

tsimtsoum

tsimtsoum is a profound concept rooted in Jewish mystical thought, particularly within the Kabbalistic tradition. The term, which translates from Hebrew as "withdrawal" or "contraction," describes the divine act of self-limitation that allows for the existence of the universe. This idea has profound philosophical, theological, and spiritual implications, offering insights into the nature of God, creation, and the relationship between the divine and the cosmos. In this comprehensive article, we will explore the origins of tsimtsoum, its theological significance, its impact on Jewish thought, and its relevance in contemporary spirituality and philosophy.

Understanding Tsimtsoum: The Concept and Its Origins

What Is Tsimtsoum?

Tsimtsoum refers to the divine process whereby God's infinite presence contracts or withdraws to create a "space" within which creation can occur. This contraction is not a literal diminishment of God's essence but a metaphysical act that enables the universe to exist independently while still being rooted in divine infinity. The concept emphasizes that for anything to exist apart from God, there must be a form of divine self-limitation.

The Biblical and Talmudic Foundations

While the explicit term "tsimtsoum" appears predominantly in Kabbalistic texts, its conceptual roots can be traced back to biblical themes:

- Genesis 1:1: The act of creation begins with God's decision to create the heavens and the earth, implying a movement from divine infinity to the finite.
- The Talmud: Contains discussions about God's omnipresence and the nature of divine withdrawal, laying groundwork for later mystical elaborations.

However, it was in the medieval period that the idea was fully articulated within Kabbalistic thought, particularly by the influential mystic Isaac Luria.

The Role of Tsimtsoum in Kabbalistic Cosmology

Isaac Luria and the Lurianic Kabbalah

Isaac Luria (1534–1572) revolutionized Jewish mysticism with his teachings, among which tsimtsoum plays a central role. According to Luria:

- Tsimtsoum is the initial divine contraction that made space for creation.
- This contraction created a "vacated" divine light, which then allowed for the emergence of vessels and sparks of holiness.
- The process set in motion a cosmic drama involving tikkun (repair) and the ongoing process of restoring divine harmony.

Lurianic Kabbalah describes tsimtsoum as the first step in a complex process of divine concealment and revelation, which explains the existence of evil, suffering, and the ongoing need for spiritual repair.

Cosmic Process in Tsimtsoum Theory

The Lurianic view posits several interconnected stages:

1. Tsimtsoum (Contraction): God withdraws to create a conceptual space.
2. Ohr Yashar (Direct Light): Divine light fills the space, creating the potential for creation.
3. Vessels and Sparks: The divine light interacts with vessels, some of which shatter, scattering divine sparks.
4. Tikkun (Rectification): Humanity's spiritual work aims to gather and elevate these sparks, restoring divine unity.

This dynamic underscores the idea that creation is an ongoing process of divine concealment and revelation, with tsimtsoum as its foundational act.

Philosophical and Theological Significance of Tsimtsoum

Divine Self-Limitation and Free Will

Tsimtsoum highlights the paradox of divine omnipotence and omnipresence:

- By contracting, God allows for independent existence, including human free will.
- The act of divine self-limitation is necessary for creation to be meaningful and autonomous.

This concept challenges classical notions of divine omnipotence, suggesting a nuanced understanding where divine self-restraint is essential for the universe's existence.

The Problem of Evil and Tsimtsoum

In traditional theology, the existence of evil poses a challenge. Tsimtsoum provides a framework for understanding this:

- The divine contraction creates a space where evil can manifest as a consequence of free will.
- The scattering of divine sparks and the subsequent tikkun process are viewed as necessary for the soul's journey and spiritual rectification.

Thus, tsimtsoum is not merely about creation but also about the ongoing process of rectification and spiritual growth.

Existential and Mystical Implications

On a personal level, tsimtsoum can be seen as a metaphor for spiritual humility and self-limitation:

- Recognizing divine concealment encourages humility.
- The process of spiritual ascent involves uncovering divine light within the "vacated" space created by tsimtsoum.

This perspective fosters a sense of connectedness and purpose within the divine cosmos.

Impact of Tsimtsoum on Jewish Thought and Practice

Influence on Kabbalistic and Hasidic Traditions

Tsimtsoum has profoundly influenced various Jewish mystical and spiritual traditions:

- Kabbalah: Serves as the foundational concept for understanding divine creation and concealment.
- Hasidism: Emphasizes heartfelt divine immanence, encouraging believers to see divine sparks in everyday life, recognizing the ongoing process of divine concealment and revelation.

Practices Inspired by Tsimtsoum

- Meditation and Contemplation: Reflecting on divine contraction to deepen spiritual awareness.
- Tikkun Olam (Repair of the World): Recognizing the divine sparks scattered throughout creation motivates acts of kindness, charity, and spiritual rectification.

