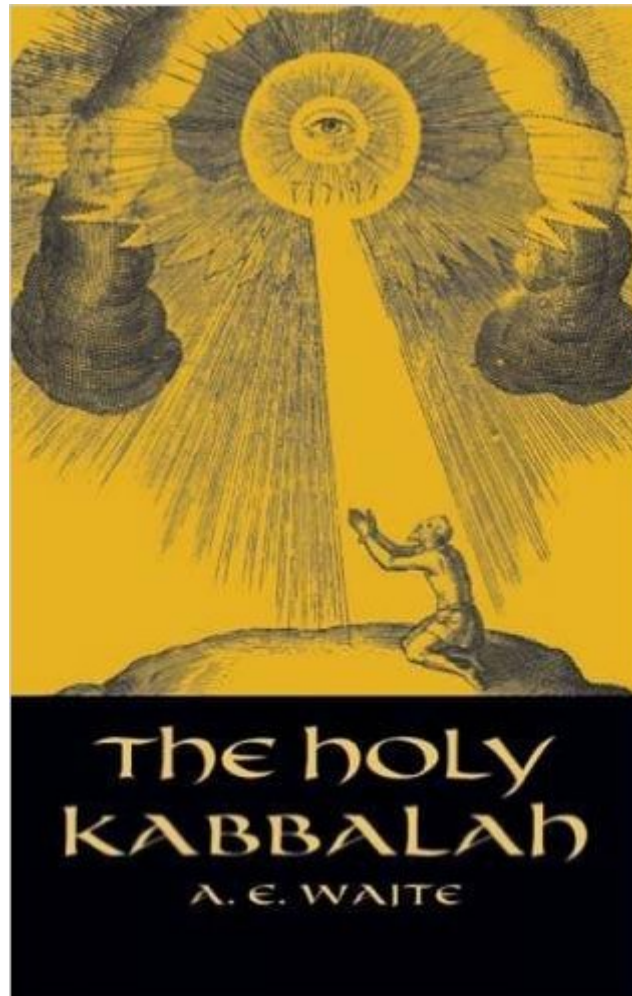


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The Holy Kabbalah (Dover Occult)



Synopsis

This comprehensive and well-documented guide to the arcane Jewish tradition of mysticism was written by one of Britain's foremost writers on occult subjects. Enthusiastic in tone and grounded in scholarship, it presents and comments upon the mystic tradition's fundamental ideas. Author A. E. Waite's extensive and lucid history embraces the literature of the Kabbalah (including the Sepher Yezirah and Zohar and their central ideas), its foremost interpreters, its impact on Christian scholars, and its reputation as "the secret tradition." Waite's thought-provoking analysis includes a rejection of proposals by earlier occultists that many esoteric practices — alchemy, astrology, and Freemasonry, for instance — are founded on or are integral to Kabbalah. Introduction by Kenneth Rexroth.

Book Information

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Customer Reviews

p. xxvi: "This work has been written by a Christian mystic & chiefly for the use of mystics & p. 565: Intended, primarily at least, for the theosophical student." However, as Rexworth states in his Introduction-- p. xv: [Waite] "never loses...the true scientific scholar's skepticism...he strips away the nonsense, explores the facts, & leaves you to draw your own conclusions." This work is a scientific analysis by a highly respectful, skeptical, mystic. His annoying, though common, transliterations (i.e. p. 221 Barach for Baruch, continued use of "vau" though he mentions "vav," etc.), many untranslated (mostly unnecessary) French & Latin phrases, & occasional Christian theological interjections are hardly worth mentioning regarding the quality of this magisterial work. It is rare to

experience such discriminating knowledge (per Tantric Buddhism) in a mystical or occult work. He also demonstrates incredible equanimity in treading on so many clay feet. His critical threshold is quite high, but his scholarly, well-documented, & well-argued presentation is virtually irresistible. He denies many others' assertions regarding authorship & antiquity of the Zohar, connections between Kabbalah & alchemists & other occultists, the validity of Practical Kabbalah, & Christian apologetics on Kabbalah. For example, he states that p. 351: "We must beware, however, of being misled by apparent correspondences with Christian Trinitarian doctrine, p. 9 note 2: "About the Magical Kabbalah, the antiquity must be left unsettled; regarding its folly & iniquity there is no question, & pp. 60-1: It is useless to reason with those whose confidence is not shaken in the face of impossibilities, whose imagination can bridge all gulfs in evidence by fantastic suppositions.

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