

# JEWISH MAGIC AND SUPERSTITION

## THE ENDURING INFLUENCE OF JEWISH MAGIC AND SUPERSTITION

JEWISH MAGIC AND SUPERSTITION HAVE LONG BEEN A FASCINATING, ALBEIT SOMETIMES MISUNDERSTOOD, ASPECT OF JEWISH CULTURAL AND RELIGIOUS HISTORY, WEAVING THROUGH CENTURIES OF PRACTICE, BELIEF, AND STORYTELLING. FAR FROM BEING A MONOLITHIC ENTITY, THESE TRADITIONS ENCOMPASS A RICH TAPESTRY OF FOLKLORE, RITUAL, AND INTERPRETATION, OFTEN INTERTWINED WITH THE OBSERVANCE OF JEWISH LAW AND MYSTICAL THOUGHT. THIS ARTICLE DELVES INTO THE MULTIFACETED WORLD OF JEWISH MAGIC, EXPLORING ITS HISTORICAL ROOTS, DIVERSE EXPRESSIONS, AND THE UNDERLYING PRINCIPLES THAT HAVE SHAPED ITS ENDURING PRESENCE. WE WILL EXAMINE THE CONCEPTUALIZATION OF THE SUPERNATURAL WITHIN JEWISH TRADITION, THE VARIOUS FORMS THAT PROTECTIVE CHARMS AND AMULETS TOOK, THE ROLE OF KABBALISTIC PRACTICES, AND THE PERSISTENT PRESENCE OF SUPERSTITIONS IN EVERYDAY JEWISH LIFE. UNDERSTANDING THIS COMPLEX INTERPLAY OFFERS PROFOUND INSIGHTS INTO THE RESILIENCE AND ADAPTABILITY OF JEWISH CULTURE ACROSS DIFFERENT ERAS AND GEOGRAPHICAL LOCATIONS.

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## HISTORICAL ROOTS AND EARLY INFLUENCES

THE ORIGINS OF JEWISH ENGAGEMENT WITH THE SUPERNATURAL CAN BE TRACED BACK TO ANCIENT TIMES, INFLUENCED BY THE CULTURAL MILIEUS IN WHICH JEWISH COMMUNITIES RESIDED. EARLY HEBREW TEXTS, INCLUDING THE BIBLE, CONTAIN NARRATIVES THAT ACKNOWLEDGE THE EXISTENCE OF SUPERNATURAL FORCES, DIVINE INTERVENTION, AND EVEN FORMS OF DIVINATION, THOUGH OFTEN WITH A CAUTIONARY OR CONDEMNATORY TONE TOWARDS PRACTICES DEEMED IDOLATROUS OR FOREIGN. THE INTERACTIONS WITH NEIGHBORING CULTURES IN MESOPOTAMIA, EGYPT, AND CANAAN UNDOUBTEDLY LEFT THEIR MARK, INTRODUCING CONCEPTS AND PRACTICES THAT WERE ADAPTED OR REINTERPRETED WITHIN A JEWISH FRAMEWORK.

AS JUDAISM EVOLVED, PARTICULARLY DURING THE SECOND TEMPLE PERIOD AND THE ENSUING RABBINIC ERA, THERE WAS A CONTINUOUS NEGOTIATION BETWEEN ADHERING TO STRICT MONOTHEISTIC PRINCIPLES AND ACKNOWLEDGING THE PERVASIVE HUMAN IMPULSE TO SEEK PROTECTION AND GUIDANCE FROM FORCES BEYOND THE ORDINARY. THIS LED TO THE DEVELOPMENT OF UNIQUE JEWISH APPROACHES TO WHAT MIGHT BE TERMED 'SUPERNATURAL' PHENOMENA, OFTEN ROOTED IN BIBLICAL VERSES, RABBINIC EXEGESIS, AND ETHICAL TEACHINGS, RATHER THAN SOLELY ON EXTERNAL MAGICAL TRADITIONS.

