

The Problem of Human Purpose in Ramhal's Religious and Philosophical Teaching

Ramhal'in Dinî ve Felsefî Öğretisinde İnsanoğlunun Hedefi

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Abstract: Moshe Chaim Luzzatto (Ramhal) is one of the most authoritative religious philosophers and kabbalists whose works influenced the development of Jewish religious-philosophical tradition. Nowadays, Ramhal's works are mentioned among the most exciting and straightforward Kabbalistic texts and his ethical works are studied in many Jewish religious educational institutions for several hundreds of years. This research is devoted to the investigation of Ramhal's human purpose doctrine and his view of the ways to achieve this purpose. The paper is based on the two authoritative works "Derekh Hashem" ("The Way of God") and "Da'at Tevunot" ("The Knowing Heart" or "Knowing the Reasons") representing the author's interpretation of the fundamentals of Jewish religious doctrine from a Kabbalistic perspective. The paper examines Ramhal's view of the context that humans get and achieve this goal in and the ways of eradicating the deficiencies of their nature and the nature of the world as well as describes the examples of such purification, in particular, keeping the commandments, perceiving the world, suffering, reincarnation, and being in Hell.

Keywords: Moshe Chaim Luzzatto, Ramhal, Jewish studies, Kabbalah, human purpose doctrine.

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Introduction

One of the most interesting and mysterious movements that draw not only researchers' attention but also all sorts of charlatans' is Kabbalah. It is a mystical movement in Judaism, the way of reading and interpreting the Torah at the highest level through religious practices. The oldest Kabbalistic texts date back to the first–second centuries AD, but the tradition, nowadays considered classical, developed in the South of France and Italy in the 12th–13th centuries (Akopyan, 2015). Kabbalah is, basically, a Jewish esoteric doctrine which, unlike other mystical doctrines, calls on not to direct contact with God but to contemplation, prayer, and trying to reveal the true, hidden sense of the Torah and other sacred books (The Jewish Encyclopedia in Russian on the Web (a), 2016). The influence of this doctrine is not restricted to Jewish religious-philosophical tradition. Christian thinkers' growing interest in Kabbalistic ideas developed into Christian Kabbalah and influenced Christian mysticism and philosophy (Dan, 2006). Such thinkers as Giovanni Pico della Mirandola, Jakob Böhme, Nikolai Berdyaev drew their inspiration from Kabbalistic doctrines, and in the 20th century, Kabbalah becomes one of the themes of literary works by ingenious Gustav Meyrink, Jorge Luis Borges, and Umberto Eco (Akopyan, 2015). However, esotericity of Kabbalistic doctrine also resulted in a lot of misuse, when some things that have nothing to do with this tradition are called Kabbalah for the sake of powerful social impact (remember the books by pop star Madonna and Michael Laitman's successful and popular courses claiming to have made modern interpretation of ancient occult lore (Akopyan, 2015). The foremost way out of this dangerous profanation is in-depth research of the specific essence of this tradition. But the secret character of Kabbalistic doctrine and the enormous difficulty of Kabbalistic texts that presupposes a high level of theoretical awareness and the study of the Torah at lower levels are only a few of the barriers. None the less, there are thinkers in the history of Judaism who reveal and explain the basic principles of a Kabbalistic view of the fundamentals of Judaism. Even though their works also require expert commentaries and interpretation, we can still find out and understand in what context Kabbalah views the underlying statements of the whole Abrahamic tradition. One



of such thinkers is a very unusual kabbalist Moshe Chaim Luzzatto (Ramhal) (1707-1747), whose works are very authoritative and, at the same time, quite open for reading and analyzing.

