

On The Mystical Shape Of The Godhead Basic Concepts In The Kabbalah Mysticism And Kabbalah

A classic text on alchemy by the leading scholar of Jewish mysticism, Gershom Scholem, is presented here for the first time in English translation. Scholem looks critically at the century-old connections between alchemy, the Jewish Kabbalah; its Christianized varieties, such as the gold- and rosicrucian mysticisms, and the myth-based psychology of C. G. Jung, and uncovers forgotten alchemical roots of embedded in the Kabbalah.

Ascensions on high took many forms in Jewish mysticism and they permeated most of its history from its inception until Hasidism. The book surveys the various categories, with an emphasis on the architectural images of the ascent, like the resort to images of pillars, lines, and ladders. After surveying the variety of scholarly approaches to religion, the author also offers what he proposes as an eclectic approach, and a perspectivist one. The latter recommends to examine religious phenomena from a variety of perspectives. The author investigates the specific issue of the pillar in Jewish mysticism by comparing it to the archaic resort to pillars recurring in rural societies. Given the fact that the ascent of the soul and pillars constituted the concerns of two main Romanian scholars of religion, Ioan P. Culianu and Mircea Eliade, Idel resorts to their views, and in the Concluding Remarks analyzes the emergence of Eliade's vision of Judaism on the basis of neglected sources.

"An excellent overview of the history of Jewish mysticism from its early beginnings to contemporary Hasidism...scholarly and complex." —Library Journal "An excellent work, clear and solidly documented by Joseph Dan on Gershom Scholem and on his work." —Notes Bibliographiques "An excellent guide to Scholem's work." —Christian Century

Andrei A. Orlov examines the tradition about the seventh antediluvian patriarch Enoch, tracing its development from its roots in the Mesopotamian lore to the Second Temple apocalyptic texts and later rabbinic and Hekhalot materials where Enoch is often identified as the supreme angel Metatron. The first part of the book explores the imagery of the celestial roles and titles of the seventh antediluvian hero in Mesopotamian, Enochic and Hekhalot materials. The analysis of the celestial roles and titles shows that the transition from the figure of patriarch Enoch to the figure of angel Metatron occurred already in the Second Temple Enochic materials, namely, in 2 (Slavonic) Enoch, a Jewish work, traditionally dated to the first century CE. The second part of the book demonstrates that mediatorial polemics with the traditions of the exalted patriarchs and prophets played an important role in facilitating the transition from Enoch to Metatron in the Second Temple period.

Heavenly Counterparts in the Jewish Pseudepigrapha

The Infinite Expression of Freedom

The Bahai approach to spiritual transformation

Mystical Resistance

Perspectives on Jewish Thought

The Mystical Roots of Genius

Kabbalah

An accessible introduction to the concepts of Jewish mysticism and how they relate to our lives. Allows us to experience mysticism's inexpressible reverence before the mystery of creation and celebrate the quest to transform ordinary reality into holiness.

Gershom Scholem was the master builder of historical studies of the Kabbalah. When he began to work on this neglected field, the few who studied these texts were either amateurs who were looking for occult wisdom, or old-style Kabbalists who were seeking guidance on their spiritual journeys. His work broke with the outlook of the scholars of the previous century in Judaica—die Wissenschaft des Judentums, the Science of Judaism—whose orientation he rejected, calling their “disregard for the most vital aspects of the Jewish people as a collective entity: a form of “censorship of the Jewish past.” The major founders of modern Jewish historical studies in the nineteenth century, Leopold Zunz and Abraham Geiger, had ignored the Kabbalah; it did not fit into their account of the Jewish religion as rational and worthy of respect by “enlightened” minds. The only exception was the historian Heinrich Graetz. He had paid substantial attention to its texts and to their most explosive exponent, the false Messiah Sabbatai Zevi, but Graetz had depicted the Kabbalah and all that flowed from it as an unworthy revolt from the underground of Jewish life against its reasonable, law-abiding, and learned mainstream. Scholem conducted a continuing polemic with Zunz, Geiger, and Graetz by bringing into view a Jewish past more varied, more vital, and more interesting than any idealized portrait could reveal. —from the Foreword by Arthur Hertzberg, 1995

Investigating how Jewish thinkers from the biblical to the postmodern era have approached questions about God and highlighting interplays between texts over time, Rabbi Kari H. Tuling elucidates many compelling--and contrasting--ways to think about God in Jewish tradition.