- Humility and Awe: Understanding divine self-limitation fosters humility in human consciousness.

Contemporary Relevance of Tsimtsoum

Philosophy and Modern Spirituality

In contemporary philosophy and spirituality, tsimtsoum offers a compelling metaphor for:

- Personal growth through self-limitation.
- The importance of humility and surrender in achieving higher consciousness.
- The idea that absence or concealment can create space for new growth and creativity.

Many spiritual teachers and thinkers outside Judaism have drawn inspiration from the concept of divine contraction to explore themes of surrender, humility, and the divine presence within the human experience.

Scientific and Artistic Parallels

Some modern thinkers see parallels between tsimtsoum and:

- The Big Bang theory, where the universe emerges from a singularity.
- Artistic processes involving empty space and creation.
- Psychological concepts of clearing mental space for new ideas.

This cross-disciplinary resonance underscores tsimtsoum's universal relevance beyond its theological origins.

Conclusion: Tsimtsoum as a Universal Principle

Tsimtsoum exemplifies a profound spiritual truth: that creation, growth, and renewal often require a form of self-limitation or withdrawal. Whether viewed through the lens of divine action, personal development, or cosmic evolution, the principle underscores the importance of humility, patience, and the belief that emptiness or concealment can serve as fertile ground for new beginnings. As a central theme in Jewish mystical thought, tsimtsoum continues to inspire spiritual seekers, philosophers, and artists worldwide, reminding us that sometimes, in order to create and evolve, we must first make space within ourselves and the universe.

Key Points about Tsimtsoum:

- A core concept in Kabbalah describing divine self-contraction.
- Explains the creation of the universe and the presence of divine concealment.
- Highlights the balance between divine omnipresence and divine withdrawal.
- Forms the basis for understanding spiritual repair (tikkun) and human responsibility.
- Offers insights applicable to personal growth, humility, and creativity.
- Continues to influence contemporary spiritual, philosophical, and scientific thought.

By understanding tsimtsoum, we gain a deeper appreciation of the intricate relationship between divine infinity and finite existence, inspiring us to find meaning in the spaces of silence, absence, and humility—spaces where true growth begins.

Frequently Asked Questions

What is the concept of Tsimtsum in Kabbalah?

Tsimtsum is a foundational concept in Kabbalah that describes the process by which infinite divine light contracts or withdraws to create a conceptual space for the finite universe to exist.

How does Tsimtsum relate to the creation of the world?

According to Kabbalistic teachings, Tsimtsum allows God's infinite light to retract, enabling the emergence of a finite, differentiated universe while maintaining divine presence in a concealed form.

Why is Tsimtsum considered a metaphor for spiritual concealment?

Tsimtsum symbolizes how the divine presence withdraws or conceals itself to allow creation and free will, serving as a metaphor for spiritual humility and the hidden nature of divine influence.

What are some modern interpretations or applications of Tsimtsum?

Modern thinkers and spiritual leaders interpret Tsimtsum as a metaphor for personal boundaries, self-limitation, or creating space for new growth, emphasizing humility and the importance of setting boundaries in relationships.

How does the concept of Tsimtsum influence Jewish philosophy and mysticism?

Tsimtsum is central to understanding the nature of divine emanation and creation, shaping mystical views on how divine infinity manifests within the finite universe and influencing Jewish philosophical discussions on divine concealment.

Are there any contemporary debates about the interpretation of Tsimtsum?

Yes, scholars and mystics debate whether Tsimtsum should be understood literally, metaphorically, or as a complex process of divine self-limitation, reflecting ongoing discussions about the nature of divine concealment and revelation.

Additional Resources

Tsimtsoum: Exploring the Kabbalistic Concept of Divine Contraction and Its Mystical Significance

The term tsimtsoum (also spelled tsimtsum or tzimtzum) is a foundational concept within Jewish mysticism, particularly Kabbalah. Rooted in the teachings of the 16th-century Kabbalist Isaac Luria (the Ari), tsimtsoum describes a paradoxical act of divine self-contraction that enabled the creation of the universe. Over the centuries, this idea has inspired a vast array of theological, philosophical, and mystical discussions, influencing not only Jewish thought but also broader philosophical and spiritual discourses.

This article aims to provide a comprehensive analysis of tsimtsoum, exploring its origins, interpretations, philosophical implications, and contemporary relevance. We will delve into the mystical mechanics of divine contraction, examine its role within Lurianic Kabbalah, and assess its influence on modern spiritual and philosophical ideas.