Ramhal is one of the most famous 18th-century Jewish philosophers who is beyond our standard expectations of respected European kabbalist rabbis. Ramhal was born in Padua, Italy, and developed in his personality many features often incompatible in one person: religious Jew, a young genius who in his youth except Italian and French also mastered Aramaic, Ancient Greek, and Latin, learned by heart complicated authoritative Kabbalistic texts but, at the same time, was an expert in secular Italian culture he was brought in (Katz, 2013; Sclar, 2016). Being kabbalist and moralist, he was also a poet writing in the style of Moorish Spain and Renaissance Italy (Katz, 2013; Savrasov, 2005). This outstanding thinker was condemned for his ideas by honored Italian rabbis, was prohibited from preaching and writing his Kabbalistic works, and according to the verdict of the Venetian rabbinical court, was excluded from the Jewish community for breaking the bans. A century after his death Ramhal became one of the most authoritative teachers for the Jews of Eastern Europe and nowadays is a recognized authority for the whole Jewish intellectual tradition (Sclar, 2016; *The Jewish Encyclopedia in Russian on the Web* (b), 2016). Ramhal had to leave his native land to be able to write and talk about his feelings, had to earn a living as a diamond cutter, rabbi, kabbalist, philosopher, poet, and died of a plague in his fortieth year in Acco, a city in the coastal plain region of the Northern District of Israel. In 150 years, Ramhal's works are learned by heart by hundreds of pupils in yeshivas (religious higher educational institutions) of Eastern Europe, and he is one of the forerunners of modern Jewish literature (Ibid). Rav A. Katz stresses that Ramhal's authority was recognized by the representatives of all the main religious Jewish movements of Eastern Europe. One of the most famous representatives of Hasidism, Maggid of Mezritch, said that Ramhal's generation was just unable to understand the glory of the thinker. Another outstanding religious teacher, Vilna Gaon (Genius of Vilna), having read Ramhal's works and not knowing that the author had already died, tried to find him to become his disciple (Katz, 2013).

Though Ramhal's life and teachings are predominantly investigated



within the scope of Hebraic studies (Sclar, 2016; Fontaine, & Glasner, & Veltri, & Leicht, 2011, p. 444-446) this research turns to Ramhal as to one of the most interesting Jewish thinkers, whose teachings may draw not only Judaism researchers' attention but also anyone interested in the history of philosophical and religious doctrines. This article is focused on the problem of human purpose that is always topical for philosophical research. The aim of the article is to single out the main statements of the doctrine of human purpose in Ramhal's religious-philosophical legacy. The goal of the article is to find out Ramhal's view of the purpose and mission of human existence in the world and to characterize the foremost ways of achieving this purpose.

Materials and Methods

Not having an opportunity to turn to the whole Moshe Chaim Luzzatto's legacy and outline every nuance of his view on human purpose within one article, we will highlight only the main aspects of this problem represented in Ramhal's two outstanding ethical works "Derekh Hashem" ("The Way of God") and "Da'at Tevunot" ("The Knowing Heart" or "Knowing the Reasons"). In these works, based on Kabbalah, Ramhal reveals the fundamentals of Jewish religious doctrine. As the Judaic tradition primarily prefers giving the original (not translated) titles of these books, we will also mention them in the original.

The given study is based on the hermeneutic and phenomenological (especially the phenomenology of religion) research methods.

Our article will mainly turn to the Internet sources, as nowadays, the works of most modern and ancient Jewish scholars, translators, and commentators of Sacred texts are represented on specialized Hebraic websites. Most printed texts, scientific investigations, and lectures on the history of Jewish Thought are duplicated on such websites to provide access for all the interested members of the Jewish community.

Since this research is mostly based on the two above-mentioned Ramhal's works, to avoid distracting over-citation, the in-text references to the cited paragraphs and chapters will be given at the end of every paragraph. If the statements mentioned in the text are based on other sources, the reference will be given after the citation. Considering that



the numbers of chapters in the printed and electronic versions of "Derekh Hashem" do not coincide, this article will refer to the cited chapters of the e-book.

Human Self-Perfection as Realization of the Will of God

In both his works "Da'at Tevunot" and "Derekh Hashem", Ramhal states that to understand human essence and purpose, we should first understand the Will of God. The philosopher says that though the Creator Himself is incomprehensible, humans can grasp His influence on them and the created world. As it is the question of our knowledge that God is perfect, whole and utterly benevolent, and created humans and other creatures in order to bestow His good, for them to enjoy Divine goodness as much as possible and perfect themselves and all of creation along with them. Here Ramhal turns to the Bible, which says that God created man in His image and gave him power over the created world (Bible, 2015, Genesis 1: 26-29). However, the statement that God created the world to bestow His goodness and perfection raises one of the most problematic for the Abrahamic tradition questions: why, if God is so omnipotent (as the Abrahamic tradition insists), He did not create a perfect human from the very beginning? Why do humans have the evil inclination and, consequently, death and suffering? Predicting these questions, Ramhal, at the beginning of both his works, says that God aimed to give good and perfection to his creations, but a human can be perfect only if this perfection is earned rather than enjoyed as a gift. The philosopher mentions that perfection can only become merit if humans make efforts to attain it, and having attained, will enjoy their reward eternally. That is the time when a human may become the real "owner" of their perfection (Ramhal, 2012, para.14, 18; Ramhal, 2014, chap. 3, 4).