# THE NATURE OF THE SUPERNATURAL IN JEWISH THOUGHT

WITHIN JEWISH THOUGHT, THE CONCEPT OF THE SUPERNATURAL IS OFTEN FRAMED NOT AS AN INDEPENDENT REALM OF MAGIC DISTINCT FROM THE DIVINE, BUT AS MANIFESTATIONS OF GOD'S POWER, OR THE ACTIONS OF SPIRITUAL BEINGS SUBJECT TO HIS DOMINION. WHILE THE TORAH PROHIBITS SORCERY AND DIVINATION PRACTICES ASSOCIATED WITH PAGAN RELIGIONS, IT ALSO RECOUNTS INSTANCES OF PROPHECY, DIVINE REVELATION, AND MIRACLES, ALL OF WHICH FALL UNDER THE UMBRELLA OF THE EXTRAORDINARY. THIS DUAL PERSPECTIVE CREATES A NUANCED UNDERSTANDING WHERE THE FOCUS REMAINS ON GOD AS THE ULTIMATE SOURCE OF ALL POWER, AND ANY PERCEIVED 'MAGICAL' EFFECTS ARE ATTRIBUTED TO DIVINE WILL OR COSMIC FORCES ORCHESTRATED BY HIM.

THE RABBINIC LITERATURE FURTHER ELABORATES ON THE CELESTIAL HIERARCHY, INCLUDING ANGELS AND DEMONS, AND THEIR ROLES IN THE HUMAN WORLD. THESE BEINGS ARE NOT SEEN AS AUTONOMOUS MAGICAL AGENTS BUT AS PART OF GOD'S INTRICATE DESIGN. THE DISTINCTION BETWEEN PERMISSIBLE SPIRITUAL ENGAGEMENT, SUCH AS PRAYER AND STUDY, AND PROHIBITED FORMS OF SORCERY BECAME A CRUCIAL ELEMENT IN DEFINING THE BOUNDARIES OF ACCEPTABLE PRACTICE, THOUGH THE LINE COULD SOMETIMES BE BLURRED IN POPULAR BELIEF AND CUSTOM.

## FORMS AND FUNCTIONS OF JEWISH MAGIC

JEWISH MAGIC, IN ITS VARIOUS MANIFESTATIONS, SERVED A WIDE ARRAY OF PURPOSES, PREDOMINANTLY CENTERED AROUND PROTECTION, HEALING, AND THE AVERTING OF MISFORTUNE. THESE PRACTICES WERE OFTEN INTEGRATED INTO DAILY LIFE, HOLIDAYS, AND LIFE-CYCLE EVENTS, PROVIDING A SENSE OF AGENCY AND COMFORT IN THE FACE OF UNCERTAINTY. THE UNDERLYING PRINCIPLE WAS OFTEN TO HARNESS DIVINE POWER OR TO WARD OFF MALEVOLENT INFLUENCES THROUGH DIVINELY SANCTIONED MEANS.

ONE OF THE MOST PREVALENT FORMS INVOLVED THE USE OF WRITTEN TEXTS. THESE COULD INCLUDE:

- **PRAYERS AND PSALMS:** RECITATION OF SPECIFIC PRAYERS OR VERSES FROM PSALMS WAS BELIEVED TO POSSESS PROTECTIVE QUALITIES, INVOKING DIVINE INTERVENTION.
- **NAMES OF GOD:** THE USE OF SACRED NAMES OF GOD, OFTEN FOUND IN KABBALISTIC TEXTS OR BIBLICAL VERSES, WAS THOUGHT TO IMBUE OBJECTS OR AMULETS WITH POWER.
- **INCANTATIONS:** WHILE DISTINCT FROM FORBIDDEN SORCERY, CERTAIN INCANTATIONS, OFTEN IN HEBREW OR ARAMAIC, WERE USED FOR SPECIFIC PURPOSES, SUCH AS AVERTING THE EVIL EYE.

BEYOND TEXTUAL APPLICATIONS, RITUALISTIC ACTIONS AND SYMBOLIC GESTURES ALSO PLAYED A SIGNIFICANT ROLE IN JEWISH MAGICAL PRACTICES. THESE COULD INCLUDE SPECIFIC GESTURES DURING PRAYER, THE USE OF CERTAIN SUBSTANCES, OR THE PERFORMANCE OF RITUALS ASSOCIATED WITH PARTICULAR OCCASIONS.