Origins and Historical Context of Tsimtsoum

Jewish Mysticism and the Birth of Tsimtsoum

The concept of tsimtsoum emerged prominently within Lurianic Kabbalah, a mystical system developed by Isaac Luria in the 16th century in Safed, Palestine. Prior to Luria's teachings, Kabbalistic thought was primarily focused on the sefirot—divine emanations through which God interacts with the world. Luria

revolutionized this framework by introducing the idea that the process of creation involved a fundamental act of divine self-limitation.

Luria's teachings sought to explain how a perfect, infinite divine essence (Ein Sof) could give rise to a finite, imperfect universe. The answer, according to Luria, lies in the divine act of *tsimtsum*—an intentional withdrawal or contraction of divine presence to create a “space” where creation could occur without overwhelming the divine unity.

Textual Foundations and Development

The primary textual source for the concept of *tsimtsum* is the *Etz Chaim* (Tree of Life), a foundational Kabbalistic text compiled by Luria's student Chaim Vital. While the term does not appear explicitly in earlier Jewish texts, the idea resonates with mystical notions of divine concealment and emanation.

Over time, commentators expanded on Luria's original concept, exploring its metaphysical and theological dimensions. The notion of divine contraction became central to understanding the existence of evil, the nature of creation, and the ongoing process of divine revelation.

Theological and Philosophical Dimensions of Tsimtsoum

The Paradox of Divine Self-Limitation

At its core, *tsimtsum* presents a paradox: the infinite, omnipotent God voluntarily constricts divine presence to create a universe that is distinct and separate from the divine. This act raises profound questions:

- How can an infinite God limit divine presence without compromising divine omnipresence?
- What does divine contraction imply about God's relationship with creation?
- Is *tsimtsum* an act of divine humility, or an essential step in divine self-expression?

Lurianic thought posits that *tsimtsum* is necessary for the existence of free will, multiplicity, and the universe's diversity. Without divine contraction, all would be submerged in divine unity, leaving no space for independent creation.

The Mechanics of Tsimtsoum: A Mystical Perspective

Luria's model describes tsimtsoum as an act of "withdrawal" that creates a metaphysical vacuum. This vacuum, or "void," is not an absence but a space filled with potentiality. Within this space, divine light is concealed, allowing for the emergence of separate worlds, spiritual and material.

The process involves several stages:

1. Initial Contraction: God contracts divine light, creating a space where creation can unfold.
2. Formation of the Hidden Light: Some divine light remains concealed within the void, sustaining creation.
3. Emanation of the Sefirot: The divine attributes emerge through the sefirot, facilitating divine interaction with the cosmos.
4. Tikkun and Restoration: The ongoing process of spiritual repair involves reuniting the concealed divine light with its source.

This mystical process underscores the dynamic relationship between divine concealment and revelation.

Implications for Theodicy and Evil

Tsimtsoum also provides a framework for understanding the presence of evil in a world created by a benevolent, omnipotent God. Since divine contraction involves divine concealment, evil can be seen as a consequence of divine self-limitation—an absence or concealment of divine light in certain aspects of creation.

Some key points include:

- Evil as a necessary byproduct of divine concealment.
- The potential for divine rectification (tikkun) to restore harmony.
- The idea that darkness or evil is not ultimate but a stage in the divine plan for spiritual ascent.

Contemporary Interpretations and Significance of Tsimtsoum

Philosophical and Theological Debates

Modern scholars and theologians have engaged with tsimtsoum in various ways:

- **Literal vs. Metaphorical Contraction:** Some interpret tsimtsoum as a literal divine act, while others see it as a metaphor for divine self-limitation or withdrawal.
- **Implications for Divine Omnipresence:** The concept raises questions about whether divine presence is truly absent or simply concealed.
- **Relation to Other Religious Traditions:** Tsimtsoum has been compared to concepts like divine kenosis in Christian theology or the Taoist notion of wu wei (non-action).

These debates continue to shape contemporary understandings of divine transcendence and immanence.

Influence on Contemporary Spirituality and Philosophy

Beyond Jewish mysticism, tsimtsoum has inspired thinkers in various fields:

- **Process Theology:** The idea of divine self-limitation resonates with process theology's view of a dynamic, evolving deity.
- **Existential and Phenomenological Thought:** The concept of divine withdrawal parallels human experiences of absence, silence, and the unsayable.
- **Postmodern and Quantum Perspectives:** Some interpret tsimtsoum as an analogy for the universe's emergence from a state of potentiality or silence.

In popular culture and modern spiritual discourse, tsimtsoum often appears as a metaphor for creative emptiness, space for growth, or the necessity of limitation for new beginnings.