This book traces the evolution of an Arabic poetic form called “Humayni poetry.” The book addresses the connections between the Humayni poetry of Yemen and the sacred poetry of Jews from Yemen, a hitherto-neglected chapter in the history of Arabic and Jewish literatures.

The Messianic Idea in Judaism

Eating and Embodiment in Medieval Kabbalah

On the Mystical Shape of the Godhead

Yemeni Vernacular Poetry and Arab-Jewish Symbiosis

Theosophy, Cabala, and the Modern Spiritual Revival

Origins of the Kabbalah

From Apocalypticism to Merkabah Mysticism

"Scholem's treatment is complex and stylistically brilliant as he systemically analyzes the history and intellectual background of these critical ideas. Highly recommended."--Library Journal.

Combining philosophy, psychology, religion, and even a bit of physics, Marshall establishes an expanded consciousness that proves the existence of a deeper being common to us all. Addressing the origin of the universe, evolution, reincarnation, suffering, and the nature of God, Marshall delivers what will prove an instant intellectual classic.

"Mystical Resistance reveals the Kabbalistic masterpiece Sefer ha-Zohar as a rich source for understanding Jewish resistance to Christian authority. Composed against a backdrop of rising religious intolerance, the Zohar's subversive mystical narratives critique the changing relationship between Western Europe's Christian majority and its Jewish minority"--

Questions of how the divine presence is understood and interacts within the world have been around since the time of the biblical prophets. The Jewish mystical tradition conceives God as active, just, powerful, and present while allowing for divine limitation so as to understand the relationship between

G-d and the Jewish people in their history. Jewish Mysticism surveys Jewish visionary and mystical experience from biblical and ancient Near Eastern times through the modern period and the emergence of modern Hasidism. Marvin Sweeney provides a comprehensive treatment of one of the most dynamic fields of Jewish studies in the twenty-first century, providing an accessible overview of texts and interpretative issues. Sweeney begins with the biblical period, which most treatments of Jewish mysticism avoid, and includes chapters on the ancient Near East, the Pentateuch, the Former Prophets and Psalms, the Latter Prophets, Jewish Apocalyptic, the Heikhalot Literature, the Sefer Yetzirah and early Kabbalistic Literature, the Zohar, Lurianic Kabbalah and the Shabbatean Movement, and the Hasidic Movement. Placing Jewish apocalyptic literature into the larger development of ancient Jewish visionary and mystical experience, Sweeney fills gaps left by the important but outdated work of others in the field. Ideal for the scholar, student, or general reader, Jewish Mysticism provides readers with a fresh understanding of the particular challenges, problems, needs, and perspectives of Judaism throughout its history.

Jewish Mystical Autobiographies

Thinking about God

Voices of the Mystics

From Ancient Times through Today

The Enoch-Metatron Tradition

The Mystical Origins of Hasidism

Leonard Cohen

In "And They Shall Be One Flesh": On the Language of Mystical Union in Judaism Adam Afterman offers an extensive study of mystical union and mystical embodiment through the divine name and spirit in Judaism.

Here are previously unavailable texts, including The Book Bahir and the writings of the Iyyum circle, that were written during the first one hundred years of this movement that was to become the most important current in Jewish mysticism. This movement began in the late 12th century among Rabbinic Judaism in southern Europe.

