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Jewish superstition lacked any notion of a God-Devil dualism that is present in Christian magic and superstition. That slight difference is a game-changer. The Jewish model evolves completely differently. It intersects and weaves through the canonized religion. Jewish magic was not opposed to religion, it was a field for scholars who sought to understand and use the laws of nature that came from God.

Jewish Magic and Superstition: A Study in Folk Religion ...

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Jewish Magic and Superstition: A Study in Folk Religion ...

Jewish Magic and Superstition, by Joshua Trachtenberg, [1939] Contents Start Reading Page Index Text [Zipped] In the background of what has become known as ceremonial magicis medieval Jewish magic. In turn this was based on the Kabbalah, theJewish traditions known as Haggadah, and other esoteric beliefs.

Jewish Magic and Superstition Index

In the Jewish magic and superstition of Northern Europe, however, nine achieved a sudden importance for which there was no warrant in Jewish tradition. Demons have an especial affinity for this numeral: they congregate in groups of nine, and in nut trees. p. 120

Jewish Magic and Superstition: 9. The Magical Procedure

This selection was officially accepted by Jewish authorities as the charm par excellence "to protect man against demons; nor is this usage to be included in the forbidden category of magical cures"; and it was inserted in the liturgy to serve this purpose. The traditional explanation of its effectiveness was twofold: it contains mystical names of God; it comprises 130 words (the final verse was repeated to make up the total), corresponding with the 130 years during which Adam had relations ...

Jewish Magic and Superstition: 8. The Bible In Magic

The Jewry of Southern Europe owned several daring spirits who uncompromisingly stigmatized magic and superstition as "folly" and "untruth," but in the Germanic lands none dared go so far, though a few singled out one or another phase of magic for their contempt, or proved themselves free of one or another superstition by their actions. The authorities, whose religious convictions and position obliged them to voice at least half-hearted disapproval, could do no more than threaten the ...

Jewish Magic and Superstition: 2. The Truth Behind The Legend

In Jewish Magic and Superstition, Trachtenberg writes that " invocation of [biblical] names was the commonest feature of medieval Jewish magic. Incantations most often consisted of a name, or a series of names, with or without an accompanying action. " This aspect of Jewish magic caught the attention of non-Jews early on.

The Weird and Wonderful World of Jews and Magic

Jewish Magic and Superstition is a masterful and utterly fascinating exploration of religious forms that have all but disappeared yet persist in the imagination. The volume begins with legends of Jewish sorcery and proceeds to discuss beliefs about the evil eye, spirits of the dead, powers of good, the famous legend of the golem, procedures for casting spells, the use of gems and amulets, how to battle spirits, the ritual of circumcision, herbal folk remedies, fortune telling, astrology, and ...

Amazon.com: Jewish Magic and Superstition: A Study in Folk ...

As have all cultures, Jews have developed numerous superstitious practices applicable to a variety of occasions. The following are some of the most common: 1. Spitting Three Times. Whether done literally or figuratively (by saying " pooh, pooh, pooh "), spitting three times (a mystical number) is a classic response to something exceptionally evil or good.

8 Popular Jewish Superstitions | My Jewish Learning

THE basis of Jewish magic lay the belief in a vast, teeming "middle world," a world neither of the flesh nor altogether and exclusively of the spirit. Demons and angels, to be counted only in myriads, populated that world; through their intermediacy the powers of magic were brought into operation. The most frequently employed terms for magic were hashba ' at malachim and hashba ' at shedim, invocation and conjuration of angels and demons.

Jewish Magic and Superstition: 3. The Powers of Evil

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Jewish Magic and Superstition: A Study in Folk Religion ...

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Jewish Magic and Superstition – Dark Star Magick

The Jewish belief took its cue from the Midrashic legend about Adam's siring a demonic brood, and the assertion of the Zohar, sourcebook for all the mystic science of medieval Jewry, that even now the propagation of the species continues by virtue of the union of men with spirits in their sleep.15 As to the manner of such union, it was generally agreed that man's nocturnal emissions often result from the efforts of the demons to arouse his passions, and that these provide the seed from which ...

Jewish Magic and Superstition: 4. Man and the Demons

Jewish Magic and Superstition is a masterful and utterly fascinating exploration of religious forms that have all but disappeared yet persist in the imagination. The volume begins with legends of Jewish sorcery and proceeds to discuss beliefs about the evil eye, spirits of the dead, powers of good, the famous legend of the golem, procedures for casting spells, the use of gems and amulets, how ...

Jewish Magic and Superstition | Joshua Trachtenberg, Moshe ...

Jewish Magic and Superstition, by Joshua Trachtenberg, [1939], at sacred-texts.com. p. 78. 7. "IN THE NAME OF . . ." THE POTENCY OF THE NAME. OUTSTANDING among those beliefs that are universally characteristic of the religion of superstition is the conviction that "a man's name is the essence of his being" (one Hebrew text says "a man's name is his person" and another, "his name is his soul") .

Jewish Magic and Superstition: 7. " In the Name of

The full story... Jewish magic and superstition in Israel. Anne Barker reported this story on Saturday, May 22, 2010 08:08:00

Correspondents Report – Jewish magic and superstition in ...

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