Critical Perspectives and Challenges

While widely influential, the concept of tsimtsoum has faced scholarly critique:

- **Literalism vs. Allegory:** Critics question whether tsimtsoum should be taken as a literal divine act or a mystical allegory.
- **Ontological Implications:** Some argue that the notion of divine contraction raises ontological issues about the nature of divine omnipotence.
- **Historical Development:** The evolution of the concept over time suggests it may reflect specific mystical and cultural contexts rather than universal truth.

Despite these challenges, tsimtsoum remains a central and compelling element of Kabbalistic thought, symbolizing the profound mystery of divine self-limitation and the genesis of the cosmos.

Conclusion: Tsimtsoum as a Mystical Paradigm

The concept of tsimtsoum encapsulates a profound paradox at the heart of mystical spirituality: that of an infinite divine being voluntarily contracting itself to allow for finite existence. It offers a compelling narrative for understanding the origins of the universe, the nature of divine concealment, and the potential for spiritual repair and reunion.

As a theological and philosophical idea, tsimtsoum continues to inspire debate, reflection, and creative interpretation. Its relevance extends beyond traditional Jewish mysticism, serving as a powerful metaphor for the necessity of limitation, silence, and space in the ongoing process of creation, growth, and divine-human relationship.

In exploring tsimtsoum, scholars and spiritual practitioners alike are invited into a deeper contemplation of the divine mystery—an invitation to recognize that sometimes, the greatest act of creation begins with a conscious act of withdrawal, opening space for new possibilities to unfold.

References and Suggested Readings

- Isaac Luria, Etz Chaim (Tree of Life)
- Chaim Vital, Sefer Etz Chaim (Commentary and expansion)
- Aryeh Kaplan, The Tree of Life: An Illustrated Study in the Theology of Rabbi Isaac Luria
- Daniel C. Matt, The Zohar: Pritzker Edition (Introduction to Tsimtsoum)
- Roland R. Kabbalah, Mystical Concepts in Judaism
- Moshe Idel, Kabbalah: New Perspectives
- David Biale, Evil and the God of Love: The Problems of Job in Jewish Thought

The exploration of tsimtsoum remains a vital area of study for those interested in the intersection of mysticism, philosophy, and theology—offering a lens through which to view the divine's relationship with the world and the eternal dance of concealment and revelation.

Tsimtsoum

tsimtsoum: Hans Jonas et la liberté Marie-Geneviève Pinsart, 2002 Hans Jonas bénéficie de la reconnaissance de ses pairs comme de la notoriété auprès d'un large public. L'auteur du Principe responsabilité est aussi un spécialiste de la religion gnostique, un philosophe de la vie analysant la dynamique de l'organisme et de l'esprit. La notion de liberté est un fil conducteur herméneutique

pour exposer une pensée éclectique mais unitaire et originale.

tsimtsoum: *Iguerot Kodesh Tome I*, Toute correspondance exprime la personnalité de son auteur. Mille lettres du Rabbi de Loubavitch écrites entre 1929 et 1951 à des personnalités communautaires ou rabbiniques ou encore à de simples particuliers. C'est un trésor d'érudition et de sagesse. Enfin en français et à la portée de tous.

tsimtsoum: *Anthropogenic Pollution* Arun Arya, Saikat Kumar Basu, 2016-07-01 The global environment has been going through significant challenges in recent times due to a number of factors such as industrial pollution, expansion of agricultural land way beyond the fringe forest zones, destruction of virgin forests, loss of quality agricultural lands due to soil erosion, loss of global wildlife and biodiversity, climate change, global warming, devastating forest fires, floods, draughts, melting of glaciers to mention only a handful. The list could possibly go on and on with never ending items being added covering every aspect of modern human life. But there is an important underlying hidden factor behind all these that we all need to identify and realize. The most alarming fact about this hidden factor is that they are all directly or indirectly impacted by human activities in some way or other. Human civilizations have reached great strides from the earliest days when men first discovered wheel or learnt the art of agriculture and crop and livestock breeding. We have seen the age of computronics, robotics and now moving into the age of biotechnology, genetic engineering and nanotechnology. Our science quests have stretched beyond the borders of the home planet and we have even started stretching hands in unlocking the secrets of distant members of our solar system. This is indeed tremendous progress; there could be no doubt about that. But at the same time we also need to remember about the impending darkness too beneath the lamp that provides light to the rest of room. While we are standing in gaining a lot; but are we paying enough attention to what we are also loosing at the same time. The loss of forested areas, building up carbon dioxide in the global atmosphere, pollution of both fresh and salt water via number of toxic chemicals both of inorganic and organic nature, poor quality of the air we are breathing and the catastrophic loss of global biodiversity- are these not a sign of regress instead of the so called and highly cherished progress towards a darker and destructive future. Human or anthropogenic impacts are in turn devastating the planet with our attention being shifted only to the shining aspect of our civilizations. There is indeed a darker side of every bright picture that is being placed in front of our glaring eyes. There is no silver lining in every cloud that we see on the sky. We are becoming seriously myopic and choosing to ignore the deadly symptoms that are showing up in front of us every now and then as a result of our own activities. Anthropogenic impacts have been devastating to our global ecosystems and are challenging our local environments in a significant manner. As responsible global citizens we strongly believe that we need to voice our concerns to the incessant global environmental pollution happening at every instance at different corners of earth. Hence is the humble effort of coming up with an international, peer-reviewed volume on Anthropogenic Pollution: Causes and Concerns. The current volume is a collection of a number of articles from scientists, academics, researchers, journalists, bureaucrats and technocrats from different parts of the world. Each article talks about a separate story and highlights some specific problems caused by anthropogenic impact and resulting in detrimental forms of environmental pollution. Each article is complete with its table, graphs, diagrams and bibliography to cater to a wide range of readers from serious academics, researchers and students to environmental enthusiasts and general public interested in stretching their boundary of knowledge way beyond traditional education. The volume will also be useful for both under graduate and post graduate students specializing in environmental science/studies and also for the MPhil curriculum and entry level PhD courses at different academic institutes.