Mysticism, which transcends the boundaries of time and space and refers to a reality not grasped by means of ordinary human cognition, is one of the central sources of inspiration of religious thought. It is an attempt to decode the mystery of divine existence by penetrating to the depths of consciousness through language, memory, myth, and symbolism. Delving deep into the psyche, mystics strive to redeem perceived reality from its immediate meaning. Mystical texts constitute a history of this religious creativity, of man's attempt to reveal the divine structure underlying the chaos of reality and thereby endow life with hope and purpose. By offering an alternative perspective on the world that gives expression to yearnings for freedom and change, mysticism engenders new modes of authority and leadership; as such it plays a decisive role in moulding religious and social history. For all these reasons, the mystical corpus deserves study and discussion in the framework of cultural criticism and research. This study is a lyrical exposition of the Jewish mystical phenomenon. It is based on a close reading of the hundreds of volumes written by Jewish mystics and incorporates mystical testimonies drawn from the different countries and cultural environments in which Jews have lived. Rachel Elior's purpose is to present, as accurately as possible, the meanings of the mystical works as they were perceived by their creators and readers. At the same time, she contextualizes them within the boundaries of the religion, culture, language, and spiritual and historical circumstances in which the destiny of the Jewish people has evolved. The author succeeds in drawing the reader into a mystical world. With great intensity, she conveys the richness of the mystical experience in discovering the infinity of meaning embedded in the sacred text; teasing out the recurring themes, she explains the multivalent symbols. Using copious extracts from Jewish mystical sources, she illustrates the varieties of the mystical experience from antiquity to the twentieth century. She succeeds in eloquently conveying how mystics try to decipher reality by penetrating beyond its apparent boundaries: how they experience spiritual powers symbolically, imaginatively, or visually; how hidden truths are revealed in visions or dreams, in an epiphany or as 'lightning'; how they are 'engraved' in the mind or illuminate in the soul. Most of the texts she draws on are written in very obscure language, but the skilful translations communicate the mystical experiences vividly and make it easy for the reader to understand how Elior uses them to explain the relationship between the revealed world and the hidden world and between the mystical world and the traditional religious world, with all the social and religious tensions this has caused.

A collection of lectures on the features of the movement of mysticism that began in antiquity and continues in Hasidism today.

Book of Visions and Book of Secrets

Basic Concepts in the Kabbalah

Discovering Harmony Between Science & Spirituality

The Unnatural World

Gershom Scholem and the Mystical Dimension of Jewish History

Jewish Mysticism

Major Trends in Jewish Mysticism

With the publication of *The Origins of the Kabbalah in 1950*, one of the most important scholars of our century brought the obscure world of Jewish mysticism to a wider audience for the first time. A crucial work in the oeuvre of Gershom Scholem, this book details the beginnings of the Kabbalah in twelfth- and thirteenth-century southern France and Spain, showing its rich tradition of repeated attempts to achieve and portray direct experiences of God. *The Origins of the Kabbalah* is a contribution not only to the history of Jewish medieval mysticism, but also to the study of medieval mysticism in general.

Now with a new foreword by David Biale, this book remains essential reading for students of the history of religion.

***Mystical Bodies, Mystical Meals* is the first book-length study of mystical eating practices and experiences in the kabbalah. Focusing on the Jewish mystical literature of late-thirteenth-century Spain, author Joel Hecker analyzes the ways in which the Zohar and other contemporaneous literature represent mystical attainment in their homilies about eating. What emerges is not only consideration of eating practices but, more broadly, the effects such practices and experiences have on the bodies of its practitioners.**

First Published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

Gershom Scholem stands out among modern thinkers for the richness and power of his historical imagination. A work widely esteemed as his magnum opus, *Sabbatai Şevi* offers a vividly detailed account of the only messianic movement ever to engulf the entire Jewish world. Sabbatai Şevi was an obscure kabbalist rabbi of seventeenth-century Turkey who aroused a fervent following that spread over the Jewish world after he declared himself to be the Messiah. The movement suffered a severe

blow when Şevi was forced to convert to Islam, but a clandestine sect survived. A monumental and revisionary work of Jewish historiography, Sabbatai Şevi details Şevi's rise to prominence and stands out for its combination of philological and empirical authority and passion. This edition contains a new introduction by Yaacob Dweck that explains the scholarly importance of Scholem's work to a new generation of readers.

