

The Phallic Symbolism Of The Zohar

"Kabbalistic texts actively create meaning in the minds of their readers and their use of vivid, unusual imagery fuels such creation. For the Kabbalists who are primarily concerned with relating themselves to a God who cannot be fully known, this process is critical; their self understanding is altered by their encounter with mystical text. Perceiving God through objects of daily experience in turn allows these objects to become lenses through which to perceive divinity....The language of myth thus gives shape to spiritual consciousness and provides....forms of imagination through which one may conceptualize the WHOLE and bear it in mind at all times. Myth may therefore comprise and condition a mystical mentality ...by being fully subjectivized and lived.

"Ellen D Haskell: Suckling At My Mother's Breasts - The Image Of A Nursing God In Jewish Mysticism

"The Sefirot appear not only in the shape of a tree, but also in the form of primal man (Adam Kadmon) which corresponds to that of earthly man. All of these taken together constitute the primary form in which the divine image appears in the Kabbalah....We now come to the problem of sexual symbolism which throughout the Kabbalah is inseparable from the image of the Tzaddik. In terms of the mirroring of the structure of the human body of Adam Kadmon, the 9th Sefirah, Yesod, not only corresponds to the phallus it also by reason of allocation the site of circumcision, the sign of the Covenant. Brit....The river of life flowing from this Sefirah brings into the female element, Shekhinah thereby bringing blessing and harmony to the lower worlds is frequently described in images of sexual union."

Gershom Scholem: On The Mystical Shape Of The Godhead

"Prior to the sin of Adam and Eve there was no sexual lust because male and female were not separate entities. They were androgynous. There was no gender bifurcation, no distinction between that which gives and that which receives. The locus of masculinity and femininity was in the phallus....The task of Homo Religiosus (Pious Person) is to restore the feminine to the masculine to unite the two in a bond which overcomes gender differentiation...One should speak therefore of an androgynous phallus....The corona of the penis symbolically corresponds to the feminine Shekhinah a correlation facilitated by the fact that the word, Atarah or crown is the technical name of the corona as well as one of the names of the Shekhinah. Insofar as the male organ is the ontic source of both masculine and feminine, the religious significance of circumcision lies in the fact that by means of this ritual the androgynous unity of God is established....This rite affords one the opportunity to gain access to the two aspects of the Divine."

Elliott R Wolfson: Circle In The Square - Studies In The Use Of Gender In Kabbalistic Symbolism

As the Zohar emphasizesthe lower world is a reflection and microcosmic model of the upper world; the structures and elements of the human and natural domains are in fact the traces and the keys to understanding the deeper mysteries of supernal divine truth. ...The inner life of divinity may be probed and penetrated through the restless search for lower refractions in the earthly realm.

Eitan Fishbane: The Scent Of The Rose - Proof Texts Fall 2009