Concealment and Revelation of Divine Influence as the Basis of the World

From a Kabbalistic doctrine perspective, for creations to be able to earn their perfection, God stifled His infinite abilities and, having purposefully "held Himself back" created the world with different aspects of perfection and imperfection and a human, equally inclined to both of them (Ramhal, 2012, para.28). Kabbalah calls this aspect of creation



“tzimtzum,” which means that the Almighty contracted Himself to create a space for the imperfect world (Jacobson, 2008).

Thus, on the one hand, the Creator reveals Himself in His creations, and, on the other hand, conceals. These two qualities, concealment, and revelation, in Ramhal’s opinion become the basis for Divine manifestation and bring forth perfection and deficiency, which in their turn bring forth good and evil. This fact leads Ramhal to the conclusion that Life and Goodness are the manifestations of the Infinite Light, and concealment of this Light, the illusory state of Divine absence is the source of misfortune. The world is based on God’s plan not to give humans perfection at once, but having concealed Himself and His influence, later reveal the truth and perfection. It can be said that the human mission is to reveal hidden perfection in the imperfect world (Ramhal, 2012, para. 40, 118).

Ramhal believes that having created the aspects of perfection and imperfection, God gave humans the means for accomplishing their mission (that is, to achieve perfection and get rid of deficiency), and becoming worthy of cleaving to the Creator and enjoying His perfection (Ramhal, 2014, chap. 4).

Therefore, the first and ultimate ontological purpose of humans, in Ramhal’s opinion is the realization of their potential perfection and union with the Almighty, the Divine Truth, which will take place because of such realization. Perfection and goodness are not given from the very beginning but are the goals of human existence.

The Duality of Human Existence

The humans, according to Ramhal, were created out of two opposite parts (the main manifestations of these opposites are mind and matter; the soul and the body; good and evil) and were given the freedom to choose between them. Moreover, Ramhal states that for humankind to be able to realize their free will, the world was created in such a way that these opposite parts were balanced and nothing could prevent the matter from dominating over the mind or prevent the mind from dominating over the matter. Though it seems better for the mind to be more potent than the matter, their equivalence is not random; from a Kabbalistic



philosophy perspective, it provides humans with the freedom of choice (Ramhal, 2014, chap. 5; Ramhal, 2012).

The statement about the duality of human nature is not new for the Abrahamic tradition, and its first indications can be seen in the Bible story about the creation of Adam and Eve (Bible, 2015). Midrash (interpretations of the written Torah) commenting on the Bible story specifies that the duality of creation lies in the following:

- The body from dust is combined with the immortal soul that belongs to God.
- A human can live in both worlds: material and spiritual.
- Adam was endowed with the opposite inclinations to good and evil.
- Adam originally included both male and female, since he was created with the two bodies (Rabbi Moshe Weissman, 2003, chap. “Creation of Adam on Erev Shabbat”).

Thus, the first and foremost duality in a human is the opposition of the body and the soul, which are the manifested aspects of perfection (revelation of God) and deficiency (concealment of God). To explain the role of these opposites in human life, we should first turn to other manifestations of the duality of human existence.

There are two main points essential for the whole Abrahamic tradition. Firstly, the body-soul and the spiritual-material correlations differ before and after the fall. Secondly, human existence comprises two stages with different ontological characteristics: the period of physical labor and the period of getting a reward, corresponding to the material world and the World to Come, respectively. Both of these aspects are described in detail through the interpretation of Ramhal's teachings (Ramhal, 2014, chap. 5).

It should be noted that most religious and philosophical doctrines talk about the duality of human existence. Moreover, some thinkers contrast the soul and the body, the mind and the matter, underlining the predominance of spiritual over physical, and others try to find harmony between physical and spiritual. In his teaching, Ramhal combines both tendencies. He deems that before the fall, human physical and spiritual



parts were balanced with the spiritual controlling the material. But for the First human's sin, they would have easily chosen the spiritual, and then the soul would have gradually purified and perfected the body and attained perfection. However, having defied God's command (which, from a Judaism perspective, was only temporary) Adam and Eva (Bible, 2015, Genesis 2-3) activated, strengthened the deficient part of their nature brought forth by the concealment of Divine influence, and, as a result of the fall, lost their initial power having got a life full of pain, death, and toil for the sake of their physical existence (Ramhal, 2014, chap. 5-7).