tsimtsoum: *The Antliaclasses & Related Texts* Alfred Jarry, 1994

tsimtsoum: *La kabbale* Quentin Ludwig, 2011-07-07 Depuis que les stars investissent des millions de dollars dans la secte mystique juive Kabbalah, le mot kabbale fait partie du langage courant. Il désigne en fait l'ensemble des doctrines ésotériques du judaïsme. Cet ouvrage retrace l'incroyable histoire de la kabbale, des rabbins du IIe siècle à la conversion de Madonna. Accessible

et vivant, il nous permet ainsi de renouer avec les premiers enseignements du judaïsme, à l'origine de notre civilisation. L'histoire Les figures La pensée

tsimtsoum: *MANUEL D'ÉTUDE DE LA KABBALÉ* Rav Yéhoua Ashlag, Rav Baruch Ashlag, 2022-09-14 Ce livre est une compilation des écrits majeurs du Baal HaSoulam et du Rabash. Ils introduisent les concepts fondamentaux nécessaires à la bonne compréhension de la Kabbale et éviter ainsi les erreurs classiques lors des premières années d'étude. Michaël Laitman, titulaire d'un Doctorat en philosophie et Kabbale et d'un master en biocybernétique, a fondé un centre d'étude de la Kabbale appelé « Bnei Baruch » (fils de Baruch). Il l'a nommé ainsi en l'honneur de son professeur (Le Rabash, fils aîné du Baal HaSoulam) dont il ne s'est jamais séparé durant les douze dernières années de vie de ce dernier, de 1979 à 1991. Depuis le Docteur Laitman continue l'oeuvre du Baal HaSoulam et du Rabash en enseignant et diffusant au plus grand nombre la sagesse de la Kabbale.

tsimtsoum: *La cabale* Alexandre Safran, Esther Starobinski-Safran, 1988-01-01T00:00:00+01:00 Soulignant l'unité et la permanence de la tradition juive, ce livre dépasse les limites étroites d'une étude analytique de l'ésotérisme juif. Il ne se borne pas à une description historique, à un exposé critique de la mystique juive, il nous offre une vision complète et harmonieuse de la Tradition hébraïque, de ses débuts à nos jours. Il nous révèle un monde vivant, cohérent et unitaire, où toute séparation de la Loi et de la Liberté, de l'Intelligence et de la Sensibilité, paraît artificielle, où l'union de la Matière et de l'Esprit, de la Nature et de l'Histoire, s'impose d'elle-même. Il nous initie à une science totale de la réalité. Cette importante œuvre de synthèse, Alexandre Safran l'a réalisée dans un domaine où l'application des seules méthodes critiques ne suffit pas. Sans se contenter de procédés d'investigation extérieure, l'auteur aspire à dévoiler l'âme de la Cabale : il y parvient grâce à son intuition, liée à la plus grande rigueur scientifique.

