed to his lamenting wife: “Why dost thou weep? All my life has been given . . . merely that I might learn [how] to die.”⁵⁶ As death approached, Rabbi Elimelech of Lizensk (1717–1786) said: “Why should I not rejoice, seeing that I am about to leave this world below, and enter into the higher worlds of eternity?”⁵⁷ According to Rabbi Luzzatto: “This world is like the shore and the World to Come like the sea.”⁵⁸ The choices that motivated our actions in this world mirror how we die and what is to come: “[I]t is the path taken by man in this world that determines the path of the soul on her departure.”⁵⁹

We need to better understand the distinctions between modern Western psychology, and what we find in cultures that are rooted in the sacred. The timeless wisdom of Judaism and its mystical dimension, especially the Kabbalah and Hasidism—along with their psychological applications—have been neglected for far too long. Attempts to reconcile the religious traditions of the world, particularly Judaism, with the findings of modern science and psychology are futile, for to do so ignores the fact that each traditional “science of the soul” is rooted in metaphysics and spiritual principles that are integral and complete, – without having to be diminished by the reductionist outlook of mainstream psychology.

Although parallels may be drawn between the wisdom traditions of the world’s great faiths and psychology today, this does not remedy the fundamental problem; which is that this discipline is founded on a profound error that reflects a flawed ontological basis. For this reason, whatever new theories or techniques it may adopt, they will remain vitiated by the expulsion of metaphysics from the study of psychology—a pernicious development that became entrenched in the so-called ‘Enlightenment’ period.

No effective and holistic psychological model can be forged in the absence of a transcendent reality at its center. A true “science of the soul” needs to return to a metaphysical worldview, which is akin to the integral practice of *tikkun olam* (repairing or healing the world) found within the Jewish tradition. In this way, not only the world—but the human psyche on both an individual and collective level—can be restored to full health in the spiritual domain.

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Notes

- ¹ Gershom Scholem, “Hasidism: The Last Phase,” in *Major Trends in Jewish Mysticism* (New York, NY: Schocken Books, 1974), p. 341.
- ² *Zohar: The Book of Splendor: Basic Readings from the Kabbalah*, ed. Gershom Scholem (New York, NY: Schocken Books, 1977), p. 96.
- ³ *The Zohar, Vol. 2*, trans. Harry Sperling and Maurice Simon (New York, NY: Soncino Press, 1931), p. 94.
- ⁴ Quoted in Gershom Scholem, *Major Trends in Jewish Mysticism* (New York, NY: Schocken Books, 1974), p. 344.
- ⁵ Isaac Luria, quoted in Gershom Scholem, *Major Trends in Jewish Mysticism* (New York, NY: Schocken Books, 1974), p. 254.
- ⁶ Leo Schaya, “Creation, the Image of God,” in *The Universal Meaning of the Kabbalah*, trans. Nancy Pearson (Secaucus, NJ: University Books, 1971), p. 61.
- ⁷ *The Zohar, Vol. 2*, trans. Harry Sperling and Maurice Simon (New York, NY: Soncino Press, 1931), p. 36.
- ⁸ *The Zohar, Vol. 1*, trans. Harry Sperling and Maurice Simon (New York, NY: Soncino Press, 1984), p. 84.
- ⁹ Moses de León, quoted in Gershom Scholem, *Major Trends in Jewish Mysticism* (New York, NY: Schocken Books, 1974), p. 223.
- ¹⁰ *The Zohar, Vol. 3*, trans. Harry Sperling, Maurice Simon, and Paul P. Levertoff (New York, NY: Soncino Press, 1984), p. 414.
- ¹¹ Nathan of Nemirov, *Rabbi Nachman’s Wisdom: Shevachay HaRan, Sichos HaRan*, trans. Aryeh Kaplan, ed. Aryeh Rosenfeld (Brooklyn, NY: Breslov Research Institute, 1983), p. 142.
- ¹² *The Zohar, Vol. 2*, trans. Harry Sperling and Maurice Simon (New York, NY: Soncino Press, 1931), p. 280.
- ¹³ *Zohar: The Book of Splendor: Basic Readings from the Kabbalah*, ed. Gershom Scholem (New York, NY: Schocken Books, 1977), p. 45.
- ¹⁴ Abraham Abulafia, quoted in Gershom Scholem, *Major Trends in Jewish Mysticism* (New York, NY: Schocken Books, 1974), pp. 153–54.
- ¹⁵ *The Zohar, Vol. 2*, trans. Harry Sperling and Maurice Simon (New York, NY: Soncino Press, 1931), p. 212.
- ¹⁶ Rabbi Dov Baer of Mezritch, quoted in Irving Block, “Chabad Psychology and the ‘Benoni’ of ‘Tanya,’” *Tradition: A Journal of Orthodox Jewish Thought*, Vol. 6, No. 1 (Fall 1963), p. 37.
- ¹⁷ Abraham Isaac Kook, “The Lights of Penitence—Chapter 8,” in *Abraham Isaac Kook: The Lights of Penitence, the Moral Principles, Lights of Holiness, Essays, Letters, and Poems*, trans. Ben Zion Bokser (New York, NY: Paulist Press, 1978), pp. 66–67.
- ¹⁸ Quoted in Gershom Scholem, *Major Trends in Jewish Mysticism* (New York, NY: Schocken Books, 1974), p. 108.
- ¹⁹ Berakhot 55b, quoted in *The Babylonian Talmud: Berakhot*, trans. Simon Maurice, ed. Isadore Epstein (London, UK: Soncino Press, 1948), pp. 341–42.
- ²⁰ Moses Maimonides, “On the Attributes of God,” in *The Guide for the Perplexed*, trans. Michael Friedländer (New York, NY: Dover, 1956), p. 74.
- ²¹ Rabbi Nachman, quoted in Martin Buber, *The Tales of Rabbi Nachman*, trans. Maurice Friedman (Bloomington, IN: Indiana University Press, 1962), p. 13.

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