After the fall, humans became more subject to material and evil than spiritual and good. Now it is much more difficult for them to achieve harmony; their physical part conflicts with the spiritual one, and to fulfill their purpose, to attain perfection, it is necessary to make redoubled efforts. Ramhal states that though the soul is strong enough to cleanse the body in terrestrial life, God reduces its power in order for humans to be able to attain perfection by themselves (Ramhal, 2014, chap. 5).

Moreover, having rejected the spiritual lore and chosen material temptation, humans brought to their life physical death, destruction and other manifestations of impurity and deficiency of the world, and now, for the soul to completely purify the body, it has first to be destroyed to undergo enlightenment (Ramhal, 2012, para.72).

Living in the Material World and in the World to Come

Below we will take a close look at the second aspect of duality: the division of human existence into living in the material world and in the World to Come. According to the Abrahamic tradition, human existence is not restricted to the material world, and human purpose is not restricted to terrestrial life. From Ramhal's perspective, it is realized in both our world and the World to Come. As it was mentioned above, in contrast to terrestrial life, where a human has to make efforts to purify the body that anyway will not induce its complete enlightenment because of the fall, after death and Resurrection of the dead, after the raise of the body, according to God's plan, the soul empowered by all its good deeds will come back, cleanse, and enlighten its body (Ramhal, 2012, para. 72).

According to Ramhal, terrestrial life is characterized by the low in-



fluence of the human spiritual part and domination of the matter, which makes it difficult for humans to listen to their souls and arrive at the right decisions leading to perfection. It is a period of hard labor when it is not clear what is right and what is wrong, the results are invisible, and the essence of the events is hidden. However, as the essence of concealment of God is in His further revelation, even the human choice, that the level of good and evil in the world depends on, is not eternal. Jewish sages consider that the time of choice is limited to six thousand years. When the time is up, humanity will come back to the state Adam and Eve had before the fall, i.e., harmony between the material and spiritual parts. This state will last for another thousand years. Same as the human body, overflowing with deficiencies, the material world will firstly have to undergo destruction and death; and only after the Heavenly court and Resurrection of the dead humanity will completely recover to a different, perfect state. Ramhal calls the time of evil and material domination in the world the labor period, and the time when humans and the world are cleansed and perfected – the reward period (Ramhal, 2014, chap. 8, 9; Ramhal, 2012, para.40-43). Now, considering all the information mentioned above, we will clarify in what way, from Ramhal's perspective, a human can fulfill their ultimate purpose in terrestrial life.

On the way to perfection, a human is seen both as an individual having to achieve their enlightenment, and as a part of mankind that follows the same path but in overall dimension. Below we will first pay attention to the individual dimension of human realization and then to the way it looks in the context of the whole humanity (Ramhal 2014, chap. 8, 9).

Thus, as it was mentioned above, the principal contradiction making a human toil for achieving harmony and perfection is the duality of human existence. On the one hand, mankind can only exist in the combination of the body and the soul, the material and the spiritual. Rav Asher Kushnir (Kushnir, 2012) trying to explain this statement of Ramhal's compares a human to an electric bulb, in which the body symbolically corresponds to the material bulb, and the soul is like electricity which makes it light. But, on the other hand, the human body, being created by God in a "hidden" state, is the source of deficiency, and the soul is the source of perfection and has enormous opportunities, restricted, "hidden"



by God so that the soul could exist in the body. And the purpose of the soul in terrestrial life is to, step by step, in the darkness of human ignorance correct the deficiencies, realize its glory, enlighten, purify the material, which complete enlightenment is impossible in this world because of the fall (Ramhal 2012, para.70-72).

Ways of Correcting Imperfection

The Commandments. Ramhal deems that the foremost means of correcting imperfection and deficiency brought forth by the concealment of Divine presence is observing the commandments. Except Jews, who were given 613 commandments, people must keep only the seven commandments of Noah. For an ordinary person observing the seven commandments may seem easier than keeping the 613 commandments that strictly regulate all manifestations of human life and the life of society. However, Ramhal has an opposite opinion and says that in terrestrial life, when the spiritual part is weaker than the material, humans need support in the form of clear instructions on how to perfect themselves, what is and what is not to be done. In Ramhal's perspective, the reward for observing one commandment is another commandment through which God reveals His Will. Every commandment, according to Kabbalah, corresponds to some aspect in a human being and the world (both lower and upper). Keeping every next commandment, humans purify, correct some aspect of their external and internal existence, perfecting themselves and the world. That is why, in Ramhal's opinion, the 613 commandments are a huge support that the Israeli people get on their spiritual path, and which lets Israel fulfill its spiritual purpose (Ramhal 2012, para.54; Ramhal 2014, chap. 6).