tsimtsoum: *Kabbalah - Lettres initiatiques* Jacques Ouaknin, 2019-12-24 Un livre riche, vivant, généreux et profond qui a le mérite de parler simplement des choses complexes de la tradition juive, de ses rites, de sa philosophie, de ses mythes et de son folklore. Ce livre est un pari audacieux, celui de transmettre de la façon la plus existentielle les grands thèmes de la Kabbale, c'est-à-dire l'univers mystérieux de la mystique juive. Et ceci, sans mystification ! Projet difficile qui se devait d'éviter deux écueils opposés, l'érudition technique d'un côté et la dérive new-age de l'autre. Seule l'expérience de rabbin de communauté a permis à l'auteur de trouver le ton juste. Voici donc un livre qui expose une morale plus impressionnante qu'impressionnante, par petites touches, qui souligne tous ces petits gestes et comportements qui font que la vie est toujours plus lumineuse, plus riche et plus enrichissante, plus joyeuse aussi. Le sens de la vie n'est jamais donné à l'avance, mais se découvre à chaque fois comme première fois. C'est un surgissement de nouveauté qui vient défaire le risque du déjà-su et du déjà-entendu et du déjà-compris. Voilà un livre à l'image de son auteur. Vif et brillant, grand par son humilité. Autant d'adjectifs auxquels il faut en ajouter un tout particulièrement sans lequel il n'aurait pas fait ce formidable chemin, celui d'« honnête ». Grand Rabbin ayant exercé en Champagne, dans le Nord-Pas-de-Calais, en Moselle et en Provence, Jacques Ouaknin est l'auteur de plusieurs ouvrages sur la doctrine et les pratiques du Judaïsme.

tsimtsoum: *Omega-6/3 Fatty Acids* Fabien De Meester, Ronald Ross Watson, Sherma Zibadi, 2012-12-13 Over the last several years developing human research suggests that a component of omega-3 fatty acids, long chain ones, contribute particularly to health benefits. Omega-6/3 Fatty Acids: Functions, Sustainability Strategies and Perspectives focuses on developing information on this newly recognized key component. This volume uniquely, and for the first time, focuses on sustainability of natural sources of omega-3 fatty acids variants including long chain ones, and on ways to increase their use and availability to reduce major diseases. The authors review cardiovascular disease, neurological changes and mental health and other diseases like diabetes where long chain omega-3 fatty acids play protective roles from recent human trials. Each chapter evaluates developing information on the possible mechanistic role of long chain omega-3 fatty acids. After showing their requirement and involvement in health promotion there are reviews of various sources and ways to protect and promote them. Authors provide support for the benefits and sources

of long chain omega-3 fatty acids and their increased dietary intake that reduce various physical and mental illnesses. Omega-6/3 Fatty Acids: Functions, Sustainability and Perspectives is a unique and important new volume that provides the latest data and reviews to physicians who need to assess serum omega-6/3 and fatty acids to help diagnose risks and change diets and to inform industry and the scientific community with reviews of research for actions including new studies and therapies.

tsimtsoum: Shamati (J'ai entendu) Rav Yéhoua Ashlag (Baal HaSoulam) Rabash, 2015-10-28 « Ne se sentant pas bien lors du Nouvel An juif en septembre 1991, le Rabash m'appela à son chevet et me remit un cahier, dont la couverture revêtait un seul mot :Shamati (J'ai entendu). Quand il me remit ce cahier, il me dit "Prends-le et apprends de lui". Le lendemain matin, mon professeur mourut dans mes bras, me laissant moi ainsi que beaucoup de ses disciples sans orientation dans ce monde ». Engagé dans l'héritage du Rabash à diffuser la sagesse de la Kabbale, j'ai publié son cahier tel qu'il a été écrit, conservant ainsi les pouvoirs transformants du texte. Parmi tous les livres de Kabbale, Shamati est une composition unique et déterminante. Michaël Laitman

tsimtsoum: Hydrophilic Vitamins in Health and Disease Anureet K. Shah, Paramjit S. Tappia, Naranjan S. Dhalla, 2024-05-21 More than 100 years ago, Dr Casimir Funk suggested the existence of a family of organic substances that are essential for life and thus introduced the concept of "vital amines" as essential nutrients with a specific action, requiring only minute amount with the power to cure a specific disease. Vitamins essential for human health are grouped according to whether they are soluble in water (hydrophilic) or in non-polar solvents (lipophilic). The hydrophilic vitamins are vitamin C and a series known as the vitamin B complex. Vitamin C is a reducing agent, whereas the vitamin B series are components of coenzymes. For example, riboflavin (vitamin B2) is a precursor of flavin adenine dinucleotide (FAD) and pantothenate (vitamin B5) is a component of coenzyme A. Indeed, several coenzymes contain a vitamin as part of their structure; this relation is undoubtedly responsible for creating an "essential" role for the vitamin. Since vitamins are involved in a wide range of biological processes and cell function, these are considered as essential nutrients. The essential nature of vitamins as well as their unique biochemistry, molecular mechanisms and cellular function in health and disease are emphasized in this book which will serve as a highly useful resource for health professionals, nutritional scientists, medical students, fellows, residents, and graduate students.