## KABBALISTIC MAGIC AND MYSTICAL PRACTICES

THE EMERGENCE OF KABBALAH, JEWISH MYSTICISM, BROUGHT A SOPHISTICATED AND INTRICATE SYSTEM OF THOUGHT THAT DEEPLY INFLUENCED CONCEPTIONS OF MAGIC. KABBALAH POSITS A COMPLEX UNDERSTANDING OF THE DIVINE REALM, THE CREATION, AND THE INTERPLAY OF SPIRITUAL FORCES. WITHIN THIS FRAMEWORK, 'MAGIC' OFTEN REFERRED TO PRACTICES AIMED AT INFLUENCING THE DIVINE REALMS OR UNDERSTANDING THEIR WORKINGS, RATHER THAN MERE UTILITARIAN SPELL-CASTING.

KEY ELEMENTS OF KABBALISTIC MAGIC INCLUDE:

- **GEMATRIA:** THE PRACTICE OF ASSIGNING NUMERICAL VALUES TO HEBREW LETTERS AND INTERPRETING THE RELATIONSHIPS BETWEEN WORDS BASED ON THEIR NUMERICAL EQUIVALENTS. THIS WAS USED TO UNCOVER HIDDEN MEANINGS AND

SPIRITUAL CONNECTIONS.

- **NOTARIKON:** AN ACRONYMIC METHOD WHERE LETTERS OF A WORD ARE TAKEN AS ABBREVIATIONS OF OTHER WORDS, LEADING TO DEEPER INTERPRETATIONS.
- **TEMURAH:** A SYSTEM OF LETTER SUBSTITUTION AND TRANSPOSITION, USED TO DERIVE NEW WORDS AND MEANINGS FROM EXISTING TEXTS.
- **INTENTIONAL VISUALIZATION:** KABBALISTIC PRACTICES OFTEN INVOLVED INTENSE MEDITATION AND VISUALIZATION OF DIVINE EMANATIONS (SEFIROT) AND CELESTIAL PATHWAYS.

THESE PRACTICES WERE NOT TYPICALLY AIMED AT PERSONAL GAIN IN A MUNDANE SENSE BUT WERE OFTEN UNDERTAKEN BY SCHOLARS AND MYSTICS SEEKING SPIRITUAL ELEVATION, DEEPER COMMUNION WITH GOD, OR THE ABILITY TO AFFECT COSMIC BALANCE. THE POWER OF THE NAME OF GOD, PARTICULARLY THE TETRAGRAMMATON, WAS A CENTRAL FOCUS IN MANY KABBALISTIC MAGICAL TRADITIONS.

## PROTECTIVE CHARMS AND AMULETS

THE USE OF AMULETS AND CHARMS, KNOWN AS SEGULOT (REMEDIES OR CHARMS), IS A WIDESPREAD PHENOMENON IN JEWISH CULTURE, REFLECTING A DEEP-SEATED DESIRE FOR PROTECTION AGAINST PHYSICAL AND SPIRITUAL HARM. THESE OBJECTS WERE BELIEVED TO DERIVE THEIR EFFICACY FROM THE SACRED INSCRIPTIONS THEY BORE, THE MATERIALS FROM WHICH THEY WERE MADE, OR THE RITUALS PERFORMED DURING THEIR CREATION.

COMMON TYPES OF PROTECTIVE CHARMS AND AMULETS INCLUDED:

- **KAME'OT:** SMALL POUCHES OR PENDANTS CONTAINING HANDWRITTEN TEXTS, OFTEN VERSES FROM THE TORAH, PSALMS, OR KABBALISTIC FORMULAS, BELIEVED TO WARD OFF ILLNESS, THE EVIL EYE, OR DEMONS.
- **RED STRING:** WHILE A MORE RECENT PHENOMENON IN POPULAR ADOPTION, THE USE OF RED STRING AS A PROTECTIVE AMULET HAS GAINED TRACTION, OFTEN ASSOCIATED WITH THE PRACTICE OF WRAPPING IT AROUND RACHEL'S TOMB.
- **HAMSA (HAND OF MIRIAM):** THOUGH ITS ORIGINS ARE DEBATED AND IT APPEARS IN OTHER CULTURES, THE HAMSA IS WIDELY USED IN JEWISH COMMUNITIES, OFTEN WITH AN EVIL EYE SYMBOL AT ITS CENTER, TO WARD OFF MISFORTUNE.
- **GARLIC AND OTHER HERBS:** CERTAIN PLANTS AND SPICES WERE BELIEVED TO HAVE PROTECTIVE PROPERTIES AND WERE USED IN VARIOUS FOLK REMEDIES AND CHARMS.