Perceiving the World. An essential means of fulfilling human purpose is perceiving the world and the laws of its existence, except for keeping the commandments. From Ramhal's perspective, in-depth, and extensive research will inevitably reveal the unity of the world, which, in his opinion, is the revelation of the unity of God. An essential part of human perception, according to Kabbalah, is studying sacred texts; but not just simply reading and knowing these texts but conducting hermeneutic research (Ramhal 2012, para. 34).



Apart from perceiving the outer world, another important point is to discover our soul and nature. Here Ramhal gives his unexpected interpretation of the specifics of the human soul. In the Abrahamic tradition, the soul is viewed as a holistic spiritual substance carrying the image of God. But Ramhal mentions that the human soul is not a uniform phenomenon, and what we call the soul is instead a combination of different souls. First, like other animals, a human has “nephesh” (commonly translated from Hebrew as “life”). It is a thin substance drawn to an egg in the process of conception, responsible for the main forms of human nature: senses, will, comprehension, wish, etc. Except nephesh, humans also have the higher soul. It is responsible for the connection with incorporeal substances and provides interaction between humans and higher forces (the influence of higher forces on a human and vice versa). This higher soul relates to nephesh, which, in its turn, is connected with the body through blood. Thus, nephesh, the soul, and the body are interconnected. However, the higher soul is not uniform too, and consists of several parts. These parts may vary during human existence without any influence on their appearance or general characteristics (Ramhal 2014, chap. 7, 16).

Suffering. Since in terrestrial life, the soul is weaker than the body, and the material dominates the spiritual, humans have another opportunity to cleanse themselves and get rid of the deficiencies of duality. Ramhal mentions several ways of purification: during life, humans can purify themselves through suffering, and after death, but before Resurrection, purification is possible through suffering in Hell or through reincarnation.

What is the essence of suffering? Why do we need it? Ramhal says that good deeds increase purity and perfection and evil deeds, on the contrary, increase viciousness and contamination. So, the righteous by their good deeds and faith increase their perfection. At the same time, they may preserve some contamination, as in this world, a human is inclined to evil, and the material factor dominates over spiritual and some bad deeds and wrong choices could have left traces of dark energy. It is contamination that does not let the righteous to attain perfection and cleave in God. Thus, humans are given purification through suffering to get rid of their dark energy and get ready for perfection at a stated time.



The level and the amount of suffering depend on the level of human contamination. In some cases, physical suffering is enough for purification, and other cases may require the suffering of the soul (Ramhal 2014, chap. 9-10).

Reincarnation. According to Kabbalah, terrestrial life is only a part of human existence, so the possibilities for humans to fulfill their purpose, i.e., reveal and realize their perfection by getting rid of the deficiencies of their dual existence, are not over after the death of the body. One of the most interesting forms of purification is reincarnation. The concept of reincarnation (*gilgulim*) is quite tricky for Judaism. Jewish religious teachers tell that the written Torah says nothing of reincarnation because this is the manifestation of the concealed reign of God over the world, but in different books, there are some hints. These hints are described in detail and interpreted within the Kabbalistic tradition stating that some souls (namely, some parts of the souls) may reincarnate (Judaism and Jews, 2015; Kuklin, 2011). In Ramhal's opinion, one of the ways for humans to purify themselves is to reincarnate several times. Each reincarnation provides the soul an opportunity to correct something spoiled in the previous life or "modify" some aspect of human existence. At the end of the material world, at the Heavenly court, the soul will be judged for all the forms of its existence in the body. Here we can see that the Kabbalistic concept of reincarnation differs from the concept of rebirth or transmigration in Indian religious tradition, where this topic is extremely popular. In Hinduism or Buddhism, the principle of rebirth has no evolution or positive sense, and each new birth in a new body is just another existence in the cycle of *samsara*. It is full of suffering and is to be escaped from by achieving enlightenment (Torchinov, 2000, p. 23-24). On the contrary, in Kabbalah, reincarnation is just another opportunity to attain perfection. And even if new life in a new body is full of suffering, it is only a way to avoid even worse suffering in the world of souls, or achieve higher than before level of perfection and, as a result, cleave in God (Ramhal 2014, chap. 10).