The Way into Jewish Mystical Tradition

A Poetics of the Zohar

The Shape of the Soul

The Shape of Spiritual Direction in the Mystical Theology of Jan Van Ruusbroec

Jewish Mysticism and Kabbalah

The Father of Jewish Mysticism

A Mystical Philosophy

All Religion Is Inter-Religion analyses the ways inter-religious relations have contributed both historically and philosophically to the constructions of the category of "religion" as a distinct subject of study. Regarded as contemporary classics, Steven M. Wasserstrom's *Religion after Religion* (1999) and *Between Muslim and Jew* (1995) provided a theoretical reorientation for the study of religion away from hierophanies and ultimacy, and toward lived history and deep pluralism. This book distills and systematizes this reorientation into nine theses on the study of religion. Drawing on these theses--and Wasserstrom's opus more generally--a distinguished group of his colleagues and former students demonstrate that religions can, and must, be understood through encounters in real time and space, through the complex relations they create and maintain between people, and between people and their pasts. The book also features an afterword by Wasserstrom himself, which poses nine riddles to students of religion based on his personal experiences working on religion at the turn of the twenty-first century.

'Leonard Cohen taught us that even in the midst of darkness there is light, in the midst of hatred there is love, with our dying breath we can still sing Hallelujah.' - The late Rabbi Lord Jonathan Sacks 'Among the finest volumes on Cohen's life and lyrics ... An exploration which would have intrigued and engaged Leonard himself.' - John McKenna, writer and friend of Leonard Cohen Harry Freedman uncovers the spiritual traditions that lie behind Leonard Cohen's profound and unmistakable lyrics. The singer and poet Leonard Cohen was deeply learned in Judaism and Christianity, the spiritual traditions that underpinned his self-identity and the way he made sense of the world. In this book Harry Freedman, a leading author of cultural and religious history, explores the mystical and spiritual sources Cohen drew upon, discusses their original context and the stories and ideas behind them. Cohen's music is studded with allusions to Jewish and Christian tradition, to stories and ideas drawn from the Bible, Talmud and Kabbalah. From his 1967 classic 'Suzanne', through masterpieces like 'Hallelujah' and 'Who by Fire', to his final challenge to the divinity, 'You Want It Darker' he drew on spirituality for inspiration and as a tool to create understanding, clarity and beauty. Born into a prominent and scholarly Jewish family in Montreal, Canada, Cohen originally aspired to become a poet, before turning to song writing and eventually recording his own compositions. Later, he became immersed in Zen Buddhism, moving in 1990 to a Zen monastery on Mount Baldy, California where he remained for some years. He died, with immaculate timing, on the day before Donald Trump was elected in 2016, leaving behind him a legacy that will be felt for generations to come. Leonard Cohen: The Mystical Roots of Genius looks deeply into the imagination of one of the greatest singers and lyricists of our time, providing a window on the landscape of his soul. Departing from traditional biographical approaches, Freedman explores song by song how Cohen reworked myths and prayers, legends and allegories with an index of songs at the end of the book for readers to search by their favourites. By the end the reader will be left with a powerful understanding of Cohen's story, together with a far broader insight into the mystical origins of his inimitable work. The Father of Jewish Mysticism offers an incisive look at the early life and writings of Gershom Scholem (1897 – 1982), the father of modern Jewish mysticism and a major 20th-century Jewish intellectual. Daniel Weidner offers the first full-length study, published in English, of Scholem's thought. Scholem, a historian of the Kabbalah and sharp critic of Jewish assimilation, played a major role in the study and popularization of Jewish mysticism. Through his work on the Kabbalah, Scholem turned the closed world of mystical texts into a force for Jewish identity. Skillfully drawing on Scholem's early diaries and writings, The Father of Jewish Mysticism introduces a young, soon-to-be legendary intellectual in search of himself and Judaism.

The Origins of Jewish Mysticism offers the first in-depth look at the history of Jewish mysticism from the book of Ezekiel to the Merkavah mysticism of late antiquity. The Merkavah movement is widely recognized as the first full-fledged expression of Jewish mysticism, one that had important ramifications for classical rabbinic Judaism and the emergence of the Kabbalah in twelfth-century Europe. Yet until now, the origins and development of still earlier forms of Jewish mysticism have been largely overlooked. In this book, Peter Schäfer sheds new light on Ezekiel's tantalizing vision, the apocalyptic literature of Enoch, the Dead Sea Scrolls, the writings of the Hellenistic Jewish philosopher Philo, the rabbinical writings of the Talmudic period, and the esotericism of the Merkavah mystics. Schäfer questions whether we can accurately speak of Jewish mysticism as a uniform, coherent phenomenon with origins in Judaism's mythical past. Rather than imposing preconceived notions about "mysticism" on a great variety of writings that arose from different cultural, religious, and historical settings, he reveals what these writings seek to tell us about the age-old human desire to get close to and communicate with God.

