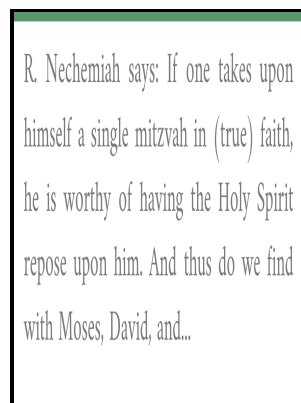


Sefer Hōkhmat Yīśra'el - sefer zeh megaleh la-rishonah mi-yemot 'olam sodot ... be-hōkhmat ha-mazalot yeha-tekhunah, yenosaf elay bi'ur kol mine hōkhmot ba-rei'ah shel Torah ye-ḳabalah

Yīśra'el ben Ḥayim David Marilus - Sefer Ha



Description: -

-

Cabala.

Chronology, Jewish.

Zodiac -- Religious aspects -- Judaism

Jewish astrology.

Marilus family. Sefer Hōkhmat Yīśra'el - sefer zeh megaleh la-rishonah mi-yemot 'olam sodot ... be-hōkhmat ha-mazalot yeha-tekhunah, yenosaf elay bi'ur kol mine hōkhmot ba-rei'ah shel Torah ye-ḳabalah

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Notes: Includes Habad bibliographical references, p. 356.

This edition was published in 2004



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Tags: #Razim, #Sefer #Ha

Sefer Ha

There seems to be no basis for this, however, even though the author used Ibn Ezra's exegetical and theological works. It may perhaps have been entitled Razi'el ha-Malakh or possibly Razei Hōkhmah, or some other name.

Sefer Ha

The greatest influence of the Zohar, especially among the masses, did not occur, therefore, until several centuries after the book was composed. Other major topics are the and the cosmic significance of prayer and good deeds.

Razim, Sefer Ha

. Urbach, in: Studies in Mysticism and Religion presented to G.

Sefer ha

However, further study may perhaps reveal the later inclusion of Greco-Egyptian magical texts to eighth-century Arabic literature. In the midst of deliberations on the angels, their names, and their functions in the six heavens which precede the supreme heaven, the book interweaves about 30 magical counsels for supplicants—who might include those seeking to know the future, to sway the hearts of the great, to have their enemies overtaken by misfortune, to be healed, to have their dreams interpreted, to overcome an enemy or a wild animal, to see the sun during the day or the night, or to speak with the moon and the stars.

Razim, Sefer Ha

On the grounds of contents and style, his work should be dated to no later than the talmudic period, a dating corroborated by the chronology of Greek kings mentioned in it, which A. Though the text names Simeon as the author, modern scholars are convinced that the major portion of the Zohar should be credited to 1250—1305 of.

Razim, Sefer Ha

Merhavia, in: KS, 42 1967 , 297—303; E.

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