Hell. Despite the fact that the most part of work takes place during terrestrial life, after that, in the world of souls, the soul can also purify itself to, finally, even before the Heavenly court heal and empower itself,



and by uniting with its body during Resurrection heal and harmonize it, having attained its perfection. Those who gave in to contamination and evil but still preserved their spiritual part are given one more chance to purify and save themselves. An example of such purification is accepting the punishments, also known as the Court of Hell. Here it deals with such punishment of the sinners that will redeem their misdeeds, and at the Heavenly court, they will be able to get a reward for their good deeds (Ramhal 2014, chap. 9-10).

Except for an individual aspect of fulfilling human purpose, we should also briefly define its social aspect, i.e., what is the role of human life and their way to perfection in the perfection of the whole world. Ramhal notes that the world is organized in a way that every part of the universe, every element has its purpose and, in its place, serves for Goodness realization, for attaining perfection of creation. All the aspects of perfecting the world were divided among the representatives of mankind, and every human was given their part, their role in eradicating evil and improving the world. Every human will be judged with absolute precision according to their purpose in this world. At the same time, Ramhal notes that, according to sacral Judaic texts, though humans are judged by all the committed good and evil deeds, God may show His mercy and not take them into account (Ramhal 2014, chap. 9, 10, 12; Ramhal 2012, para. 36).

Like good deeds increase the perfection of the human soul, and evil deeds increase its viciousness, so the righteous' deeds increase the influence of spirituality in this world, and the sinful' deeds increase its contamination and wickedness. Except for those mentioned above, there is also an interesting Ramhal's thesis, which is especially important for understanding the whole Kabbalistic doctrine. This thesis states that a human who lives in one of the lower worlds by realizing their free will makes an impact not only on their world but on other upper worlds (Ramhal 2014, chap. 2, 9, 10).

After the end of our imperfect world (which is to exist for 7000 years, as it was mentioned above), after Resurrection of the dead and the Heavenly court those who follow the path of evil and are not pure enough will die, and those who follow the path of good and make correct choices in life will get together and create the righteous community. And it is this



community that will get the World to Come, the truth, and goodness (Ramhal 2014, chap. 9-10).

Conclusion

Summarizing this research, we can draw the following conclusions:

- According to Ramhal, the ultimate human purpose is the realization of perfection and unification with the Divine Truth that will take place as a result of such realization.

- To achieve real perfection humans should earn it rather than enjoy as a gift, having realized its necessity and made efforts for its realization.

- For humans to feel the necessity of perfection, God created man and the world as a combination of two opposite parts: perfect and deficient. The manifestation of perfection is the soul, spiritual world, mind, good, and the manifestation of imperfection is the body, the material world, instincts, and evil. Human mission is not the destruction of the imperfect part of the world, but enlightenment, perfection of deficient, getting rid of the deficiencies of their nature and the nature of the world.

- The foremost means of improving the deficiencies of the world is keeping the commandments and perceiving the unity of the world and human nature. In case of necessity, purification of the imperfect part may take place through suffering (including Hell) and reincarnation.

In the given research, we presented a general overview of only one of the exciting problems presented by Ramhal. Further investigations are necessary to study in detail Ramhal's interpretation of the peculiarities of human existence in the world (both in the past and in the World to Come), the problem of the influence of human choice on our world and the upper worlds, and other topics that Ramhal turns to in his works.

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Öz: Moshe Chaim Luzzatto (Ramhal) is one of the most authoritative religious philosophers and kabbalists whose works influenced the development of Jewish religious-philosophical tradition. Nowadays, Ramhal's works are mentioned among the most exciting and straightforward Kabbalistic texts and his ethical works are studied in many Jewish religious educational institutions for several hundreds of years. This research is devoted to the investigation of Ramhal's human purpose doctrine and his view of the ways to achieve this purpose. The paper is based on the two authoritative works "Derekh Hashem" ("The Way of God") and "Da'at Tevunot" ("The Knowing Heart" or "Knowing the Reasons") representing the author's interpretation of the fundamentals of Jewish religious doctrine from a Kabbalistic perspective. The paper examines Ramhal's view of the context that humans get and achieve this goal in and the ways of eradicating the deficiencies of their nature and the nature of the world as well as describes the examples of such purification, in particular, keeping the commandments, perceiving the world, suffering, reincarnation, and being in Hell.

Anahtar Kelimeler: Moshe Chaim Luzzatto, Ramhal, Yahudi arařtırmaları, Kabbala, insan amacı öğretisi.