What Mystical Experience Tells Us about Ourselves and Reality

Hegel and History

Ascensions on High in Jewish Mysticism

Uncovering the Zohar's Conversations with Christianity

The Greatest Mirror

"And They Shall Be One Flesh": On The Language of Mystical Union in Judaism

The Bahá'í Faith is a religion that was founded by Bahá'u'lláh in the mid-nineteenth century and has since spread all around the world. Though a way of life that is largely grounded in action, the mystical connection between the individual believer and God stands at its core. The seeker of truth aims to walk the mystical path with practical feet. This book highlights the place of mysticism in the Bahá'í Faith through an exploration of its sacred literature. It discusses Bahá'u'lláh's teachings on God and creation, the purpose of life, the nature of spiritual experience and transformation, as well as the principles and practices that the spiritual seeker utilises on the path of transformation. Through this exploration we discover the potential of the human being to live an active and spiritual life in this world, drawing closer to God. Each person was created in the image of God and has the capacity to mirror all of God's perfections, experiencing His light both in the outside world and within, in this world and the next.

"Scholem's treatment is complex and stylistically brilliant as he systemically analyzes the history and intellectual background of these critical ideas. Highly recommended".--Library Journal.

Mysticism and science: What do they have in common? How can one enlighten the other? By drawing on modern cosmology and ancient Kabbalah, Matt shows how science and religion can together enrich our spiritual awareness and help us recover a sense of wonder and find our

place in the universe. Drawing on the insights of physics and Jewish mysticism, Daniel Matt uncovers the sense of wonder and oneness that connects us with the universe and God. He describes in understandable terms the parallels between modern cosmology and ancient Kabbalah. He shows how science and religion together can enrich our spiritual understanding. We "embody the energy" of the big bang, writes Matt. Furthermore, "God is not somewhere else, hidden from us. God is right here hidden from us." To discover the presence of God, Matt draws on both science and theology, fact and belief, and on the truths embodied in Buddhism, Hinduism, Islam and Christianity, as well as Judaism. A rich dialogue between the physical and the spiritual, *God & the Big Bang* takes us on a deeply personal, thoughtful and inspiring journey that helps us find our place in the universe--and the universe in ourselves.

A wide-ranging analysis of heavenly twin imagery in early Jewish extrabiblical texts. The idea of a heavenly double—an angelic twin of an earthbound human—can be found in Christian, Manichaean, Islamic, and Kabbalistic traditions. Scholars have long traced the lineage of these ideas to Greco-Roman and Iranian sources. In *The Greatest Mirror*, Andrei A. Orlov shows that heavenly twin imagery drew in large part from early Jewish writings. The Jewish pseudepigrapha—books from the Second Temple period that were attributed to biblical figures but excluded from the Hebrew Bible—contain accounts of heavenly twins in the form of spirits, images, faces, children, mirrors, and angels of the Presence. Orlov provides a comprehensive analysis of these traditions in their full historical and interpretive complexity. He focuses on heavenly alter egos of Enoch, Moses, Jacob, Joseph, and Aseneth in often neglected books, including *Animal Apocalypse*, *Book of the Watchers*, *2 Enoch*, *Ladder of Jacob*, and *Joseph and Aseneth*, some of which are preserved solely in the Slavonic language. "This book is the first complete effort to show how some pseudepigraphical works develop several unique traditions about heavenly counterparts. It is particularly important for many scholars who do not have control of the Slavonic originals of the *Ladder of Jacob* and *2 Enoch*. Orlov also draws on a broad range of unfamiliar sources, including Manichaean and Mandaean materials, which were often neglected by experts who previously investigated the heavenly counterpart imagery." — Alexander Kulik, coauthor of *Biblical Pseudepigrapha in Slavonic Tradition*

God & the Big Bang

Jewish Views

The Art of Mystical Narrative

The Mystical Life of Franz Kafka

Mystical Bodies, Mystical Meals

The Writing of Gershom Scholem

Walking the Mystical Path with Practical Feet

This volume represents the first attempt to study Slavonic pseudepigrapha collectively as a unique group of texts that share common theophanic and mediatorial imagery crucial for the development of early Jewish mysticism.