THE BELIEF IN THE POWER OF THESE OBJECTS WAS DEEPLY EMBEDDED IN FOLK JUDAISM, PROVIDING TANGIBLE MEANS OF ENGAGING WITH THE SPIRITUAL WORLD AND SEEKING DIVINE PROTECTION IN EVERYDAY LIFE.

## COMMON JEWISH SUPERSTITIONS

BEYOND FORMALIZED MAGICAL PRACTICES, A RICH TAPESTRY OF SUPERSTITIONS HAS PERMEATED JEWISH LIFE FOR CENTURIES, OFFERING EXPLANATIONS FOR EVENTS AND PROVIDING BEHAVIORAL GUIDELINES TO WARD OFF BAD LUCK OR INVITE GOOD FORTUNE. THESE SUPERSTITIONS OFTEN BLEND RELIGIOUS MOTIFS WITH FOLK WISDOM AND ARE FREQUENTLY A SOURCE OF CULTURAL IDENTITY.

SOME WIDESPREAD JEWISH SUPERSTITIONS INCLUDE:

- **AVOIDING WALKING UNDER LADDERS:** SIMILAR TO MANY CULTURES, THIS IS SEEN AS INVITING BAD LUCK.

- **SPILLING SALT:** CONSIDERED A SIGN OF MISFORTUNE, OFTEN COUNTERED BY THROWING A PINCH OF SALT OVER THE LEFT SHOULDER.
- **THE EVIL EYE (AYIN HARA):** A PERVERSIVE BELIEF THAT ENVOUS GLANCES CAN BRING HARM, COUNTERED BY AMULETS AND SPECIFIC BLESSINGS.
- **BREAKING MIRRORS:** BELIEVED TO BRING SEVEN YEARS OF BAD LUCK.
- **OPENING AN UMBRELLA INDOORS:** ASSOCIATED WITH INVITING MISFORTUNE.
- **NOT RETURNING A BORROWED ITEM WITHOUT A TOKEN EXCHANGE:** A SUPERSTITION SUGGESTING THAT NOT DOING SO CAN LEAD TO THE LOSS OF ONE'S OWN POSSESSIONS.
- **THE SIGNIFICANCE OF NUMBERS:** CERTAIN NUMBERS, LIKE 18 (CHAI, MEANING LIFE), ARE CONSIDERED AUSPICIOUS, WHILE OTHERS MIGHT BE VIEWED WITH CAUTION.

THESE BELIEFS, WHILE NOT NECESSARILY PART OF FORMAL RELIGIOUS DOCTRINE, HAVE PLAYED A SIGNIFICANT ROLE IN SHAPING COMMUNAL LIFE, SOCIAL INTERACTIONS, AND THE COLLECTIVE CONSCIOUSNESS OF JEWISH PEOPLE.

## THE ROLE OF FOLKLORE AND ORAL TRADITION

MUCH OF WHAT IS UNDERSTOOD AS JEWISH MAGIC AND SUPERSTITION IS PRESERVED AND TRANSMITTED THROUGH FOLKLORE AND ORAL TRADITION. STORIES, PROVERBS, SONGS, AND CUSTOMS PASSED DOWN THROUGH GENERATIONS HAVE SERVED AS THE PRIMARY VEHICLE FOR THESE BELIEFS, OFTEN MORE SO THAN FORMAL THEOLOGICAL TEXTS. THIS ORAL HERITAGE ALLOWED FOR ADAPTATION AND EVOLUTION, ENSURING THAT THESE PRACTICES REMAINED RELEVANT AND ACCESSIBLE TO THE COMMON PERSON.

FOLK TALES OFTEN FEATURE WISE FIGURES, MAGICAL CURES, ENCOUNTERS WITH SPIRITS, AND INSTANCES OF DIVINE INTERVENTION THAT REINFORCE THE EXISTENCE OF THE SUPERNATURAL AND THE EFFICACY OF VARIOUS PROTECTIVE MEASURES. THESE NARRATIVES NOT ONLY ENTERTAINED BUT ALSO EDUCATED, PROVIDING PRACTICAL ADVICE ON NAVIGATING THE COMPLEXITIES OF LIFE AND MAINTAINING A CONNECTION TO THE SPIRITUAL DIMENSION. THE WIDESPREAD DISSEMINATION OF THESE STORIES ACROSS DIVERSE JEWISH COMMUNITIES HIGHLIGHTS THEIR CULTURAL SIGNIFICANCE AND ENDURING APPEAL.

