

Bones and Broomsticks*

Sorcery in the Torah – Part II

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(* המאמר נערך ע"י חברי המכון: הרב יעקב שי' גרשון והרב אברהם שי' בערגשטיין.)



Charms and Characters

Adam and Enosh

As we explained earlier, the primordial sin of eating from the *Eitz HaDa'as*, enabled the future engagement with the occult arts. The unique stature of Adam Ha-Rishon and the influence G-d endowed him, allowed for his actions to reverberate throughout reality with monumental aftereffects. An act done out of self-interest by the first human, had the power to amplify the role of those forces within reality tenfold.¹

As with all mystical insights of the Torah, the straightforward meaning of the text remains valid and undisturbed by the deeper vantage point offered by Kabbalah. Within the text of the narrative of the primordial sin, the Torah embedded evidence of its inner meaning and implications for humanity and the world, all while retaining its loyalty to the actual story. The Torah states:

“And the woman saw that the tree was good . . . so she took of its fruit . . . and she gave also to her husband . . . and he ate. And the eyes of both of them were opened, and they knew that they were naked, and they sewed fig leaves and made themselves girdles.”

What is the significance to their discovering their own nakedness and attempting to cover themselves with leaves?

The mystics explain that having facilitated the proliferation of unholy forces within reality, Adam then sought shelter and protection by the agency of these forces. In different words, once the world was no longer a transparent extension of the Divine Will as a result of the sin, Adam quickly recalibrated his priorities. The direct, unique protection provided by G-d's Holy Name was withdrawn, leaving both of them “naked”

(1) בן יהודיע (סנהדרין סז, ב ד"ה שמכחישים): "כשפים שהם משנים הטבע והנהוג המסור ביד הממונים, נמצא הם מכחישים פמליא של מעלה המה אותם הממונים על פעולות הטבעיים, וגם זה נעשה ע"פ גזרתו יתברך שגזר להיות כח לכשפים בכך אחר חטא אדה"ר שהגביר בחטאו כח הסט"א בתערובת טוב ברע, וגרם שיהיה לה שליטה בעולם, ולכן הכשפים שהם רוחות הסט"א יש להם שליטה בכך".

ועל הפסוק (ישעי' מד, יא) "וְיִתְּשִׂים הָמָּה נְאֻמֹּת וכו'" כתב ב'אהבת יהונתן' (הפטרות ויקרא): "דכל כישוף הוא בא מאדה"ר שפגם בעץ הדעת טוב רע". בזהר הנעתק לקמן (הערה 4) מכונה הכישוף "חרשין" – "כל זייני חרשין דעלמא" עיי"ש.

ולהעיר מבראשית רבה (כד, ז): "כל האמוניות אדם הראשון למדם, מאי טעמיה (ישעיה שם), 'וחרשים המה מאדם'". וראה נזר הקודש שם. 'טור ברקת' הלי' שבת (סי' רמג, ע' 6).