On the Mystical Shape of the Godhead Basic Concepts in the Kabbalah Schocken

In the study of Judaism, the Zohar has captivated the minds of interpreters for over seven centuries, and continues to entrance readers in contemporary times. Yet despite these centuries of study, very little attention has been devoted to the literary dimensions of the text, or to formal appreciation of its status as one of the great works of religious literature.

The Art of Mystical Narrative offers a critical approach to the zoharic story, seeking to explore the interplay between fictional discourse and mystical exegesis. Eitan Fishbane argues that the narrative must be understood first and foremost as a work of the fictional imagination, a representation of a world and reality invented by the thirteenth-century authors of the text. He claims that the text functions as a kind of dramatic literature, one in which the power of revealing mystical secrets is demonstrated and performed for the reading audience. *The Art of Mystical Narrative* offers a fresh, interdisciplinary perspective on the Zohar and on the intersections of literary and religious studies.

This dissertation considers the trinitarian mystical theology of the late-medieval mystical theologian Jan van Ruusbroec and how his trinitarian thought forms and animates his written spiritual direction. It particularly examines the relationship between Ruusbroec's trinitarian mystical theology and his post-Brussels written spiritual direction, which offers guidance to specific communities and persons in their pursuit of union with God through the life of prayer, worship, and service. In order to render a coherent account of this relationship and its primary characteristics, the work argues that one must read Ruusbroec as a mystical theologian. As a mystical theologian, Ruusbroec's thought displays the natural integrity of theology and spirituality, as assumed by the majority of the theological masters of the Christian tradition, from its origins to the High Middle Ages. After dealing with the biographical details of Ruusbroec's life and historical, cultural, and theological contexts, the study makes a foray into the works of Ruusbroec to show the primary characteristics of the Brabantine's trinitarian mystical theology, the core of which is his teaching of essential love, the perfect, eternal simultaneity and harmony of activity and rest of the life of the Trinity. The study then goes on to offer interpretations of three of Ruusbroec's most important writings of spiritual direction from his post-Brussels period. It shows that the Augustinian canon's written spiritual direction in these writings is intricately shaped by his trinitarian mystical theology. His spiritual direction is, so to speak, harmonically related to the "firm melody" that is his trinitarian mystical theology. Finally, the study offers some possible paths forward for future research, based upon what the dissertation has found. The purpose of this work is to make a contribution to Ruusbroec scholarship that continues to illumine the shape, scope and beauty of his mystical theology as well as to contribute to the broader theological scholarship that has been, over the past five to eight decades, bringing to light the integrity of "spirituality" and "theology" within the Christian tradition.

Engaging the Work of Steven M. Wasserstrom

The Mystical Messiah, 1626-1676

Sabbatai evi

Alchemy and Kabbalah

Transcendence and Immanence in the Works of Virginia Woolf and Iris Murdoch

And Other Essays on Jewish Spirituality

The Origins of Jewish Mysticism

In this volume a distinguished group of international scholars draws from history, folklore, political anthropology, historiography, and cultural criticism to reexamine critical issues surrounding the birth of Israel. The authors explore such issues as the transition from yishuv to state, early state policy toward the Arab minority, the origins of the

Palestinian refugee problem, the conflict over myths and symbols in the early state, early attitude toward Holocaust victims and survivors, Arab historiography of the 1948 war, Israel-Diaspora relations, and the shaping of Israeli foreign policy. Contributors: Myron J. Aronoff (Rutgers University), Uri Bialer (Hebrew University of Jerusalem), Neil Caplan (Vanier College, Montreal), Benny Morris (Hebrew University of Jerusalem), Don Peretz (State University of New York, Binghamton), Dina Porat (Tel Aviv University), Jehuda Reinharz (Brandeis University), Elie Rekhess (Tel Aviv University), Avraham Sela (Hebrew University of Jerusalem), Anton Shammas (University of Michigan), Laurence J. Silberstein (Lehigh University), Kenneth Stein (Emory University), Yael Zerubavel (University of Pennsylvania), and Ronald W. Zweig (Tel Aviv University).