tsimtsoum: Handbook of Lipids in Human Function Ronald Ross Watson, Fabien De Meester, 2015-12-09 Handbook of Lipids in Human Function: Fatty Acids presents current research relating to health issues whose impact may be modified by adopting personalized diets and lifestyle interventions of the consumption of fatty acids. Addressing cardiovascular and neurological diseases as well as cancer, obesity, inflammatory conditions, and lung disease, the authors correlate lipid sources with specific conditions, providing important insights into preventative as well as response-based actions designed to positively impact health outcomes. The material is presented in 29 chapters and brings together the research and work of an international team of experts. designed to bridge the gap between traditional approaches to dietary interventions and leading edge integrated health strategies, Handbook of Lipids in Human Function: Fatty Acids is a valuable resource for researchers and clinicians. - Discusses the importance of essential fatty acids in maintaining cardio- and cerebro-vascular health - Explains the metabolic risks associated with deficiencies and/or imbalance of essential fatty acids - Explores the promise of essential fatty acids as adjuvants to pharmacopoeia - Suggests interventions with personalized lipid diets

tsimtsoum: L'âme d'Israël Schlomoh Brodowicz, 2011-10-20 Quiconque a eu le bonheur de rencontrer Rabbi Menahem Mendel Schneerson, le dernier Rabbi de Loubavitch de mémoire bénie, s'en souviendra jusqu'à la fin de ses jours. C'était l'un des grands Maîtres du hassidisme contemporain, et selon certains, du hassidisme tout court. Son influence s'étendait à tous les continents. En Russie comme au Maroc, en Australie comme au Népal, en Israël et en France, ses émissaires portaient sa parole et répandaient son message aux communautés juives dispersées. Ses adeptes lui réservaient une admiration et une fidélité sans bornes. Ils ne faisaient rien dans la vie sans sa bénédiction. Et lui savait inspirer, conseiller, guider. Grâce à lui, l'existence en exil devenait

tolérable, et l'attente du Messie passionnante. La biographie de Rabbi Menahem Mendel - et beaucoup plus - se trouve dans ce livre. L'auteur ne se contente pas de raconter sa vie et son oeuvre. Il le situe dans le contexte spécifique de Loubavitch et, plus généralement, dans celui du mouvement hassidique depuis ses origines. Et il le fait avec ferveur et érudition, Elie Wiesel..

tsimtsoum: *L'imaginaire juif* Alain Goldschläger, Jacques Lemaire, 2007

tsimtsoum: Laudato si' : pour une écologie intégrale Collectif, Gilles Danroc, Emmanuel Cazanave, 2017-05-24 La lecture attentive de l'encyclique rend manifeste le choix du pape François de lier ensemble ce que notre culture contemporaine s'ingénie à isoler : l'approche écologique classique, l'approche socio-économique et l'approche de l'écologie de la personne humaine. En effet, pour le pape, tout est lié pour désigner l'écologie intégrale. Le but de cet ouvrage, réunissant des contributions diverses et accessibles, s'esquisse alors de façon nouvelle et limpide : comment réunir et harmoniser les trois courants historiques qui luttent séparément, voire parfois en opposition, pour que l'ensemble des chrétiens puissent présenter à tous les hommes de bonne volonté ce programme vaste et central de l'écologie intégrale ?

tsimtsoum: Les histoires qui nous sont racontées Patrick Imbert, 2020-08-31T00:00:00-04:00

Les romans, nouvelles et récits des Amériques s'ouvrent de plus en plus aux altérités et ainsi se rejoignent dans leurs dynamiques. Leur structure narrative est fondée sur le schéma de Greimas et mène à la transformation de contenus à partir de temporalités/causalités qui s'enchaînent. Les causalités justifient des exclusions comme barbarie/civilisation. Elles sont fondées, selon René Girard, sur la mimésis d'appropriation et une violence réciproque menaçant la communauté et sur la production d'un bouc émissaire conduisant à une violence unanime. Cette dernière renforce l'homogénéité du groupe qui se construit sur des paradigmes binaires vie/mort, intérieur/extérieur et richesse/pauvreté. Ils sont aussi présents dans des textes fondateurs, Bible, Popol Vuh, Torah et Livre des Mormons. Cependant, la dynamique narrative d'exclusion est récemment déjouée par des auteurs comme Simone Chaput, Yann Martel, Paul Auster, Laura Esquivel ou Leanne Betasamosake Simpson. Pour déplacer la structure narrative causale justifiant l'exclusion, les textes contemporains des Amériques (Canada, Québec, États-Unis, Mexique, Brésil, Caraïbes) utilisent des techniques et des thématiques jouant du fragment, du hasard, du non-causal, des interprétations multiples et de la réincarnation. Ils s'inscrivent dans une dynamique à la fois postcoloniale au sens de Homi Bhabha et multiculturelle au sens de Will Kymlicka. Ils ouvrent sur un transculturalisme où égalité et différence marchent de concert dans la reconnaissance des altérités, le partage des savoirs et la multiplication des images de soi allant jusqu'à l'affirmation d'une normalité queer.