## MODERN PERSPECTIVES ON JEWISH MAGIC AND SUPERSTITION

IN THE CONTEMPORARY WORLD, THE PERCEPTION AND PRACTICE OF JEWISH MAGIC AND SUPERSTITION VARY WIDELY. FOR SOME, THESE TRADITIONS ARE VIEWED AS HISTORICAL CURIOSITIES, QUAIN REMNANTS OF A BYGONE ERA. FOR OTHERS, PARTICULARLY WITHIN MORE TRADITIONAL OR MYSTICAL CIRCLES, THESE PRACTICES CONTINUE TO HOLD MEANING AND ARE INTEGRATED INTO THEIR UNDERSTANDING OF SPIRITUALITY AND DIVINE PROVIDENCE. THE RESURGENCE OF INTEREST IN KABBALAH, PARTICULARLY IN ITS POPULAR FORMS, HAS ALSO BROUGHT A RENEWED FOCUS ON ITS ESOTERIC ELEMENTS.

MANY CONTEMPORARY JEWS ENGAGE WITH THESE BELIEFS IN A NUANCED WAY, ACKNOWLEDGING THEIR CULTURAL SIGNIFICANCE AND THE PSYCHOLOGICAL COMFORT THEY MAY PROVIDE, WITHOUT NECESSARILY ADHERING TO THEM AS LITERAL TRUTHS. THE BLEND OF ANCIENT CUSTOMS WITH MODERN LIFE OFTEN LEADS TO UNIQUE INTERPRETATIONS AND PRACTICES, REFLECTING THE DYNAMIC NATURE OF CULTURAL HERITAGE. WHILE SOME SUPERSTITIONS MAY FADE, THE UNDERLYING HUMAN NEED FOR PROTECTION, MEANING, AND CONNECTION TO THE TRANSCENDENT ENSURES THAT ELEMENTS OF JEWISH MAGIC AND SUPERSTITION WILL CONTINUE TO EVOLVE AND ENDURE.

## FAQ

## **Q: WHAT IS THE PRIMARY DISTINCTION BETWEEN JEWISH MAGIC AND THE MAGIC OF OTHER CULTURES?**

A: THE PRIMARY DISTINCTION OFTEN LIES IN THE UNDERLYING THEOLOGICAL FRAMEWORK. IN JUDAISM, PERCEIVED MAGICAL EFFECTS ARE GENERALLY UNDERSTOOD AS OPERATING WITHIN THE DOMINION OF GOD, EITHER AS DIRECT DIVINE INTERVENTION OR AS THE MANIPULATION OF FORCES ESTABLISHED BY GOD. PRACTICES CONSIDERED IDOLATROUS IN OTHER CULTURES ARE STRICTLY PROHIBITED, WITH A STRONG EMPHASIS ON GOD AS THE SOLE SOURCE OF POWER AND AID.

## **Q: ARE ALL FORMS OF JEWISH MAGIC CONSIDERED PERMISSIBLE WITHIN JEWISH LAW?**

A: NO, JEWISH LAW (HALAKHA) STRICTLY PROHIBITS MANY FORMS OF SORCERY, DIVINATION, AND PRACTICES ASSOCIATED WITH IDOLATRY. HOWEVER, CERTAIN PRACTICES, SUCH AS THE USE OF AMULETS FOR PROTECTION AGAINST SPECIFIC DANGERS OR THE RECITATION OF PSALMS WITH PROTECTIVE INTENT, HAVE BEEN ACCEPTED AND INTEGRATED INTO FOLK TRADITION AND EVEN SCHOLARLY INTERPRETATIONS OVER CENTURIES, PROVIDED THEY ARE NOT SEEN AS REPLACING FAITH IN GOD.