Publisher Description

The words 'hasid' and 'hasidism' have become so familiar to people interested in the Jewish world that little thought is given to understanding exactly what hasidism is or considering its spiritual and social consequences. What, for example, are the distinguishing features of hasidism? What innovations does it embody? How did its founders see it? Why did it arouse opposition? What is the essential nature of hasidic thought? What is its spiritual essence? What does its literature consist of? What typifies its leadership? What is the secret of its persistence through the centuries? How have scholars explained its origins? Is hasidism an expression of mystical ideas, or a response to changing social circumstances? What is its connection to kabbalah? To Shabateanism? To messianism? What is its relationship to the traditional structures of authority in the Jewish world? This book aims to answer all these questions in a lucid and accessible manner. Rachel Elior focuses on the fundamental positions and the factors of primary importance: the substantial issues that recur in the hasidic texts, including how hasidim have seen themselves over the centuries, how they have constructed a new spiritual and social ideal, and how that ideal has stood the test of reality. The goal is to present the main characteristics of the hasidic movement and to examine the social implications of its mystical ideas. The text is fully supported by references to the relevant hasidic sources and academic literature. The book concludes with a list of the hasidic texts on which the discussion is based and a comprehensive bibliography of scholarly works on kabbalah and hasidism.

This book not only sheds new light on the development of Johannine ideology, but also forges a new path in New Testament socio-rhetorical criticism, particularly by developing the field of tradition intertexture."--BOOK JACKET.

New Insights and Scholarship

The Discourse of Nature in the Poetry of Paul Celan

All Religion Is Inter-Religion

Like Joseph in Beauty

Studies in the Slavonic Pseudepigrapha

The Early Kabbalah

Pillars, Lines, Ladders

Revealing, in an original and provocative study, the mystical contents of the works of famous atheists Virginia Woolf and Iris Murdoch, Donna Lazenby shows how these thinkers' refusal to construe worldviews on available reductive models brought them to offer radically alternative pictures of life which maintain its mysteriousness, and promote a mystical way of knowing. A Mystical Philosophy contributes to the contemporary resurgence of interest in Spirituality, but from an entirely new direction. This book provides a warning against reductive scientific and philosophical models that impoverish our understanding of ourselves and the world, and a powerful endorsement of ways of knowing that give art, and a restored concept of contemplation, their consummative place.

Paulist Press deserves credit for adding this new dimension to interfaith dialogue. The Jewish Spectator In this remarkable volume in the Classics of Western Spirituality(TM) are the mystical autobiographies-unusual in themselves for the Jewish tradition-of two influential Jewish thinkers, Rabbi Hayyim Vital and Rabbi Yizhak Isaac Safrin of Komarno. Now translated for the first time in English, these texts will capture the attention of historians, theologians, and anyone studying Judaism. Rabbi Hayyim Vital (1542-1620) was the foremost disciple of R. Isaac Luria, one of the most important mystics in 16th century Judaism and founder of the major school of mysticism known as Lurianic kabbalah. Vital was the most influential transmitter of Luria's teachings, and the author of a full-fledged mystical autobiography called The Book of Visions. Vital saw himself as the reincarnation of many of the important figures in Jewish history associated with messianic hopes and expectations. The second text in this volume, The Book of Secrets, is by Rabbi Yizak Isaac Safrim of Komarno (1806-1874), an important Hasidic master. Like Vital, he saw himself as a potential messianic figure who had direct access to the mysteries of heaven. The Book of Secrets is divided into two parts. The first part, The Book of Visions, modeled on Vital's work, consists of incidents in his life and visionary experiences. The second part, the Deeds of the Lord, contains stories about the Baal Shem Tov, the founder of Hasidism. +

June O. Leavitt offers a fascinating examination of the mystical in Franz Kafka's life and writings, showing that Kafka's understanding of the occult was not only a product of his own clairvoyant experiences but of the age in which he lived.

Comprehensive overview of Hegel's thought on history.