tsimtsoum: Qu'est-ce qu'un père ? Kevin Hiridjee, 2024-10-02 Depuis quelques décennies, la paternité connaît des transformations immenses, mais silencieuses. Les pères réinventent leur rôle et renvoient aux oubliettes la figure paternelle traditionnelle. Cette évolution produit des résistances, des tensions et des questionnements. Suis-je un bon père ? À quel père ressembler ? Au fond, qu'est-ce qu'un père, aujourd'hui ? Psychologue et psychanalyste, Kevin Hiridjee a vu passer dans son cabinet une multitude de pères. Qu'ils soient mariés, célibataires, homosexuels, veufs, divorcés, beaux-pères, infertiles ou donneurs de sperme... tous cherchent leur place à l'heure où les attentes à leur égard sont souvent contradictoires : donner de l'affection et affirmer son autorité, être présent tout en gardant une distance... À travers les cas attachants de Serge, de Simon, d'Amir ou de Karim et de sa propre expérience de père et de fils, Kevin Hiridjee pose un regard neuf sur la paternité en s'appuyant à la fois sur l'apport de la psychanalyse (Freud, Lacan, Winnicott, etc.) et sur nos grandes références populaires. La paternité n'est ni une théorie ni un concept abstrait. Au contraire, être père est un apprentissage, une odyssée jubilatoire, une aventure. Psychologue clinicien et psychanalyste dans une maternité, un centre de fertilité (CECOS) et un cabinet en ville, Kevin Hiridjee est aussi directeur de la publication de la revue Le Carnet psy.

tsimtsoum: Suis-je le gardien de mon frère? Béatrice Surchat, 2023-09-06 Caïn est tristement célèbre pour avoir commis le premier meurtre de l'humanité. Un fratricide, de surcroît. Est-ce pour autant qu'il n'a rien à nous enseigner ? Et que faisons-nous de la question fondamentale qu'il nous laisse en héritage : « Suis-je le gardien de mon frère ? » Dans une lecture originale et

inspirante du récit tragique de la Genèse, Béatrice Surchat nous amène à changer de regard sur cet antihéros biblique, faisant de lui le premier apprenti de la responsabilité. Alors que ses parents, Adam et Ève, avaient reçu un ordre clair auquel ils ont pourtant désobéi, aucune injonction n'a été adressée à leur fils aîné. Sa grandeur, par-delà son acte, est de s'approprier une exigence éthique dont il ignorait tout. Cette relecture du célèbre récit de la Genèse nous invite à suivre Caïn pas à pas sur la voie de la responsabilité. Car s'il est facile de le condamner pour le meurtre d'Abel, sommes-nous aujourd'hui capables de répondre mieux que lui de la vie de nos frères ?

tsimtsoum: On a volé le Big Bang Jacques Guyonnet, 2000

tsimtsoum: Les Chemins de la Kabbale Victor Malka, Moshe Idel, 2013-11-25 La kabbale juive a si souvent prêté à confusion que, depuis le Moyen Âge, elle suscite, comme le fera plus tard sa version chrétienne, toujours les mêmes interrogations : relève-t-elle d'une tradition mystique ou d'une croyance superstitieuse, est-elle science divine ou illumination ? Bien des mystères entourent la notion même de kabbale. Rares sont ceux qui connaissent vraiment ses origines, ses méthodes, ses promesses. Que dit-elle exactement, quelle est son histoire ? Comment a-t-elle vécu ses grandes heures et ses siècles obscurs ? Qui sont ses grands maîtres et comment vivent-ils au quotidien ? Les idées de la kabbale, enfin, ont-elles encore quelque pertinence dans le monde d'aujourd'hui ? Sur ces thèmes controversés, Moshé Idel, le plus grand spécialiste contemporain en matière de recherche kabbalistique, aussi érudit que Gershom Scholem dont il fut l'interlocuteur, s'entretient avec Victor Malka, écrivain et journaliste. Traitant de questions essentielles comme la création du monde, le bien et le mal, la violence, la résurrection, l'exil, le pouvoir, le rituel mais aussi la musique ou l'érotisme, ce dialogue passionnant constitue une remarquable introduction au monde complexe et fascinant de ce que la tradition juive appelle la science des secrets.

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