## **Q: HOW DID KABBALAH INFLUENCE JEWISH MAGIC?**

A: KABBALAH INTRODUCED A COMPLEX MYSTICAL SYSTEM THAT PROVIDED A THEORETICAL FRAMEWORK FOR UNDERSTANDING AND INTERACTING WITH SPIRITUAL REALMS. KABBALISTIC PRACTICES OFTEN INVOLVED MEDITATION, THE MANIPULATION OF DIVINE NAMES, AND THE STUDY OF ESOTERIC TEXTS, AIMING FOR SPIRITUAL ASCENT AND A DEEPER CONNECTION WITH THE DIVINE, WHICH COULD MANIFEST IN WHAT MIGHT BE PERCEIVED AS MAGICAL EFFECTS OR INSIGHTS.

## **Q: WHAT IS THE ROLE OF THE EVIL EYE (AYIN HARA) IN JEWISH SUPERSTITION?**

A: THE BELIEF IN THE EVIL EYE IS A PERVERSIVE SUPERSTITION IN MANY JEWISH COMMUNITIES. IT HOLDS THAT AN ENVIOUS OR ADMIRING GAZE CAN BRING MISFORTUNE OR HARM. PROTECTIVE MEASURES, SUCH AS AMULETS (LIKE THE HAMSA), SPECIFIC BLESSINGS, AND THE USE OF RED STRING, ARE COMMONLY EMPLOYED TO WARD OFF ITS INFLUENCE.

## **Q: ARE SUPERSTITIONS TAKEN SERIOUSLY BY ALL JEWS TODAY?**

A: THE ADHERENCE TO SUPERSTITIONS VARIES GREATLY AMONG MODERN JEWS. WHILE SOME MAINTAIN A STRONG BELIEF AND PRACTICE, OTHERS VIEW THEM AS CULTURAL TRADITIONS OR REMNANTS OF FOLKLORE, AND MANY SECULAR JEWS MAY NOT ADHERE TO THEM AT ALL. THERE IS A WIDE SPECTRUM OF BELIEF AND PRACTICE ACROSS DIFFERENT DENOMINATIONS AND LEVELS OF RELIGIOUS OBSERVANCE.

## **Q: WHAT ARE SOME COMMON PROTECTIVE OBJECTS USED IN JEWISH TRADITION?**

A: COMMON PROTECTIVE OBJECTS INCLUDE KAME'OT (AMULETS WITH SACRED TEXTS), THE HAMSA (HAND OF MIRIAM), AND SOMETIMES THE USE OF RED STRING. SPECIFIC PRAYERS, VERSES FROM PSALMS, AND EVEN CERTAIN HERBS LIKE GARLIC HAVE ALSO BEEN USED FOR PROTECTION AGAINST VARIOUS FORMS OF HARM.

## **Q: HOW ARE JEWISH FOLK TALES RELATED TO MAGIC AND SUPERSTITION?**

A: JEWISH FOLK TALES ARE A SIGNIFICANT VEHICLE FOR TRANSMITTING BELIEFS ABOUT MAGIC AND SUPERSTITION. THEY OFTEN FEATURE STORIES OF MYSTICAL ENCOUNTERS, DIVINE INTERVENTIONS, PROTECTIVE CHARMS, AND EXPLANATIONS FOR MISFORTUNES, THEREBY PRESERVING AND POPULARIZING THESE TRADITIONS ACROSS GENERATIONS.

## **Q: IS THERE A DIFFERENCE BETWEEN 'MAGIC' AND 'SUPERSTITION' IN A JEWISH CONTEXT?**

A: WHILE THE TERMS ARE OFTEN USED INTERCHANGEABLY, IN A JEWISH CONTEXT, 'MAGIC' MIGHT REFER TO MORE FORMALIZED PRACTICES AIMED AT INFLUENCING SPIRITUAL FORCES, OFTEN WITH KABBALISTIC UNDERPINNINGS. 'SUPERSTITION' TYPICALLY

REFERS TO FOLK BELIEFS AND PRACTICES, OFTEN LESS SYSTEMATIC, AIMED AT AVERTING BAD LUCK OR INVITING GOOD FORTUNE, SUCH AS NOT WALKING UNDER LADDERS OR THE FEAR OF BREAKING A MIRROR. BOTH OFTEN REFLECT A DESIRE FOR CONTROL AND PROTECTION IN AN UNCERTAIN WORLD.

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